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A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLOGY

This year's Survey gets off to a flying start with four titles from the English-speaking world. In first place is *Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary* by Michael O'Carroll, C.S.Sp., of Ireland. The publisher (M. Glazier, Wilmington, Delaware; in Ireland, Dominican Publications, Dublin, 1982; by Spring, 1983, it was into its third printing, and a paperback edition announced) calls it "elegant"; the editor of *Theological Studies* (W.J. Burghardt) praises it as a "handsome volume"; the founder of the Mariological Society of America (J.B. Carol) describes *Theotokos* . . . as a "massive work." All these encomia are justified for this large-scale dictionary of 500 articles, completed by over 7000 references in its extensive bibliographies. The greater number of the alphabetical articles are on authors of past and present, with particularly rich treatment of Eastern Christian writers, although major doctrinal topics and selected liturgical and devotional *loci theologici* are also considered. Among other good things, Fr. O'Carroll has made extensive use of the full documentation of the Second Vatican Council, and he introduces into many articles quotations on the Mary-Church analogy.

M. O'Carroll was already well-known in the worlds of writing and Marian scholarship: one thinks of his recent book on Pius XII, *Greatness Dishonoured* (Dublin, 1980), and one recalls that he is the only native English-speaker who is a member of the French Mariological Society, indeed has just written in French a volume on Our Lady of Knock for publication in the prestigious new set *Sanctuaires, Pèlerinages, Documents* (eds. Laurentin and Billet). The theological encyclopedia is the result not only of thirteen years of specific effort but also of a lifetime of theological study. The beautifully printed book is not a coffee-table art book. Apart from the line drawing of Mary and the swaddled Christ-Child on the cover, it has one only illustration—a frontispiece photograph, almost to scale, of the papyrus
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fragment from Egypt now in the J. Rylands library, Manchester, England, our oldest evidence of prayer to Mary, the famous Sub tuum praesidium, the beloved "We fly to thy patronage, oh holy Mother of God." That sets the tone of this admirable book, a winner in any language, historical, patristic, prayerful, theological and ecumenical in its appeal to the common Christian past.


The third title is by one of the charter members of our Mariological Society, Kilian J. Healy, O.Carm., veteran theologian and former prior general of the Carmelite Order: The Assumption of Mary, as the latest (third) title in the new series The Mary Library (published by M. Glazier, Wilmington, Delaware, 1982). Fr. Healy's book, like O'Carroll's Theotokos . . . is the fruit of many years of prayer and study, and no less theological for being pastoral and ecumenical, and even autobiographical. It was overdue; so far as I know there has been no book-length study on our Lady's Assumption in English, or any other language, for over a quarter-century—almost as if this great mystery had slipped over the edge of Catholic concern after the definition of 1950.

The fourth contribution from the English-speaking world is again from the United States: the latest Marian Library Studies, from the University of Dayton, edited by our man-of-affairs, T. Koehler, S.M. It is volume eleven, dated 1979, and reached
subscribers just before Christmas. The volume is part one of the
two-part study on the Mariology of Erasmus (d. 1536) by J. M.
Alonso, C.M.F., of Spain, who emigrated to the heavenly city
before he could correct the galleys. To Alonso's Spanish text, Fr.
Koehler has added a sensitive foreword, fully in English, fully in
French. The title of the volume is: Erasmi Corpus Mariologicum
I; Koehler's preface is "Erasmus and the Crises of Devotion."
The materials in the ensuing Survey are divided in customary
fashion, with an overflow going into the appendix, "Further Se­
lection": 1) periodicals and annuals; 2) magisterium; 3)
Scripture and later tradition; 4) general works, specific doctrines; 5)
liturgy and devotion; 6) ecumenism; 7) miscellany and conclu­
sion.

1. Periodicals and annuals

The final 1981 fascicle of Ephemeredes Mariologicae (v. 31)
arrived early in 1982. Along with customary chronicles, docu­
ments and book reviews, it has three articles, two on "Mary's di­
vine motherhood at Ephesus", by Domiciano Fernandez,
Llamas, O.C.D., has the third article, on consecration to Mary.
Fernández gives the doctrinal setting of Ephesus, the personali­
ties, especially Cyril and Nestorius, and puts the question, "Did
Ephesus actually define that Mary was Mother of God?" He re­
plies that the Council truly proclaimed the hypostatic union and
the divine motherhood of Mary, so that he regards as otiose the
question about a dogmatic definition. Moreover, it is better to
say Mother of the Son of God, following biblical and patristic
usage, and also the general liturgical custom, with the word
God normally signifying the Father.

Fr. Alonso's paper had been given in Madrid, June 1, 1981; it
must be among his last public conferences. A first part considers
Mary of the Scriptures; he moves on to early Fathers and Coun­
cils, relating ancient opinions to current Christologies "from
above" and "from below" and their implications for Marian doc­
trine. He distinguishes Thomas Aquinas of the Sentences from
Aquinas of the Summa; he moves from the "homo assumptus"
approach of Peter Lombard to strong support of "descending
Christology," faithful to the balance of Chalcedon. Alonso finds many modern Christologies "from below" (even K. Rahner) do less than justice to the mystery of the hypostatic union, and hence underplay the divine motherhood of Mary.

Llamas' *nota* explains the formula of consecration to the Immaculate Heart of Mary, said on July 3, 1981, at the end of the seventh week of spiritual theology (Toledo). The *chronica* in this same number, also by Llamas, reports on that Toledo week, which studies "Maria in los caminos de la Iglesia."

The first 1982 *Ephemerides Mariologicae* (v. 32) featured D. Fernández' article on "Mary in recent Christologies from the Netherlands," read at the 37th convention of the Spanish Mariological Society, September, 1981. He takes up three authors: A. Hulsbosch, P. Schoonenberg and E. Schillebeeckx. The Dutch theologians (Schillebeeckx is in fact Belgian) have little to say about our Lady, apart from Schillebeeckx's *Mary, Mother of the Redemption* (English, 1965; original Flemish, 1954). Yet their Christological views have significant consequences for the understanding of the title *Theotokos*. Hulsbosch led off with an article in 1966 on "Jesus Christ, known as man, confessed as Son of God." Over the years, Schoonenberg has come to take a questioning position on major Marian issues, in conjunction with his Christology, set forth in many writings, the best-known in English being *The Christ: A Study of the God-Man Relationship in the Whole of Creation and in Jesus Christ* (New York, 1971). To Schoonenberg, Jesus is a human person; Fernández finds his Christology modalistic. Schoonenberg questions the literal virginal conception, in defense of the waffling position in the "Dutch Catechism" (*New Catechism for Adults*, 1966). A decade ago, there was an exchange of views between Alonso and Schoonenberg on this matter in *Ephemerides Mariologicae* (v. 21, 1971), and G. Gironés again took issue with Schoonenberg there (v. 23, 1973). Schoonenberg's theology of original sin affects the Immaculate Conception as well. And if the Word of God does not exist as a person before the Incarnation, a matter Schoonenberg leaves in doubt, it is difficult to see what "Mother of God" can mean.

Fernández tackles Schillebeeckx's experiential theological and
hermeneutical method and his reinterpretation of doctrines, specifically the divine maternity and the virginity of Mary, especially as set forth in *Jesus: An Experiment in Christology* (New York, 1979); I did a lengthy review of the latter in *The Thomist* 45 (January, 1981) 144-50. Considering Schillebeeckx’s reply (April 13, 1977) to questions from the Congregation for Doctrine, Fernández concedes that Schillebeeckx does indeed affirm the divinity of Christ and hence the divine motherhood of Mary, yet still confesses perplexity in reading him. On the virginal conception of Jesus, Schillebeeckx takes an ambiguous stand in his *Jesus . . .* (as I noted in my just-mentioned review). Fernández faults him for inadequate exegesis and neglecting subsequent interpretations and the living faith of the Church as ways to understand scriptural data, although Fernández reports fairly Schillebeeckx’s technique of leaving questions open without denying Church teaching.

In the same issue, René Laurentin gives a foretaste of his full-scale book just out (I have not yet gotten hold of it) on the infancy narratives, in his article “semiotic analysis of the gospels of Mary.” The article seems a sort of bozzetto of the full book. He begins with defining “semiotic,” better known popularly as structuralism, and defends its application to exegesis. Semiology was originally of linguistic application, by Fr. de Saussure (d. 1913), subsequently by Lévi-Strauss and others. As its etymology suggests (*semeon* for sign), semiology studies how signs produce (or induce) understanding. Semiology focuses on the basic sounds emanating from the whole voice apparatus, not however on a phonetic basis (phonèmes) but on “éléments de signification (sèmes).” “Semiotic” differs from grammatical (words) and from literary (forms of expression); it explains the origin of meaning from basic elements that produce the sense. What matters is the inter-relationship between these basic units, their organization. Three elements are comprised under semiotic work: a) narrative program; b) “*le modèle de Greimas* (fl. 1966)”; c) “*carré sémiotique.*” Under b) the concern is with the personages or objects whose action make the account proceed, who carry on the story (*récit*). The “semiotic square” works out of contraries and contradictories, e.g., the privacy of Susanna in
the book of Daniel is contradicted by the prying of the wicked old men: truth and deceit are contrasted. Laurentin summarizes the results of a number of semiotic investigations of the Lukan and Matthaean nativity stories, also the Johannine Cana and Calvary accounts. In concluding, he notes values and dangers in semiology. The technique opens up new perspectives, symbolic values hitherto little appreciated. A drawback is the risk of emphasizing the instrument more than the text it seeks to open up. Semiology (or structuralism) must not be allowed to dispense with either the authors or the events related.

A third article is by the late Fr. Alonso (the issue opens with an *In memoriam* for him, 1913-1981): "on the secret of Fatima, yet again." Fr. Alonso had prepared this paper to give in Puerto Rico (Jan., 1982). Two days after *Ephemerides Mariologicae* received the text, he entered the hospital, where he died December 12, 1981. The article begins by calling attention to Alonso's book of 1976 on the famous "secret" of Fatima: *The Secret of Fatima. Fact and Legend* (Ravengate Press, Cambridge, Mass., 1979). In this final article he sought again to allay false fears associated with Fatima, where the exaggerated curiosity has extended even to making up interviews with Pope John Paul II on the subject. Whatever "secret" or "secrets" there be are meaningless apart from the total setting and careful relationship to basic truths of the faith. Alonso's closing paragraphs are his valedictory and a renewal of the Claretian profession of this missionary son of the Immaculate Heart of Mary: whatever danger the future may hold, even world catastrophe, the Christian attitude is serene trust. Let us hold fast to the core of the Fatima message —conversion, penance, true devotion to the Immaculate Heart of Mary.

The second 1982 issue was a double-number in tribute to Fr. Alonso, on the motif, "Maria Mater Ecclesiae." D. Fernández wrote the obituary and bibliography. Born late December, 1913, baptized January 6, 1914, as a young clerical student he narrowly escaped being killed during the Spanish Civil War and did two years of his studies in the Chilean consulate in Madrid. He was ordained in 1941, and almost at once took an active part in theological societies. He did advanced studies in Rome and
Paris after the 2nd World War. At the Vatican Council he was a peritus for the Spanish bishops. His Mariological work is well-known, and in 1966, he was commissioned to do a definitive study on Fatima, an enormous unpublished task in which he was still engaged at his death.

There are six articles on Mary, Mother of the Church, plus a bibliography on the subject by A. Rivera, C.M.F. The contributors are Jean Galot (theology of the title); X. Pikaza (theological foundation and pastoral significance of the title); D. Fernández (historical origins); Andrés Molina Prieto (the pontifical documents); M. Garrido Bonaño (in the liturgy as promulgated by Paul VI); and R. Casanovas Cortés ("Mother of the Church" in the texts and acta of Vatican II). For Galot, the title, Mother of the Church, captures an essential quality of Mary's mission. She is Mother of the Savior, Theotokos; she is mother of the Church, which is the prolongation of the Incarnation. Paul VI drew from the teaching of the 2nd Vatican Council a conclusion the Council itself stopped short of—the title, Mother of the Church, which John Paul II has continued to use. Mary is member, model and also mother of the Church; no title can be neglected. Galot considers two elements in Mary's motherhood of the Church: 1) origins and 2) development. In consenting to the messianic maternity, Mary had part in the formation of the Church, the new kingdom of her Son. On Calvary, she consented to her Son's death in order to receive another son. Her individual maternity cannot be separated from her maternity with regard to the community, the Church, the "scattered children of God reassembled into unity" (cf. John 11, 52). The role of the Holy Spirit at the Annunciation is prolonged into the experience of Pentecost. In the development of the Church there is the actual present concern of Mary, her motherly intercession. One such element is her role as "mother of unity."

D. Fernández studies the early history of Mater Ecclesiae. He begins with the mistake of the fifth-century funerary inscription, where the carver sculpted Mater Ecclesiae in place of Mater Ecclesia (among other mis-spellings!), as was pointed out by the American scholar who died so tragically young, W. Plumpe, in his Catholic University study of 1943, Mater Ecclesia. An In-
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quiry into the Concept of the Church as Mother in Early Christianity, and using also the more recent researches of W. Dürig, "Ist die Inschrift des Magus-Epitaphs die früheste Bezeugung des neuen liturgischen Marientitels 'Mütter der Kirche'?" in Münchener Theologische Zeitschrift 27 (1976) 376-84. The first explicit testimonies come from the Middle Ages, beginning with Venerable Bede (d. 735), then in Philip of Harvent (d. 1183), though in Augustinian style Philip applies "Mother of the Church" not only to Mary, but to the synagogue and to grace, as do other authors. A not well-identified Berengaud (9th-12th cc.) blends an ecclesial and Marian interpretation for "Mater Ecclesiae" in a commentary on the Apocalypse, and thirteenth-century monastic theology further refines the title. Rupert of Deutz (d. 1135?) applies the Canticle of Canticles to our Lady, and along with the title "mater ecclesiarum" sees a bond between the Church's faith and Mary's: *Fides ista, fides tua, o Maria, fides nostra est*. Liturgical examples from the thirteenth and fourteenth centuries survive; then Denis the Carthusian (d. 1471), St. Antoninus of Florence (d. 1458) and St. Lawrence Justinian (d. 1455) continue the trend.

Rafael Casanovas Cortés writes of the title in the Council, from the now-published complete *acta* (1970-80), which offer wide scope for study and commentary. Including the final one, there were seven recensions of the conciliar chapter on our Lady, plus the interventions and other documentation. Cortés traces the changes through the Council. "Mater ecclesiae" appeared in the first draft (Nov. 23, 1962); this version was mainly by K. Balić. At this stage both Cardinal Suenens and Cardinal Montini favored the title. Text two differed from the first only in its new title, "De beata Maria Virgine Mater Ecclesiae," and was distributed May, 1963. A third draft was ready by the fall of 1963, for the second session. The objection was made that the contents did not match the title, along with other objections, such as "not traditional, not clear, not ecumenical," but there were also arguments in strong support. Text four was the eighth chapter of *Lumen gentium*, "De beata Maria Virgine Deipara in mysterio Christi et Ecclesiae"; G. Philips and K. Balić had put it together in five successive redactions. The view of Philips, "mater

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fidelium" rather than "mater ecclesiae," prevailed. The word "mediatrix" found its way back in, but not "Mater ecclesiae." A fifth text was given the Fathers in the third session, October 27, 1964, with the phrase from Benedict XIV incorporated, "tamquam matrem amantissimam." Casanovas summarizes the arguments to retain "Mater ecclesiae," and does the same for the other side, the strongest voice of which was Bishop Sergio Méndez Arceo of Cuernavaca (Mexico). A sixth text, ready by November 14, 1964, listed the modi of the Fathers to the previous schema along with the response of the commission (95 modi). The title of the chapter was still being debated; some still wanted "Mater Ecclesiae." In the final text (no. 7), "Mater ecclesiae" does not appear. But on the day Lumen gentium was promulgated, Paul VI proclaimed Mary Mother of the Church in solemn style.

Since last year's Survey, the final issue of Marianum for 1980 arrived, a double-number, fasc. 3-4, of volume 42; also all of volume 43 (1981) in two double-numbers. Along with the expected documents, chronicles and book reviews, there are articuli and miscellanea. The final 1980 issue has two articles and two miscellany items. One article is by A. Amato, S.D.B., on Our Lady of Guadalupe as example of "inculturated theology" ("Mariologia in contesto. Un esempio di teologia inculturata: Il volto meticcio di Maria de Guadalupe [Puebla n. 446]"). As last year's Survey noted, Guadalupe has become a prominent example of Catholic religion in local piety, with our Lady as the instigator, thanks to the anniversary (1531-1981), the papal visit, and the Puebla gathering of Latin American bishops. Amato underscores the role of our Lady in evangelization according to the Puebla documents. Mary is Mother and Model of the Latin American Church, and of the Latin American man and woman.

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The first 1981 number, a double fascicle (v. 43), has a big section of Documenta: Pope John Paul II, Roman congregations, episcopal conferences. Under Studia, there are five articles and a single miscellaneous item (F. Courth, S.A.C., on the Mariology situation in the German language). All five articles are on Mary in modern catechisms: Italy (G. M. Medica, S.D.B.); German language (A. Exeler); Spain (M. Matos, S.J.); Flemish (H. M. Moons, O.S.M.); and the United States (by our Theodore Koehler, S.M., here printed in French, “La place de Marie dans la catéchèse postconciliaire aux Etats-Unis”). Fr Koehler's report is of his customary thoroughness, with an optimistic conclusion on Mary's place in post-conciliar English language catechisms. In all cases, the authors note the influence on the new catechisms of the second Vatican Council and relevant documents from Rome (as Marialis cultus) and national episcopal conferences.

Along with documents, the same number had also a big section of chronicles: 38th meeting of the French Mariological Society (Sept., 1981), written by T. Koehler, accompanied by president Charles Molette's introductory remarks at the session; 20th national week of Marian studies, Faenza, Italy (Sept., 1981), on “Mary and the Family Today,” by S. DeFiore; the 37th Spanish Mariological Society week, Alicante (Sept., 1981), on the bearing of modern Christologies on Mariology, by Gaspar Calvo Moralejo; 5th international ecumenical conference at Canterbury (Sept., 1981), sponsored by the Ecumenical Society of the B.V.M., and reported by L. Gambero, S.M. (the eight papers appeared in the Summer, 1982 [whole number 45] Supplement to The Way); the 2nd Mariological Symposium of the Croatian Mariological Institute, at Marija Bistrica, near Zagreb (Sept., 1981) by P. Melada, O.F.M.; the 2nd Mariological-Marian congress of Mexico (Oct., 1981), by P. Melada; the centre of Marian culture Mater Ecclesiae on “how to present Mary to adults today,” Rome (Dec., 1981) by M. Teresa Sotgiu; and 17th national meeting of rectors of Italian sanctuaries on “Mariam consecration the spiritual road of the Church,” by D. Gaetano Meaolo.

There are three articles and a single miscellaneous one (R. Bertalo on “ecumenism in Italy: Protestantism and Mary”). The first article is exegetical: “The Literary Forms of Luke 1, 5-25 and 1,
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26-38," by Fergus Ó Fearghail of Ireland, who departs from the "annunciation form" used by Léon-Dufour, R.E. Brown, Muñoz Iglesias and others. He proposes instead the pattern of "call narrative," with many Old Testament parallels. In an as-yet-unpublished paper, P. Bellet, O.S.B., of the Semitics Department, Catholic University of America, takes the same tack. Lukan literary form (Lk 1, 5-25) is that of a miracle story, turning around the tardy conception of John the Baptist, whereas Luke 1, 26-38 represents a call narrative, "putting Mary alongside the great Old Testament figures called by God to play an active part in saving his people . . . underlies her . . . active and decisive role in salvation history."

Four of the five numbers for 1982 have come for Cahiers Marials (27e année). The January issue (whole no. 131) is given to "Mary, baptism and Lent," with articles by H. Cazelles (Mary and baptism in the Holy Spirit), A. Bossard (two pieces: Mary's presence at baptism and to the baptized, and the consecration of infants to our Lady at Chartres), J. Laurenceau (Lent and baptism), and Père Poisson (on the shrine of Notre Dame du Cap in Canada). The theme of the 1981 international Eucharistic congress at Lourdes was "Jesus Christ the bread broken for a new world." That was broadened to "with Mary, servants in the Church for a new world" as the motif of 1982 Lourdes pilgrimages, and is the theme also of the April Cahiers Marials (no. 132). There are five main articles, the last (by Hubert Basley, S.M.M.) a célébration on the theme, composed for the big Montfort pilgrimage to Lourdes, Spring, 1982. Pierre Grelot, P.S.S., supplies the biblical consideration (the promise of a new world). Under the rubric recherche, Jean Gonthier, C.M., writes about the dawn of a new world in our Lady's Immaculate Conception and Assumption. J. Bordes ("Mary for Today") writes on the influence of Mary's example for building a new world.

The annual meeting (Jan. 1982 at rue du Bac) of the French Association of Marian Apostolic Works chose as theme "consecration," with two of its main papers in the June Cahiers Marials (n. 133): H. Cazelles on "The Spirit that consecrated Christ, Mary and the Church," pursued further from a theological point of view in Bossard's "Consecrated in order to consecrate them-
selves." Jean Laurenceau has an article on the place of Mary in evangelization. A splendid illustration of deep Marian piety and selfless evangelization was Abbé Henri Godin, in an article by Mgr. Glorieux, reprinted from the January, 1957, Cahiers Mari­ais. Godin was only 38 when he died, January, 1944. He survived childhood ill health to become a priest dedicated to the poor, especially young workers. Among his many writings was La France, pays de mission?, and in English Maisie Ward helped make him known. The Blessed Virgin held an extraordinary place in his spiritual life and intense apostolate.

The fourth 1982 issue (Sept., whole no. 134) was on Mary's presence in pastoral work, from four areas: France, Latin America, Italy and Poland, all showing the active presence of Mary in the Church—today, as yesterday, and as will be also tomorrow. The French report is by Bishop Vilnet, chairman of the French Bishops Conference. Rémi Morel, S.M.M., writes of Latin America; Stanislas Jez of Poland; G.-M. Medica, O.S.M., of Italy. A final article by G. Besutti, O.S.M., is on the history of Fatima. Vilnet's is an interview with A. Bossard, editor of Cahiers Mariais. Notre-Dame, both the title and the person, is a profound and indispensable part of historic French Catholicism. The Latin American article appeals to the place of Mary in the history of that region, then to modern documents like that of the bishops who met at Puebla in early 1979. The author recalls how Columbus, heading for the New World, had his crew say on the night of August 3, 1492: Jesus cum Maria sit nobis salus in via, and rechristened his flagship Santa Maria, with the Salve Regina sung daily on the voyage. Guadalupe (1531) and other manifestations and shrines are also mentioned, but special weight is given the Puebla teachings on Mary's place in evangelization.


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raphy. Jouassard replaced Tixeront at Lyons in 1923. In 1932, he published his article on “firstborn of the Virgin in Irenaeus and Hippolytus.” His studies of the late forties on the Assumption combined scientific rigor and an understanding of the faith. Master archivist Molette comments sadly that the documentation on the preparation of the Lyons national congress on our Lady of 1954, in which Jouassard had a large part, was destroyed, and that Jouassard himself did not save his own papers from it either. The Society meetings of 1951-53 (Mary-Church), 1954-57 (Eve-Mary), and 1959-61 (spiritual motherhood) anticipated the 2nd Vatican Council. Molette concluded by quoting Jouassard’s description of Irenaeus, and applying it to the twentieth-century Lyons theologian himself.

Molette also wrote the introduction to the 1981 session. Taking his cue from letters of Blondel of early 1903, just after Loisy’s *L’Evangile et l’Eglise*, Molette stresses the importance of never losing sight of the life which gave birth to old documents and gives them their full sense. It is the theologian’s task to prepare explanations which the magisterium can use to nourish the people of God (so also *Dei Verbum*, no. 8). He also quotes Congar to the effect that the only eyes capable of reading the scriptures are the eyes of the total Church, that is, the believing, praying, and witnessing Church, especially in the liturgy. Cazelles has expressed it similarly: modern man must be demythologized by the sacred text, not vice versa.

T. Koehler’s paper on *theotokos* focused the question at the start: one’s Christology determines his view of Mary as Mother of God. He notes recent explorations of the theme in Spain, Italy and America. The title *theotokos*, rooted in the bible, is intensely personal. Does the bible justify what *theotokos* says about Jesus himself, that he is Son of God? Koehler summarizes biblical criticism and its consequences for understanding *theotokos*: the pre-existence of Christ, Son of God, as well as his humanity in the lowliness of the incarnation, true Son of Mary. Under doctrine, he looks at the small place of Mary in K. Barth’s Christology, in spite of strong support for Ephesus and the virginal conception. He summarizes Bonhoeffer as well, gently regretting that he made no place for Mary in his Christology of the
Word. For, as Koehler puts it, "the Theotokos is the ikon of the mystery of the transcendence and immanence which is Jesus: Word and Son of the Father, the reaching out and gift of God to us sinners. The Christology of the Word need not exclude the mother of Jesus, the first believer, the Theotokos." Koehler does call attention to a little-known sermon Bonhoeffer gave in London, December 17, 1933 (the great Advent Marian Sunday), on the Magnificat.

For Catholic authors, Koehler selects K. Rahner, H. Künng, L. Boff, E. Schillebeeckx, and W. Thüising. On Thüising’s sweeping dismissal of communicatio idiomatum as both non-biblical and out-moded, Koehler notes the reduced sense of pre-existence in Thüising, and his indulgence in abstractions which leave Mary altogether out of consideration. Koehler says it is well theology speak a modern language, and even better to relate Christology to theology, but that is precisely the invitation contained in theotokos. “Mary saves Christology and the communicatio idiomatum; through her God has taken our human nature, without losing his divinity.” Of Künng’s “tendentious” reduction of theotokos, the less notice taken the better; Koehler’s strong yet courteous criticism is more than justified.

Boff’s extended, indeed somewhat extravagant, consideration of Mary is in his book on the “maternal face of God,” with its subtitle: interdisciplinary study on the feminine and its religious forms; the Brazilian original came out in 1979: O rosto materno de Deus, a Spanish translation in Madrid, 1980, El rostro materno de Dios. Schillebeeckx seems to have moved from his earlier insistence on Mary as Mother of God (Mary, Mother of the Redemption, New York, 1965) to an experiential approach that is reluctant to give a clear answer to the question, “Is Jesus God made man?” with its unavoidable consequences for theotokos.

In conclusion, Koehler notes theology must respect the guidelines of Marialis cultus: biblical, liturgical, ecumenical, anthropological, leading to a doctrinal synthesis that will be trinitarian, christological, and ecclesial, with special sensitivity to the Holy Spirit. Whatever code we may use to crack the bible and other ancient documents, whatever our hermeneutics—and so many are currently available—techniques must not rule over re-
vealed truth. The dilemma, either from above or from below, is false; both have value to understand theotokos as basically Christological. Under liturgy, here is a sample sentence: “In Byzantine liturgy the way of truth (via veritatis) has found its necessary complement in the way of beauty (via pulchritudinis).” Under “ecumenical,” Max Thurian’s address to Saragossa, October, 1979, is quoted on behalf of tradition. A return to the Fathers is in order. The “anthropological” respects the difference between the kind of life Mary and her contemporaries lived and the present-day woman’s experience and aspirations, admitting also that certain Marian pieties are now passé.

R. Laurentin did the paper, “Conceived of Virgin Mary . . . in light of dogmatic revisions,” on one of the doctrines most imperilled by the religious and cultural crises of recent decades. There are four sections to Laurentin’s study: 1) recent fall-off of the belief; 2) historical-exegetical reasons for the new view; 3) presuppositions behind the shift; 4) how the dogma involves not only a symbol but an historical and biological reality. Out of the 18th-century “enlightenment” came 19th-century liberal Protestant denial of the virgin birth. Not until the 1960s did public Catholic challenge to the traditional belief emerge, of which the ambivalent silence of the New Catholic Catechism (the “Dutch” Catechism, first published October, 1966) is the best-known example. Laurentin traces the debate into Germany, France, America and Spain. He notes sagely that much Catholic questioning was not in terms of outright denial, which would be easier to deal with, but rather through raising doubts. These were more corrosive than full denial, by avoiding open confrontation, maintaining traditional terms, yet giving them a merely symbolical sense, e.g., Mary is virgin “spiritually,” not biologically, whatever the cost to straight use of language.

Laurentin summarizes various interpretations of the virgin birth in Matthew and Luke: attempts to eliminate the relevant verses, explain them as late additions, turn them into theolougo-mena from biblical or non-biblical sources. That the virgin birth was not held by early Christians out of necessity to explain the divine sonship is shown by the very silence of Mark’s gospel and Paul’s epistles, including Galatians 4, 4. With L. Legrand (his
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doctorate, defended at Paris, June, 1979, was L'Annonce à Marie; it was published by Cerf, 1981.) and A. Serra, Laurentin holds against R. E. Brown the likelihood of Mary's membrisas source of the virgin birth account, linking the virginal conception to the Holy Spirit. Along with apocalyptic senses, the formulas (keeping, treasuring, retaining in one's heart) have sapiential meanings and can refer to transmitting recollections.

Laurentin's third section examines the presuppositions behind the exegesis of the past two decades against a literal virgin birth. There are four: distaste for miracles; a move away from "privileges," whether for Jesus or his mother; a new evaluation of sexuality, so much so even the word "virgin" has fallen into contempt, strangely shown in some current liturgical texts which turn Luke's clear "virgin" into just "young woman." A corollary adds that certain feminist propaganda, as well as pleas for married priests, hold celibacy to be a non-Christian and oppressive clericalism, with the Virgin Mary part of the power play. The fourth presupposition is philosophical, especially rationalism; to this outlook neither the virgin birth nor the resurrection is congenial. Ancient Jews and Greeks found the virginal conception no easier to accept. Another philosophical difficulty is stress on the subjective over the objective, e.g., when someone says, "Why a virginal conception; it doesn't mean anything to me." Laurentin then explores the "sense" of the virgin birth as a theological question. Reduce it to pure symbol, evacuate it of any historical and biological reality; what meaning is left to it? The gospels give the basic sense—the New Creation, under the sign of the Spirit. In the Fathers of the fourth and fifth centuries the development of asceticism in celibacy and virginity for the sake of the kingdom added a new understanding to Mary's virginity, as prototype linked to the New Creation.

The credal "conceived of the Holy Spirit, born of the Virgin Mary" throws light on: 1) the mystery of the incarnation, 2) the mystery of salvation taken in its totality, 3) Mary herself. Light on the incarnation—the virgin birth attests that Christ is the Son of God, a theme common to Latins and Greeks. Light on gospel salvation—Christ's victory is through poverty, not by human means, gratuitously through the freedom of virginity, not
by ordinary human procreation. God's choice of a woman flew in the face of precedent; what a contrast between the splendor of Zachary in the great temple and the lowliness of Mary in despised Nazareth. As K. Barth explained, eros gives way to agape. The virgin birth throws light on Mary herself. She conceived in faith, in response to the Word of God. The Fathers identified symbolically faith and virginity, as Augustine's phrase, virginitas mentis, integra fides. Prius mente quam ventre concepit—here also is the key to Mary as model of the Church and of every Christian. At the end of his thought-provoking article Laurentin takes an optimistic stand; the questions of recent years have led to deeper understanding of the virgin birth not as a prodigy (credo quia absurdum!) but in profounder grasp of the New Creation and other aspects of God's merciful sending of his Son, the Good News in person, conceived of the Holy Spirit, born of the Virgin Mary.

Henri Marie Manteau-Bonamy, O.P., writes of "The Immaculate Conception in relation to the Incarnation and the gift of grace." He has studied this theme also in the writings of St. Maximilian Kolbe, canonized this past October 10 (1982). Manteau-Bonamy is chagrined that recent studies on original sin virtually sidestep the Immaculate Conception, thereby disregarding the analogy of faith. He uses a 1982 article by G. Bavaud as an instance of an ecumenical approach to the Immaculate Conception, not by way of privilege but rather in terms of the history of salvation, the dominance of grace. Mary's holiness, her exemption from "the sin of the world," bears witness that the virginal conception of Jesus is totally under the influence of the Holy Spirit. And D. Fernández noted in a recent study that the Immaculate Conception celebrates not simply Mary's freedom from this "least of sins," the analogous sin we call original sin, but rather her total holiness, her election and predestination. For Manteau-Bonamy, such a view respects St. Thomas' insistence on Mary's perfect holiness; for her motherhood touches the whole person of her Son, not just his body.

In recent times, Vatican II is a good instance, we have come to see the action of the Holy Spirit on Mary at the Annunciation as his personal mission to her (Lumen gentium, art. 21; Ad gentes,
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art. 4). Mary was able to receive the Word in her spirit as in her body, because she was created in justice, immaculate. The phrase, divine maternity, first appeared in the Italian Dominican Nazarius (1620). For a long time there was a strange nominalistic separation made by theologians between Mary’s moral holiness and her physical motherhood. The insistence in the French School (Berulle and Olier) on Mary’s divine maternity as corresponding to “divine paternity” went to the other extreme: “Divine in its term (the Son) Mary’s maternity is equally divine with respect to its principle (the Spirit).” He complains about the loss of force of the biblical words for Spirit in French translation; the same seems true of English. The “breath” of God that breathes into us has been tamed into the abstract Esprit and Spirit (here I feel the Saxon “Ghost” was the stronger word). The confusion is obvious in such a pleonasm as “breath of the Spirit.” He offers a brief disquisition on human freedom in taking up the question, “Could holy Mary have refused her consent?” (See John 3, 8 for freedom in the free Spirit).

Volume 46 of Estudios Marianos came from the 36th week, Sept. 9-12, 1980, held at Virgen del Camino, León, published from Salamanca, 1981. There are seventeen papers in the 480-page volume, even then not every paper read was included. The first part is: general aspects of Mary and evangelization (the whole volume is titled, María y la evangelización), with articles by C. Pozo (theological principles), J. Cascante Davila (Incarnation—Mary—Church), P. M.a Valpuesta (salient aspects of the theme), J. Esquerda Bifet (Mary the first evangelist), P. de Anasagasti (missionary dimension of Mary), J. Polo Carrasco (gifts of the Holy Spirit and the Virgin Mary). Part two is on Mary and catechesis: G. Aranda (considerations from Coptic apocrypha), I. Vazquez Janeiro (primitive Mexican evangelization), E. Llamas (16th-century catechisms), A. Sarmiento (current Spanish catechisms), L. M.a Herran (the catechist Juan López de Ubeda), G. Calvo Moralejo (Felipe Diez on Mary as teacher and evangelist), N. Garcia Garces (on St. Anthony M. Claret), V. M.a Blat (apostolate of St. Therese of Lisieux through Mary). Part three (otros estudios) has A. Martinez Sierra (how speak of Mary to today’s youth?), J. Colomina Torner (towards a
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study of Mary's personality), A. Molina Prieto (true devotion to Mary according to Padre Feijóo, 18th-century author influenced by P. Segneri [d. 1694]).

Spain has given us also the new set Scripta de Maria, from Saragossa; volumes 3 (1980) and 4 (1981) have come to my notice. The 1980 one is 653 pages; among its rich contents: a tribute to J. de Aldama, S.J. (d. March, 1980) and his "Espiritualidad mariana," found in his papers; Ismael Bengoechea Lizaguirre, O.C.D., on the role of Mary in the life and work of Christopher Columbus; C. Pozo on the Council of Basel's "definition" of the Immaculate Conception. In vol. 4 (1981), de la Potterie writes of Mary and Cana; S. Folgado Florez of Augustine on Mary's virginity; Bp. Peralta on Chromatius of Aquileia.

2. Magisterium

Under this heading it would be possible to give a long list of documents of Pope John Paul II, Roman congregations, joint pastorals and individual episcopal letters from many countries. This is handled in Marianum, Ephemerides Mariologicae, La Documentation Catholique, The Pope Speaks, the weekly English L'Osservatore Romano and other journals, without requiring further detailed consideration here. For example, the Holy Father spoke of Mary Immaculate in the life of the Polish martyr of charity who died in Oswiecim (Auschwitz) August 14, 1941, St. Maximilian Maria Kolbe, O.F.M. Conv., and further developed the saint's teaching in his December 8th homily at St. Mary Major ("Mary's sanctity in the order of salvation," L'Osservatore Romano, Dec. 13, 1982; the homily from the canonization, October 10, was in the October 18 issue). Leaving aside snide comments some publicists have made about St. Maximilian's Mariology, but sensitive to the confusion many Catholics experience at his language and approach to Mary, it strikes me as very well put in the Christmas issue of the weekly America in a review of a new book on the saint. The book is by Patricia Treece, A Man for Others. Maximilian Kolbe Saint of Auschwitz (New York, 1982); the reviewer, A. Robert Casey, notes how Fr. Kolbe's spirituality was rooted in devotion to Mary, "the Immaculata," and though such devotion might seem these years to
have been extravagant "the positive effects of it in his love for people, his effectiveness as a religious leader, his expertise in the classroom or in the pulpit, as an editor and columnist and counselor, testify eloquently to the depth of his love for Christ channeled as it was through his devotion to his mother" (America, Dec. 25, 1982, p. 418).

According to the review by D.J. Grimes, C.S.C., in the December, 1982 Theological Studies, of the book by Peter Nichols, long-time Roman correspondent of the London Times, The Pope's Divisions: The Roman Catholic Church Today, Nichols, not a Catholic, "plumbs with a sharp eye on trends and the future. He accords Paul VI credit for a keener grasp of popular Catholicism than many other Vatican II Churchmen because of his recognition of and support for the renewal of Marian devotion after the Council."

Of magisterial interest also is the common pastoral message of fourteen United States Hispanic Bishops, dated July 22, 1982, published in full in Origins 12 (August 12, 1982) 145-152, and excerpted in the 1983 Catholic Almanac under the title, "The Bishops Speak with the Virgin." The joint pastoral deals forcefully with justice, and appeals to the Virgin of Guadalupe (the opening words are: "Four hundred and fifty years after ... ").

Papal infallibility continues to be studied; an interesting interchange ran through several numbers of Religious Studies (Cambridge University Press). It began in 1980, with an article on behalf of infallibility by A. P. Martinich of Austin (Texas) University, to which Patrick McGrath (lecturer in philosophy in Cork, Ireland) replied later that year. In the March, 1982, issue, Martinich and McGrath went at it again.

3. Scripture and later tradition

Biblical studies on our Lady continue to appear in good numbers, as the initial periodical section of this Survey has shown. New Testament Abstracts, the French Bulletin signalétique, and other references list quite a few. Just at Christmas, on the eve of this convention, advertisements arrived for two promising books, one by René Laurentin on the gospels of the infancy, subtitled "the truth of Christmas beyond the myths, exégèse et

The October, 1982 *Interpretation* has among its “expository articles” James P. Martin’s reflections on the liturgical reading Luke 1:39-47 (Mary’s visit to Elizabeth), a noteworthy Protestant appreciation of the Virgin Mary (36 [October, 1982] 394-399). Sister M. Sylvia Maurer, C.S.C., writes in the September, 1982, *The Bible Today* on “Biblical Aspects of Feminine Wisdom”—“lady wisdom,” Rahab (foresight!), Ruth (counsel), “the bride” (command) and finally Mary as the culmination of wisdom. It is good to note that Donal Flanagan of Ireland has begun again to write in this field: “There was a birth certainly . . .,” in *The Furrow* 33 (March, 1982), on the infancy narrative. There is a reply by Brendan Carbery in the June issue.

The third 1982 issue of *Gregorianum* had a long article by A. Orbe, S.J., “La Virgen María abogada de la Virgen Eva” (63 [1982] 453-506). It is based on book five of Irenaeus’ *Detection and Overthrow of the Knowledge Falsely So-called (Adversus haereses).* Among many points of interest, Orbe holds a forceful meaning for the phrase “advocate of Eve”: “Mary is the true intercessor before God on behalf of the virginal sin of Eve . . . the efficacy of Mary’s intercession influences human nature itself, and undoes the knot which keeps it bound to death. Moreover, once the knot is broken, Mary’s intercession then joins human flesh to Life itself.” “Re-circulation” reinforces the same theme. In reply to the abyss between the Testaments in the Marcionites and Gnostics, Irenaeus teaches their continuity (from the English-language summary in *Gregorianum*):

The retrogressive trajectory of the “salsus carnis”—from Christ to Adam (or from the Virgin Mary to the virgin Eve)—reveals that, just as there is no break in the continuity of the human nature which is common to the two extremes in the masculine series (the two Adams) and in the feminine series (the two Eves), neither is there a break in continuity insofar as the salvific dispensation is concerned.

4. General works, specific doctrines

As the result of a project organized through the National Shrine of the Immaculate Conception, Father Louis J. Cameli, spiritual director at Mundelein Seminary, Chicago, published in 1982 (by Sadlier) *Mary's Journey*, the paperback which is the basic book for an elaborate catechetical project: *Mary's Journey: A Kit for Marian Catechesis*. Seven major Marian celebrations are included (Dec. 8, Dec. 12, Jan. 1, March 25, May 31, Aug. 15, Sept. 8). Separate brochures are in the kit for learners and their guides, in six groups: grades K-3, 4-6, Junior, High, Young Adult, Adult and Families—all prepared by various experts. Sister Alice Anita Murphy, C.S.J., headed the committee which did the preliminary work, first tried out in Philadelphia schools.

Another general title is the attractive art book *Mother of God* (A Scala Book, Harper and Row, San Francisco, 1982), published in time to catch the Christmas trade. The photographs are by Nicolas Sapieha; there is a preface by Mary Gordon, condensed from her article in *Commonweal*, January 15, 1982, "Coming to Terms with Mary, Meditations on Innocence, Grief and Glory," and a good text by Lawrence Cunningham, who has written other notable things about saints of late. The Cunningham essays trace the role Mary has played in the Church and Western Civilization—up to current feminist concerns.

Christopher O'Donnell, O.Carm., of Ireland, has the essay

### 5. Liturgy and devotion

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The International Commission for English in the Liturgy (ICEL) released in July, 1982, *A Book of Prayers* "for the consideration of its member and associate member conferences of bishops." There is not yet an ecclesiastical approbation for their use. I was shown the book and believe you will be interested in some of the contents. One is the Litany of Loreto: about half the traditional invocations (which date from the 17th century) have been kept, new translations made for the others, e.g., *Virgo virginum* is given as "most honored of virgins," *Mater admirabilis* becomes "model of motherhood." Other prayers are the *Salve Regina* (for "after this our exile" to "lead us home at last"); *Memorare*; the *Sub tuum praesidium* ("We turn to you for protection, holy Mother of God"); the Angelus; the *Regina Coeli*. In each case the provisional *Book of Prayers* gives the Latin original and explanatory comments for the new translations. One can hope that those who will contest the proposed translations (translating is a thankless task at best!) do so with as much care as the effort put into the suggested wordings.

A final liturgical entry is the paper by John Sullivan, O.C.D., read at Saragossa, October, 1979, now printed in *Carmelite Studies* 2 (1982) 274-300, "Mary, the Bees of the Exsultet and the Carmelites," a curious conceit about our Lady's virginity that survived until just a few years ago, when in an age of pluralism the Carmelite Rite was abolished.

6. Ecumenism

The World Council of Churches issued, in 1980, *Faith and...*
Order Paper no. 95 (Geneva), *Intercession*, by Lukas Vischer. In chapter six there are three significant pages on the intercession of Mary and the saints. Vischer notes that in many churches "now as then [in past history], she stands in a special relationship of intimacy with her Son who 'pleads for us at God's right hand.'" Yet the Reformers uniformly rejected the "idea of intercession through Mary and the saints." Is a reconciliation possible? Vischer believes so, so long as the vital aspects of the gospel be safeguarded in both positions. Christ's centrality is paramount, "the words 'in him' must be maintained in their purity and integrity." At the same time:

... prayer to God must always be practised in fellowship with the whole company of believers ... not just the visible company of believers at any given time. ... Will the Church not remember especially those who have been and continue to be of outstanding importance for the fellowship of believers? Mary who was chosen to become the mother of our Lord? The apostles who preached the Gospel? The saints and, above all, the martyrs who bore witness to his name? ... The Church will continue, then, to offer its prayers and intercessions in fellowship with them.

A comparison of two publications illustrates dramatically the wide variations in Anglicanism, one by Hanson, the other by Macquarrie. Bishop Richard Hanson's Tuohy lectures, given at John Carroll University, Cleveland, 1979, were published as *The Continuity of Christian Doctrine* (Seabury, New York, 1981). Hanson's difficulties with the Immaculate Conception and the Assumption are in part because of infallibility but also because their content strikes him as discontinuous with legitimate tradition. Hence, he disagrees totally with J.H. Newman on doctrinal development, which extends as well to one of Newman's most frequent examples, Mary's life-long virginity. Nor can Hanson's use of Hans Küng as proper spokesman for Catholic Marian thought be permitted to pass without rebuttal; as E. Yarnold commented in his review of Lampe's *Explorations in Theology* (London, 1981), in *The Month*, October, 1982, "the Anglican's favourite Roman, Hans Küng." At an enormous remove from Bp. Hanson is the Anglican theologian John Mac-

It is possible to become a member of both the English Ecumenical Society of the B.V.M. and the American Society; they are separate memberships. In both cases members receive announcements of meetings and occasional publications. For England, the annual fee is currently five pounds sterling; the membership secretary is Mr. J. Farrelly, 11, Belmont Rd., Welling-ton, Surrey SM6 8TE, England. Another international conference is planned for Easter Week, 1984, at Blackrock College, Dublin, April 24-29, on the theme, "The Holy Spirit and the Mother of Jesus." Information on the United States Society is to be had from the secretary, Miss Stephanie Patterson, 1308 Claremont Avenue, Richmond, Virginia 23227.

7. Miscellany

From a myriad of possible miscellany Marian items, I offer simply a small sampler. The burning bush is an ancient patristic theme for our Lady, treasured in the liturgy, as in the current celebration of January 1, for Mary's virginal motherhood. A 1982 publication in Paris was Robert Pannet, *Marie au Boisson Ardent*, as an element in famous pilgrimage places and in iconography. P. Evdokimov's *Le Buisson Ardent* (Paris, 1981) was a posthumous work of the famous Orthodox author. There are some beautiful paragraphs on the same theme in the late G. Preston, O.P.'s *Hallowing the Time* (London and New York, 1980).

niece, has written that her uncle came to see in the famous St. Gaudens sculpture of a seated hooded woman over the family tomb in Rock Creek Cemetery, Washington, D.C., not simply "The Peace of God," as Henry Adams first titled it, or "Grief," as it is also known, but the figure of the Virgin Mary.


The poem "From a Woman's Life" by Sister Maura, S.S.N.D., appeared in the May, 1982, issue of The Sign, the farewell number of that famous Passionist family magazine. "To An Unknown Lady" by Edward Seifert appeared in the November 27, 1982, issue of the Jesuit weekly America. They have asked we credit them as follows: "Reprinted with permission of America Press, Inc., 106 West 56th Street, New York, N.Y. 10019. Copyright 1982. All rights reserved."

From a Woman's Life

What Mary knew was just enough for the usual day: pull water, flint fire, bake bread, smile, pray.
the dark orations, sleep, wake,
wait. When pain honed a nerve,  
when birth or dying clotted  
an hour, she leans to the curve  
of living, resilient to fear,  
laughter, suffering.  
Partings are a little death.  
Each one’s journey is a thing  
wholly without precedent.  
She looked at the sky  
for compass. None.  
She, too, created a road to travel by.

SISTER MAURA, S.S.N.D.

To an Unknown Lady

They say I should write about pigeons and snails,  
About boys in the park playing frisbee.  
For them you are strange, a far-off lady,  
Remote, withdrawn.  
Write about bread and cheese, they say, about tomatoes  
Reddening on the vine,  
About buds, blossoms, and buses.  
But for me, as for Rainer Maria,  
You are not glory pitched on a mountain,  
But a lady here at my side, a presence as potent  
As rain, as warming as wine.  
Like Rainer Maria let me sing  
How your tears turned into blood—  
As water into wine at Cana.  
Let me sing how on train rides and bus rides  
Your hand slipped into mine  
As we moved across time into peace.

EDWARD SEIFERT

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Further Selection of Recent Writings

This appendix follows its customary order: A. Magisterium; B. Scripture and later tradition; C. General and specific doctrines; D. Liturgy, devotion, popular piety. E. Ecumenism, F. Miscellany. G. Very recent last-minute items.

A. MAGISTERIUM


B. SCRIPTURE AND LATER TRADITION


4. J. Fitzmyer, To Advance the Gospel: New Testament Stud-


C. GENERAL AND SPECIFIC DOCTRINES

1. To date five volumes have been published by the International Pontifical Marian Academy, Rome, of the *acta* of the 1975 congress held in Rome, on the theme, *De cultu mariano saeculis XII-XV*: II. *De quaestionibus particularibus cultum marianum attinentibus, de cultu mariano in Concilio Basileense, in liturgia et in paraliturgia* (1981); III. *De
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cultu mariano in nationibus et in Ordinibus religiosis (1979); IV. De cultu mariano apud scriptores ecclesiasticos saec. xii-xiii (1980); V. De cultu mariano apud scriptores ecclesiasticos saec. XIV-XV (1981); VI. De cultu mariano in litterarum studiis et in arte religiosa (1981).


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D. LITURGY, DEVOTION, POPULAR PIETY


8. G. Besutti, O.S.M., *Santuari e pellegrinaggi nella pietà...*
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13. J. Jaouen, M.S., La grâce de La Salette au regard de l’Eglise (Assn. des Pèlerins de La Salette, 1981): third edition; original was 1946, with preface by Jean Stern, M.S.


E. ECUMENISM

Along with its Newsletter, three times a year, members of the Ecumenical Society of the Blessed Virgin Mary (of England) receive occasional other publications: as these two:


3. International Ecumenical Conference. Theme: “Looking Forward,” the papers of the London-Oxford meeting of the Ecumenical Society, held September, 1979, were previously published in One in Christ (1980: nos. 1 and 2) and can
now be had separately, with a foreword in tribute to the founder of the Society, H. Martin Gillett (d. 1980), by Alberic Stacpoole, O.S.B.


F. MISCELLANY


5. Ann W. Astell, *Good Friday and Easter, 2 Sonnets for Mary*, in *Theology Today* 3 (January, 1983) 409 ff: poems accompanied by illustrations from Michelangelo and Duccio di Buoninsegna; the two sonnets are *Pieta* and *A Mother's Secret*.


G. LAST-MINUTE ITEMS


2. Carlo Carretto, *Blessed Are You Who Believed* (Orbis, Maryknoll, N.Y., 1983): urging the reader to share the author's rediscovery of Mary as "the sister of my heart, the companion of my pilgrimage, my teacher in faith."


5. This entry and the next few are all as advertised by the Centro Mariano Monfortano of Rome, in the new set *Diamanti di Spiritualità*: (no. 1) Tommaso da Kempis, *Imitazione di Maria*; (no. 2) Giovanni Ecolampadio, *Il lode di dio in maria*; (no. 3) Michele di S. Agostino, *Vita mariaformè*; (no. 5) S. Luigi di Montfort, *Il segreto di maria*; (no. 9) S. Massimiliano Kolbe, *Chi sei, o immacolata?*


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