A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLGY

There came in the mail a month ago the September 1974 issue of Marianum, a triple fascicle, over 400 pages. A great part is taken up by 'documents of the Church's magisterium,' in the first place Pope Paul's Marialis Cultus, dated February 2, 1974, but not released until March 21st. The American pastoral, Behold Your Mother, of November 21, 1973, is printed in full, as are the joint letters of the Swiss hierarchy, September 16, 1973, and the Chilean episcopacy, July 12, 1972, along with extracts from the Polish bishops' conference, January 1, 1973, and a number of individual letters.

The Holy Father's monumental letter holds indisputable first place among the year's Marian publications. The Roman document appears most opportunely, just as the new Sacramentary, Pope Paul's Missal of 1970, goes into effect in American and Canadian Churches, as of Advent 1974. So far few commentaries have appeared on the papal apostolic exhortation. Donal Flanagan had a brief report in The Furrow, May 1974, and has a much longer commentary ready for publication. The May-June 1974, Notitiae of the Sacred Congregation for Divine Cult had an illuminating article by the Servite, I. M. Calabuig, originally read at a seminar held at the Roman Marianum faculty, April 3, 1974, by a panel of scholars, E. M. Toniolo, O.S.M., C. Pozo, S.J., S. M. Meo, O.S.M., S. De Flores, S.M.M., P. Masson, O.P., and A. Serra, O.S.M. I hope they will be published soon, the more so if they are all of the caliber of Calabuig's titled The liturgical import of the apostolic exhortation Marialis Cultus (La portata liturgica della esortazione apostolica, 'Marialis Cultus').

Has the liturgical reform, especially since the Council, been responsible for the fall-off in devotion to Mary; has she lost
out in the new liturgy?—such are Calabuig’s opening ques-
tions, and he answers them from the Holy Father’s docu-
ment. The first part of Marialis Cultus deals with our Lady
in the liturgy; the second with the renewal of devotion to
Mary, principles and guidelines applicable to all forms, non-
liturgical as well as liturgical; a third part looks at two com-
mon devotions, the Rosary and the Angelus.

Marialis Cultus appeared just over ten years after the Coun-
cil's constitution on the liturgy, yet, as Calabuig says, not in
a thousand years has the Roman liturgy undergone so sweep-
ing a revision. With respect to the Sacramentary, the presi-
dent of the National Office for the Liturgy of the Canadian
Catholic Conference, Father James M. Hayes, has noted: “As
the years go by, we will become ever more grateful to Pope
Paul VI and the Council Fathers for the surpassing gift of
the new sacramentary. Not since the time of the Gelasian
sacramentary, over a thousand years ago, has the Church been
endowed with such a treasure of Mass prayers.” Another
Canadian, editor of The National Bulletin on Liturgy,
Father Patrick Byrne, writes with like enthusiasm: “Pope
Paul’s Missale Romanum is a superb aid to good celebration,
a genuine encouragement to celebrants who take time to ful-
fill their role well, both for the glory of God and the edifica-
tion of the people. We are back to the generous days of the
Leonine and Gelasian sacramentaries, and we are grateful for
such a large storehouse of excellent prefaces.”

Pope Paul rejoices at the carrying through of the reform of
the liturgical books mandated by the Council. Reacting to
criticism that the new liturgy down-plays our Lady, Calabuig
asks: ‘Can it be that the renewal of the liturgy, strongly be-

gun by Pius XII, continued by John XXIII, confirmed by the
Bishops in Council, approved and put into effect by Paul VI,
has produced a lessening of devotion towards the Mother of
the Savior, towards her who is so intimately part of the mys-
tery of Christ? Can it be that the liturgical renewal, ‘the
movement of the Holy Spirit in his Church,' as Pius XII said, and Vatican II repeated, has harmed piety towards the Virgin, the temple of the Holy Spirit? Is the Spirit divided?"

Three main guiding lines are suggested by the Pope's document: a) Mary's place in God's redemptive plan, especially in the 'mysteries' of the liturgy; b) the relationship of his Mother to the central mystery of Christ; c) our Lady's place in the communion of saints. In accord with the Scriptures, the prayer of the Church relates Mary always to Christ; she is always 'Mother of the Lord.' At the same time she is the culmination of the mystery of the Church itself, in union with Christ. Quoting the preface of the New Mass of 'Mary, Mother of the Church,' the Holy Father wrote of Mary as the woman God has placed in His family which is the Church, to watch over it in a hidden manner and in a spirit of service. The preface reads: "Raised to the glory of heaven, she cares for the pilgrim Church with a mother's love, following its progress homewards, until the day of the Lord dawns in splendor."

Following the Holy Father, Calabuig traces our Lady's role in the major liturgical books, all revised since the Council: calendar, missal (both lectionary and sacramentary), the office and the sacramental ordinals. The current calendar inserts Mary more organically into the 'annual cycle of the mysteries of Christ.' The Christmas season is "a prolonged commemoration of the divine, virginal and salvific motherhood of her whose inviolate virginity brought the Savior into the world." Such great days as February 2, Presentation of the Lord, and March 25, Annunciation of the Lord, are really joint feasts of Christ and Mary. August 15 celebrates our Lady's perfect configuration to the Risen Christ. The Epiphany commemorates also Mary, seat of Wisdom, true Mother of the King.

1 I. M. Calabuig Adán, O.S.M., Tre messe in onore della beata Vergine 'Madre della Chiesa,' in Marianum 36 (1974) 70-8; an I.C.E.L. translation has been made for the Mass from the Congregation.
As the liturgy developed, the community became more conscious of Mary’s share in the principal mysteries of Christ’s life and exaltation; the Church has come to celebrate Mary ever more as exemplar and intercessor. As early as the third century *Traditio apostolica* of Hippolytus, the Mother of Jesus appears in the central liturgies of Baptism and Eucharist; these commemorations still obtain in the latest Roman formularies, for both the Mass and Baptism.

Taken seriously, the liturgy and all other forms of good devotion to the Virgin Mary lead always to true Christian living, for "Mary is above all the example of that worship that consists in making one’s life an offering to God." Mary’s consent, anticipating the Lord’s prayer, "is for all Christians a lesson of obedience to the will of the Father, which is the way and means of one’s own sanctification." Mary’s concern for the needs of all men is continued in the Church’s apostolate. Her active charity, at Nazareth, at Cana, on Calvary, continues in the Church’s commitment to justice and peace, concern for the poor and lowly, and burning desire that all men come to the knowledge of the truth.

This Survey has opened with that extended reflection on *Marialis Cultus* as a Catholic attempt to apply what Charles Wesley once suggested: "Unite the pair so long disjoin’d: knowledge and vital piety." The balance of the Survey will be in these six sections: 1) a culling from Laurentin’s latest *Bulletin sur la Virge Marie*; 2) Scripture; 3) the Fathers; 4) medieval times; 5) ecumenism; and 6) art and other matters.

1) Laurentin

René Laurentin outdid even himself in his latest bi-annual survey, which appeared in two sections, in the January and April 1974, numbers of *Revue des sciences philosophiques et théologiques*, for a total of 86 pages, including the appendices of collective works, as the full contents of the four (out of
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five) volumes so far published of the 1971 Zagreb proceedings, and editions of patristic and medieval texts. Under the rubric 'history,' the January article considered Scripture, the Fathers, the Middle Ages, and the modern period, the 15th-16th centuries onwards, ending with the current magisterium. The April issue took up 'doctrine and life,' with three major sub-divisions: a) dogma and theology; b) anthropology and symbolism; c) cult and pastoral outlook. 'Dogma and theology' considered the comparatively few treatise-type treatments of Mariology, then, in order, Immaculate Conception and Assumption, virginal conception, queenship, Mary and the Church, the title 'Mother of the Church,' and spiritual maternity. Such diverse topics as iconography and feminism were gathered under the rubric 'anthropology and symbolism.'

Samples of the biblical materials surveyed are a series of articles on St. Matthew's Gospel written for the first centenary of the proclamation of St. Joseph as patron of the universal Church, 1971, and published in Cahiers de Josephologie, the French edition available from Montreal. ² A. M. Serra, O.S.M., has reported on various occasions his doctorate under LeDéaut at the Biblicum, under the title, Contribution of ancient Jewish literature to the exegesis of John 2:1-12 and John 19:51-27. His main point was that Cana is treated in constant reference to the theophany of Sinai. J. A. Grassi of Santa Clara argued similarly in his Novum Testamentum article of April, 1972. This train of thought emphasizes the assimilation of the Blessed Virgin to the people of God, just as her word in John 2:5 echoes Exodus 24:3 and 7, when the people say they will do all that God asks.

For patristic materials, Laurentin salutes the Corpus marianum patristicum in progress from Spain; three of the promised six volumes have appeared. He mentions also the important archeological studies by the Franciscan Bagatti, published in

² 19 (1971) 856 pages.
Marianum and elsewhere, on 'the death, tomb and transitus of the Virgin Mary.' As Laurentin reports, the Jerusalem death tradition gains rapidly over "the fragile and recent thesis of Ephesus." Bagatti has extended his investigations to the literary side, looking into the transitus accounts which he divides into two categories: a) those filled with archaisms, which point to a prototype in the time of the apostolic Fathers and to Palestinian-Jewish milieux; b) the transitus narratives influenced by Hellenism, which expunged the earlier elements as heretical, and attached such prestigious names as Joseph of Arimathea. Laurentin inserts a provocative aside about the late Henry Lennerz, S.J., who obediently accepted the Assumption definition convinced thereby that a hidden historical tradition must surely exist. Bagatti's hypothesis of a very primitive Palestinian transitus has been reinforced by a recent Ethiopian and Latin text edited by V. Arras in 1973 for the C.S.C.O., De transitu Mariae apocrypho aethiopice. Evidence has also come to light of an early Protoevangelium Jacobi, from the same Jewish-Christian communities where Mary herself had lived. Bagatti argues from both archeology and ancient writings that the same primitive community which circulated so soon narratives of Mary's birth, her marriage and so forth, elaborated equally early the accounts of her death and assumption. Thanks to The Bible Today American readers had access to the fascinating researches of Bagatti and Testa last year in two articles by Luis Diez Marino, C.P., Can Anything Good Come From Nazareth? begun in the December 1973, issue, continued February, 1974, and The Tomb of Mary, April, 1974.

In the modern period Laurentin gives considerable attention to a recent doctorate thesis by the Montfort Father Stefano DeFiore, on The spiritual itinerary of St. Louis Mary Montfort (1673-1716) in the period up to his ordination (June 5, 1700). This dissertation will be published in Marian Library Studies. In the spiritual evolution of the saint, a tender relationship
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to his own mother played a strong role. During his theological studies at St. Sulpice in Paris he read a great deal, some books dealing with the 'slavery of Mary,' others, as Widenfeld's *Avis salutaires*, sharply attacking it. Though rebutting Widenfeld, Montfort changed his own wording from 'slaves of Mary' to 'slaves of Jesus in Mary.' He rediscovered our Lady in Christ from the standpoint of divine Wisdom. Finally, though beyond De Fiores' particular concern in this book, St. Louis grew in his experience of the fatherhood of God. Laurentin takes note of the publications for the 1973 centenary of the birth of St. Therese of Lisieux, and finds in her traits similar to de Montfort's: presence of Mary, apostolic spirit, overcoming fear, and openness to the Holy Spirit. In Therese's case, the absence of a late 19th-century doctrinal formation favored her true development, and "the existential discovery of the Virgin by the Holy Spirit, in the reality of the communion of saints," "in a more radical sobriety" than St. Grignion de Montfort.

Along with the full scale scholarly surveys Laurentin has continued his practice of providing a simpler summary for a large public in his article in the May-June, 1974, *La Vie Spirituelle*, titled *Mary Today: a time of caution and of putting things together* (*Marie aujourd'hui. Un temps de discrétion et d'intégration*). The *Vie Spirituelle* article includes sections of the 'Historicity of the virginal conception,' of which Laurentin remains a stalwart defender. As in the larger article, here also he touches on the position of R. E. Brown, also on a French book by A. Malet (*Les Evangiles de Noël: Mythes ou Réalité*, Lausanne, 1970) which sought to revive the 1932 theory of Martin Dibelius. P. Grelot answered Malet at some length in two articles in *Nouvelle Revue Théologique* (La

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André Manaranche's articles in Cahiers Marial are praised in last year's Survey, they are now gathered in the book, L'Esprit et la femme (Paris, Seuil, 1974), with a fine sense of the reciprocal bonds between the Holy Spirit, woman, wisdom, the Church and Mary. Another section in Laurentin is 'Mary and the new image of woman.' Mary's Magnificat is a hymn of the needed reversal of values for a wasteful consumer society, with reference to a French radio homily of December 23, 1973, by Protestant Pastor Michel Wagner.

Under 'Liturgy,' Laurentin reviews the charge that the new Roman Liturgy is anti-Marian, particularly as set forth in an Italian pamphlet by J. Morreale, Il culto di Maria nel novo calendario (Cantanisseta, 1971) and the answer from G. Pasqualetti in the Congregation of Cult's Notitiae, mentioned year before last in my Survey. For his own part, though sympathetic to the Congregation, Laurentin says, "some of the reforms realized by the special commissions lack a festive spirit." He notes, however, the possibility of a wider range of readings to celebrate our Lady, as already permitted at Lourdes and other pilgrimage places.

In a brief discussion of French catechetical problems on our Lady, part of the post-conciliar groping, Laurentin urges a strong sense of Mary as Gospel woman of faith and active charity, without neglect of the Church's doctrines about her. A brief section is on the rosary and its aggiornamento by the French Dominicans, under J. Eyquem, whose Aujourd'hui le Rosaire, first published in 1968, is now in its fifth edition. There are a few pages on apparitions, mainly Fatima and Lourdes, along with some provocative remarks on the large place private revelations still hold in popular Catholic devo-


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tion and the need to be sensitive to that fact. He announces the imminent publication of the first of thirteen volumes of a critical study of Fatima by J. M. Alonso, C.M.F. A paragraph takes up 'Mary in the charismatic movement,' to which the November, 1973, Cahiers marials was devoted. The final section is Pope Paul's teaching, particularly Marialis Cultus, though Laurentin finds both words, Marialis and cultus, neologisms of the Counter-Reformation period. As the document itself well shows, some such title as 'the place of Mary in Christian cult' would have been better.

2. Scripture


André Feuillet of France gave us in 1974 the masterwork, Jésus et sa mère d'après les récits lucaniens de l'enfance et d'après saint Jean, with the subtitle, Le rôle de la Vierge Marie dans l'histoire du salut et la place de la femme dans l'Église (Gabalda, Paris, 1974). All familiar with Feuillet's many earlier writings of our Lady in the New Testament will rejoice in his new book, which he offers to the educated public rather than to specialists, but I guarantee it will put them on their way to becoming experts, even if not qualified philologists, e.g., 15 pages of notes go with the 74 pages of the first part, The Christological and Marian Scenes in Luke 1-2 and the Johannine Tradition. In the comparison between the Lukan nativity chapters and St. John, the Johannine material is taken not only from the Gospel but also from the first
epistle and the Apocalypse, the last providing some lights surprising to Feuillet himself. The second main part of the book synthesizes and compares the results of the inquiry into Luke and John, taking up also the historicity of the narratives and the rapport between theology and history. The third and final part builds particularly on the Johannine portrait of Mary in contrast to the first woman of Genesis and as the 'woman par excellence' of the new covenant, to consider finally the place of the Virgin Mary and of woman in general in Christian outlook.

The end of chapter eleven of the Apocalypse reads, "The sanctuary of God in heaven opened and the ark of the covenant could be seen inside it." Immediately, once the sanctuary has opened, the seer describes the great sign, the woman clothed with the sun. Almost all the ancient commentators and the majority of non-Catholic scholars today refuse all allusion to Mary. Feuillet is not discouraged: the ancients often missed the whole literary genre of the book, and a modern interpretation is a most difficult task. Elements in his suggested solution are these: 1) the woman closed with the sun personifies the people of God. 2) this is a reference also to our Lady. Both St. Luke and St. John see in Mary the personification of the ideal Sion of the prophets. "Effectively it is only by Mary that this ideal Sion gave the world Christ and the messianic people." 3) the woman of verse 6, who escapes into the desert, can only be the Christian Church. 4) the ark of the covenant at the end of ch. eleven is the same ark as in St. Luke's narratives of the Annunciation and Visitation, and there is a close connection between 'clothed with the sun' and 'full of grace.'

Under the heading of 'theology and history,' Feuillet asks if there is an antinomy between them. The 'disciple whom Jesus loved' is likely John the Apostle; for one thing, were it not so, the fourth Gospel would be silent on John the Apostle. There are indeed paradoxes in this gospel: a contemplative
spirit is more concerned with interior vision than with externals, yet the text abounds in precise details that seem to come from personal experience. Taking Cana and Calvary, Feuillet defends their historicity without downgrading their profound theological value, their symbolic, sacramental and ecclesial significance. Cana speaks of real people and a real place. There is no compelling reason to regard Calvary merely as 'didactic fiction.'

Similarly, St. Luke’s infancy narratives, however stylized, are highly original. In contrast to midrash, Luke sets out from real events. Although St. Luke’s opening chapters differ greatly from St. Matthew’s in content, literary form and origin, they agree in a number of important matters, including the virginal conception of Jesus and its relationship to the origin of the new people of God, brought about by the Spirit of God. Feuillet considers two current denials of a literal virginal conception—there has been a minor rash of these the past couple of years in English-language popularizations. The two he tackles are Bultmann’s demythologizing, and the “less simplistic, and in appearance, more convincing” theory first launched in 1932 by Martin Dibelius, restated by A. Malet in 1970. Feuillet follows P. Grelot in answering the Dibelius/Malet argument, based on the allegory of the two wives in Galatians 4:21-31, combined with certain texts of Philon about maternity without a human father. The New Testament usage is quite different from the allegorizing of Philon. St. Paul compares ‘flesh’ and ‘spirit’ not in terms of a miraculous birth of Isaac, but as the figure of Christians ‘born according to the Spirit.’

In a Festschrift for Schnackenburg, and also in the first 1974 number of Marianum, the French exegete, I. de la Potterie, S.J., has an article much praised by Laurentin: La parole de Jésus, Voici ta mère, et l’accueil du Disciple in 19:27b. The Author finds it strange virtually no scholar—

F. M. Braun is the one exception—has studied the climactic verse, "From that hour onward, the disciple took her into his care" (NAB). In his 40-page article de la Potterie gives: a) history and interpretation of the verse; b) an analysis; c) exegesis and theology of it.

Whether the translation was 'to his house' or 'into his care,' the normal interpretation has been a moral one. By the eleventh century the disciple's care was being interpreted spiritually as a filial attitude towards the spiritual mother. Among moderns, Loisy, Bultmann, and Barrett find there a symbol of the unity of the Church, or that Mary personifies the community of believers and the disciple the tradition of the gospel, so that believers must take the attitude of the disciples towards the gospel. De la Potterie finds that forced, nor does he share the symbolic sense espoused by L. Boyer, A. Feuillet and F. M. Braun.

He analyzes the text phrase by Greek phrase: 'took . . . into,' 'into his care,' and precisely 'his care,' with comparisons to the rest of St. John. The Greek word, idos (or ta idia), is the determinant; it has the sense of religious reality and religious belonging, especially to Christ, as in the Prologue, "To his own he came . . ." (NAB). 'To receive' in John's word usage has the sense of 'welcome.' Eis ta idia means the disciple's condition, his bona spiritualia, his union to Christ. The traditional exegesis that the disciple received Jesus as his own mother rested on a valid insight, but the force of the phrase, eis ta idia was missed. According to this author, "These words describe the spiritual space in which the disciple lives, a space constituted by his communion with Jesus; so it is in this spiritual milieu, in this communion with Jesus, that the disciple now receives as his own the mother of Jesus."

Ta idia means what is proper to the disciple in his relationship to Christ, now prolonged in his bond to the Mother of Jesus. Believers are represented by John, who now receives the Mother of Jesus. The work of Jesus is continued hence-
forth in the work of the Woman; a perspective of the Church opens up. To receive Jesus is to receive the Mother of Jesus, or, if you wish, the Church, it's all one! The hour is the hour of the birth of the Church. On Calvary the Church is doubly represented: as mother of the faithful the Church is personified in the Mother of Jesus; and as the eschatological people, who are the believers, the Church is present in the person of the disciple. Since the Mother of Jesus is the mother of believers and these are the Church, she is therefore, by her maternal function, also the Mother of the Church.

3. The Fathers.

The first 1974 number of the quarterly, Diakonia, of the Fordham John XXIII Center for Eastern Christian Studies, carried an article by the editor, George A. Maloney, S.J., Mary and the Church as seen by the early Fathers. Maloney starts on the bright note: "We are witnessing within the Catholic Church a return to solid doctrine and devotion to Mary, the Mother of God." He recommends the patristic perspective on Mary and the Church as "the best rapprochement with the Orthodox and Protestants who cannot understand our principle of secondary instrumentality in effecting salvation." For the Fathers, Mary constituted the perfect type and model of the Church as mother and spouse of Christ. In the Tyconian fourth rule, de specie et genere, as used by the Fathers, especially St. Augustine, what is said of the Church in general (generaliter) can be applied to Mary in a unique and pre-eminent way (specialiter), and finally to the individual soul in a signular way (singulariter). The article uses familiar materials: new Eve; the Alexandrian tradition, e.g., Clement of Alexandria; the Syrian tradition, in St. Epiphanius and especially St. Ephrem; finally Cyril of Alexandria with a litany of praise to "Mary, always virgin, that is to say, the Holy Church and her Son and immaculate spouse . . ."
Under the Latin Fathers, St. Ambrose appears as "the Ephrem of the West in whom are united the two great currents of the East, the Alexandrian and the Syrian or Asiatic Fathers." "With Ambrose, unity and identity between Mary and the Church is the most intimate." St Augustine, however, among all the Fathers, made the greatest use of the Mary-Church analogy, as in the famous line from a sermon: "When I ask you, is Mary the Mother of Christ, is it not because she brought forth members of Christ? You I say are members of Christ. Who brought you forth? I hear the voice of your heart: Mother the Church."

4. The Middle Ages.

The past year saw the double anniversary of the deaths of St. Bonaventure and St. Thomas Aquinas, as well as the 8th centenary of the canonization of St. Bernard. It is too early to know how many studies of Marian theological interest were occasioned by these commemorations; there was, for example, a section on our Lady at the Berkeley, California, celebration of St. Thomas this past fall. Moreover, the theme of the coming international Mariological Congress in Rome, May, 1975, spans the same period, "development of Marian cult from 1100 A.D. to the eve of the Reformation."

An earlier Survey mentioned the Cistercan Publications, since moved from Spencer, Mass., to Western Michigan University, Kalamazoo, Michigan. A double series is already in progress, each a hundred volumes: the Cistercian Fathers; and the Cistercian Studies. Both sets promise valuable material on our Lady. One of the scholars involved wrote for the Winter, 1973, number of the London magazine, Mount Carmel, the article, The Mother of Jesus: Our Common Heritage. Going back to a pre-Reformation patrimony, Hilary Costello, of Mount Saint Bernard Abbey, England, presents the Marian reflections of John of Ford, a Devonshire man who wrote
early in 13th century and who loved to dwell on the infancy gospels. Here is a sample: "Lord Jesus, you were the wise architect who constructed for yourself a workshop in the womb and soul of your virgin-mother. A wonderful workshop! It could enclose within itself both the whole fabric of salvation and the infinite Builder himself. Furthermore, this valiant woman put her own hands to the heavy task, for she wisely cooperated with the Wisdom of God in the work of our salvation." Another example comes from Cana: "When the wine provided for the wedding failed, the mother of Jesus said to her son and Lord, 'They have no wine.' To get what was needed she considered it quite sufficient for her to have indicated the need. She simply laid bare the need; she refrained from making a request, except perhaps that her unspoken desires coming from so sterling a heart would prove stronger than any request."

Costello asks other Christians for patient consideration of John of Ford's appreciation of Mary's motherhood of all the followers of Jesus. He took this insight from the primitive view of Mary as the new Eve who brings life where the first Eve had brought death. In Costello's words, "it is certainly the heritage we find in our early Christian writers...Mary is mother not only of Jesus but of the whole precious race of those who are saved...so close is the relationship between Mary and her son that John of Ford goes so far as to call her 'the mediatrix of this Covenant of love.'" The article concludes with a single sentence from Abbot John that sums up all he has to say about Mary and her motherhood: "'The mother of Jesus is not only the mother of our glorious Head, Jesus Christ, who is mediator between God and man, but she is also the mother of all those who love Jesus, the mother of the whole sacred Body of Jesus.'" 7

7 Mount Carmel 24 (Winter, 1973) 193-201; a title by Abbot John of Ford has been announced (as CF 29) in the Cistercian Fathers series, Sermons on the Song of Songs I; Patrick Henry Reardon calls on some
In 1973 Penguin Classics published in paperback *The Prayers and Meditations of St. Anselm*, translated and commented by Sister Benedicta Ward, an Anglican nun. The three prayers to St. Mary are included, and a full paper would still fail to do justice to these moving prayers and to their evidence of St. Anselm's spiritual growth. The titles indicate their riches: the first is to be said 'when the mind is weighed down with heaviness.' The second is a prayer to St. Mary 'when the mind is anxious with fear,' and the third, closest to the author's heart, and in common Christian estimation the high-water mark of early medieval piety towards the Mother of Jesus, is 'to ask for her and for Christ's love.'

Sister Benedicta's comments bring out the meaning of Mary for St. Anselm, and she has great sympathy for the ancient Christian devotion. "The idea of praying to Mary and asking her help and intercession was already established in the liturgy, and Anselm had no hesitation in using it." "The basis and background of his devotion to Mary seems to be liturgical as well as scriptural, but it is the fervor and love that fills the prayer, and his personal relationship to Mary herself that make it one of the greatest of Marian devotions."

The prayers of Anselm, most of all those to our Lady, show that his monastic and personal spirituality did not mean withdrawal from the larger Christian fellowship. Rather "he has only entered more deeply into the fulness of the people of God, where he talks with Christ and the saints as man talks with his friends." In his day there was in the spiritual air of Northern Europe "a growing compassion for the Savior and a more personal emotion and affection for his Mother."

In the second prayer, the sinner is introduced into the setting of a court of law. The heavenly throng looks on, the Judge is Christ. Knowing his guilt, the sinner turns to the Mother
of Christ to be his advocate. Out of context, such a scene could easily be seen as ascribing justice to Christ and mercy to Mary, as two opposing forces. Yet, Sister Benedicta writes, "nothing was further from Anselm's intention: he asks here for Mary's intercession just because of her unique share in that aspect of the love of God which we call mercy." In St. Anselm's own words: "The Son of man in his goodness came of his own free will to save that which was lost; how can the mother of God not care when the lost cry out to her?" And the translator continues: "Mary has by grace all that her Son has by nature, and all she has, she has only from him; this is the place given her in the awed theology of the early Church."

This Holy Year of renewal and reconciliation, in his article in the January, 1974, Cahiers marials, J. Pintard appealed mainly to St. Anselm's theology of Mary and reconciliation, much of it from the third prayer to St. Mary. From prayer three one quotation only, apologetically:

He who was able to make all things out of nothing
refused to remake it by force
but first became the Son of Mary.
So God is the Father of all created things,
and Mary is the mother of all re-created things,
God is the Father of all that is established,
and Mary is the mother of all that is re-established.
For God gave birth to him by whom all things were made
and Mary brought forth him by whom all are saved.
God brought forth him without whom nothing is,
Mary bore him without whom nothing is good.

5. Ecumenism

Ecumenically, our Lady continues to play a modest but effective role. The English Ecumenical Society of the Blessed
Virgin Mary, operating on a shoestring, has not published anything since a year ago, although members receive regular announcement of events. Easter week, 1975, the Society is sponsoring its third international ecumenical conference at Birmingham, England, on the theme, God and Mary: The Place of the Mother of the Savior in God's Plan of Salvation. The speakers include Dr. Jack Dominian, the psychiatrist, Dr. Ross Mackenzie (here with us in Atlanta), Dr. John Macquarrie, Bishop Alan C. Clark, Father Edward J. Yarnold, S.J., Father John McHugh and others. An American echo of the English Society was the publication as an Image paperback this past year of *Five for Sorrow, Ten for Joy*, the Rosary meditations of Methodist minister Mr. J. Neville Ward, active member of the Ecumenical Society.

For our present purpose I offer you two ecumenical examples, one in English and not altogether new, the other in German and just published. *The Prayers of the New Testament* by Donald Coggan, then Anglican Archbishop of York, was published in 1967. This past fall Coggan was appointed Archbishop of Canterbury, highest office in Anglicanism, and within the year past also the island of Iona off the coast of Scotland, famous for its monasteries ever since St. Columba's time in the sixth century, has been mentioned frequently, in *The New York Times* travel section, the *National Geographic* magazine and other places. Knopf publishers brought out in time for the Christmas trade a magnificent art book of reproductions from the Irish Book of Kells, which may have first been worked on at Iona.

Commenting on Mary's consent in Luke 1, 38, "And Mary said, Behold the handmaid of the Lord; be it unto me ac-

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*Membership in the English Ecumenical Society of the Blessed Virgin Mary is open to all interested persons. Write the Secretary (Mr. H. Martin Gillett), 237 Fulham Palace Road, London, SW6 6UB, England; annual membership fee is two pounds, roughly $5.00; pamphlets published by the Society can be had at very reasonable cost.*
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According to the word," Bishop Coggan wrote, "So we watch Mother and Son at prayer, and in doing so we tread on holy ground. Evelyn Underhill tells this story, 'A traveler who had paid her first visit to Iona was asked by an old Highland gardener where she had been. When she told him, he said, 'Ay! Iona iss a very thin place.' She asked him what he meant and he replied, 'There's no much between Iona and the Lord.' (Collected Papers, p. 196). The man who stays awhile in this place, pondering on Mother and Son at their prayers, may well find this also to be 'a very thin place.'" It is good to note the new Primate has expressed his interest in the forthcoming ecumenical conference on our Lady to be held in Birmingham in early April.

In 1973 Herder brought out in their Quaestiones Disputatae Klaus Riesenhuber's Maria im theologischen Verständnis von Karl Barth und Karl Rahner, a relatively small book, only 126 pages, but filled with information and ecumenical hope. As Rahner has said about the 'hierarchy of truths' mentioned in the conciliar decree on ecumenism, current theology of Mary is less centered on her individual person than the doctrine of grace. Mary is the most radical instance of man and his relationship to God. Riesenhuber considers first the ideas of Barth (d. 1968) then Rahner, and finally offers a conclusion.

In Barth's theological development Mary played an important role. From the mid-twenties he gave increasing attention to 'natus ex Maria virgine' and continued to interest himself with Mary, always from a strictly Christological viewpoint, even into the late work descriptive of his post-conciliar visit to Rome, Ad limina apostolorum. His criticism of Roman Catholic Mariology was consistently sharp, even if it mellowed a bit finally. He found Catholic positions lacking in biblical rooting and in his earlier writings even positively

9 Published by John Knox, Richmond, Va., 1968; see notice in Survey, MS 20 (1969) 160.
dangerous and erroneous in making Mary sharer in her own justification.

Von Balthasar (1951) and then Hans Küng compared Barth's ideas on justification to Catholic theology and even to Trent, with the surprising conclusion they were not in basic disagreement. In fact, this was also an indirect answer to Barth's major objection to Catholic Mariology, and led Barth to change his verdict from 'anti-Christian error' (widerchristliche Irrlehre) to simply zu viel, an objection more on a theoretical and practical level than a fundamental level.

Barth's defense of the literal virginal conception is well known. As he put it, the positive formula 'conceived of the Holy Spirit' goes inseparably with the negative phrase 'born of Mary the Virgin,' for God fills positively the emptiness of Mary; God is the one only grace-giver and sovereign Savior. In the later volumes of his Church Dogmatics Barth attached a stronger importance to Mary's free and obedient consent under God's grace, especially in the very last one (IV, 4). But as early as 1934 he had said that Mary who conceives and bears is our part in the wonder of Christmas.

For Rahner, as for Barth, the author gives a careful list of writings (only in German, of course) where our Lady has been treated. Along with available published materials he had access to a still unpublished lengthy manuscript Rahner wrote at the time of the Assumption definition. From forty Rahner titles Riesenhuber weaves together a Mariology based on the basic biblical principle that Mary is 'most perfectly redeemed.' It is the theologian's task, even more pressing ecumenically, to relate to this fundamental scriptural truth what the Church holds about Mary. Even as Barth demands more for the understanding of the Virgin Birth than pure verbal exegesis, so Rahner appeals to the assistance of the Spirit, evidenced in the sense of faith of the entire Church. A meaningful dialogue on Mariology is possible only when both sides accept fully the ancient Christian character of Ephesus and Chalcedon.
Mary's active free consent was an event of public, official saving-history, even more than Abraham's faith or the covenant of Sinai. Mary's motherhood of Jesus was "God's pure grace and her own deed, both in one." Rahner holds that Catholic teaching on justification brings out God's sovereignty well, also in Mariology, for "the faith which makes man free is precisely that faith that God works in us."

There is an interesting passing comment in the paragraphs on the virginal conception of Jesus. "Were Joseph to have been the human father of Jesus, then the same saving function would belong to him as to Mary, something the sense of faith of the Church clearly rejects!"

In his conclusion Riesenhuber argues again for the agreement of Barth with Catholic Mariology, at least on the all-important level of basic truth. Admittedly there is a difference of accent: the Protestant stresses the pure-service function of Mary and sees her as a sign that salvation is of God alone; the Catholic points to the free deed of Mary under the power of grace which brought about salvation for the world and for herself. The two accents are not mutually exclusive; rather each includes the other. The Catholic may hope his Protestant partner will look at the balance of Catholic Mariology and not find himself in radical disagreement, though in practice the Catholic may have to be satisfied with his brother Christian's acceptance of the fundamental agreement, so long as the other Catholic views are not explicitly rejected. The Protestant may not be convinced that Catholic Marian doctrines do thus relate to an agreed-upon foundation, but then he can regard the Catholic views as part of Catholic self-understanding. Although Riesenhuber does not discuss it as such, 'the hierarchy of truths' is an element in what he here suggests. It seems to this reviewer we are still a long way from working out the ecumenical consequences of such a hierarchy, for example, in the Immaculate Conception and
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Assumption. For both Catholic and Protestant, bearing Christian witness to a modern pagan world, modern man's sense of finding self-identity in community is well illustrated in Mary responding to God, 'pure evidence of God's salvation in Christ.'

To conclude with Rahner from his essay, The Immaculate Conception in Our Spiritual Life (English Theological Investigations, vol. 3, 1967): "...if some one, in spite of the experience of his own sinfulness and of his origin in darkness, really believes from the depths of his spirit-filled existence that perfection is not divided but is a clear yes and clear light, and hopes that this perfection becomes his as a grace, then—whether he knows it or not—he has said yes to the created and redeemed beginning in pure grace, that beginning which is for all of us God's real pledge of what is thus believed and hoped for, and then he has—without knowing it—loved the Immaculate Virgin."

Deserving of special mention is the enterprise of Ephemerides Mariologicae, under editor J. M. Alonso, who gave the entire 1974 volume, two double fascicles, to an ecumenical dialogue on the mediation of Mary, the plan of which is given in an introduction in both Spanish and English. Pastor Henry Chavanes of Switzerland wrote the base study, The mediation of Mary and the doctrine of participation. This was sent to a circle of Christian scholars; their responses make up the contents of the magazine, among them E. L. Mascall of En-

See comments on H. Mühlen's reflections on the 'hierarchy of truths' and possible bearing on admitting to Catholic communion other Christians who do not explicitly accept the Immaculate Conception and the Assumption, in Survey, MS 18 (1967) 118-9. See also Avery Dulles, S.J., A Proposal to Lift Anathemas, in Origins. N.C. Documentary Service 4 December 26, 1974) 417-21: address given December 6, 1974, in Cincinnati, on removing the concluding anathemas that went with the definitions of the Immaculate Conception and the Assumption, in the interest of ecumenism, for the Holy Year; Origins gives also Archbishop Bernardin's comments and a relevant paragraph on the 'hierarchy of truths' from a 1973 declaration of the Vatican Congregation for doctrine.
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gland and Stephen Benko, now of California. The earlier
1974 number includes another Benko piece as well, An in-
tellectual history of changing Protestant attitudes towards
Mariology between 1950 and 1967, and the paper, Luther on
the Magnificat, by Donal Flanagan of Ireland, given original-
ly at the second international ecumenical conference of the
Ecumenical Society of the Blessed Virgin Mary, held at Birm-

6. Art, belles-lettres and a sacred miscellany.

In the last place is this étagère a whole series of interesting
items might be displayed, for under the rubric, 'art, belles-
lettres and a sacred miscellany,' could fall film-strips, cassettes,
musical compositions, and many other tributes to Mary the
Seat of Wisdom. I will give a sampling of such materials in
an appendix in the printed text, and here limit my references.

The posthumous book in French by Orthodox theologian
Paul Evdokimov, L'art de l'icone: théologie de la beauté (Des-
clée de Bouwer, 1972), is filled with insights of the Mother
of the Lord, at once a study in Christology, anthropology, ec-
clesiology and Mariology. The American novelist-minister
Frederick Buechner wrote the text for the Christmas book,
The Faces of Jesus (Simon and Schuster, New York, 1974),
which is being well-reviewed. America reviewer (December
4, 1974) James Finn Cotter touches a sensitive point much
emphasized by Evdokimov, "The weakest illustrations... come from current artists, reflecting the loss of contact with
Christ's presence" (emphasis added). It is pleasant to note
that Buechner's 1973 book, Wishful Thinking: A Theological
ABC (Harper and Row, New York) reprinted under 'Mary,'
his Christian Century editorial of March 5, 1969, 'Comfort
for a Sorrowing Mother.'

A letter from the late J. R. R. Tolkien of The Lord of the
Rings speaks of "the order of grace" and "our Lady, upon
which all my own small perception of beauty both in majesty and simplicity is founded."\textsuperscript{11}

Douglas Gray of Oxford published two years ago the book, \textit{Themes and Images in the Medieval English Religious Lyric}, with a great amount of beautiful pre-Reformation poetry on our Lady.\textsuperscript{12} In the spirit of this holy season, I close with a lyric gathered by Gray; it is a macaronic form:

\texttt{Al this world was forlore}
\texttt{\quad Eva peccatrice}
\texttt{Tyl our Lord was ybore}
\texttt{\quad De te genitrice;}
\texttt{With Ave it went away}
\texttt{\quad Thuster nyth, and com the day}
\texttt{Salutis.}

\textsc{REV. EAMON R. CARROLL, O.CARM.}
\textit{Catholic University of America}
\textit{Washington, D.C.}

\textbf{APPENDIX}

\textit{Further Selection of Recent Writings in Mariology}

Bibliographical references to our Lady are to be found in various places, regularly, of course, in \textit{Marianum}, \textit{Ephemerides Mariologicae}, \textit{Cahiers Marial}, occasionally in many other theological journals, \textit{Ephemerides theologicae lovanienses}, for example. Laurentin's \textit{Surveys} have been used. See also Dom B. Billet, \textit{Esprit et Vie}, reviews of Marian materials in groupings: 21 March 1974, on the \textit{Journées} of the A.O.M., February, 1974 on Mary in the liturgy; 4 April 1974, \textit{notes mariales}, Zagreb Acts, \textit{Etudes mariales}, 1972 and 1973 \textit{Journées} of the

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A. MAGISTERIUM.


2. Paul Paul VI, Apostolorum limina, papal bull proclaiming the Holy Year, May 23, 1974, in The Catholic Mind, December, 1974, p. 57: "mother of grace and mercy, collaborator of reconciliation and shining example of the new life..."


8. Bishop Vincent M. Leonard, Pittsburgh, Letter to be read on September 29, 1974, for the month of October, Mary's Rosary month, as sent around to the parishes.

B. SCRIPTURES

1. Reginald H. Fuller, Preaching the New Lectionary: The
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Word of God for the Church Today (Liturgical, Collegeville, Minn., 1974) also paperback: Anglican viewpoint, gentle dissent on Immaculate Conception and Assumption, positive on Advent and other times.


C. Fathers


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Doctrine,' with many entries on Mary, especially ch. 3, 'Images of the Invisible.'

3. A. Piolanti, *Le lacrime di Maria per i suoi figli adottivi in un testo inedito di Girolamo Ghetti da Roma, Priore Generale dell'ordine Agostiniano (d. 1635)*, in *Divinitas* 17 (1973) 255-89, also as a separate publication in new series, *Textus breviores theologiam et historiam spectantes: on 'ad te clamamus . . . in hac lacrimarum valle.'


D. GENERAL STUDIES; PARTICULAR DOCTRINES

1. *Bulletin de la Société Française d'Études Mariales* 29 (1972) A la redécouverte de Marie aujourd'hui dans les Congrégations religieuses d’inspiration mariale, now published directly by the Society itself, from 222, Faubourg St-Honoré, 75008 Paris. This volume has papers by Sister Jeanne d'Arc, O.P., reporting her survey on the place of Mary among women religious, by A. Bossard, S.M.M., on the Montfort congregation, by J.-B. Armbruster, S.M., on the Marianists, by J. Coste, S.M., on the Marists. Volume 30 (1973) has been announced, on 'Une femme Marie, signe d'esperance.

2. *Cahiers Marials*, five times a year, for Canada and U.S.A. $5 a year, from 90, rue de la Tombe-Issoire, Paris 14: excellently edited for an educated public. Since last year’s Survey, note the November 15, 1973, no. 90, on Mary and the Holy Spirit (H. Cazelles, H. Holstein); Jan. 15, 1974, no. 91, L’année sainte et Marie, Mère de réconciliation (J. Pintard, S. De Flores); April 1, 1974, no. 92, report on the ‘journées de l’Association des Oeuvres mariales’ of Feb. 1974, and full French translation of Ameri-
can Bishops’ *Behold Your Mother*; June 15, 1974, no. 93, on theme ‘Sur nos routes avec Marie,’ also T. Koehler’s reflections on the American pastoral; Sept. 1, 1974, n. 94, ‘Notre Dame de tous les âges.’


4. *Estudios Marianos*, proceedings of the Mariological Society of Spain: vol. 37, printed 1973, was from the October, 1972, Saragossa meeting: *Maria y la gracia: Influencia y ejemplaridad de la Virgen en la Iglesia.* I am told another volume is in print, but have not seen it yet.


6. *Marian Library Studies*, vol. 5 (1973) has just appeared: includes indices and other helps to R. Caro’s *La homiletica mariana griega in el siglo V*, which was in volumes 3 and 4; also A. Samaritani, ed., *De B.M.V. Immaculata quodlibet XIII-XIV saec. primum edita.* Matthaeus ab Aquasparta (1279 ca.); Bernardus Alvernus; Anonimus (Gulielmus de Ware) (init. xiv saec.). Volume 6 will have S. De Flores, *Itinerario spirituale di S. Luigi Maria de Montfort (1673-1716) nel periodo fino al sacerdozio* (5 giugno 1700). The volumes sell at $3.50 each; from Marian Library, University of Dayton, Dayton, Ohio 45409. Interested persons are sent the Marian Library Newsletter; the last two appeared April, 1973, and November, 1974. Effective December, 1974, the subscription for *Marian Library Studies* became $6.00.

7. *Marianum*, quarterly from the Servite Pontifical Faculty in Rome; G. Besutti, editor; the 1974 volume, 36, consisted
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of a first fascicle, then, September, 1974, a triple fascicle volume 35 (1973) still remains to be completed by its double fascicle 3-4, containing Besutti’s Bibliografia mariana 1967-1972, which promises among other listings the relevant entries in Dictionnaire de Spiritualité. Current price is $12.00 a year, Amministrazione Rivista Marianum, Viale Trenta Aprile 6, I-00143 Rome, Italy.


14. C. Pozo, Las tendencias existentes en la mariología católica contemporánea, in Doctor Communis 26 (1973) 189-225: call for a middle way between the Christological and Ecclesiological approaches, a synthesis suggested by Pope Paul in ‘Mother of the Church.’

15. Federico Suárez, Mary of Nazareth (Lumen Christi Press, P.O. 13176, Houston, Texas 77019): paperback reprint,


**E. ECUMENISM**


4. Archbishop Methodios Fouyas, *Orthodoxy, Roman Cath-
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Alicism and Anglicanism (Oxford U. Pr., London, New York, Toronto, 1972): by Greek Orthodox archbishop of Aksum, a fair amount on Mariology, e.g., 163-7, covering both past and present, as the embarrassment of this matter in Anglican-Orthodox rapprochement.

F. LITURGY AND DEVOTION

1. Carl Balcerak, New Spirit at the National Shrine, in Columbia 54 (November, 1974): will the National Shrine in Washington become the center of a revived devotion to the Blessed Virgin?


Published by eCommons, 1975
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11. Joan Ohanneson and Megan McKenna, "A gentle toughness" *Woman,* special supplement to *Celebration* (a creative worship service), May, 1974 (Kansas City, Missouri): much on our Lady, two homilies, biblical readings, music suggestions.


G. ART, BELLES-LETTRES, POTPOURRI

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morts (Roger Brien, Nicolet, Quebec, 1974): four-volume 'philosophical poem' by the editor for fifteen years of the famous magazine, Marie.


3. Visitation 1972 and The Annunciation: Two Poems (St. Robert Southwell and Elizabeth Jennings), two hand-printed pamphlets from the Cistercian Monks of Mount Saint Bernard Abbey, Coalville, Leicester LE6 3UL, 1972: after seeing these beautiful items I share the comment of the reviewer in Downside Review (October, 1973): "It would be wonderful if we could have companions in the series for the other thirteen mysteries of the Rosary. Prosperet opus."


7. Behold Your Mother, a series of ten twenty-minute television color programs produced by Joseph F. Kelly by the diocese of Rockville Centre, N.Y., 1974; for grades four through six.
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