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A SURVEY OF RECENT MARIOLGY (1997)

Eamon R. Carroll, O.Carm*

Three names identify the opening trio in this year's Survey: Buby, Pelikan and Gaffney. Bertrand A. Buby, S.M., has completed his trilogy Mary of Galilee, with volume three, The Marian Heritage of the Early Church (Alba House, Staten Island, NY, 1997). The subtitle is "A Legacy of the First 500 Years." After the table of contents there is a time-line chart in three categories: sovereign roman pontiffs, works, historical religious events. Nine chapters trace the presentation of Mary from the earliest writers (Ignatius, Justin, Irenaeus) through the apocrypha, and the pre-Nicene Clement, Tertullian, Origen and Cyprian. Chapters are given to 'Great Western Theologians'—Ambrose, Hilary, Jerome, Augustine (chap. 4); to 'Jerusalemites'—Cyril and Hesychius (chap. 5); to 'Cappadocians'—Basil and the two Gregories, plus Amphiloctius (chap. 6). Chapter seven, 'the Antiochenes,' has Theodore of Mopsuestia and John Chrysostom. Cyril of Alexandria and Ephrem of Syria each rate a separate chapter (chaps. 8 and 9). Chapter ten is 'Islam and Mary.' Among recurring themes are the virginal motherhood of the Theotokos and the Eve-Mary parallel. In such a cornucopia, each reader will have personal favorites; perhaps Ephrem with generous quotations will prove wonderfully new to many. A 'selected bibliography' winds up the volume.

In the fall of 1995, concluding a half-century of teaching, the Lutheran scholar Jaroslav Pelikan delivered at Yale the lectures which form his Mary Through the Centuries: Her Place

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in the History of Culture (Yale University Press, 1996), a complimentary coda to his 1985 prize-winning Jesus Through the Centuries: His Place in the History of Culture. The Virgin Mary has been a concern of Pelikan for many years; in this splendid book he has brought together many earlier studies, now arranged in a chronological sequence, starting with the Scriptures. He writes: "Throughout history the attention to the person of Jesus Christ was . . . closely linked to his Mother," as the Letter to the Galatians attests. One chapter takes its title from Dante: "The Face That Most Resembles Christ's." I find especially valuable Pelikan's words on the faithful and obedient Mother of Jesus as 'new Eve,' a theme from the earliest Christian witnesses and one to which he has often turned in earlier writings. He pleads for fairness in assessing the contributions of patristic and medieval authors, so often castigated as anti-woman: "Historical justice demands that both poles of the dialectic be included," specifically their exaltation of womanhood in their praise of Mary, "woman of valor" (mulier fortis).

The March-April, 1997, number of the magazine Queen of All Hearts (vol. 57, no. 6; p. 9) has the editorial by J. Patrick Gaffney, S.M.M., "Enough Already." So often what is said of St. Louis de Montfort is sadly dislodged from its setting. Gaffney cites two recent examples: Kathleen Coyle in Mary in Christian Tradition from a Contemporary Perspective (Twenty-third Publications, Mystic, CT, 1996) and Sally Cunneen in In Search of Mary (Ballantine Books, New York, 1996). Coyle calls "Jansenist" a position of Montfort's, accusing Berulle and Eudes also of dubious teaching and practices. Cunneen charges as "even more extreme . . . the 'slavery' to Mary advocated by St. Louis-Marie Grignion de Montfort." Both Coyle and Cunneen seem to depend on Hilda Graef as primary source, ripping Montfort's quotations out of context. Graef's Mary: A History of Doctrine and Devotion was first published in two volumes (1963–65), subsequently reprinted in a single volume. Gaffney observes wryly that the Graef quotations "would make her readers question Montfort's orthodoxy if not his sanity." He shows that the Saint's teaching is totally Christo-centric and his perfect consecration the equivalent of baptismal renewal.

1. Periodicals and proceedings

The second 1995 issue of Marianum (Annus LVII, Fasc. II, n. 148) opens with Calabuig’s editorial, occasioned by Vita consecrata, March 25, 1996, with references to our Lady, as “supreme example of perfect consecration” (no. 28) and, in the conclusion, as image of the Church, Virgin of the Visitation, our mother (no. 112). The same 195 number has a long article by Amnuay Yoonprayong (Thailand), his doctoral thesis defended at the Gregorian University, June 1994: “Jesus and His Mother according to Mark 3.20.21, 31-35.” He proposes an alternate explanation to the familiar appeal to the Markan ‘sandwich technique.’ Mark 3:31-35 (“Who is my mother, who are my brothers?”) is also the topic of an article by Alberto Valentini, S.M.

Whole number 149 is the first 1996 issue of Marianum. Calabuig’s editorial focuses on the ‘presence’ of the Blessed Virgin, following the lead of the Holy Father’s Tertio millennio adveniente (TMA). He relates Mary’s role to each of the Divine Persons—with 1997 on Christ, Word of the Father, and 1998 on the Holy Spirit, Sanctifier of the followers of Christ, and 1999 on sharing Christ’s own direction to the Father. The pope wrote of Mary’s presence in all three preparatory years (TMA, nos. 43, 48, 54): Mary’s rich ‘presence’ in preparation for the millennium underscores her motherhood of Christ (1997), her docility to the Holy Spirit (1998), and, as the highly-favored daughter of the Father (1999), her appearing before believers as the perfect exemplar of love of God and neighbor.

Salvatore Perrella, O.S.M., contributes a hundred pages on Mary in contemporary Italian writing (1965-95). One section is biblical studies (A. Serra and others); other sections are liturgy, ecumenism, spirituality, and “Maria e... il carisma delle donne.” In comment on Perrella’s 1994 Marianum article on virginitas in partu in contempory theological debate,
Domiciano Fernández, C.M.E., reflects on his own views, Perrella's judgment on them, and how he came to change his own position. He now holds that our Lady's perfect virginity is independent of the circumstances of her child-bearing, whether miraculous or not. Simon C. Mimouni pursues his Parisian doctoral dissertation of 1992, in the article 'History of research relative to literary and topological traditions on the final fate of Mary,' on studies about the Dormition and Assumption since 1850. Familiar scholars' names occur (M. Jugie, A. Wenger, B. Bagatti, F. Manns), and a few names also in the short typological section—tomb at Gethsemane: A. Baumstark (1904), D. Baldi (1947), M. van Esbroeck (1981). Giancarlo Bruni, O.S.M., writes of Mary's presence in the Advent liturgy of the French-speaking Swiss Reformed Churches.

The 48th week of Marian studies (September, 1994) of the Spanish Mariological Society gave rise to Estudios Marianos, 61—all on Redemptoris mater, the topic to which their 42nd week (vol. 54) was also devoted. I offer comment on three of the many papers. Lucas Mateo-Seco considers the patristic testimonies in the encyclical, under these headings: a) Mary, beginning of the Church, b) Star of the Sea, c) eternal choice of Mary in Christ, d) full of grace e) Immaculate Conception, f) Mary's obedience of faith (St. Augustine), g) compassion at the cross, h) mother of the living (Epiphanius, Bernard, 'new Eve,' Origen, also Ambrose and Augustine), i) Mary and the Church, j) maternal mediation, k) glorification (John Damascene and Bernard), l) conclusion—the favorite four are Ambrose, Augustine, John Damascene and Bernard.

S. Muñoz tells of his joy at being (at the age of 77) invited to participate, especially as some have found difficult for Mariology his interpretations of the infancy narratives. The first two chapters of Luke are not 'original Luke,' but are from the Hebrew of a Jewish-Christian Palestinian priestly family. Muñoz takes up "full of grace," "Blessed are you who have believed," and "they did not understand his reply." Consult his earlier article in Marianum, 50 (1988), 187-92, on the faith of Mary and the faith of Abraham. E. Llamas holds that the presence of Mary in the life of the Church and the Christian is the central theme of Redemptoris mater. So he understands 'maternal mediation'
Survey of Recent Mariology (1997)

in the encyclical. To the question: 'Mediation or maternal presence?,' he suggests presence is the proper answer, although incorporating mediation. Pay attention not simply to the doctrine but to the life of faith (esp. *Redemptoris mater*, no. 48).

Estudios Marianos, volume 62, is from the 1995 meeting, on 'the mystery of Mary and woman, with respect to *Mulieris dignitatem.*' Along with the major papers, the volume has several comunicaciones. Cándido Pozo, S.J. (elected president of the Society, September, 1995), studied the meeting theme in Paul VI. I. Bengoechea, O.C.D., spoke of "Christ, Mary and the women in the gospels," the great courtesy of Jesus to women in seeming contrast to the treatment of his mother. Luis Díez Merino's offering was on the Eve-Mary relationship in its biblical basis. Among the 'communications,' Gaspar Calvo Moralejo, O.F.M., presented a paper on the Holy Spirit and Mary, Mother of God, in St. Anthony of Padua (8th centenary of his birth). Fr. Calvo Moralejo recently succeeded Paul Melada as president of the International Pontifical Marian Academy. Another 'communication' is by Mons. Felix Ochayta on "Mary and woman in the thought of Edith Stein and *Mulieris dignitatem."

Ephemerides Mariologicae, volume 46, 1996, had three numbers: January-March, April-September (called a double number), October-December—all three on the theme of the Marian symbols, respectively, Mother and new Eve, Spouse, and Queen. The division of material is: studies, notes, patristics and liturgy. Editor A. Rodríguez introduces each issue. The January-March number has biblical, patristic, feminist and other reflections on 'new Eve.' José Maria Canal writes of Justin, Irenaeus, Tertullian and Augustine. A nota by Isabel Gómez Aceba is on "feminist theology and the new Eve." A. Rodrígues has the Textos, a second-to-fifth-century selection, and speculates on the possible influence of gnostic writings. Jean Evenou comments (in French) on Mass no. 20 in the 1986 *Collectio missarum de beata Maria Virgine*: "Holy Mary, the New Woman, or the New Eve." The title *mulier nova* first appeared in the 1981 *Ordo coronandi imaginem beatae Mariae Virginitis*, which contains a litany with the invocations: *Mulier nova, Mulier amicta sole, Mulier stellis coronata*—all inspired by
Apocalypse 12. The proper of Mass no. 20 has traditional roots; it falls under 'ordinary time', the second of eleven Mass formulae for the celebration of a memorial of the Mother of God, under titles that are chiefly derived from Scripture or that illustrate Mary's bond with the Church. The holy Virgin is honored as the first fruit of the new creation, as the new earth (recall Marian Studies 47 [1996], the papers by J. McCurry and W. Brennan); other qualities are also mentioned (still from the Mass proper): first disciple of the New Law, one given a new heart by God, the one preparing the new wine, the faithful virgin, the New Jerusalem.

The April-September issue, on Mary as Spouse, has four studies, two 'notes,' one text entry, one liturgy entry. Juan Maria de la Torre treats—drawing from St. Bernard—"Symbol of the mutual attraction between spouses in light of Ps. 44." For the liturgy, C. Maggioni comments on the new Mass (no. 36) *Mater pulchrae dilectionis*. In the old Latin missal, this was among extra Masses for May 31 (earlier, May 8): *B. Mariae Virginiis Reginae Sanctorum Omnium et Mater Pulchrae Dilectionis*. One English translation is "Mother of Fairest Love." From the tenth century, Sirach 24:24 (Vulgate) was accommodated: "I am the mother of fairest love, of reverence, of knowledge and of holy hope."

The first of the four 'studies' was by A. Rodríguez on the woman of the Song of Songs and Mary, also a note on Joseph, spouse of our Lady. Carlos García Andrade reflects on Mary as 'bride of God,' with traditional presentations and current Trinitarian theology (Balthasar and others).

The final 1996 Ephemerides Mariologicae is on Mary as Queen. Juan María Canals does the liturgy entry, on the Virgin Mary, Queen of the Universe (also translated "Queen of All Creation"), Mass no. 29 of the recent collection. This was already a feast (August 22) in the Roman Missal. One is reminded of the great shrine in Orlando, Florida, Mary, Queen of the Universe. Standout events of recent times include the encyclical of Pius XII, *Ad caeli Reginam* (1954). The latest addition to the Litany of Loreto is the royal title, "Queen of families."

Of the four Estudios, Xavier Pikaza has the first: "The Mother of my Lord (Lk 1, 43)," as the most primitive allusion
to Mary's queenship. L. Gambero presents Mary's queenship in the Fathers. Bonifacio Fernández offers an eschatological consideration, Mary's Assumption. The late Eliseo Touron contributed considerations on the movement from "Mary Queen" to "Mary Liberator," matching the switch from monarchy to democracy, and more significantly joining the Mother to her Son's role of service. *Redemptoris mater* (no. 41) interprets and extends Vatican II (*Lumen gentium*, no. 59).

The Roman journal of the Conventual Franciscans, *Miles Immaculatae*, had two 1996 issues (Anno xxxii), totaling over 700 pages. Arrangement is: documents (mainly papal), doctrine, Marian life, Kolbian studies, book reviews. Editor Eugenio Galignano introduces each issue. The January-June number has as its first *Dottrina mariana* entry an article by the late Leone Veuthey. There are three English articles: Arthur B. Calkins with "The Hearts of Jesus and Mary and the Theology and Practice of Reparation" (sequel to the preceding issue); John M. Samaha, S.M., "Mary's Apostolic Mission: The Contribution of Venerable Chaminade to Mariology"; and a short piece, "St. Maximilian Kolbe's Two Crowns: Heralding the Third Millennium," by James McCurry. Calkins contributes four book reviews as well: on Guadalupe (by E. Anson), *The Mysteries of March* (by J. Saward), on Scotus (by Wolter and O'Neill), and *The Hail Mary* (by N. Ayo). The articles on St. Maximilian include one by Giuseppe Simbula on consecration to Mary in the saint's teaching, another by Jean-François de Louvencourt (continuing his series on prayer and St. Maximilian—this time on contemplative prayer, specifically consecration and contemplation).

*Miles Immaculatae*, the July-December number, began with a selection of the Holy Father's Wednesday catechetical talks on our Lady from 1996: April 24, May 1, May 8, May 15, May 29, June 5, June 12, June 19, July 3, July 10, July 24, July 31, August 21, August 28, September 4, September 18, October 2. There is also his letter of July 9, 1996, for the 150th anniversary of La Salette, and two messages to the international Mariological Congress at Czestochowa, August, 1996. Under the rubric 'Marian doctrine,' A. Calkins writes of "Pope John
Paul II's Teaching on Marian Coredemption." Faustino Ossanna offers a biography by his brother conventual, St. Francisco Antonio Fasani (d.1742) "evangelical preacher and singer of our Lady." Under *Vita mariana* is the article by Anna Maria Calzolaro on John Paul's teaching for the International Year of the Woman, centered on the ONU conference at Beijing, with Mary Ann Glendo of Harvard heading the Vatican delegation. Nineteen book reviews round out the issue: among them John Samaha on Bertrand Buby's trilogy, *Mary of Galilee*, and Arthur Calkins on Romanus Cessario's *Perpetual Angelus*.

*Theotokos*, twice-yearly journal from the Italian Mariological Society, published its fourth volume in 1996. The first number was on "The Baby and His Mother." A. Valentini has the editorial; there are articles by S. Cavalletti, E. Pierini (the Fathers), G. Gharib (liturgy). Maria-Luisa Rigato writes on "Joseph, Spouse of Mary." Carlo Collo discusses Luther's Marian thought. An iconographical study (with black and white illustrations) takes up the Magi (by H. Pfeiffer). The second number was on the Annunciation. E. Manicardi wrote of Luke 1:26–38. Angelo Gila reported on Annunciation homilies; C. Maggioni on the Annunciation in Western liturgy. With illustrations in black and white, Maria Giovanni Muzj discussed the iconography of the Annunciation from early times to the Renaissance in East and West.

The topics of *Nouveaux Cabiers Marianis*, for 1996, 1997, and (announced for) 1998 are as follows: (for 1996) 41 (Feb.), the Koran speaks of Mary; 42 (May, 1997), on hope; 43 (Aug.), on Marian votive masses for ordinary time; 44 (Nov.), "Born of a woman" (with Pineau's article "The Magnificat in a railway station, or the "Mary" of Christian Makarian"). For 1997: 45 (Feb.), the sign of virginity (again on the 1995 book by Makarian sold at railway stalls, *Marie, l'Adolescente que Dieu avait choisie*); 46 (May), Mary of the Bible—*spéciale catéchèse*—on the ark of the covenant, new Eve, other titles; 47 (Aug.), Marian Masses IV; 48 (Nov.), Mary in the Orthodox tradition. Due in 1998: 49 (Feb.), spiritual maternity; 50 (May), Mary of the Bible—*spéciale catéchèse*, 2nd series; 51 (Aug.), Marian Masses V (ordinary time); 52 (Nov.), listening to the Holy Spirit.
2. Magisterial documents


The first 1997 issue has the papal message in preparation for the World Youth Day, Paris, August 1997 (*Mi rivolgo*, April 15, 1997: TPS 42 [1997]). The Holy Father recalled young St. Therese, her centenary year, and concluded: “I entrust to the Virgin Mary the preparation for the celebration of the twelfth World Youth Day, together with the hopes and expectations of the young people who, with her, are repeating in every corner of the planet: ‘Behold, I am the handmaid of the Lord, let it be done to me according to your word;’ and who are going to meet Jesus, to stay with him, ready then to proclaim to their contemporaries, as did the apostles: ‘We have found the Messiah!’” Under the date of September 18, 1996, the same issue of *The Pope Speaks* gives recommendations for the special synod of bishops for America, with significant references to the role of Mary (e.g., nos. 13 and 14: Mary, evangelized and evangelizer; also, the conclusion [no. 67]: “The Virgin Mary, Mother of the Redeemer and Mother of the Church, is the Star of the New Evangelization. She is surely guiding the people of God in America to meet the Lord. She makes her maternal presence felt among her people as she did at the beginning of the Church’s life, and today, as in the past, she continues to invite all her children to conversion, communion and solidarity”).

The second 1997 issue (TPS 42/2) has the pope’s reflection on the fiftieth anniversary of his ordination (actual date was November 1, 1996), *Cum clamore valido* (Heb. 5,7), with this tender evocation: “I gratefully remember all those who helped me discover the treasure of the inheritance of Jesus Crucified, who said ‘Behold your Mother,’ and encouraged me to take Mary into my interior home.” See also his “Vocation of the Priest,” of March 17, 1996, saluting our Lady in the conclusion (TPS 41/4 July-Aug., 1996). *John Paul II: The Encyclicals in*
Everyday Language, edited by Joseph Donders (Orbis, Maryknoll, NY, 1996), has Redemptoris mater and the many Marian passages from other documents. Thomas More of Chicago is offering three volumes by Bill Huebsch, Vatican II in Plain English, the feature selection in the January, 1997, Bookviews of Theological Book Service (Franklin, WI). Our Sunday Visitor Press (Huntington, IN, 1996) has The Encyclicals of John Paul II, edited and with introduction by J. Michael Miller, C.S.B., in both cloth and CD-ROM.

There was held at Loreto, May 6, 1995, an extraordinary 'study day' on the Marian doctrine and devotion of Giovanni Battista Montini—Paul VI. In tune with the site, the final paper relates the Montini's to that famous sanctuary. There are four major papers: 1) young Montini (M. Marcocchi); 2) Archbishop Montini's pastoral activity (I. Biffi); 3) Paul VI and Marian piety, covering also Vatican II (G. Colombo); 4) Paul VI's Angelus messages (G. B. Re). The speakers had access to extensive archives, including private letters. There are significant sidelights on those who influenced him. Particularly valuable is the account of his work with the Italian Catholic University Federation (FUCI) under Mussolini, and Fr. Montini's rejection of excesses in Marian devotion, an attitude that cost him his post as national moderator of FUCI and an experience well-reflected in the great balance of Marialis cultus (Edizioni Studium, Rome, 1996).

3. Scripture and tradition

Earlier in this Survey, note was taken of scriptural articles in journals and annuals. My overview of the post-conciliar period is in the essay: "With Mary His Mother, Matthew 2, 11: A Theologian Reflects on Recent Scriptural Studies," in Master of the Sacred Page: Essays and Articles in Honor of Ronald E. Murphy, O.Carm., on the Occasion of His Eightieth Birthday, edited by Keith J. Egan, Craig E. Morrison and Michael J. Wastag (The Carmelite Institute, Washington, DC, 1997), 219–34.

Periodical articles about the Fathers were also referred to earlier in this Survey. Noteworthy is the ongoing fresh translation of St. Augustine's complete works under the general editorship of John E. Rotelle, O.S.A., of the Augustinian Heritage
Survey of Recent Mariology (1997)

Institute (Villanova, PA), in association with New City Press of New York. Maria Boulding's translation of The Confessions and other titles are already to be had. Some of Augustine's homilies were only discovered in Germany as recently as 1991.


Newman's contemporary, at least in his later years, was Saint Therese of Lisieux (d. September 30, 1897), whose centenary is being kept this year, and it has been announced she is to be declared a Doctor of the Church—joining her sisters Catherine Siena and Teresa of Jesus (Avila). There has been a torrent of observations and publications about her life and message. One title is The Poetry of Saint Therese of Lisieux, translated from the critical centenary edition (1873-1973). Along with introductions, the book has the French originals. Several poems are on our Lady, the outstanding one being "Why I love you, oh Mary," composed May, 1897, when Therese was already very ill. I recall the words on the cornerstone of the National Shrine of St. Therese (Darien, IL): "Dedicated to Mary woman of faith/and Therese woman of confidence/and to all who imitate them."

The place of Mary in England of the nineteenth century forms a good part of the findings of Mary Heimann, in Catholic Devotion in Victorian England (Oxford University Press, 1996). Her contention is that, pace 'second spring', there was already a well-rooted English Catholic devotion to Mary, even apart from the influx of Irish immigrants and Italianate ultramontane tendencies.
4. Doctrine, general and particular

J. Pelikan’s *Mary Through the Centuries* is described at the start of this Survey. Sister Kathleen Coyle’s *Mary in Christian Tradition from a Contemporary Perspective* is being advertised (by Twenty-Third Publications, Mystics, CT, 1996) under the heading ‘women’s spirituality’ and is in many respects a feminist manifesto. It is revised from the title published in the Philippines in 1993, an outgrowth of lectures over many years. Praiseworthy for presenting faithful Mary as model disciple to the modern woman and the Magnificat as song of liberation of the oppressed, it is flawed by serious inaccuracies (e.g., the putdown of Montfort and the rejection of ‘new Eve’ as hopelessly patriarchal). Sister Coyle praises the 1973 letter of the American Bishops (“Behold Your Mother Woman of Faith”) for avoiding the ‘new Eve’. In fact, that pastoral clearly invokes the ‘new Eve’ image (e.g., nos. 14, 40–41). The author’s cause-oriented zeal seems to have run away with accuracy, seen, for instance, in her cavalier rejection of the biblical metaphor of bride and groom for the relationship of the Church to Christ. And, as a matter of fact, St. Teresa of Jesus (Avila), who wrote a commentary on the Our Father in *Way of Perfection*, did intend to write a similar one on the Hail Mary.

Johann Roten, S.M., of the International Marian Research Institute, gives favorable review to *In Search of Mary* (New York, 1996) by Sally Cunneen, in the Spring 1997 issue of “Marian Library Newsletter.” Another book of American authorship is *Hail Mary? The Struggle for Ultimate Womanhood in Catholicism* by Maurice Hamington (Routledge, NY, 1995), the title is a tip-off to its contents. Three images of Mary are examined, each interpreted at the expense of womanly dignity: a) perpetual virginity—resulting in ‘sexual fixation’; b) mediatrix—seemingly glorifying Mary, but in fact expressing subordination; c) new Eve—in practice equating sinlessness with submissiveness. Edward Yarnold reviews Hamington in the “Newsletter of the Ecumenical Society of the B.V.M.” (January 1997). He has praise for the clarity of the writing and holds the book a valuable presentation of the feminist view. He dissents on several counts, for example, “[Hamington] makes use of marian expressions because they have a value, as
symbols, 'somewhat independent of scripture' and 'with no historical basis,' not because they possess objective truth. If that is the only way Mary can be salvaged, I am not interested."

The 1995 General Chapter of the Servites (the 210th), held in Mexico City, October, 1995, put out the document *Servants of the Magnificat: The Canticle of the Blessed Virgin and Consecrated Life* (183 pp.). The Italian original was in *Marianum*; the English is available from the Servite Provinciate, 3121 W. Jackson Blvd., Chicago, IL, 60612. The 1983 Servite capitular letter was *Do Whatever He Tells You. Servants of the Magnificat* is its continuation. It has two main parts: 1) the BVM and consecrated life at the dawn of the third millenium, 2) consecrated life in light of the Magnificat. There are many insights, for example, in part one, under the subhead "The Typology of a Relationship": mother, patron, queen and lady, teacher, guide, model, with inspiring reflections on 'sister.' In part two, under the subhead "The Charism of Service in the Light of the Magnificat," are found these sections: "The Service of Praise," "At the Service of the Cause of Women," "At the Service of Human Liberation," "At the Service of Life and God's Works" and, finally, "At the Service of Ecumenism."

The tenth international symposium at the *Marianum* was held October 4-7, 1994, on "The Theological Image of Mary: Faith and Culture." Elio Peretto edited the volume; I. Calabuig wrote an introduction. There were nine relazioni and four comunicazioni. 'Inculturation of the faith' is a new term for an ancient reality, affecting also Mary of Nazareth. Recall the eighty-plus images in *Life* magazine (Dec. 1996), with cover story on our Lady. At the Roman symposium, scriptural papers included those by Angelo Amato, Anton Ziegenaus, and Mercedes Navarro Puerto, who agreed in part, and in part disagreed with Malina and Pilch on Jewish and Mediterranean aspects of the Gospels. Mary E. Hines presented "The Changing Image of Mary in United States Culture." Teacher at Emmanuel College (Boston), she is writing for Paulist Press *101 Questions on the Blessed Virgin.*

Two papers represented Africa—one on Zaire (French), the other on South Africa (English). Three further reports in English were: Edward Farrugia on "Images of Mary among the
Survey of Recent Mariology (1997)

Slavs: Living Theology in Historical Perspective,” Dominic Veliath on Indian culture, and Anscar Chupungco on the Philippines. Stefano De Flores did the wind up paper. Johann Roten took up current images of Mary in the German language, proposing five signposts. Student of Balthasar (on whom he wrote his doctoral dissertation), Roten has many stimulating comments (e.g., “Kneeling theology constitutes the litmus test of mariological discourse and its genuine inculturation” [102]). In his wide-ranging survey (I am tempted to use the word pointillistic, which I seem to recall his using also), Fr. Roten makes an assessment that might be equally well verified in other language groups, as well as in religious orders and congregations—specifically, the almost exponential growth of mariological activity in German-speaking lands in the short span of just twenty years, from timid retrieval in 1973 to the present (107). The eleventh Marianum Simposio is slated for October 7-10, 1997, on “Mary in the Fullness of Time and the Completion of the Kingdom.” Announced speakers include Serra, Calabuig, Gambero, Militello, and others.

J. Roten is editor of Marian Library Studies, from the International Marian Research Institute (IMRI) and The Marian Library, University of Dayton. The latest number is new series 24, dated 1992-1995, with three entries. The opening article (German) is a portion of Roten’s doctoral dissertation on the theological anthropology of Hans Urs von Balthasar. The remaining sections of the thesis (chapters 15-17), the heart of Balthasar’s Mariology, will appear in a subsequent issue (MLS). The current issue has also the tribute by Theodore A. Koehler, S.M., “To a Great Servant of the Church: Henri Cardinal de Lubac, S.J., 1896-1991.”

For specific doctrinal treatments I list two items of American interest. Colleen McDannel in 1992 at Notre Dame University gave a lecture now available as the chapter “Lourdes Water and American Catholicism,” in her book Material Christianity: Religion and Popular Culture in America (Yale University Press, 1995). She researched the period 1870-1896, when Notre Dame was the main United States source of Lourdes water (currently, the Marists of Boston are). Also pertaining to the United States is the essay by James M. O’Toole,

There is a current movement to petition the Holy Father to define as dogma that the Blessed Virgin is ‘coredemptrix, mediatrix, and advocate.’ At the request of the Holy See, a meeting concerning this matter was held during the International Mariological Congress in Poland, August, 1996. There were fifteen members in the commission, plus five non-Catholic theologians (including Orthodox, Lutheran and Anglican); they agreed unanimously this is not the time to seek such a solemn declaration. Their statement was printed in the English edition of the weekly Vatican paper, *L'Osservatore Romano*. Two reasons are given: one, that the titles ‘coredemptrix, mediatrix, and advocate’ require further clarification; the second reason is ecumenical, along the lines of the Holy Father's *Ut unum sint*, stressing common ground. With respect to Mary, the pope described her as “Mother of God, icon of the Church, spiritual mother who intercedes for all the disciples of Christ and for the whole of humanity.” There is surely a painful difference of opinion between the partisans of the petition, so zealous for our Lady’s honor, and theologians who, no less loving of the holy Virgin, regard the petition for a new definition as ill-advised.


5. Liturgy, devotion and devotions

A whole number of *Liturgy, devotion and devotions* from Liturgical Ministry 6 (Winter, 1997), from Liturgical Press (Collegeville, MN), was on “Mary and Liturgy.” The editor is Anne Zimmerman, C.PP.S. Contributors include T. Thompson, D. Petras, P. Janowiak, M. Kwatera, David Butler (English Methodist) and K. Harmon.


Orbis (Maryknoll, NY) published (1997) Virgil Elizondo’s *Guadalupe: Mother of the New Creation* (xx, 138 pp.). The introduction is the author’s testimony on what Our Lady of Guadalupe has meant to him from boyhood. The whole book is intensely personal, at times very judgmental, even verging on diatribe about missionary approaches to Latin America. There are three main parts. First is “Poetic Memory,” with the text of the main Guadalupe document, the *Nican Mopohua*, for the Mahuati people. Part two, “Guadalupan Encounter,” reflects on the primitive narrative: ‘when it was still night,’ ‘then it was already beginning to dawn,’ and lastly ‘exquisite flowers.’ Part three, “The New Creation,” takes up ‘conversion’, ‘mestizo Christianity’, and, finally, ‘reflections on the Guadalupe Event.’ His soaring statements illustrate Elizondo’s deep convictions (e.g., part of his conclusion: “Gauadalupe is the most prodigious event since the coming of our Lord and Savior, Jesus Christ . . . she has been a source of energy and inspiration for many who have struggled for liberty and justice in the Americas . . . She is truly the gospel in the new human fiber of the Americas. Her project is just beginning, but it is indeed underway. We must collaborate with her call to work together to bring it about—a common home for all the inhabitants of the Americas and the world.”
The August 1st issue of *Concilium* was devoted to ‘Pilgrimage.’ V. Elizondo edited the papers and wrote “Pilgrimage: An Enduring Ritual of Humanity” and “Pastoral opportunities...” The articles are fairly general in character, arranged under:

1) Anthropology, history, tradition;
2) Spirituality of pilgrimage;
3) Pastoral practice.


In April 1997, Columba Press of Ireland published *The Meaning of Knock*, an attractive paperback of less than a hundred pages. The editor is Donal Flanagan; there are five additional contributors. Tom Neary gives the history from our Lady’s appearance, August 21, 1879, to the present. Flanagan relates it to the faith-story of the Irish people. Michael Drumm ponders “The Meaning of Pilgrimage.” Angela Forde, in charge of the Shrine’s counselling service, writes of healing. Archbishop Michael Neary of Tuam’s contribution, “Life: Pilgrimage in Mystery,” has stimulating subheads: the Lord hears their cry, penance, the cross, the Eucharist, the family, pilgrimage and contemporary culture, prayer and pilgrimage and, finally, three inter-related rubrics: pilgrims—disorientation—searching. My confrere, Christopher O’Donnell, O.Carm., offers “Popular Piety and Knock,” with useful insights (e.g., the Immaculate Conception is to the fore at Lourdes, the Assumption at Knock). In both places, the focus is on Christ rather than on Mary; the center is the Eucharist. Both shrines illustrate the open meaning characteristic of popular piety, for each pilgrim has a different individual reaction.

There has been added to the general Roman calendar, St. Louis Marie Grignion de Montfort as an “optional memorial” on April 28, the date of his death in 1716. On December 31, 1995, to commemorate the Year of the Family, a new title was placed in the Litany of Loreto: Queen of families. On January 1, 1996, the liturgical commemoration of the Immaculate Heart of Mary was raised in rank from an optional to an obligatory memorial.
in the general calendar; it falls on the Saturday after the Feast of the Sacred Heart (the Friday after Corpus Christi).

6. Ecumenism

Under the heading "The Blessed Virgin and Christian Unity," the Ecumenical Society of the Blessed Virgin Mary (ESBVM) continues as the noteworthy organization. The parent British Society publishes its "Newsletter" three times a year. Along with the pamphlet texts of conferences given at various branches, mailed along with the "Newsletter," the Society has just published *Mary is for Everyone: Essays on Mary and Ecumenism*, edited by William McLoughlin, O.S.M., and Jill Pinnock, with foreword by Michael Nazir-Ali, Bishop of Rochester (Gracewing/Fowler Wright Books, Leominster, Herefordshire, 1997, xvi & 303 pp.). The contents are the papers given at international congresses of the ESBVM at Winchester (1991), Norwich (1994), and Bristol (1996), and a conference at Dro-matine, Newry (1996). The book is dedicated to the memory of H. Martin Gillet (d.1980), founder of ESBVM, and Leon Cardinal Suenens (d.1996), great friend of the Society. The twenty-four articles are arranged under five headings: Scripture, systematic theology, Church unity, spirituality and literature. Three essays are on the Malines Conversations of which Cardinal Mercier, Suenen's predecessor, was the patron, along with the Anglican Lord Halifax of England and Abbé Portal of France. Contributor Bernard M. Barlow, O.S.M., published in 1996 his doctoral dissertation, *A Brother Knocking at the Door—The Malines Conversations (1921–1925)* (Canterbury Press, Norwich). Alberic Stacpoole's "Five Ecumenical Heroes" are: Mercier and Halifax, Willebrands, Ramsey and Suenens. There are articles on Eastern Churches (e.g., Melkite [David J. White] and "Catholic-Orthodox Relations in the Patriarchate of Antioch" [by Archbishop Isidore Battikha]). This splendid volume makes available mostly previously unpublished papers, with such authors as E. Yarnold, S.J.; Methodists David Butler, John Newton and Gordon S. Wakefield; Anglicans Bishop Richard Butt, Ann Loades, Roger Greenacre and John Clark; and, from the United States, Donald G. Dawe ( Presbyterian) and Mary Ann De Trana (Orthodox). The Society has

Three issues of "ESBVM Newsletter" are to hand as this Survey is being prepared for publication: January, May, September, 1997. January reported on the eleventh international conference (Bristol, September 23–27, 1996), on the theme "Mary the Obedient Woman: 'Behold I am the handmaid of the Lord.'" Reviews include John Macquarrie on George H. Tavard's *The Thousand Faces of the Virgin Mary* (Liturical Press, Collegeville, MN, 1996) and David Carter on David Butler's *Dying to Be One: English Ecumenism: History, Theology and the Future* (SCM, 1996). Mailed with the "Newsletter" was the paper David M. Chapman gave to the London branch, October, 1996: "Mary, Icon of the Covenant: A Methodist Perspective." The May letter reprints from the "Marian Library Newsletter," an account of the Czestochowa congress (August, 1996), including "an important example of theological restraint and ecumenical sensitivity;" the report the Holy See had requested concerning the "advisability of petitioning . . . for the dogmatic definition of the Virgin Mary as co-redemptrix, mediatrix, and advocate." The commission unanimously advised against such a petition. "Newsletter" for September, 1997, has William McLoughlin, O.S.M. (general secretary of ESBVM) chronicling the July conference at Woldingham School, Surrey; the topic was "The Blessed Virgin Mary, Mother of Jesus: A Sign of Hope on the Way to Christian Unity: The Wedding at Cana." Speakers included Mary Remnant, John McHugh, Cardinal Daly, Bishop Knapp-Fisher, Keith Riglin and others. There is an obituary for Bishop Langton Fox (of Clifton) long-time promoter of ESBVM. Cardinal Cassidy's homily at Vitorchiano (April, 1997) is given, and the Third Order Carmelite Amanda Dickie has the piece "Therese and Mary—'More Mother Than Queen.'"

Members of the American ESBVM receive notices of the spring and fall meetings in the Washington, D.C., area and are also sent the mailings of the parent British Society. Reaching into the files of thirty years and using current talks, the Society has begun to publish *Hopes and Visions: Papers of the*
Ecumenical Society of the Blessed Virgin Mary in the United States of America. The first number (August 1996) is *Mary in Ecumenical Perspective: Three Papers*—by Eamon R. Carroll, O. Carm., Dr. Reginald H. Fuller and Mary Ann DeTrana, with an introduction by Donald A. Dawe, former president. The second issue came out September, 1997: *Sancta Maria, Sancta Ecclesia: A Lutheran Possibility for a Marian Ecclesiology*, by Mark E. Chapman, read at the ESBVM meeting of October 2, 1993, at Grace Lutheran Church, Washington, D.C. (Mark Chapman is one of the speakers at the national meeting of the MSA, San Antonio, May, 1997.)

'Mary in Ecumenical Perspective,' the lecture given at Seton Hall University, November 14, 1995, has been published in *Ecumenical Trends* 26 (May, 1997), 1-9 (by Eamon R. Carroll, O.Carm.; publisher is Graymoor Ecumenical and Interreligious Institute, Garrison, NY).

7. Miscellany

For the rubric 'Miscellany,' I call attention to two inexpensive publications. Walter Brennan, O.S.M., puts out quarterly the single-page “Marian Update” (Servite Marian Center, 3121 W. Jackson Blvd., Chicago, IL 60612; $2.00 a year asked for postage). Titles of some recent numbers are: (no. 49, September, 1996) "Does Mary Reveal the Femininity of God?"; (no. 51, Lent, 1997) "Mary, Freedom & the Sense of Sin"; (no. 53, September, 1997) "Mary, Model of Lay & Consecrated Life." The "Marian Library Newsletter" comes out twice a year (e.g., No. 34 [New Series: Spring, 1997], from the Marian Library, University of Dayton, Dayton, OH 45469-1390; $2.00 a year requested to cover mailing). The lead article in (No. 34) is "An Indirect Presence: The Virgin Mary in the Great Jubilee." Among authors whose books are reviewed are Bertrand Buby, George H. Tavard, Norman Pittenger (died recently), Sally Cunneen, Stafford Poole (on Guadalupe, raising serious questions).

Although one might regard the issue as an "in-house" concern, the petition for a dogmatic definition of Mary as co-redemptix, mediatrix and advocate has captured larger attention (e.g., the mass circulation *Newsweek*, August 25, 1997). At the request of the Holy See, a commission of fifteen theologians...
(plus five invited non-Catholics) drew up a statement at Czestochowa, Poland, August, 1996. Their unanimous opinion was against such a move. The statement has been printed or summarized in a number of places (e.g., the Montfortian Queen of All Hearts [March-April, 1997], "Petition for Marian Dogmatic Definition Deemed Untimely"; The Tablet [London] for September 6, 1997, gives the text of their report with the names of the signers: "The place of Mary in the Church." It also appeared in L'Osservatore Romano, June 4, 1997.

**Further Selection of Recent Writings**

This list is as late as September, 1997. The arrangement is: A. Magisterium, B. Scripture and tradition, C. Doctrine, D. Liturgy and devotion, E. Ecumenism, F. Miscellany.

**A. Magisterium.**

1. The title of the book on Paul VI reviewed in the body of this Survey is: *Magistero e pietà mariana in Giovanni Battista Montini—Paolo VI*.

**B. Scripture and tradition**


Survey of Recent Mariology (1997) 159


C. Doctrine

3. The July-August, 1997, issue of the magazine *Immaculata* (subtitled: Mary—the Eucharist—in the spirit of St. Maximilian Kolbe) has the article ‘Our work will continue,’ says Vox Populi, which is petitioning for a solemn definition of the fifth Marian doctrine,” by Daniel Gallio, as ‘a special report from Vox Populi’s International Leaders Conference in Rome.’ The meeting took place May 31-June 1, 1997. The Vox Populi Mariae Mediatrici (Voice of the People for Mary Mediatrix) is headed by Dr. Mark Miravalle of Franciscan University (Steubenville, OH); it is the foremost group petitioning for such a definition. *Immaculata* is published six times a year by the Conventual Franciscan Friars of Marytown (Libertyville, IL). Mark Miravalle edited a book of essays on this matter which I reviewed in *Marian Studies* 47 (1996), 133-34.

D. Liturgy and devotion(s)


10. George F. Kirwin, O.M.I., wrote on Pontmain and Our Lady of Hope for the January-February, 1997, issue of the magazine *Soul*. More on Our Lady of Pontmain is in Mother Josepha’s article “Pontmain Revisited,” *Soul* 48 (Sept.-Oct., 1997), 6-7, particularly about Adele Garnier, early pilgrim and protagonist of our Lady’s appearance, foundress of a religious congregation which she brought to Tyburn (London). She died in 1924 and her cause was recently introduced (1995).


12. Betsey Beckman, Nino O’Connor and J. Michael Sparough, S.J., *A Retreat with Our Lady, Dominic and Ignatius* (Praying with Our Bodies) (St. An-
Anthony Messenger Press, Cincinnati; as advertised in the fall-winter 1997 catalog).


E. Ecumenism

1. The address of the American Ecumenical Society of the B.V.M. is Oblate College, 391 Michigan Avenue N.E., Washington, DC, 20017. Annual fee is $20.00. Members receive notices of the twice-yearly meetings in the Washington area, Society publications, and also the "Newsletter" and other publications from the English Society (three times a year). Sent out with the September, 1997, English "Newsletter" was the talk by Sister Marie T. Farrell, R.S.M., *The Veneration of the Blessed Virgin Mary in the Church prior to the Council of Ephesus.*

2. Sarah Boss, "The Virgin by the Sea," *The Tablet* (Sept. 20, 1997), 1188-89: for the centenary of the rebirth of the great English medieval shrine of Our Lady of Walsingham, Norfolk, and how it is bringing together Anglicans and Catholics, by the director of the Marian Study Centre, which is now at Usham College, Durham.

F. Miscellany

1. The current address of The Catholic Distance University is 120 East Colonial Highway, Hamilton, Virginia 20158-9012. They offer a number of correspondence courses (e.g., "Jesus Christ, Mary and the Grace of God" and [by F. M. Jelly, O.P.] "Madonna: Mary in the Catholic Tradition"; "From the Second Vatican Council: Lumen Gentium" [by Fr. Jack Healy, O.Carm.]). They publish as well texts and commentaries on four key Marian documents: *Maria/is cultus* (Paul VI), commentary by Charles W. Neumann, S.M.; *Behold Your Mother Woman of Faith* (American Bishops), commentary by Eamon R. Carroll, O.Carm.; *Lumen gentium*, chapter 8: "The Role of the B.V.M., Mother of God, in the Mystery of Christ and the Church"
(Vatican II), commentary by F. M. Jelly, O.P.; *Redemptoris mater* (John Paul II), commentary by R. J. Bradley, S.J.

2. *Queen of All Hearts* comes out every other month, published by the Montfort Fathers, 26 Saxon Avenue, Bay Shore, NY 11706-8993. Editor is J. Patrick Gaffney, S.M.M.; same address for publications by and about St. Louis de Montfort.