A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLOGY

In America magazine for February 23, 1980, Andrew Greeley and associates reported on their research for the Knights of Columbus; the article was Mary Survives. In the Our Sunday Visitor weekly (magazine section), May 4, 1980, Catherine Anthony printed her telephone interview with me under the heading, Mary: She's Making a Comeback. Under a less flamboyant title, Mary Today, the Irish Bishop Kevin McNamara of Kery contributed an article to the July, 1980 issue of The Furrow (vol. 31, pp. 428-450). He noted that Catholics offer fewer prayers to her, and she holds a smaller place in their minds and imagination. This neglect at the level of devotion is paralleled by an even more striking neglect in theology. Since the Council, there has been very little writing in Mariology, and for many theologians it no longer seems of any great importance. There are signs, however, that the tide may be about to turn.

I would not quite agree with the bishop that there has been little serious study of our Lady since the Council, but he is correct in noting that, even with the upsurge of scholarly interest, positive signs of change in preaching are still fairly few. Bishop McNamara quotes Hans Urs von Balthasar on the “good-humored malice” of the late Karl Barth, who used to listen to Catholic radio sermons regularly and said he had never heard one on Mary. Von Balthasar's comment was, “... or is it human respect and the compulsion to be seen as in no way lagging behind the very last word in theological development?” The Irish bishop said that the results expected from the magnificent Marian eighth chapter of Lumen gentium had not yet come about. The deeper reform the Council called for has not been stressed enough—interior conversion and prayer-life. “In this climate, it was not very likely that devotion to Mary, which can only thrive in an atmosphere of prayer and contemplation,
could continue to exist in a healthy state.” He concluded on an up-beat note:

The accession to the papacy of Pope John Paul II, in whom the unabashed fervor and vigor of Polish Marian devotion has been set before the eyes of the Church, and from whom it now flows strongly into the Church as a whole, seems set to mark a turning-point in this regard. There is now a new chance to reap the rich fruits of the renewal of Marian doctrine and devotion of which the second Vatican Council so carefully sowed the seed.

After that introduction, I plunge into the Survey, following the customary categories: 1) specialist periodicals; 2) magisterium; 3) Scripture and subsequent tradition; 4) general studies and particular doctrines; 5) liturgy and devotion; 6) ecumenism; and 7) miscellany.

1. Periodicals

The entire 1979 volume of Marianum, four numbers in one, issue number 123 (annus XLI), was a tribute to Gabriel Roschini, O.S.M. (1900-1977), twenty-one articles, over six hundred pages. An extensive Roschini bibliography is given, along with recollections of the great scholar and founding editor of Marianum, by A. M. Serra and I. M. Calabuig. Many authors contributed, e.g., Soell, Bertetto, Masson, Galot, Orbe, and Molette. R. Laurentin wrote an essay in defense of tradition, on “reductive exegeses of the infancy narratives,” in homage to Roschini as a great fighter with whom Laurentin sometimes tangled too. E. Llamas, O.C.D., of Spain, studied the first principle of conciliar Mariology, which he identified as “the association, or the maternal cooperation of Mary with Christ, her Son, in the work of redemption.” T. Koehler, S.M., wrote (in English), Paul VI and Marian Devotion: An Ecclesial Renewal, noting the unswerving loyalty of G. Roschini to the magisterium.

Ephemerides Mariologicae devoted its final 1979 fascicle (vol. 29) to the Saragossa congresses of October, 1979, reporting in considerable detail on the great number of papers given in the plenary sessions and the eight language groupings. J. M. Alonso, C.M.F., did the article on the ecumenical import of the Mar-
iological congress; he is severely critical of both the advance preparation (as inadequate and simplistic) and the conduct of the congress in this respect. I. Bengoechea, O.C.D., reported on the Marian congress (Oct. 9-12). To the same Ephemerides Mariologicae, Maria Dolores Ruiz contributed a brief paper, Advocaciones marianas de España y América en el s. XVI, from a projected book on the theme "peregrinando con María por España y las Americas." D. Fernandez, C.M.F., continued his consideration of the Marian spirituality of the Fathers, in the golden age of the fourth and fifth centuries, and the later period, fifth to eighth century, as well.

The first 1980 fascicle (vol. 30) of Ephemerides Mariologicae is on Mary's place in current Christologies, with articles by Alonso (divine maternity), Galot (Dutch theology), and others. Alonso extends his study to Spanish Christologists (X. Pikasa and others) as well as Protestant and German and Dutch Catholics. A selection of papal documents and a bibliography are also printed.

The second 1980 fascicle has seven articles on "Mary in catechism and popular piety." L. Gambero, S.M., a scholar in residence at the Marian Library, Dayton, 1980/81, wrote (in Italian) on the Madonna and popular religiosity, analyzing the concept with many illustrations from past and present. As Paul VI said in Evangelii nuntiandis, its collective character is an important element of Marian piety. Not until the eleventh century did a rift arise between liturgy and popular piety; Marialis cultus sought to remedy a new rift. Other articles were on St. Augustine (S. Folgado Flórez); on the Christomachia of Diphilax (meaning "defender of God," nom de plume of Johannes Minnengod, a Carmelite who died at 26 in 1528 in Lyons (by I. Bengoechea, O.C.D.); a bibliography, 1970 to 1979, on Mary in catechesis and pastoral study (by A. Rivera); J. M. Salgado, O.M.I., (with us at this convention to give a similar study, Mary in the Catechetics of South America during the 16th Century) wrote (in Spanish) on "devotion to Mary in the light of 16th-century Spanish catechisms."

The final issue of Ephemerides Mariologicae for 1980 was a double fascicle on the theme, Como hablar de María hoy. A.
Martínez Sierra, S.J., considers modern youth and the message about Mary. J. Colomina Torner studies pastoral renewal in the Church and popular devotion to Mary. Domiciano Fernández, C.M.F., editor of *Ephemerides Mariologicae*, takes sharp exception to the reductionist views on the virginal maternity of P. José Ramón Scheifler (in *Sal Terrae*, 1977) and even more of A. Salas (in *Biblia y Fe*). Maximo Peinador, C.M.F., returns to a favorite subject, writing of the thought of Rupert of Deutz on the cult of Mary in the Easter liturgy. *De divinis officiis* of Rupert came out recently in a critical edition in *Corpus Christianorum, Continuatio Medievalis*, vol. 7.

The *Centro de estudios marianos* of Saragossa published its third annual volume in 1980, dedicated to the late J. de Aldama, S.J. (d. March 23, 1980) who deserved well of our Lady for a lifetime of scholarship in her honor. Candido Pozo, S.J., writes the *In memoriam*, and the volume begins with a manuscript found on de Aldama’s writing table, on *Espiritualidad mariana*. The long (653 pages) *Scripta de Maria*, vol. three, concludes with a bibliography of N. García-Garcés, C.M.F. The volume contains studies in many areas: St. Augustine (S. Folgado Flórez), liturgical hymns on the compassion of Mary from the 15th and 16th centuries (M. G. Bonaño, O.S.B.), St. John of Avila (A. Molina Prieto), John H. Newman (J. Morales), the Council of Bale’s definition of the Immaculate Conception (C. Pozo), and still others.

*Cahiers Marials* from Paris had the customary five numbers in 1980, all rich in content under the skillful editorship of Montfort Father A. Bossard. The January issue reported on Saragossa and included some of the French papers given there. C. Molette wrote on Pope John Paul II’s teaching about Mary and Christian concern for the poor. Miss Marie-Jeanne Coloni wrote of actual Marian catechesis in France, with an analysis of the pre-conciliar situation and some of its drawbacks. The biblical infancy narratives were too often viewed as “marvelous” rather than as *mirabilia Dei*; this has added to the difficulty of achieving a better balance in a time of dechristianization. Even priests are at sea, and find the angel of the annunciation has lost not only his features but even his voice. A. Tostain gives the history of the
French Association of Marian Apostolates (Association des Oeuvres Mariales), 1960 to the present.

The April issue looks to the international eucharistic congress to be held at Lourdes, July, 1981. Bishop Eyt comments on the congress motto: "Jesus Christ the bread broken for a new world," linking the Eucharist to our Lady of Lourdes. J. Michaud has a long article on the Eucharist and Mary in St. John’s Gospel. The beginning of signs at Cana looked to Easter, with the "best wine" of wisdom being the sign of the New Law. As John describes Cana, it is a theological place of faith; Mary is there already. Throughout, John’s intent is richly ecclesial. Michaud writes, “In presenting Mary at the origin of the mysterious wine come from no one knows where, John signifies (expressed by a sign) the role that Mary has today, in the time of the Church, in that gift of life which comes to us through the Eucharist.”

The June number was mainly on Pour Prier Marie, a selection of famous prayers, with text, history and commentary. The piece on the Sub tuum praesidium is in tribute to the late Père Holstein (d. 1979) who loved this prayer (by W.-C. Van Dijk and A. Bossard). The same authors collaborate on the Memoire; the commentary is a témoignage from a small community of Montfort Sisters in Argentina. Other prayers are the Salve Regina, Ave regina coelorum, Regina coeli and the Angelus. Roger Charest, S.M.M., of our Society, translated the article on the Angelus for the November-December, 1980 issue of Queen, the Montfort magazine he edits. The Sulpician Irénée Noye studies Father Olier’s “O Jesus living in Mary,” an earlier prayer to which Olier added a marked Marian emphasis.

The September Cahiers Marials reported on and gave portions of the materials used for a gathering of 6000 students at Notre Dame Cathedral, May 9, 1980. Miss M.J. Coloni describes the organization of it, in which she had a large part. The assembly at Notre Dame culminated a year of catechesis about Mary during the school year, 1979/80. The final 1980 issue (November) takes up again Mary and the Eucharist, in anticipation of the Lourdes eucharistic congress for July, 1981. Jean Hémery writes of the topic in the light of Marialis cultus. In her article on Mary and the eucharistic body of Christ, Agnes Delesalle reflects that
“this is my body” involves also all those who take part in the Eucharist, for the body of Christ includes all his members, and the blessed in heaven as well, among them of course the Blessed Virgin. Van Dijk has an essay on the *Ave verum corpus natum de Maria Virgine*. It began as a prayer to be said by the people at the elevation of the Host at Mass, is found in a 14th-century book of prayers at Reichenau, and, though initially said in silence, references to its being chanted are also found. The stress on *verum, vere passum*, echoes the oath imposed on Berengarius (A.D. 1079) and anticipates Trent. The hymn ends as it began with Jesus as Son of Mary. B. Billet writes here of Lourdes and the Eucharist—a history of their close connection, especially from 1886, and in the public blessing of the sick from 1887. Billet reports also in this issue on the 37th meeting of the French Mariological Society held September, 1980, at Rangueil, on the theme of Mary and the Church and the Eucharist.

2. *Magisterial documents: popes, bishops, etc.*

In January, 1980, Pope John Paul II referred to Lourdes as chosen site for the July, 1981, international eucharistic congress: “The Marian City, which is already familiar with so many admirable pilgrimages, is a matchless setting, almost unique in the world, for expressing homage to Christ in the Eucharist and for spreading his message.” It has been announced that the Holy Father will go to Lourdes for the Congress. There would be no lack of material for a whole paper on Pope John Paul’s letters and statements about our Lady during 1980. Here are only a few samples: *The Pope Speaks 25* (1980) 28-33, carried his homily *Mother of God and Mother of the Church*, given at the house of the Virgin at Ephesus, Nov. 30, 1979. It is rich in biblical, patristic, liturgical and doctrinal allusions, with a warm reaching out to the Christian East.

In São Paulo, Brazil, on July 3, 1980, the pope addressed an enormous crowd of workers (in the English *L’Osservatore Romano*, July 21, 1980, picked up in the December, 1980, *The Catholic Mind*): “I wish to repeat here before you what I said to the workers at Saint-Denis, a working-class district in another great city, Paris. Starting from the words of the Magnificat, so
profound, I wished to consider with them that the 'world willed by God is a world of justice . . . .' He was alluding to his homily at Saint-Denis, May 31, 1980, Un jeune travailleur vaut plus que tout l'or du monde (among other places in Documentation catholique, 15 juin 1980), which took its cue from the feastday, the Visitation. In his "state of the Church" address to his Roman staff (Cardinals and others) on the eve of his departure for Brazil, June 28, 1980, Pope John Paul had a section "Mary leads us to Christ and to holiness," (numbers 30-31 in A Church for Our Times, in The Pope Speaks 25 (1980) 271-273).

From the Daughters of St. Paul (Boston, 1980, cloth and pb) comes a selection of documents of Paul VI, Mary—God's Mother and Ours. Marialis cultus is given in full, as is the rosary encyclical Christi Matri, September 15, 1966. There are many Angelus messages; Reawakening Devotion to Mary is here also, the address to the members of the Mariological Congress held in Rome, May 16, 1975, with Pope Paul's appeal to follow not only the path of truth but also the path of beauty in thinking of the Blessed Virgin.

The joint pastoral of the Bishops of Germany, April 30, 1979, Marian Devotion Today, was reprinted in Catholic Mind, 78 (May, 1980) 49-52, translation by John Jay Hughes. Two Roman documents from the Sacred Congregation for Education, both on seminaries, had important statements on the place of Mary in clerical formation: Spiritual Formation in Seminaries (January 6, 1980; in Origins for March 6, 1980, Crux of the News Special for April 7, 1980) and Liturgical Formation in Seminaries (June 3, 1979). The latter was in The Pope Speaks 25 (1980:4) 321-341, but without the appendix of subjects that should be treated when liturgy is taught in the seminary; among such subjects is the history of Mary's place in the Church's prayer-life. The full instruction was published by the S. Congregation for sacraments and divine cult in Notitiae, n. 159, Oct. 1979, no. 66 of the appendix.

3. Scripture and later tradition

A fair number of biblical studies on our Lady appeared in various periodicals. Interest in the infancy narratives still runs
strong. In the 1980 single issue (no volume is indicated) of *The Ampleforth Review* (editor Alberic Stacpoole, O.S.B., notes the journal is ceasing publication with this number), there is an interchange between John McHugh and R. E. Brown (*Exegesis and Dogma. A Review of Two Marian Studies* [pages 43-60]).

Manuel Miguens, O.F.M., is highly critical of Brown's *The Birth of the Messiah* in the article, *The Infancy Narratives and Critical Biblical Method* in *Communio* 7 (Spring, 1980) 24-54. The subheading conveys Miguens’ strong stand: “What is at issue is no mere academic trifile or quarrel among technicians. The reliability of the gospel message is at stake.” Jerome Quinn reviews the ecumenical volume *Mary in the New Testament*, which came out in 1978, edited by J. Fitzmyer, R.E. Brown, K.P. Donfried and J. Reumann. He concludes his review, which is over-all favorable, with the following remark:

The academic dialogue, auspiciously begun in this volume, has thus far engaged representative scholars of the Western churches. The theologian hopes that scholarly voices from the East will soon be heard. Then a fully ecumenical discussion can move from the neutral ground of history and the affirmation that Mary is the mother of Jesus to the primarily theological confession that she is the mother of the Lord. That scriptural profession of faith prepared the way for the conciliar definition at Ephesus that Mary was indeed *theotokos*, the mother of God . . . (*Biblical Theology Bulletin* 10 (July, 1980) 134-136.

Leopold Sabourin, S.J., has begun a new *Religious Studies Bulletin* 1 (January, 1981: 1) from Calgary, Alberta, Canada, and in the first number writes of *Recent Views on Luke's Infancy Narratives*, pp. 18-25—the angelic salutation, the Magnificat, the name of Mary, current studies by R. E. Brown and others.

The French Marist Augustin George died October 19, 1977; he had begun to correct the galleys of his *Etudes sur l’oeuvre de Luc* (*Sources bibliques*, Gabalda, Paris, 1978) which includes a section *La Mère de Jésus* (pp. 429-464). Among many interesting insights is a section on the originality of Luke's image of Mary. On Acts 1, 14, he notes that in Acts Luke joins Mary to
the Ascension rather than to Pentecost, the direction taken in Eastern iconography.

At Salamanca, September, 1980, A. Feuillet read a paper for a week of Vincentian studies about the Miraculous Medal appearances of our Lady, *La doctrine mariale du nouveau Testament et la medaille miraculeuse. Une révélation privée au service de la Grande Révélation* (in *Esprit et Vie*, 90e année, 4 déc. 1980). In masterful style he offers exegetical reflections on aspects of the Miraculous Medal, in three divisions: 1) Simeon’s prophecy and the meaning of the sword as Mary’s share in her Son’s passion. 2) Mary’s “hour” linked to the “hour” of Jesus at Cana and on Calvary. By giving John over to Mary’s care, Jesus began to rebuild his Church, in spite of the dispersal of the disciples. 3) the woman of Apoc. 12, crowned with twelve stars: Mary is icon and anticipation of the Church triumphant. In defining the Immaculate Conception and the Assumption the Church showed it had read Genesis 3, 15, as the author of the Apocalypse did, notwithstanding the deficient state of exegesis about the Apocalypse. Even more strikingly, the humble religious Catherine Labouré anticipated the Church’s judgment about our Lady.

Eugene H. Maly (d. 1980) had an article *Women and the Gospel of Luke* in *Biblical Theology Bulletin. A Journal of Bible and Theology* 10 (July, 1980) 99-104, which included reference to the Mother of Jesus. His remarks on the Advent readings were published in the brochure *We Worship* (Seasonal Missal), Season of Advent-Christmas, November 30, 1980. Apropos of the readings for December 8 and December 21, Father Maly wrote, “As hope’s season reaches its climax, we are told of a sign. It speaks of a virgin who had thwarted the ancient serpent’s plans and who said ‘Let it be’ to a messenger angel. The sign of virgin and child pushes hope to its furthest reaches.”

Beyond the Bible the tradition continues; here are just a few examples in centuries-long intervals. Edizioni Paoline of Rome has gotten out (2nd edition, 1980, the first was apparently 1979) *Lodi alla Madonna nel primo millennio delle chiese d'Oriente e d'Occidente*, antologia proposa da Costante Berselli e Georges Gharib, respectively a priest from Mantua and a Syrian-
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born archimandrite of the Byzantine rite. Ninety-seven Lodi are given, mostly from the East, e.g., a fifth-century Ave Maria from an Egyptian ostrakon, and the famous We fly to thy patronage (All’ombra della tua misericordia). There is also an art edition of this same title, with color plates: *Lodi alla Madonna e Armonie di Miniature del primo millennio delle Chiese d’Oriente e d’Occidente* (Rome, 1979) with the iconography research by M. Luisa Badenchini.

I have not yet gotten to see it, but Jaroslav Pelikan uses Mariology as a major point in the essay he did on Guibert of Nogent (d. 1124, a disciple of Anselm) for the Festschrift, *Continuity and Discontinuity in Church History: Essays Presented to George Huntston Williams on the Occasion of His 65th Birthday*, ed. by F. F. Church and T. Church (Leiden, Brill, 1979; reviewed by J. W. O’Malley in *Theological Studies*, March, 1980.


4. Compilations, general treatments and specific doctrines

The Summer, 1980, issue of the quarterly *Communio* (vol. 7, no. 2) was devoted to the Blessed Virgin, with an interesting spread of articles. *Communio. International Catholic Review* is the American English-language edition, one of seven languages in which *Communio* appears. Hans Urs von Balthasar founded the *Communio* enterprise and edits the German edition. In the Summer, 1980, American *Communio*, James Heft, S.M., of the University of Dayton, writes on *Marian Themes in the Writings of Hans Urs von Balthasar*, a shortened version of Heft’s article in last year’s *Marian Studies*, vol. 31 (1980). Editorial advisor Val J. Peter contributed a one-page foreword, *Marian theology and spirituality*, beginning with the sentence, “Much more is being heard about Marian devotion these days than at any time in the
last decade and a half."

John Macquarrie's paper, *Immaculate Conception*, was originally given to the Ecumenical Society of the Blessed Virgin Mary in London (October 7, 1978) and previously published by the English Society. The remarkable spiritual author who was a medical doctor and adult convert to Catholicism, Adrienne von Speyr, spiritual daughter to Hans Urs von Balthasar, who has gathered many volumes of her writings, has an article here, *Prayer in the Life of the Blessed Virgin*. Bishop Aloysius M. Ambrozic, auxiliary of Toronto, writes of *Jesus and Mary*; Andrée Emery, another editorial advisor to *Communio*, contributes *On Devotion to Mary*. The article *Mary in the Western Liturgy: Marialis cultus* is by Eamon R. Carroll, O.Carm.


Veritas, the Dublin publisher, issued in 1979 an attractive paperback book, *Mary. A Marian Anthology* by Patrick J. Murray, C.S.Sp., arranged by Marian feast-days, month by month, with a wide swatch of well-chosen quotations from prose and poetry of past and present, extensive indexing assisting the reader to pick out what is wanted.
Editions Beauchesne of Paris is bringing out a series of small size paperback books, reprints of articles that first appeared in *Dictionnaire de Spiritualité*. As the successive volumes of the *D.S.* series appear also. The first was *D.S. 1: Joseph et Jésus* (with much of Mariological interest). Subsequent numbers have included *Koinônia, Libermann, Luther* (by J. Wicks, an American Jesuit), and now *D.S.10, Marie* (published 1980 as a book), with contributions by P. Grelot (bible), D. Fernandez, C.M.F. (the Fathers), T. Koehler, S.M. (from the Middle Ages to Modern Times, i.e., up to the beginning of the 17th century), S. De Flores, S.M.M. (from 1650 to the dawn of the 20th century), and G. Philips (on the 20th century, Vatican II and its aftermath). The section by the late G. Philips (d. 1972) is condensed (with brief additions) from the eighth volume of the duManoir, *Marie. Études sur la Sainte Vierge*. It replaces the portion written by R. Laurentin in the actual *Dictionnaire*, which came out as fascicles 64-65, mid-1977. It should be noted that I mistakenly assigned the biblical portion of the *Dictionnaire* article to A. George; it was in fact written by Grelot (you might make that correction in *Marian Studies* 29 (1978) 110).

It is worthy of note that the Anglican David Hugh Farmer, author of *The Oxford Dictionary of Saints* (published in England, autumn, 1978, in America, spring, 1979) regards as of special value the article *Mary, the Blessed Virgin*. He feels it has been neglected by reviewers, whereas it is, in his words “the longest and arguably the most important in the book” (letter from Farmer to *The Ampleforth Journal* 34 [Spring, 1979].) *Modern Catholic Dictionary* by John A. Hardon, S.J. (Double-day, Garden City, N.Y., 1980), includes many Marian items among its 5000 entries. The three-volume *Encyclopedic Dictionary of Religion*, originally edited by K. Meagher, O.P. (d. 1976), then by Thomas O’Brien, finally by Sister Maria Consuelo Aherne of the Sisters of St. Joseph of Philadelphia (who published it in 1979) contains an entry on *Mary* by D. J. Bourke and Eric May, O.F.M.Cap., and another on *Devotion to Mary* by J. Dallen.

Desclée De Brouwer (France and Belgium) has published
Petit Vocabulaire Marial much expanded (to 259 pages) from a similar issue of Cahiers Marials (January, 1979). The new volume is the first of a projected collection, Voici ta mère. Other titles announced are Regards sur Marie, Prières à Marie and Que dites-vous de Marie?

The New Zealand Marist Patrick J. Bearsley wrote Mary the Perfect Disciple for Theological Studies 41 (September, 1980) 461-504, employing an interesting range of studies, scriptural and others. Frederick M. Jelly, O.P., academic dean of the Josephinum, Columbus, Ohio, conducted a pre-convention seminar at the 1979 meeting of the Catholic Theological Society of America, held in Atlanta; it is in the Proceedings of the C.T.S.A. 39 (1979) 211-219, as Mariology and Christian Anthropology. Mary and the Meaning of Redeemed Humanity Today. Fr. Jelly wrote also the article The Mystery of Mary's Mediation in Homiletic and Pastoral Review 80 (May, 1980) 11-25, and in the same issue had a double review under the heading Mary's Place in the Ecumenical Movement, of M. Miguens, Mary the Servant of the Lord: An Ecumenical Proposal (Boston, 1978) and E. R. Carroll, Understanding the Mother of Jesus (Wilmington, Delaware, 1979).

The thirteenth German volume of Karl Rahner's Schriften zur Theologie (Gott und Offenbarung) (Zurich, Benziger, 1978), essays of the years 1975-78, has two articles on the Blessed Virgin in a small section, Maria und die Frau: Maria und das christliche Bild der Frau, pages 353-360, and Jungfräulichkeit Marias. The first was published earlier in 1975 in Stimmen der Zeit; the second was prepared for the doctrinal commission of the German bishops in July, 1976.

5. Liturgy and other forms of devotion and piety

At their October, 1978, meeting, the French bishops issued a statement which is a commentary on the fourth eucharistic prayer, Great Is the Mystery of Faith, in Origins, the N.C. documentary service 9 (January 10, 1980) 477-489; reference is made to the Blessed Virgin in the communion of saints, page 489.

A new invocation has been added to the Litany of Loreto, "Mother of the Church," after "Mother of Christ" and before
“Mother of divine grace.” I. Calabuig offers an informative study, going as well into the background of the Litany and its approval by the Church: “Mater Ecclesiae” Nuova Invocazione delle Litanie Lauretane, in Notitiae 16 (May, 1980) 22-31. Calabuig refers also to the votive Mass of Mary Mother of the Church, given in the editio typical altera of the Missale Romanum, 1975. So far as American vernacular usage goes, that new Mass has still not had an ICEL translation approved by the National Conference of Catholic Bishops (so reports the Newsletter of the Bishops’ Committee on the Liturgy, January, 1981). It is already in use in other parts of the world.

B. Billet, O.S.B., well-known for his studies on Lourdes and many reviews in Cahiers Marials and other journals, has written the volume La Spiritualité Mariale as no. 12 in a series of books on prayer from all times, published early 1980 (by C.L.D., Chambray). There are forty-five texts, from the scriptures to Pope John Paul II, with an excellent historical introduction and a good lexique of authors at the back. One prayer is Prière pour ceux qui souffrent by Abbé Henri Petreyve (There is a short article about him in the New Catholic Encyclopedia), 1831-65, who knew much suffering in his short life. This prayer is well-known, not only in French circles but also in England and Ireland, and sometimes called “Prayer to Our Lady of Lourdes.” Iris Origo, the Englishwoman who married an Italian nobleman, cites the prayer in her description of wartime experiences in Italy (Lights and Shadows. Part of a Life, London, 1970; some readers may recall Iris Origo’s book of some years ago, The World of San Bernardino, on St. Bernardino of Siena). She writes of the pain of parting, the uncertainty of knowing if loved ones are still alive and well “without news or only uncertain news, with alternating fears and hopes . . . category of pain that is never wiped out and that leaves a permanent scar.” She notes that “Have pity on those who love each other and are separated” is the first supplication in the prayer “Have pity,” which Madame Jean de Marmol, who died in a German concentration camp, used to recite every evening with her fellow-prisoners.” It runs:

O holy Virgin, in the midst of your days of glory, do not forget the
sorrows of this earth. Cast a merciful glance upon those who are suffer­ing and struggling against difficulties, with their lips constantly pressed against life's bitter cup. Have pity on those who love each other and are separated. Have pity on our rebellious hearts. Have pity on our weak faith. Have pity on those who weep and those who fear. Grant hope and peace to all.

R. Laurentin and B. Billet are editing a new set, Collection. Sanctuaires, Pèlerinages, Apparitions, Documents from Desclee De Brouwer. The first volume, with a preface by Laurentin, appeared in 1980: Jean Stern, LaSalette. Documents authen­tiques, Septembre 1846—début mars 1847, vol. one (xix and 415 pages). Stern, known also for his expertise on Cardinal Newman, is head archivist of the Missionaries of LaSalette. This valuable work is overdue, and an auspicious beginning of the new Collection at a time of revived interest in Marian pilgrim­ages. St. Louis G. de Montfort's True Devotion to the Blessed Virgin (subtitled: Preparation for the Reign of Jesus Christ) has appeared in a new translation, done by a Montfort Father of England (not named); it can be had from the Montfort Fathers, Bay Shore, NY, 1980. Roger Charest, S.M.M., editor of the Montfort magazine, Queen, paid tribute to the founder of the Legion of Mary, Frank Duff, who died in 1980, in recent issues, especially the Jan.-Feb. and March-April, 1981 issues (vol. 31, nn. 5 and 6).

Lourdes literature continues in abundance. Here are three examples. Dom Bernard Billet, O.S.B., wrote for Esprit et Vie, 2 Oct. 1980, L'année Bernadette 1979, essai de bilan, pages 529-538, descriptive of the celebrations for the centenary of Bernadette's death, the ever-increasing pilgrims at Lourdes, reviews and books, slides and tapes, even the reproduction of old stereoscopic pictures. Gloria Hutchinson wrote Mary and Inner Healing. An Armchair Pilgrimage to Lourdes (St. Anthony Messenger Press, Cincinnati, 1980, pb)—a chapter of which appeared in Our Lady's Digest 35 (March-April, 1981) 151-156, Through Mary to Jesus. I have not managed to see it yet but, judging from the reviews, the book by British publicist Patrick Marnham is stimulating, Lourdes: A Modern Pilgrimage (Hein-
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6. Ecumenism

Mr. H. Martin Gillett, founder of the Ecumenical Society of the Blessed Virgin Mary in England, died on St. George's day, April 23, 1980. He is buried in the Slipper Chapel, Walsingham, ancient shrine of our Lady so dear to him. The English Society has included memorials to him in its Newsletters and other recent mailings. Father Alberic Stacpoole, O.S.B., is the new General Secretary of the Society, assisted by Associate General Secretary Edward J. Yarnold, S.J., with the Society's address remaining, for the moment at least, Campion Hall, Oxford OX1 1QS. Another international conference is planned for September 15-19, 1981, at Canterbury, on the theme Mary Mother. The board of officers of the Society ranges, as ever, across the spectrum of the Christian Churches. Along with a memorial folder for Mr. Gillett, the English Society has sent its members the lecture by Rev. John McHugh given in London, Sept. 27, 1980 (copyright Jan. 1981), The Earliest Known Invocation of the Mother of God (on the Greek papyrus containing the parent form of the famous Sub tuum praesidium; Fr. McHugh finds new things to say about this much-studied fragment found in Egypt in 1916/17 and first published in 1938). The following Newsletters have been published:

Newsletter, New Series, no. 12, October 1979, with a report of the international ecumenical conference held at Westminster and Oxford, 28 September — 1 October 1979, with Mr. Gillett, though

No. 13, January 1980, containing the ecumenical statement on Marian devotion from Saragossa, October 9, 1979.

No. 14, April, 1980, the last to be prepared by H. Martin Gillett, with a letter dated by him March 25, 1980, and signed “With every good wish from your (still) General Secretary . . .”

No. 15, October 1980, with announcement of a new branch of the Society at Buckfast, and tributes to Mr. Gillett.


Last year's Survey mentioned the plan to publish the papers from the English ecumenical conference of September/October 1979. They did appear in *One in Christ. A Catholic Ecumenical Quarterly* 16 (1980:1-2). The greater part of the issue is devoted to that meeting, *Looking Forward*, with an editorial introduction by E. J. Yarnold, S.J. A photograph of a robust H. Martin Gillett (he chose it) holding a small statue of his beloved Our Lady of Walsingham heads the issue in his memory; and on the cover of this number of *One in Christ* is the logo of the Society, a line drawing of Mother and Child of slightly Eastern style, with the words, “All generations shall call me blessed.” There are messages from the Holy Father, the Archbishop of Canterbury, with a Methodist speech touching on the common issues by Rev. John Newton. The papers are: Walter J. Hollenweger, *Zwingli’s Devotion to Mary*; Ross Mackenzie (of our Society), *Calvin and the Calvinists on Mary*; B. R. White, *Echoes of Medieval Christendom in Puritan Spirituality*; Alban Maguire, O.F.M. (of our Society), *Mary in America: A Tradition Continued* (this was especially good on Maryland); Francis Edwards,
S.J., *Marian Doctrine and Devotion As Shown in the Writings of Some Recusant Authors in the Sixteenth Century*; Roderick Strange, *The Development of Newman's Marian Thought and Devotion* (conference given when the group gathered in the Oxford church of St. Mary the Virgin); Donald G. Dawe (the first president of the Ecumenical Society of the B.V.M. of the United States), *The Virgin Mary in Modern Reformed Theology*; Frederick M. Jelly, O.P. (of our Society), *Mary, the Bearer of Christian Unity*; Patricia B. Driscoll, *Mary of the Americas—the Ecumenical Significance of Guadalupe*; Bishop Alan C. Clark (Ordinary of the new see of East Anglia), *Sermon at Evensong in Westminster Abbey*.

Various essays touching Mary and ecumenism appeared through the year. J. Pintard's paper, given at the Saragossa international congress, October, 1979, was printed in *Esprit et Vie* (90e année, July 17, 1980, pp. 425-432), *Au sujet du culte des saints et de la Vierge. Calvin est-il fidèle disciple de saint Augustin?* Pintard describes his work as resulting from a conversation he had with the late Pasteur Boegner, about Calvin's failure to follow his mentor St. Augustine in the matters of prayer for the dead and a special cult of the Virgin Mary. Augustine saw no danger to the glory due to God alone in the praise given the martyrs and the Blessed Virgin; Calvin did. The Reformer never cites St. Augustine's *De sancta virginitate*, which had much on Mary. As for prayer for the dead, Calvin did not hold 2 Machabees as canonical; he felt St. Augustine (Monica too) were influenced by non-biblical tradition. Moreover he had suffered the unpleasant experience of his own father's burial, who had been excommunicated after a quarrel with Church authorities and refused burial in consecrated ground.

Max Thurian of Taizé gave a major conference at Saragossa also; it was printed in *Esprit et Vie*, Dec. 2, 1979, pp. 1026-1031, *Marie et le Renouveau de l'Eglise*. For Mary as for Christ we need to link the biblical figure of the past to the present living reality of the communion of the saints. The contemplative way of the liturgy protects us from both historicism and mythology, the balance achieved in both *Lumen gentium* and *Marialis cultus*. Mary is the sign of God's promise, the God who
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gives his grace freely without charge. She is the sign to all human beings that nothing is more important than to praise the Creator, to adore Christ, to meditate under the inspiration of the Holy Spirit. The Blessed Virgin is also a sign of assurance of a resurrection comparable to Christ’s. The cover of that December 2, 1979 issue of *La Doc. Cath.* shows Max Thurian and Frère Roger with Pope John Paul II.

One might hope the anniversary of the Augsburg Confession (1530-1980) produced a number of studies on the place of Mary in the communion of saints; it may be this topic was indeed taken up in some of the many study sessions in commemoration of that occasion and that these will gradually be published. Heinrich Döring wrote of *Die Confessio Augustana und die Dogmen von 1854, 1870 und 1950* in a volume of essays edited by Harding Meyer, Heinz Schütte and Hans-Joachim Mund: *Katholische Anerkennung des Augsburgischen Bekenntnisses?* (Verlag O. Lembeck and Verlag J. Knecht, both Frankfurt am Main) in a series, *Ökumenische Perspektiven*, no. 9. The English translation omits the Döring essay: *The Role of the Augsburg Confession*, ed. by Jos. A. Burgess (Fortress, Philadelphia, 1980). Willis Eckermann, O.S.A., did the article *Die Confessio Augustana in katholischer Sicht* in *Theologie und Glaube* 68 (1978:2) 153-167; it was summarized as *The Augsburg Confession: a Catholic View*, in *Theology Digest* 28 (Summer, 1980) 103-106. At the end of the article, the author appeals to the “hierarchy of truths,” as set forth by the 2nd Vatican Council decree on ecumenism (no. 11) and applied to the Marian dogmas of 1854 and 1950 by H. Mühlen and others, and he suggests a growing convergence of the insights of the Augsburg Confession with current Catholic thought. Peter Chirico (of St. Thomas Seminary, Kenmore, Washington State) wrote *Infallibility—Another Approach* for *Heythrop Journal* 21 (October, 1980) 376-392. Dealing specifically with papal infallibility in the interpretative setting of the first Vatican Council, he describes the communion of saints, the Assumption of Mary and the love of one’s enemies as “items capable of being infallibly grasped and proclaimed because they are universal . . . These are imbedded in the universal Resurrec-
tion faith or are applications of that faith." By his Resurrection Christ now relates to all persons.

As man he is now the Lord who is with us all even to the consummation of the world. As such he is the exemplar of all persons; for they are called to be risen also. The Assumption of Mary means that she participates in the Resurrection, that she is fulfilled in her capacity to be and to relate as human, and that she therefore relates to all of us now. Hence, like Christ and in dependence upon him, she has universal significance and can be addressed in prayer by all. Further, she is the human model of what we all are called to be, sons and daughters of the Resurrection. The communion of saints is the extension of what is exemplified by the Assumption. All are called to be assumed, to share in the Resurrection (pp. 382/3).

The Assumption is "truly a universal aspect of the Christian faith implied in the Resurrection." Chirico calls this a "realistic" interpretation as distinct from the "intentional" interpretations of papal infallibility common to the textbooks, which focus on the papal intentions.

7. Miscellany

In his presidential address to this convention, Roger Charest mentioned some scholars and apostles of our Lady who died this past year. We might add to that list Dorothy Day who died at 83 on November 29, 1980, at Maryhouse on the Lower East Side of Manhattan, the hostel she founded for the poor. In a period of recovery from illness a few years ago she wrote, "When I was saying the Our Father and the Hail Mary this morning, it suddenly occurred to me how good it was to end our prayer to Mary with 'now and at the hour of our death.' I don't think I had ever realized before how often we pray for the hour of our death, that it would be a good one ...." (The Catholic Worker, June, 1977). Another death notice is Marshall McLuhan, the Canadian philosopher, like D. Day an adult convert to Catholicism. He died December 30, 1980. Some years back, asked his opinion on the malaise about Mary after the Council, he replied with typical command of the language of communication that he found that unwillingness to speak well of the Virgin Mary showed a shocking lack of Catholic chivalry.
Seventeen years ago yesterday (January 5, 1964), Pope Paul VI and Patriarch Athenagoras met in the Holy Land, the first such meeting in five centuries. The anniversary reminded me of a splendid statement by Paul Ev dokimov, who died in 1970, a few days after attending the annual meeting of the French Mariological Society:

Through the lips of the prophets, all the Old Testament is a preliminary Pentecost looking to the Virgin Mary and her fiat. The Spirit comes upon the Virgin and makes of her the Mother of God (theotokos), makes of Jesus the anointed one (the Christ), and reveals in him "the Lamb slain from the foundation of the world." The Church is born in tongues of fire, as the Body of Christ. The Spirit makes the baptized a member of Christ; the Spirit makes bread and wine become the Body and Blood of the Lord . . . (L'art de l'icône; théologie de la beauté, Paris, 1972).

A familiar Christian hymn, much used by Catholics, is Sing of Mary, Pure and Lowly. It is sometimes dated 1914 and marked "anonymous." In fact, the Anglican Father Roland Ford Palmer is the author. Ordained in 1916, he is a member of the Society of St. John the Evangelist, and well-known as a retreat-master, also as the "father" of the Canadian Prayer Book. The official 1940 hymnal omitted verses three and four of Sing of Mary, Pure and Lowly. I conclude with these forgotten verses (from the article by George William Rutler, Diary of a Country Priest, in New Oxford Review 46 [September, 1979] 17-18):

Sing of Mary, sing of Jesus,
Holy Mother's holier son.
From his throne in heaven he sees us,
Thither calls us every one,
Where he welcomes home his Mother.
To a place at his right hand,
There his faithful servants gather,
There the crowned victors stand.

Joyful Mother, full of gladness
In thine arms thy Lord was born.
Mournful Mother, full of sadness,
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All thy heart with pain was torn.
Glorious Mother, now rewarded
With a crown at Jesus' hand
Age to age thy name recorded
Shall be blest in every land.

Further Selection of Recent Writings

The reviews and books received listings in the professional journals, such as Marianum and Ephemerides Mariologicae, can be consulted for further recent titles, as well as the periodical indexes, e.g., Catholic Periodical and Literature Index. The Marian Library Newsletter provides information on the Marian Library, University of Dayton, Dayton, Ohio 45469. The latest issue is no. 11, December, 1980. The annual periodical of the Dayton library, Marian Library Studies, vol. 10, dated December, 1978, was actually mailed to subscribers during 1980. Using the page proofs, I summarized its contents in last year's Survey (Marian Studies 31 [1980] 127).

Michael O'Carroll, C.S.Sp., did a short run-down of recent writings, Our Lady—Old Things and New, in Irish Theological Quarterly 46 (1979:4) 96-99; among the items are J.B. Carol's history of the debitum peccati controversy and the ecumenical volume Mary in the New Testament. No volume has yet come to my direct notice, but several volumes of the proceedings of the international Mariological and Marian Congresses held in Rome, May, 1975, have been published by the Academia Mariana Pontificia Internationalis, e.g., vol. III appeared in 1979: De cultu mariano in nationibus et in ordiniis religiosis; the over-all title of these Acta is De cultu mariano saeculis XII-XV.

Word has come from Spain of the republication of the scarce early volumes of Estudios Marianos, volumes one (1942), two (1943), three (1944) and four (1945). The latest volume of Estudios Marianos is vol. 45, which reached overseas subscribers the spring of 1981, La Virgen Maria en la religiosidad española del siglo XVI. The address is Estudios Marianos, Editorial de Espiritualidad, Triana, 9, Madrid-16.

The order in this appendix is: A Magisterial documents; B. Scripture and later tradition; C. General treatments and specific
doctrines; D. Liturgy and devotion; E. Ecumenism; F. Miscellany.

A. MAGISTERIUM
2. Pope John Paul II, in English L'Osservatore Romano, Dec. 15, 1980: two talks from December 8, homily at St. Mary Major, and from the Piazza di Spagna; also address to religious at Altoetting, the Bavarian Marian sanctuary, Nov. 18, 1980.
5. Albino Cardinal Luciani (Pope John Paul I), My Rosary, in Lay Witness (Newsletter of Catholics United for the Faith) 2 (October, 1980: 2) 8-9, from the Italian.

B. SCRIPITURE AND LATER TRADITION
3. Raymond F. Collins, Cana (Jn. 2:1-12) — The First of His Signs or the Key to His Signs, in Irish Theological Quarterly 47 (1980) 79-95.
4. Jacques Dupont, O.S.B., Le Magnificat comme discours sur


7. E. Hamel, Mary's Discernment "in the Spirit" in St. Luke's Infancy Narrative, in Queen 31 (May-June, July-August and September-October, 1980) 16-17, 8-10, 16-17, translated by R. Charest from Cahiers Marials.


16. A. Serra, O.S.M., Maria accanto alla croce Madre dei "dis-
persi figli di Dio" (Gv. 11, 52) in the Serve di Maria Riparatrice volume Servizio e Riparazione nella spiritualità mariana, Atti del II Convegno Mariano, held Rovigo, 28-31 Dec. 1978, published 1979: basically same article as Serra wrote for Il ruolo di Maria nell'oggi della chiesa e del mondo (Rome, 1979), with an additional section, Tentativo di attualizzazione; pages here 39-81.


18. S. Alvarez-Campos, another volume (4/2) of his Corpus Marianum Patristicum has appeared (Burgos).


C. GENERAL STUDIES, COMPILATIONS AND SPECIFIC DOCTRINES

1. Our Lady's Digest, published bi-monthly, except July-August, from Twin Lakes, Wisconsin 53181 (full address) is now in its 35th volume, and offers a wide selection of reprinted and original articles, e.g., the March-April, 1981, number (vol. 35, no. 5) has Pope John Paul I's My Rosary (from Lay Witness), a quotation from John Paul II, and the article, Our Lady of Sorrows and the Holy Spirit by E. R. Carroll, O.Carm.


3. Eugene G. Bilski, Signs of the Times, in Our Lady's Digest, Sept.-Oct., 1980: an address to a Los Angeles congress of religious educators; the author has just been named (early
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1981) new director of the National Shrine of the Immaculate Conception, Washington, D.C.


9. Leo Scheffczyk, Maria im Glauben der Kirche (Wien, 1980), in the set Maria in der Heilsgeschichte, as no. II.

10. Leonard Boff, O.F.M., Way of the Cross—Way of Justice (Orbis, Maryknoll, N.Y., 1980, pb): with a chapter, Jesus Meets His Afflicted Mother, in two parts, Jesus meets his Mother, and Today: Jesus continues to meet Mary.


D. LITURGY AND DEVOTION


2. La Vergine Maria Incoronata. Storia—Dottrina—Devozione (Centro Mariano, Rovigo, 1980, pb): by G. M. Polo,


6. Bishop J. Holmes-Siedle (former bishop of Kogono, Tanzania), Singapore Faithful, in The Tablet (London), Aug. 30, 1980, pp. 862-863: on the famous "novena Church" of the Redemptorists in Singapore, with a weekly attendance at the Mother of Perpetual Help novena services of 20,000, 60% of them non-Christian.


8. D. Rees and others, Consider Your Call (Cistercian Publications, Kalamazoo, Michigan, 1980): American publication of a compiled work by Benedictines of the English Congregation, with subtitle, A Theology of Monastic Life, with good pages on our Lady.


11. Steven M. Lanza, Why I Started Saying the Rosary Again,
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in *U.S. Catholic* 45 (October, 1980) 31-32.


13. Benedict Langton, O.C.D., *Knock: Roots of Irish Spirituality* (Carmelite Centre of Spirituality, St. Mary's, Morehampton Road, Dublin 4, Ireland, 99 pence [nearly one Irish pound]).

E. ECUMENISM

1. *The Answer to Nicodemus*, in *The Living Church*, December 23, 1979, 10-11: the author is identified only as a person committed to the anonymity of a solitary religious life; she writes of the discovery of our Lady, with a strong sense of the Eucharist, in the Anglican tradition.


F. MISCELLANY


6. Due very soon is the latest *Bibliografia mariana 1973-1977* by Giuseppe Besutti, O.S.M., of Marianum, with the preface written by Theodore A. Koehler, S.M., of the Marian Library and International Marian Research Institute, Dayton, Ohio.

7. Information on the Ecumenical Society of the Blessed Virgin Mary of the United States can be had from Box 4557, Washington, DC 20017; members receive notices of the twice-yearly meetings and mimeographed copies of major conferences given at the meetings.

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