

Recent Marian Library Art Exhibits



Mystical Rose

Lost in the Beauty of Her God
An Exhibit of Paintings, Illustrations and Sculptures
by Sr. Marie Pierre Semler, M.M.



The Way of Life



Our Lady of the Mountain

Dark and Beautiful

An Exhibit of Paintings by
Fr. Jim Hasse, S.J.



Magnificat One



Presentation



Black Prayer in a White World



Annunciation Two

Mary: Grace and Hope in Christ

In May, 2005, *Mary: Grace and Hope in Christ* (MGHC) was issued by the Anglican-Roman Catholic International Commission (ARCIC). The document was developed in response to a request, in 1999, for a statement on Mary in the doctrine and life of the Church. The ARCIC team met five times and submitted the document in 2004 to the Pontifical Council for Promoting Christian Unity and to the Archbishop of Canterbury and the Anglican Consultative Council.

MGHC, which concludes the second round of dialogues of the Anglican-Roman Catholic International Commission (ARCIC), is, as Donal Flanagan recently wrote, a “fitting ending to the complex and invaluable task that the Commission has accomplished over the past twenty-two years.” Seattle Archbishop Alex J. Brunett, co-chairman of the dialogue team, said the document “was born of our efforts to obey the call, so frequently expressed by our respective leaders, to seek what we hold in common and to celebrate the important traditions of our shared heritage.” Fr. Arthur Kennedy from the U.S. Bishops’ Secretariat for Ecumenical and Interreligious Affairs said that it “is probably one of the best ecumenical documents that has been developed . . . It retrieves the whole of the common tradition of the ancient Church and then imparts a trajectory of understanding into the 19th and 20th centuries.”

The document has four main sections:

A. *Mary according to the Scripture*

- *The Witness of Scripture: A Trajectory of Grace and Hope*
- *Mary in Matthew’s Birth Narrative-*
- *Mary in Luke’s Birth Narrative*
- *The Virginal Conception*

B. *Mary in the Christian Tradition*

- *Christ and Mary in the Ancient Common Tradition*
- *The Celebration of Mary in the Ancient Common Tradition*
- *The Growth of Marian Doctrines and Devotion in the Middle Ages*
- *From the Reformation to the Present Day*

C. *Mary within the Pattern of Grace and Hope*

- *Mary in the Economy of Grace*
- *The Papal Definitions*
- *Mary and the True Family of Jesus*
- *Mary in John’s Gospel*
- *The Woman of Revelation 12*
- *Scriptural Reflection*

D. *Mary in the Life of the Church*

- *Intercession and Mediation in the Communion of Saints*
- *The Distinctive Ministry of Mary*

Conclusion: Advances in Agreement.

At this time, MGHC is not considered an “authoritative” document from the Anglican Communion or the Catholic Church, but one presented for further study, dialogue, and prayer, to be evaluated in “due course.” The document can be found on the Vatican website (www.vatican.va) under the Pontifical Council for Promoting Christian Unity. (The printed version is also available: Morehouse Publishing, Harrisburg, 2005.)

Areas of Agreement

The 1981 Windsor Statement from the Anglican-Roman Catholic International Commission had noted areas of doctrinal agreement on Mary. Both Anglicans and Catholics agreed that

- Mary is inseparably linked to the doctrines of Christ and the Church;
- Mary received the grace for the unique vocation to be Mother of God Incarnate (*Theotokos*) and Mother of the Redeemer;
- Christ was “conceived by the Holy Spirit and born of the Virgin Mary”;
- Mary is a model of holiness, obedience and faith.

MGHC affirmed these 1981 statements and added other areas of agreement. It affirmed the Church’s recognition of Mary as “New Eve” (#35) and “Ever-Virgin” (#37), and its tradition of praying with and praising Mary. In its commentary on Scripture, texts which have nourished Marian devotion were presented in a symbolic and ecclesial context. At the Wedding Feast at Cana, Mary’s response, “Do whatever he tells you,” shows her as a member of a messianic community committed to the Messiah and reflects the Church’s understanding of Mary’s role “to help the disciples come to her son, Jesus Christ” (#25).

Mary’s spiritual motherhood was manifested at Calvary: “Understood in terms of discipleship, Jesus’ dying words give Mary a motherly role in the Church and encourage the community of disciples to embrace her as a spiritual mother . . . Mary is seen as the personification of Israel, now giving birth to the Christian community (cf. Isaiah 54:1; 66:7-8), just as she had given birth earlier to the Messiah” (cf. Isaiah 7: 14) (#26).

MGHC’s final section “Mary in the Life of the Church” speaks of Mary’s presence in the Communion of Saints. “In understanding Mary as the fullest human example of the life of grace, we are called to reflect on the lessons of her life recorded in Scripture and to join with her as one indeed not dead, but truly alive in Christ. In doing so we walk together as pilgrims in communion with Mary, Christ’s foremost disciple, and all those whose participation in the new creation encourages us to be faithful to our calling” (cf. 2 Corinthians 5:17, 19) (#65). Mary’s distinctive ministry is “assisting others through her active prayer” (#71). “Mary and the saints pray for the whole Church and the practice of asking Mary and the saints to pray for us is not communion-dividing” (#79).

The Marian Dogmas

MGHC is a comprehensive text on Mary in the doctrine and life of the Church, but there appear to be two underlying issues throughout the text – the Marian dogmas of the Immaculate Conception and the Assumption. The 1981 Windsor Statement noted that “the dogmas of the Immaculate Conception and the Assumption raise a special problem for those Anglicans who do not consider that the precise definitions given by these dogmas are sufficiently supported by the Scripture The Catholic participants said that it is the conviction of Roman Catholics that the Marian dogmas formulate a faith *consonant* with the Scripture.” In accord with its tradition of going behind “opposed or entrenched positions” to discover the common inheritance of faith, ARCIC makes several proposals (#4).

Eschatological Perspective – The Virgin Mary in the Pattern of Grace and Hope

The blessings accorded to Mary are seen within “the economy of grace from its fulfillment in Christ ‘back’ into history, rather than ‘forward’ from its beginning in fallen creation towards the future in Christ,” an eschatological perspective offering new context “in which to consider the place of Mary” (#52). In this eschatological perspective, Mary embodies the ‘elect Israel’ – of whom Paul speaks – who are “called according to God’s purpose.” Those whom God “foreknew, he also predestined to be conformed to the image of his Son And those whom he predestined he also called; and those whom he called he also justified, and those whom he justified he also glorified” (Romans 8:28-30; 2 Timothy 1:9). This pattern of hope and grace already foreshadowed in Mary will be fulfilled in the new creation in Christ when all the redeemed will participate in the full glory of the Lord (2 Corinthians 3:18) (#54).

The Immaculate Conception and Assumption – Consonant with Scripture

Scripture speaks of God’s covenant with Israel – “several times described as a love affair between God and Israel” – a blessing for all the families of the earth” (Genesis 12:3, 26:4; 28: 14; Sirach 44:22). Within the covenant God calls particular persons – David, Elijah, Jeremiah, Isaiah, Paul – so that special tasks may be performed. By prevenient grace, God prepares persons from the very beginning of their existence (Psalm 139:13-16; Jeremiah 1:1-5). St. Paul speaks of this prevenient grace as he refers to those who are “called according to God’s purpose.” The preparation by God for a prophetic task is exemplified in the birth of John the Baptist, in the calling and sanctification of Sarah and Hannah, “whose sons fulfilled the purposes of God for his people.” The birth of Mary’s son is the fulfillment of God’s will for Israel, and Mary’s part in that fulfillment is that of free and unqualified consent in utter self-giving and trust: “Behold I am the handmaid of the Lord: let it be done to me according to your word” (Luke 1:38; cf. Psalm 123:2). God was at work in Mary from her earliest beginnings, preparing her for the unique vocation of bearing in her own flesh the new Adam, “in whom all things hold together” (Colossians 1:17). Of Mary, both personally and as representative figure, it can be said that she is “God’s workmanship, created in Christ Jesus for good works which God prepared beforehand” (Ephesians 2:10).

“This eschatological perspective illuminates the understanding of the dogmas of the Immaculate Conception and the Assumption. “In view of her vocation to be the mother of the Holy One (Luke 1:35), we can affirm together that Christ’s redeeming work reaches ‘back’ in Mary to the depths of her being, and to her earliest beginnings. This is not contrary to Scripture, and can only be understood in the light of Scripture. Roman Catholics can recognize in this what is affirmed by the dogma – ‘preserved from all stain of original sin’ and ‘from the first moment of her conception’” (#59, #79).

In the Assumption, we see in Mary the final destiny of God’s people to share in Christ’s victory over the powers of evil and death (#30). Belief in the Assumption, grounded in the promise of the resurrection of the dead and in the recognition of Mary’s dignity as *Theotokos* and “Ever-Virgin,” is “coupled with the conviction that she who had borne Life should be associated to her Son’s victory over death, and with the glorification of his Body, the Church” (#40). We affirm that “the teaching that God has taken the Blessed Virgin Mary in the fullness of her person into his glory is consonant with Scripture, and only to be understood in the light of Scripture” (#58).

Re-reception

In treating the two Marian dogmas, MGHC refers (at least thirteen times) to a re-reception of the dogmas of the Immaculate Conception and the Assumption. The notion of re-reception (or re-reading) is found in the writings of Cardinals Congar, Ratzinger, and Dulles, especially in dealing with ecclesiological questions. Re-reception is defined in another ARCIC document, *The Gift of Authority* (1999): “Reception is an act both of faithfulness and freedom. The freedom to respond in fresh ways in the face of new challenges is what enables the Church to be faithful to the Tradition which carries forward. At other times, some element of the apostolic Tradition may be forgotten, neglected, or abused. In such situations, fresh recourse to Scripture and Tradition recalls God’s revelation in Christ: we call this process *re-reception*” (cf. *Gift* 24-25). To this definition of re-reception, MGHC adds: “Progress in ecumenical dialogue and understanding suggests that we now have an opportunity to re-receive together the tradition of Mary’s place in God’s revelation” (#3).

MGHC is a source of joy for many in the ecumenical movement and for those who believe that the Virgin Mary is not an obstacle to the union of the churches. Archbishop Brunett stated that the MGHC was written in the spirit of Philippians 3:13 – “to forget what lies behind and strain forward to what lies ahead.” The Windsor Statement contained a sage admonition: “One consequence of our separation has been a tendency for Anglicans and Roman Catholic alike to exaggerate the importance of the Marian dogmas in themselves at the expense of other truths more closely related to the foundation of the Christian faith.” In MGHC, the Marian dogmas are presented in relation to the “truths which are more closely related to the foundation of Christian faith.” Michael Ramsey, formerly Archbishop of Canterbury, wrote fifty years ago that ultimate reunion will not be achieved by the pursuit of the controversial but by the “quiet growth of the organic life of every part of Christendom.”

Fr. Ignacio Calabuig, O.S.M., 1931-2005

The Servite Community in Rome announced that Fr. Ignazio Raphael M. Calabuig Adan, O.S.M., died February 6, 2005 -- “with faith in Jesus Christ and his resurrection.” Born in Denia, Spain, 1931, he entered the Servites in 1950, was ordained in Rome in 1955, and spent the next fifty years in service to the Marianum in Rome.

His doctoral studies in Fribourg were centered on the early liturgical texts of the Roman rite. In 1978, he became editor of *Marianum*, the leading Marian theological journal, to which he brought originality and calm objectivity. In 1990, he succeeded Fr. Salvatore Meo as president of the Marianum, a post he held for twelve years. In 1994 he began the *Marianum-Notizie-News*.

Perhaps his greatest and most enduring contributions were those made – anonymously – in the service of the Holy See, as consultor for the Congregation for Divine Worship and the Sacraments from the late 1960s and, from 1988, as consultor to the Office of Liturgical Celebrations of the Supreme Pontiff. Although published in the name of the congregations, the insightful commentaries from these offices frequently reveal a similarity to his own written works. One of the few instances in which he was publicly acknowledged was after the Apostolic Exhortation *Marialis Cultus* (1974) when Pope Paul VI presented him a chalice as “a special sign of his gratitude.”

His familiarity with the early Roman liturgy served the Congregation for Divine Worship well in the formulation of the special blessings found in the *Ceremonial for Bishops* — including Rite of the Consecration of Virgins (1970); the Rite of Religious Profession; the Blessing of Chrism and Holy Oils (1971); the Dedication of a Church and an Altar (1977); the Crowning of Images of the Blessed Virgin (1981). In 1984, the Congregation appointed a committee, under his direction, to develop the *Collection of the Masses of the Blessed Virgin Mary*. The *Collection*, which appeared in the Marian Year of 1987, is a significant and enduring enrichment of the Marian liturgical texts in the Roman rite. One of his works translated into English is “The Liturgical Cult of Mary in the East and the West,” in *The Handbook of Liturgical Studies* (vol. 5). He was also responsible for the revision of the liturgical books of the Order of the Servants of Mary (Servites) and for editing the texts for the Stations of the Cross used by the pope and the faithful in the Good Friday service at the Colosseum.

After his death, Bishop Piero Marini (Office of Papal Liturgical Celebrations) ranked him along with “masters” responsible for the Vatican II’s liturgical texts – Martimort, Journal, Fischer, Bugnini. He concluded his tribute by thanking Fr. Calabuig:

“Sisters thank you, dear Ignacio, for the Rite of Consecration of Virgins. Religious thank you for the Rite of Religious Profession. Every time an ecclesial community celebrates the Dedication of a New Church – they rejoice because of you. All of us – and I think I can say with a certain boldness – the whole Church thanks you and rejoices because through you we have been given the Apostolic Exhortation *Marialis Cultus* and the *Collectio Missarum Beatae Mariae Virginis*”

(Marianum-Notizie-News, #24)

He is remembered not only for his scholarly contributions, but also for the quiet assurance he gave others, for his sincere and simple affability, for his remarkable facility for recalling names.

In the year 2000, he made these observations about the future of Marian studies. “We need a Mariology that has something to say about the great ecclesial and social questions of our day, such as the centrality of the Paschal mystery, the primacy of the Word, the new evangelization, ecumenism, women in the Church, the conflict between a culture of life and one of death, the assaults on the integrity of creation, the struggle against hunger and oppression. Our today is already becoming tomorrow, our future. It will not be a blind, disorienting future without a guide, but rather a future whose reins are in the hands of God, who permeated our history with his presence. To assert Christ’s presence is to affirm the simultaneous presence of the Woman who is indissolubly united to Christ, in his birth, at his death, in history and in glory” (*Marianum-Notizie-News*, #16).



The U. S. Religious Christmas Stamps

Since 1962, the United States Post Office has issued a “Madonna and Child” Christmas postage stamp, a representation from works in art museums of the United States. In 1995, the U.S. Postal Service announced that it was discontinuing the stamp. After protests from many groups and the intervention of then- President Clinton, the Postmaster General reversed the decision and said that it would continue the stamp.

In 2005, those who asked for the “religious Christmas stamp” at the Post Office were surprised to receive the same one as was issued in 2004, a painting by Lorenzo Monaco, a fifteenth-century Italian artist. Were the religious Christmas stamps discontinued? No, said a spokesman for the Post Office: there was an abundance of religious stamps left from 2004, and, since rates will rise to 39 cents per letter on January 8, 2006, a new stamp was not issued in 2005.

The 2006 Christmas religious stamp is a painting from the Peruvian artist, Ignacio Chacon (Denver Museum of Art); it will arrive in the post offices in October, 2006.



To be issued - October 2006

Marian Library Crèches

The Marian Library now possesses a collection of over 1,300 Christmas crèches from different parts of the world, many of them on permanent display in the library's Museum section. Each crèche is provided a setting which highlights its cultural, symbolic and aesthetic values. The settings are prepared by a creative artist from Montreal – Michel Forest – who possesses much creative verve and exquisite taste. For a sample, see the current feature on the Mary Page (www.udayton.edu/mary) – *Crèches from Around the World*.

Such a collection provides a field for a variety of comparative studies on the many ways the Christmas event has been proclaimed in different cultures; on art, popular culture and religion; on the spiritual, psychological, cultural data reflected within each representation.

The Marian Library's crèche collection is made possible through the generous contributions of friends and donors – under a library organization known as *Crèches International*. The collection is an ongoing project – highlighted during the Christmas season – but always available for research on the ties between religion and culture.

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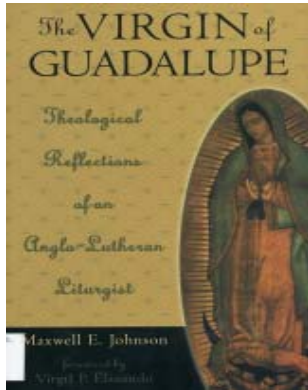
Pope Benedict on the Christmas Crèche

This past year, at the annual blessing of the images of the Christ Child, Pope Benedict spoke on the significance of the Christmas crèche.

“To set up the crib at home can be a simple but effective way of presenting the faith and transmitting it to one's children. The manger helps us to contemplate the mystery of God's love who revealed himself in the poverty and simplicity of the Bethlehem cave.

“The crib can help us, in fact, to understand the secret of the true Christmas, because it speaks of humility and the merciful goodness of Christ, who ‘though he was rich, yet for your sake he became poor’ (2 Corinthians 8:9). This property enriches those who embrace it and Christmas brings joy and peace to those who, as the shepherds, accept in Bethlehem the words of the angel: ‘And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger’ (Luke 2:12). It continues to be a sign also for us, men and women of the 21st century.”

BOOKS



Maxwell E. Johnson. *The Virgin of Guadalupe: Theological Reflections of an Anglo-Lutheran Liturgist* (Rowman & Littlefield, 2002).

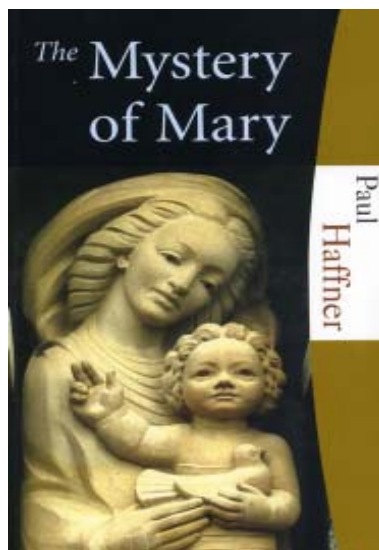
Recently, the Episcopal Church in the USA (ECUSA) and the Evangelical Lutheran Church in America (ELCA) produced official liturgical books in Spanish (*Libro de Oración Común* and *Libro de Liturgia y Cántico*) to assist those ministering to Hispanics. The Virgin of Guadalupe is celebrated in some Protestant churches on December 12. With the growth of the Hispanic population in the United States, the Virgin of Guadalupe is being studied by all Christians. This book by Maxwell Johnson, a Lutheran church historian and liturgist, now teaching at Notre Dame University, deals with Guadalupe from different perspectives – the historical and liturgical – but appears mainly to deal with the concerns non-Catholics might have about Guadalupe.

The work begins with a historical study of the Guadalupan narrative (the *Nican Mopohua*) and the recurring question of the absence of early written records for the event, an objection raised by many historians. As response, Johnson frequently gives examples from the formulation of the Scriptures and of early church documents where at times there was a considerable lapse between an event and its formal written record. In preliterate cultures, records were preserved in the oral tradition.

A second part of the work deals with contemporary interpretations of Guadalupe from current American Catholic writers -- Virgilio Elizondo, Orlando Espín, Robert Goizuet, Janet Rodriguez – who view Guadalupe within the context of popular religion, at times beyond official religion. Here Guadalupe is seen as a prism of evangelization, of inculturation, and of liberation; it represents the maternity of God and the new creation.

The last chapter corresponds most directly to the reason the book was written. The Guadalupe event appears so foreign to classical Protestantism, which is traditionally reserved in its Marian devotion and especially wary of apparitions and popular religion. Most Protestants now accept the image of the biblical Mary, but Guadalupe involves Mary's spiritual motherhood and her intercession. Is there a way in which Protestantism can embrace Guadalupe while being true to its founding principles? Part of the response is that Guadalupe is a "dynamic parable of justification and a beautiful New World parable of the reign of God . . . it is a vehicle for the doctrine of justification by grace." This book is a great guide through the thicket of ancient and contemporary literature on Guadalupe, as well as a sensitive discussion of the integration of Guadalupe into the liturgy of the churches.

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Paul Haffner. *The Mystery of Mary. (Gracewing — Hillenbrand Books, 2004).*

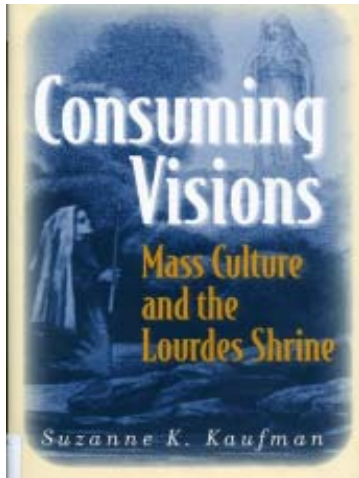
Fr. Paul Haffner is an English priest, who studied physics at Corpus Christi College, Oxford. After seminary studies in Rome, he presented his thesis at the Gregorianum, directed by S. L. Jaki, which was later published as *Faith in God the Creator in Relation to Modern Science according to the Works of S.L. Jaki*.

Now Fr. Haffner, with scientific precision and great clarity, turns to Marian studies and presents *The Mystery of Mary*, a well-integrated synthesis of Scripture, liturgy, and Tradition. In his words, the work is a "theological and doctrinal panorama concerning Mary, in an historical perspective," written in "a realistic perspective . . . to guarantee the true relation between the knower and reality," an approach which avoids Kantian subjectivism and evolutionary notions.

The two chapters on Scripture are titled "Daughter of Zion and "Handmaid of the Lord." Five prophetic passages dealing with the Daughter of Zion are fulfilled in the Virgin Mary, who is united to the mysteries of Christ. Mary cannot be separated from this economy of salvation and this economy cannot be understood apart from Mary.

The work proceeds systematically: the "fullness of grace" is the foundation for Mary's motherhood. In view of her motherhood, she was immaculately conceived and remains ever-virgin, and, through her motherhood and her relation to Christ's saving work, she is assumed body and soul. Finally, her motherhood, along with her attentive reception of God's word, provide the basis for her discipleship, her role as co-redemptrix and as Mother of the Church.

Several years ago, Fr. René Laurentin spoke of the need for studies which present an integrated synthesis of doctrine dealing with Mary's relation to Christ and her role in salvation history. This book fulfills Fr. Laurentin's desire, and it will be used in seminary and college courses. Fr. Haffner's purpose in writing was to provide a "little shrine of the mind and heart for Our Lady, to celebrate the one hundred-and-fiftieth anniversary of the definition of the dogma of her Immaculate Conception."



Suzanne K. Kaufman. *Consuming Visions: Mass Culture and the Lourdes Shrine* (Cornell University Press, 2005).

A frequent reaction to the Marian shrine of Lourdes in southwest France is a certain surprise, bordering on repugnance, at the commercial development present, not in the sanctuary of Lourdes, but in the surrounding environs. The connection between the message of Lourdes and the “consumerism” is studied in this work. More generally, it is a study of the interaction of Catholicism with the material work to promote the religious message.

Lourdes occurred at a period of great transformation. Those who wished to make Lourdes known used all the advances available – railroads with special cars to accommodate the sick and invalids, popular guide books, religious newspapers, mass-produced picture postcards and religious art which served as both souvenirs and advertisements, urban planning to provide accommodations for great pilgrimages. With its great national pilgrimages, Lourdes revived the medieval tradition of pilgrimage in the nineteenth century, making it available to the emerging mass culture of urban France. Pilgrimage to Lourdes strengthened Catholic devotion, but its “more enduring impact would be to enable rural pilgrims, most of them women, to find an important entrance into the world of mass society and consumer culture.”

This book points out many of the delicious ironies associated with Lourdes. Lourdes, considered by the anticlericals of France’s Third Republic as archaic medi-

evalism, employed superbly all the advances of the consumer culture. Lourdes, a representative of traditional devotion, provided new possibilities to women – Parisian ladies who cared for the sick on the pilgrimage trains (so well described by Ruth Harris), correspondents who postcards sent from Lourdes far and wide, participants in the processions, others who gave public testimony of favors received at Lourdes. Those in the medical profession, who were suspicious of the reports of cures at Lourdes, could become members of a medical board examining such cures. In 1903, the anticlerical Combes governments wished to close Lourdes, but was prevented doing so by the economic distress which would be inflicted on the area. The ultimate irony is that this simple “peasant shrine” was made known to millions by a world-famous film – “The Song of Bernadette.”

This outstanding book deals with pilgrimage and devotion, but also with political, economic and consumerist history. The research is most impressive – from archival, periodical, and historiographical literature – even excerpts from 19th century postcards sent from Lourdes around the world.

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UPDATES

● Bernard Guittény, S.M.M., continues his studies on the original writings of St. Louis Grignon de Montfort in “Le text authentique du Traité de la vraie dévotion à la Sainte Vierge de saint Louis-Marie Grignon de Montfort” (*Nouvelle Revue Theologique* 127 [2005] 403-426). The title *True Devotion to the Blessed Virgin* was given to the first edition of de Montfort’s work in 1843, but it was not part of the original title in 1712. In the 1712 manuscript, de Montfort gave a title for each of the two parts: preparation for the kingship of Jesus Christ, and perfect consecration to Jesus Christ. A short paragraph at the beginning of the manuscript, never published, contains the way the work should be read.

● Fr. Albert Enard, O.P., “Commentaire de l’Ave Maria” (*Revue du Rosaire*, no. 173 [November, 2005]) notes that the second part of the Hail Mary did not become part of the prayer until its inclusion in the Roman Breviary in 1568. The Hail Mary’s second part is derived from a “litany-style” of prayer. wstamppage3Another possibility is the “contemplative-style” of prayer, observing a silence after the name of Jesus, with the litany-invocation at the end of the decade. This was the style of the rosary present at its origins, as it was known to St. Catherine of Sienna and Blessed Alan de la Roche.

● At the annual conference of French bishops, November, 2004, Bishop Jean-Louis Brugues, president of the Doctrinal Commission, delivered a critique on two Marian books recently published in France: *Marie*, by the journalist Jacques Duquesne; and *Marie, un parcours dogmatique*, by Dominique Cerbelaud, O.P. (Cerf, 2003). The communication on Duquesne’s popular work, which appeared August 15, 2004, dealt with the author’s treatment of Marian doctrines. He appears to present them as inventions of the Church, which arose in the Church out of its collective consciousness to justify certain positions which the Church had taken. Scriptural texts which did not agree with the author’s position were discarded as being “later introductions.” The deficiency in Cerbelaud’s work was that each Marian doctrine was considered in isolation, not organically related to central Christian doctrines and beliefs (*Documentation Catholique* 2326, [Dec. 19, 2004]).

● Thomas P. Looney’s “The Rosary Mysteries: Joy, Light, Sorrow and Glory in the Religious Life” (*Review for Religious* 63/4 [2004] 353-364) begins with the words of Venerable Basil Moreau, the founder of the Congregation of the Holy Cross: “The gospel is quite sufficient to serve as a rule of life for religious.” A series of meditations on the four sets of Rosary mysteries are followed by questions for reflection. The Mysteries of the rosary provide a context for examining the religious life in the light of the Gospel, helping religious, and all disciples to live in joy, by light, through sorrow, and for glory.

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Doxology
a painting by Fr. Jim Hasse, S.J.

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