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Editor's Foreword

Théodore Koehler

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EDITOR'S FOREWORD

THE NEW SERIES OF MARIAN LIBRARY STUDIES¹ began in 1969. In the first issue Brother W. Fackovec gave a history of the Library and of its activi-

¹ MARIAN LIBRARY STUDIES. New series (abbr.: M.L.St.)

Volume 1: 1969 (112 p.) (now out of print)

Ad Lectorum.

Vincent Vasey, S.M.

The Marian Library of the University of Dayton.

William Fackovec, S.M.

Mary and Womanhood in the Renewal of Christian Anthropology. René Laurentin

Mary, Virgin and Mother: An Anglican Approach.

A. M. Allchin

Volume 2: 1970 (117 p.) \$3.50

The Mariale of Saint-Evroul.

Augustín Pedrosa, S.M.

On Mariology in Orthodoxy.

Rt. Rev. Alexander Schmemmann

Maternità divina e spirituale nel pensiero Mariologico del P. Kolbe.

Ernesto Piacentini, O.F.M.

Mary in Papal Teaching and Preaching, 1963-1967.

Alice Maher

O início da Festa da Imaculada Conceição em Portugal na Península Ibérica.

Dr. A. Ambrósio de Pina, S.J.

Saint Mary and the Dragon-Killer.

Dr. William L. Urban

Chronicle: Pontmain and Marian Apparitions.

Nairn Galvin

Nova et Vetera in Mariology.

Théodore Koehler, S.M.

The Marian Library Medal (1971) Awarded to V. Rev. Charles Balic, O.F.M.

Summary: English/French/German

Volume 3: 1971 (265 p.) \$6.00 and *Volume 4:* 1972 (357 p.) \$6.00

La Homilética Mariana Griega en el Siglo v

Roberto Caro, S.I.

Volume 5: 1973 (213 p.) \$6.00

Conclusion of the doctoral work printed in volumes 3 and 4 along with indexes and tables relating to the work.

De B.M.V. Immaculata Conceptione QUODLIBET XII-XIV saec.

Antonius Samaritani

Volume 6: 1974 (296 p.) \$6.00

Itinerario spirituale di S. Luigi Maria di Montfort (1673-1716) nel periodo fino al sacerdozio (5 giugno 1700).

Stefano De Flores, S.M.M.

Volume 7: 1975 (330 p.) \$6.00

La Salette, Bibliographie.

Jean Stern, M.S.

Les publications de la Grande Congrégation Académique de Molsheim. L. Schaeffli

The Marian Library Institute of the University of Dayton and its affiliation with the Marianum of Rome.

ties with the guidelines of the new periodical.² On November 5, 1975, the Sacred Congregation for Catholic Education founded the MARIAN LIBRARY INSTITUTE by a decree³ signed by its head, Cardinal G. Garrone and by the secretary, who is now Cardinal J. Schroeffer. The INSTITUTE was to be affiliated with the University MARIANUM directed by the Servites of Mary in Rome. It was a great encouragement for the periodical to continue its effort for scientific publications, especially the edition of unpublished or little known documents and of research concerning Marian themes. We want to help those who commit themselves to such specialized studies and are opening new ways to that end.

The editorial board first envisioned the critical edition of medieval latin texts and patristic research. Father Pedrosa⁴ published a part of the MARIALE called "of Saint-Evrourl"; and Father Samaritani gathered unpublished *Quodlibet* on the Immaculate conception of Mary⁵. Father R. Caro inaugurated a detailed exegesis of Marian homilies⁶ in Greek whose authorship was disputed, especially various "pseudo-Chrysostoms". The results of his work passed into the *Clavis Patrum graecorum* (vol. II).⁷ Afterwards the periodical came to more modern times for studies in spirituality and research in historical bibliography. These orientations proved to be beneficial for Marian studies based on scholarly methods. Father De Fiore studied the *spiritual itinerary of Saint Louis-Marie Grignon de Montfort, from infancy to priesthood*.⁸ He used the studies of modern psychology to get away definitively from facile hagiography, and with the historical methods—now classical, since the Bollandists—he reinserted Louis-Marie—with his character, his psychology, his charisms—into the context of a spirituality which developed from the end of the 17th century to the beginning of the 18th, especially in France. Father Stern⁹ inaugurated for our periodical a series of investigations that will be devoted to historical bibliography. He studied the history of the various publications on La Salette. L. Schlaefli¹⁰ studied the publications promoted by the Academic

² W. FAKOVEC, o. c., in M.L.St. 1, 1969, 9-76.

³ Cf. M.L.St. 7, 1975, 325-330.

⁴ A. PEDROSA, o. c., in M.L.St. 2, 1970, 5-24.

⁵ A. SAMARITANI, o. c., in M.L.St. 5, 1973, 729-835.

⁶ R. CARO, o. c. in M.L.St. 3 (1971), 4 (1972), 5 (1973), 623-727.

⁷ *Clavis Patrum Graecorum*, Turnhout, Brepols, 1974, vol. II.

⁸ St. DE FIORES, o. c. in M.L.St. 6, 1974.

⁹ J. STERN, o. c. in M.L.St. 7, 1975.

¹⁰ L. SCHLAEFLI, o. c., in M.L.St. 7, 1975.

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Sodality of Molsheim (Alsace, France) and their printers. In a coming issue we also will begin studies on iconography and on religious theatre.¹¹

But there is another field of research—preparatory to iconography—which became important for an historical Mariology open to contemporary problems: the sanctuaries and their pilgrimages. Father Marian Załęcki opens this series with a work prepared as a doctoral thesis: "Theology of a Marian shrine. Our Lady of Częstochowa". This publication needs more explanation; it motivated this foreword.

The Marian apparitions, particularly those of the 19th and 20th centuries, during the recent past have inspired remarkable studies, beginning with the monumental work on Lourdes by the well known Mariologist, Canon René Laurentin.¹² But as the latter noted, analyzing a book already updated from Father Pereira,¹³ the theology of the Marian shrines is rarely studied for itself. Marian Załęcki could make use of the postconciliar development of Marian studies which are even illustrated by a pontifical document: the apostolic exhortation *Marialis cultus*. His work—already analyzed by R. Laurentin in his *Bulletin on Mary, Mother of the Lord*, in 1976¹⁴—is first a study of the sanctuary of Częstochowa based on historical documents. The conclusion is more speculative, and here, theological principles are established to serve as guidelines in an ecclesial experience, done in the sanctuary of Częstochowa, with the role of its icon in the history of the Church of Poland. This work is part of the project undertaken by the Order of Saint Paul Eremit of a 6 year preparation for the celebration of the arrival of the monks and of the icon at Częstochowa: 1382-1982. A Congress is foreseen in which theological and pastoral studies will be presented and discussed to assure a better future for the pilgrimage. Załęcki is indeed aware of the criticism leveled at the pilgrimage and he devotes to it a chapter where he quotes documentation which comes from the enemies as well as from the friends of the shrine.

Should he adopt—for the purpose of criticism—a "neutral" style in the presentation of facts and documents concerning the history of Częstochowa? This is a difficult question of methodology. Irénée Marrou noted

¹¹ For ex. C. BAUMER, *Die Schreinmadonna*; See R. Laurentin, *Bulletin sur Marie, Mère du Seigneur*, in *Rev. Sc. Th. Ph.* 60, 1976, 473- Gonzalo GIRONES, *Los orígenes del misterio de Elche*.

¹² See bibliography given by M. Załęcki.

¹³ *Ib.*

¹⁴ R. LAURENTIN, *Bulletin . . .* in *Rev. Sc. Ph. Th.* 60, 1976, 488ss.

about this question that the history of the French revolution could be written by a republican, a royalist, an anarchist etc.; all these compositions would be understandable if each author announced his flag. We can write in many manners the history of the pilgrimage of Częstochowa. Załęcki writes it with a precise purpose that is, above all, a theological and spiritual one. He fulfills it as a son of Catholic Poland and as a member of the Order of Saint Paul Eremit to which the shrine was entrusted for centuries. Furthermore to revive former times laden with events and passions and therefore to make known mentalities which no longer are exactly ours, it was necessary to avoid any anachronism. People devoted to Częstochowa, the faithful who developed this center of Marian piety, had to be presented as they were, with the respect due to the documents, the prayers, the songs in which they still reveal themselves to us. Further it was useful in representing them to remain in some "connaturality" with them, with their enthusiasms, with the manifestations of their piety, with the legends they invented. Incessant critical remarks dictated by our modern reactions would have ruined a reconstruction that is not easy when we want to keep the historical value of past mentalities. Today it appears even urgent to reinsert the history of our shrines into the religious context which is their own, in particular when we have to show the origin and the development of a pilgrimage. Father Besutti underlined it while reviewing a publication on an Italian Marian shrine.¹⁵ He quotes the remark of C. Lindner who had written an historical study on this shrine: "The literature of the last century on the great shrine of Our Lady 'della Ghiara' presented it merely—and more or less exclusively—as a miracle of beauty, a museum of art, but left completely forgotten the very highly spiritual motivations which prompted its construction and nourished its life". Father Besutti spoke about a new publication on Our Lady "della Ghiara," which had a significant title: *A shrine and a city*.¹⁶ He pointed out the importance of a religious history showing the links between a shrine and a city: "The first historical reality of any place of worship—and therefore of this Marian basilica—is created by its connection with religious and spiritual facts which form a kind of imperceptible connective tissue. It is true that at a first look, this seems not to fit in the frame of a critical research; but it remains always the soul and the portative structure on which the ex-

¹⁵ G. M. BESUTTI, in *Marianum*, 37, 1975, 144-6.

¹⁶ *Ib.* See C. LINDNER, *La Madonna della Ghiara, Reggio Emilia*, 1954, [4] preface.

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ternal history receives its material and social development . . . It is a reality which cannot be ignored when we really want to succeed in knowing the deep relationship which exists between a shrine and a city."¹⁷

Do we know the history of the Christian spirituality in Poland? Karol Gorsky who collaborated in the *History of Catholic theology in Poland*¹⁸ gives in the *Revue d'Histoire de la Spiritualité*¹⁹ a short summary of the research done in this work. He recalls also the work of Father Romuald Gustaw on *Polish Hagiography*.²⁰ These works show the importance of new monographs that will make better known the documents in which we have to study the contribution of Poland to the life of the Church; and without forgetting its saints, since R. Gustaw catalogues 654 cases of canonization proposed up to the end of the 18th century. The work of Załęcki opens another field. We need good monographs²¹ on the shrines and pilgrimages leading to the elaboration of a theology of the Marian shrine in particular. An unmistakable interest of Załęcki's book is to show the insertion of the shrine of Częstochowa into the history of Poland and through this country into the history of the Church. However the author pointed out only some of the more significant facts for his purpose: to come through a local history to the mysterious "history of salvation" always present in the Church and find the principles of a theology of a Marian shrine. Further studies must detail, shed more light on other problems: the political, sociological, economical aspects, for example, of this history. At least, the spirituality of Częstochowa and the theology which underlies it are analyzed in their essential elements. Again further studies have to be done to know better the role of the monks of Częstochowa, the role of

¹⁷ *Ib.* 146. See: *Un Santuario e una città, Manifestazioni celebrative . . . Reggio Emilia*, 1974.

¹⁸ *Dzieje teologii Katolickiej w Polsce*, Lublin, 1974-76, 3 vol.

¹⁹ K. GÓRSKI, *Histoire de la spiritualité en Pologne. État des Recherches*, in *Rev. Hist. Spir.* 52, 1976, 283-8.

²⁰ *Hagiografia polska; townik bio-bibliograficzny - Dzieło zbiorowe pod red. Romualda Gustawa*, Poznan, 1971, 2 vol.

²¹ *Marianum* gives recensions. See, for ex., G. M. Besutti, *Santuari, apparizioni, culto locale ex voto - Rassegna bibliografica 1962-71*, in 34, 1972, 42-141. Reviewing "Le livre des miracles de Notre Dame de Rocamadour" (2^e colloque de Rocamadour, 1972), J. Stern notes: "The present volume, modest in format, is an example of what we would like to see elsewhere: a collaboration among scholars, each one making his own research with patience. It is our only hope to remove the uncertainties about the origin and the development of so many old shrines." (transl. from French: 37, 1975, 147).

the Polish bishops, of the people, of the various social groups. The author could not establish comparisons with other Marian pilgrimages in Poland which he merely cites. Monographs must put them in the perspective of a religious history which then will be written progressively. Much work was done; but we had to find postconciliar theological guidelines.

Communion of saints and liturgical presence of Mary

Father Załęcki studies—formally—what is a Marian shrine: a place liturgically consecrated to Christian worship and dedicated to the Mother of God. The recollection of apparitions, of miracles can be connected with it, and even originate it; but it is not essential. In short the theology of a Marian shrine is linked with the theology of any sacred place dedicated to Christian worship. The author studies what is most characteristic of Częstochowa: the icon of Byzantine origin which became a center of devotion in a place of Latin, occidental worship; and the insertion of the sanctuary in the history and the formation of the Polish nation. He describes various aspects of the Marian devotion at Częstochowa: popular, liturgical, biblical, doctrinal . . . Finally, using canonical, conciliar and pontifical documents, in particular *Lumen gentium* and *Marialis cultus*, taking in account the experience of Częstochowa, he traces the orientations for a theology of a Marian shrine. The historical documents concerning the pilgrimage are liturgical, devotional and even popular, and consequently they are of unequal doctrinal value. But they are the testimonies of the piety that developed at Częstochowa: a spirituality whose eminently Marian character was expressed in various titles given to Mary: first of all, Mother of God, but also Queen, Mother of Sorrow, our Mother, Patron and Guardian of the Church of Poland and of the Polish people. Evidently these documents are not theological writings. Załęcki thought that he had to respect their character in order not to distort the general perspectives which characterize the past of this pilgrimage. The study shows that the devotion is rooted in the Bible and its symbolism and that it is centered on liturgy. We see that Częstochowa has true elements of renewal on which the pilgrimage has to insist. For Załęcki the Marian shrine, as any other church, is a “reality of spiritual order”: the place where the liturgy celebrates the encounter between God and his people, a place both visible and invisible (in the hearts of the faithful). Further, the Marian shrine with its pilgrimage is a creation of the people of God, of Jesus’ Church, to express with a particular love the mystery of Mary when celebrating

her union with her Spouse: Mary is part of this union. There the biblical and liturgical symbolism can be used fully to manifest the mystery of Christ and his Church through Mary, type of the Church; the same Spirit, author of the Incarnation and of Pentecost, is always at work in our liturgical celebrations: He effects the communion of all saints.

We now can go further in this research. It is leading us to a new and interesting question; when we speak of Mary's presence in our liturgical celebration particularly in Marian shrines, could we specify of what order is this liturgical presence?

We speak of God's presence in His creation, where God is present by his creating all-powerfulness that sustains the universe, constantly giving it existence; but God is in a very special way present to those whom He created able to love Him. He is present to them with an infinite love of predilection, elevating them to His Trinitarian life. On earth Baptism is the great sacrament which unites us to this presence of love. We also speak of the presence of Christ: a multiform presence: from his mystical presence in his Body, the Church, to his sacramental presence, especially in the Eucharist, which is a very unique mystery of love. Our liturgical—and above all our Eucharistic—celebrations ensure the sacramental presence of Christ, Head of His Mystical Body; but they also affirm the communion of the saints as a reality inseparable from the Savior Jesus. The conciliar constitution *Lumen gentium* recalls the faith of the Church in "the communion of all the Mystical Body of Jesus Christ" (n. 50). The same document notes for the apostles and the martyrs that "the Church always believed that they were in Christ more intimately united with us"; with Mary, with the angels and all the saints, they are honored and the Church asks their intercession (*ib.*). This mystery is linked with its source: God present by His saving and sanctifying love. The saints give us an example of perfect union with Christ and they attract us into the kingdom of God. In them "God manifests to mankind in a vivid light His presence and His face" (*ib.*). In them, God Himself is speaking to us; He gives us a sign of His kingdom to which we are powerfully attracted through the immense crowd of witnesses who envelop us (cf He 12,1), "through such a great testimony of the truth of the Gospel" (*ib.*). The saints—and eminently Mary—are present to us by their love and their intercession. Faith is not stopped nor deflected by our spatial imagery of the invisible realities of the kingdom. The heavenly Church—the definitive state of God's kingdom—is not a spatial and temporal reality beyond our galaxies. According to the three orders of Pascal, the realities of charity are radically different

from those perceived by our senses or conceived by our sciences. And they are able to dominate them. The Spirit of Christ effects in us the fraternal charity which unites us, making of us all one Christ. His work is both "horizontal" and "vertical" (spatial images): our fraternal communion unites us because first Christ unites us to himself. Yet *Lumen gentium* says: "Just as the communion between the Christian pilgrims on earth brings us nearer to Christ, so the community with all the saints (in heaven) unites us to Christ from whom—as from their source and head—come every grace and the life of God's people". Then the conciliar text points out the role of the liturgy: "Our union with the heavenly Church is manifested in the noblest manner when in the liturgy—in which the power of the Holy Spirit is working in us by the sacramental graces—we celebrate together in common exultation the praise of the Divine Majesty" (*ib.*). As we know, this union is unique in the Eucharist: "The celebration of the eucharistic sacrifice is the supreme means of our union with the worship of the heavenly Church, when united in one same communion we venerate the memory first of all of the glorious ever-virgin Mary, and of Saint Joseph, of the blessed apostles and martyrs and of all the saints" (*ib.*). Nicetas, bishop of Remesiana (in what is modern Yugoslavia) who died after 414, seems to be the first who wrote in a commentary on the Symbol that the Church is the communion of saints, present, past, future and including the angels: "After the confession of the blessed Trinity, you still confess that you believe in the *Holy Catholic Church*. What else is the Church, if not the community of all the saints? From the beginning of this world indeed, whether the Patriarchs, Abraham, Isaac, Jacob, or the prophets, whether the apostles, the martyrs, or the other just ones who were, are and will be, all are one Church. For sanctified by the same faith, the same life, stamped by the same Spirit, they are formed into one body whose head is Christ as it is said in the Scripture (Col 1, 18). I say further: even the angels, the virtues and powers in heaven are united in this one Church; according to the teaching of the Apostle: in Christ all things were reconciled whether on earth or in heaven (Col 1,20). Therefore, believe that in this one Church, you will reach the Communion of all saints".²²

The Eucharistic prayers, in the commemoration of the saints, name first Mary, the Mother of God. Then it is quite surprising that studies on "Mary and the communion of saints" are rare, as R. Laurentin noted in his report on that topic at the Mariological Society of the Blessed Virgin

²² NICETAS, OF REMESIANA, in PL 52, 871.

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at Birmingham.²³ At last, his remarks had some audience. In the beautiful study done by the Anglican pastor John de Satgé on Mary in the Gospel²⁴—rightly recommended by Father Eamon Carroll²⁵ as “the book on Mary” even for Catholics—the communion of saints is proposed to our piety; even the author is conscious that his “evangelical” purpose is more difficult for him than for an “anglo-catholic”: “How much more delicate is the position of a writer on this subject who claims to write within the evangelical tradition itself and yet who advocates on evangelical grounds the cultivation of personal relationships ‘in Christ’ with the Blessed Virgin and all the saints (p. 130)”.

Presence of Mary

The very eminent presence of Mary in the communion of the saints, as confessed by the liturgy, is a doctrine which we relate to Acts 1, 14: the apostles in the Cenacle were praying “with the women, with Mary, mother of Jesus and with his brothers”. This presence of Mary was commented by Chromatius of Aquilea († 407) as essential in the Church because it signifies the faith in the virginal Incarnation of the Son of God: “Only the place where is Mary, mother of the Lord, with the brothers of the latter, can be called the Church. For the Church of Christ is where the virginal Incarnation of Christ is preached. And where the apostles, brothers of the Lord, are preaching, there we hear the Good News”.

Saint Germanus I, patriarch of Constantinople (†733) preaching for the Assumption of Mary, spoke of a presence of Mary among us, in our times:

Therefore we call even three times blessed those who enjoyed and contemplated your presence among them; they possessed you, Mother of life, as companion of their life. Further, as though you were walking

²³ R. LAURENTIN, *Mary in the Communion of Saints*, Ecumenical Society of the Blessed Virgin Mary, London, 1973.

²⁴ J. DE SATGE, *Down to Earth*. The new protestant vision of the Virgin Mary; a Consortium book, 1976. (McGrath Publishing Company, Gaithersburg, Maryland); for orders: Box 9001, Wilmington, N.C. 28401.

²⁵ EA. R. CARROLL, *A Survey of Recent Mariology*, in *Marian Studies*, 28, 1977. To the American editor, Fr. Carroll said also: “This is a buoyant book filled with love and ecumenical hope. Its clear and beautiful language speaks to the ordinary reader rather than the specialist. It is filled with fresh approaches that will make Catholics see the Mother of Jesus in a new light and let Protestants take a second look at the heritage we shared before the rift of the 16th century.”

physically with us, so in the same manner, the eyes of our souls are attracted to contemplate you all the time, and in fact, as for our ancestors you were a fellow-townswoman corporally, so you dwell with us, spiritually, and the abundance of your protection over us is the sign of your community life with us. We all hear your voice, and our voices all come to the ears of your attention; you know us through your protection, we know your aid always magnificent . . . Your spirit lives always and the flesh did not know the corruption of the tomb. You watch over us; and your vigilance, Mother of God, is over us all. Although our eyes do not have the power to see you, O all Holy, you like to dwell in our midst, manifesting yourself in different ways to those who are worthy of you".²⁶

The patriarch of Constantinople assumes various sorts of Marian presence. Today we speak principally of two kinds of Marian presence: the one, extraordinary, the other, ordinary. There are the extraordinary facts: the apparitions of Mary to children, to adults, which give rise to pilgrimages (Lourdes . . .) or to acts of devotion officially approved (Miraculous Medal); likewise there are strictly private manifestations, called mystical, the gift of Mary's presence which is considered as rather rare. Apart from these extraordinary phenomena, we speak of a general presence of Mary as of a reality of our faith in the communion of saints: the members of the heavenly Church shelter us with their love, help us with their prayers. Their presence is essentially understood as a knowledge of our prayers in their beatific vision. Saint Thomas Aquinas quotes saint Gregory for this question: "The Blessed, says St. Gregory, discover in the Word what they have to know about the events which concern us, even what is happening in the depth of our hearts. Thus it is above all fitting that they know the prayers made to them orally or mentally. Therefore they know through God's revelation the prayers addressed to them by us."²⁷ But our sacramental and especially our Eucharistic celebrations and all our liturgical prayers authorize us to speak of a sure meeting—in faith, hope, charity—between the heavenly Church and the Church on earth. In her liturgical prayer, the Church, Bride of Christ, wields a real power of communion entrusted by Jesus himself: she is manifesting herself as one body with her Head, Jesus. She is sacrament of unity (*Lumen gentium*, nn. 1, 4, 9). This union in heaven and on earth in the celebration of the divine praises

²⁶ S. GERMANUS I of Constantinople, in *Dormit.* I, Pg. 98, 344-5.

²⁷ S. THOMAS, *Summa Theol.* II II. 9. 83, a.4 ad 2- Cf. S. Gregory, XII Moral., ch. 19. PL 75, 968-

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and of the prayer for the world is secured by this power given to the Church.

The presence of Mary, her presence of love and intercession is guaranteed in the Church's liturgical assembly; in this sense we can speak of a liturgical presence of Mary (and of the heavenly Church). In the Eucharistic celebration Christ is present through the ministerial function of a bishop, a priest; he is present in the sacrament of his sacrifice, sacrament of his body and blood (called real presence, unique pledge of a love which unites us to God and to one another in the risen Christ). But Christ who is present alone to us according to this sacramental reality (in the strict sense of Latin theology) is acting through the Church and she, in her turn, is then the universal sacrament, the transparent sign of Christ's presence and action to associate us to the Trinitarian life of God. Yet the glorified Christ has already associated to himself a heavenly Church as inseparable from him. He united to himself very particularly his mother, associated to all his mysteries till the total resurrection, in that she is the type of the Church. This communion of Christ with his mother and the entire heavenly Church is celebrated, signified, represented by the liturgy in order to be shared by us. Confessed—commemorated—by the earthly Church, it is a real spiritual encounter in love and prayer, the work of the Holy Spirit through the sacramental grace. The Holy Spirit effects this communion in the orientation of a work of salvation, of re-union with the Father in heaven, fulfilled in the redemptive Incarnation of the Son of God born of the Virgin Mary. Our spatial images are only an inadequate expression (an adaptation to our perceptions) of invisible relations: Mary "comes down" among us, we are "transported" to heaven. The liturgical encounter is presence of Mary with us whom she loves and listens to, as well as presence of the Church on earth to Mary.

Reverend Bobrinskoy, when speaking on the "apparitions of the Mother of God in Orthodoxy" at a session of the French Mariological Society (1971) put the Marian presence in the context of the Orthodox faith in the "ecclesial sacramentality". This is manifest in the Eucharistic celebration:

During the preparation of the oblates a fragment of the bread is placed — in honor of the Virgin Mary — on the paten at the right of the "lamb" which is the central particle representing Christ himself; and nine other fragments are placed in honor of the angels and the saints. This symbolic representation of Mary and the saints, of the living and the dead on the paten and in the Eucharistic sacrifice signifies a presence which we can

call sacramental, it is real, which proceeds from and pertains to the Eucharistic mystery itself.²⁸

When we speak of liturgical presence, the Latin theology retains for the terms: "sacramental presence", a meaning special to Christ. Yet we must understand the sacramental symbolism, especially for the Eucharist:

The Eucharist is in itself thanksgiving for the saints, memorial of their life and holiness, confession of their presence, epiclesis for their intercession, communion with the same glory and divine life which they already share. And all of that concerns Mary in the first place.²⁹

In the liturgy we are in the presence of God our Savior: we celebrate this encounter in Christ and in the communion of his saints. It is the fulfillment of the promises and preparations of the Old Alliance. In the theophany of Sinai God our Creator manifested Himself as God of mercy, preparing Moses and his people for the manifestation of his glory. The Son of God alone could reveal the glory of his Father in whose bosom he dwells for ever with the Holy Spirit. In the sacraments we celebrate the pascal mystery, the mystery of Christ and his Mystical body passing from death to resurrection for the glorious encounter with the Father. Baptism inaugurates our participation into the Trinitarian life. The *dies natalis* of the saints is their entry in the eternal glory with Christ. Then in the liturgy not only God and Christ, but also the saints are present to us and we are present to them: as the Church, communion of saints. Principally in the Eucharist Christ attracts us into the sanctification needed to meet the Lord. In Jesus, our brothers and sisters in heaven attract us into the divine holiness they enjoy in their souls; and with us, they long for the bodily resurrection. But Mary is in heaven, with soul and body, through her Assumption. Therefore in Christ, she attracts us into the glory of the Holy Trinity as the perfect model of what the Father is preparing for us all.

Through Jesus her Head and her Spouse, the Church wields in her prayers the power to establish the liturgical meeting between God and his people. She is doing it because first Mary was the place—soul and body—where God met our humanity to unite it to Him for ever. In Mary the Son of God took flesh. Mary is the origin of the body, the blood which Jesus

²⁸ B. BOBRINSKOY, *Les apparitions de la Mère de Dieu dans l'Orthodoxie, in Vraies et fausses apparitions . . .* (Soc. Franç. 1971), 97-122.

²⁹ *Ib.* 99-100.

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offered in sacrifice of redemption to glorify them in the pascal resurrection. In the divine plan she is the type of the Church meeting the Lord.

Our spiritual life is rooted in the desire of living—"walking"—in the presence of the Lord: Emmanuel: God-among-us on earth; we accept the invitation made to Abraham our father in faith: "Walk in my presence and be perfect". (Gen 17, 1b). In the steps of Abraham, but at the sources of the New Alliance, Mary is our mother in faith. And the Church, faithful to the history of salvation, tells us to walk in the presence of God, following the grace which the Spirit is giving us through Mary, also present to her people. Without going into a detailed study of this Marian presence, we have to remember first that God created the visible and invisible world, foreseeing Christ and his mother, overcoming by this in advance the sin of the world. The Father modeled his creation with wisdom, looking to the beauty of Christ, His Son and of the mother whom He destined to him. Then we discover something of the beauty of the Son and of the mother in each fragment of the universe³⁰. From this presence of creation we pass to another order: the order of divine Love where Jesus and Mary are the models which guide the Spirit in his work of our sanctification: to obey Christ who wants to unite to himself the Church "radiant, without spot nor wrinkle nor any such thing; but holy and immaculate" (Eph 5, 27); and Mary is the type of that perfect Bride of the Lord. In her prayer, the Church is led by the Spirit towards her Spouse, Jesus; with the Spirit she says, "Come!" (Ap 22, 27). She follows the attraction of the Spirit, a charity in which she experiences the liturgical presence of the saints and first of Mary. Miriam, the sister of Moses is a figure of it, after the Exodus, when leading the dance of the women (Ex 15,20): the Theotokos attracts us into the eternal liturgy initiated by Christ our high priest, our brother born from her.

Could we make such a study more specific? In his well documented article on *Spiritual maternity of Mary and the liturgies* and also in a report given to the Mariological Society of America, Father B. de Margerie³¹ quotes

³⁰ It is developed in the Marian poetry of P. Claudel: cf. R. HALTER, *La Vierge Marie dans la vie et l'œuvre de Paul Claudel*, Tours 1958 — For the mystical phenomena, see S. RAGAZZINI, *Maria vita dell'anima . . .*, Roma, 1960 — E. NEUBERT, *La vie d'union à Marie*, Paris, 1957 (5th ed.), 251ff, 327ff.

³¹ B. DE MARGERIE, *La doctrine de la maternité spirituelle de Marie et les liturgies de l'Église catholique*, in *Eph. Mar.* 25, 1975, 51-96; 1976, 201-245. — *Ecumenical problems in Mariology*, in *Marian Studies* 26, 1975, 180-203.

a text of the Byzantine liturgy: the priest, after the consecration, prays for the saints and in particular for the *Theotokos*. In this surprising supplication, the saints seem to need us in order to enter into their union with Christ which alone effects their liturgical presence. But Father de Margerie³² recalls that in the Eucharistic sacrifice Jesus offers again in an unbloody way, his redemptive sacrifice and consequently the Church joins in the salvific will of her Head and Spouse; then we all pray with Christ, we offer his prayer for the salvation of sinners and first of all, with great and grateful love, for the redemption of the saints and of Mary (in the case of the latter, a loving preservation): this prayer is praise to God who made this salvation and is transformed into a call to Mary, to the saints so that they may obtain for us in Christ the glory they already enjoy. In an article on Mary and the Eucharist according to the Orthodox liturgy, Father Al. Kniazeff also explains this prayer for (*hyper*) Mary:

The Eucharistic sacrifice is the prolongation of the redemptive sacrifice of Christ. We continue to offer it for all those for whom Christ offered Himself in oblation. This would include His Mother, even though in her (whom the Church believes already risen and glorified) the salvation brought by her Son has already manifested the fullness of its fruits.

The author similarly explains the other meaning of that for (*hyper*): a thanksgiving for all the gifts of God; it is the proper meaning of the Eucharist; so the Church gives thanks for the *Theotokos*.³³

We find here again, the sacramental meaning of the presence of Christ and the liturgical meaning of the communion of saints. By the Eucharist especially, the Church of heaven is present not only in the salvific intention of the Heart of Jesus victim for us all (and then for those whose sanctification and holiness we celebrate); but also in the fraternal charity effected by the Holy Spirit, we also offer the prayer of Jesus, his sacrifice for all our brothers and sisters. We are present at the salvific sacrifice in the Eucharist. Therefore we love Mary in Christ. We join his love, his desire to glorify eternally his mother. This filial prayer became the prayer of Christian generations and in their faith they elaborated the doctrine of the Marian mystery, from the Immaculate Conception to the Assumption. But the Blessed Virgin also is present to us in the Eucharistic sacrifice; and first through her union to the sacrifice on Calvary: her compassion is

³² *Ib.* 213ff.

³³ KNIAZEFF Al., *Marie et l'Eucharistie d'après la Liturgie Orthodoxe*, in *Cahiers Marials* 1972, n° 81, 32, 33.

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offered by Christ to the Father, with the compassion of all the members of the Mystical Body of Jesus. It is offered by Christ, but in him Mary offers her compassion with all the weight of her love stirred in her by the Spirit for Jesus and for us. This charity is supereminent association with the salvific will of the Father, of the Son, of their Spirit, in a union with the Savior proper to the Mother of God, as person engaged in the work of salvation by her vocation: Mother of the Messiah. Christ offers her compassion but not in her absence. She is present at the Eucharistic sacrifice through her presence on Calvary as mother of the Messiah, and through the liturgical power of the Church, communion of saints. We are present at the sacrifice of the cross, because Christ took us in his love when he united his mother to himself at Calvary, as type of the Church brought forth in his death and resurrection. Mary is the type of our full sanctification: we aspire to it for ourselves and first for God's Beloved, Mary, in whom we acknowledge the fullness of our redemption.

Shrines

What role do we give to the Marian shrines in a theology of Mary's liturgical presence? In some Marian apparitions (Guadalupe, Lourdes, Fatima, Beauraing, Banneux, for example) the Blessed Virgin manifested her own desire for a chapel, a shrine to be built, where the Church would celebrate her liturgy. The extraordinary presence by apparition ended in a liturgical presence of Our Lady. The extraordinary presences of Mary are "transparent" for her ordinary and invisible presence among us. Saint Germanus of Constantinople pointed out our normal incapacity to perceive such a presence which pertains to the order of faith. The apparitions are the manifestation, the sign, the "transparency" of the constant presence of Mary to her people. The construction of a shrine at the spot of an apparition is not only commemoration of that extraordinary fact. Every Marian shrine comes from a decision of the Church to establish a sign of the presence of Mary (recalled by an apparition, for example) and to ensure the liturgical presence of Our Lady in the midst of her people, in the worship offered to God. Many shrines honor Mary under special titles because of their origin and local needs, because of a special inspiration or devotion. But Mary is always present at all the titles of her mission: *Theotokos*, our mother, type of the Church, . . .

In these shrines the liturgical presence of Mary to her people and the presence of the children to their mother are experienced in a privileged

manner. For these shrines are liturgically consecrated to the divine worship under the name and the patronage of Mary. They are signs of the presence of Mary; their imagery—matter transformed by the ideas of the artists—signifies this presence. The symbolism of the cathedrals, called *Notre-Dame*, expresses our faith in the mystery of Mary, in the providential role she received in our salvation as type of the Church. Their construction, their existence through centuries are an ecclesial experience: the crowds are formed there into assemblies of God's people; through their prayers, their liturgical celebrations. These assemblies receive their proper ecclesial "form" through the liturgy; and all this begins through the dedication of the shrine to Our Lady. The building in its materiality could be a mere museum (and it would be merely that for a certain tourism lacking totally in spiritual momentum). But the Church decided its construction, took possession of it in faith and in filial love towards Mary, consecrated it to the formation of the Christian people under the patronage of Our Lady. From the beginning the mystery of the *Theotokos* was guiding, was inspirational. The Spirit of our faith in the mystery of salvation modeled the shrine. The prayers, the liturgy rooted in the dedication of the shrine to Our Lady lead and form the people of God so that they walk in the presence of the Lord, pilgrims on earth under the eyes of God and educated in charity by the presence of Mary. The liturgical celebrations are the center of life of these shrines, assuring the sacramental presence of the Lord Jesus, the liturgical presence of Mary with the heavenly Church.

THEODORE KOEHLER, S.M.