## University of Notre Dame Department of Theology

**Summer Session, 2017 Malloy Hall 220**

 **3:15-5:55 pm**

**THEO 60425**

**MARY AND THE SAINTS**

**IN LITURGY, DOCTRINE, AND LIFE**

**Maxwell E. Johnson**

**Office: Malloy 432**

**Office Hours: T,Th – 1:00pm – 2:00pm**

**Or by Appointment (#1-4118)**

**Course Description:**

This course explores the evolution and theology of Mary and the saints in their liturgical and doctrinal expressions in an attempt to discern, evaluate, and articulate their proper place within Christian liturgy, doctrine, and life today in relationship to the central mediatorial role of Christ. Issues of popular piety, "models of holiness," and ecumenical division, dialogue, convergence, the feminist critique, and liturgical renewal will also be examined.

**GOALS AND OBJECTIVES:**

 **Through this course students will demonstrate:**

 **1)** a knowledge of the historical development of the place of Mary and the Saints in the Christian liturgical/theological tradition;

**2)** a grasp of the basic theological principles involved in the question of prayer to and invocation of Mary and the Saints in relationship to the central mediatorial role of Christ in liturgical prayer, doctrine, and life;

 **3)** an ability to critique theologically various manifestations of piety related to Mary

 and the Saints;

 **4)** an ecumenical sensitivity related to this issue; and

 **5)** greater facility in writing and discussion on the graduate and upper-undergraduate

theological levels

**REQUIREMENTS:**

 **The above goals and objectives will be met by:**

**1) Four** position papers on ASSIGNED Topics selected from topics assigned on the syllabus.

 **2) Daily** Preparation of Assigned Readings

 **3)** "Full, conscious, and Active" participation in Discussions

**4) Two Take-home exams** as indicated on the syllabus.

**GRADING:**

Grades will be determined on the basis of the **Requirements** listed above and are to be interpreted as follows:

The grades **A** and **A-** are reserved for what is considered to be *exceptional* work; a **B+** means that work is at a level of solid and very high quality, a level above what is necessary to successfully complete the course requirements; a **B** is a good solid work -- a "normal" grade indicating that the average and minimum required (and expected) for work has been met successfully; a **C+** is a passing grade for graduate-level study indicating that an assignment was completed but in need of improvement and considerable development/clarification; and a **C**, although a passing grade, indicates serious problems with graduate-level study.

**THE POSITION PAPERS:**

The assigned papers should contain the following:

1. A summary of the principal argument(s) in question;

2. A critical **theological** evaluation of the author's position; and

3. A concluding section in which either agreement or disagreement with

the author (and why or why not) is clearly stated (hence, a **position**).

**REQUIRED TEXTS:**

**NOTE:** References to these works appear according to Abbreviations in Reading Assignments below

L. Cunningham, *A Brief History of Saints* (**BHS)**

Elizabeth Johnson, *Truly Our Sister: The Virgin Mary in the Communion of Saints* (**TOS**)

M. Johnson, *American Magnificat: Protestants on Mary of Guadalupe* (**AM**)

K. Woodward, *Making Saints* (**MS**)

Chris Maunder (ed.), *The Origins of the Cult of the Virgin Mary* (**OCVM)**.

*The One Mediator, the Saints, and Mary* (Luths-Caths in Dialogue VIII, **OMSM**)

P. Brown, *The Cult of the Saints* (**CS**)

John Paul II, *Mother of the Redeemer* (**MR**) – available only on line

Paul VI, *Marialis cultus* (**MC**) – available only on line

John Paul II, *On The Most Holy Rosary* (**HR;** on line**)**

**RECOMMENDED TEXTS:**

G. Tavard, *The Thousand Faces of the Virgin Mary* (**TFVM**)

**Additional Readings on Electronic Reserve:**

<https://reserves.library.nd.edu/courses/201320_ED/reserves>

**On Library Reserve:** J. MacQuarrie, *Mary for All Christians* (**MAC)**

**OUTLINE OF CLASS SESSIONS**

**M, June 19: Introduction to the Course**

Bring a favorite image of Mary or another saint to class and be prepared to discuss why this is a favorite image. **NOTE:** “image” may be interpreted broadly to include also music and poetry.

 **Also,** we will select up to 3-4 topics from the class sessions below for which you will be responsible by presenting 5 page papers to the class as directed under “Class Format” above.

**T, June 20: The Centrality of the Paschal Mystery and the Liturgy I and II (Lecture)**

**W, June 21:**

**1: Mary and the Saints in the New Testament**

**Assigned Reading:** Chapter 2 in **MAC**; **OMSM**, pp. 63-81; **OCVM,** 23-39, 57-70; **TFVM**, pp. 3-16; J. Fitzmeyer, "Biblical Data on the Veneration, Intercession, and Invocation of Holy People," in **OMSM**, pp. 135-148; and J. Reumann, "How Do We Interpret 1 Timothy 2:1-5 (and Related Passages)?" in **OMSM**, 149-158.

**Questions for Reflection/Position Papers:**

1. What can we say with certainty about the place and role of Mary in the New Testament tradition? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Who is a "saint" and what role do "saints" play in Christian life and worship according to the New Testament?  **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**2: The Cult of the Martyrs**

**Assigned Reading:** **MS**, pp. 50-64; **CS** (whole book), **BHS**, pp. 1-27; and **OMSM,** pp.83-91.

**Questions for Reflection/Position Papers:**

1. Why were martyr memorials celebrated in the early Christian community? What is the

theological understanding of martyrdom in Christian antiquity? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. What is the role of the tomb of the martyr in relation to the cult of the martyr? What does the movement of the tomb from private to public space signify? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**Th, June 22:**

1. **Mary in Liturgy and Doctrine in the Patristic Period:**

**Assigned Reading: OCVM**, pp. 71-125; R. Eno, "Mary and Her Role in Patristic Theology" in **OMSM**, pp. 159-176; K. McDonnell, "The Marian Liturgical Tradition," in **OMSM**, pp. 177-192; **TFVM**, pp. 17-31, 49-64

**Questions for Reflection/Position Papers:**

1. Summarize the development of the Marian feasts. What is the primary theological focus of the four earliest Marian Feasts? \_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. What is the role of Mary theologically/dogmatically in the patristic period? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. **Mary and the Saints in the Western Middle Ages:**

**Assigned Reading**: J. Jungmann, "The Defeat of Teutonic Arianism and the Revolution in Religious Culture in the Early Middle Ages," in *idem., Pastoral Liturgy;* **BHS**, pp. 28-53; **OMSM**, pp. 91-99; K. Froehlich, "The *Libri Carolini* and the Lessons of the Iconoclastic Controversy," in **OMSM**, pp. 193-208; **MS**, pp. 64-76; **TFVM**, pp. 81-100.

**Questions for Reflection/Position Papers:**

1. How do Mary and the saints themselves come to fill the Mediatorial role of Christ in the early Middle Ages? **Why** does this happen? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Describe the development of the process of canonization in the medieval period

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**F, June 23:**

1. **Mary and the Saints: Reformation Critique; Counter/Catholic Reformation Response**

 **Assigned Reading: OMSM**, pp. 23-33; **BHS**, pp. 54-101; E. Gritsch, "The Views of Luther and Lutheranism on the Veneration of Mary," in **OMSM**, pp. 235-248; R. Bertram, "Luther on the Unique Mediatorship of Christ," in **OMSM**, pp. 249-262; and Carl J. Peter, "The Communion of Saints in the Final Days of the Council of Trent" in **OMSM**, pp. 219-233; **TFVM**, pp. 103-152.

**Questions for Reflection/Position Papers:**

1. For Luther and the Reformers what was believed to be at stake in the late medieval

cult of Mary and the saints? Were these fears grounded and is there any need for them to still play a role in the Churches today? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. How does The Council of Trent respond to the Reformation critique? Does this response adequately answer the fears of the Reformers? Why or why not? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. **Development of Marian Dogma I: The (Immaculate) Conception:**

 **Assigned Reading:** G. Tavard, "John Duns Scotus and the Immaculate Conception," in **OMSM**, pp. 209-218; F. Jelly, "The Roman Catholic Dogma of Mary's Immaculate Conception," in **OMSM**, pp. 249-262; **MAC**, pp. 51-77; and **TFVM**, pp. 190-201

**Questions for Reflection/Position Papers:**

1. Describe the development and theology of Mary's Immaculate Conception and evaluate that theology from the perspective of Christology, Ecclesiology, and Soteriology. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Critically evaluate J. MacQuarrie's attempt to articulate an ecumenically-sensitive theology of the Immaculate Conception. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Mid-Term Exam distributed**

**M, June 26:**

1. **Development of Marian Dogma II: The Assumption:**

 **Assigned Reading:** A Dulles, "The Dogma of the Assumption," in **OMSM**, pp. 279-294; **MAC**, pp. 78-97; **TFVM**, pp. 190-201.

**Questions for Reflection/Position Papers:**

1. Describe the development and theology of Mary's Assumption and evaluate that theology from the perspective of Christology, Ecclesiology, and Soteriology. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Critically evaluate J. MacQuarrie's attempt to articulate an ecumenically-sensitive theology of the Assumption. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. **Mary and the Saints in the Documents of Vatican II and in Modern Papal Encyclicals:**

**Assigned Reading: TFVM**, pp. 202-217; **OMSM**, pp. 101-115; **BHS**, pp. 102-126; C. Peter, "The Saints and Mary in the Eschatology of the Second Vatican Council," in **OMSM**, pp. 295-304; Paul VI, **MC**; John Paul II, **RM**

**Questions for Reflection/Position Papers:**

1. What is the significance of treating Mariology as part of Ecclesiology in *Lumen Gentium* VIII? Why is this so important theologically? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Compare and contrast the Marian theologies of Paul VI and John Paul II according to their important encyclicals. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**T, June 27:**

1. **Mary and the Saints in the Christian East**

 **Assigned Reading: TFVM**, pp. 65-80 (cf. also pp. 32-45).

1. **Is Devotion to Mary and the Saints a Church-Dividing Question?**

**Assigned Reading: BHS**, pp. 102-126; **OMSM**, pp. 117-132; E. Johnson, "Mary as Mediatrix," in **OMSM**, pp. 311-326; G. Forde, "Is Invocation of Saints an Adiaphoron?" in **OMSM**, pp. 327-338; and **MAC**, pp. 98-115; M. Johnson, "The One Mediator, the Saints, and Mary: A Lutheran Reflection," *Worship* 67, 3 (May 1993), pp. 226-238 .

**No Papers are due for this topic. Come prepared to discuss!**

**Wed, June 28:**

1. **Marian/Sanctoral Feasts in the Current Roman Rite and Ecumenical Recovery**

**Assigned Reading:** J. Baldovin, "On Feasting the Saints," in *idem., Worship: City, Church, and Renewal* (Washington, D.C. 1991), pp. 37-47; J. Johnson, "Mary and the Saints in Contemporary Lutheran Worship," **OMSM**, pp. 305-310; M. Kwatera, "The Liturgical Veneration of the Saints," in *Liturgy: The Calendar* 1, 2 (Washington, D.C. 1980), pp. 21-26 ; **See also (on Reserve):** *Collection of Masses of the Blessed Virgin Mary ,* 2 volumes. Vol. 1: *Sacramentary.* Vol. 2: *Lectionary* (Liturgical Press 1992) and *Little Office of the Blessed Virgin Mary*, compiled by J. Rotelle (Catholic Book 1988); and Shawn Madigan, “Do Marian Festivals Image ‘That Which the Church Hopes to Be?’” *Worship* 65, 3 (1991).

**Questions for Reflection/Position Papers:**

1. What is the relationship of the sanctoral cycle to the temporal cycle in the current Roman rite? What is the theological and spiritual importance of the sanctoral cycle? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Evaluate the proposals for Marian feasts suggested by Shawn Madigan. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. **The Angelus, Rosary, and Other Marian Hymns and Devotions (Lecture/Discussion)**

 **Assigned Reading: HR**

**Midterm exam due!!**

**Th, June 29:**

1. **Marian Apparitions:**

 **Assigned Reading:** **OCVM; TFVM**, pp. 171-189; K. Rahner, "Visions," in *Grace in Freedom* (Herder and Herder 1969), pp. 87-89; R. McBrien, "Special Questions: Private Revelation and the Closing of Revelation" and "Marian Devotions: Theological Criteria," in *Catholicism: Study* *Edition* (Winston Press 1981), pp. 237-239 and 889-893.

**Questions for Reflection/Position Papers:**

1. On the basis of the theological criteria suggested by the reading select and evaluate

a popular Marian "apparition." Does this event and/or its message have any binding authority for the faith and life of the Church as a whole or for Catholics in general?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. **Mary and Modernity I**

**Assigned Reading: TOS, Parts 1 and 2; MAC**, pp. 116-135; **TFVM**, pp. 221-266; E. Johnson, "The Marian Tradition and the Reality of Women," in L. Cunningham (ed.), *The Catholic Faith: A Reader* (Paulist 1988), pp. 97-123 (Packet); and R.R. Ruether, "Mary in U.S. Catholic Culture," *National Catholic Reporter* (Feb., 1995), pp. 15-17 (Packet); **BHS**, pp. 127-147. **RECOMMENDED HIGHLY: FRP**

**Questions for Reflection/Position Papers:**

1. Summarize and critique part one of TOS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_/ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. 2. Summarize and critique part two of TOS\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**F, June 30:**

1. **Mary and Modernity II**

 **Assigned Reading: TOS, Parts 3 and 4,** plus as above, Mar 29

**Questions for Reflection/Position Papers:**

1. Summarize and critique part three of TOS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_/\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. 2. Summarize and critique part four of TOS\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**Final Exam Distributed**

1. **Mary and Modernity II**

 **Assigned Reading: TOS, Part 5**

**Questions for Reflection/Position Papers:**

1. Summarize and critique part three of TOS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 2. Summarize and critique part four of TOS\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**M, July 3:**

1. **Models of Holiness I: Martyrs and Mystic Saints Today?**

 **Assigned Reading:** L. Cunningham, "Paradigms of Gospel Living," *Liturgy: With All the Saints* 5, 2 (Liturgical Conference 1985), 9-13 **MS**, pp. 87-190

**Questions for Reflection/Position Papers:**

1. Describe and evaluate the problems associated with the concept of "marytrdom" today.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. 2. Describe and evaluate the role of mysticism in the process of making saints \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. **Models of Holiness II: Wonder Workers and the Discernment of Holiness**

 **Assigned Reading:** **MS**, 190-279

**Questions for Reflection/Position Papers:**

1. Describe and evaluate the role of miracles in the process of making saints \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. 2. Describe and evaluate the case for Cornelia Connelly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**W, July 5:**

1. **Models of Holiness III: Pope Saints?**

 **Assigned Reading: MS**, pp. 280-335

**Question for Reflection/Position Papers:**

1. How in relationship to the canonization of popes as saints does politics play an important role? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Describe and evaluate the case for the canonization of Pius IX \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. **Models of Holiness IV: Saints, Sex, and Scholarship**

 **Assigned Reading: MS**, pp. 336-373

**Questions for Reflection/Position Papers:**

1. Describe and evaluate the theology of sexuality explicit or implicit in the canonization process \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2. Describe and evaluate the difficulties faced in attempting to canonize scholars and intellectuals \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Th, July 6; Mary and the Saints in Hispanic-Latino piety**

**Assigned Reading:** A. Greeley and M. Durkin, "Angels, Demons, Saints, and Holy Souls," in *How to Save the Catholic Church* (New York 1984), pp. 231-248; D. Zapata, "Saints in the Hispanic Community," *Liturgy: With All the Saints* 5, 2 (Liturgical Conference 1985), pp. 59-63; F. Schulte, *A Mexican Spirituality of Divine Election for a Mission: Its Sources in Published Guadalupan Sermons, 1661-1821* (Rome 1994), pp. 1- 26, 163-168.

**W, April 27: Final Discussion**

**MARY AND THE SAINTS:**

**A SUPPLEMENTAL SELECT BIBLIOGRAPHY**

M. Arranz, "Les 'fêtes theologiques' du calendrier byzantine," in *Liturgie: Expression de*

 *la foi* (Rome 1979), 29-55.

J. Baldovin, "On Feasting the Saints," *Worship* 54 (1980), 336-344.

J. Baldovin, "Reflections on the Frequency of Eucharistic Celebration," *Worship* 61

 (1987), 2-15.

J. Baldovin, "All Saints in the Byzantine Tradition," in *Idem*., *Worship: City, Church, and*

 *Renewal* (Washington, D.C. 1991), 49-57.

E. Bishop, "On the Origins of the Feast of the Conception of the BVM," in *Liturgica*

 *Historica* (Oxford 1918), 238-259.

L. Bouyer, *Le culte de la mere de Dieu dans l'église catholique* (= *Collection Irenikon*

3) Chevetogne 1950.

L. Bouyer, "Le culte de Marie dans la liturgie byzantine," *La Maison-Dieu* 38 (1954),

 79-94.

P. Browe, *Textus antiqui de festo Corporis Christis* (= *Opuscula et textus, series liturgica,*

 *fasc.* 4) Münster 1934.

P. Brown, *The Cult of the Saints: Its Rise and Function in Latin Christianity* Chicago 1981.

P. Brown, "The Presentation of Jesus," *Worship* 51 (1977), 2-11.

P. Brown, *Society and the Holy in Late Antiquity* Berkeley 1982.

R. Brown, et. al. (eds.), *Mary in the New Testament: A Collaborative Assessment by*

 *Protestant and Roman Catholic Scholars* Paulist/Fortress 1978.

R. Brown, "Mary in the New Testament and in Catholic Life," *America* (May 15 1982),

 374-379.

F. Cabrol, "Le culte de la Trinite dans la liturgie et l'insititution de la fête de la Trinite,"

 *Ephemerides Liturgicae* 45 (1941), 272ff.

J. Carol, "A Bibliography of the Assumption," *Thomist* 14 (1951), 133-160.

*Collection of Masses of the Blessed Virgin Mary* . 2 volumes. Vol. 1: *Sacramentary* .

 Vol. 2: *Lectionary* . Collegeville 1992.

Y. Congar, *Christ, Our Lady, and the Church* Westminster 1957.

Nicholas Constas, Weaving the Body of God: Proclus of Constantinople,

the Theotokos, and the Loom of the Flesh,” *Journal of Early Christian Studies* 3, 2 (1995), 169-194

J. Crehan, "The Assumption and the Jerusalem Liturgy," *Theological Studies* 30 (1969),

 312-325.

John Crook, *The Architectural Setting of the Cult of the Saints in the Early Christian*

*West* (New York/London: Oxford University Press 2000)

L. Cunningham, *The Meaning of Saints* San Francisco 1980.

L. Cunningham and N. Sapieha, *Mother of God* San Francisco 1982.

L. Cunningham, "Paradigms of Gospel Living," *Liturgy: With All the Saints* 5, 2 (The

 Liturgical Conference 1985), 9-13.

Brian Daley, *On the Dormition of Mary: Early Patristic Homilies* (Crestwood; St.

Valdimir's Seminary Press)

L. Deiss, *Mary, Daughter of Zion* Collegeville 1972.

H. Delehaye, *The Legends of the Saints*, 4th Ed., London 1962.

K. Donovan, "The Sanctoral," in C. Jones, et. al. (eds.), *The Study of Liturgy* (London/New York 1992), 472-484.

Avery Dulles, "The Dogma of the Assumption," in H. Anderson, et. al. (eds.), *The One Mediator,*

*the Saints, and Mary* (= Lutherans and Catholics in Dialogue VIII)

 Minneapolis 1992, 279-294.

C. Duquoc and C. Floristán, (eds.), *Models of Holiness* (= Concilium 129) New York

 1979.

P. Elie (ed.), *A Tremor of Bliss: Contemporary Writers on the Saints*

Harcourt Brace 1994.

V. Elizondo, *Guadalupe: Mother of the New Creation*

 Orbis 1997.

Virgil Elizondo, Timothy Matovina, and Allan Figueroa Deck

(eds.), *The Treasure of Guadalupe* (Landham: Rowman & Littlefield, 2006).

L. Gougad, "Why was Saturday dedicated to Our Lady?" in *Devotional and Ascetical*

 *Practices of the Middle Ages* London 1927.

H. Graef, *Mary: A History of Doctrine and Devotion* , 2 vols. New York 1963.

J. Grassi, *Mary, Mother and Disciple: From the Scriptures to the Council of Ephesus*

Collegeville 1988.

A. Greeley and M. Durkin, "Angels, Demons, Saints, and Holy Souls," in *Idem* ., *How to*

 *Save the Catholic Church* New York 1984, 231-248.

J. Gurriere, "Holy Days in America," *Worship* 54 (1980), 417-446.

S. Hackel, *The Byzantine Saint* London 1981.

E. Hardy, "The Transfiguration in Western Liturgical Usage," *Sobernost* 6, 9 (Summer 1974).

F. Jelly, "The Roman Catholic Dogma of Mary's Immaculate Conception," in H. Anderson,

 et. al. (eds.), *The One Mediator, the Saints, and Mary* (= Lutherans and Catholics

 in Dialogue VIII) Minneapolis 1992, 263-278.

John Paul II, *Redemptoris Mater* 1990.

E. Johnson, "The Marian Tradition and the Reality of Women," in L. Cunningham, (ed.),

 *The Catholic Faith: A Reader* Paulist 1988, 97-123.

J.F. Johnson, "Mary and the Saints in Contemporary Lutheran Worship," in H.G. Anderson, et.

al. (eds.), *The One Mediator, the Saints, and Mary* ( = Lutherans and Catholics in

Dialogue VIII )Minneapolis 1992, 305-310.

M. Johnson (ed.), *American Magnificat: Protestants on Mary of Guadalupe* (Collegeville: The

Liturgical Press, Pueblo, 2010).

M. Johnson, “*Sub Tuum Praesidium:* The *Theotokos* in Christian Life and Worship Before

Ephesus,”in B. Spinks (ed.), *The Place of Christ in Liturgical Prayer: Christology, Trinity and Liturgical Theology* (Collegeville: The Liturgical Press, 2008).

M. Johnson, “The Feast of the Virgin of Guadalupe and the Season of

Advent,” *Worship* 78, 6 (2004): 482-499.

M. Johnson, "The One Mediator, the Saints, and Mary: A Lutheran Reflection,"

*Worship* 67, 3 (1993), 226-238.

M. Johnson, *The Virgin of Guadalupe in Ecumenical Context: One Lutheran’s*

*Perspective*, Annual Theotokos Lecture, Marquette University, Milwaukee,

Wisconsin (Marquette University Press, 2009).

M. Johnson, *The Virgin of Guadalupe; Theological Reflections of an Anglo-Lutheran Liturgist*

(Landham: Rowman & Littlefield, 2002).

J. Jungmann, *Pastoral Liturgy*, 175-187.

P. Jounel, "Le culte des Saints dans l'église catholique," *La Maison-Dieu* 147 (1981),

 135-146.

K. Kellner, *Heortology: A History of the Christian Festivals from their Origin to the Present*

 *Day* London 1908.

A.A. King, "The Assumption of Our Lady in the Oriental Liturgies," *Eastern Churches Quartely*

8 (1949), 198-205, 225-231.

M. Kwatera, "The Liturgical Veneration of the Saints," *Liturgy* 1, 2 (1980), 21-26.

C.M. LaCugna, "Making the Most of Trinity Sunday," *Worship* 60 (1986), 210-224.

R. Laurentin, *The Question of Mary* New York 1965.

The Liturgical Conference, *Liturgy: With All The Saints, Liturgy* 5, 2 (1985).

The Liturgical Conference, *Liturgy: The Holy Cross, Liturgy* (1980).

*Marian Studies* 40 (1989). Contains articles on "Mary and the Trinity in the Liturgical Year,"

 "BVM in Liturgy, 1963-1988," "Mary in the Liturgy of the Hours," and "Marian

 Devotions In and Beyond *Marialis Cultus* ."

J. MacQuarrie, *Mary For All Christians* Eerdmans 1990.

S. Madigan, “All Saints: Time for an Ecumenical Calendar?” *Worship* 79, 5

(September, 2005): 439-451.

S. Madigan, “Do Marian Festivals Image ‘That Which the Church Hopes to Be?’” *Worship* 65, 3

(1991).

T. Matovina, “The Theology of Guadalupe: An Introduction for Preachers and Pastoral

Ministers,” *Worship* 80, 6 (2006): 485-489.

C. Mauer (ed.), *The Origins of the Cult of the Virgin Mary* (London/New York: Burns & Oates,

2008).

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N. Mitchell, *The Mystery of the Rosary* (New York: SUNY Press, 2009).

Candida Moss, *The Other Christs: Imitating Jesus in Ancient Christian Ideologies of*

*Martyrdom*  (New York/London: Oxford University Press, 2010).

National Conference of Catholic Bishops, *Behold Your Mother, Woman of Faith: A*

 *Pastoral Letter on the Blessed Virgin Mary* USCC 1973

M. O'Carroll, *Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary*

(2nd Edition) Wilmington/Collegeville 1983.

J. O'Donnell, "The Purification," *Worship* 38 (1963-64), 72-79.

T. O'Meara, *Mary in Protestant and Catholic Theology* New York 1966.

W. O'Shea, "History of the Feast of the Assumption of Our Lady," *Thomist* 14 (1951),

 118-132.

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J. Pelikan, *Mary Through the Centuries* *: Her Place in the History of Culture*

 New York 1996.

M. Perham, *The Communion of Saints* (= *Alcuin Club Collections* 62) London 1980.

P. Pfatteicher, *Festivals and Commemorations: Handbook to the Calendar in the Lutheran Book of*

*Worship* Minneapolis 1980.

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*Saints* (Minneapolis; Fortress Press, 2008).

P. Pfatteicher, "The New Lutheran Calendar of Festivals and Commemorations,"

 *Liturgy* 1, 2 (1980), 9-19.

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Mary," "Mary's Place within the People of God According to Non-Roman- Catholics,"

and "Blessed Art Thou Among Women," in M. Plekon and W. Wiecher

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