

**University of Notre Dame  
Spring Semester, 2012**

**Department of Theology**

**THEO 60425 - 40405 1  
MARY AND THE SAINTS  
IN LITURGY, DOCTRINE, AND LIFE**

**T, Th: 11:00am-12:15pm - O'Shag 117**

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Office Hours: TBA  
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) **Three** position papers on ASSIGNED Topics selected from topics assigned on the syllabus.
- 2) **Weekly** Preparation of Assigned Readings
- 3) "Full, conscious, and Active" participation in Discussions
- 4) GRADUATE STUDENTS: A research paper (10-15 pages) chosen from a list of topics (to be supplied later) or in consultation with Professor Johnson. Topic is to be chosen by mid-term.
- 5) **Two Take-home exams** around mid-term and final exam time.

### **GRADING (for graduate students primarily):**

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**).

### **CLASS FORMAT:**

Primarily **Discussion** of assigned Topics and Readings. Role of the instructor is more one of facilitator (and referee?) than content-provider. Students will play a **primary** role in facilitating discussion for the topics assigned by the presentation of position papers summarizing and **evaluating** the topic/readings for a given day in response to the questions/topics provided under each day in the syllabus. Each class session will begin with the presentation of at least two of the assigned/chosen papers, either as read or summarized by the student. When no specific papers are assigned it is expected that **all** students will have prepared the materials in advance for class discussion. Such preparation will be evidenced by the informed discussion of class participants and will be included as part of individual student work in the determination of the final grade.

## 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

## RECOMMENDED TEXTS:

Teresa Berger, *Fragments of Real Presence: Liturgical Traditions in the Hands of Women* (**FRP**)  
 Richard McBrien, *Lives of the Saints*  
 John Paul II, *On The Most Holy Rosary* (**HR**; on line)  
 G. Tavard, *The Thousand Faces of the Virgin Mary* (**TFVM**)

### Additional Readings on Electronic Reserve:

[https://www.library.nd.edu/eresources/ereserves//course.cgi?course=2012S\\_THEO\\_40405\\_01](https://www.library.nd.edu/eresources/ereserves//course.cgi?course=2012S_THEO_40405_01)

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

## OUTLINE OF CLASS SESSIONS

### T, Jan. 17: Introduction to the Course

**For next class meeting:** 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,** be prepared to 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.

**Th, Jan. 19: Selection of Topics and Discussion of "Favorite" Images of Mary and the Saints**

**T, Jan 24: The Centrality of the Paschal Mystery and the Liturgy I (Lecture)**

**Th, Jan. 26: The Centrality of the Paschal Mystery and the Liturgy II (Lecture)**

**T, Jan. 31: 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? \_\_\_\_\_

**Th, Feb. 2 – THE PRESENTATION OF THE LORD (FEAST) - 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? \_\_\_\_\_

**T, Feb. 7: 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?  
\_\_\_\_\_

**Th, Feb. 9: 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  
\_\_\_\_\_

**T, Feb. 14: 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? \_\_\_\_\_

**Th, Feb 16: 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. \_\_\_\_\_

**T, Feb. 21: 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. \_\_\_\_\_

**Th, Feb. 23: 1Mary 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, Feb. 28: Mary and the Saints in the Christian East – guest lecturer – Fr. Stefanos Alexopoulos, Athens, Greece**

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

**Th, March 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!**

**T, Mar. 6: Marian/Sanctoral Feasts in the Current Roman Rite and Ecumenical Recovery I**

**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. \_\_\_\_\_

**Th, Mar 8: Marian/Sanctoral Feasts in the Current Roman Rite and Ecumenical Recovery II**

**Assigned Reading:** Same as above plus AM

1. Analyze and critique the explicit and implicit theology in the *Collection of Masses of the Blessed Virgin Mary*. \_\_\_\_\_
2. Analyze and critique the current *Little Office of the Blessed Virgin Mary* \_\_\_\_\_

**MARCH 11 – 18: MID-SEMESTER BREAK**

**T, Mar. 20: The Angelus, Rosary, and Other Marian Hymns and Devotions (Lecture/Discussion)**

**Assigned Reading: HR**

**Th, Mar 22: Mary and the Saints in Devotion and Popular 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.

**T, Mar 27: Marian Apparitions:**

**Assigned Reading:** OCV; 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?

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**Th, Mar 29: 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\_\_\_\_\_.

**T, Apr 3: 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\_\_\_\_\_.

**Th, Apr 5 – S, April 8: PASCHAL TRIDUUM**

## **T, Apr 10: Mary and Modernity II**

**Assigned Reading:** TOS, Parts 3 and 4, plus as above, Apr 2

### **Questions for Reflection/Position Papers:**

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

## **Th, Apr. 12: Mary and Modernity III**

**Assigned Reading:** TOS, Part 5, plus as above for Mar. 29

### **Questions for Reflection/Position Papers:**

1. Summarize and critique part five of TOS \_\_\_\_\_/\_\_\_\_\_.

## **T, Apr 17: 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 \_\_\_\_\_

## **Th, Apr. 19: 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 \_\_\_\_\_

## **T, Apr. 24: M, Apr. 26: Models of Holiness IV: 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 \_\_\_\_\_

## **Th, Apr. 26: Models of Holiness V: 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 \_\_\_\_\_

**T, May 1: Last Class Day: RESEARCH PAPERS DUE**

**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'insitution de la fête de la Trinite," *Ephemerides Liturgicae* 45 (1941), 272ff.
- J. Carol, "A Bibliography of the Assumption," *Thomist* 14 (1951), 133-160.
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- Y. Congar, *Christ, Our Lady, and the Church* Westminster 1957.
- Nicholas Constatas, "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. Sapienza, *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.

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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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