History of Roman Catholic Mariology

The history of Roman Catholic Mariology traces theological developments and views regarding Mary from the early Church to the 20th century. Mariology is a mainly Catholic ecclesiological movement within theology, which centers on the relation of Mary and the Church. Roman Catholic Mariology is the encyclopedic area of theology concerned with Mary, the Mother of God. Theologically, it not only deals with her life, but her veneration in daily life, prayer, art, music, architecture, in modern and ancient Christianity throughout the ages.

Throughout history, Roman Catholics have continued to build churches to honor the Blessed Virgin. Today, a large number of Roman Catholic churches dedicated to the Blessed Virgin exist on all continents, and in a sense, their evolving architecture tells the unfolding story of the development of Roman Catholic Mariology. Throughout Roman Catholic history, the veneration of the Blessed Virgin Mary has led to the creation of numerous items of Roman Catholic Marian art. Today, these items may be viewed from an artistic perspective, but also they are part of the fabric of Roman Catholic Mariology.

The fact that Hugo Rahner's 20th-century discovery and reconstruction of Saint Ambrose's 4th-century view of Mary as the Mother of the Church, was adopted at the Second Vatican Council, is an example that shows the influence of early traditions and views on Mary in modern times.\[1\]\[2\]\[3\] This view was then emphasized by Pope John Paul II in 1997, and today Mary is viewed as the Mother of the Church by many Catholics, as Ambrose had proposed.\[4\]

Mary in the Early Church

The history of Mariology goes back to the 1st century. Early Christians focused their piety at first more upon the martyrs all around them. Following that they saw in Mary a bridge between the old and the new.\[5\] In the 2nd century, St. Irenaeus of Lyons called Mary the "second Eve" because through Mary and her willing acceptance of God's choice, God undid the harm that was done through Eve's choice to eat the forbidden fruit. The earliest recorded prayer to Mary, the sub tuum praesidium, is dated in its earliest form to around the year 250.

After the edict of Milan, Christian were permitted to worship openly and the veneration of Mary became public. In the following decades Cathedrals and churches were built for public worship. The first Marian churches in Rome date from the first part of the 5th century, Santa Maria in Trastevere, Santa Maria Antiqua and Santa Maria Maggiore.

In the 5th century, the Third Ecumenical Council debated the question of whether Mary should be referred to as Theotokos or Christotokos. Theotokos means "God-bearer" or "Mother of God"; its use implies that Jesus, to whom...
Mary gave birth, is truly God and man in one person. Nestorians preferred the title Christotokos meaning "Christ-bearer" or "Mother of the Messiah" not because they denied Jesus' divinity, but because they believed that God the Son or Logos existed before time and before Mary, and that Mary was mother only of Jesus as a human, so calling her "Mother of God" was confusing and potentially heretical. Both sides agreed that Jesus took divinity from God the Father and humanity from his mother. The majority at the council agreed with the Pope that denying Mary the title Theotokos would either imply that Jesus was not divine, or that Jesus had two separate personhoods, one of whom was son of Mary and the other not. Ultimately, the council affirmed the use of the title Theotokos and by doing so affirmed Jesus' undivided divinity and humanity. Thus, while the debate was over the proper title for Mary, it was primarily a Christological question about the nature of Jesus Christ, a question which would return at the Fourth Ecumenical Council. Roman Catholic, Eastern Orthodox, Oriental Orthodox, Lutheran and Anglican theological teaching affirms the title Mother of God, while some other Christians give no such title to her.

Churches dedicated to Mary appeared across the Christian world, among the most famous being Santa Maria Maggiore in Rome. Teaching of the Assumption of Mary became widespread across the Christian world from the 6th century onward, the memorial day of the festival settling on 15 August in both the East and the West.

**Medieval Mariology**

The Middle Ages saw a growth and development of Mariology. It has been popular, particularly among Protestant and non-Christian observers to see Mariology itself as having its origin in this period. But as has been noted above, the importance of Mary and of Marian theology can be seen in the Church from a very early period. The Medieval period did however bring major champions of Marian devotion to the fore, including Ephraim the Syrian, John Damascene and Bernard of Clairvaux. Chants such as Ave Maris Stella and the Salve Regina emerged and became staples of monastic plainsong. Devotional practices grew in number. From the year 1000 onward more and more churches, including many of Europe's greatest cathedrals were dedicated to Mary. Walsingham and other places of Marian pilgrimage developed large popular followings. Prayers to Mary included the Ave Maria.

The Romanesque period saw the construction of major Marian churches, such as Speyer Cathedral (also known as the Mariendom) in Speyer, Germany and Our Lady of Flanders Cathedral in Tournai, Belgium.

Gothic cathedrals, such as Notre Dame de Paris as well as Our Lady of Chartres near Paris, were major masterworks of the time. Construction of Santa Maria Assunta Cathedral in Siena, Italy and Notre-Dame Cathedral, Luxembourg increased the number of churches devoted to the Virgin Mary.

Theologically, besides sects with non-Catholic Marian theologies like the Waldensians and Catharians, one major controversy of the age was the Immaculate Conception. Although the sinlessness of Mary had been established in the early church, the exact time and means whereby Mary became sinless became a matter for debate and dispute. Gradually the idea that Mary had been cleansed of original sin at the very moment of her conception began to predominate, particularly after Duns Scotus dealt with the major objection to Mary's sinlessness from conception, that being her need for redemption.[6] The very divine act, in making Mary sinless at the first instant of her conception was, he argued, the most perfect form of redemption possible.
Popes issued decrees and authorized feasts and processions in honor of Mary. Pope Clement IV (1265–1268) created a poem on the seven joys of Mary, which in its form is considered an early version of the Franciscan rosary.[7]

Renaissance to Baroque

Beginning in the 13th century, a great deal of Marian art began to appear in Europe. The Renaissance period witnessed a dramatic growth in Marian art. In this period, significant works of Marian art by masters such as Boticelli, Leonardo da Vinci and Raphael were produced. Some Marian art was specifically produced to decorate the Marian churches built in this period.

Major Italian artist with Marian motifs include: Fra Angelico, Donatello, Sandro Botticelli, Masaccio, Filippo Lippi, Piero di Cosimo, Paolo Uccello, Antonello da Messina, Andrea Mantegna, Piero della Francesca and Carlo Crivelli. Dutch and German artists with Marian paintings include: Jean Bellegambe, Hieronymus Bosch, Petrus Christus, Gerard David (c.1455–1523), Hubert van Eyck, Jan van Eyck, Geertgen tot Sint Jans, Quentin Matsys, Rogier van der Weyden, Albrecht Altdorfer, Hans Baldung and Albrecht Dürer. French and Spanish artists with Marian paintings include: Jean Fouquet, Jean Clouet, François Clouet, Barthélemy d'Eyck, Jean Hey (formerly known as the Master of Moulins), Bartolomé Bermejo, Ayne Bru, Juan de Flandes, Jaume Huguet, Paolo da San Leocadio.

During the Protestant Reformation, Roman Catholic Mariology was under unprecedented attack as being sacrilegious and superstitious. Protestant leaders like Martin Luther and John Calvin, while personally adhering to Marian beliefs like virgin birth and sinlessness, considered Catholic veneration of Mary as competition to the divine role of Jesus Christ.

As a reflection of this theological opposition, Protestant reformers destroyed much religious art and Marian statues and paintings in churches in northern Europe and England. Some of the Protestant reformers, in particular Andreas Karlstadt, Huldrych Zwingli and John Calvin, encouraged the removal of religious images by invoking the Decalogue's prohibition of idolatry and the manufacture of graven images of God. Major iconoclastic riots took place in Zürich (in 1523), Copenhagen (1530), Münster (1534), Geneva (1535), Augsburg (1537), and Scotland (1559). Protestant iconoclasm swept through the Seventeen Provinces (now the Netherlands and Belgium and parts of Northern France) in the summer of 1566. In the middle of the 16th century, the Council of Trent confirmed the Catholic tradition of paintings and artworks in churches. This resulted in a great development of Marian art and Mariology during the Baroque Period.

At the same time, the Catholic world was engaged in ongoing Ottoman Wars in Europe against Turkey which were fought and won under the auspices of the Virgin Mary. The victory at Battle of Lepanto (1571) was accredited to her "and signified the beginning of a strong resurgence of Marian devotions, focusing especially on Mary, the Queen of Heaven and Earth and her powerful role as mediator of many graces".[8] The Colloquium Marianum, an elite group, and the Sodality of Our Lady based their activities on a virtuous life, free of cardinal sins.
The baroque literature on Mary experienced unforeseen growth with over 500 pages of Mariological writings during the 17th century alone. The Jesuit Francisco Suárez was the first theologian, who used the thomist method on Mariology. Other well known contributors to baroque Mariology are Lawrence of Brindisi, Robert Bellarmine, Francis of Sales. After 1650, the Immaculate Conception is the subject of over 300 publications from Jesuit authors alone. This popularity was at times accompanied with Marian excesses and alleged revelations of the Virgin Mary to individuals like María de Ágreda. Many of the baroque authors defended Marian spirituality and Mariology. In France, the often anti-Marian Jansenists were combated by John Eudes and Louis de Montfort, canonized by Pope Pius XII.

Baroque Mariology was supported by several popes during the period: Pope Paul V and Gregory XV ruled in 1617 and 1622 to be inadmissible to state, that the virgin was conceived non-immaculate. Alexander VII declared in 1661, that the soul of Mary was free from original sin. Pope Clement XI ordered the feast of the Immaculata for the whole Church in 1708. The feast of the Rosary was introduced in 1716, the feast of the Seven Sorrows in 1727. The Angelus prayer was strongly supported by Pope Benedict XIII in 1724 and by Pope Benedict XIV in 1742. Popular Marian piety was more colorful and varied than ever before: Numerous Marian pilgrimages, Marian Salve devotions, new Marian litanies, Marian theatre plays, Marian hymns, Marian processions. Marian fraternities, today mostly defunct, had millions of members. Lasting impressions from the baroque mariology are in the field of classical music, painting and art architecture, and in the numerous Marian shrines from the baroque period in Spain, France, Italy, Austria and Bavaria but also in some South American cities.

Mariology during the Enlightenment

During the Age of Enlightenment, the emphasis on scientific progress and rationalism put Catholic theology and Mariology on the defensive. The Church continued to stress the virginity and special graces, but deemphasized Marian cults. During this period, Marian theology was even discontinued in some seminaries for example in Salzburg Austria in the year 1782. The virginity and special graces and "the singular personality of Mary" were adhered to, and even among groups of Catholic Marian devotions began to decline. Some theologians proposed the abolition of all Marian feast days altogether, except those with biblical foundations and the feast of the Assumption.

Nonetheless, in this period, a number of significant Marian churches were built, often laden with Marian symbols, and popular Marian devotions continued in many areas. An example is Santa Maria della Salute in Venice, built to give thanks to thank the Virgin Mary for the city's deliverance from the plague. The church is full of Marian symbolism: the great dome represents her crown, and the eight sides, the eight points on her symbolic star. Many Benedictines, such as Celestino Sfondrati (died 1696) and Jesuits, supported by pious faithful and their movements and societies fought against the anti-Marian trends. Increasing secularization led to the forced closing of most monasteries and convents, and Marian pilgrimages were either discontinued or greatly reduced in number. Some Catholics criticized the practice of the rosary as not Jesus-oriented and too mechanical. In some places, priests forbade the praying of the rosary during Holy Mass. The highly conservative rural Bavarian dioceses of Passau outlawed Marian prayer books and related articles in 1785.
During this time, Mariologists looked to *The Glories of Mary* and other Mariological writings of Alphonsus Liguori (1696–1787), an Italian, whose culture was less affected by the Enlightenment. "Overall, Catholic Mariology during the Enlightenment lost its the high level of development and sophistication, but the basics were kept, on which the 19th century was able to build."[22]

**Mariology in the 19th century**

Mariology in the 19th century was dominated by discussions about the dogmatic definition of the Immaculate Conception and the First Vatican Council. In 1854, Pope Pius IX, with the support of the overwhelming majority of Roman Catholic Bishops, whom he had consulted between 1851–1853, proclaimed the dogma of the Immaculate Conception, which had been a traditional belief among the faithful for centuries.[23]

Eight years earlier, in 1846, the Pope had granted the unanimous wish of the bishops from the United States, and declared the Immaculata the patron of the USA.[24] During the First Vatican Council, some 108 council fathers requested adding the words "Immaculate Virgin" to the "Hail Mary" prayer and to add the Immaculata to the Litany of Loreto. Some fathers requested the dogma of the Immaculate Conception to be included in the Creed of the Church.[25]

Many French Catholics supported making dogma both Papal infallibility and the assumption of Mary in the forthcoming ecumenical council.[26] During the First Vatican Council, nine mariological petitions favored a possible assumption dogma. It was strongly opposed by some council fathers, especially those from Germany. On 8 May, a majority of the fathers voted to reject making the Assumption a dogma, a position shared by Pope Pius IX. The concept of Co-Redeemtrix was also discussed but left open. In its support, Council fathers highlighted the divine motherhood of Mary and called her the mother of all graces.[27]

"Rosary Pope" is a title given to Pope Leo XIII (1878–1903) because he issued a record eleven encyclicals on the rosary, instituted the Catholic custom of daily rosary prayer during the month of October, and in 1883 created the Feast of *Queen of the Holy Rosary*.[28]

The Dogma of the Immaculate Conception developed within the Catholic Church over time. Conception of Mary was celebrated as a liturgical feast in England from the 9th century, and the doctrine of her "holy" or "immaculate" conception was first formulated in a tract by Eadmer, companion and biographer of the better-known St. Anselm, Archbishop of Canterbury (1033–1109), and later popularized by the archbishop's nephew, Anselm the Younger. The Normans had suppressed the celebration, but it lived on in the popular mind. It was rejected by St. Bernard of Clairvaux, Alexander of Hales, and St. Bonaventure (who, teaching at Paris, called it "this foreign doctrine", indicating its association with England), and by St. Thomas Aquinas who expressed questions about the subject, but said that he would accept the determination of the Church. Aquinas and Bonaventure, for example, believed that Mary was completely free from sin, but that she was not given this grace at the instant of her conception.[29]

Despite this formidable array of tradition and scholarly opinion, the Oxford Franciscans William of Ware and especially Blessed John Duns Scotus defended the doctrine. Scotus proposed a solution to the theological problem involved of being able to reconcile the doctrine with that of universal redemption in Christ, by arguing that Mary's immaculate conception did not remove her from redemption by Christ; rather it was the result of a more perfect redemption given to her on account of her special role in history. Furthermore, Scotus said that Mary was redeemed
in anticipation of Christ's death on the cross. This was similar to the way that the Church explained the Last Supper (since Roman Catholic theology teaches that the Mass is the sacrifice of Calvary made present on the altar, and Christ did not die before the Last Supper). Scotus’ defence of the immaculist thesis was summed up by one of his followers as *potuit, decuit ergo fecit* (God could do it, it was fitting that He did it, and so He did it). Following his defence of the thesis, students at Paris swore to defend the position, and the tradition grew of swearing to defend the doctrine with one's blood. The University of Paris supported the decision of the (schismatic) Council of Basel in this matter. Duns' arguments remained controversial, however, particularly among the Dominicans, who were willing enough to celebrate Mary's *sanctificatio* (being made free from sin), but, following the Dominican Thomas Aquinas' arguments, continued to insist that her sanctification could not have occurred at the instant of her conception.
Popular opinion remained firmly behind the celebration of Mary's conception. The doctrine itself had been endorsed by the Council of Basel (1431–1449), and by the end of the 15th century was widely professed and taught in many theological faculties. However, the Council of Basel was later held not to have been a true General (or Ecumenical) Council with authority to proclaim dogma; and such was the influence of the Dominicans, and the weight of the arguments of Thomas Aquinas (who had been canonised in 1323, and declared "Doctor Angelicus" of the Church in 1323.)
1567) that the Council of Trent (1545–63)—which might have been expected to affirm the doctrine—instead declined to take a position; it simply reaffirmed the constitutions of Sixtus IV, which had threatened with excommunication anyone on either side of the controversy who accused the others of heresy.

But it was not until 1854 that Pope Pius IX, with the support of the overwhelming majority of Roman Catholic Bishops, whom he had consulted between 1851–1853, proclaimed the doctrine in accordance with the conditions of papal infallibility that would be defined in 1870 by the First Vatican Council.

**Mariology in the 20th century**

Mariology in the 20th century was dominated by a genuine Marian enthusiasm both at the papal and popular levels. Membership in Roman Catholic Marian Movements and Societies grew significantly in the 20th century.

In 1904, in the first year of his Pontificate, Pope Pius X established the dogma of Immaculate Conception with the encyclical *Ad Diem Illum*. The papal enthusiasm culminated in the Dogma of the Assumption by Pope Pius XII, and, the Second Vatican Council, declaring Mary as *Mother of the Church*. Fifteen hundred years after the Council of Ephesus, Pope Pius XI issued the encyclical *Lux Veritatis*, reminding the Orthodox Christians of the common faith. He presided over a Mariological congress in 1931.[31]

At the popular level, the 20th century witnessed unprecedented growth in the number of volunteer-based lay Marian devotional organizations such as free rosary distribution groups. An example is Our Lady's Rosary Makers which was formed with a $25 donation for a typewriter in 1949 and now has thousands of volunteers who have distributed hundreds of millions of free rosaries to Catholic missions worldwide.

The number of 20th century pilgrims visiting Marian churches set new records. In South America alone, two major Marian basilicas, the Basilica of the National Shrine of Our Lady of Aparecida in Brazil and the new Basilica of Our Lady of Guadalupe on Tepeyac hill were constructed and jointly recorded over 10 million visitors per year.

**Second Vatican Council**

Mariological issues were included in the discussions at the Second Vatican Council, (1962–1965) although the Council indicated that it had not addressed all Marian issues. The Council members had in depth discussions regarding the question of whether to treat Mary within the Constitution of the Church or outside it in a separate document.[32] The final decision, by a vote of 1114–1074 resulted in the treatment of Marian issues within the Church Constitution, as chapter eight of *Lumen Gentium*. Chapter eight of *Lumen Gentium* provides a "pastoral summary" of Catholic doctrines on Mary, which does not claim to be complete.[33]

At the conclusion of the Vatican II Council in December 1965, Catholics were presented with a multitude of changes. Some authors such as John W. O'Malley have commented that these issues would forever alter Catholic practices and views, including those surrounding the Virgin Mary. These changes reflected the Council's desire to make the Church more ecumenical and less isolated as it increasingly had become in the past century.[34] One of the roadblocks towards finding common ground was the complaint by other faiths regarding the Church's dogmas on the Virgin Mary, and especially the fervor of the Catholic laity to preserve Mary at the center of their devotions.[35][36][37]

Mariologists had hoped for a dogma on Mary as Mediatrix, the foundations of which were laid by several popes especially Leo XIII, Pius X, Benedict XV, and Pius XII. The preparations for the council included an independent schema "About the Blessed Virgin Mary, mother of God and Mother of the People” Some observers interpreted the renunciation of this document on Mary as minimalism, others interpreted her inclusion as a chapter into the Church document as underlining her role for the Church. With the inclusion of Marian issues within the Constitution of the Church rather than in a separate document, at Vatican II the *contextual view of Mary* was emphasized, namely that Mary belongs "within the Church".[38]

- For having been the Associate of Christ on earth
• For being a Heavenly mother to all members of the Church in the order of grace
• For having been the model disciple, a model which every member of the Church should aim to imitate.

Calling Mary "our mother in the order of grace", Lumen Gentium referred to Mary as a model for the Church and stated that:[39]

By reason of the gift and role of divine maternity, by which she is united with her Son, the Redeemer, and with His singular graces and functions, the Blessed Virgin is also intimately united with the Church.

As St. Ambrose taught, the Mother of God is a type of the Church in the order of faith, charity and perfect union with Christ.

The Marian chapter has five parts which link Mary to the salvation mysteries which continues in the Church, which Christ has founded as his mystical body. Her role in relation to her son is a subordinated one. Highlighted are her personality and fullness of grace. The second part describes her role in salvation history. Her role as a mediator is detailed, as Mary is considered to secure to our salvation through her many intercessions after her assumption into heaven. The Council refused to adopt the title mediator of all graces and defined her unspecified as mediator.[40]
Pope Paul VI declared Mary Mother of the Church during the Vatican Council.

Last parts of the 20th century

Following Vatican II, the perception that Marian devotions had decreased was expressed by several authors. Other authors have indicated that the continued strength of devotion to Mary within Catholicism following Vatican II has been manifested in multiple forms worldwide.[41] Examples of this are the increase in Marian pilgrimages at major Marian shrines and the construction of major new Marian Basilicas since Vatican II. At the end of the 20th century, two of the top three most visited Catholic shrines in the world were Marian, with the Basilica of Our Lady of Guadalupe in Mexico City, built between 1974 and 1976, being the most visited Catholic shrine in the world. In 1968, shortly after Vatican II, the Basilica of the National Shrine of Our Lady of Aparecida in Brazil used to receive about four million pilgrims per year, but the number has since doubled to over eight million pilgrims per year, indicating the significant increase in Marian pilgrimages since Vatican II.[42][43]
The perceived impact of concessions to ecumenicalism made at Vatican II, did not, however impact the fundamental loyalties to Mary within Catholics and their attachment Marian veneration. A 1998 survey among young adult Catholics in the United States provided the following results:

• Devotion to Mary had not been reduced in any significant manner since Vatican II, despite the various statements made about its perceived impact on Catholics.

• Young Catholics stated that in their view the "passionate love of God" is revealed through Mary, possibly as a result of the Marian emphasis of the pontificate of Pope John Paul II.

• Mary continues to be a "distinctive marker" of the Catholic identity.

Papal extensions and enhancement to the Mariology of Vatican II continued shortly thereafter, with Pope Paul VI issuing the Apostolic Exhortation Marialis Cultus (to Honor Mary) in 1974, which took four years to prepare.[44][45] Marialis Cultus provided four separate guidelines for the renewal of Marian veneration, the last two of which were new in Papal teachings. The four elements were: biblical, liturgical, ecumenical and anthropological.

Marian devotions were the hallmark of the pontificate of Pope John Paul II and he reoriented the Catholic Church towards the renewal of Marian veneration.[46][47] In March 1987 he went further than Paul VI in extending the Catholic views on Mary beyond Vatican II by issuing the encyclical Redemptoris Mater.[48] Rather than being just a new presentation of the Marian views of Vatican II, Redemptoris Mater was in many aspects a re-reading, re-interpretation and further extension of the teachings of Vatican II.[49] In 1988 in Mulieris Dignitatem Pope John Paul II stated that the Second Vatican Council confirmed that: "unless one looks to the Mother of God, it is impossible to understand the mystery of the Church".[50][51] In 2002 in the Apostolic letter Rosarium Virginis Mariae he emphasized the importance of the rosary as a key devotion for all Catholics and added the Luminous
Mysteries to the rosary.\[^{[52]}\]

The Marian Magisterium of John Paul II may well constitute his single most important contribution to the Catholic legacy he left behind. By 2005, when he died, he had inspired a worldwide renewal of Marian devotions, whose impact was felt worldwide, and was reflected upon on the occasion of his death within non-Catholic media such as US News and World Report.

**21st century**

Pope Benedict XVI continued the program of redirection of the Catholic Church towards a Marian focus and stated: "Let us carry on and imitate Mary, a deeply Eucharistic soul, and our lives will become a Magnificat".\[^{[53]}[^{[54]}\]

In 2008 Pope Benedict XVI introduced a Marian prayer he had composed, which referring to Mary being the Mother of all Christians stated:\[^{[55]}\]

"you became, in a new way, the Mother of all those who receive your Son Jesus in faith and choose to follow in his footsteps..."\[^{[56]}\]

In the 21st century, Pope Benedict XVI has continued apostolic journeys to Marian shrines such as Lourdes and Fatima to support their messages.\[^{[57]}[^{[58]}\]

**Notes**


[3] Lumen Gentium Chapter 8


[5] Schmaus, Mariologie174


[7] Otto Stegmüller Clemens IV in Marienkunde, 1159


[12] although in 1673, the Holy Office itself acted against his book on slavery. (Stegmüller, 573)

[13] F Zöpf, Barocke Frömmigkeit, in Marienkunde, 577

[14] Zöpf 579


[18] Benedict Werkmeister, 1801

[19] such as Anton Weissenbach SJ, Franz Neubauer SJ,

[20] In 1790, monastery schools outlawed the praying of the rosary during mass as a distraction. (D Narr 417).

[21] In 1790, monastery schools outlawed the praying of the rosary during mass as a distraction. (D Narr 417).

[22] Otto Stegmüller, 1967


[24] Pius IX in Bäumer, 245

[25] Bauer 566


[27] Bäumer 566


[29] Mary's Immaculate Conception (http://www.ewtn.com/faith/Teachings/marya2.htm)


[31] Bäumer 534


[33] Leo Cardinal Scheffczyk, Vaticanum II, in Marienlexikon 567


[35] Ibid.
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