

Department of Theology
Fall, 2011

T, 2:00 – 4:30
134 Malloy Hall

THEO 83419 Sec. 01
Celebrating and Venerating Mary and the Saints in Early Christianity

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1-4118

The eminent Eastern Christian liturgiologist Robert Taft has written of the methodological turn his own work has taken in recent years, saying that: “In so doing I have, in a sense, been responding to my own appeal, made years ago, that we ‘integrate into our work the methods of the relatively recent *pietà popolare* or *annales* schools of Christian history in Europe’ and study liturgy not just from the top down, i.e., in its official or semi-official texts, but also from the bottom up, ‘as something real people did’.” And it is becoming increasingly clear in scholarship that what “real people did” is to be read, precisely, in the development of the “popular” practices and beliefs associated with the cult of the martyrs and later saints at their shrines in the overall shaping of late antique culture, religion, and society. This **research seminar** in early Christian feasts will focus on the development of Mary and the Saints in relationship to what has been often assumed to be the central focus of the liturgical year. The term “Early Christianity” in the title of this course is intended to include early medieval authors and texts in East and West (e.g., Bernard of Clairvaux). **Requirements include the leading of at least two seminars and a major research paper.**

REQUIRED BOOKS

Paul Bradshaw and Maxwell Johnson, *The Origins of Feasts, Fasts, and Seasons in Early Christianity* (London; SPCK, 2011)

Peter Brown, *The Cult of the Saints: Its Rise and Function in Latin Christianity* (Chicago: University of Chicago Press, 1981)

Brian Daley, *On the Dormition of Mary: Early Patristic Homilies* (Crestwood; St. Valdimir's Seminary Press)

Candida Moss, *The Other Christs: Imitating Jesus in Ancient Christian Ideologies of Martyrdom* (New York/London: Oxford University Press, 2010).

Stephen Shoemaker, *Ancient Tradition's of the Virgin Mary's Dormition and Assumption* (Oxford; Oxford University Press, 2004))

TENTATIVE SYLLABUS

August 23:

I. Introduction to the Course/Selection of Topics

August 30:

II. Feasts, Fasts, and Seasons in Early Christianity

Bradshaw/Johnson, Parts 1 -4

September 6: _____

III. Mary and the Saints in the New Testament

From *The One Mediator, the Saints, and Mary*

J. Fitzmeyer, "Biblical Data on the Veneration, Intercession, and Invocation of Holy People," pp. 135-148;

J. Reumann, "How Do We Interpret 1 Timothy 2:1-5 (and Related Passages)?"

Other Sources:

R. Brown, et. al. (eds.), *Mary in the New Testament*

R. Brown, *The Virginal Conception and Bodily Resurrection of Jesus*

R. Brown, *The Birth of the Messiah*

E. Johnson, *Truly Our Sister*, 209-305

September 13: _____

IV. Mary in the early Patristic Period

Protoevangelium of James (New Testament Apocrypha I, 370-388

Infancy Gospel of Thomas (ibid., 388-413)

Justin Martyr

Irenaeus, *Against Heresies* 3.22-23

A. Terian, *The Armenian Gospel of the Infancy*

September 20 and 27:

26: _____

27: _____

V. and VI. The Cult of the Martyrs in the early Patristic Period I and II (2 Sessions)

P. Brown, *The Cult of the Saints*

Candida Moss, *The Other Christs*

Ramsay MacMullen, *The Second Church: Popular Christianity A.D. 200-400* (Atlanta: Society of Biblical Literature 2009).

Robin Darling Young, 'Martyrdom as Exaltation', in Burrus, ed., *Late Ancient Christianity*, pp. 70-92

Robin Darling Young, *In Procession before the World: Martyrdom as Public Liturgy in Early Christianity*, The Père Marquette Lecture in Theology, 2001 (Milwaukee: Marquette University Press 2001)

M. Johnson, "'Sharing 'The Cup of Christ': The Cessation of Martyrdom and Anaphoral Development,"

October 4: _____

VII. Mary in the Later Patristic Period I: the Theotokos Controversy

Sermons and letters of Nestorius and Cyril of Alexandria (R.A. Norris, *The Christological Controversy*, 112-141)

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

M. Johnson, "Sub Tuum Praesidium: The Theotokos in Christian Life and Worship Before Ephesus," in Bryan Spinks (ed.), *The Place of Christ in Liturgical Prayer: Christology, Trinity and Liturgical Theology* (Collegeville: The Liturgical Press, 2008): 243-267.

R. Eno, "Mary and Her Role in Patristic Theology" (in *The One Mediator, the Saints, and Mary*)

October 11: _____

VIII. Mary in the Later Patristic Period II: Early Marian Feasts and Devotions

Ephrem, *Hymns in Praise of the Virgin Mary* (especially pp. 18-45)
Proclus of Constantinople, *Sermon on Mary*

M. Johnson, "Sub Tuum Praesidium: The Theotokos in Christian Life and Worship Before Ephesus," in Bryan Spinks (ed.), *The Place of Christ in*

Liturgical Prayer: Christology, Trinity and Liturgical Theology (Collegeville: The Liturgical Press, 2008): 243-267.

Kilian McDonnell, "The Marian Liturgical Tradition" (in *The One Mediator, the Saints, and Mary*)

Walter Ray, "August 15 and the Jerusalem Calendar" (PhD Dissertation)

October 15 – 23: Mid-Semester Break

October 25: _____

IX. Mary in the Later Patristic Period III: The Death/Dormition and Glorification of Mary (6th-8th Centuries)

B. Daley, *On the Dormition of Mary: Early Patristic Homilies*
 Stephen Shoemaker, *Ancient Tradition's of the Virgin Mary's Dormition and Assumption* (Oxford; Oxford University Press, 2004))

November 1: _____

X. Popular Piety and the Cult of Mary and the Saints Toward the End of the Patristic Period in the West

Bradshaw/Johnson, Chapter 5

G. J. C. Snoek, *Medieval Piety from Relics to the Eucharist* (Leiden: Brill 1995),.

John Crook, *The Architectural Setting of the Cult of the Saints in the Early Christian West* (New York/London: Oxford University Press 2000)

J. Jungmann, "The Defeat of Teutonic Arianism and the Revolution in Religious Culture in the Early Middle Ages," in *idem.*, *Pastoral Liturgy*, 1-100.

K. Froehlich, "The *Libri Carolini* and the Lessons of the Iconoclastic Controversy," (in *The One Mediator, the Saints, and Mary*)

November 8: _____

XI. Calendars of Saints in East and West

November 15: _____

XII. Marian Intercession in East and West

Bernard of Clairvaux, *Four Homilies in Praise of the Virgin Mother*

R. Taft, "Marian Liturgical Veneration: Origins, Meaning, and Contemporary Catholic Renewal," *Proceedings Orientale Lumen III Conference, June 15-18, 1999* (Fairfax, VA: Catholic University of America, 1999).

R. Taft, "Praying to or for the Saints? A Note on the Sanctoral Intercessions/ Commemorations in the Anaphora," in M. Schneider, W. Berschin (eds), *Ab Oriente et Occidente (Mt 8, 11): Kirche aus Ost und West – Gedenkschrift für Wilhelm Nyssen* (Erzabtei St. Ottilien: Eos Verlag, 1996): 439-55.

Akathistos Hymn

Elizabeth Johnson, "Mary as Mediatrix," (in *The One Mediator, the Saints, and Mary*)

November 22, 29, and December 8

XIII. XIV. XV. Student Presentations of Research

December 8: Research paper due!

Possible Paper Topics

The Ethiopian Anaphora of Mary

Mary's "Sanctification" in the Fathers

The Cult of the Martyrs and Their Relics

Monastics/Asceticism and Martyrdom

Veneration of Mary in the East Syrian, Coptic, West Syrian, and/or Byzantine Traditions

Mary's "Priesthood" in the Fathers

The Development and Theological Interpretation of the *Akathistos* Hymn

Development and Theology of Early Marian Feasts

The Architectural Setting of the Cult of the Saints

The Use (and Misuse?) of Patristic sources in contemporary Marian Dogmatic Definitions (Immaculate Conception and Assumption)

The Use (and Misuse?) of Patristic sources in Miguel Sánchez, *Imagen de la Virgen Maria, Madre de Dios de Guadalupe*, 1648

Beginning 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.
- 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 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. Sapiuha, *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, *Sanctus. Essai sur le culte des saints dans l'antiquité (Subsidia Hagiographica 17, Brussels 1927)*.
- 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.
- P. Dörfler, *Die Anfänge der Heiligenverehrung nach den römischen Inschriften und Bildwerken (Veröffentlichungen aus dem Kirchehistorischen Seminar München, IV. Reihe Nr. 2, Munich 1913).*
- 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.
- Margot E. Fassler, *The Virgin of Chartres: Making History through Liturgy and the Arts* (New Haven: Yale University Press, 2010).
- L. Gambero, *Mary and the Fathers of the Church: The Blessed Virgin Mary in Patristic Thought* (San Francisco: Ignatius Press, 1999).
- L. Gambero, *Mary in the Middle Ages: The Blessed Virgin Mary in the Thought of Medieval Latin Theologians* (San Francisco: Ignatius Press, 2000).
- David K. Glenday, "Mary in the liturgy: An Ethiopian anaphora," *Worship* 47 (1973): 222-226
- 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.
- Getachew Haile, "A Hymn to the Blessed Virgin from Fifteenth-Century Ethiopia," *Worship* 65 (1991): 445-450.
- Getachew Haile, "On the Identity of Silondis and the Composition of the Anaphora of Mary ascribed to Hereyaqos of Behensa," *OCP* 49 (1983): 366-389.
- Getachew Haile, "On the writings of Abba Giyorgis Saglawi from Two Unedited Miracles of Mary," *OCP* 48 (1982): 65-91.
- 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.
- E. Johnson, *Truly Our Sister: A Theology of Mary in the Communion of Saints*

- (New York: Continuum, 2003).
- 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, 2010).
- M. Johnson, "Sub Tuum Praesidium: The Theotokos in Christian Life and Worship Before Ephesus," in Bryan Spinks (ed.), *The Place of Christ in Liturgical Prayer: Christology, Trinity and Liturgical Theology* (Collegeville: The Liturgical Press, 2008): 243-267.
- 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: Theological Reflections of an Anglo-Lutheran Liturgist*. Foreword by Virgil P. Elizondo. . Celebrating Faith: Explorations in Latino Spirituality and Theology Series Landham, MD: Rowman and 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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- A.A. King, "The Assumption of Our Lady in the Oriental Liturgies," *Eastern Churches Quarterly* 8 (1949), 198-205, 225-231.
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