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Review article:

Manfred Hauke, *Introduction to Mariology*, translated by Richard Chonak, Catholic University of America Press, 2021. ISBN: 9780813233376 (pkb); 9780813233383 (e-bk). 571pp.

This is the third language in which Fr. Manfred Hauke's textbook has appeared: it was originally published in Italian (2008), then Spanish, and now English. Portuguese and Korean versions are on the way, although not the author's native German.

For those wanting to understand the systematic thinking of the Roman Catholic Magisterium on Mary, the mother of Jesus, including the key debates, issues, and papal publications, this book will be indispensable. I would put it together with Edward Sri's *Rethinking Mary in the New Testament* (2018) which tackles the biblical passages in greater depth: two books which, combined in a library, would ensure that one had very helpful introductory material to Roman Catholic Mariological doctrine and its biblical basis.

For those wanting a wider understanding of Mary from a range of denominational approaches and academic disciplines, this book would not be my recommendation (try instead Sarah Jane Boss, *Mary: The Complete Resource*, 2007, and/or my own *Oxford Handbook of Mary*, 2019). Hauke articulates the Vatican view with the windows tightly shut. One finds Simone de Beauvoir, Mary Daly, Elizabeth Johnson, and Karl Barth in the bibliography because their critique of traditional Catholic doctrine has been raised but swiftly dismissed. Brief and very occasional mentions of Protestant scholars aside, the great majority of the sources are Roman Catholic and priestly.

The book has been translated in a clear style, and the structure is logical; you will not get lost! It starts with the important question as to whether Mariology is central to Catholic thought and, having established that it is, moves on to an historical overview. Then follow the main topics: the Divine Maternity; Virginity; Holiness; Assumption and Queenship; Mediation; Apparitions; Veneration and Devotion. Each has its source list, and most include a discussion of the theological issues arising and the implications for ecumenism (even other religions on occasion). Inevitably, this schema does cause repetition, which is not problematic given that this is intended as a textbook to be consulted and not a book to be read from cover to cover in one run. The book concludes with some listings of sources on Mariology on the Internet.

The areas which concern and sometimes divide Catholics are helpfully discussed as far as a compendium allows: for example, the importance of balance between a Christocentric and ecclesiocentric approach to Mariology (both have their dangers, says Hauke), feminism

and the 'essence' of woman, the appropriateness of dogmatically defining Mary as Co-Redemptrix. On this last point, Hauke is favourable to a single title definition accenting the mediatory role of Mary, therefore not 'Co-Redemptrix, Mediatrix, and Advocate' (Hauke is not convinced by the Amsterdam apparitions). Is Mary the 'Mediatrix of All Graces'? Hauke notes that doctrine has not reached clarity on this point, but suggests that it may be inferred.

In my own research area, Marian apparitions, Hauke disagrees with the universal application of what we might call the 'divinely inspired imagination' theory of Karl Rahner to approved apparitions. I personally follow Rahner in this, and I think that Benedict XVI, writing as Cardinal Ratzinger in *The Message of Fatima* (2000), does too. I found Hauke's refutation of Rahner weak here, as he cites as his sole objection the apparition at Knock when everyone saw the apparition, rendering it an objective rather than subjective phenomenon. Yet Knock is something of an exception which proves the rule with a stationary tableau rather than lifelike moving figure of Mary, and Eugene Hynes' *Knock* (2008) shows quite cogently how Knock can be understood as a cultural construction.

Hauke leads the reader to an appreciation of the systematic interconnection of the ways in which the various Marian doctrines connect within Roman Catholic thought. Yet, and it is of course no surprise, the clarity and precision that Hauke employs lays bare the sexism of Catholic doctrine on Mary. The Catholic belief as he portrays it is that Mary's femaleness is integral to her role, one of subordinate companionship to her Son. I am aware that the object of my reservation in respect of gender is the whole interrelated edifice of Roman Catholic Mariology, particularly as expressed in the conciliar and papal statements of the modern Church, and not just Hauke's faithful articulation of it. 'Subordinate' is a common expression when related to Mary's mediation and co-redemption, and the association of this with official Catholic views on gender is inescapable.

The hierarchical dualism of God and humanity or God and Church is represented by masculine and feminine respectively; this biblical symbolism is fundamental, not accidental, for Hauke. It is also expressed in the relationship between Christ – New Adam and Second Person of the Trinity – and Mary – New Eve and Model of the Church. He argues rightly that humanity, along with receptivity and co-operation, Mary's qualities, are associated with the woman in both Bible and Church tradition, but he fails to see that that does not absolve

modern theologians from the task of reinterpreting this range of gender-based symbols for our age, the 'signs of the times'. Finally, he suggests that feminism is normally Marxist at root and committed to the eradication of difference between the genders. Hauke shows little awareness of the range and diversity of feminist discourse.

While 'the Divine Maternity exalts Mary above all other creatures' (page 163), 'Jesus... surpasses his mother in dignity though she cannot be separated from him' (page 37). It is difficult to conceive of such an intimate union of two minds and hearts in harmony as described by Hauke in which one party has greater dignity than the other, especially given that Mary presents the 'feminine face' of the Father in Hauke's view. There is no reference to the tradition of *theosis* or deification in which Mary is the exemplar of humanity raised to God through grace which suggests that, in Mary, humanity realises the dignity of the divine.

Hauke holds to a conservative position on the biblical texts that contrasts, for example, with the more open-ended conclusions of the research of Raymond Brown (to whom Hauke does refer from time to time). The New Testament books, in Hauke's more traditional thinking, do not contradict one another, so Mark must discreetly be pointing to the virgin birth by referring to Jesus as the 'son of Mary', as so is Paul with 'born of a woman'. Mary intended virginity as a life-long vocation before being surprised by Gabriel, an idea originating in the early Church with theologians such as Augustine and Gregory of Nyssa.

Overall, in terms of a clear statement of Roman Catholic Mariology and some of the issues which it raises, this is a book well worth buying or holding in a university, college, convent, or monastery library. An English translation is overdue and very welcome. Hauke does not provide the more adventurous and sometimes unorthodox analysis of Catholic scholars such as Karl Rahner (who is only mentioned by Hauke for criticism) or Raymond Brown, but my predisposition to critique Roman Catholic doctrine on matters of gender and sexuality is behind my reservations with his work; more conservative readers will be delighted that it is available.