

Apparitions of the Virgin Mary in modern European Roman Catholicism (from 1830)

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Abstract

Apparition phenomena, particularly those that claim Mary as their object, are still very influential in modern Roman Catholicism. The first half of this thesis is concerned with the context of these visions in their European form, and how the Catholic Church promotes some of them into the heart of its devotional life. On the whole, this first part takes a phenomenological view, simply looking at this process in its own right, although there are also some sociological insights and critical remarks. The author, as a Catholic devotee of the marian cult himself, is attempting to write a theological critique of the visions as a member of the pilgrim community, using a broader range of academic tools than is usually employed in such a task. In the second half of the thesis, therefore, a theoretical model is constructed that provides a new understanding of the phenomena. This model has four elements: firstly, the humanistic psychological, in which marian apparitions are compared with other such phenomena and considered from the view of depth psychology. The major factors which distinguish them are the intensity of the experience and the ecclesial context. Secondly, ecclesiological: the visions cannot be considered as extras or alternatives to the everyday life of the Catholic Church, but as its own 'epiphenomena'. Thirdly, mariological: the apparitions show evidence of 'high' mariology, although this is qualified because of Mary's apparent powerlessness in the face of God's judgement. In the modern era, the orthodox christocentric emphasis is more pronounced, but this does not appear to be a wholly spontaneous feature. Fourthly, and finally, biblical: the Christian revelation is rooted in history, and it is this which must be primary and not the archetypal, universal patterns of the psyche. Therefore the objective element in apparitions, if such exists, is, from a theological perspective, the Mary of history and her part in the events at the heart of the Christian understanding of salvation.

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In the Catholic Church, the veneration of Mary, mother of Jesus, encompasses various Marian devotions which include prayer, pious acts, visual arts, poetry, and music devoted to the Blessed Virgin Mary. Popes have encouraged it, while also taking steps to reform some manifestations of it. The Holy See has insisted on the importance of distinguishing "true from false devotion, and authentic doctrine from its deformations by excess or defect". There are significantly more titles, feasts, and venerative The Roman Catholic Church has instituted processes for formal investigation and recognition of apparitions. In 1978 the Sacred Congregation for the Doctrine of the Faith (formerly of the Holy Office) issued "Norms of the Congregation for Proceeding in Judging Alleged Apparitions and Revelations" containing the following provisions:[13]. Marian apparitions are sometimes reported along with weeping statues of the Virgin Mary. One combined weeping statue and apparition, Our Lady of Akita, has received approval by a local Catholic Church ordinary. A 1953 incident of a weeping statue of Mary (without an accompanying apparition) in Syracuse, Sicily was recognized by the Vatican as a

"miracle". Catholic Art Catholic Saints Roman Catholic Catholic Churches Blessed Mother Mary Blessed Virgin Mary Religious Images Religious Art Daughters Of Charity. The Chapel of Our Lady of the Miraculous Medal is a chapel in Paris revered by Catholics as the site of three apparitions of the Virgin Mary in 1830 The Chapel of the Daughters of Charity was consecrated in Paris on August 6, 1815 and dedicated to the Sacred Heart of Jesus. The building was previously the medieval Hôtel de Châtillon. In Roman Catholic and Eastern Orthodox Churches, Mary is the pre-eminent saint and the focus of much popular devotion. In recent years, Protestant Christianity has sought to recover the importance of Mary, even though it doesn't elevate her as highly as do other branches of the Christian faith. Mary in the New Testament. Mary in Apocryphal Texts. The Gospel of James contains biographical material about Mary considered plausible by some Orthodox and Catholic Christians. It states she was the daughter of Joachim and Anna, who were quite old when she was conceived. They took her to live in the Temple in Jerusalem when she was three years old, as Hannah took Samuel to the Tabernacle in the Old Testament. Many of these modern apparitions are interconnected, becoming validated through their overlaps, continuities, and congruencies alongside—and often outside—traditional channels of Roman Catholic Church leadership. Apparitions and the devotional cultures associated with them raise for scholars important questions, including the problem of how they should be categorized and studied. View. Show abstract. In Roman Catholicism, women as visionaries of the Virgin Mary achieve a global prestige as initiators of devotions, shrines, and large-scale movements. This article argues that women in traditional Roman Catholicism have had little opportunity to influence mainstream theological and devotional ideas, except through the medium of visionary experiences.