



Newsletter of the Pontifical Theological Faculty «Marianum», n. 33 2/2009
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LETTER FROM THE PRESIDENT SHARING KNOWLEDGE

The opening of the 2010 Academic Year once more called the attention of the many teachers, students and friends of the Faculty in attendance to what the Second Vatican Council has to say about culture in a Christian context: the *culture of a project and the planning of culture* from the perspective of the Pastoral Constitution *Gaudium et Spes*. (Cf. a report on this event is on page 6 in the present newsletter).

The Great Chancellor, Fra Angel M. Ruiz Garnica, and His Excellency, Msgr. Gianfranco Ravasi, President of the Pontifical Council for Culture and the Pontifical Commission for the Cultural Heritage of the Church presided at the event.

Msgr. Ravasi's presence called to mind three elements of life and learning linked to study, research and teaching – things that have long interested Msgr. Ravasi and continue to do be a focus of his work and writing today.

Alda Merini (1913-2009) poetry.

I cannot fail to remember Alda Merini at the time of her passing (November 1). Her poetry cries out for theological research. I set myself this task in the *Marianum* 68 (2006) editorial “*La parola poetica per dire Santa Maria*” pp. 9-15. I discussed one of her poems from *Magnificat* edited by Frasinelli and reprinted on the Faculty's 2003 Christmas Card.

«*I opened my hands / And my heart to your passing / Because you, O God / Are a deep river, / The river of wisdom. / Born immaculate / I have known / The beginning of happiness / Because I entered / Mankind's Babel / And my tongue lost sound / Until the angel placed upon it / The seed of prayer.*»

Teacher Maria Grazia Fasoli wrote an essay on Alda Merini which appeared in *Marianum* 69 (2007) entitled: *Alda e Maria o della servitù dell'amore*” pp. 305 -318. In November 2010 the Department of Women and Christianity will organize a seminar on this poet.

Reference to this poet was not by chance – it was intentional. Her expressivity depicts the mystery and glory of God without detracting from the efficacious Otherness of His presence.

Merini is a family friend. She had affection and admiration for and was like a daughter to Davide M. Turoldo of the Milan *Corsia dei Servi*. He encouraged her early work. Her final collection, *Padre Mio*, published by Frassinelli is already in its second printing. It describes Father Turoldo's paternal presence and role in her life. Poetry is a source of hope. The tradition of its study must be maintained and emphasized in our academic environment.

The visible: "via pulchritudinis"

We opened the Academic Year on November 5, the liturgical commemoration of St. Charles Borromeo. It reminds us of the Ambrosian Library where Msgr. Ravasi was prefect for so many years. It also calls to mind Borromeo's pastoral work and the concern for and attention to architecture in his two volume work *Istruzioni attorno alla fabbrica e alla suppellettile ecclesiastica* [Instructions on Church Building and Furnishing]. Architects are rediscovering this work and the wise, methodical procedures St. Charles prescribed for building. He wrote in a post-conciliar time in many ways similar to our own. His work was too soon lost sight of in the Baroque era. *Aesthetics* – what is visible in the forms, spaces and images of liturgical celebration – are an important attempt to articulate the *via pulchritudinis* [way of beauty] in theology. Without neglecting theology's basic themes art in all its variety can be a source of inspiration. It is something to consider in our theologizing.

Romana Guarnieri (1913-2004):

In the Sunday supplement of the newspaper *Il Sole 24 ore* (November 1, 2009) Msgr. Ravasi told the singular and extraordinary story of Don Giuseppe De Luca (1908-1962) a priest from Lucania who lived in Rome. In his day he was a renowned student of cultural phenomena and an active participant in the dialogue between lay and religious culture. He edited and publicized the *Archivio Italiano per la storia della Pietà*. Ravasi's article mentions his disciple and collaborator, Romana Guarnieri – a "woman with a truly extraordinary biography."

We commemorated the many facets of Romana's polymath personality on December 19th, this year, the fifth anniversary of her death (Cf. page 8 of this newsletter).

We were more than happy to host a seminar on Guarnieri here at the Marianum. The seminar was organized by a group of scholars devoted to her. Romana was at home here in our Faculty and to the extent she was able took part in our projects. She loved using our library for research in piety and Marian sanctuaries. Some of her work was published in our review, *Marianum*.

She devoted much attention to the Beguines and their creative and original Christian quest. She liked to call herself the "last Beguine." We remember the rigor of her research and the rich and abundant sources of the Mariology that informed her study of piety and sanctuary life: she used method and sources to "do" history.

Silvano M. Maggiani osm, President

REPETITE FONTES 2009

On September 24 the Marianum was the scene of the ninth edition of the event we refer to as “*Repetite Fontes.*” This event is sponsored by the Faculty in collaboration with the Servite Historical Institute and the International Servite Liturgical Commission (CLIOS).

The purpose of the event is to present recent publications of a historical, liturgical or spiritual nature concerning the Servite Family. This year two publications were presented: *Fonti storico-spirituali dei Servi di santa Maria dal 1496 al 1623* [Sources for the History and Spirituality of the Servants of St. Mary from 1496 to 1623] and *Benedizionale di san Pellegrino Laziosi* [St. Peregrine Laziosi Book of Blessings].

The first book, *Fonti storico-spirituali dei Servi di santa Maria dal 1496 al 1623*, is the work of Franco A. Dal Pino and Pier Giorgio M. Di Domenico. It was published by *Messaggero* Publishers in Padua in 2008.

The presentation of this work was not entrusted to one individual. The two collaborators engaged in a conversation with the President of the Faculty, Fra Silvano M. Maggiani, osm. The President’s questions afforded the two collaborators a chance to present the contents of the work, the efforts expended in recovering these “sources” and the criteria underlying the discernment practiced in choosing and including the material.

The second work presented on this occasion was the *Benedizionale di san Pellegrino Laziosi* [Blessing Book of St. Peregrine Laziosi]. It was prepared by the International Servite Liturgical Commission (CLIOS) working with the “Centro Edizionali ‘Marianum’” at Rome in 2009.

Father Corrado Maggioni, smm, presented the work. He teaches liturgy in our Faculty and is an official of the Congregation for Divine Worship and the Discipline of the Sacraments. Father Maggioni’s presentation was composed of two parts. In the first half he provided an excellent presentation of the Christian meaning of blessing with appropriate Biblical citations and significant liturgical references. In the second half of his presentation he described the *Benedizionale* and how it was put together. He emphasized the choice of specific scriptural passages, the coherence of prayer texts and the harmonious composition of each ritual.

Br. Franco M. Azzalli, osm, Procurator General of the Servite Order and editor of *Studi Storici osm* acted as moderator for the event. Many representatives of the Servite Family were in attendance: Sisters from different Servite Congregations, members of the General Council, the entire formation community of Sant’Alessio, friends and former students of the Faculty.

Paolo M. Orlandini osm

THE XVII INTERNATIONAL MARIOLOGICAL SYMPOSIUM

The Faculty celebrated its traditional International Mariological Symposium (the seventeenth) October 6 – 9, 2009. The Symposium had as its theme: *The Dogma of the Assumption of Mary. Current Problems and Attempts at a New Understanding*. It provided an excellent occasion for dialogue within the theological disciplines and with culture in the areas of theory and practice. It demonstrated once more that Mariology is by its nature relational, something that requires comparison, synthesis and the skill to hold things together without confusing what may be different with what constitutes a difference. Faced with the Mary, the Mother of Jesus theology and culture are forced to confront all important polarities in the *mysterium hominis* and the *mysterium Dei*.

From the perspective of Catholic dogma the assumption is an essential part of who Mary is. Those all important “polarities” are: life and death; body and spirit; time and eternity; space and infinity; memory and prophecy; good and evil; individual and community; natural and supernatural; fact and meaning; history and eschatology; world and kingdom of God; equality and inequality; power and service; sorrow and joy; necessity and freedom; solidarity and exception; finite and transcendent; fatherhood and sonship; normality and abnormality; presence and absence; communication and incommunicability; possibility and impossibility; mediation and opposition; here-and-now and the beyond; apophasis and kataphasis; truth and falsehood; violence and love etc. These contrasting pairs reflect the background of the scholars who took part in the discussion. Each plays a role in our understanding of what constitutes a human being, of the world and his-

tory in which he lives, of the “other” he experiences and of his very ability to live and exist. They play an even more important role in our understanding of God who reveals and communicates Himself through logic and the alliance – we believe His *signum veluti sacramentum* – a sign He freely gives (no merit on our part) in a representation each and everyone of us is free to interpret.

Faced with Mary assumed into heaven, theology and culture can only re-think their fundamental premises. In its own way each paper read at the Symposium demonstrated that the fact of Mary raises questions that derive legitimacy from the human condition itself. The human condition is inseparable from “dialogical responsiveness” (the ability to question experience consciously). In re-thinking its basic premises theology can only go back to the Christ-Church event. This event is rooted in the unfathomable transition from the passion to the Easter Resurrection. The Church exists to the extent that it is a community that confesses the Resurrection of the crucified Christ. In the Risen One the impossible becomes a reality.

The primordial and basic opposition, life and death, is reconstructed. Since this is our common experience the question of who is alive and who is dead become even more pressing and intense in Him. (Alive and dead represent the ultimate personal, inter-personal, subjective and anthropological dimension. The question of what is life and death (objective-cosmic dimension) is equally pres-sing. All of this occurs before any answers to these questions are sought or offered, contradicted or reconstructed. The Risen One re-constructs the possible

premises of subjective-anthropological and objective-cosmic dimensions in an unimaginable fashion. This makes another question equally pressing and intense: God, the radical “Other” breaks into the world of man and builds a permanent passage (Easter) between His world and ours. This passage is one of solidarity – *communio* and *communicatio idiomatum*. This passage is Easter. It is not simply technical or functional, it is – to use the words of the New Testament writers – Fatherhood and sonship.

This process of re-constructing and intensification are simply the realization of the words of Jesus in John’s Gospel: “I will draw everyone to myself” (*John* 12,32). The new Italian Lectionary has chosen this very text for the feast of the Assumption. This is the keystone of our discussion in this symposium. When culture re-thinks its basic premises it can only go back to the specifically human but it cannot confine this “human” to a single type. The “*pensée unique* [single thought]” – cultural hegemony of neo-liberalism – a concept dear to the globalization movement is only a reprise of the totalitarianism that has so dramatically scarred human history. We must, on the contrary, appreciate and engage in dialogue on the multiform structure of humanity; we must give voice to the plurality of experience and consciousness – especially where it is troubling and degenerates into suffering, violence and death. We must be spokesmen who can engage in constructive and persistent dialogue that recognizes certain contradictions: remembering and forgetting are part of history; truth and falsehood are part of *communio* and *communicatio idiomatum* in all societies. In this respect when culture returns to what is specifically human it is structurally committed to building a “passage;” this passage is more than something functional

or technical.

It is an “Easter transition” from fact to meaning; from the formless to the formed; from sound to word; from the endured to the willed; from the hidden to the seen; from chaos to the comprehensible; from solitude to communion; from evidence to mystery; it is an “Easter transition” that can also be expressed by the words: fatherhood and sonship. Our Symposium has shown how theology and culture faced with the Marian event are essentially interconnected in their fundamental structure: the one cannot exist without the other.

What emerges from this essential interconnection is that the Assumption expresses the full and legitimate presence of Mary and her story (in Christ and the Church) at the very origin of both theology and culture. The Christian churches have been entrusted with this reality and are responsible and as martyrs, priests and deacons are responsible for it.

This responsibility must be increasingly shared through the rediscovery and growth of prophecy among the baptized and their communities. Prophecy represents the believing encounter between theology and culture.

The Symposium was pleased to witness the eleventh granting of the “René Laurentin – Pro Ancilla Domini” award. The recipient was Father Luigi Gambero, SM, a teacher at the Marianum. The award was given in recognition of his commitment to making known the living tradition of the Eastern and Western Church especially the presence of the Holy *Theotokos* in the mystery of salvation and in and for the life of the Church.

Gian Matteo Roggio ms

OFFICIAL OPENING OF THE ACADEMIC YEAR

On Wednesday, November 4, the Faculty inaugurated its 2009-2010 school year with a solemn event. Authorities, professors, students, administrative personnel and guests gathered in the Faculty Chapel at 4:00 PM to invoke the Holy Spirit's blessing on this year's work and to pledge their fidelity to the Word of God and the Magisterium of the Church by singing the Nicene-Constantinopolitan Creed. His Excellency, Msgr. Gianfranco Ravasi, President of the Pontifical Council for Culture, presided at the ceremony.

The program then moved to the Aula Magna where Msgr Ravasi continued to preside. Professor Silvano Maggiani, OSM, extended a brief greeting to Monsignor who responded and expressed his pleasure at visiting the Marianum for the first time – it was the sort of place, a theological faculty, with which he was well acquainted. He then gave a clear and pointed talk on culture. He spoke about the ancient Greek *paideia* and the meaning it had in our own times. He warned about negative interpretations and emphasized the values authentic culture expresses in every historical era.

Monsignor's talk was followed by Father Silvano Maggiani's annual report on what had been accomplished in the previous year and what was planned for the new academic year. He expressed his optimism about the Faculty and noted the increase in students enrolled. He was especially pleased to point out the Marianum's goals and its continued loyalty to the directives of the Second Vatican Council.

After a fraternal encounter in the classrooms there was a pleasant musical interval. Signora Angela Lavino played the

harp. With artistic depth and unequaled technique she performed Respighi's *Siciliana*, a Posse *Étude*, Giuridi's *Viejo Zortzigo* and Lara's *Granada*.

The main event of the day was the weighty paper read by Msgr. Crispino Valenziano, Professor Emeritus of Sant'Anselmo Pontifical Athenaeum. His paper was entitled *Cultura del progetto e progettazione di cultura* [The Culture of a Project and the Planning of Culture]. The speaker pointed out that designing and carrying out a project is a demanding task that requires commitment, subtle attention, insightful discernment and a certain ascetic effort. One must concentrate all one's resources and avoid distractions or any attempt to improvise. Improvisation is an art in which only the Holy Spirit is competent. Obviously these same conditions are necessary and taken for granted in planning cultural projects for the Church.

An authentic Church cultural project cannot neglect the sort of planning that brings from its treasure *nova et vetera* [the old and the new] and can coordinate everything according to the Spirit of God. In this way a cultural project can promote the welfare of man who is called to live for Christ in the Church.

The whole event concluded with words from the Faculty's Great Chancellor, Father Angel M. Ruiz Garnica, Prior General of the Order of Servants of Mary. He stressed the Marianum's specific commitment to study and promote knowledge of and devotion to the Mother of God. Professor Fabrizio Bosin, osm, a Marianum professor, performed the duties of moderator brilliantly.

Luigi Gambero sm

«WOMEN AND CHRISTIANITY» CHAIR

The Department of Women and Christianity devoted its first meeting to the presentation of two books: C. MILITELLO, *Volti e Storie* (315 pp) edited by Agnese Fortuna and published by Effata, Cantalupa (Turin) in 2009. The second book was *Teologhe Musulmane, Femministe* by JOLANDA GUARDI and RENATA BEDENDO, with a preface by Patrizia Toia (159 pp.) published by Effata, Cantalupa (Turin) in 2009. Both of these volumes are part of the series “*Sui Generis*” sponsored by the *Coordinamento Teologhe Italiane* (CTI). These volumes share a common focus on women as makers of theology albeit in different religious groups and in culturally diverse contexts. The first volume is a collection of interviews Militello conducted over a long period of time and published in *Vita Pastorale*. All the women interviewed were Italian theologians and all with one exception were Catholics. The purpose of this collection was to highlight a phenomenon not totally understood or appreciated in Italian theological culture. Professor Silvano M. Maggiani, President of the Marianum provided an introduction to the book. He notes the novelty of theology being done by women, an unforeseen development certainly brought about by the Second Vatican Council. He went on to note the relevance of the CTI in the ranks of Italian theological association and expressed his hopes that it would find ever greater acceptance. The relationship between women and theology has not always been simple and straightforward. At times it has been almost comical; Kari Elisabeth Børreson, Professor Emeritus at the University of Oslo recalled the difficulties she faced as a young scholar in the world of ecclesiastical universities which – in the 1960s – were largely closed to women. She focused on the first book presented, *Volti e Storie*, and on the histories of the twenty-nine women interviewed, especially the first, M. Luisa Rigato. Børreson mentioned the critiques put forward by some of the theologians (Valeria Ferrari, Benedetta Zorzi, Adriana Valerio) in the second part of the volume that involves reception of the Second Vatican Council. Dr. Leila Karami Nogurani will soon be awarded a Doctorate of Research (*dottorato di ricerca*) at the Sapienza. She has been working with Professor Biancamaria Scarcia Amoretti, Docent in Islamic Studies at the Sapienza who is considered the doyenne of Italian Islamic Studies. Amoretti is well known for her feminist positions. Dr. Karami went through the five chapters of *Teologhe, Musulmane, Femministe* and described the very different cultural situations that prevail in the Islamic world and how its sacred texts and prescriptions affect and validate the life of Muslim men and women. Even though Islam proclaims equality between men and women real life and the asymmetrical relationships between the sexes undermine this principle. The phenomenon of Muslim women theologians is not new. This volume however concentrates on Sunni Muslim theologians, many of whom are working in the west and especially in America but also in Europe. This book, and especially Chapter Four, includes interviews. The women interviewed – Amina Wadud, Asma Barlas (both teach in the United States), Dima Cabbous-Senseing (teaches at the American University in Beirut), Rafī’a al-Tāli’ (a journalist in Oman) and Penda Mbow (teaches at the University of Dakar) – are not exactly at our academic level. Often their work involves history, sociology and a political commitment to the emancipation of women – still they can all be called “*teologhe femministe musulmane* [Muslim feminist theologians].” Dr. Karami had something to say about the very diverse Shi’ite Islamic

theology especially with regard to authority. She spoke about legal or moral opinions pronounced by women. There was a very lively discussion during our get-together. It focused largely on the difference between Christian and Muslim attitudes to the sacred text. For Muslims the Koran was created directly by God and is therefore not patient of historical-critical interpretation. Father Valentino Cottini of the Pontifical Institute of Arabic and Islamic Studies summed up the results of our discussion. Based on what Father Cottini had to say and on the many interventions in our discussion it is clear that the personalities of the women described in the two books are very similar. With great effort and in two very diverse religious and cultural traditions women enjoy an authentic religious experience and claim the right to express and reaffirm this experience. It is indeed praiseworthy that the CTI has provided a place not just for Catholic theological discourse but for discussions that will ultimately affect the lives of Muslim women.

Cettina Militello

“ROMANA GUARNIERI” SEMINAR



Luisa Muraro, Rosetta Stella and Fabio Milana assisted by Adriano Guarnieri and in collaboration with the Faculty's Women and Christianity Department organized a seminar entitled *Romana Guarnieri. Una Eccellenza femminile nell'Europa del '900* [Romana Guarnieri. Feminine Excellence in Twentieth-Century Europe]. The seminar was held on December 19 and marked the fifth anniversary of Guarnieri's death. Father Silvano Maggiani introduced the seminar. Taking part were: Luisa Muraro, a member of the "Diotima" feminine philosophical community in Verona; Fabio

Milana of the *Fondazione per le Scienze Religiose di Bologna* [Religious Studies Foundation of Bologna]; Lucetta Scaraffia from the Sapienza University; Cettina Militello, director of the Women and Christianity Department; Msgr. Agostino Marchetto, historian; Marco Roncalli, journalist and essayist; Rosetta Stella, writer and publicist. The seminar concluded with a Eucharistic Liturgy in memory of Romana Guarnieri. Msgr. Marchetto presided at the Mass.

The subjects chosen for discussion reflected the many interests of this extraordinary woman. Her training in philology along with her liturgical and cultural expertise provided her with special insight into women's history and work especially in the area of mysticism.

Luisa Muraro interpreted Guarnieri's work as an historian. Fabio Milana dealt with her involvement in the *Movimento del Libero Spirito* [Free Spirit Movement]. Lucetta Scarafia spoke on her relationship with the mystical unrest in the twentieth century. Cettina Militello described her friendship

with De Luca. Msgr. Marchetto spoke about her correspondence with De Luca (1938 – 1944). Marco Roncalli described her lively imagination as a journalist.

Rosetta Stella covered her specialization in Christianity. It is not easy to say who exactly Romana Guarnieri was. For those who, like me, had the privilege of knowing her the memory of her candid, boundless, childlike curiosity and eagerness to know the why of things will always remain in our hearts.

Conversation with her was an invigorating experience. She was willing to talk about anything and everything. No one was a stranger for Romana. Her house was always open to anyone in need. The welcome to which I can bear witness, however, was the friendship and joy we experienced talking and thinking together as believers. I remember her many questions about the afterlife – what happened after death. She had an enormous desire to penetrate the beyond, to become familiar with it, not to see it as the dark and unknown.

She trusted in the Lord and his light even when obesity, infirmity and the problems of old age pressed upon her. She once told me that she never really thought she would reach ninety. She was surrounded by believers and non-believers, Christians and non-Christians but always intellectuals.

This was the life she had chosen: a life which through De Luca was devoted to culture. This is why she felt close to the world of the Beguines, those fiercely independent women who sought God with such passion.

We should not forget her discovery of *The Mirror of Simple Souls* and its attribution to Marguerite Porete. We included a brief

biography – only the essentials – on the pamphlet printed for the seminar. It will be useful for those – especially the young – who did not know Guarnieri.

“Romana Guarnieri was born in The Hague, Netherlands, in 1913. She moved to Rome where she was awarded a doctorate in German literature. In 1938 she met Don Giuseppe De Luca with whom she enjoyed a long spiritual and intellectual friendship. She worked with him in establishing *Edizioni di Storia e Letteratura*. She was involved in the *Archivio italiano per la storia della pietà* [Italian Archives for the History of Piety]. She became the director of this review in 1962 after the death of Don De Luca. She wrote the first biographical profile of the priest (*Don Giuseppe De Luca tra cronaca e storia*, Bologna 1974 and later Cinisello Balsamo, 1991). She wrote her own recollections of the work she did with De Luca in the review *Bailamme*. These writings were collected and published as *Una singolare amicizia. Ricordando don Giuseppe De Luca* (Genova 1998).

She wrote important articles on the *Movimento del Libero Spirito* [Free Spirit Movement] and on the history of feminine piety and mysticism. Many of these latter works have been anthologized in *Donne e Chiesa tra mistica e istituzioni* [Women and the Church: Mysticism and Institutions] Rome, 2004. Several of her columns from various newspapers (*Sguardi sull'oggi* [Glances at Today]) have been collected in her final book: *Con gli occhi di beghina* [Through the Eyes of a Beguine] Genova, 2003. She died in Rome on Christmas Eve, 2004.

Cettina Militello

FROM THE LIBRARY OF THE FACULTY

In the last few years, our library is facing the problem of lack of space. So, we have made some temporary arrangements to keep the books. At present, the book shelves whose total length is around 400 meters are insufficient. With a lot of patience, we are awaiting a positive reply from the Municipality of Rome to begin the work we have planned out in view of making more space for the library. The normal activities of the library is going on as usual: purchase of new books, regular update, conservation, cataloguing and collocation of new arrivals, registration and updating *Marian Bibliography* and *Bibliography of the Order of Servants of Mary*, and collaboration with the Association of URBE, which organized an *Offsite Session of Religious Libraries* on the occasion of 75th International Congress of IFLA (24 August 2009). This IFLA is an International Association that unites and co-ordinates the Library Associations of various countries. Apart from all these works, we rendered our service to safeguard the archives and the library of the Servants of Mary, after the closing of the two servite communities in Hungary and Belgium. From the community of Eger (Hungary), we have brought around 400 volumes coming from various communities that were already closed a long time ago. From the community of Bruxelles (Belgium), we have brought to our library two editions of the works of Sarpi, some marian works of the 17th century, two precious manuscripts of a great historian and mariologist P. Soulier, and the archives and some musical editions of Maestro Jean M. Plum, osm. These materials enrich the “fondo antico” of the library. Regarding the purchase, from 2008 to the end of 2009, around 4000 volumes have come to our library (some were bought and some were complimentary copies). We have catalogued 4300 books and made them available for reference. We have spent 65,500.00 Euros for the purchase of books and Subscription of reviews. This expense is almost 61% of the amount allocated by the faculty for the library; 20% of the amount was kept for the ordinary expenses of the library, and the rest 19% for the binding works of volumes and reviews. The SISMELE of Florence has recently published a volume *Historia Apollonii Regis Tyri: volgarizzamenti italiani* (381 pages), edited by Luca Sacchi. In this volume, the author examines a manuscript (along with other three manuscripts) and publishes the text with an extensive commentary. This manuscript is preserved in our library: . Alexianus 56, in part. le cc. 13r-17v. It contains the *Storia di Appollino re di Toro*. This study is based on the critical edition of the four vernacular translations that were taken from a novel of the 14th century. During the seminar on methodology, the Licentiate-Doctorate students are given six hours of classes on how to use our library, especially the electronic catalogues for the bibliographical research purpose. Our collaboration with the association of URBE (17 libraries of Pontifical Roman Athenaeums) is going on well. This coordination is carried out with a regular updating of the library science, by means of offering courses for librarians and for those who catalogue the books, and taking some other initiatives too. In the year 2009, the librarians assembly decided to adapt a unique cataloguing standard in all our libraries, following the norms of AACR2/RDA, giving a particular attention to the variants that we find in our ecclesiastical libraries. In this way, there will be more coherence and uniformity in our catalogues, in view of a unique virtual catalogue of URBE.

Silvano M. Danieli osm, Librarian

THE MARIANUM 71 (2009)

In October 2009 volume 71 of the *Marianum* was published. It includes fascicles 175-176. Last year there was a single theme that linked all the articles this year, however, presents a wide variety of subjects. The opening lines of the editorial mention this variety: "Even though each article in this current volume has a specific focus the contents are on the whole heterogeneous and polythematic." (Cf. *Editoriale*, p. 9). The first article is E. Peretto's splendid study of apocryphal texts on the Dormition of Mary – two texts in particular: the Greek *Dormitio* of Psuedo-John the Theologian and the *Transitus Romanus*. Peretto examines the various symbols connected to the Dormition of Our Lady (palm, cloud, perfume, incense, robes, etc). He then considers the many titles assigned to Our Lady in these two works: Mother of God, Mother of the Saved, She Who Gives Birth, Temple of God, Gate of Heaven, etc. This study highlights the many differences between the two texts and analyzes details that reveal how our Lady was seen over the centuries. C. Maggioni's article on *prayer-recourse to the Mother of the Lord against evil* presents the various forms employed by the Eastern and Western Churches to seek Mary's protection when experiencing greater or lesser difficulties: hymns, antiphons, litanies, devotional prayers, etc. The article also examines the liturgical forms of prayer to Our Lady developed over the years and still in use: Masses of Our Lady, Liturgy of the Hours. There is also mention of the invocation of Our Lady during exorcism rituals. E. Llamas continues his praiseworthy study of seventeenth-century Spanish authors writing about Mariology. He considers the Seventeenth the Golden Century (*siglo de oro*) of Marian Co-Redemption. From these writings, he notes, it appears that the dogma of the Immaculate Conception could have been defined in the middle of the Seventeenth Century. Pope Pius IX's definition of the dogma "adds no new or more convincing argument than those presented by the Spanish theologians two centuries earlier." O.J. Di- as has written a thoughtful article on the Sanctuary of Our Lady of "Cibona." This name – Cibona – derives from a suburb in the Commune of Allumiere in the Tolfa Hills of Latium. The article is a careful and meticulous historical investigation on documentation about the Sanctuary found in the General Archives of the Servite Order in Rome. The historically rigorous article concentrates on the years between 1637 and 1640. The author mentions the vast number of pilgrims, the popular devotion generated by the Sanctuary and the fame of the miracles and favors granted by the Madonna of Cibona. This fame spread well beyond the local area and even beyond Latium itself. In the *Miscellanea* section there are many interesting and relevant contributions. J. G. Roten draws a parallel between poetry and theology: both lead the soul to the threshold of life's great mysteries. Theology and poetry share two of the most basic human experiences: life – constantly threatened by age and decay; hope – an antidote to death and the loss of all we love most. P.M. Zannini is an expert on the Byzantine deacon, St. Romanos the Melodist. Zannini continues his presentation of this poet's works which were devoted entirely to the praise of the Lord, Our Lady and the Saints. Romanos' *kontakia* introduced into the liturgy the theological questions being debated after the Council of Chalcedon. His *kontakia* were rich with Christological and Mariological content as well as great poetic originality. Tedros

Abrahá presents a song written in the classical Ethiopian language (Ge'ez): Effigy of Mary III or "Mirror of the Vision." This poetic composition belongs to a religious literary genre called "effigies" that originated and is found only in Ethiopia. Like the majority of Ethiopian effigies it is an anonymous composition. The canticle is long (64 verses) and intensely poetic. The poetry is very foreign to Western sensibility. It is praise of Mary that honors her name and every part of her person: hair, head, face, eyebrows, etc. and all the events of her life, her death and her assumption into heaven. The Tenth Century laid the groundwork for the artistic and intellectual development of the following centuries. L.M. Di Girolamo makes this point through his study of the person and work of Roswitha of Gandersheim. She was a major representative of the encounter between classical and Christian literature. In her time this encounter was principally concerned with building the *civitas christiana*. Roswitha's work focuses on poetry and theater and is noteworthy for its quantity and literary quality. It displays considerable devotion to Our Lady seen above all as Mother – and especially Mother of Mercy. L.M. De Candido provides a brief but exhaustive and passionate description of the Marian iconography decorating *Santissima Annunciata* church and priory in Rovato (Brescia). De Candido presents a brief overview of the historical reversals the Servite church and priory in Rovato encountered and of their negative consequences for the artistic works found there. The author then talks about the iconographic value of the frescoes, bas-reliefs and paintings and discusses their essentially spiritual and catechetical dimension. De Candido reserves his most detailed description to the major work remaining: the fres-

co of the Annunciation painted by the well-known sixteenth-century Brescian artist, Girolamo Romani – called Romanino. R.Pérez Márquez has written an article on the images painted on the wooden ceiling of San Marcello al Corso church in Rome. He informs us that the people who visit the church or attend services today are no longer able to interpret the symbols that people in past centuries understood. His article explores the meaning of the symbols – a meaning that was perfectly clear at the time of the Counter-Reformation. Nowadays we need assistance to understand what the symbols represent. The two recurring sections: *Dossier* and *Recensiones* complete this issue of *Marianum*. The *Dossier* section is devoted entirely to the 2008 Congress at Lourdes (September 4-8). It includes the inaugural address of Cardinal Paul Poupard, the Pope's special envoy, the speech of Father Vincenzo Battaglia, President of PAMI, and a report of the Congress written by Father Tiziano Civiero. The section, *Recensiones* [book reviews], contains a large number of reviews but most important is the presentation of a fundamental work: *Storia della Mariologia, Vol. 1. Dal modello biblico al modello letterario* edited by E. Dal Covolo and A. Serra. This particular review includes an introduction and a presentation – both written by our editor, Silvano M. Maggiani. There are two critiques of this work: one written by Cettina Militello who points out the problems presented by the concept "*modello* [model]." The second criticism is the work of Emanuela Prinzivalli who examines the relationship between the apocryphal-narrative and patristic models.

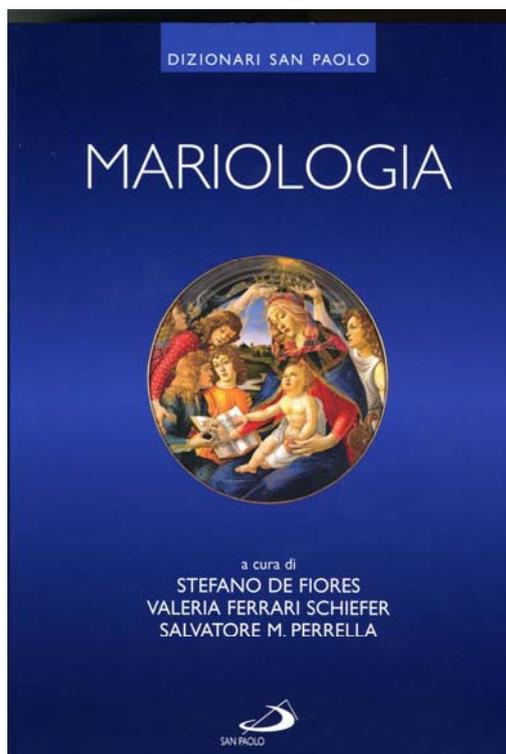
Antonio Mazzella

SIRT

The Italian Society for Theological Research (S.I.R.T.) celebrated the twentieth anniversary of its establishment at our Faculty on November 6. There were two speakers at the commemoration: Professor Enrico dal Covolo spoke on “*Ricerche Teologiche*”. *Una rivista scientifica per la missione ecclesiale* [“Theological Research.” A Learned Journal for the Church’s Mission]. The second speech was delivered by His Excellency, Msgr. Angelo Amato, Prefect of the Congregation for the Causes of the Saints: “*Santità e teologia. La ‘qualità teologica’* [Holiness and Theology. The Theological Quality].”



PUBLICATIONS

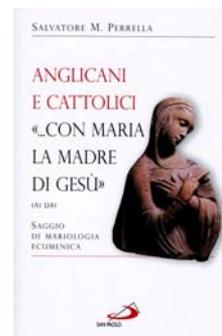


Dizionario di Mariologia, 2009

The Dictionary is completely renewed, compared to the previous one; it has many new articles written by new authors – most of the authors are professors of «Marianum». The headwords have been chosen on biblical and anthropological basis. It follows an interdisciplinary approach. It has an ecumenical prospective and pays attention to feminine theology. The headwords follow a methodology which is attentive towards the contemporary culture and the life of the Church with reference to various Marian issues. It goes up again to the Word of God, walks through the Church tradition and reaches again to today’s reality, in view of paying a way for inculturation that could help us present Mary in a very meaningful way. At the beginning of every article, there is a brief table of contents, accompanied by notes and bibliography. Some guidelines for a systematic reading and an Analytical index have been given in the dictionary in order to make the consultation much easier.

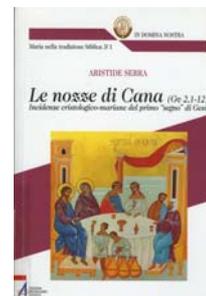
Salvatore M. Perrella, *Anglicani e Cattolici «...con Maria, la Madre di Gesù»*, Ciniello B. 2009

Ecumenism forces us to return to the essential nucleus and to recognize that the essential is not always expressed and described in a single way; expression can be plural. Recent ecumenical dialogue has progressively agreed that Mary, the Mother of the Lord, is a part of this essential nucleus. After describing the necessary historical, cultural, theological and Mariological context (chapters 1-2) with particular reference to Anglicanism (chapter 3) the author of this ecumenical Mariology essay goes through the “Seattle Declaration” step by step. He analyzes its basic themes and conceptual links; he highlights its good points and does not overlook its weaknesses. He is careful to keep his thoughts within the reality of today’s Church and world (lengthy chapter 4). He concludes with a proposal for discussion of the *sensus fidelium* as the *sine qua non* element for building “one Church” (chapter 5). It is not a question of one side winning over the other but rather a question of fidelity to proclamation of the Gospel to all mankind, in the spirit of Her who did not hesitate to become the genuine *Ancilla Domini* [Handmaid of the Lord]. The Anglican Catholic Seattle Declaration: *Mary: Grace and Hope in Christ* (2004) is the most recent document to show the possibility and plausibility of Mary’s prophetic presence in ecumenical dialogue.



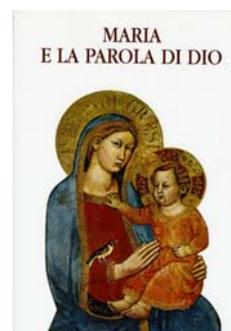
Aristide Serra, *Le Nozze di Cana*, Padova 2009

This hefty volume contains the author’s forty years of research on Jesus’ first “sign.” The account of the wedding feast at Cana is interpreted from the perspective of three other great revelations in Sacred Scripture: the creation of Adam and Eve in the Garden of Eden; the gift of the covenant at Sinai; the passion, death and resurrection of Jesus in Zion-Jerusalem. The Christophany at Cana is part of a sequence: Eden-Sinai-Cana-Easter. This volume includes precious analytical indices and a rich bibliography.



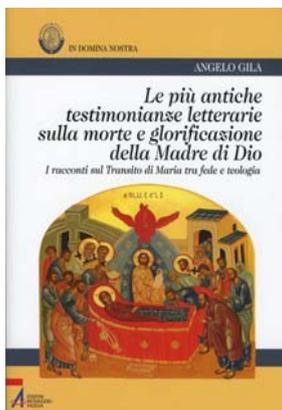
Ermanno Toniolo (a cura di), *Maria e la Parola di Dio*, Roma 2009

This volume contains the papers delivered at the 28° *Convegno di “Fine d’anno con Maria”* (Twenty-eighth Year’s End with Mary Conference) that took place in Rome December 28-29-30, 2007. The theme of the Conference was “Mary and the Word of God, Revealed, Celebrated and Lived.” Professor Ermanno Toniolo edited this publication. The nine papers demonstrate three dimensions of the relationship between Mary and the Word of God: the Word revealed, the Word celebrated and the Word lived. *The Word Revealed*: what God has said to all with the Old Testament and the events of the New Testament, what Mary heard and kept in her heart in a unique and exemplary fashion; *the Word Celebrated*: what the Church says about Mary with the Word of God; *the Word Lived*: what the Virgin through her words and example says to the Church and to each of us through the Word of God.



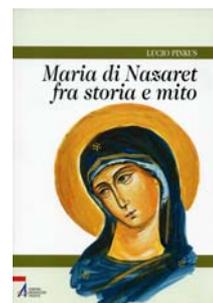
Angelo Gila, *Le più antiche testimonianze letterarie sulla morte e glorificazione della Madre di Dio*, Padova 2009

This volume is an especially clear (both didactically and as regards contents) exposition of the apocryphal literature on the *Transitus Mariae* [Transition of Mary]. This apocryphal literature is the focus of contemporary scholarly research into Christian antiquity. The volume is made up of three sections: an introduction to apocrypha on the Assumption; re-interpretation of the documents; summary notes and conclusions. There is abundant textual documentation and an essential bibliography. In the absence of Biblical or Patristic texts on this subject the various and complicated *Transitus* accounts convey the faith and conviction of diverse communities. This conviction evolved in the light of the Paschal Mystery: Mary's body was glorified in heaven, in God. The saving mission of the Mother of the Lord did not end with her death; she continues her task of intercession for and protection of mankind in



Lucio Pinkus, *Maria di Nazaret fra storia e mito*, Padova 2009

The author uses his psychological and Mariological expertise to discuss Mary of Nazareth, the Mother of Jesus Christ, as an historical witness and symbol of how humans could grow in their relationship with God. His interpretation affords believers and those who “believe differently” the possibility of hope in the life-changing love of God. It reminds us that each of us can bear the Word and transform it into compassion for creation.



«WOMEN AND CHRISTIANITY» CHAIR

PUBLIC MEETINGS ON

**«MARY OF NAZARETH
IN THE NEW TESTAMENT»**

12-13 MARCH 2010

THE SECRETARIAT

The Faculty Council met on June 26, 2009 and officially closed the 2008-2009 school year.

The Academic Councils

The Presidential Council appointed a commission to compile an evaluation of the Faculty. This report was requested by the “*Agenzia della Santa Sede per la Promozione della Qualità delle Università e Facoltà Ecclesiastiche (AVEPRO)*”; the Council then drew up a schedule for meetings between January and June 2010; it further established procedures for publishing the twelve reports of the XVIII International Mariological Symposium: *La figura di Maria tra pietismo e razionalismo*.

Appointments and New Responsibilities

Dayton IMRI

With a letter dated October 10, 2009 (Prot. 891/87/10) the Congregation for Catholic Education gave its *nihil obstat* to the appointment of Professor FRANÇOIS ROSSIER SM as Director of the International Marian Research Institute (IMRI) in Dayton for a term of five years (2009-2014). Professor Rossier succeeds Professor J. Roten who held the position of Director for many terms.

Representatives to the Academic Councils for 2009-2010

“Ad annum” Teachers

- Professor CETTINA MILITELLO, to the Presidential Council
- Professor LUIGI GAMBERO SM, to the Faculty Council

I-II-III Cycle Students

- Fra RENÉ ANTONIO M. BARROS OSM, to the Presidential Council
- Fra MASSIMO CHECHILE OSM, to the Faculty Council

Varia

Christmas Concert

The 2009 Christmas Concert was held in the church of Santa Giuliana Falconieri in Rome (Piazza Cucchi 2) on Sunday, December 13. The Concert was organized by the Accademia Musicale Romana in collaboration with the Marianum Pontifical Theological Faculty and sponsored by the Banco Desio. A large group of people attended the Concert which consisted of music by J.S. Bach, D. Scarlatti and G. Handel. Ms. Cipriana Smarandescu played the harpsichord.