



Newsletter of the Pontifical Theological Faculty «Marianum», n. 35
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2/2010

INAUGURATION OF THE 2010-2011 ACADEMIC YEAR
WEDNESDAY, NOVEMBER 10, 2010

OPENING ADDRESS OF THE GREAT CHANCELLOR

1. With the invocation of the Holy Spirit and the declaration of our faith we mark the Official Opening of the 2010-2011 Academic year. The Marianum Pontifical Theological Faculty has been entrusted to the Order of Servants of Mary. In my own name and on behalf of all the friars of the Servite Order I am happy to salute and express our gratitude to the teachers and officers of this precious institution. With sincere best wishes I salute all the students of the three academic cycles and all the other courses offered by the Faculty. At the same time I salute all those friends who follow our work closely and are generously engaged in our research, study and teaching.

I would like to extend a particularly friendly greeting to Professor Gilles Routhier. We are especially grateful that he has agreed to deliver the inaugural lecture this year. He is our special friend – he is involved in Servite life in Quebec where he shares the friendship and fraternity of our Servite Community.

2. We open this academic year at a moment that recalls two different events of significant value and experience that converge. The year 2010 marks the 700th anniversary of St. Alexis Falconieri of Florence's death in 1310 at 110 years of age. He is one of the founders of our Order and we have celebrated this anniversary with various commemorations throughout the year (at the Faculty in February).

In 1724 Blessed Alexis was declared the Protector of Studies in the Order. The reason for this declaration was to highlight Alexis's fund raising on behalf of the Order's students who had gone to study at the University of Paris. We know that Alexis who was a brother and not a priest went begging through the streets of Florence on Saturdays. He

was allowed to keep a portion of the money he raised but he generously sent it to the Prior General to support young members of the Order who were studying. In the account books of that time Alexis' donations were called loans but he was only partially reimbursed. Apart from Alexis' impressive endeavors I am struck by the importance our friars attributed to university study in those early years. This was a time of extraordinary ferment and renewal; our friars recognized the importance of culture/education in their efforts to proclaim and live the Gospel. Their example inspires and encourages us to recognize the importance of study and research in institutions such as the Marianum. Study is a priority that must be supported and encouraged.

There is a link between mediaeval Paris and modern Rome; the international flavor and broad cultural opportunities provided by both are rich resources that should be exploited. Certainly today's Rome is more international than mediaeval Paris and in this time of globalization probably a greater resource.

Teachers should promote and foster the international character of our Faculty; they must be aware of methods of presentation and theological content that help students develop an openness to different cultures that will increase understanding of their own culture – something that is not always easy.

Students must take advantage of this marvelous opportunity: contact with such a vast spectrum of culture and ethnicity. This contact can free them from narrow-mindedness and provincialism while not effacing their own cultural identity – an identity that will surely be enriched by this contact.

We recall the words of the Second Vatican Council Constitution, *Gaudium et Spes* no. 54: “The increase of commerce between the various nations and human groups opens more widely to all the treasures of different civilizations and thus little by little, there develops a more universal form of human culture, which better promotes and expresses the unity of the human race to the degree that it preserves the particular aspects of the different civilizations.”

3. The second event is more closely linked to our Faculty. Sixty years ago on November 30, 1950, the Marianum was founded. As the President is wont to say “Ours is a small but tenacious institution.” Tenacity gave it birth and tenacity has sustained its evolution as an institution until the Congregation for Catholic Education approved its Statutes on December 21, 1985 (statutes based on the Apostolic Constitution *Sapientia Christiana* and its Ordinaciones). My predecessor, Fra Hubert M. Moons, emphasized this tenacity on the occasion of the Faculty's 50th anniversary in 2000: “From the very day the Dogmatic Constitution on the Church was promulgated our Faculty has wholeheartedly promoted the content and methodology of Mariology elaborated in Chapter VIII of *Lumen Gentium*: the Blessed Virgin is always presented from the perspective of salvation history and her participation in the mystery of Christ and the Church.”

This same tenacity has marked so many of the Faculty's efforts: the vast Mariology collection in its library – a collection whose value is recognized internationally; publication

of Marianum and the respected *Bibliografia Mariana*; organization of the International Mariological Symposia and publication of the Acts; the work involved in publishing the *Storia della Mariologia*. Article 2 of the its Statutes charges the Faculty with the task of “promoting (in line with the Order’s mission in the Church) the understanding, teaching, scientific and pastoral development of Christian thought on the Mother of God in the mystery of Christ and the Church.” The Faculty has shown tenacity in carrying out this mission and has become a center of encounter and reference for theologians – and especially Mariologists – a center that enjoys the attention and respect of the Magisterium. I would venture to say that this “center of encounter and reference” acts as a critical conscience in Mariological research and to some extent in the Church at large. The faculty is committed to this role of “critical conscience.” This tenacity has been the backbone of our Faculty and has led it to take on ever growing responsibility for other academic institutions; e.g. the International Marian Research Institute (IMRI) at the University of Dayton in Ohio is a corporate part of the Marianum; the *Istituto Superiore di Scienze Religiose* “Santa Maria di Monte Berico” (Vicenza, Italy) is linked to the Faculty as are the Centro Mariano de los Siervos de María in Mexico and the Istituto Mariologico «Nuestra Señora de Covadonga» in Spain. This same tenacity has prompted the Faculty to respond to the challenges to which its academic presence and activity (two distinct areas) give rise.

In the area of external challenges the Faculty has had to confront I would mention the question of “quality” of higher studies in Europe that arises from the so-called Processo di Bologna [Bologna Process]. In the next decade this process will be extended to many other non-European countries. Striving for this level of “quality” involves demonstrating the value of the Faculty’s work, strengthening its positive aspects and improving those aspects that are less positive. The purpose of this endeavor is to facilitate cultural encounter, the exchange of teachers and students, inter-disciplinary and inter-institutional cooperation and achieving broader recognition of academic degrees. As far as needed improvements go increasing library and teaching space at the Faculty is a priority. We must seek the necessary building permits. If we can go ahead with this project it would be a fitting way to mark the Marianum’s sixtieth anniversary.

As far as internal challenges go we need only mention the ongoing attention to the quality of study programs and subject in the First Cycle and the program for the Third Cycle. I share the concern and strongly support all that is being done to reorganize and improve the Third Cycle. This will revive interest and support for the research being done by doctoral candidates.

I need also mention the positive effect our study programs have had in the world of learning. This is especially true in the area of Mariology. There are well-known documents that reflect our work: the Circular Letter of the Congregation for Catholic Education on *La Vergine Maria nella formazione intellettuale e spirituale* [The Virgin Mary in the intellectual and spiritual formation] (March 25, 1988) and the December 8, 2000 Letter to the Pontifical International Marian Academy *La Madre del Signore* [The Mother of the Lord] on contemporary questions about the figure and mission of the Blessed Virgin Mary. I would point out however the importance of incorporating inter-disciplinary and multi-disciplinary aspects into the study of Mariology. The diversity of Mary’s presence in ancient Christian and more recently Christianized cultures requires new and unusual language that is not necessarily traditional theological language. With Vatican II in

mind our research must not confine itself to internal Church concerns but must share in the Church's *missio ad extra*.

4. We are grateful to the many teachers – Servites, religious, lay people – whose efforts have made our Faculty grow and thrive. We are equally indebted to the commitment of our many, many students. They have left us a wealth of doctoral and magisterial theses and term papers which allow us to look to the future with realism, courage and hope. With regard to our learned journal, the *Marianum*, it must continue to be an open forum where the ideas of the Second Vatican Council are broadcast, interpreted and lived. I wish all the members of our academic community a happy new year devoted to teaching, study and research.

fr. Angel M. Ruiz Garnica osm
Prior General and Great Chancellor

OPENING THE 2010 – 2011 SCHOOL YEAR

The halls of the *Marianum* were crowded last November 10 for the official opening of the School Year. As always it reflected the Faculty's well-established tradition: it was a sober academic event but at the same time infused with our family spirit. We began with prayer in the chapel. The Great Chancellor of the Faculty, Fra Ángel Maria Ruiz Garnica presided at an invocation of the Holy Spirit and a Profession of Faith. Everyone then moved on to the *Aula Magna*. The event was moderated by Professor Ricardo Maria Pérez Marquez. He introduced the different parts of the program. The Great Chancellor expressed his greetings and best wishes for the new school year. He recalled the two events occurring this year: the 700th anniversary of the death of St. Alexis Falconieri (+ 1310) the Promoter of Studies and Patron of Servite Students and the sixtieth anniversary of the founding of the *Marianum* Pontifical Theological Faculty. The President is beginning his ninth and final year of leadership of the Faculty. In a report full of information and ideas he outlined the successes achieved during the last school year and mentioned what will be new this coming year. He provided encouraging and on the whole positive information about possible enrollment and matriculations and then welcomed the new teachers. One part of his report was devoted to the *Processo di Bologna* [Bologna Process] which addresses coordination and collaboration between universities and the Pontifical Roman Theological Faculties. He spoke also about the *Urbe* network of Roman ecclesiastical libraries, an experiment that has been going on for some time now. The *Marianum* provides *Urbe* with valued direction and coordination in the person of its librarian, Fra Silvano Maria Danieli. A pause for refreshments provided the opportunity for an informal exchange of greetings and news among the participants. This was followed by a musical interlude: Maestro Alberto Mina performed Johann Sebastian Bach's *Ciaccona dalla Partita n. 2 in re minore* (BWV 1004, n. 5). The performance was warmly applauded. The music served as an introduction to the second part of the event. The Moderator introduced and gave the floor to Professor Gilles Routhier from Laval University in

Quebec who delivered the keynote address. Professor Routhier is a well-known theologian and especially knowledgeable about how Vatican II was received at large. His point of departure is a concept that was emphasized in last year's *Marianum Notizie*: the importance of commemorating the Council and the documents it produced. Memory of the Council has grown dim even among Catholics. There are many young people today for whom the Council is an event of the remote past, something about which they may not know a great deal. Finally it is important that we recall the Council "it was the major spiritual event of the Twentieth Century." This sentence and the following quotes are all taken from the Italian translation of the keynote address that was distributed to all present. Professor Routhier called on his listeners to look back at the Council and see it through its documents, its history and the ferment to which it gave rise. In his address which closed the Council Paul VI declared: "The Council leaves behind to history an image of the Catholic Church." The Council is both "a spiritual and a liturgical event; it is a coming together (communion) of differences; it is hearing, interpreting and proclaiming the Gospel and as such it is an image of the Church." The Council is a kerygmatic act: "it passes on to posterity (...) the 'deposit' it received from Christ. This 'deposit' is 'contemplated, lived and declared.'" Its goal is to proclaim the eternal Gospel to today's Church and world. Professor Routhier then led his listeners in a consideration of the Council's legacy and of something that was even more important than the individual suggestions and teachings, something that constitutes the very nature of the last Ecumenical Council: pastoral concern. The fifty years that have passed between the Council and today have by no means diminished the relevance of

this pastoral concern. This is borne out by the recent decision to create a new Congregation for Evangelization and to devote the coming Thirteenth Ordinary Assembly of the Synod to this concept. We cannot exaggerate the urgent need to proclaim the Gospel to the men and women of day in the specificity of their life and history. We must remain faithful to the content of the faith which has been entrusted to the weak and fragile members of the Church.

In conclusion Routhier asked us to review how effective *Lumen Gentium* 67 and *Unitatis Redintegratio* 6 have been. It would be good to understand if and to what extent our understanding and presentation of the role and person of Mary balanced. Have the fifty years since the conclusion of the Council witnessed change? Is Mary seen from a Biblical, Patristic and theological perspective? Is our present understanding of Mary conducive to fruitful ecumenical dialogue? Council concepts have resulted in a new type of theology, liturgical and ritual reforms and different catechetical methods. All this has had repercussions in the area of ecumenism. "But are [these reforms] being carried through today?" Routhier asked.

Professor Routhier concluded that the readiness to be purified, reformed and renewed was an element that made the Church believable: "reform of the Church is itself kerygmatic and is intimately linked to the proclamation of the Gospel." It represents an effort that involves individuals as well as structures in a dynamism that is both interior and outward.

Certainly a great many years have gone by since the Council and we have witnessed notable change but this distance should not make us forget or dismiss the Council magisterium as *passé*. It is a "compass" for the life and praxis of the Church. The Council is not just a source of inspiration

for proclaiming the Christian Good News; it is an irreplaceable paradigm of how and with what attitude we must enter into dialogue with humankind. Its interpretation must not be superficial or passive but wise and relevant to current events.

Routhier focused on two perspectives: first we must perform a historical-critical analysis of how the Council event and its magisterium were received and then we must determine what can and must be done to make the rich Gospel message relevant today. For several years the Marianum Pontifical Theological Faculty has endeavored to respond to this twofold imperative. It has worked to reinterpret the Council event and its repercussions on Church life. It has striven constantly to present the person and role of Mary in line with paragraph 67 of *Lumen Gentium* – a presentation that was balanced and in harmony with the needs of men and women today. This does not preclude deeper reflection in this area. Through the Council method the Faculty engages scholars and students in the study of those elements in the *depositum fidei* that involve the mystery of Mary with a view to teaching and interpreting this mystery. This could represent an interesting challenge; a humble and concerned chal-

lenge to Church milieux (which often need just such a challenge) but also and more importantly to individuals and groups outside the Church who are open to dialogue. That way research and discussion would enjoy a strong communitarian character. It would be evangelical dialogue opened up to many who might otherwise be excluded from the free and respectful discussion of vital questions and the ultimate meaning of life. Mariological research is a key area for research of this nature. In the broad gamut of theological disciplines Mariology constitutes an essential element of synthesis (Cf. PONTIFICIA ACADEMIA MARIANA INTERNATIONALIS, *La Madre del Signore. Memoria presenza speranza. Alcune questioni attuali sulla figura e la missione della b. Vergine Maria*, Città del Vaticano 2000, nos. 13-20). Mariology can act as an excellent platform for profitable encounter and dialogue with “profane” cultures and areas of study (Cf. *ibid.*, nos. 60-65; 71-73).

Is this difficult and frustrating at times? Maybe. But this in no way diminishes its fascination or makes it less important. We extend our best wishes for success to the Marianum in the coming school year: 2010-2011.

fr. Giovanni Grosso O.Carm.

HISTORICAL CONVENTION

Servants of Mary in the Era of Reform (1431-1623)

The Third Servite Historical Convention was held at the Faculty (October 7 – 9, 2010). The Convention was sponsored by the Servite Historical Institute in collaboration with the Marianum. It continued its historical research and study of the Servite Order’s many centuries of history. This

year the focus was on the period that went from 1431 to 1623. This was certainly one of the most troubled periods of European history. Events occurred which irreversibly changed the history not just of Europe but of the whole world. It was the final and definitive end of the Middle Ages. In

the civil and political area it witnessed the discovery of America, the birth of the great nation-states (France, Spain, England), the creation of the first great colonial empires and the decline of states in the Italian peninsula which until that time had been major protagonists in Mediterranean and European history. In the area of religion it saw the Lutheran Reformation, the Council of Trent and the Catholic Counter-reformation and all the ferment that resulted. Religious Orders that were born in previous eras (monastic and mendicant) pursued different methods to meet the needs of the time. Observance Congregations were established – new branches on old trees. New religious Orders were born, the Clerks Regular (Theatines, Jesuits, Somaschi, Camillans, etc.) with structures that differed from Monastics and Mendicants. They were more in line with the new civil society.

The Order of Servants of Mary was very much involved in this political, civil and spiritual climate with all its events and changes. This became evident during the three day Convention at the Marianum.

Fra Dilermando Ramos Vieira, President of the Servite Historical Institute, opened the convention. The first morning was devoted to a general overview of the historical period being discussed. Professor Tiziano Civiero osm and Fra Franco M. Azzalli osm replaced the absent Professors Adriano Prosperi and Franco Dal Pino (who was gravely ill) respectively. Professor Raffaella Citeroni read a paper on Servite historiography. In the afternoon the reforms which took place in our Order during that period were described. Professor Civiero read a report on the *Congregazione dell'Osservanza dei Servi* [Congregation of the Servite Observance] a group that grew up within the Order and lasted for about 150 years. Father Piergiorgio Di Domeni-

co osm spoke about the *Congregazione eremitica del Monte Senario* [the Hermitical Congregation of Monte Senario] and finally Fra Gottfried Wolff osm spoke about Servite life in Germany which was brought to an end by the Lutheran reformation and then started again with the community in Innsbruck, Tyrol. The first day concluded with a very interesting conference at San Marcello church: Professor Antonio Natali, Director of the Uffizi Gallery in Florence, spoke about Marian iconography during the Renaissance.

On the morning of the second day Odir J. Dias, the General Archivist of the Order presented an exhaustive overview of the Servite Family and how it spread. The President of the Marianum, Father Silvano Maggiani, read a paper written by Fra Luigi De Candido who for reasons of ill health could not be present. The Paper was entitled *La legislazione nel Cinquecento tra riforma e restaurazione* [Legislation in the Sixteenth Century Between the Reformation and the Restoration]. Professor Gabriella Zarri from the University of Florence spoke about the female congregations who were linked to the Servites during the period in question: the *moniales* [nuns], *sorores* [sisters] and *mantellatae* [mantellates]. Professor Chiara Coletti from the University of Perugia described the lay movements that were linked to the Servite Order – the Third Order and the Confraternity of Our Lady of Sorrows. In the afternoon Professor Boris Ulianich from Frederick II University of Naples described important Servite theologians who lived during this period. Professor Roberto Rusconi from the *Università Roma Tre* read a report on Servite libraries and the educational level of the Order during this time. Fra Paolo Orlandini osm described Servite Sanctuaries during this time period. He focused on the Order's principal sanc-

tuary: the Santissima Annunziata in Florence. He described the Order's liturgy and how it reflected our specifically Marian character. Finally Professor Aristide Serra spoke about individual Servites who were known for their holiness during this time.

The third day was devoted to the charismatic Servite friar, Paolo Sarpi (born in Venice, August 14, 1552 – died in Venice January 15, 1623). He was an outstanding polymath who left his mark on the period not just as a theologian but as an historian, scientist, politician and man of enormous culture. Professor Antonella Barzazi from the University of Padua described the status of the Order between the sixteenth and the seventeenth centuries – the time Sarpi lived. The great event of this period was the Council of Trent; Servites took an active and effective part in the Council. Professor Corrado Pin of the *Istituto Italiano per gli Studi Filosofici di Napoli* [Italian Institute for Philosophical Studies in Na-

ples] described Sarpi – *consultore in iure della Repubblica di Venezia* [Legal Consultant of the Republic of Venice] as an opponent and critic of the Church's pretensions to temporal power that had no foundation in Scripture. Pin outlined new perspectives on this fascinating and controversial Servite. Odir J. Dias, the Archivist, described the documentation on Fra Paolo Sarpi in the Order's archives. There is not much. There are however many documents that do not refer directly to Sarpi but can undoubtedly be attributed to him. Professor Maria Pia Paoli from the *Scuola Normale Superiore di Pisa* [Superior Normal School of Pisa] presented an overview of the work of the last three days: she highlighted the most important points and the conclusions we reached. The President of the Marianum and the President of the Servite Historical Institute thanked all who had contributed to the Convention's success and brought our work to a conclusion.

Antonio Mazzella

“WOMEN AND CHRISTIANITY” DEPARTMENT

Theological Poetry of Alda Merini (1931-2009)

The seminar on *La poetica teologica di Alda Merini* was held in the Faculty's Aula Magna on November 25. It demonstrated – if that was still necessary – how an authentic voice can provide a precious occasion to contemplate and share the riches of a woman's voice, a woman's word. This voice, this word will redeem today's prevalent and distorted use of language symbols. We were encountering the great poet one year after her death. There were two papers: I wrote one entitled: *La Poetica di Alda Merini* [The Poetry of Alda Merini]. The other paper was presented by Chiara

Saletti: “*Fammi carne di spirito e spirito di carne* [Make me flesh of the spirit and spirit of the flesh]. *Corpo parola mondo: luoghi teologici nella poesia di Alda Merini* [Body Word World: Theological Passages in the Poetry of Alda Merini]. The President introduced our meeting. He emphasized the importance of commemorating a woman who was an icon of authenticity and spiritual seeking coupled with a conscious commitment to art. Her life-experience was wholly singular. Professor Cettina Militello was the seminar moderator. It was a project of the Women and

Christianity Department and a clear instance of the Faculty's concern for women's matters, an expression and confirmation of our Mariological vocation. The seminar was followed by attentive listeners who were on occasion moved, especially when the words were from Merini's verses. In spite of the necessarily limited time available listeners had a chance to descry the riches of Merini's work. These texts are still waiting for the historical and critical study they deserve. There is a Merini myth and the author herself helped create that myth from the beginning of her activity at a very early age. Fortunately the seminar's title hit upon what in her *oeuvre* might provide common ground or a boundary between her spiritual and artistic efforts. Understanding and interpreting her poetry is a testing ground for the *via pulchritudinis* of the faith experience and the encounter with God. The first paper – *La poetica di Alda Merini* – is careful to avoid any biographical reductionism. Similarly it avoids a formalistic, esthetic vision that can end up in existential denial. Rather it uses the notion of poetry to lead us back to the area of authentic poetry and awareness of one's vocation. Merini's *oeuvre* reflects confused signs of a complicated psyche threatened by mental shadows, signs of repeated stays in an asylum. It is a place where the woman/poet can experience the saving power of spirituality that frees her from the abyss and from the depths of degradation. *Terra Santa* [Holy Land] is the title of her 1984 collection: it is the asylum, the place where she experiences an apparently impossible salvation that reveals (according to the most solid of mystical traditions) the close link between shadows and light. In the same line of interpretation and based on a close examination of the texts Professor Saletti discerns specific linguistic and symbolic *loci* where the "self" constantly reappears. It is sometimes only a complex and unsure path to the fullness of meaning. Following this path the encounter with Jesus, Mary and the saving dimension of faith expressed in poetry constitute stages of a resurrection. This resurrection is totally Alda's. She was a "little girl thirsty for God." The stages of this resurrection gradually heal the dichotomies, lacerations and ambivalences of human experience – the experience of a woman who knew the misfortune and the abyss of sickness. Poetry becomes theology, revelation. It is a gift received and returned to everyone. It is a gift of God who is both "maternal and plural;" a God who "turns into" a man, afflicted by wounds and irreparable injuries. It is a poetry that can sing the dogmas of the faith for the men of today and of all time. The seminar closed with the recognition of the "grace" of Merini's poetry. Its theology describes the intrusion of the mystery of salvation. The word of poetry is an echo of the Word who rested in Mary's lap, who became flesh and dwelt amongst men.

Maria Grazia Fasoli

OUR FACULTY'S LIBRARY

We took advantage of the August vacation to clean the library thoroughly and to look for a foot or two of space for more books. Lack of space is the source of other problems: the preservation of our collection; the management of the library itself; trouble in

arranging and placing books. Now that the school year has begun again so has work in the library. Recent months have been especially busy: we are completing volume thirteen of the *Bibliografia Mariana* [Marian Bibliography]. At the same time we are collecting current Marian bibliographical data – and Servite bibliographical data as well. We hope to produce *Bibliografia osm* [Servite Bibliography] for the 2001-2010 decade. This represents a significant additional burden added to our normal work load.

Our presence in the *Associazione Urbe* continues to be both important and significant. Its director is expected to lead, promote and intensify dialogue and collaboration among the eighteen libraries of Pontifical Athenaeums. While this task is important and necessary it is not always easy. Our library too must be able to offer the services and means to face problems that arise with dignified and adequate solutions.

fr. Silvano M. Danieli, librarian

THE *MARIANUM* PERIODICAL E *MARIAN BIBLIOGRAPHY*

In November 2010 volume 72 (2010) of the *Marianum* was published. It comprises fascicles 177 and 178. This year's volume is as usual rich in content. It covers two particularly current subjects: a) renewed interest in mysticism "the study of which has displayed a new impulse during the initial and subsequent phases of the post-conciliar era;" a phenomenon reflected in closely related Mariological research; b) secular consecration (religious life) – this is certainly not something new but it is imbued with a new sensitivity. In his editorial the review director describes the growing interest in mysticism in both the religious and the secular world. He takes the study of F. Asti as his point of departure – more about this later.

The *Studia* section opens with an article by C. Maggioni. This article describes in detail Biblical texts for Marian feasts in the 1570 *Missale Romanum* (Council of Trent) that reflect a "renewed understanding of Mary in the Mystery of Christ and the Church" (Vatican II) in the John XXIII *Missale Romanum* edited in 1962 and revised in 1970 under Paul VI. Maggioni

points out the 'poverty' of the 1570 *Missale Romanum* Scripture texts compared to the rich and various texts found in our current *Missale*. It "represents progress in both quality and quantity in the appropriation of Marian Biblical texts from both the Old and the New Testaments."

S.M. Perrella's lengthy and well documented article clearly demonstrates the tradition of confidence in the real and efficacious mediation and intercession of the glorified Mother of the Lord with God and the Communion of Saints in both the Eastern and Western Churches." The article describes this Mariological assumption and how it fits into God's saving action through the unique mediation of Jesus Christ. It then considers the assumption from various perspectives: Biblical, sociological, Apocrypha and Roman Catholic tradition. The ecumenical contributions of the Dombes Group and the ARCIC Seattle Declaration of 2004 are also examined.

A.R. Villalón has written a study of Fray Isidore of Seville's Mariological thought. Fray Isidore was a Capuchin scholar and apostle of devotion to Our Lady under the

new title of *Divine Shepherdess*. The author attributes this title to Fray Isidore. The Capuchin spread this devotion and established several confraternities. This devotion spread not just in Europe but in the New World as well. The article explores the doctrinal content of this title and especially the relationship between 'shepherdess' and 'flock.'

F.Asti's study on Mary in the mystical experience comprises two articles: the first is in this volume of *Marianum* and the second will be in next year's issue. The object of this study is the Marian aspect of mystical experience. The author begins with a lengthy and impressive exposition that covers several subjects: the concept of mysticism especially Christian mysticism; its characteristics; its relationship to spirituality; the authors who have studied and described it over the centuries; those who have written about and practiced it. The author then plunges into his subject and describes the characteristics of a Christian's union with God through the maternal mediation of Mary. He demonstrates that this mediation is a path to mystical experience.

G. Forlai attempts "to show how an understanding of the mystery of Mary can contribute to the effective understanding of a particular state of life. That state is the secular consecration of the baptized – something very little understood and often relegated to an appendix. Understanding the mystery of Mary "reveals to members of secular institutes the natural link between their charism and Marian spirituality." The author explains profession of the evangelical counsels through secular consecration with great sensitivity. He demonstrates its autonomy and equal dignity *vis-à-vis* other forms of consecrated life. The article concludes with a somewhat disconcerting ob-

servation: for the foreseeable future this state – secular consecration – is likely to remain marginal in the Church unless it is appreciated in deeds as well as words. "This form of consecrated life is a 'genuine consecration' with the profession of 'genuine' vows and not some sort of adapted imitation of religious life."

Father S.M. Maggiani, our Director, introduces the *Quaestio Disputata* section with two very different offerings. The first is a paper by Father Jean Stern, MS, that responds to articles by M. Corteville, R. Laurentin and G.M. Roggio on the apparitions at La Salette (2008 volume of *Marianum*, pp. 511-643). Professor M. Perroni is the author of the second article on the question of *Principio mariano – Principio petrino* [Marian Principle – Petrine Principle]. To emphasize the fact that this is a potential problem he describes his article as a *Quaestio disputanda* [a question to be disputed]. He sees this article as a study with two points of view that correspond to his own competence: exegesis and literary genre.

In October 2009 the "René Laurentin – Pro Ancilla Domini" prize was awarded to Professor Luigi Gambero sm. Professor Gambero teaches Byzantine Patristic Mariology and mediaeval Mariology at the *Marianum* and at the IMRI Summer School. The prize was given to him in recognition of his vast learned and popular Patristic-Marian production in both Italian and English. The *Marianum* includes Cardinal Raffaele Farina SDB's speech, Msgr. René Laurentin's words and Professor Gambero's master class: *L'argomento della Tradizione nella Costituzione Apostolica "Munificentissimus Deus."* [Tradition in the Apostolic Constitution *Munificentissimus Deus*.]

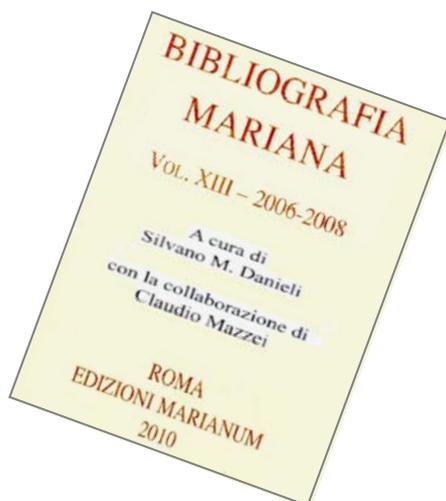
This volume of the *Marianum* concludes with a commemoration of Father Eamon

(Richard) Carroll, O.Carm. who died in 2008. Father Carroll was a great Mariology scholar who has to his credit a life of study, teaching, publishing, giving conferences and making other contributions in the field of Mariology. His Carmelite confrère, Professor Emanuele Boaga, edited this commemoration. A complete bibliog-

raphy of his works was prepared by Fra S.M. Danieli, the Faculty Librarian, and included in this volume.

For a general index and the editorial see: www.marianum.it

Antonio Mazzella



“By what it shows and tells through the books it compiles in a rigorous list bibliography is the discipline that reveals how infinite is the language of ideas in books and other vehicles of intellectual memory. Marian bibliography must be seen from this perspective: to build knowledge (books and information) in which every document and every text has its own value and *raison d’être*.” (S.M. Danieli)

For a general index and the editorial see: www.marianum.it

INSTITUTES AND MARIOLOGY CENTERS RECOGNIZED BY THE P.T.F.

International Marian Research Institute incorporated in the «Marianum»

- To review and express support the President visited the IMRI at the University of Dayton in Ohio (USA) which is incorporated in the Marianum (July 2 – 8, 2010). These were days filled with meetings with academics responsible for the IMRI, with authorities of the University of Dayton and with the Archbishop of Cincinnati, the diocese in which the University of Dayton is located. The president had a chance to visit the library and a class of students attending Summer School. Courses in the IMRI second cycle are taught in three terms during the School Year. At present 14 students are working on doctoral theses. In his final report the President considered the visit positive; he was especially pleased at the renewed collaboration and concern of the University of Dayton for the Institute.

- The new director of IMRI, Professor FRANÇOIS ROSSIER was a guest of the Marianum Study Community (November 17-21). He came to Rome to take part in the Faculty Council (November 18, 2010) to discuss the life and prospects of the IMRI. On the following day, His Excellency, the Secretary of the Congregation for Catholic Education received in audience the Director and the President. They then visited some of the other officials of the Congregation.

Istituto Superiore Scienze Religiose (ISSR) Santa Maria di Monte Berico (VI)
associated to the «Marianum»

- The Prefect of the Congregation for Catholic Education, His Eminence, Cardinal Zenon Grocholewski, approved the *Statutes* of the Institute (July 31, 2010, Protocol No. 915/99) *ad quinquennium*. The *Statutes* had been revised to conform to the Instruction on Superior Institutes for Religious Studies published by the Congregation for Catholic Education on June 28, 2008.

- With the favorable opinion of the Faculty and the *Nihil Obstat* of the Moderator, His Excellency, Msgr. Cesare Nosiglia, and in conformity with Article 9 of the Statutes of the Institute, Fra Ángel M. Ruiz Garnica, osm, Great Chancellor of the Faculty, appointed Professor Gino Alberto M. Faccioli, osm, Director of the Institute *ad quinquennium* (October 29, 2010).

- On Thursday, December 2, 2010, the new School Year was officially opened. The Great Chancellor, Fra Ángel M. Ruiz Garnica, osm presided. A. Santini osm delivered the opening address and Professor B. Antonini spoke about the theological and poetic work of Fra Davide M. Montagna, osm.

Centro Mariano de los Siervos de Maria (Mexico) associated to the «Marianum»

- Summer classes in the Two-year Mariology course were held at Guadalajara. A reasonable number of students attended. Spring and autumn courses are in Xochimilco. The Center is also engaged in popularization and the promotion of Marian encounters. We are about to publish issues no. 16 and 17 of the periodical *Maria y sus Siervos*. We are constantly working on improving our library collection and the technical instruments for consultation.

THE SECRETARIAT

Academic activity for the 2010-2011 new year began with a Faculty Council meeting on September 30, 2010. In its monthly meetings the Presidential Council chose a title and completed an outline for the XVIII International Mariological Symposium (SIM): *La figura di Maria tra fede, ragione e sentimento. Aspetti teologico-culturali della moder-*

nità [The Figure of Mary in Faith, Reason and Sentiment. Theological and Cultural Aspects of Modernity]. The Symposium is scheduled for October 4 – 7, 2011. The council further set out the calendar for Academic Council meetings from December 2010 to June 2011. It further continued editing the *Rapporto di Autovalutazione* [Self-Evaluation Report]. The appropriate committee has been preparing this report.

Plenary Assembly

The annual meeting of all the teachers (every Order and degree) officials and superiors of religious communities with students in the Faculty took place on October 28. After the President's report we discussed programs for students pursuing a doctorate in the Third Cycle.

Nuovi incarichi

- In a letter dated July 2, 2010 (Protocol No. 469/2010) signed by the General Secretary of the Italian Episcopal Conference, our President was appointed as an expert to the Consulters for the National Liturgical Office of the Italian Bishops' Conference for five years (2010-2015).
- During their October 19, 2010 plenary assembly the *Bibliotecari dell'Urbe* confirmed the Marianum librarian, Fra Silvano M. Danieli, OSM, as a member of their Board of Directors.

Academic Collaboration

Professor Dilermando Ramos Vieira OSM is a Church History teacher. The President of the Pontifical Catholic University of Curitiba in Brazil asked him to conduct a seminar for students of the First Cycle of Theology at his university in August. The subject of the seminar was *As relações Igreja-Estado no Brasil Império* (Church-State Relations in Imperial Brazil). Both teachers and students agreed that the seminar was a huge success. The President of the Pontifical University thanked Professor Dilermando for the service he performed and expressed the desire for further collaboration with Marianum teachers in the future. One of the professors from the Pontifical Catholic University in Curitiba, Professor Clodovis M. Boff, OSM, teaches Mariology courses every two years at our Faculty.

Representatives in the Academic Councils for 2010-2011

Teachers appointed for one year

- professor CETTINA MILITELLO, the Presidential Council
- professor GIOVANNI GROSSO, O.Carm, the Faculty Council.

First, Second and Third Cycle Students

- fr. STEFANO M. VIVIANI OSM, the Presidential Council.
- fr. RENÉ ANTONIO M. BARROS OSM, the Faculty Council.

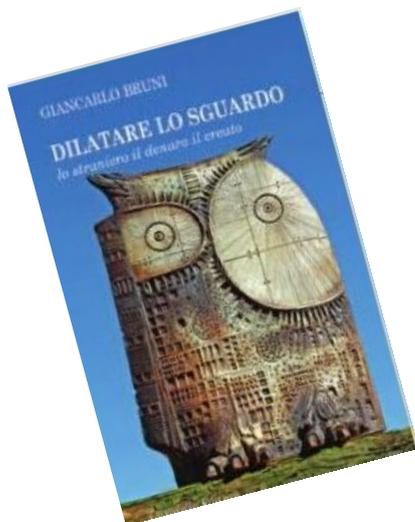
Varia

- The 2010 Christmas Concert was held at 5:00 PM at St. Juliana Falconieri Church in Piazza Cucchi, Rome on Wednesday December 8.

The Concert was organized by the Accademia Musicale Romana in collaboration with the Marianum Pontifical Theological Faculty and was sponsored by the Banco Desio Lazio. The music of J.S.Bach, M.Clementi, L. Beethoven and F. Chopin was performed. Maestri Francesca Blasi, Leonardo Urbani and Francesco Grano played the piano. The large audience very much appreciated the performance.

- On the 16th December, during the traditional Christmas celebration, a feast arranged by the three year students of Theology, we congratulated Prof. Aristide Serra, former president of the Faculty, for the 50th anniversary of his priestly ordination (6.1.1961).

PUBLICATIONS



GIANCARLO BRUNI, *Dilatate lo sguardo. Lo straniero il denaro il creato*, Cittadella, Assisi 2010, pp. 111.

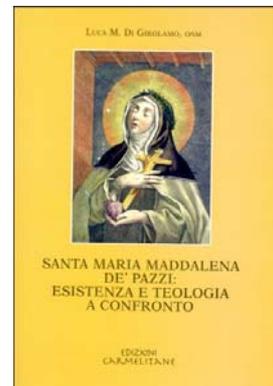
Our professor of ecumenical studies examines the phenomenon of migration, the economic question and the problem of ecology. These and other problems constitute the core of the human debate. They are a source of conflict and force us to open our eyes. Our awareness must be translated into thoughtful initiative, flexibility and the courage to make decisions and become involved. Standing on the sidelines is not allowed. Each of us is called to make a contribution, a unique contribution that will benefit everyone.



S. DANIELI - M. GUERRINI, *Babele Bibbia e Corano: dal testo al contesto. Dalle culture ai libri di culto: funzioni moderne delle biblioteche nelle tradizioni religiose delle civiltà del Mediterraneo* (Milano, Biblioteca Ambrosiana - Sala accademie, 24 Agosto 2009), Rome 2010, 298 pp. This volume was published under the patronage of the *Ufficio Nazionale per i Beni Culturali Ecclesiastici della CEI* [the National Office for Ecclesiastical Cultural Resources of the Italian Conference of Bishops]. These are the Acts of the Offsite Session Religious Libraries meeting held on August 24, 2009 at the Sala Accademie of the Ambrosian Library to during the 75th Congress of the International Federation of Library Associations and Institutions, Milan, August 23 - 27, 2009.

L. DI GIROLAMO, *Santa Maria Maddalena de'Pazzi: esistenza e teologia a confronto*, Edizione Carmelitane, Rome 2010, 302 pp.

Our professor of Dogmatic Theology has published a historical-theological work on St. Mary Magdalen De'Pazzi.



D. RAMOS VIEIRA, *La Storia dei Servi di Maria in America Latina*, Edizioni Marianum 2010, 470 pp.

Our professor of Church History has published a work on the History of Servants of Mary in Latin America from the origin till today.

E. TONIOLO (a cura di), *Maria e il sacerdozio*, Centro di Cultura Mariana «Madre della Chiesa», Roma 2010, 363 pp.

This volume contains the Acts of the 2009 Convention in the *Fine d'anno con Maria* [Year's End With Mary] series. It focused on the link between Mary and the Priesthood. It was the Year of the Priesthood proclaimed by Pope Benedict XVI to mark the 150th anniversary of the birth of St. Jean Marie Vianney.

