



MARIANUM

NOTIZIE-NEWS

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LETTER FROM THE NEW PRESIDENT

On June 1, 2011, the Cardinal Prefect of the Congregation for Catholic Education appointed me President of the «Marianum» Pontifical Theological Faculty (Cf. Prot. 444/2011). I am thankful to the Lord, to our Virgin Mother and to all of you for the opportunity to perform this service. I fully realize that this is very serious and will absorb all my energies. I trust in the help of God, my collaborators and the new Presidential Board. With humility and determination I call upon everyone to join me in our common work. Each of us in his own area of expertise and responsibility and with his own personality is working for our common good – the Faculty. A spirit of collaboration and co-responsibility will be the key to my program for the next three years (2011-2014).

IMARY, THE MOTHER OF JESUS, THE IMAGE OF SYNODALITY AND THEOLOGICAL DIALOGUE

Our times witness and often suffer from an irresponsible personal, inter-personal and social impermanence. For years the scholar, Zygmunt Bauman, has pointed out how this transience can in an instant consume and dismiss beliefs, individuals, experiences and things. During his December 10, 1988 visit, Blessed John Paul II stated that the «Marianum» is an integral part of the Church. The Church and its institutions are credible to the extent that they are *synodal*, places of *stability* where communion is pursued and built in the *habitus* and *style* of theology: how it is taught, passed on and served.¹ Through Mariology intellectual charity, the very soul of theology, reveals the essential need for connection and synthesis. This “synthesis” is not Hegelian (overcoming someone or something) but in the words of Michel de Certeau “never one without the other.” Benedict XVI has told us more than once that through her faith, her genuine humility, in-

¹ On the subject of *habitus/style* Cf. P. SEQUERI, *Cristianesimo e stile* in *Teologia* 32 [2007] p. 277; for an overview see pages 273-416 a review and discussion of CH. THEOBALD, *Le christianisme comme style. Une manière de faire de la théologie en post-modernité*, Cerf, Paris 2007; a two-volume Italian translation of this work appeared in 2009 (EDB Bologna); F. MANZI-G. C. PAGAZZI, *L'“habitus” e la costellazione dello stile Cristiano* in *Teologia* 36 (2011) pp. 247-270.

defatigable discipleship² she is a mirror of the Christian Community joined in the path of discipleship. She is the teacher of Christianity. At the same time John Paul II has taught that she is the image of theological discourse because she is the *Tota Pulchra, capax Dei, vas spirituale, Sedes Sapientiae* and the *fidei mensa intellectualis*. She provides a context for everything else, she eliminates confusion and reveals the One who is the basis of this fundamental option – life, thought, word, action – the Spirit.

II THE «MARIANUM» IS A SYNODAL INSTITUTION

A PLACE FOR THINKING ABOUT, TEACHING AND PRESENTING MARY

“Synodality” and “Spirit” are inseparable from the Handmaid of the Lord. We understand this with ever new and joyful “understanding of love.” For this purpose the Marianum academic community is called to be charismatic in the most authentic meaning of that word. To this end I will devote the service I have been called to perform. The “synodal” style of thinking and doing research in contemporary Mariological and theological teaching is rooted in the essential and normative witness Scripture provides for the person, mission and significance of the Mother of the Lord. Scriptures depict her as a gift, a memorial, a prophecy and a guide for Christians and the Church of all times. It finds a further motive for appropriating and describing her within the context of the “Bologna Process” initiated by the Holy See³ and many other countries. This was not just a response to the technical need to regulate curricula and degrees however important that may be in a “globalized” world where national boundaries and the work market are radically different from what we knew only a few years ago. It represents a basic anthropological and social imperative: to promote and guarantee quality is fundamental if we are to avoid fragmentation and miscommunication between experience and life.⁴ This anthropological imperative presents a genuine challenge to Mariology and its teaching today. This is especially true in the context of those anachronisms that plague us in certain areas of church concern - the vast field of popular devotion. This can *a priori* inhibit dialogue between the different areas of learned discourse and life. This is a challenge we cannot escape. We must face it clearly and conscientiously in our Mariology teaching and training.⁵ It must be present in what students learn and in what teachers

² Cf. BENEDICT XVI, *Porta fide* 13a, motu proprio October 11, 2011 in *Osservatore Romano*, lunedì-martedì 17-18 ottobre 2011, p. 5; L. DI GIROLAMO, *La fede ecclesiale di Maria*, in G. PASQUALE-C. DOTOLO (EDD), *Amore e verità. Sintesi prospettica della teologia fondamentale*, Lateran University Press, Roma 2011, pp. 531-550.

³ Cf. CONGREGATION FOR CATHOLIC EDUCATION (CEC), *La cultura della qualità*. Guida per le Facoltà Ecclesiastiche, LEV, Città del Vaticano 2011; Various Authors, *Le Facoltà Ecclesiastiche e il “Processo di Bologna”*: bilancio e prospettive (Atti del Convegno della CEC), in *Seminarium* 51 (2011) n. 1, pp. 9-253.

⁴ The Cardinal Prefect of the CED writes: “The Church has always been especially interested in education and the development of culture [...] and therefore has not retreated when faced with the responsibility of the university; it promotes academic institutions distinguished “more by their cultural commitment than by their number” (*Gravissimum educationis*, 10) – in other words for their *quality* and results. In recent years there is renewed appreciation of the universal and worldwide value of study [...] . We aim at providing superior, *high quality* education accessible to many. Through a variety of means and procedures national legislation and international agreements guarantee quality and moreover make *quality an essential priority*. *It is part of the very nature of an educational institution* [...]. For this reason ecclesiastical institutions must improve their academic activity to help the Church respond to the needs of our time.” (Z. GROCHOLEWSKI, Prefazione, in CEC, *La cultura della qualità*, cit., p. 1: we have added the italics.

⁵ It is rooted in Mariological thought and endeavor in the second millennium. It must be considered essential for anthropological and ecclesiological considerations at least within Roman Catholicism and must continue to be even more clearly essential in the third millennium because of the Second Vatican Council and the ecumenical movement to which it gave rise (Cf. G. BRUNI, *Mariologia ecumenica. Approcci – Documenti – Prospettive*, EDB, Bologna 2009, pp. 9-165: “Parte I Approcci”).

research.⁶ Significant progress has been made. The Commission for the Self-evaluation Report has been established and preparation of its final report is almost complete. An agreement with the Congregation for Catholic Education and the Holy See's Agency for Self-evaluation (AVEPRO) will determine what must be done next to further the Bologna Process. At this point we are considering not just the organizational structure of our Faculty but its very soul, its future. This future cannot and must not be the property of a particular "lobby" – always a possibility in institutional life and therefore in consecrated life and academic institutes. Rather it must be the "gift" and "task" of all and for all. We must realize what was elaborated in the letter *La Madre del Signore* (Pontifical Marian Academy, December 8, 2000) : Only that Mariology that provides hope and clear answers to the specific questions that trouble human coexistence or the progress of the Church will have a future." (no. 4). The study, teaching and work of Mariology will have a political impact on the Church and society. *Synodality* is political: the result of a political creation that boasts inclusiveness as a value, a practice and a goal.⁷ Mary and Mariology can find a place and render a service in our fraternal dialogue with non-believers. Certainly Benedict XVI was insightful, wise and bold when he spoke of Mariology as a kind of "courtyard of the gentiles" for our time; a place where fruitful and beneficial conversation can be held.⁸ Every Servant of Mary has the duty – and the pleasure – of making Mary known through study, teaching, preaching, liturgy and a life of Marian Service, promoting an understanding of the Our Lady's place in the mystery of Christ, the Church and the lives of men and women today.⁹ My dear friends I entrust each of you to the watchful and effective friendship of the Mother of Jesus. May this new year, 2012, be profitable and good for all of you.

Salvatore M. Perrella osm
President

REPETITE FONTES 2011

In the afternoon of September 22, 2011, at the «Marianum», the tenth annual Repetite Fontes event opened with a greeting from the new President of the Faculty, Salvatore M. Perrella . The Prior General and Great Chancellor of the Faculty, Fra Ángel M. Ruiz Garnica presided and Fra Franco M. Azzalli acted as moderator. Fra Franco is the editor of *Studi Storici dell'Ordine dei Servi di Maria* which has been publishing the papers delivered at this event for years. This event has been sponsored by the Istituto Storico osm and the International Servite Liturgical Commission (CLIOS) since 1999 and has become a fixture in the area of Servite History and Spirituality studies. Three works were presented this year: *La Storia dei Servi di Maria in America Latina* (2010) by «Marianum» Professor, Dilermando Ramos Vieira, osm; volumes II and III of *Missioni Africa: La chiesa in Swaziland: il travaglio di una crescita* (2009) and *Il buon seme e il raccolto: sviluppo della chiesa swazi* (2010). Both volumes are the work of the dearly departed Fra Luigi M. De Vittorio osm who died on November 30, 2010. Professor Emanuele Boaga, o.carm. has taught Church History in our Faculty for years and is an expert on Latin American Church History. He was invited to present Pro-

⁶ Cf. S.M. PERRELLA, *Insegnamento della Mariologia e Magistero. L'indicazione dell'Esortazione post sinodale "Verbum Domini" di Benedetto XVI*, in *Marianum* 73 (2011) pp. 201-256.

⁷ Cf. *ibidem*, nos. 6-8, pp. 13-15.

⁸ Cf. S.M. MAGGIANI, *Dire Maria nel "Cortile dei Gentili"?* in *Marianum* 73 (2011) pp. 8-16.

⁹ Cf. S.M. PERRELLA, *"Servi vocamur Virginis Gloriosae". La Vergine alle origini dei Servi di Maria*, in *Theotokos* 19 (2011) pp. 399-434.

fessor Ramos Vieira's work. Professor Boaga emphasized the enormous bibliography that included even minor publications. Compiling the bibliography was not easy: ecclesiastical archives are usually closed for 50/70 years and the Order has been in Latin America for less than a century. In spite of this the author managed to use archival resources to good advantage. Repetite Fontes already discussed Father DeVittorio's work in 2007 when Professor Franco Andrea Dal Pino presented the first volume: *La prima esperienza missionaria dei Servi di Maria in Swaziland: luci e ombre nel ventennio 1913-1933*, published in 2004. This time Odir Jacques Dias (in charge of the General Archives of the Order in Rome) presented volume II. Professor Jean-Pierre Sieme Laoul (a teacher at the «Marianum») presented volume III. The presenters emphasized different aspects of Father DeVittorio's extensive research (1200 pages out of a total of 1700). Since the first presenter is familiar with the General Archives and has worked with Father De Vittorio for over thirty years he spoke about the internal history of the Order in the missions and relations with superiors in Italy. Professor Lasoul, a member of the clergy from the Democratic Republic of the Congo spoke of the African nature of this mission and the importance of oral sources – sources rich in information but too often overlooked. Father DeVittorio faced the difficulty of closed archives but was able to overcome this difficulty with the help of the Order's archives in Rome.

Odir Jacques Dias

XVIII INTERNATIONAL MARIOLOGICAL SYMPOSIUM

The International Mariological Symposium (SIM) is an institution devised by the «Marianum» Pontifical Theological Faculty in Rome. Its purpose is to provide a review of all levels of Mariological research in Catholic studies, the work of other Christian churches and Mariological culture in general. Our Lady is the true *Sedes Sapientiae*. For the good of the Church and the world she deserves research of high quality. This is especially true now that the Holy See is taking an active part in the “Bologna Process.” We believe that knowledge is essentially a common good; to promote and guarantee its quality is the fundamental way to avoid fragmentation and miscommunication in areas of thought, experience and life in both faith and life. The Eighteenth annual Symposium opened on October 4, 2011; Cardinal Angelo Amato, Prefect of the Congregation for the Causes of the Saints, was present; it closed on October 7 in the presence of Cardinal Gianfranco Ravasi, President of the Pontifical Council for Culture. The theme of the Symposium was *La figura di Maria tra fede, ragione, sentimento. Aspetti teologico-culturali della modernità* [Mary in Faith, Reason and Sentiment. Theological and Cultural Aspects of Modernity]. Its inter-disciplinary goal was “to study certain Mariological themes brought to the fore by modern thought in an effort to establish a network of useful data to comprehend and interpret aspects of the contemporary Marian phenomenon.”

Scholars in the areas of history, theology, liturgy, culture and esthetics delivered twelve papers from which the following methodological problems emerged:

- The need to determine a specific historical period for examination and criteria for choosing events, documents and goals;
- the diversity of cultures involved – cultures that are not easily related to one another;
- the extreme “localization” of what is studied – central western Europe.

From the perspective of theological and Mariological history content revealed the following information:

- opposition between the enlightenment rationalist-positivist view of the “mystery” of existence and the human;
- cultural and political conflict for control of social and individual areas;
- Pietism seen as a “restoration” of the authentic reformation and the attitude of Reformation leaders to the Church’s Marian experience;
- contrary to popular assumption Jansenism was not an anti-Marian movement;
- mutual competition in using Mary and the Marian experience in creating the identity of Catholic national states;
- the Immaculate Conception as the “symbolic nucleus” of the Catholic Church’s identity;
- contrary to widespread prejudice there is Marian devotional literature of superior quality;
- popular Marian devotion’s special importance for the Christian re-construction of state, individual and the social spheres (strategy of devotions); the importance of Marian devotion in the area of social and charitable work: congregations, works, the role of women;
- the meta-dogmatic reappearance in Mariology (but elsewhere as well) of historical critical exegesis seen as freedom, reason and tolerance vis-à-vis the Church’s dogmatism seen as intolerance and conflict;
- the anti-Marian effects in the undervaluing of Israel in broad swaths of liberal German theology;
- growing secularization of art (especially neo-classic) and the absence of Marian images outside places of worship – this phenomenon reaches its apex in the iconography based on the French Marian apparitions of the nineteenth century.

And then some areas that are open for further study were brought into light, such as:

- integration of rational and affective dimensions in the faith experience on the basis of the *factum marianum*;
- modernity as the crushing factor of the credibility of theological areas that are the sources of faith;
- Individualizing the interior and the social factors and the respective form-structure of a correct relationship;
- the interiority between communication and incommunicability;
- the nature of experience;
- the value and the function of marian piety and the spatial-temporal symbols found in it.

The Symposium concluded with a ceremony awarding the twelfth René Laurentin – Pro Ancilla Domini prize to the *Associazione Internazionale per la Ricerca sui Santuari* (AIRS) [International Association for Research on Sanctuaries]. Laurentin, the renowned French Mariologist, who is over 90 years old was present for this occasion. His scholarly commitment to studying the many dimensions of sanctuaries in the context of religious history and theology is well known. In Christianity sanctuaries are primarily Marian – something that is pregnant with meaning.

Gian Matteo Roggio, ms

OFFICIAL OPENING OF THE SCHOOL YEAR

On October 26, 2011, the «Marianum» Pontifical Theological Faculty in Rome inaugurated the school year.

As always a large number of teachers, students, former students and friends of the Faculty were in attendance. This year was of particular significance: it marked the beginning of the new President's term. At the request of the Great Chancellor, Professor Salvatore M. Perrella was appointed President of the Faculty last June by the Prefect of the Congregation for Catholic Education. His Excellency, Msgr. Piero Marini, President of the Pontifical Committee for International Eucharistic Congresses presided at the opening prayer.

The academic community called upon the Holy Spirit and renewed the profession of Faith. Professor Perrella then solemnly accepted his mandate and pledged to carry it out in communion with the Church and in the interest of theological teaching and research. Professor Fabrizio M. Bosin acted as moderator. Msgr. Marini then delivered an address of welcome in the Aula Magna. This was followed by a musical interlude and then Dom Ghislain Lafont, OSB, delivered the opening address.

The new President with his usual energy and good humor outlined his future program. He expressed our gratitude to Professor Silvano M. Maggiani for his long years of service and to the other Faculty officials for their precious work. He pointed to Our Lady as the image of synodality and theological discourse. He described synodality as a journey we undertake together towards our shared common goal, a journey in which there is no confusion or ambiguity. Mary is the image of theological discourse; she represents humble openness to the Word and an ongoing commitment to quality research, teaching and theological endeavor. This is something we must build, preserve and

promote. The President then spoke about his own "dream" for the «Marianum»'s mission. It is indeed a small faculty but it is rich in potential. It is called to further the study of Mariology based on the Council and the ordinary magisterium of recent decades. It does this while listening to and engaging in dialogue with contemporary culture and the inter-disciplinary, liturgical, ecumenical and inter-religious life of the Church. Finally he spoke about enrollment, academic degrees, promotions and appointments of teachers, publications and the principal activities going on now and planned for the future. Enrollment has not concluded but there are already more than 350 students enrolled in courses at the «Marianum» and at the institutes and centers linked to the Faculty.

The Moderator invited Msgr. Marini to say something to the assembly. He recalled his friendship with the Faculty over the years and then suggested areas of research and study for the «Marianum»: the presence of Our Lady in Christian worship; her role in evangelization; the role of the Mother of Jesus in the "courtyard of the Gentiles" and dialogue with non-believers and agnostics. Research and the study of Mariology is a point of encounter for different theological areas and cultural endeavors. After Archbishop Marini had spoken there were refreshments. Participants had a chance to meet each other. The program began again with chamber music provided by I Solisti dell'Augusteo who played the first two movements of Schubert's *Der Tod und das Mädchen*. The outstanding performance met with the long and enthusiastic applause it deserved.

Professor Emeritus, Ghislain Lafont OSB, former Abbot of Sainte-Marie de La Pierre qui Vire in the Morvan (Yonne, Burgundy) and for many years theology teacher at Sant'Anselmo Pontifical Athenaeum and the Gregorian Uni-

versity, spoke. Dom Ghislain is an innovative interpreter of St. Thomas Aquinas who has never hesitated to confront the challenges of a changing culture, scientific and technological progress and recent historical events. His many articles and books (some classics) describe his theological thinking. No one interested in systematic theology can overlook these texts. Professor Lafont accepted the invitation of the previous Presidential Council to present the opening address of the school year.

He spoke on *La mariologie au coeur du tournant théologique contemporaine*. He delivered his paper in Italian. In spite of the paper's depth and the difficult subjects it discussed he never for a moment lost the rapt attention of his listeners. Rather than offer solutions Dom Lafont discussed problematic ideas and suggested avenues of research.

He began by proposing a re-thinking of the dogma of the Immaculate Conception that reflected ecumenical concerns. Another area that merits research and discussion is Mary as "Co-Redemptrix."

A third subject for research would derive from the classical discussion of the historical Jesus: the history and symbolism of Mary in the New Testament – especially those passages linked to the Infancy Narratives.

A fourth question emerged: are other Mariologies possible? In the effort to avoid a dramatic separation between the human and divine dimensions of Christ would these other Mariologies have consequences in Christology? Mariological research can constitute an element of balance and perspective. Mary is in fact the Mother of the man Jesus; she did not just provide him with a body, she is the Mother in a sense of the Person of Jesus Christ. How does this fact relate to the dynamic of the Trinity and to the saving and redeeming sacrifice of her Son – God's Son? What are the consequences in anthropology and eschatology?

Finally what relation is there and can there be between Mary and contemporary culture?

This last question is linked to a concept brought up by Msgr. Marini earlier: Mary in the "courtyard of the Gentiles."

This line of thought was initiated by Benedict XVI and developed by Cardinal Ravasi. Professor Lafont's paper stirred the interest of all present and left them with new perspectives in theology. Professor Perrella, the President, thanked everyone present and spoke about upcoming Faculty events.

Giovanni Grosso, o.carm

THE WOMEN AND CHRISTIANITY DEPARTMENT

The Women and Christianity Department sponsored the *Adriana Zarri: Militant Theologian* Seminar on November 24, 2011. A qualified and interested public attended the event. Father Salvatore M. Perrella, President of the Faculty opened the proceedings and Professor Serena Peri, representing the Association of Former Students and Friends of the «Marianum» Pontifical Theological Faculty, acted as moderator. Professor

Cettina Militello, Director of the Department and Professor Giancarla Codrignani, journalist, publicist and former member of Parliament spoke on the theological and public aspects of Adriana Zarri at the one-year anniversary of her death. The seminar was an act of homage to a singular and authentic protagonist of Italian church life over the last sixty years. Both Codrignani and Militello had frequent meetings with Zarri. Interventions in the seminar

highlighted two aspects of Zarri's career: her interest in ecclesiological and anthropological subjects and her public commitment – often polemical and inconvenient especially during the stormy 70s and 80s of the twentieth century.

Adriana Zarri was born on April 18, 1919 in San Lazzaro di Savena, near Bologna. Because of the times she was unable to pursue theology in the academy but she found other ways to quench her thirst for knowledge in this area. As an autodidact her expertise sometimes erratic and difficult. As a journalist and publicist she followed the events of the Second Vatican Council and the post-conciliar era closely. Her greatest challenge was being the “first Italian female theologian” in the church with equal rights and obligations. She faced this challenge with a language that was frank, explicit and merciless and which frequently gave rise to sometimes violent reactions. There were two different sides to her personality: one was loving – she was concerned about the mystery of life (things animals, human beings) and the other was fiery and prophet-like – as a believer she had a passionate commitment to confrontation with the ecclesial community. Her work *La Chiesa, nostra figlia* (1962) demonstrated her love for the Church. Even though it had strayed from its original ideals it was still “flesh of its flesh.” Her love for the Church was almost “maternal.” It inspired all her battles and her sometimes “questionable” choices. In the mid 1970s she decided to leave Rome and go back to her roots. She became a hermitess first at the Molinasso and then after an unfortunate incident in the mid-90s she moved to Cà Sàssino not far from Ivrea. There she died peacefully during the night of November 17 – 18, 2011. The great challenge involved the calm acceptance of the body. Zarri was concerned with the anthropological subject of the body from the time she wrote *Impazienza di Adamo. Ontologia della sessualità* in 1964

until the work *Quaestio 94. Nudi senza vergogna* written in 2005. She had remained unmarried for religious reasons – in her youth she had belonged to a secular institute and in old age was a hermitess. We might wonder why she was so concerned with sex and the body and at first glance her attitude might appear provocative or impudent. But she knew that one finds God through a relationship with one's own body and that of others. One must come to terms with the body. One must accept it as a gift, as an authentic opportunity for relationship. Her concern was both a merciful and a liberating commitment. This involved a polemical attitude towards the wounds of others. This involved making painful and misunderstood choices. But basically her choices, however easy to criticize, were an effort to give witness to a different faith, a different Church that could be both healing and welcoming.

Adriana Zarri's theology pursued yet another thread. She was fiercely attached to the world of her birth. This can be seen in her novels: *Giorni feriali* (1953); *L'ora di notte* (1960) and *Dodici lune* (1989). There was even a theological novel: *Vita e morte senza miracoli di Celestino VI* (2008). The collection *Teologia del probabile* (1967) was her official entry into the discussion of Church reform. Her later writings are of a more mystical character: *Tu. Quasi preghiere* (1973); *È più facile che un cammello ...* (1975); *Nostro Signore del deserto. Teologia e antropologia della preghiera* (1978); *Figlio perduto. La Parola che viene dal silenzio* (1991); *Dedicato a* (1998); *Dio che viene. Il Natale e i nostri natali* (2007). *Bilancio singolare* (reprinted posthumously with the title *Un eremo non è un guscio di lumaca*); the collection *Erba della mia erba. Resoconto di vita* (1998), a precious account of her choice of the hermitical life, its motivation and perspectives.

Cettina Militello

On October 5, 2011, the general assembly of Former Students and Friends of the «Marianum» Association met at the «Marianum» Pontifical Theological Faculty. Our meeting was postponed this year. Usually we gather on April 25 but we decided to hold our event during the XVIII International Mariological Symposium in an effort to make the Association better known to a wider public. The President opened the meeting by noting how many more people were in attendance. Proof, he said, of the advantage of holding the general assembly during the Symposium: it improved participation and provided a cultural atmosphere that can only benefit the Association. This year Prof. Maggiani concludes his third three-year term as President of the Faculty; our President thanked him for his constant efforts on behalf of the Association. The President also thanked the Faculty, our group's Alma Mater. He emphasized the need to work with the Faculty especially in the area of providing financial support to students without means. The Association's limited financial resources do not permit large contributions. Contributing our dues is not enough we should endeavor to raise funds in other ways as well; for example: organizing days in parishes and other pastoral centers to increase awareness of the need for assistance among as many people as possible. The students we assist are preparing to spread the Word of God among the peoples. The President then recalled the exemplary Mr. Gregorio Milagros who was instrumental in establishing our organization. Finally, in view of the excellent participation in the assembly the President suggested we might hold our annual meetings during Symposia or other important gatherings (biennial PAMI congresses); since these events are biennial we might alternate those dates with our traditional April 25. Prof. Maggiani thanked the Association for the financial help it has provided for «Marianum» students. He agreed

with Engineer Bargiacchi's description of the Association's two souls: former students and friends. He further pointed out that students and former students take part in the Faculty's cultural activities. The *Marianum* periodical has published contributions from students and doctoral candidates. He added that if any former students have written on subjects appropriate for the periodical they are invited to send those texts to the editorial board's consideration. Some of those present took the floor and talked about the need to strengthen our organization. There were proposals to include the Association on the list of organizations that benefit from civil contributions. Others suggested that we join forces with other similar organizations to increase our effectiveness. After the speakers had finished the Treasurer presented a balance sheet for 2010 and it was approved by the Assembly. The Assembly further agreed to the proposal of holding our meetings during the International Mariological Symposium or other important gatherings. Next year, 2012, we will meet during the XXIII PAMI Congress which will be held in Rome. Finally Prof. Salvatore Perrella, the new President of the Faculty, spoke. He thanked the Association for its continued support and called on members to become "apostles" of the «Marianum». He then announced that the Presidential Board had assigned Prof. L. Di Girolamo to new responsibilities. Prof. Luca had hitherto been the Faculty's representative to the Association. Prof. P. Zannini, the Vice-president of the Faculty will take Prof. Luca's place. Prof. Salvatore read an affectionate letter to the Association from the Prior General who was unable to attend the General Assembly and the International Symposium because of engagements outside Italy. Prof. J.P. Lasoul Sieme, President of the Association, expressed our thanks to Prof. Luca for all he has done and extended a warm welcome to Prof. P. Zannini.

Antonio Mazzella

PROFESSOR ARISTIDE M. SERRA
Fiftieth Anniversary of Ordination to the Priesthood

On Saturday, November 19, 2011 Prof. Aristide Serra celebrated Mass in the «Marianum» Chapel to mark the fiftieth anniversary of his ordination to the priesthood on January 6, 1961 in Bologna. Present at the celebration were his brothers, his sister, his nephews, nieces, grandnephews and grandnieces, Servites from the Marianum Study Community, the St. Alexis Falconieri Formation Community, other Servite friars and sisters as well as professors and assistants from the Faculty. Prof. Aristide was assisted at the altar by the Vice-president, Father Umberto Scalabrini from Santa Maria in Via (Prof. Aristide did pastoral work there for 49 years), the Priors of the Study Community and the Formation Community and many other concelebrants. In his homily Prof. Aristide spoke of events linked to his ordination and of his childhood; he recalled the faith and charity of his parents and relatives. He mentioned by name each of his relatives present as well as the friars in charge of his education. He commented on the Scripture Readings and emphasized St. Paul's phrase (2 Cor 1,24) that priests must be "collaborators in your joy." At the end of the celebration the Vice-president read a letter from the President of the «Marianum» Pontifical Theological Faculty who was in Sicily on Faculty business. Prof. Perrella joined his voice to the "joyful chorus" marking this "happy event" – Prof. Serra's fiftieth anniversary. In his letter Father Perrella thanked God and Our Lady for the gift of Father Serra's priesthood and for his contribution to the «Marianum» as well as his witness of service to the Church and the churches; he thanked God for Prof. Serra's other witness: being a member of the Servite Order who has worked full-time at the «Marianum». The Vice-president went on to read a congratulatory card with an apostolic blessing from Pope Benedict XVI. After Mass all the guests repaired to the Student refectory to continue the fraternal celebration in honor of Prof. Aristide.

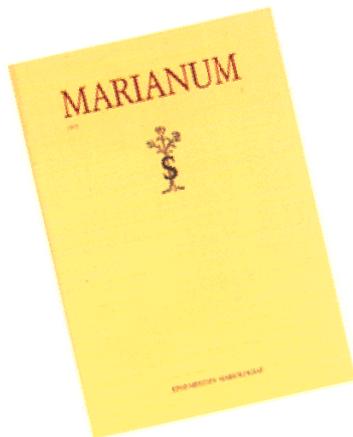
Paolo Zannini, osm

PROFESSOR SALVATORE M. PERRELLA
Twenty-Fifth Anniversary of Ordination to the Priesthood

On December 7, 2011, commemoration of St. Ambrose, here at the Faculty we celebrated Father Salvatore M. Perrella's twenty-fifth anniversary of ordination to the priesthood. On this day we stopped classes after the second hour so that everyone could attend the President's Mass at 11:15. Along with students, teachers, Faculty personnel, friends and former students a large number of priests concelebrated. Many came from as far away as Naples. Servite students and Compassionist Sisters (who are especially close to Father Perrella) sang for the service. In his homily Father Salvatore thanked everyone present and recalled all those who had been his masters and teachers in the past. He

emphasized the unity he has endeavored to achieve in combining his pastoral and academic work. They are two sides of a single commitment to service to the Church and the Order. He spoke at length but was in no way uninteresting, on the contrary the discourse was marked by the humor Father Salvatore is known for. Father Salvatore's parish priest in Naples, Don Vincenzo Maddaloni, and Father Paolo M. Zannini, the Vice-president had occasion during the Mass to express the respect and affection they had for the President. After Mass there was a festive banquet in the Student refectory.

Luca M. Di Girolamo osm



During the month of October we published volume 73 of the periodical *Marianum* which included fascicoli 179 and 180. This year's volume offers a variety of articles: current events and studies of individuals and texts that are part of the common Eastern and Western tradition. The editorial suggests something altogether unusual: a proposal to include a new element in the Holy See's project "Courtyard of the Gentiles."

This phrase refers to the area in the Jerusalem Temple where non-Jews were permitted entry. The project is Benedict XVI's idea: it is an effort to engage in dialogue with non-believers. Conducting the "Courtyard of the Gentiles" has been entrusted to the Pontifical Council for Culture overseen by Cardinal Gianfranco Ravasi. The «Marianum»'s proposal is somewhat bold: include Our Lady among the subjects of discussion for participants in the "Courtyard."

The *Studia* section begins with an article by Giovanni Di Napoli. It is a close analysis of the antiphone, *Adorna Thalamum tuum* a very beautiful and ancient Byzantine text that passed into the Roman liturgy. This poetic invocation was part of the liturgy for the feast of

the Presentation in the Temple (Hypante), February 2. It was omitted from the post-conciliar edition of the *Missale Romanum* but was later included in the *editio typica tertia* (2002). Along with a description of the antiphon the author describes the various translation problems that arose in its passage from Greek to Latin. He further examines the Biblical substratum and what Eastern and Western Fathers of the Church have had to say on this subject. The origin and the gradual formation of the text that has come down through tradition have still to be investigated.

Enrique Llamas's article is entitled *La mariología 'monástica' en los teólogos españoles del siglo XVII*. It is one more entry in the author's project: Spanish writers who treated Mariology in the XVII century; a century he defines as the *siglo de oro* of Iberian Mariology. Father Llamas describes the principal characteristics of this monastic-Mariological theology. They are the same elements described by Benedict XVI for all Seventeenth century Spanish monastic theology: Biblical character and 'Prayer-Contemplation'.

The article pays special attention to Spanish Cistercian Mariologists and their link to the teaching of St. Bernard. Llamas calls St. Bernard "el inspirador y el Maestro indiscutible" [inspiration and undisputed Master] of Cistercian spirituality. The author explains and analyzes not just the teaching of the great, universally known and recognized mystics (John of the Cross, Teresa of Avila) but of many others whose writings, poetry, music and art have described the mystical union between the human person and divinity. He focuses especially on the union realized in the maternity of Our Lady. Mary, the author rightly asserts, is important for the process of inner growth. She is

a model of the believer achieving unity with Jesus Christ.

Salvatore M. Perrella, a teacher at and President of the Marianum writes on the Mariological teaching of Benedict XVI. He focuses on the contents of the post-synodal exhortation *Verbum Domini* on the teaching of Mariology today. The author takes as his point of departure the circular letter from the Congregation for Catholic Education “The Virgin Mary in the intellectual and spiritual formation (March 25, 1988).” One can see the hand of Joseph Ratzinger (later Benedict XVI) in this letter. Father Perrella describes the elements of Benedict’s Mariology; the Pope refers to Our Lady as “the living synthesis of the Gospel of Jesus and of the mission carried out in his name.” This is the fundamental basis for the teaching of Mariology in the Church’s academic institutions.

Johann C. Roten examines the role Mary plays in evangelization. She is the “matrix of ecclesial identity.” He investigates how that role is perceived in recent theology and the magisterium. His study is very detailed and refers to Mary as the “universal icon.” He shows her influence in the evangelization of Asia and the new world: America and Oceania and examines the titles attributed to her: *Stella Maris*, *Queen of Peace*, etc. He shows how she is a constant and fundamental presence. Finally he recalls an expression dear to Benedict XVI: Mary is “*la garantie de l’équilibre de la foi*” [guarantee of the balance of the faith]. It has long been the tradition of the «Marianum» to include presentations of Our Lady as seen by the great writers of the Eastern Church: poets, hymnists, theologians. It is in this vein that Roberta Franchi has written a study on George the Pisidian, the seventh century Byzantine poet who was a deacon at Santa Sofia in Constantinople during the reign of the emperor Heraclius. Franchi describes the elements of George’s poetry and portrays the life of this

deacon devoted to Our Lady. He sees Mary as the present protectress, Constantinople’s greatest bulwark against barbarian incursions and an integral part of God’s plan for the salvation of mankind. Franchi also suggests that George the Pisidian may be the author of the *Akathistos Hymn*.

Warren Kirkendale has written a short article – short not because it lacks substance but because the author is an expert in condensing a great amount of news and observations into restricted space. He writes about the music the prolific composer, Antonio Caldara, dedicated to the Marian hymn, *Salve Regina*.

Luca M. Di Girolamo continues his praiseworthy study of the work and thought of great historical figures from the near and distant past. He discusses among others: *St. Mary Magdalene de’ Pazzi*, *Hroswitha of Gandersheim*, and the figure of Mary in writings of Paul VI. The author focuses on the important Swiss theologian, Hans Urs von Balthasar, whose concept of “prayer” is an influence on contemporary theology. The Dossier this year describes the opening of the 2010-2011 school year (November 10, 2010). After the Great Chancellor’s welcoming address Professor Gilles Routhier gave the opening paper: *Le Concile Vatican II: “Se souvenir pour demain.”* [The Second Vatican Council: To Remember Tomorrow.] Professor Routhier develops the interesting thesis that we must remember the Council today in view of the future. He starts with the words in John Paul II’s Apostolic Letter *Novo millennio ineunte*: “it offers a certain compass to guide our journey in this new century.”

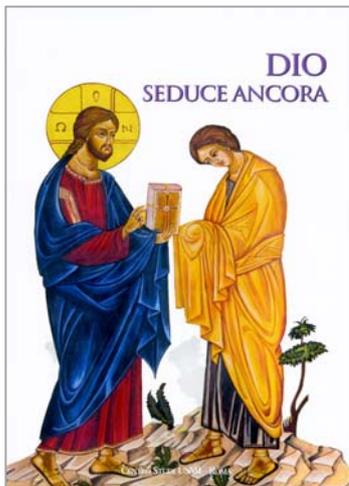
The Documenta section includes the principal Mariological and Marian doctrine in Benedict XVI’s magisterium for 2009. *Chronica – Recensiones* details important Mariological and Marian study conferences plus reviews of books received.

Antonio Mazzella

PUBLICATIONS

SALVATORE M. PERRELLA, *Impronte di Dio nella storia. Apparizioni e Mariofanie*, Messaggero, Padova, 2011, 624 p.

The widespread phenomenon of Marian apparitions (Mariophanies) in the last two centuries of the second millennium has had a profound impact on ecclesial, social and popular life. In this book Salvatore M. Perrella attempts “to assess with precision and integrity the Biblical, theological, legal, pastoral, Mariological, prophetic and ecclesial importance of these genuine epiphanies of the Mother of Jesus in our history.” (Introduction, p. 15). He is building “a vocabulary, a common language that does not ignore the apparitions out of a bias, a desire not to ‘dirty one’s hands’ with what are undoubtedly secondary aspects of our life of faith.” (Introduction, p. 27). Mary’s apparitions are a continuation of her ministry of mercy and introduction to Gospel mysteries for God’s people, the pilgrim people on earth. The apparitions/Mariophanies are the “imprint and sign” of the One and Triune God’s compassionate favor that has accompanied humankind’s history. In her frequent visits “Our Lady shows herself a caring mother” “in this ecclesial journey, this pilgrimage through space and time, and even more through the history of souls” (Redemptoris Mater, 25). “no human or ecclesial problem escapes her maternal concern.” (John Paul II, Message to the Bishop of Adria-Rovigo, 2006). This book focuses on the social and cultural context as well as the Biblical, theological and Mariological implications of the apparitions. It pays special attention to the Church’s discernment and reception of these phenomena. In the last chapter the author discusses various interpretations of the thorny question of the Third Secret of Fatima.



MARIA MARCELLINA PEDICO (a cura di), *Dio seduce ancora. Identità e attualità della vita consacrata*, Centro Studi USMI, Roma 2011, 231 p.

This work is a response to the need for new and revitalized discussion of consecrated life. It is divided into three sections each introduced with a phrase - Part One: “Three images that identify consecrated life;” Part Two: “Twenty ‘words’ that describe consecrated life;” Part Three: “Twelve sisters describe consecrated life.” Four illustrations enrich this discussion and can be found between Part One and Part Two. Nicola Fadelli De Polo provides an interpretation of these illustrations. The contributions to this work demonstrate the enormous legacy of experience of and reflection on consecrated life that deserve renewed attention, discussion and appreciation.

SALVATORE M. PERRELLA, *Immacolata e Assunta. Un'esistenza fra due grazie*, San Paolo, Ciniello Balsamo 2011, 220 p.

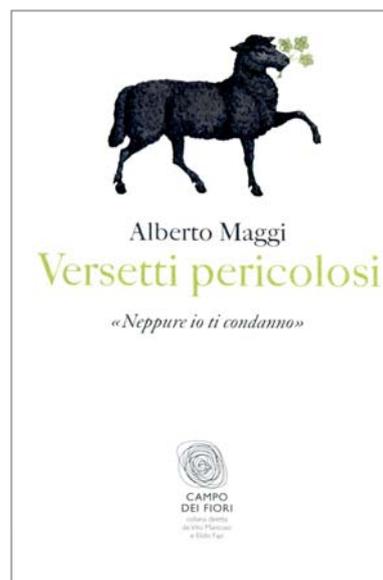


Nowadays we see ecumenical dialogue as something to be pursued always and everywhere. It involves the need to purify our recollection, understand our present and build together a future where each of us can say who we are with candor. Engaging in dialogue through reason and discussion is an obligation of transparency and respect for the sake of something necessary: unity. This book shows us what the Scriptures have to say about Mary's presence. In the our antagonistic past this was a cause for conflict – but today this is no longer the case. This book investigates that change of attitude from a specifically Roman Catholic point of view. It explains the reasons why Mary is considered an essential part of the Mystery. Above all it explains the reasons for the two recent Marian dogmas: the Immaculate Conception and the Assumption. These two assertions of the Church still meet with resistance. There are efforts to understand them anew from a 'protological' and 'eschatological' perspective.

They are manifestation of the Grace implied in "Full of Grace." Each of us knows "nothing is impossible for God." (Lk 1, 37). There is an extensive appendix that details Eastern Orthodox Marian dogmas. The author offers this work as a celebration of the twenty-fifth anniversary of his priestly ordination and his teaching of theology.

ALBERTO MAGGI, *Versetti pericolosi. Gesù e lo scandalo della misericordia*, Fazi, Roma, 190 p.

If God is love and not power he can only be communicated through life-giving gestures and not through Law or Doctrine. Unconditional love scandalizes us; its gratuity subverts the order of power on which every society including the Church is founded. The *Versetti pericolosi* [dangerous verses] describe the event of the woman caught in adultery. It was three centuries before these verses found their way into Luke's Gospel and a place in the New Testament. It was another two centuries before they were included in the liturgy. While speaking of the past Alberto Maggi is referring to the present; he is encouraging a prophetic rebellion against a fatuous spirituality of appearances and power. With the Bible in hand this is a process that can overturn the ordinary way we look at things. It represents a revolution in the world of feelings and values. It would replace force with love, punishment with mercy and selfishness with generosity. Since David Maria Turoldo no one in Italy has interpreted Christianity's sacred texts with such force.



THE SECRETARIAT

On Monday June 27, 2011, the Faculty Council officially closed the 2010-2011 School Year. On Wednesday, September 21, 2011, the Presidential Council officially opened the 2011-2012 School Year.

Academic Councils, September – December 2011

The Councils' many decisions can be found on our website: www.marianum.it Among these we would highlight the following:

- staffing the Faculty for the three-year term 2011-2014;

a) **Member of the Marianum editorial board (*Statutes 117*)**

At the request of the editor: Professor Silvano M. Maggiani was confirmed by unanimous vote of the outgoing committee.

b) **Chairman of the Women and Christianity Department (*Regulations 4a*)**

Professor Cettina Militello

c) **Presidential Council Delegate to the Women and Christianity Department (*Regulations 4 c*)**

Professor Fabrizio M. Bosin, OSM

d) **Faculty Delegate to IMRI in Dayton, Ohio (USA)**

Professor Silvano M. Maggiani, OSM

e) **Faculty Delegate for ISSR Santa Maria di Monte Berico in Vicenza, Italy**

Professor Salvatore M. Perrella OSM

f) **Presidential Council Councilor for the Association of Former Students and Friends of the «Marianum» (*Association Statutes, 3*)**

Professor Paolo M. Zannini, OSM

- Choosing subjects for papers within the framework of Liturgia-mariologia: dal Concilio Vaticano II ad oggi [Liturgy and Mariology: From Vatican II to the Present Day] for the XIX INTERNATIONAL MARIOLOGICAL SYMPOSIUM (October 1-4, 2013); a committee for preparatory work was appointed: Professors Salvatore Perrella, the President; Silvano Maggiani, the Coordinator; Paolo Zannini, the Vice-president; Fabrizio Bosin, Luca Di Girolamo, Cettina Militello, Corrado Maggioni, Andrea Grillo.

- Choosing a subject for the address at the opening of the next school year (October 24, 2012).

Plenary Assembly

On Thursday, November 10, the annual Plenary Assembly of the Faculty met. Taking part were teachers of every order and grade, officials and those responsible for religious and non-religious

groups who attend the Faculty courses. After the President spoke, Professor S. Maggiani made a presentation of the Internal Self-Evaluation of the Faculty.

Academic Collaboration with the Pontifical Catholic University of Paraná (Brazil)

- With the previous consent of the Presidential Board and at the request of Professor Mario Sanches, Cordenador, Professor Dilermando Ramos Vieira OSM will go to Brazil in August 2012 to teach courses at the Pontifical Catholic University of Paraná.

Representatives to the Academic Councils 2011-2012

Teachers appointed ad annum (for one year)

- Professor CETTINA MILITELLO, to the Presidential Council
- Professor GIOVANNI GROSSO O.CARM., to the Faculty Council

Students of the I-II-III Cycles

- Fra STEFANO M. VILIANI, OSM, First Cycle Student to the Presidential Council
- Revd. FRANCISCO SOTO SD, Second Cycle Student to the Faculty Council

Miscellany

Christmas Concert

On Sunday, December 11, at 5 PM, the 2011 Christmas Concert was presented in St. Juliana Falconieri Church in Piazza Cucchi 2, Rome. The event was organized by the Accademia Musicale Romana in collaboration with the «Marianum» Pontifical Theological Faculty and sponsored by the Banco Desio Lazio. There was music of J.S. Bach, F. Sor and M. Giuliani. Maestro Giuseppe Molino played the guitar. The event was successful and well attended.

Christmas Greetings

On Tuesday, December 20, at 10:45 AM we celebrated noontime prayer in the chapel and then at 11.10 we exchanged Christmas greetings in the Aula Magna.

Last minute

With immense joy, we heard the good news that Prof. Prosper Grech, OSA, has been named Cardinal by Pope Benedict XVI. For many years, he taught Sacred Scripture in our «Marianum» Faculty for the students of three-year theology course and we are grateful to him for his service. We are very happy to convey our kind regards and best wishes to our dearest Prof. Grech.

XIX International Mariological Symposium

**LITURGY AND MARIAN PIETY:
50 YEARS AFTER *SACROSANCTUM CONCILIUM***

1 - 4 october 2013