



Newsletter of the Pontifical Theological Faculty "Marianum", n. 39  
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2/2012

#### LETTER FROM THE PRESIDENT

Because of Mary's Son "God no longer frightens us"

October 2012 was noteworthy for two important events linked to theological study of the Mother of Jesus and Marian devotion in the Church. Pope Benedict XVI called on the whole Church to celebrate the fiftieth anniversary of the Second Vatican Council. Another recurrence went almost unnoticed: October 16<sup>th</sup> was the tenth anniversary of the Apostolic Letter *Rosarium Virginis Mariae* (RVM). These two events were different in nature and importance but they did have an impact, albeit unequal, on Mariology and the role of Mary in present day Christianity.

Blessed John XXIII (1958-1963) wanted the Second Vatican Council to re-think the mystery, identity, presence and mission of the Church and its fidelity to both Christ and mankind (to God and the Church). The Council started a process of total change in the way the Church existed as a faith community and the way it engaged in critical reflection on the faith – theology. This was not a brutal rupture with the past but rather "the legacy of two thousand years of Christianity."<sup>1</sup> It is the best guarantee of doctrinal fidelity and pastoral continuity – something the Church is still coming to understand and carry out if with occasional setbacks and delays.<sup>2</sup>

The Constitution *Lumen Gentium* sees the Church as a mystery of communion and mission, the universal sacrament of salvation and the mother of all peoples. In its last two chapters (*Lumen Gentium* 48-69) we find a new and beautiful vision of the Church. From a historical and eschatological perspective she is the *ecclesia peregrinans*

1. JOHN PAUL II, *Udienza generale*, del 28 settembre 1994, in *Insegnamenti di Giovanni Paolo II*, LEV, Città del Vaticano 1979-2006, vol. XVII/2, p. 402.

2. Cf. G. ROUTHIER, *Un Concilio per il XXI secolo*. Il Vaticano II cinquant'anni dopo, Vita e Pensiero, Milano 2012.

[Pilgrim Church] the Church of those on a journey. From the perspective of salvation history Mary is a witness, the aesthetic and narrative image of the Church (*ecclesiae typus*). The Marian chapter of *Lumen Gentium* (52-69) presents a theology of Mary that differs from the post-Tridentine past where Mary was seen almost exclusively *ex parte Christi*. There was an almost unilateral emphasis on her “privileges” as “predestined with Christ” and her essential prerogatives as they related to the mystery of the Saviour: co-redemptrix, mediatrix and queen of all the saints.<sup>3</sup> The Council preferred a *narrative Mariology* that was firmly rooted in Scripture. It provides something like a brief, but incisive, *lectio divina* on the mystery of Mary. This *lectio divina* contemplates her beauty as a human being, her special existence as a daughter of Zion and her rich example of the faith experience as a pilgrim. We see the significance of her life as part of God’s plan in salvation history united to the unique mystery of Christ. The Council represents a change. The Bible does not present a static and abstract image of Mary rather it recounts her life and experience; with the eyes of faith we see her specific journey in salvation history. The “dogmatization of her mystery is but a final result that cannot be properly understood outside this context.”<sup>4</sup> From this perspective the Council approached the delicate subject of Mary’s collaboration with the messianic work of her Son and of her subordinate, but effective, role in salvation. From the perspective of narrative theology Mary’s role is rooted in her life experience as a disciple. The singular nature of this role is always intimately related to the unique mystery of Christ. She is a “special form of being in Christ.”<sup>5</sup> For the Church it is, in the symbolic order, a “*mariologia ecclesiotipica*” [Mariology that reflects the Church]; it harks back to the great tradition of the Fathers of the Church. Our Lady becomes a mirror that reflects the face of the Bride of Christ (the Church) and in which the Bride of Christ can see itself, its present and its eternal future. This fundamental ecclesiological link acquires special iconic relevance that reveals completely the face of the Church; it “unites in itself (*unit*) and reflects in full daylight (*reverberat*) the greatest values/mysteries of the Christian faith (*maxima fidei placita*). (*Lumen Gentium* 65). Theological discourse, liturgical practice and pastoral activity related to the Mother of the Lord (her person, event, role and significance) have followed in the wake of the Second Vatican Council. She is studied, celebrated and experienced as an effective and active eschatological presence that according to God’s providence is involved in the *mysterium historiae* (mystery of history), the *mysterium ecclesiae* (mystery of the Church) and the *mysterium hominis* (mystery of mankind).

On October 6 2002, Blessed Pope John Paul II (1978-2005) published the Apostolic Letter *Rosarium Virginis Mariae*. The Magisterium of the Bishops of Rome has always striven to motivate, regulate, promote and guide devotion to the Mother of the Lord. “Popular devotion to the Blessed Virgin Mary is an important and universal ecclesial phenomenon. Its expressions are multifarious and its motivation very pro-

3. Cf. E. M. TONIOLO, *Il capitolo VIII della “Lumen gentium”*. *Cronistoria e sinossi*, in *Marianum* 66 (2004), pp. 9-425.

4. L. SARTORI, *La Lumen gentium*. Traccia di studio, Messaggero, Padova 1994, p. 111.

5. G. COLZANI, *Maria*. Mistero di grazia e di fede, San Paolo, Cinisello Balsamo 1996, p. 70.

found.”<sup>6</sup> Papal concern for the Rosary (Cf. RVM 2) is equally relevant. The Rosary is based on contemplation of the saving events of Christ’s life in which the Blessed Virgin was intimately involved.<sup>7</sup> Pastors and men of holy life frequently speak about the value and efficacy of this prayer.<sup>8</sup> The Apostolic Letter (*RVM*) is not just about beloved devotional practices nor is it just about the Blessed Virgin: it is a statement of precious Christological and Marian import. The Letter refers to recitation of “Our Lady’s Psalter” and the proclamation of a Year of the Rosary (October 2002-October 2003) but it notes the beginning of a new millennium and emphasizes the important place Mary, the Mother of Christ and the Mother of the Church, must occupy in the faith and prayer life of believers (Cf. *Catechism of the Catholic Church*, nos. 2617-2619).

This Letter on the Rosary is the necessary complement and crown of another Apostolic Letter *Novo millennio ineunte* (January 6, 2001). Christians in the post-modern era are invited to contemplate the face of Christ with Mary as their mentor (Cf. *RVM* 3).<sup>9</sup> this is why the Letter states “the Rosary belongs among the finest and most praiseworthy traditions of Christian contemplation. Developed in the West, it is a typically meditative prayer, corresponding in some way to the “prayer of the heart” or “Jesus prayer” which took root in the soil of the Christian East.” (*RVM* 5). John Paul II makes various suggestions but always respects the structure of this prayer – “the well-established structure of this prayer.” (*RVM* 28). The Pope has nothing but respect for the essential, traditional and original structure of this prayer: 150 prayers, 150 psalms. This is the way the faithful have always recited it, this is the way it has always been held in high esteem by ecclesiastical authorities. (Cf. *RVM* 19). Inspired by the Word and following Mary’s example (*Lk* 2, 51b),<sup>10</sup> the Pope writes the following: “Mary’s contemplation is above all *a remembering*. We need to understand this word in the biblical sense of remembrance (*zakar*) as a making present of the works brought about by God in the history of salvation... The Rosary too, as a “meditation” with

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6. CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS, *Directory on popular piety and the liturgy. Principles and Guidelines*, no. 183.

7. Cf. S. M. PERRELLA, *Rosarium Beatae Virginis Mariae “totius Evangelium breviarium”. Il contributo dei Vescovi di Roma Sisto IV – Giovanni Paolo II (1478-2003): tra storia e dottrina*, in *Marianum* 66 (2004), pp. 427-557.

8. CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS, *Directory on popular piety and the liturgy. Principles and Guidelines*, no. 197. The whole section is devoted to the rosary – nos. 197-202.

9. “The Rosary, precisely because it starts with Mary’s own experience, is *an exquisitely contemplative prayer*. Without this contemplative dimension, it would lose its meaning, as Pope Paul VI clearly pointed out: ‘Without contemplation, the Rosary is a body without a soul’ *Marialis Cultus* 47).” “By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord’s life as seen through the eyes of her who was closest to the Lord. In this way the unfathomable riches of these mysteries are disclosed” The believer “remembers Christ with Mary” (*RVM* 13); “we learn of Christ from Mary” (*RVM* 14); “we are conformed to Christ with Mary” (*RVM* 15); “we pray to Christ with Mary” (*RVM* 16); “we proclaim Christ with Mary” (*RVM* 17).

10. Cf. A. SERRA, *Maria di Nazaret. Una fede in cammino*, Paoline 1993, pp. 31-48.

Mary on Christ, is *a salutary contemplation*. By immersing us in the mysteries of the Redeemer's life, it ensures that what he has done and what the liturgy makes present is profoundly assimilated and shapes our existence.” (RVM 13). The purpose of this Papal Letter is to return Mary's Psalter to its true center: the contemplation of Christ with Mary.<sup>11</sup>

To further emphasize the Christological nature of the rosary the Pope proposes a new series of Mysteries: the mysteries of light (RVM 19, 21) which present the Kingdom as already achieved in the person and event of Jesus, the Son of God and of Our Lady. These added mysteries underline the Pope's opinion that the rosary is a resumé of the Gospel – *totius Evangelii breviarium*.<sup>12</sup> “It is fitting to add, following reflection on the Incarnation and the hidden life of Christ (*the joyful mysteries*) and before focusing on the sufferings of his Passion (*the sorrowful mysteries*) and the triumph of his Resurrection (*the glorious mysteries*), a meditation on certain particularly significant moments in his public ministry (*the mysteries of light*).” (RVM 19). If it is prayed and meditated thoroughly either alone, in community or in one's family, the rosary becomes a spiritual journey in which Mary is our mother, sister and guide to the Holy Trinity. It should not surprise us that the believer's relationship with the mystery requires method – method that is serious, effective and respectful; method that involves an individual's complex physical, mental and spiritual totality. The world today is one of upheaval and transition. We are witnessing something like a *silent apostasy* especially in the west. We are rich in material things but poor spiritually. The rosary teaches and engages us in the difficult but necessary task of contemplating the great works of God. From the beginning up to our own times Popes have urged us to pray the rosary. The rosary is appropriate in every stage of our lives. We can only hope that John Paul's appeal ten years ago and the more recent words of Benedict XVI will find an audience. We hope that all Christians (pastors, theologians, believers) will *confidently take up the Rosary once again*. Rediscover the Rosary in the light of Scripture, in harmony with the Liturgy, and in the context of your daily lives. (RVM 43).

In February 2012 with nostalgia and gratitude we Servants of Mary celebrated the twentieth anniversary of the death of Davide Maria Turolto (1916-1992). He was a friar of passion, a poet of God, Our Lady, of mankind and womankind, a poet of the environment. His prophetic and anti-conformist style made him “the troubled conscience of the Church.” The whole Order of Servants of Mary, Mariology scholars and students, are still reading his beautiful and intense poems. At this time of Christmas and the New Year, 2013, I would like to conclude my letter with some of his words:

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11. “Mary's contemplation is above all *a remembering*. If the Liturgy, as the activity of Christ and the Church, is *a saving action par excellence*, the Rosary too, as a “meditation” with Mary on Christ, is *a salutary contemplation*. By immersing us in the mysteries of the Redeemer's life, it ensures that what he has done and what the liturgy makes present is profoundly assimilated and shapes our existence.” (RVM 13).

12. Pius XII was the first to use this expression but it is used often in the Magisterium of his successors. (Cf. *Marialis Cultus* 42; RVM 1; 18-19).

“You are our innocent nature,  
Our voice before the fall,  
the only temple worthy of Him.  
For this reason he came to earth,  
a man like us in all things:  
Now God does not frighten us.”<sup>13</sup>

Salvatore M. Perrella, *osm*  
Preside

### THE “MARIANUM” AT THE PAMI CONGRESS

The XXIII International Mariological Congress was held in the auditorium of the Antonianum Pontifical University from September 4<sup>th</sup> to 9<sup>th</sup>, 2012. It was sponsored and organized, as usual, by the *Pontificia Academia Mariana Internationalis* and had as its theme: *Mariology since the Second Vatican Council. Its reception, accomplishments and future prospects*. Mariologists, theologians and students from five continents took part. Cardinal Angelo Amato, appointed President of the Congress by Pope Benedict XVI solemnly opened the event in the basilica of St. Mary Major. The Cardinal emphasized the work of the Marianum Pontifical Theological Faculty in promoting, publicizing and teaching Mariology. The Congress followed its well established pattern: general sessions in the morning and language groups in the afternoon. The contributions of Marianum teachers began on the first day of the Congress: Professor S.M. Perrella gave the opening address: *Chapter VIII of Lumen Gentium and the Magisterium of the Bishops of Rome*. On September 7 Professor C. Militello delivered a paper on: *Mariology between Christology and Ecclesiology: Shared Themes and Problems*. The Italian language section was led by Marianum teachers and coordinated by

our Vice-president, Professor P.M. Zanni and Professors L.M. Di Girolamo and G. Grosso. The subjects discussed involved themes in Chapter VIII of *Lumen Gentium* and aroused considerable interest: the title Mother of the Church (F.M. Bosin); Karl Barth’s questions about Chapter VIII (F. Ferrario); Marian liturgy (S.M. Maggiani); using patristic sources (E.M. Toniolo); the feminist view of Mary from Vatican II to *Marialis Cultus* (C. Aiosa); and Mary’s Pilgrimage of Faith (F. Asti). The AMI session was devoted to a discussion of the anthropological question. An event of special significance was the time spent at Castel Gandolfo with the Holy Father on Saturday, September 8. The Pope recalled how Pope John XXIII wanted to open the Second Vatican Council on October 11, the same day the Council at Ephesus in 431 had proclaimed Mary, *Theotokos*. The Pope also noted how his *motu proprio* proclaiming a Year of Faith spoke of Mary as the exemplary model of faith. The Holy Father noted the meaning of the feast (September 8, the Nativity of Mary) and cited a famous homily of Andrew of Crete. He mentioned also the discussion about including Chapter VIII in the Dogmatic Constitution *Lumen Gentium* and said the following:

13. D. M. TUROLDO, *Laudario alla Vergine*. “Via Pulchritudinis”, Dehoniane, Bologna 2012<sup>2</sup>, p. 19: “God does not frighten us.”

“The Conciliar text did not of course exhaustively treat the problems concerning the figure of the Mother of God but it constitutes the essential hermeneutic horizon for all further reflection, both theological and more specifically spiritual and pastoral. In addition it represents a valuable point of balance, always necessary, between theological rationality and believing affectivity. The unique figure of the Mother of God must be understood and deeply examined from different and complimentary viewpoints: while the *via veritatis* remains ever valid and necessary, one cannot fail to travel the *via pulchritudinis* as well as the *via amoris* in order to discover and contemplate ever more profoundly the crystalline and steadfast faith of Mary, her love for God, her unwavering hope. For this reason, in the Apostolic Exhortation *Verbum Domini*, I addressed an invitation to continue along the lines dictated by the Council (Cf. no. 27), which I likewise cordially address to you, dear friends and scholars. Make your qualified contribution of reflection and pastoral suggestions to ensure that the upcoming *Year of Faith* may be for all believers in Christ a true moment of grace in which Mary’s faith precedes and accompanies us as a luminous beacon and a model of fullness and Christian maturity, to which we may look with trust and from which we may draw enthusiasm and joy in order to live with ever greater commitment and consistency our vocation as children of God, brothers and sisters in Christ, and living members of his Body which is the Church.” Many important things were said – things to be studied, meditated and put

into practice such as what Cardinal Gianfranco Ravasi had to say at the conclusion of the Congress (September 9). The President of the Pontifical Council on Culture and the Council of Coordination among Pontifical Academies offered three closing ideas. These ideas were rich in significance and import. The first discussed the relationship between Mariology and culture. Our understanding of the term culture has evolved and we must re-interpret the categories of Mary, Marian and Mariology in a contemporary multicultural context. The second consideration focused on the experience of the “Courtyard of the Gentiles” [dialogue between Christians and non-believers]. He spoke about the upcoming meeting in Stockholm in a Lutheran and totally secular environment. He suggested we read Sartre’s text on the Nazi prison camp in which he talks about the relationship between Mary and her son Jesus. Finally he discussed the “grammar of communication.” He said it was important that what took place inside academe should not remain there: using modern means of communication it must be brought to all – especially young people and children. The Congress was an excellent opportunity to meet, share ideas and discuss the Second Vatican Council and especially what Chapter VIII of *Lumen Gentium* has to say about the Mother of the Lord. We were able to discuss what has already been accomplished and plan progress on the path set out by the Council Fathers in our efforts to present a Mariology that speaks to the heart and mind of men and women in our time.

Rosalba Cattoni

#### FOURTH SERVITE HISTORICAL CONVENTION

In collaboration with the Faculty the Servite Historical Institute held its fourth convention (October 4 – 6, 2012). The theme of the meeting was: *Servants of Mary During the Period of Jurisdictionalism (State Control) and Revolutions (1623-1848)*. Pro-

essor Dilermando Ramos Vieira, the Director of the Historical Institute, delivered the opening address. Several papers were delivered on this subject: Professor Maria Pia Paoli - *The Church and Religious Orders: Seventeenth to Nineteenth Centuries*; Archivist Odir Jacques Dias – *The complications of suppression and re-birth*; Vicente Lorente Perez – *The Order in Spain*; Gottfried Wolff – *The German Observance, its Origin and Evolution*; other subjects were discussed as well. A high point of our meeting was the October 5 concert at San Marcello (8:45 PM). The music focused on Servite contributions to religious music during the period from the seventeenth to the nineteenth centuries. Maestro Pier Corrado Danieli conducted the concert; The Orchestra Plettro Alberto Bocci of Siena assisted. All the papers and interventions will be published in the forthcoming issue of *Studi Storici*; the publication will prove a precious resource for those doing research in things Servite and for scholars interested in the problems of the period.

*Dilermando Ramos Vieira*

### INAUGURATION OF THE 2012-2013 SCHOOL YEAR

The official inauguration of the 2012-2013 School Year began with a prayer in the Faculty chapel and then continued in the Aula Magna. Fra Ángel M. Ruiz Garnica, the Prior General and Great Chancellor greeted all the participants and then spoke on the identity and mission of the Marianum. It is a priority and an expression of the charism of Servite life and service especially on an occasion such as this: our rendezvous with history – the fiftieth anniversary of the Second Vatican Council and the *Year of Faith* proclaimed by Pope Benedict XVI. Our President, Professor S. M. Perrella then read his report. He spoke on several subjects:

- gratitude for the Great Chancellor's close and personal interest in the Faculty's work;
- recognition of the intense work of the Faculty's various organizational bodies (Councils, student assemblies, meetings with the Servite General Council), new young teachers have joined the Faculty, teachers who were themselves former Marianum students;
- concern for decrease in students (a phenomenon common to all the ecclesiastical

universities and centers in Rome) and the reduced attendance in Religious Studies courses (this will involve a revision and reformulation of that program);

- satisfaction for the number of doctoral theses (19) being written and the completion of all the necessary procedures for work on new additions to our structure which will begin soon;

- recognition of the eight Marianum teachers who are members of the Board of Directors of the *Pontificia Academia Mariana Internationalis* (there are ten members on the Board) and the excellent work of the study group led by the Marianum at the recent Mariological Congress organized by the *Pontificia Academia Mariana Internationalis* in September 2012 and the success of the activities of the "Women and Christianity" Department;

- heartfelt condolences and prayers for Professor Stefano De Fiores, teacher and friend of the Faculty, who died unexpectedly; there will be a study day in his honor on May 9, 2013;

- pleasure at the appearance of the second volume of *Storia della Mariologia* and the

seventh volume of *Testi mariani del secondo millennio* (both from Città Nuova publishers and the soon to appear volume on Patristic Mariology prepared by Professor Angelo Gila (San Paolo publishers);

- the work being done by a special committee of Faculty teachers to prepare a "Marian Document" for the upcoming Servite General Chapter (2013).

After the President's report there was a musical interlude: Maestro Mina (violin) and Maestro Borrelli (viola) performed works by W.A. Mozart.

Professor Francesco Zannini delivered the keynote address. Zannini is the Ordinary Professor of Arabic and Islamic Studies at the *Pontificio Istituto di Studi Arabi e di Islamistica*. The address attempted to understand and interpret the complex phenomenon of the "Arab Spring." His address covered the following points:

- the difficulty in understanding the so-called "Arab" revolutions that involve young people, women and civil society;

- the different causes of and methods employed by the revolutions in various countries;

- common elements in all these revolutions: poverty, unemployment of young people, the desire for equality and social justice;

- the need to recognize the complexity of "conservatism" in Islam; contrary to what westerners may believe, conservative is not necessarily the same as anti-democratic;

- the necessity of clarifying for westerners what actually happened and what were its premises and what will be its consequences;

- a possible Christian interpretation of these events as "signs of the times" (in the

Gospel sense); these are not just media events they are challenges to Christian identity;

- participation and support of Christians were key elements in these events.

Professor Zannini also noted:

- the term "Arab Spring" in the western understanding of these events is the product of global information networks such as the satellite television station *Al Arabiya*; others use the expression "Arab awakening" linked to western looking movements in the areas of scientific progress and post French Revolution human rights;

- the lack of homogeneous democracy in the Arab world is to some extent the result of western political choices;

- the need to understand the variety of ethical, cultural and religious traditions of the people who live in a given state (e.g. Syria) and the potential for conflict they represent;

- the role of young people (65% of the Arab population) is not something new; what is new however is its use of global communications and networking;

- the role of women – there is a sort of Arab feminism with roots going back to the beginning of the twentieth century;

- religion is a unifying factor for the masses: Islam is seen as the best guarantee of social justice;

- the role of the Muslim Brotherhood can be positive to the extent that their success leads to internal and international political dialogue that transcends fundamentalism.

Finally the participation of numerous teachers, students and friends of the Marianum in this inaugural event is worthy of note.

*Gian Matteo Roggio, ms*

### A PRECIOUS GIFT TO THE LIBRARY

The Faculty Library possesses a Marian Atlas in twelve volumes and seventeen fascicles pocket size. It is an Italian translation produced by the Verona priest, Agostino Zanella (1839-1847) of a Latin work, *Atlas Marianus*, prepared by the German Jesuit, Father Wilhelm Gumpfenberg (1609-1675). The Atlas has more than 1200 prints of Mary that were venerated throughout the world. Recently Dr. Rosi Fontana on behalf of *Arte Libraria Italiana* presented the Library (through Professor S. Maggiani) a printed replica of an extremely rare Latin work, *ATLAS MARIANUS* (1702), the work of the Jesuit, Henricus Scherer (1628-1704). Scherer frequently cites and quotes Gumpfenberg's *Atlas* but Scherer is not so much concerned with Marian iconography as he is with the geography of Marian devotion in the world. The Atlas is one volume in Scherer's *Universal Geography* (1702-1703). Our replica of the *Atlas Marianus* is a work of enormous cultural and historical value: it represents the best of artistic and artisanal book production. The volume is 26 cm by 36 cm, 180 pages with 23 watercolor illustrations. The format is double-page, hand printed. It is part of a limited edition of fifty copies – each one with a Roman numeral – destined for institutions. Another 400 copies (Arabic numbers) will be on sale to the public for €3,500 each. The cover is buffalo skin covered wood; the spine had four double gold bands. The Faculty is grateful to the donors who gave us this volume. It adds to the riches of our library.

Silvano M. Maggiani

### WOMEN AND CHRISTIANITY DEPARTMENT

On November 8, 2012 the Women and Christianity Department in collaboration with the *Coordinamento Teologiche Italiane* celebrated the eightieth birthday of Professor Kari Elisabeth Børresen in the Faculty Aula Magna. Our celebration began with greetings from the Faculty President, Professor Salvatore M. Perrella, OSM and the head of the Department, Professor Cettina Militello. Then Professor Børresen presented a paper entitled *My Fifty Years of Research*. Professor Emanuela Prinzivalli of La Sapienza (Rome university) spoke on *Karri Elisabeth Børresen, Interpreter of the Fathers*. She was followed by Professor Adriana Valerio of the Università Federico II di Napoli who spoke on *Karri Elisabeth Børresen and the 'Invention' of 'Matristics'*. Professor Fabrizio M. Bosin, OSM, was the moderator for this event. Professor Børresen was born in Oslo, Norway on October 16, 1932. She was awarded an M.A. in the History of Ideas in 1960; in 1968 she earned a Ph.D. at the University of Oslo with a thesis on *Subordination and Equivalence. The Nature and Role of Women in Augustine and Thomas Aquinas*. She studied with H.-I. Marrou at the Sorbonne, with P. Hardot at the École Pratique des Hautes Études, and with J. Daniélou at the Institut Catholique de Paris. She has taught in various academic institutions in Denmark, Sweden and Switzerland. She was invited by C.M. Martini, the then rector, to be the Visiting Profes-

sor at the Gregorian University (1977-1979). She taught at the Harvard University Divinity School in Cambridge, Massachusetts and other European and North American academic institutions. She was awarded honorary doctorates in theology from the universities of Uppsala and Iceland and is a member of the Norwegian Academy of Sciences and Letters. She is at present the Senior Professor on the Theology Faculty of the University of Oslo. She has played a conspicuous role in international conventions in all parts of the world. Her articles and essays are numerous. Especially worthy of note are: *Subordination et Equivalence. Nature et rôle de la femme d'après Augustin et Thomas d'Aquin*, Oslo-Paris 1968 (translated into many languages and re-issued with the title *Subordination and Equivalence. A Reprint of a Pioneering Classic* (Kampen 1995); *Anthropologie médiévale et théologie mariale* (Oslo 1971); *Le Madri della Chiesa. Il medioevo* (Naples 1993); *From Patristics to Matristics* (Rome 2002); *Christian and Islamic Gender Models* (Rome 2004). She edited the patristic section of *La Bibbia delle Donne* with E. Prinziavalli and the medieval section with Adriana Valerio. Colleagues, friends and students expressed their admiration and affection for Professor Børresen at this festive celebration. We close this article with a passage from one of Børresen's essays. It clearly demonstrates why women, theology and the Church must be grateful to her as a pioneer and protagonist and to the spirit which suffuses her work with new language appropriate for the times that helps us understand and proclaim the Christian message. It was something she said here at the Marianum that recalls Hildegard of Bingen, the last woman proclaimed a Doctor of the Church. "... In 1993 I introduced the term "matristics" to describe the female theologians of the XII

to XV centuries who transformed the doctrine and symbolism of classical Christianity. Throughout Christian history the northern European inculturation of the Mothers of the medieval Church was no less significant than the Greco-Roman inculturation of the Fathers of the ancient Church in the III to V centuries. This interaction between patristic innovation and matristic development is especially evident in the speaking of God and his relationship to humankind. All the Mothers of the medieval Church affirm that women possess the *imago Dei* since creation. Based on patristic feminism medieval female theologians are innovators; they go beyond the Platonic idea of asexuality. The *mulieres sanctae* are no longer satisfied with becoming male by incorporation into Christ; they do not become God-like by losing their female sex. With perspicacity they strive to transform masculine or metasexual concepts of divinity and thus establish a model of perfect femininity on a divine level. Two Mothers of the Church are especially important in this regard: the Benedictine Abbess, Hildegard of Bingen (died in 1179) and the recluse, Julian of Norwich who died in 1416. Hildegard returns to the Wisdom Christology of primitive Christianity in which the Son of God and Divine Wisdom converge (Cf. 1 *Cor*, 1, 23-24). Her major work, *Scivias*, describes the revelatory Wisdom of God, *Sapientia*, as a feminine figure. Hildegard claims that the whole of the universe is created and sustained by this *Sapientia* which she calls *Creatrix, Caritas et Scientia*. She depicts Divine Wisdom as the model of perfect femininity, *feminea forma*; Hildegard neutralizes the traditional gap between God and feminine humanity ..." K.E. BØRRESEN, *L'esperienza di una protagonista* in C. MILITELLO (edit) *Donne e Teologia. Bilancio di un secolo* (Bologna 2004, 137f).

The Department's next gathering will be on Saturday, March 9, 2013. There will be a book presentation: *Tantum aurora est. Donne e Concilio Vaticano II*, edited by Marinella Perroni, Alberto Melloni and Serena Noceti (LIT 2012). On April 19 and 20 there will be another event at the

Faculty: the XII *Colloquio dell'Istituto Costanza Scelfo on Lay men and women and the transmission of the faith*. This is on the list of events sponsored by the Pontifical Council for New Evangelization for the Year of Faith.

Cettina Militello

### DENIS KULANDAISAMY DOCTORATE

On December 11, 2012 at our Faculty Professor Denis S. Kulandaisamy defended his doctoral thesis (theology with a specialization in Mariology) entitled “ἐγεννήθη or ἐγεννήθησαν? (*Jn 1:13*) and Respective Implications” (375 pp). His moderator was Professor Aristide Serra and the examiners were Professors Ricardo Antonio Pérez Marquez and Paolo Zannini. He discussed the verb ‘γενναῶ’ in *John 1, 13* demonstrated with scientific rigour that the passage should be read in the singular and not the plural (as it is in almost all modern translations). *John 1, 13* is referring to the virgin birth of Jesus and not to the baptismal re-birth of believers. This thesis provides a Christological and Mariological re-interpretation of the Johannine verse that puts into relief the incarnation of the Word and the virginity of Mary in the conception and birth of the Son of God.

### THE LIBRARY

Besides listing the acquisitions and gifts that have come to the library during the 2011-2012 School Year, the daily work of cataloguing and shelving our books, we are faced every day with the serious problem of space. We do not have enough space for the adequate and tranquil use of our resources. This creates many problems for our personnel and for those who use the library. Although we are unable to offer optimum service to our users (not just for economic reasons but for the limited number of users) we do provide access to documents and information, and to internal and inter-library lending. I feel obliged to ask all our users (students and teachers) to handle our books responsibly. A book is for everyone and should be available to all.

Too often our documents “disappear.” This shows a lack of concern and respect for all the others who use the library. The library is engaged in other important projects: compiling a Marian bibliography, a bibliography of the Order, setting up photographic archives and collaboration with the *Associazione Urbe* (18 Pontifical Roman Athenaeum libraries). Over the years, as a member of the Board of Directors, our librarian has supported, encouraged and promoted a variety of collaborative projects with these libraries. We have been engaged in training personnel and in updating our catalogues. We hope to bring our Pontifical libraries to the status of first class national and international libraries. Unfortunately our goal of creating a single cata-

logue for all the member libraries of Urbe will have to wait for better times. It would be an extraordinary resource for the academic community. We would like to express our gratitude to special benefactors: special thanks to Signora Carmela who gave us Professor Salvatore Chiolo's personal library in December 2011 – some 2,500 books on philosophy, psychology and the social sciences. We would like also to thank those students who volunteer service to the library to care and preserve our documentation. Finally we are grateful to

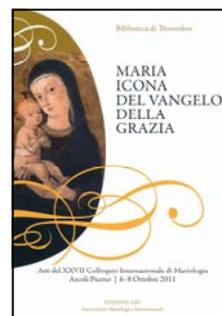
Signor Claudio Mazzei. After more than 45 years of work he is leaving the library. He was a constant presence and did a variety of things for the library – especially when Father Giuseppe Besutti's grave illness required special work. It will be very difficult to find someone who can take Signor Mazzei's place. He did so many different things. The Faculty is really grateful to him. We hope that he will have a long future ahead of him – not unlikely his mother has just reached 100 years.

Silvano Danieli

## PUBLICATIONS BOOKS

AA.VV., *Maria icona del Vangelo della Grazia, Atti del XXVII Colloquio Internazionale di Mariologia*, Ascoli Piceno, 6-8 ottobre 2011, Edizioni AMI, Roma 2012, 158 p.

The title *Our Lady of Grace* is certainly one of the most beautiful and significant invocations that popular devotion attributes to the Mother of God. The title is linked to *Mater Divinae Gratiae*, Mother of Divine Grace. Grace is the gift God makes of himself in Jesus Christ through the Holy Spirit. Graces (in the plural) on the other hand are specific favors God grants to human beings who, with faith, accept his love and trust in him. Precisely because she is the "full of grace" (*Lk 1,28*), i.e. full of the saving love of God, Mary is able to help her children in their hour of need.



MICHELE GIULIO MASCIARELLI, *La Bellissima. Maria sulla «Via Pulchritudinis»*, Libreria Editrice Vaticana, 2012, 136 p.

In this book the eyes of faith consider Mary's beauty; it is something that sheds light on her entire mystery and every phase of her existence as a Virgin and the Mother of the Messiah. [...] The book is essentially a narrative that reveals the grace and glory of the *Tota Pulchra*: her conception – she was born beautiful; the evolution of her beauty and finally her glorification. Mary's beauty increases not just in depth, holiness and extent but it assumes different aspects that reflect the mysteries of Christ which in their turn reveal aspects of the mystery of God. Professor Masciarelli has been a highly respected teacher at the Marianum for over thirty years.



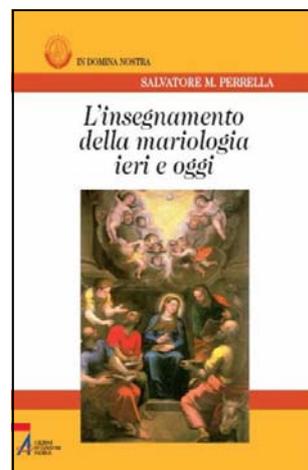
ANTONINO GRASSO, *Perché appare la Madonna?*, Editrice Ancilla, Conegliano (TV) 2012, 148 p.



Antonino Grasso's work, *Perché appare la Madonna? Per capire le apparizioni mariane* is fully documented. From the very beginning of Christianity in both the East and the West, yesterday and today, there have been reports of Marian apparitions (*Mariophanies*) or instances of the Heavenly Mother weeping. The Church in its weighty Magisterium prudently and wisely discerns, evaluates, authenticates and proclaims certain apparitions genuine or not. There are occasions when Mary meets with or visits specific individuals chosen by God. These are really extraordinary epiphanies of the *Theotokos* and especially in the last two centuries have drawn the attention of the faithful as well as the curious, the skeptical, scholars and broadcasters. Salvatore M. Perrella has written a preface for this volume entitled *Le "visite" di Maria, dono per la fede e sfida per la ragione* (pp. 5-30).

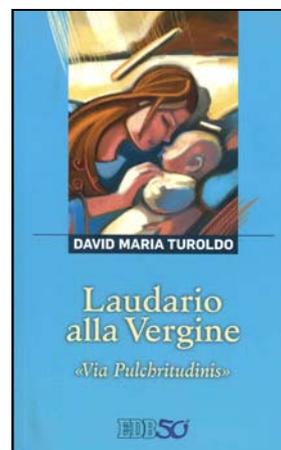
SALVATORE PERRELLA, *L'insegnamento della mariologia ieri e oggi*, Edizioni Messaggero, Padova 2012, 244 p.

Father Perrella has written a fully documented treatise on Marian and Mariological teaching. It includes discussions of epistemology, logic, methodology, content and formation that justify the importance – the inevitability – of Mariology in ecclesiastical study programs. It further explains how to include Mariology in inter-disciplinary studies that contribute to integral formation. The very heart of this essay is: how and why should Mariology (and authentic Marian devotion) play a role in intellectual, spiritual and pastoral formation in seminaries and Pontifical academic institutions. This work is valuable not just for its extensive documentation but for the accuracy of its commentary on the documents studied. Professor Perrella mentions one of the precious conclusions of contemporary Mariology. “The Mary of the Scriptures is no longer someone unknown to the People of God, nor is she of interest only to Scripture Scholars, theologians and Mariologists. The Mary of the Gospels is available to all because the great banquet of God's Word is for all especially in the Eucharist of Christ and the Church. It is a rich and nourishing table set for all of which all Mariology should partake. Sacred Scripture is the soul of theology and should therefore be the soul of Mariology. (Cf. *Dei Verbum* 24).” (Father Vincenzo Battaglia, President of PAMI).



DAVID MARIA TUROLDO, *Laudario alla Vergine*, EDB, Bologna 2012, 132 p.

On the twentieth anniversary of his death a second edition of poems the Servite poet wrote and dedicated to Our Lady has been published. According to Turoldo, Mary is “a human but at the same time disturbing presence; simple and mysterious; she is necessary dimension of mankind’s very existence.” This collection provides one long, uninterrupted song of the *Via Pulchritudinis* [the Way of Beauty]. Pope Paul VI speaks of Our Lady in this way – she is not just the Way of Truth but the Way of Beauty as well, accessible to all and as Dostoyevsky says “she will save the world.” Mary is the Mother of beauty; a beauty which becomes the quest for and dispensation of grace through a life of prayer and supplication, a life which is an act of worship and love. David Maria Turoldo (1916-1992) was a Servite Friar. With Father Camillo De Piaz he established the *Corsia dei Servi* cultural center. For almost thirty years he was the Prior and Parish Priest of the Abbey of Sant’Egidio in Fontanella, a neighborhood in Sotto il Monte. He directed the Center for Ecumenical Studies. He was a Poet and commentator; because of his prophetic and anti-conformist style he was known as “the uneasy conscience of the Church.” More than 3,000 people attended his funeral.



## PUBLICATIONS ARTICLES

### LUCA M. DI GIROLAMO

- *La mediazione unica di Cristo e la cooperazione di Maria alla salvezza*. A paper delivered on February 4, 2012 at the *Centro di Cultura Mariana “Mater Ecclesiae”* and published on their website: [www.culturamariana.com](http://www.culturamariana.com).
- *Le sacre rappresentazioni medievali* in E. BOAGA-L. GAMBERO (a cura di), *Storia della Mariologia 2. Dal modello letterario europeo al modello manualistico*, Città Nuova-Marianum, Roma 2012, pp. 31-51.
- *Origine e sviluppo del Planctus Mariæ*, *ibidem*, pp. 52-77.
- *Maria nella poesia volgare dell’Italia medievale*, *ibidem*, pp. 78-108.
- *Mistiche italiane: Santa Maria Maddalena de’ Pazzi († 1607) e Veronica Giuliani († 1727)*, *ibidem*, pp. 426-51.

### SALVATORE M. PERRELLA

- *In pace Christi: Stefano De Fiores*, in *Marianum* 84 (2012), pp. 545-555.
- *Maria icona della speranza affidabile nel complesso tempo attuale. Alcuni spunti di riflessione teologico-culturale*, in *Ephemerides Mariologicae* 63 (2012), pp. 251-294.
- *Santa Maria di Nazaret, discepola della Parola. Alcune annotazioni teologiche*, in *Kairós* 2 (2012) n. 1, pp. 31-81.

- *María, figura central de la fe cristiana. El aporte del motu proprio “Porta fidei” de Benedicto XVI*, in *Revista Seminario Mayor de Medellín* 29 (2012), pp. 11-14.
- *L’Immacolata Concezione nella Scuola Francescana”e negli interventi di Sisto IV: Cum praeexcelsa (1477) e Grave nimis (1483)*, in *Theotokos* 20 (2012), pp. 475-534.

#### **ARISTIDE M. SERRA**

- “...la corruzione non eredita l’incorruttibilità” (1 Corinzi 15,50-54a). “Corruzione” nella luce del compimento escatologico, in *Servitium* 46 (2012), pp. 39-56.
- *Gesù “impara” da Maria sua madre*, in *Servitium* 46 (2012), pp. 275-288.
- *Gesù, discepolo di Maria sua madre. La maternità come “educazione”*, in *Kairós* 2 (2012) n. 1, pp. 15-29.

### THE SECRETARIAT

The Faculty Council meeting on Wednesday June 27, 2012 to officially conclude the 2011-2012 School Year. The Presidential Council of Thursday October 11, 2012 (the Great Chancellor took part) officially initiated the work of the new 2012-2013 School Year.

#### **Academic Councils’ Activity, October – December 2012**

The decisions taken by the Councils in the closing days of 2012 can be found on the Faculty website, [www.marianum.it](http://www.marianum.it). Of particular interest are:

- \* the determination of the twelve papers and who will deliver them at the XIX International Mariological Symposium to be held at the Faculty October 1-4, 2013. Its subject will be *Liturgy and Marian Devotion Fifty Years After “Sacrosanctum Concilium”* ;
- \* the choice of subject for the opening address and the date (October 30, 2013) for the official inauguration of the 2013-2014 School Year ;
- \* the Council acted as a jury and with the addition of Father Silvano M. Danieli (the librarian) considered guidelines and proposals for a candidate for the “Premio René Laurentin–Pro Ancilla Domini” award.

#### **Plenary Assembly**

As prescribed by the Statutes of the Faculty a plenary assembly was held on Thursday, November 15. Teachers of every Order and level, officials and people responsible for the groups that attend Faculty courses along with Professor François Rossier SM (director of the International Marian Research Institute of the University of Dayton – Ohio, USA) took part. Professor Rossier is an official of the Faculty. The Director met with the Congregation for Catholic Education and the Holy See Agency for the evaluation and promotion of ecclesiastical faculties (AVEPRO).

### **Academic collaboration with PUC – Curitiba (Brazil)**

- \* By agreement Professor Dilermando Ramos Vieira OSM led courses at the Pontifical Catholic University of Paraná, Brazil, during the summer.

### **Representatives at Academic Councils 2012-2013**

#### *Teachers with a one-year term*

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

#### *Students of I-II-III Cycle*

- Fra FRANCESCO M. SCORRANO OSM, Cycle student, Presidential Council.
- Fra DAVI M. DAGOSTIM MINATTO OSM, I Cycle student, Faculty Council.

### **Other appointments**

On September 4, 2012, the President, Professor Salvatore M. Perrella, was elected President of the *Associazione Mariologica Interdisciplinare Italiana (AMI)*.

### **Miscellaneous**

#### *Christmas Concert*

As in the past the Accademia Musicale Romana in collaboration with the Marianum Pontifical Theological Faculty held the traditional Christmas Concert on Sunday, December 11, 2012 at 5 PM in Santa Giuliana Falconieri Church (Piazza Cucchi 2). The concert was sponsored by the Banco Desio Lazio. It included the music of G. Regondi, I. Albeniz, J. Rodrigo. Maestro Valerio Di Paolo and Maestro Giuseppe Molino played

## **ANNOUNCEMENT**

**The Presidential Council of the Faculty has decided  
that beginning with the next issue (no 1, 2013)**

**Marianum Notizie /News  
will be published and sent out online.**

**We are asking everyone interested  
to please send us their e-mail addresses to  
*marianum@marianum.it***