



**Newsletter of the Pontifical Theological Faculty «Marianum», n. 32 1/2009**  
Viale Trenta Aprile 6 - 00153 ROMA tel. 06-58.39.16.01 fax 06-58.80.292  
Website: [www.marianum.it](http://www.marianum.it) - Email: [marianum@marianum.it](mailto:marianum@marianum.it)

## **LETTER FROM THE PRESIDENT**

### **XVII INTERNATIONAL MARIOLOGICAL SYMPOSIUM: THE GLORIOUS ASSUMPTION**

#### *International Mariological Symposium*

Anyone familiar with the work of our Faculty will be well acquainted with International Mariological Symposium. For some time now they have been part of our academic commitment and an integral part of our operation. But for the sake of those only now coming into contact with our Faculty we would like to underline the significance of these events and describe what will be discussed in the XVII International Mariological Symposium. The Symposium is an academic event that occurs every other year and involves study and research. It is of special importance and is one of the Marianum's principal commitments. The Symposium has the purpose of "carrying out a state-of-the-art review of research in Mariology in the Catholic world, in other churches and communities and in the area of Mariological culture in general" (*Norme interne*, p. 32). The Symposium was designed primarily for Mariology specialists, students working for a licentiate or doctorate in Mariology and scholars who for various reasons are interested in theological research and the diverse aspects of the Marian phenomenon. The organizers of the Symposium would dearly like to see former Marianum students with a licentiate or doctorate in theology/ Mariology take an active part in these events. Frequently these former students hold positions of responsibility in local churches, Orders, congregations, Marian sanctuaries, Mariology centers or are involved in teaching Mariology. Their active participation in the Symposium is always encouraged. It is a source of gratification for all of us.

#### *Subject of the XVII Symposium*

If we look carefully at the subjects discussed during the Symposium's thirty-year existence (1976 - ) we are struck by the fact that the dogma of Our Lady's Assumption has

never been considered.

The material published after the 1950 declaration of the dogma is vast. There is no lack of papers and research that explore all dimensions of the dogma itself, how it is to be understood and what problems arise from Pius XII's Apostolic Constitution *Munificentissimus Deus* (November 1, 1950).

The dogma's fiftieth anniversary during the 2000 Jubilee Year was an occasion for even more publications that deepen our theological understanding of the glorious Assumption. We need only cite the voluminous acts of the International Mariology Forum organized by PAMI, the Marianum and AMI. The Acts were edited by G. Calvo Moralejo and S. Cecchin: *L'Assunzione di Maria Madre di Dio. Significato storico-salvifico a 50 anni dalla definizione dogmatica* [The Assumption of Mary, the Mother of God. Historical and Salvific Significance Fifty Years After the Definition of the Dogma] PAMI, Città del Vaticano 2001. Further evidence of the abundance of publications can be found in *Bibliografia Mariana*, 11 (1999-2002) nos. 2085-2150.

In spite of the existing wealth of material we thought it worthwhile to focus on certain elements emerging from theological and especially Mariological reflection. There is a continuing search for new areas of research and study in the ongoing effort to articulate the mystery of Mary's Assumption in new language.

The theme of the XVII International Mariological Symposium is: The dogma of Mary's Assumption: current problems and the search for a new understanding. The Symposium will concentrate on what has been accomplished and what specific inter-disciplinary problems remain. We hope to study and shed light (if only indirectly) on the contents of the dogmatic definition without going into the area of hermeneutics – material on this subject is already abundant. Moreover we hope to explore elements especially relevant to present day research.

#### *Areas of research*

Basically there are three areas of research.

*The first area* would involve setting forth a *status quaestionis* that takes into consideration the most significant contributions of theological literature to our understanding of the dogma of the Assumption.

I have already mentioned the literature from 1950 to 2000 and from 2000 to now. It is abundant and boasts a wealth of studies not just by Mariologists but by theocentric, anthropocentric, Christocentric scholars (e.g. Rahner) and Ecclesiologists who came to the fore after the Second Vatican Council.

Mary's Assumption and God, Mary's Assumption and us. The Mariologist encounters the theologian: philosophical and anthropological research into the question of death, a theme that continues to pervade our modern sensibility. There is a continuing dynamic with the problem of death – ignore it or confront it straight on.

Who can tell what the results might be? What deeper insights? Death, dying, the finite, the beyond, a "glorified" body, to go beyond history, time and the *eschaton*, the body beautiful and the body mortal, the body assumed and glorious ...

On the other hand there are still many open questions that must be examined dispassionately.

We need only consider the problems of establishing the Assumption in Scripture, or how to insert the Assumption into the dynamic of inculturation in the great non-western cul-

tures such as those of Asia so rich in themes and models totally diverse from ours. *The second area* of research involves Biblical, apocryphal and liturgical study. Precisely because the scriptural background for the Assumption is an open question we must explore passages in the Word of God in the writings of Paul and the Johannine community. Nor can we neglect the rich apocryphal literature that represents “archaic” traditions that inspire the aesthetics and *poietica* [performance] of the liturgy and are reflected in popular devotion and religiosity. Recourse to the *lex orandi* as a means to understand the Church’s belief is motivated by the beauty to be found in the liturgy. We can see faith elements in the Byzantine liturgical tradition of the Dormition and the Assumption.

The Ethiopian liturgy is an area that is little known or understood but it is rich in outstanding texts and practices with regard to the Assumption. For some years now the *Marianum* periodical has been studying this rich and singular heritage.

*The third area* involves specific and autonomous themes in the theological enterprise that provide the Mariologist with guidelines not strictly speaking Mariological. We do not expect the expert in theological anthropology, fundamental theology or ecclesiology to do Mariology but he can provide patterns that help the Mariologist shed more light on the dogma and make greater progress in its study. In this area we consider particular problems that are enormously important, e.g. the Assumption in ecumenical discourse, the relationship between the Assumption and the Marian Apparitions or the impact this gift of the Lord to his Mother will have on Christian life.

I sincerely hope that this wealth of ideas will attract participation in the Symposium. One should not be satisfied with just reading the Acts published after the event. By being present one can have direct contact with the speakers, one can engage in an exchange of ideas, one can make new acquaintances – these are the real advantages of taking part in the Symposium.

*Silvano M. Maggiani osm, President*

## THE FIRST VOLUME OF *HISTORY OF MARIOLOGY*

There was a presentation of this first volume at the Faculty last March 25. The following is what one of the editors (A. Serra) had to say.

“It is with joy and emotion that we welcome this first volume of *Storia della Mariologia* covering the period from the first century (New Testament writings) to the fifteenth century in both the East and the West. The two remaining volumes are soon to be published. The interested reader will find an organic resource that focuses on the figure of Mary of Nazareth in the Christian faith. Beginning with Sacred Scripture inspired by the Holy Spirit it goes on to describe centuries of the Church’s living tradition. This tradition reveals the effects God’s Word had on the life of the Church community. The majority of the contributors are Italian (about 30) but there are contributions from Spanish, French, Swiss, US and Syrian authors. Along with E. Dal Covolo S.D.B., I was responsible for coordinating this first volume and I feel obliged to express my thanks to all who helped.

1. We are grateful to the prestigious publishing house *Città Nuova* that has agreed to print the whole project. *Città Nuova’s*

directors had agreed to print some 600 pages for each volume, but not more. The first just published volume is already 1,032 pages long. I would dare to say that *Città Nuova*'s acquiescence in the face of this excess is their implicit recognition of the value of the work.

2. We would like to extend our thanks to Professor Enrico Dal Covolo, my *in passione socius* [my fellow enthusiast] who has coordinated this first volume. This was no easy task as the enormous file of correspondence is witness. The file has been deposited with the Secretariat *ad perpetuam rei memoriam*. In undertakings of this nature one can expect the unexpected. As the well known adage has it: Man proposes and God disposes.

3. Last but not least our thanks go out to the President of the Faculty, Father Silvano M. Maggiani. There are many reasons for this.

After the unexpected death of Father Ignacio M. Calabuig (February 6, 2005) – the founder of this project – Father Silvano accepted responsibility for his work and continued negotiations with *Città Nuova*. A certain period of uncertainty seemed to void the already established work plan. At which point Father Silvano made it clear that the project was not the private, personal work of a single individual, Father Ignacio. It was a project for the whole Faculty. Contact with Dr. Donato Falmi, the *Città Nuova* representative was re-established. At regular intervals between 2005 and 2008 Father Silvano brought the coordinators of the three volumes together for an update on the progress of the work. Dr. Falmi was always present at these meet-

ings.

In June 2008 the page-numbered proofs of the first volume were ready. We could at this point determine what specifically needed to be done to bring the work to completion. To tell the truth the project seemed massive and by no means easily completed. True to his nature Father Silvano faced the task with exceptional enterprise. As the project's overall director he generously and personally devoted himself to unraveling the skein. He was helped in this endeavor by Sister Ornella Di Angelo, our indefatigable secretary, and Father Enrico M. Casini, our office computer expert. If these volumes are coming out on schedule this is due in large part to Father Silvano's intelligence and industry.

4. In conclusion our thoughts go to our late, lamented colleague, Father Ignacio M. Calabuig. He initiated and directed the great project we are only now concluding. I would like to think of Father Ignacio handing us this first volume of *Storia della Mariologia* with that smile and blessing we all knew so well. He was indeed a man of the Gospel. Father Ignacio left us on February 6, 2005. Only a short time after his departure from this world the Prior General, Fra Ángel M. Ruiz Garnica and his council charged the Marianum Study Community with the task of gathering documentation for our beloved and esteemed Father Ignacio's canonical process. Father Ignacio continues to shine forth as a convincing witness of culture and holiness. His life was a service to the Word of God made flesh in the womb of the Virgin of the Annunciation.

*Aristide Serra*

«Women and Christianity» Chair  
CYCLE OF PUBLIC LECTURES ON

In this perhaps problematic year dedicated to St. Paul, our Women and Christianity Department has hosted a variety of events that focused on the Apostle, his letters, his theology, his martyrdom and his iconology ...

We began last year with a Scriptural approach – the Old Testament – and this has opened the way for our New Testament study of “Paul and Women.” We are promoting a series of public lectures on the subject. We had two intense afternoon sessions that were very well attended: March 13: Elena Bartolini spoke on *La donna nella cultura coeva alle lettere di Paolo* [Women in the Culture Contemporary to Paul’s Letters]; Elena Bosetti – *Nato da donna (Gal 4,4)* [Born of Woman (*Gal 4,4*)]; Maria Luisa Rigato – *La donna deve avere sul capo un segno di autorità a motivo degli angeli (1 Cor 11,10)* [Because of the Angels the Woman Must Have a Sign of Authority on Her Head (*1 Cor 11,10*)]; Marinella Perroni – “*Non c’è maschio e femmina perché voi siete uno in Cristo Gesù*” (*Gal 3,28*) [“There is neither male nor female because you are all one in Christ Jesus” (*Gal 3,28*)]; Perroni and Rigato together spoke on *Le collaboratrici di Paolo in Rom 16,1-16* [Paul’s Female Collaborators in *Rom 16, 1-16*]. This last talk and another *Tecla: protagonismo ‘apocrifo’?* [Thecla, Apocryphal Protagonist?] were to be delivered by two other colleagues who were unexpectedly absent. This unforeseeable change in the program in no way deprived our listeners.

The Aula Magna was packed with people. Many of our colleagues were also in attendance. All paid rapt attention to Elena Lea Bartolini’s valuable report on Paul in the context of contemporary Judaism and his ambivalent attitude towards women. Elena Bosetti’s paper placed *Gal 4,4* in the broader context of the whole letter to the Galatians – her talk will appear in its entirety in *Marianum 2010*. The text is of implicit Mariological importance that becomes explicit when placed in the context of the kenotic event of the Incarnation. Maria Luisa Rigato spoke again about her interpretation of *1 Cor 11*. She provided her own translation and redefined *exousia* (authority) which has long been understood as a synonym to subordination.

Marinella Perrone’s talk on *Gal 3,28* was marked with the same passionate search for deeper meaning and context. She took this passage of Paul and applied it to the whole of Pauline Theology.

The final two speakers read the long and interesting list of female collaborators in chapter 16 of the Epistle to the Romans. It begins with Phoebe, deacon of the Church of Chencreae. Interesting in this list are the descriptions after each name, a clear indication that these women were active in the life of the Church. It is not easy to translate all these technical terms exactly but the list certainly depicts a very special time when men and women worked together in their home churches: they witnessed and proclaimed the Gospel.

We then examined a popular novel, an apocryphal work *Acta Pauli et Teclae* the story of a the young girl, Thecla, who is explicitly committed to imitate Paul’s example as a missionary and evangelizer. Paul’s words lead her to conversion and a martyrdom from which she is miraculously saved. That a woman should be so closely associated with

the Apostle – even in fiction – is a clear indication that the presence and participation of women in the Church is not something new. It can be found among Jesus’ own disciples and in the first Pauline churches.

Cettina Militello

## GUIDED TOUR OF THE ROMAN ROTA

May 15, 2009

Professor and Lawyer Adele Zannoni Messina took Marianum students on a guided tour of the Apostolic Tribunal of the Roman Rota. On arrival they were met and welcomed by His Excellency Msgr. Antoni Stankiewicz. Msgr. Michael Xavier Leo Arokiaraj, an Auditor (judge), met them in the Great Hall of the College of Auditors and gave an excellent talk on the history and authority of the Apostolic Tribunal of the Roman Rota.

Msgr. Arokiaraj then guided the students through all the offices of the Rota and explained what they do. In the three chanceries cases from all over the world follow the *iter* [process] which was explained and demonstrated. Students could examine both paper and computerized documentation. There was a further explanation of the Archives and how cases are assigned to Auditors. One of these Auditors welcomed the students into his office.

Students continued to follow the work-flow of the Rota and visited the courtroom with state-of-the-art technology and the library containing all the Rota’s decisions. The Rota’s judges, skill and the seriousness of the its decisions were held in universal esteem. With the occupation of Rome in 1870 the world’s most famous and respected court ceased to function. The Tribunal had begun its work in 1331; its first Constitution was the *Ratio Iuris* of John XXII; its first book of decisions dates from immediately afterwards.

In 1900 Pius X planned a general reform of

the Roman Curia and with his Constitution, *Sapienti Consilio*, determined that the congregations would no longer handle contentious cases. These would be passed on to a re-established and reorganized Rota. In 1908 *Lex Propria S.R. Rotae et Signaturae Apostolicae* [Law of the S.R. Rota and the Apostolic *Signatura*] was published. Two further publications were *Regulae servandae apud S.R. Rotae Tribunal* [Rules To Be Observed at the Tribunal of the S.R. Rota] (1910) and *Normae S.R. Rotae Tribunalis* [Norms for the Tribunal of the S.R. Rota] (1934).

John Paul II approved and promulgated the norms actually in effect on October 1, 1994.

The Rota works with a college of judges from all nations under the leadership of the Dean. The work is done by 3-judge panels (*turnus*) or *videntibus omnibus* – the whole body of judges (Auditors).

There are currently twenty-one judges. They are appointed by the Pope and their responsibilities and privileges are governed by the Apostolic Constitution *Ad Incrementum* (1934) and the instruction of the Secretariat of State, *Ut sive sollecite*, of March 31, 1969. Nine judges are Italian, two are Polish, two North American, two Lebanese Maronites, one Frenchman, one Brazilian, one Englishman, one Spaniard, one German and one Indian. All judges must be mature priests with a doctorate in Canon Law. They must be honest, wise and competent in law. Judges take an oath in

the presence of their colleagues to carry out their office faithfully and appropriately and to keep the secret of office.

Other officers of the Rota are the Promoters of Justice and the Defenders of the Bond. They too are appointed by the Pope. To appear before the Rota one must have a Rota Lawyer certificate. To get one of these certificates one must have a doctorate in Canon Law from a Pontifical University or go through a three-year apprenticeship at the Rota and pass a series of examinations. In the 100 years since the Rota was re-established the world has gone through profound changes in custom, mentality, life-style, family and societal relationships. At the same time the Church itself has been transformed and renewed through the Second Vatican Council and profound changes have been made to the 1917 Code of Canon Law. Along with a series of important Apostolic Constitutions we now have the *Codex Juris Canonici* of 1983 and the *Codex Canonum Ecclesiarum Orientalium* of 1990.

The Roman Rota is the ordinary tribunal of the Holy See. In the name of the Pope and on his behalf it acts as a judge for the whole Church.

The Rota's main function is that of a third instance appellate tribunal, ordinarily reviewing decisions of lower courts if the original court and the first appellate court do not agree on the outcome of a case, however, any party to a first instance decision (trial level court case) has the right to file an appeal directly to the Rota. In recent decades the Rota has been more and more confined to marriage cases, especially annulments. The Rota is rarely involved in other sorts of cases, e.g. penal or inheritance cases.

Msgr. Arokiaraj took us to the *piano nobile* (main floor) of the Chancery Palace where

the *Studium Romanae Rotae* [Roman Rota Study] is located and answered questions. It's not clear why the court is called the "Rota" [wheel] but there are several differing explanations: judges 'rotated' in their office; they sat at a round wheel-like table; there was a round witness stand; or there was a marble wheel in the floor of the meeting room.

The Chancery Palace (*Palazzo della Cancelleria*) was built between 1483 and 1513 by Cardinal Raffaele Riario with the financial assistance of another nephew of Pope Sixtus IV, Julius II della Rovere.

Especially interesting are the following features: the Cardinal apartments on the *piano nobile*, the portal of the internal loggia, the *Sala di Riario* (a large hall) and the Salon of 100 Days which boasts a series of paintings by Vasari depicting the events of Paul III Farnese's life.

Because Cardinal Riario had taken part in a plot against Pope Leo X his palace was confiscated in 1517 and given to the Vice-Chancellor of the Holy Roman Church, Cardinal Giuliano de' Medici. It became the definitive location of the Chancery at this point. Between 1809 and 1814 the palace was the headquarters of the Napoleonic Imperial Court; in 1848 it was the seat of the Roman Parliament and the following year the Constituent Assembly of the Roman Republic met there. Once it was restored to the Holy See it became the home of the Supreme Tribunal of the Apostolic Signatura, the Apostolic Tribunal of the Sacred Roman Rota and the Apostolic Tribunal of the Apostolic Penitentiary. Since the Lateran Treaties of 1929 it is extraterritorial.

*Adele Zannoni Messina*

## Gathering of Former students and Friends of the «Marianum»

On April 25, 2009 the General Assembly of the Association of Former Students and Friends of the Marianum met at the Marianum Pontifical Theological Faculty.

Professor Silvano M. Maggiani, President of the Faculty, opened the meeting and welcomed all present on behalf of the Faculty. He thanked Association members for the gift they had made to the faculty at the beginning of the year – a projector with computer for teaching purposes. He emphasized the importance of promoting scholarships for students and thanked the Association for those they had provided.

Professor Jean Pierre Sieme Lasoul, the President of the Association, greeted all present and said their presence reaffirms the value of our group. Regular attendance at the Association's scheduled events demonstrates the affection we have for both the Association and the Faculty. Professor Sieme Lasoul thanked the Faculty and its President for his serious and active commitment to the Association. He then introduced the new representative of the Faculty in the Association's board of directors: Professor Luca M. Di Girolamo. He extended his best wishes to Professor Di Girolamo for a fruitful collaboration. The President went on to emphasize the importance of communication with former

students and announced that a list of all the alumni was nearing completion and would soon be published on the Faculty's website. The list will indicate whether or not the former student is a member of our Association. Since it proved difficult for many members to attend the April 25<sup>th</sup> meeting the President proposed to the Assembly (which approved) changing the date of the next year's meeting to Saturday, April 24. Finally the Assembly approved the balance sheet for December 31, 2007.

Many came to hear and take part in the President's discussion with Professor Giancarlo M. Bruni, O.S.M., on his recently published book: *Mariologia ecumenica. Approcci – documenti – prospettive* [Ecumenical Mariology. Approaches – Documents - Prospects]. After a brief description of the structure and contents of the book the President spoke with Professor Bruni about the religious and cultural context in which the book is to be read: how does it fit into the current ecumenical framework of relations between the Catholic Church, Protestantism and Orthodoxy. What are the essential Mariological aspects of today's ecumenical dialogue.

The meeting concluded with the celebration of the Eucharist and a communal meal. Our celebration coincided with the annual feast of the Marianum's African students.

## THE MARIANUM PERIODICAL

On April 2, 2009, there was a meeting of the editorial committee of the *Marianum* at the Marianum Pontifical Faculty. Its agenda included the Director's report and a discussion of volume 71 (2009): printing situation, proposals and guidelines for volume 72 (2010) and volume 73 (2011).

The Director informed the committee that based on the status of work now volume 71 (2009) should come out next October. He told the committee how far the articles, contributions and documents had got and what the status of each section was. He noted that in the *Recensiones* (Books Received and Reviewed) section the first volume of the *Storia di Mariologia* will be presented. The volume will conclude with a memorial for Father Eamon (Richard) Carroll, O.Carm., the distinguished US Mariologist who died last year. Professor Emanuele Boaga prepared the memorial and an accompanying bibliography (completed by Father Silvano M. Danieli, our librarian).

Many contributions have arrived or been promised for volume 72 (2010) and the Director gave the committee a brief overview of the articles. Especially noteworthy: this volume will include the Dossier on the XVII International Mariological Symposium to be held next October. The Director then asked the committee if they had any further suggestions for this volume.

The Director went on to talk about volume 73 (2011) and insisted that members of the editorial board make significant contributions. Each editor then gave an overview of what he was doing to prepare for the periodical.

Finally there was a discussion of important anniversaries to be marked by appropriate contributions to the periodical.

Antonio Mazzella

**ISTITUTO SUPERIORE DI SCIENZE RELIGIOSE**  
**«SANTA MARIA DI MONTE BERICO» - Vicenza**  
**Associated with the Faculty**

The school year just ended was the first time we taught our new two-year course of specialization in “Marian Apostolate and Popular Devotion.” It was a year of great effort for both our teachers and our students – the courses were new and were being taught differently.

Three cultural endeavours were of special importance for this academic year.

On March 30 we initiated a new project: *Incontro con l'autore* [Interview with Author] of a recent and noteworthy book of Mariological interest. Giancarlo Bruni and his *Mariologia ecumenica* [Ecumenical Mariology] had the honor and task of launching these interviews. We are pleased with the interest this project has aroused.

In May every year it is a tradition at the ISSR [*Istituto Superiore di Scienze Religiose* – Higher Institute of Religious Studies] to offer a brief course (three lectures) on a specific topic. This year the topic was: *La Donna e le donne nella Bibbia* [Woman and Women in the Bible]. Professors Antonella Anghinoni and Maria Gemma Victorino gave the lectures and the project met with an excellent response.

This year, for the first time, the ISSR took part and collaborated in the *Festival Biblico* organized by the diocese of Vicenza. As part of the program we offered a course at the Sanctuary of Our Lady of Monte Berico: *Faces in the Scriptures*. Professor Aristide Serra spoke on *The Face and Faces of Mary in the Scriptures*.

Next year (May 6 – 8) we will hold a Mariology Convention entitled “And from that hour the disciple took her into his home” (*John 19, 27*).

*Gino Alberto Faccioli*

## PUBBLICAZIONI

G. BRUNI, *Mariologia ecumenica: approcci, documenti, prospettive*, Dehoniane, Bologna 2009

“Mary was never a cause of separation between churches but she has become the victim, the exacerbated sign of that separation, an element of polarization that reflects so many other factors of disunity.” These are the stark and unadorned words of the Dombes Ecumenical Document about the Mother of the Lord.

As a result Mary and Mariology illustrate an ecumenical conundrum: what unites, what separates, what is evolving, what are the setbacks. All of this is played out against a background that is not just doctrinal but personal and passionate as well. Devotion, piety and culture all play a part.

This book attempts to build a Mariology that is not the “victim” of confessional division. It weaves together the threads of theological dialogue on Mary to be found in all the churches. The book is divided into five large sections: approaches, official international documents, official national documents, unofficial documents and prospects for the future.

The concluding prospects: the methodological principles elucidated, the theological positions shared, the consensus achieved in spite of differing traditions all show that ecumenical dialogue has produced conciliatory theology even in the area of Mariology. This is no mean result for the ecumenical movement.

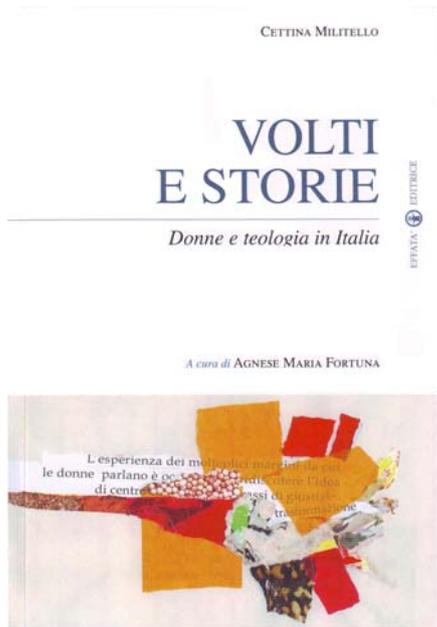
GIANCARLO  
BRUNI



# MARIOLOGIA ECUMENICA

Approcci  
documenti  
prospettive

EDB



C. MILITELLO, *Volti e storie*, Effatà Cantalupa (TO) 2009.

Over the past forty years Italian theology has been enlivened by the presence of women in all areas of research. This book describes the problems women face in the theology enterprise in Italy. We hear from women of different generations from diverse backgrounds. They come from different places, have different personal histories, belong to different groups and have different ties – all of them examine their *raison d'être* in the light of Vatican II's legacy.

The book was edited by Agnese Maria Fortuna and includes twenty-nine interviews with women theologians collected and introduced by Cettina Militello. The interviews appeared in the periodical *Vita Pastorale*. The book concludes with an essay by the recently deceased Maria Teresa Garutti Bellenzier: *Sulle alture: autobiografia spirituale* [On the Heights: Spiritual Autobiography].

PERRELLA S., *Le Mariofanie. Per una teologia delle apparizioni*. Edizioni Messagero, Padova 2009.

Seeing the Marian Apparition (Mariophany) as a “*nexus mysteriorum*” may be one way of presenting it to the pastor, theologian or layman. The “*nexus*” is an experience in which the fundamental dimensions of God's self-revelation (communication) and man's free response in faith come together.

It is no easy task to discern the historical, biblical, theological, legal, pastoral, Mariological, prophetic and ecclesial import of the genuine apparitions of Mary in history. That the author was well aware of this is apparent in this book. His purpose was to help pastors, theologians, Mariologists and other serious scholars and experts who face an especially difficult problem today: what to make of Marian apparitions and of the events or facts involved that may be true, false or simply presumed. These apparitions are part of a larger religious/sacral phenomenon that can be defined in various ways: private, particular or “charismatic” revelation; “prophetic vision” or simply “Mariophany.”



## DALLA SEGRETERIA

On October 22, 2008, the School Year 2008-2009 began officially.

### **Matriculations/Enrollments**

Three-year Institutional Theology Course	46 + 11 from the <i>Augustinianum</i>
Two-year Specialization for Licentiate	35
III Cycle: Writing Doctoral Thesis	16
Mariology Course	52
Religious Studies Course	27
Servite History and Spirituality	32
Total:	207 enrolled.

### ***Countries of Origin***

Argentina 4; Belarus 1; Bosnia-Herzegovina 1; Brazil 17; Burkina Faso 1; Cameroon 1; Canada 2; Colombia 15; Czech Republic 2; Germany 8; Hungary 1; India 21; Indonesia 4; Ireland 1; Italy 68; Lebanon 1; Madagascar 1; Mexico 9; Mozambique 3; Myanmar 1; Nigeria 1; Peru 8; Philippines 4; Poland 3; Portugal 1; Republic of Congo 2; Romania 4; Slovakia 4; South Korea 3; Spain 1; United States 1; Swaziland 5; Tanzania 2; Ukraine 1; Uganda 4; Venezuela 1.

### ***Continents***

Africa 20; Asia 34; Europe 96; North America 12; South America 45.

### ***Status***

Religious 160 (42 different religious families: 16 male and 26 female); Diocesan Priests 21 (16 dioceses); lay people 26.

### ***Students enrolled in institutes recognized by the Faculty***

- International Marian Research Institute (Dayton, Ohio – USA) data not available
- Istituto Superiore di Scienze Religiose “Santa Maria di Monte Berico” (Vicenza)
  - First year of two-year specialization course: 14
  - Religious Culture: 53
- Instituto Mariológico “Santa Maria de los Siervos” (Mexico City): 32

*DIPLOMAS AWARDED DURING THE 2008-2009 SCHOOL YEAR*

• **Doctorate in Theology with a specialization in Mariology – thesis or extract published**

CHOI WOOHYUK MIRYAM, LCA

*Miryam di Nazaret, Donna del Fiat in Edith Stein Teresa Benedetta della Croce (1891-1942)*. Moderator: professor Giancarlo M. Bruni, osm.

ANTONELLI CESARE, OSM

*Nuovi contributi per una storia del capitolo VIII della costituzione dogmatica «Lumen gentium»*. Moderator: professor Ermanno M. Toniolo, osm.

LUCCHETTA MARIA TERESA, SMG

*La spiritualità mariana nella Famiglia Religiosa delle Serve di Maria di Galeazza. Evoluzione storica dal Fondatore il beato Ferdinando Maria Baccilieri (1821-1893) fino agli inizi del terzo millennio*. Moderator: professor Aristide M. Serra, osm.

KOVÁCS ZOLTÁN, SD

*Magna Domina Hungarorum. Dimensioni storiche, teologiche, ecumeniche e culturali*. Moderator: professor Stefano De Fiores, smm.

ROMÁN VILLALÓN ÁLVARO, SD

*La Divina Pastora en los escritos de fray Isidoro de Se villa (1662-1750)*. Moderator: professor Salvatore M. Perrella, osm.

• **Doctorate in Theology with a specialization in Mariology – doctoral dissertation defended**

OLMOS MIRÓ RAMÓN, DVI

*La Virgen María en la vida Madre María Ángeles Sorazu, Concepcionista Francescana (1873-1921)*. Moderator: professor Luigi Gambero, sm

OLIVERAS CARLOS ALBERTO, IVE

*María nuestra Madre en el Plan Redentor de Dios Trinidad según las obras de San Luís María de Montfort*. Moderator: professor Stefano De Fiores, smm.

CARFÌ ANTONIO, FI

*La mediazione materna di Maria nei suoi risvolti antropologici. Il contributo di Giovanni Paolo II in alcuni documenti*. Moderator: professor Salvatore M. Perrella, osm.

MELONI TIBERIO, LCO

*La Madre del Signore nella Chiesa e nel Magistero dei Vescovi in Sardegna*. Moderator: professor Salvatore M. Perrella, osm.

• **Licentiate in Theology with a specialization in Mariology**

VIZZINI ROSARIO, LCO

*Il Santuario della Madonna di Belpaso. Fondamenti e interpretazione.* Moderator: professor Stefano De Fiores, smm.

DE FARIAS LEITE FABIO JOSÉ, SDB

*La presenza di Maria nel cammino mistagogico del presbitero.* Moderator: professor Stefano De Fiores, smm.

ALVAREZ TORREALBA JUAN ERNESTO, SD

*“Santuarios marianos, lugar teologico de crecimiento en la fe del Pueblo Dominicano”.* Moderator: professor Aristide M. Serra, osm.

CHITILAPPILLY JOY ANTONY, SD

*The liberative perspectives of the Fiat of Mary in the Salvation History of Mankind: in the Marian discourses of Pope John Paul II 1995-1997.* Moderator: professor Luigi Gambero, sm.

NGUYEN THI THAO (MARY CLARE), FMSR

*Mary as a Model to follow Jesus in fulfilling the will of the Father. A mariological study of Mark 3: 20-21.31-35.* Moderator: professor Aristide M. Serra, osm.

MATTOS MABEL SILVANA, MIC

*La comunione di vita con l’Immacolata secondo San Massimiliano Kolbe. Rilettura in chiave antropologica.* Moderator: professor Stefano De Fiores, smm.

• **Baccalaureate in Theology**

Arulappan Martin Sankar, osm

Augustine John Joseph, osm

Bordignon Stefano, osm

Byomuangi Tadeo, osm

Frusteri Giovanni, o.carm.

Kwangkyu Choi (Simon), sm

Marquez Maza Fredy, o.carm.

Melcure Rajendraprasad, osm

Motsa Dumisani Anton, osm

Murray Eamon, akgb

Muth Norbert, lco

Raji Rajkumar, osm

Romero Martinez Albeiro, o.carm.

Sbarbati Sauro, akgb

Siarhei Vasilyeu, akgb

Singarayan Christin Jayaseelan, osm

Traversin Emiliana, akgb

Zampiva Giuseppe, osm

- **Diploma in Mariology**

Arulappan Martin Sankar, osm  
Augustine John Joseph, osm  
Bachorik Silvestre, osm  
Caselles Guerriero Leonel,  
Lombardi Gianluca, osm  
Melcure Rajendraprasad, osm  
Motsa Dumisani Anton, osm  
Mvomo Ayinda Emmanuel Roger, fic  
Raji Rajkumar, osm  
Ramirez Domitila,  
Singarayan Christin Jayaseelan, osm  
Zampiva Giuseppe, osm

- **Diploma in Religious Studies**

Baciu Angela, sp  
Bîrnat Juliana, sp  
Charry Gutierrez Margarita, fmda  
Gherghel Mihaela, sp  
Mosquera Uribe, psa  
Pazhayapurayil John Mini, omip  
Pérez Pérez Eloina, sgcs  
Sangalli Luisa, lca

- **Diploma in Servite History and Spirituality**

Arulappan Martin Sanchar, osm  
Augustine John Joseph, osm  
Bachorik Silvester, osm  
Lombardi Gianluca, osm  
Melcure Rajendraprasad, osm  
Raji Rajkumar, osm  
Singarayan Christin Jayaseelan, osm

#### *NEW MEMBERS OF THE TEACHING BODY*

- Professor FRANCESCO ASTI, SD will hold a seminar on *Dimensioni mariane dell'agiografia e della mistica in Occidente* [Marian Dimensions of Western Hagiography and Mysticism] as part of the two-year Licentiate-Doctorate course;
- Professor STEFANO ZAMBONI will take Professor Martin M. Lintner OSM's place in the department of Moral and Religious Theology in the 2<sup>nd</sup> and 3<sup>rd</sup> year of the three-year Institutional Theology Course;
- Professor VALENTINO COTTINI M.AFR will give a course on *Maria nell'Islam* [Mary in Islam] in the two-year Mariology Diploma course.

#### *APPOINTEMENTS AND PROMOTIONS*

While awaiting the Nihil Obstat of the Congregation for Catholic Education, the Great Chancellor, Fra Ángel M. Ruiz Garnica issued a decree on July 3, 2009 appointing Fra Salvatore M. Perrella, OSM, as "Ordinary Professor" in the *Department of Mariology: Marian Dogmatics*.



**XVII**  
SIMPOSIO  
INTERNAZIONALE  
MARIOLOGICO  
*INTERNATIONAL  
MARIOLOGICAL  
SYMPOSIUM*

**Il dogma  
dell'Assunzione  
di Maria:  
problemi attuali  
e tentativi  
di ricomprensione**

*The Dogma  
of the Assumption  
of Mary  
Current Problems  
an Attempt  
at a new Understanding*

Roma, 6-9 ottobre 2009  
*October 6-9, 2009*  
Viale Trenta Aprile, 6 - 00153 Roma