



# MARIANUM

## NOTIZIE-NEWS

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### THE PRESIDENT'S REPORT

#### Mary, the Mother of Jesus, "Porta fidei"

Our world is experiencing an existential, philosophical and cultural leveling; religious and ethical indifference and even atheism are not uncommon. Faced with this situation the Church urges believers and people seeking life's *meaning to make Pascal's wager* on the Person, Gospel and hope that is Jesus of Nazareth, the Son of God and God himself<sup>1</sup>; He is the human and divine source of meaning: we must trust and have confidence in him without hesitation – we know to whom we have given our faith (Cf. 2 Tim 1, 12)<sup>2</sup>

Both before and after becoming Pope, Benedict XVI has suggested that his non-believer friends in this post-modern era live *quasi Deus daretur* (as if God existed); an echo of the wager Pascal proposed to his own non-believer friends in the seventeenth century<sup>3</sup>. With regard to "meaning and God" the Belgian theologian Adolphe Gesché quotes the French philosopher, Pierre Magnard, and stresses the need to avoid making God a bureaucratic "meaning provider". We accept this as a premise. In this question of *meaning and trust*, John Paul II and Benedict XVI have led the Church to see Mary, the Mother of Jesus, and Marian spirituality as a rich source of strategy and support. Men

<sup>1</sup> Cf. G. MAINO, "Vivere come se Dio ci fosse". La scommessa sulla verità di Pascal e Ratzinger, Messaggero, Padua 2009.

<sup>2</sup> Cf. R. FISICHELLA, *La fede come risposta di senso*. Abbandonarsi al mistero, Paoline, Milano 2005, pp. 97-132: «So in chi ho creduto».

<sup>3</sup> Cf. BENEDICT XVI, *Incontro e dialogo con il clero della diocesi di Aosta*, lunedì 25 luglio 2005, in *Insegnamenti di Benedetto XVI*, LEV, Città del Vaticano 2006, vol. 1, pp. 354-355; J. RATZINGER, *L'Europa di Benedetto nella crisi delle culture*, Cantagalli, Siena 2005, pp. 61-63 and 142-143.

and women are still fascinated by the Gospel presence of Mary of Nazareth. Her witness and example are a loving and convincing path to the True, the Good and the eternally Beautiful. Mary is the one human person who has fully realized the God's anthropological and salvific plan in all its specific and historical force. Without exaggeration she can be considered the humble and useful "anthropological paradigm".<sup>4</sup>

In post-Vatican II theological and exegetical study and research the very important act that Mary, the Virgin Mother, the Servant and believer of God-with-us, is a fundamental element of divine and biblical revelation has garnered more and more attention. Mary of Nazareth is inextricably linked to the mystery and Gospel of Jesus Christ. She is part of *Christianity's DNA*. This was true in the past, is true in the present and will be true in the future. We need only think of the Marian dogmas of the first and second millennia. They are truths that provide Trinitarian, anthropological, ecclesial and soteriological light on the person, role and meaning of Mary of Nazareth and her involvement in faith and the life of faith. Making the necessary distinctions with Jesus the Lord, we see that the entire history and faith of Mary, his mother and faithful servant, unfold within the Christological dynamic of paradox and scandal that mark the mysterious *paths* God chose for the Mother of his son. In spite of some inevitable past and present human confusion we see why these Marian dogmas, doctrines and practices help define this great Mystery - something that causes wonder, admiration, gratitude and joy among the faithful.

### **Mary, the Image of Faith**

The sober but incisive writings of Joseph Ratzinger on the Mother of the Lord can rightfully be called a *short Mariology*. He has written little – but well – on the Mother of Jesus. Essentially he sees her as the living *synthesis of Jesus' Gospel and of the mission* carried out in his name. She teaches the disciples how to accept and treasure the Word which converts, heals, teaches and saves. It may be a *short Mariology* but it is sufficient to expound theologically the great riches of Jesus' Mother as an anthropological and personalist paradigm, an icon of salvation history, an archetype of the Church and an exemplary image<sup>5</sup>. Benedict XVI frequently cites Mary's exemplary ability to hear and meditate on the Word of God (Cf. Lk 2, 19, 51); her intrepid faith<sup>6</sup>; her genuine humility; her unswerving adherence to Christ; her reflection of the Christian communi-

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<sup>4</sup> Cf. S. DE FIORES, *Maria*. Nuovissimo Dizionario, EDB, Bologna 2006, vol. 2, pp. 1241-1269: "Paradigma antropologico".

<sup>5</sup> Ratzinger's Marian writings are basically two: *La Figlia di Sion*. La devozione a Maria nella Chiesa, Paoline, Milan 1978; *Maria Chiesa nascente*, San Paolo, Cinisello Balsamo 1998, a short work co-written with the great Swiss theologian, Hans Urs von Balthasar, in 1981.

<sup>6</sup> Cf. BENEDICT XVI, *Verbum Domini*, nos. 27-28. 124, post-Synodal Apostolic Exhortation of September 30, 2010, LEV, Città del Vaticano 2010, pp. 57-61; pp. 230-232.

ty's discipleship. She is the "teacher of Christianity".<sup>7</sup> With his recent "motu proprio" *Porta Fidei* the Pope has declared a Year of Faith (October 11, 2012 – November 24, 2013) to be celebrated with wisdom and pastoral vigor throughout the Church, on the universal and local level<sup>8</sup>. He calls us to a renewed and genuine conversion to the Lord – the one Savior of the world. (*Porta fidei* no. 6). The path of conversion and genuine discipleship involve a serious study of the faith. The *Catechism of the Catholic Church* promulgated by Blessed John Paul II (October 11, 1992) can be of great help in this. It is an authoritative, true and sure summary of the Catholic faith. It is "a permanent record of the many ways in which the Church has meditated on the faith and made progress in doctrine so as to offer certitude to believers in their lives of faith". (*Porta fidei*, no. 11). The Pope goes on to say that a deep understanding of the faith requires knowing and admiring the witnesses, men and women, priests, religious, lay people who have provided an example of discipleship over the 2000 years of Christian history. They give honor and joy to Jesus, crucified and risen; he is the one Lord in whom "all the anguish and all the longing of the human heart finds fulfillment". (*Porta fidei*, no. 13). Foremost among these witness of Love to seek out and serve is Mary, the Virgin Mother and believer in the one necessary Being. Pope Benedict's description of Mary's theological and spiritual *biography* as it appears in the Gospel is swift and effective: "By faith, Mary accepted the Angel's word and believed the message that she was to become the Mother of God in the obedience of her devotion (cf. Lk 1:38). Visiting Elizabeth, she raised her hymn of praise to the Most High for the marvels he worked in those who trust him (cf. Lk 1:46-55). With joy and trepidation she gave birth to her only son, keeping her virginity intact (cf. Lk 2:6-7). Trusting in Joseph, her husband, she took Jesus to Egypt to save him from Herod's persecution (cf. Mt 2:13-15). With the same faith, she followed the Lord in his preaching and remained with him all the way to Golgotha (cf. Jn 19:25-27). By faith, Mary tasted the fruits of Jesus' resurrection, and treasuring every memory in her heart (cf. Lk 2:19, 51), she passed them on to the Twelve assembled with her in the Upper Room to receive the Holy Spirit (cf. Acts 1:14; 2:1-4)".<sup>9</sup> Mary, the Virgin of Faith, that Pope Benedict describes is the disciple-mentor that the Church joyfully and gratefully presents to all of us. She will teach us the difficult – but inspiring – art of discipleship, true and faithful friendship with the Lord.

To understand and accept Mary into our life as believers as Jesus intended (Cf. Jn 19, 25-27) we Christians need the Holy Spirit. In Mary the Spirit "writes" and makes

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<sup>7</sup> Cf. BENEDICT XVI, *Pensieri mariani*, LEV, Città del Vaticano 2007; IDEM, *Maria, Madre del sì*, *Pensieri mariani II*, LEV, Città del Vaticano, 2008.

<sup>8</sup> Cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Note with pastoral recommendations for the Year of Faith*, January 6, 2012, LEV, Città del Vaticano, 2012.

<sup>9</sup> BENEDICT XVI, *Porta fidei*, no. 13c, *motu proprio* October 11, 2011 in *L'Osservatore Romano*, Monday-Tuesday, October 17-18, 2011, pp. 23-24.

specific that Word which is Spirit and Life (Cf. Jn 6,63). He has made her a Word of God for the Church – for all the churches and communities of disciples. The evangelical and theological figure of Mary that emerges from Ratzinger’s writings helps us better understand the image of Christ’s Mother found in his most committed documents: the encyclical *Deus Caritas Est* (2005); the encyclical *Spe Salvi* (2007); the post-synodal exhortation *Verbum Domini* (2010). These are important documents in which the Church of Christ, servant and minister of the Word, understands and depicts the Mother of Jesus through the words of the *Episcopus Episcoporum* [the Bishop of Bishops] - the Pope. She is the ever relevant example of one who accepts the Kingdom and all its inherent values existentially. If these values are not rejected or demeaned they will have a positive impact and lead to a harmonious life for individuals and society Mary succeeded in history and eternity because she was loved by God and because she provided an exemplary response to that love. She is the Queen of Heaven. She loves ceaselessly all those who were redeemed by the sacrifice of her crucified and risen Son.

Let us have recourse to this *Queen of Heaven* on behalf of three of our brothers who by their presence, work and witness have brought honor to our Faculty. We entrust their souls to the goodness of the Risen Lord: Father Giuseppe M. Piccolo, OSM, for many years the Vice-secretary of the Faculty; Father Mariano M. Rigoni, OSM, our former student who was recently struck down in his youth by a dreadful disease; Father Stefano De Fiores, SMM, the noted Mariologist who was our respected and loved colleague for so many years. May their memory be a blessing!

Salvatore M. Perrella, OSM  
President

## PRESENTATION OF THE 2<sup>ND</sup> VOLUME OF THE HISTORY OF MARIOLOGY

At 4:30 PM on Thursday, May 3, the second volume of the *Storia della mariologia* was presented to the public. The book was published by Città Nuova – Marianum last January. The President greeted all in attendance and made special mention of the editors of this work: Proff. E. Boaga and L. Gambero. He went on to say that this volume represented another step in the realization of Prof. Ignacio Calabuig’s dream of publishing a history of Mariology. Fr Calabuig was the former President of this Faculty. After his untimely death Prof. S. Maggiani assumed responsibility for continuing this project with determination. We owe him our gratitude. The President thanked the Città Nuova Publishing House whose editor was present: Donato Falmi and pointed out how the *Storia della Mariologia* fills a gap in the area of Marian studies. Prof. Maggiani was the moderator for this event. He began the presentation with a tribute to those contributors who have gone on to their reward: Proff S. De Fiores, M. Dupuy and C. Piastra. The framework of “model-paradigm” as understood by Thomas

Kuhn and refined by our editors was the principal method employed in the first volume of *Storia*. Its use is evident in the second volume as well. This second volume covers a vast period of time: from the middle ages to the threshold of the twentieth century. During the presentation we pointed out how literature, iconography and manuals are also sources for constructing a history of Mariology. Prof. L. Di Girolamo explained how specific literary and artistic works (music and theater) reveal anthropological aspects not just of the historical period but of the Mary herself in the context of that period. There is a large area that finds special focus in Our Lady. It is essentially “popular”. Devotion to Mary involves veneration, prayer, imitation of her virtues as described in contrasting fashion: holiness–sin; God–world; etc.). It places trusts in the Mother of God’s intercession: this is its nature and focus. During the renaissance poetry reflected classical, mythological and bucolic elements that had been previously ignored. The trend begun in the renaissance gradually evolved into the Baroque where the key element is “wonder”. This “wonder” would be inconceivable without all the mediaeval miracle stories in which Mary plays a role. In any event the *Mater Dei* becomes a compendium of all that is human. Prof. V. Francia delivered the second paper. Through iconographic interpretation he demonstrated the genuine paradigm change that marked the transition from the middle ages to the renaissance: natural representation (mimesis) replaced the icon. This change was a result of the split between the Eastern and Western Church. It marked the end of an *ecclesial language*; the common medium was replaced by *the artist’s own language*. The shared medium presupposed that material reality itself was symbolic and not representational. The image of Mary lived through this transformation. Prof. C. Dotolo began the third paper by pointing out that there is no chapter devoted to manuals of Mariology in any history of theology. The present volume fills that gap. Manuals represent an epistemological crisis of identity, i.e. a re-elaboration of scientific methodology in the context of European cultural change. This “re-elaboration” brings together perspectives that represent two open questions: the question of the historical-positive method and the ecclesiological-dogmatic method and the eventual link between them; the question of the relationship between history and revelation, anthropology and theology. Dr. Falmi read the closing paper which thanked those who have created the first two volumes of the *Storia* and those who are working on volume three. He pointed out that the volumes are of use and benefit to everyone and not just the theologically sophisticated.



Gian Matteo Roggio, MS

**INTERNATIONAL THEOLOGICAL CONVENTION SPONSORED  
BY THE *COORDINAMENTO TEOLOGHE ITALIANE***

**W**hile relatively new the CTI has certain traditions: the Marianum is a witness of these traditions. This was the case of the second seminar (February 19) in preparation for the International Theological Convention to be held next October (2012). The theme of the Convention will be: *Women Theologians Re-interpret the Second Vatican Council. To Prepare a Future Based on History*. Some 200 male and female theologians will meet at Sant'Anselmo Pontifical Athenaeum in Rome (October 4 – 6). They come from all over the world and are committed to seeing Vatican II as an epoch-making turning point: it inaugurated an ever growing, conscious, recognized and valued participation of women in the life of the Church – especially in the theological formation of both clergy and lay people. At the end of the convention there will be a public demonstration in the Via della Conciliazione Auditorium entitled *Tantum aurora est*. It will be open to all. With pictures, words and music, the demonstration will commemorate the participation of women in the Council and what they have done to exploit its legacy. It is an ambitious project and the CTI has been preparing for it over the last two years. Our first seminar was devoted to “A Perspective on the History and Theology of Vatican II in General”. Our second seminar was hosted by the Marianum. It concentrated on the diverse forms of consecrated life to demonstrate its fundamental role in the history of the Church during and after the Council. A broad discussion in which the 100 participants took part began with the reading of two papers: Caterina Ciriello, a teacher at the Urbanian University spoke on history and Giampietro Zivani, a professor at the Padua Theological Faculty spoke about theology. A friendly meal with the Marianum students was a small, but not insignificant, sign of what the Church's future will be like. Men and women will sit down together at the table laid out by the Wisdom of God.

*Marinella Perroni*

**“WOMEN AND CHRISTIANITY” DEPARTMENT  
Lay women auditors at Vatican II**

**I**n collaboration with the CTI (*Coordinamento Teologhe Italiane*) the Women and Christianity Department of the Marianum Pontifical Theological Faculty sponsored a seminar on *Lay Women Auditors at Vatican II* (March 9-

10, 2012). The 50<sup>th</sup> anniversary of the opening of the Second Vatican Council is approaching and interest in the role played by women at and after the Council is growing. We devoted our annual March meeting to this specific subject.

Since we were guests of the Women and Christianity Department and the Faculty we sought to forge a link between the CTI and this subject and we have chosen as our theme: women religious, their presence at and contribution to the Second Vatican Council. This was in preparation for the International Convention (October 4-6 in Rome) which will have as its theme: *Women Theologians Re-interpret the Second Vatican Council. To Prepare a Future Based on History*. Our seminar began with a brief talk on the significance of women and the Council. Professor Marinella Perroni, President of the CTI, gave the talk. The seminar echoed the words of Pope Paul VI in his opening speech to the third session of the Council (September 14, 1964). As we know, women were the last to enter the Council hall. Seldom was their absence remarked with concern or disappointment. Few spoke of this subject. It was no easy matter for women to take part. Although their presence was frequently mentioned they only showed up after a long wait. All of this was described by Professor Adriana Valeria who wrote about the Female Auditors at Vatican II and described the lay and religious women who took part. The CTI later commissioned her to prepare a book on this subject. Two of these female auditors were described: M. L. Monnet (1902-1988) and Rosemary Goldie (1916-2010).

Doctor Tittoni described M.L. Monnet as a woman of substance who was born in Belgium . A director of the Movement for Christian Re-birth she played a spe-

cific role both during and after the Council. Not unlike the primitive Church, Monnet acted as a hostess and opened her house to protagonists of the Church's lay movements. Cettina Militello spoke about her friend, Rosemary Goldie, who lived in Rome for a long time and was often a guest of the Marianum. She was a member of the *Standing Committee for International Congresses for the Lay Apostolate*. Goldie was an active participant in lay activities even before the Council. She was similarly involved in the lay apostolate after the Council and knew at first hand its hopes and disappointments. She was the first woman to act as an undersecretary for a papal department – the Pontifical Council for the Laity – and she was one of the first women to teach theology in an ecclesiastical Faculty. She was an Australian by birth but a Roman by choice. Her long and total service to the Church and the lay apostolate came to a close in Sydney. Her eventful life is described in her ample autobiography, *From a Roman Window*. Prof. Cettina Militello opened proceedings on March 12, 2012 and then gave the floor to Professor Renata Natili who spoke about Alda Miceli (1908-1998) and Emma Cavallo Pilar Bellosillo (1913-2003), two very different auditors who had the same forceful impact on events. Miceli was an Italian long involved in Catholic Action: she had been the National President. Out of absolute fidelity to the secrecy imposed on auditors she left no record. Although she said nothing about the Council she did speak about the role of women in

the difficult world of Italian politics before and after the Council. Cavallaro, a long-time friend who respected Miceli, was born in Spain; she was involved in international female lay work both before and after the Council. Like Rosemary Goldie she had been engaged in the Pontifical Commission to study women launched by Paul VI in the early 1970s. Professor Fabrizio Bosin concluded the seminar with a talk on “The presence of female auditors in the diaries of *periti* and Council Fathers”. The increasing number of publications (private papers, diaries,

notes of Council Fathers) fifty years after the event has made the subject of women at the Council even more interesting. These publications reveal the wonder and sometimes prejudice many experienced; they often did not understand the reason for women at the Council and sometimes write about them as stereotypes - possibly in an effort to undermine their novelty and effectiveness. The Department’s next event will be held on November 8: we will celebrate the 80<sup>th</sup> birthday of the feminist theologian, Kari Børresen.

*Cettina Militello*

### THE DEATH OF PROFESSOR STEFANO DE FIORES

On April 15, 2012, Divine Mercy Sunday, our respected friend and colleague, Fr. S. De Fiores, was called to God’s Kingdom. Fr. Stefano had long been at home in the “Marianum” T.P.F.: he had taught here since the 1973-1974 school year. His departure has made the whole Faculty and Marianum Study Community so much poorer. Father Stefano was a gifted man and a scholar of great intellectual substance and contributed much to the development of post-Vatican II Mariology. His many writings and books demonstrate his passion for the person, role and significance of Mary in the theological and cultural history not just of Christianity. His works are well known and have been translated into many languages. There is no area of Mariology where one does not encounter his observations, reflections, archival discoveries

and insights. The high quality of his writings as well as his much respected teaching activity at the Gregorianum and the Marianum in Rome won him the *Premio Laurentin – Pro Ancilla Domini* [The Laurentin *Pro Ancilla Domini* Award] in May 1990. Father Stefano was involved in two works that originated and were developed here at the Marianum: he worked with Fr Salvatore Meo (†1990) on the *Nuovo Dizionario di Mariologia* (Paoline, Cinisello Balsamo 1985) and with Valeria Ferrari Schiefer and Salvatore M. Perrella on the hefty volume: *Mariologia: I Dizionari* (San Paolo, Cinisello Balsamo 2009). These two publications have been praised and applauded not just by scholars but by members of the general public as well – people who were eager to have works of high theological quality. In recent years Fr. Stefa-

no's work as an editor has been prodigious – both in quantity and quality. One need only mention *Maria sintesi di valori. Storia culturale della mariologia* (San Paolo, Cinisello Balsamo 2005) and the three volumes of *Maria. Nuovissimo Dizionario* (Dehoniane, Bologna 2006-2008), - a veritable *summa* of Mariology. Nor can we fail to mention Father Stefano's work as one of the founders and frequent president of the *Associazione Mariologica Interdisciplinare Italiana* [Italian Interdisciplinary Mariological Association.] Since 1990 the Association has been

publishing the learned journal *Theotokos*; a publication that is appreciated and read by theologians and Mariologists at all the important study centers in the world. Father Stefano was from Calabria and a member of St. Louis de Montfort's Company of Mary. He was also a member of the International Pontifical Marian Academy (PAMI). The whole world of Mariology mourns his loss, entrusts his soul to the Love of God, and begs Jesus Mother – whom he served so faithfully – to watch over him.

*Salvatore M. Perrella, OSM*

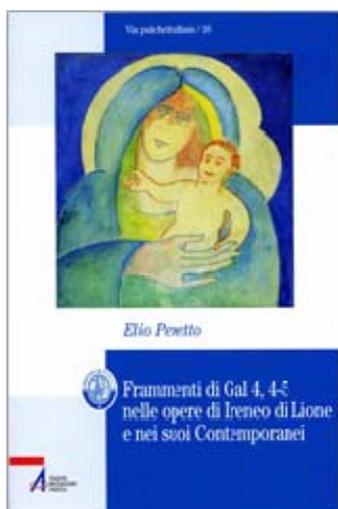
## PUBBLICAZIONI

SALVATORE M. PERRELLA – GIAN MATTEO ROGGIO, *Apparizioni e Mariofanie*, Edizioni San Paolo, Cinisello Balsamo 2012, 192 p.

The subject of Marian apparitions remains a point of contention in the Church. They often give rise to unbalanced positions with little relation to facts. This book represents an effort to clarify a complicated phenomenon and disabuse the reader of the ignorance and credulity that believes anything on principle and the opposite attitude which denies everything on principle. The authors discuss the two terms “apparition” and “Mariophany” in the context of Catholic theological terminology. They then present a brief account of the Marian apparitions that have had most impact on the Church's history in the Americas, Europe and Africa. The authors further explain the procedure used by Church authorities to evaluate the authenticity of events and then apply this procedure to the well known case of Medjugorje which is still being investigated. The book lays out the theological and Mariological value of the Marian apparitions the Church considers authentic. While they are not part of the foundations of our faith they do have an impact; they can be accepted by all with joy as a charism that renews awareness of God's nearness in the believing community.



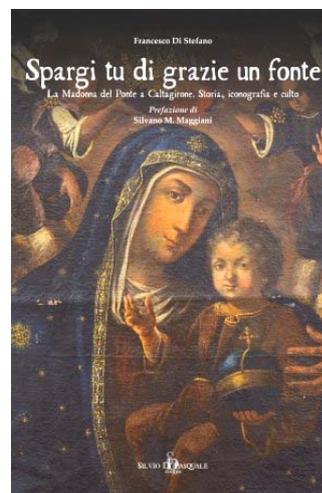
ELIO PERETTO, *Frammenti di Galati 4,4-5 nelle opere di Ireneo di Lione e nei suoi Contemporanei*, Messaggero, Padua 2012, 335 p.



The title “*Frammenti ...*” [Fragments of Gal 4, 4-5 ...] pretty much describes the contents of this work: how writers of the second and third Christian century writers interpreted this rich and dense text. It is not easy to describe a formula in their understanding of the Pauline text although there is clearly more emphasis on “born of a woman” than “born under the law”. A difference of emphasis: for Paul both phrases achieve their full meaning in freedom from the yoke of the law and adoption as sons. There are other expressions with soteriological nuances that are similarly and frequently linked to the Incarnate Word. For Irenaeus of Lyons and the other writers of his time the expression “born of woman” is an instance of Pauline realism. It depicts Mary as the woman-mother who brings the “Son” into the human family. Of the other writers considered Tertullian stands out. His approach is different – not just because it is so often discussed but also because it reveals the diverse (and sometimes contradictory) perspectives to be found throughout his writings. Tertullian’s insistence on the virginal conception of the Word of God on the one hand and his non-virginal birth on the other were a reaction to Valentinianism and docetism: the Word of God had a physical body and “was born of Mary”.

FRANCESCO DI STEFANO, *Spargi tu di grazie un fonte*, Silvio Di Pasquale Editore, Caltagirone 2012, 412 p.

“*Spargi tu di grazie un fonte*” [Spread the grace of which you are a spring] is an invocation to Our Lady of “Ponte” – a Marian title dear to the citizens of Caltagirone who have cherished this devotion for centuries. The title is linked to a legendary apparition of the Madonna and Child on August 15, 1572 in the poor neighborhood of Ponte. She appeared on the mirror like surface of a spring just outside the city walls. According to tradition an artist painted a picture of this apparition and the canvas is preserved in a sanctuary built the following year. In this work our former student Francesco Di Stefano describes the historical world of the local church in the



sixteenth century. He then presents all the related documents with an emphasis on its iconography (the image of Mary) and the forms of popular devotion to Our Lady of “Ponte” over the centuries. This work was the required thesis for a Licentiate in Theology with a specialization in Mariology at the Marianum.

## THE SECRETARIAT

During the 2011-2012 School year enrollment at the Marianum was as follows:

Three-year Institutional Theology	63 (and 7 from Augustinianum)
Two-year Licentiate Specialization	37
Third Cycle: Doctoral Dissertation	18
Mariology Course	45
Religious Studies Course	18
Servite History and Spirituality	24
Total Enrollment	205 + 7

### *Countries of Origin*

Argentina 4; Belgium 1; Brazil 21; Burkina Faso 1; Cameroon 1; Colombia 8; Czech Republic 1; Democratic Republic of Congo 1; Ecuador 1; Germany; Haiti 1; India 24; Indonesia 20; Italy 50; Ivory Coast 1 ; Lebanon 2 ; Malta 1; Mexico 16; Mozambique 3; Nigeria 3; Peru 5; Philippines 4; Poland 8; Republic of Congo 1; Romania 4; Slovakia 4; South Korea 1; Spain 3; Togo 4; United States 1; Ukraine 3; Uganda 2; Viet Nam 1; Zimbabwe.

### *Continents*

Africa 19; Asia 52; Europe 77; North America 18; Oceania 0; South America 39.

### *Status*

Religious 157; (39 Religious Families – 23 male and 16 female); 28 diocesan priests from 26 different dioceses; 20 lay people.

### *Enrollment in Institutes recognized by the Faculty*

- ° The Marian Library / International Marian Research Institute (Dayton, Ohio USA) incorporated into the Marianum:
- STL                    35
- STD                    15

- Istituto Superiore di Scienze Religiose “Santa Maria di Monte Berico” (Vicenza), affiliated to the Marianum:
  - Religious Culture Course: 27
  - Sanctuaries Course: 19
  - Writing Master’s Thesis: 8
- Instituto Mariológico “Santa Maria de los Siervos” (México) associated to the Marianum: 50

#### DIPLOMAS AWARDED

#### **Doctorate in Theology with specialization in Mariology. Published dissertations**

NSOLO HABELL, SD

*Aux origines de la dimension mariale du charisme des Missionnaires Oblats de Marie Immaculée (1782-1861)*. Moderator: Professor Stefano De Fiore, SMM

OLIVERA CARLOS ALBERTO, SD

*María nuestra Madre en el Plan Redentor de Dios Trinidad según las obras de San Luís María de Montfort*. Moderator: Professor Stefano De Fiore, SMM

PUGLISI PIETRO MARIO, SD: *Maria di Nazareth sorella dei poveri nella realtà socio-religiosa della Calabria, oggi*. Moderator Stefano De Fiore, SMM

#### **Licentiate in Theology with specialization in Mariology**

BARROS RENÉ ANTONIO, OSM

*Santuario Nuestra Señora de Luján. Historia, devoción e influencia en la sociedad argentina odierna*. Moderator: Professor Dilermando M. Ramos Vieira, OSM

FLORES SOTO FRANCISCO, SD: *Los problemas sociales y la Virgen María en algunas enseñanzas de Juan Pablo II para Latinoamérica (1978-2005)*. Moderator: Professor Salvatore M. Perrella, OSM

FUCILE AGATINO ALESSIO, SD: *La fede fa la storia: la Madonna delle Grazie nel cuore del popolo beneventano*. Moderator: Professor Ricardo Antonio M. Pérez Márquez, OSM

KANYALA JEANNE, SAB: *Les mariophanies de Kibeho et leur authentification par l’Eglise (1981-1989)*. Une lecture théologique du décret d’approbation (2001). Moderator: Professor Salvatore M. Perrella, OSM

MARTINEZ DAMIEL CELEDONIO, OCD: *María, modelo activo de la vida espiritual. La dimensión mariana de la espiritualidad a partir de los escritos marianos del p. Valentino Macca de Sta. María* OCD. Moderator: Professor Luigi Gambero, SM

MASCHERETTI MARIA, LCA: *Vergine bella, che di sol vestita (F. Petrarca, Canzoniere CCCLXVI)*. Teologia, filosofia, letteratura: una lettura interdisciplinare della lirica petrarchesca. Moderator: Professor Luca M. Di Girolamo, OSM

STANKIEWICZ ADAM, MIC

*Le tre Catechesi mariane sulla "Dormitio" e sull'Assunzione di Maria dettate da Giovanni Paolo II (25 giugno -9 luglio 1997)*. Moderator: Professor Salvatore M. Perrella, OSM.

### **Bachelor's Degree in Theology**

Cattarossi Emanuele, OSM

Celis Alexis de Jesús, OSM

Esparza González Carlos Humberto, OSM

Dominguez Gonzalez Raimundo, SM

Gazabón Arroyo Roberto Carlos, O.Carm

Mr. Grimaldi Sergio

Mr. Herrera Rios Sneyder Jehison

Kunh Michael, AKGB

Martínez Salaz Alejandro, OSM

Rigoni Mariano, OSM

Rubega Emanuela, AKGB

Sibanda Stephen, OSM

Tcheou Palakyem, SM

Turska Barbara, AKGB

Viliani Stefano, OSM.

### **Diploma in Mariology**

Aliotta Renato Antonio, SM

Barros Renã, OSM

Cattarossi Emanuele, OSM

Mr. Di Raimondo Gian Paolo

Grisolia Hernan, OSM

Makouaya Stanislas Arsène, SM

Mungenga Claudine, MSM

Ms. Pasquazi Berliri Giulia

Roldan Solano Wilmar Esteve, SMM  
Tcheou Palakyem, SM  
Valencia Cruz Angela, MSCG  
Viliani Stefano, OSM.

### **Diploma in Religious Studies**

Cobinah Amlan Marie Evelyne, MSAC  
Genevieve Nyakaisiki, SSCC  
Gorne Judith, IDA  
Joseph Sheeba, MSPC  
Musikianga Nunga Valentine, SSCC  
Pérez Pérez Maria Elena, SGCS  
Ms. Rizzo Carla  
Ms. Rizzo Laura  
Ms. Rosolino Valentina  
Sathanaraj Esther Felicia, MSPC.

### **Diploma in Servite History and Spirituality**

Celis Alexis de Jesús, OSM  
Gonçalves Oldair José, OSM  
Scorrano Francesco, OSM.

### **NEW MEMBERS OF THE TEACHING STAFF**

- Professor SEVERINO BUSSINO, OSA: will teach course SS3 *Exegesis AT: Pentateuch/Historical Books*, year 1 of the three-year Institutional Theology Course.
- Professor ÁLVARO ROMÁN VILLALÓN, SD: will teach course TR2 *Mary in Latin tradition from the first centuries of the Middle Ages up to the dawn of the Renaissance*, Licentiate and Doctorate students.
- Professor. ZOLTAN KOVACZ, SD: will teach course TP1 *Mary in the Church of Eastern Europe*, Licentiate and Doctorate students.
- Professor STEFANO MAZZONI, OSM, will lead a seminar for students in the two-year Licentiate and Doctorate course. The subject: *Mary of Nazareth between the Old and New Testament*.
- Professor YANN REDALIÉ, PV, will take over the *Ecumenical Mariology* class in the two-year Mariology course.

## ELECTIONS/APPOINTMENTS

As suggested by the Administrator, Fr. Piergiorgio Mazzoleni, the Faculty Council elected the counsellors of Administration: Fr. Silvano M. Danieli, Fr. Ricardo Antonio M. Pérez Márquez and Dr. Antonio Mazzella, on 27 June 2012.

The *Pontificia Academia Mariana Internationalis* (PAMI) has renewed its Board of Directors for the 2012-2017 term. Eight Marianum Professors sit on the board: Salvatore M. Perrella OSM; Silvano M. Maggiani, OSM; Aristide M. Serra OSM; Corrado Maggioni SMM; Alberto Valentini SMM; Jean-Pierre Sieme Lasoul, SD; Ms. Cettina Militello; Marcellina Pedico, SMR.

## COLLABORATION

At the request of PAMI the Faculty has organized the first Italian language section for the XXIII International Marian-Mariological Congress to be held in Rome (September 4-9 2012). The general theme of the Congress is: *Mariology Since Vatican II. Acceptance, Evaluation and Prospects*. Among the general papers at the Congress will be one by our President, Professor Perrella and another by Professor C. Militello.

On May 23, the end of the 2011-2012 school year, we celebrated a Mass for the repose of the souls of Fra Giuseppe M. Piccolo, OSM (who had been the vice-secretary of the Faculty for so many years), Professor Stefano De Fiores (a respected and well loved Mariology teacher) and Fra Mario M. Rigoni, OSM (a recent student) who died unexpectedly on March 27, 2011. The Mass was celebrated in the Faculty chapel.

On June 22<sup>nd</sup> the statutory annual meeting of the Servite teachers and officials of the Faculty with the General Council of the Servite Order took place.

On June 27 the Faculty held its traditional annual banquet for its teachers and personnel. During the meal professors Luigi Gambero, Ermanno Toniolo and Antonio Santantoni were eulogized and thanked for their years of teaching. They have now retired.

## 2012-2013 SCHOOL YEAR

- September 6, 2012: enrollment begins
- September 15, 2012: the Faculty library reopens
- September 17, 2012: the course on Servite history and spirituality begins

- Beginning on October 6: IV Servite Historical Convention: “*I Servi di Santa Maria tra giurisdizionalismo e rivoluzioni (1623-1848)*” [Servants of St. Mary Between Jurisdictionalism and Revolutions (1623-1848)]
- From October 8 to 13, all the Faculty courses begin
- October 24, 2012: Official inauguration of the 2012-2013 School Year. Professor Francesco Zannini will deliver a paper on: *Chiese, Islam e Società civile nella “Primavera Araba”* [Churches, Islam and Civil Society in the “Arab Spring”]
- November 8, 2012: Women and Christianity Department activity
- November 15, 2012: Plenary Assembly of the Faculty.

### **1-4 OCTOBER 2013**

#### **XIX INTERNATIONAL MARIOLOGICAL SYMPOSIUM**

Liturgy and Marian Piety:  
Fifty years after the *Sacrosanctum Concilium*

4 October: Academic activity to confer  
the thirteenth edition of the “René Laurentin  
Pro Ancilla Domini” Award