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NOTIZIE-NEWS

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V.le Trenta Aprile 6 - 00153 ROME Tel. +39.06-58.39.16.01 Fax +39.06-58.80.292

Website: www.marianum.it - e-mail: marianum@marianum.it

THE PRESIDENT'S REPORT

The Year of Two Popes and Mary

In the history of the Catholic Church 2013 will be remembered as the year of two Popes: Joseph Ratzinger – Benedict XVI (2005-2013) and Jorge Mario Bergoglio – Pope Francis (2013 -).

The vast majority of Catholics were surprised by the unexpected and unforeseen resignation of Benedict XVI as Bishop of Rome. He began that ministry on April 19, 2005, and held the office for seven years, ten months and nine days – up to 8 PM on the evening of February 28, 2013. It was at a public Consistory on Monday, February 11, 2013 (the feast of Our Lady of Lourdes) that the Pope resigned and called for the election of a successor.¹ He had reached the conclusion that he was not “physically, mentally or spiritually able to carry out the office that had been entrusted to him.”² In this complicated moment in the life of the Church and of the world, Benedict XVI had “repeatedly examined his conscience before God (*conscientia mea iterum atque iterum coram Deo explorata*.” Because of his advanced age and well aware of the gravity of this act, with total liberty (*bene conscius ponderis huius actus plena libertate*) he renounced the Petrine ministry as the successor of Blessed John Paul II (1978-2005).

The resignation of a Pope is something rare. The last Pope who resigned was Gregory XII (1406-1415).³ He was asked to do so by the Council of Constance (1415). His resignation brought an end to the Great Western Schism.⁴ Many are more likely to

¹ BENEDICT XVI, “Declaratio” February 11, 2013; in *L'Osservatore Romano*, Monday-Tuesday, February 11-12, 2013, p. 1.

² BENEDICT XVI, *Luce del mondo. Il Papa, La Chiesa e I segni dei tempi. Una conversazione con Peter Seewald*, LEV, Città del Vaticano 2010, p. 53.

³ Cf. CH. CORALLI, “Gregorio XII” in VARIOUS AUTHORS, *Enciclopedia dei Papi*, Istituto della Enciclopedia Italiana, Rome, 2000, vol. 2, 584-593.

⁴ For more on this greatest assembly of the late middle ages, Cf. J. WOHLUTH, “Il Concilio di Costanza (1414-1418)” in G. ALBERIGO (edit.), *Storia dei Concili Ecumenici*, Queriniana,

remember Celestine V's resignation. He was elected and resigned in the same year: December 13, 1294.⁵ While unusual in modern times a resignation is not out of the question – Canon Law mentions such a possibility.⁶ All the same the resignation of the Bishop of Rome is an important event that has an impact on the Church, the Church's future and the Petrine Office itself. It is an event of *light and darkness* – only faith in God's Providence can shed light upon it. This is an act of courage and humility for Benedict XVI. It emphasizes the *importance of God over ego* and reveals a genuine and boundless love for the Church. We can only be grateful to this learned and “simple, humble worker in the vineyard of the Lord.” His was a difficult but fruitful pontificate. In his eight-year reign he spoke with great theological and pastoral wisdom of Christ and his Holy Mother.

The Pope's final words on Mariology were brief but meaningful. Just as it had begun His ministry ended with a reference to Mary.⁷ On Wednesday, April 20, 2005 he sent his first message⁸ to the universal Church at the end of Mass. He renewed his loyalty to the Lord and asked him to remain with us (*Mane nobiscum Domine*). At the same time he entrusted his ministry to Our Lady.

“*Mane nobiscum, Domine!* Stay with us, Lord! This invocation, which is the principal topic of the Apostolic Letter of John Paul II for the Year of the Eucharist, is the prayer that wells up spontaneously from my heart as I prepare to begin the ministry to which Christ has called me. Like Peter, I too renew to him my unconditional promise of fidelity. I intend to serve him alone, dedicating myself totally to the service of his Church. To support me in my promise, I call on the motherly intercession of Mary Most Holy, in whose hands I place the present and future of the Church and of myself.”⁹

At the end of his pontificate once more at an important turning point in Church history he renounces the papal office and entrusts himself, the Church and the new

Brescia 1990, 222-239. The author notes: “Arranging Gregory's resignation was not difficult. He was willing to withdraw with dignity even though those loyal to him included Catholics outside Italy [...] to facilitate this withdrawal the Council allowed itself to be convened once more by a Cardinal loyal to Gregory (Giovanni Dominici). This happened on July 4, in Session XV at which Gregory's resignation was proclaimed. (*ibid.* pp. 227-228).

⁵ Cf. P. HERDER, “Celestino V, santo”, in VARIOUS AUTHORS, *Enciclopedia dei Papi*, vol. 2, 460-469.

⁶ The Pope's decision was made in conformity with Canon 332, paragraph 2 of the Code of Canon Law promulgated by John Paul II in 1983. “If it happens that the Roman Pontiff resigns his office, it is required for validity that the resignation is made freely and properly manifested but not that it is accepted by anyone.”

⁷ Cf. S.M. PERRELLA, *Maria madre di Gesù Cristo “Porta della fede” nella crisi della contemporaneità. Alcuni pensieri teologici a seguito del pontificato di Benedetto XVI (2005-2013)*, in *Theotokos* 21 (2013), pp. 169-219.

⁸ Cf. BENEDICT XVI, *Gratia Copiosa*, messaggio alla Chiesa universale del 25 aprile 2005 in *Insegnamenti di Benedetto XVI*, vol. 1, pp. 1-7.

⁹ *ibid.*, 12-13.

Bishop of Rome to the supreme shepherd, Jesus, and the maternal care of the Holy Mother of God and of the Church:

“Dear Brothers, I thank you most sincerely for all the love and work with which you have supported me in my ministry and I ask pardon for all my defects. And now, let us entrust the Holy Church to the care of Our Supreme Pastor, Our Lord Jesus Christ, and implore his holy Mother Mary, so that she may assist the Cardinal Fathers with her maternal solicitude, in electing a new Supreme Pontiff. With regard to myself, I wish to also devotedly serve the Holy Church of God in the future through a life dedicated to prayer.”¹⁰

The popes’ personal devotion to the Mother of the Lord is an age-old continuing custom. Cettina Militello wrote about the Bishop of Rome’s traditional visit to St. Mary Major Basilica to venerate the *Salus Populi Romani* image. He does this while taking possession of St. John Lateran, the Cathedral of Rome. Militello writes:

“From ancient times the Christian people has both venerated and sought the protection of this image. In the context of ecclesiology she is the perfect image of the Church. The Church at its birth, the Church in its completion. The Second Vatican Council teaches us that she is the “type,” “model” and preeminent “member” of the saved community (Cf. *Lumen Gentium* 53). She is therefore a sign of hope and certain comfort for the Pilgrim Christian People (Cf. *ibid.*, 69).”¹¹

During the years of his pontificate Benedict frequently expressed his own feelings and the feelings of the whole Christian people on this subject with determination and discretion. He emphasized the importance and efficacy of Mary’s protection: she is the genuine and reliable *mater viventium* [Mother of the Living] (Cf. *Gen* 3, 20). Benedict XVI did not flee from a coming storm but rather surrendered to a special “call”. As he was about to leave the throne of St. Peter, he called for silent and serious prayer for the Church and for the world to recover and reinforce the need for internal silence and listening to the Word. This would quell the maelstrom of rumors that abound in our times. In the last Angelus at his study window on St. Peter’s Square, he spoke to the enormous crowds who came to honor and thank him for his service. Commenting on the Gospel account of the Transfiguration (Cf. *Lk* 9, 28-36) he gave the Church something like a spiritual testament.

“In meditating on this passage of the Gospel, we can learn a very important lesson from it: first of all, the primacy of prayer, without which the entire commitment to the apostolate and to charity is reduced to activism. [...] Dear brothers and sisters, I hear this word of God as addressed to me in particular at this moment of my life. Thank you! The Lord is calling me “to scale the mountain”, to devote myself even more to prayer and meditation. But this does not

¹⁰ IDEM, “Declaratio” dell’ 11 febbraio 2013 in *L’Osservatore Romano*, lunedì-martedì 11-12 febbraio 2013, 1.

¹¹ C. MILITELLO, “Ecclesiologia dell’Ordo” in UFFICIO DELLE CELEBRAZIONI LITURGICHE DEL SOMMO PONTEFICE, *Inizio del ministero petrino del Vescovo di Roma Benedetto XVI*, LEV, Città del Vaticano 2006 319.

mean abandoning the Church; indeed, if God asks me this it is precisely so that I may continue to serve her with the same dedication and the same love with which I have tried to do so until now, but in a way more suited to my age and strength. Let us invoke the intercession of the Virgin Mary: may she help everyone always to follow the Lord Jesus, in prayer and in active charity.”¹²

Benedict XVI has retired to a place where he can pray *pro multis* [for many]. He is showing the Church and all of us how listening is essential for our good intentions to bear fruit. Quiet prayer and listening can enable us to devise strategies for healing and renewal that give reliable and lasting meaning to our sometimes tired hopes. Wise words and gestures will spring forth and with God’s help transform the desert of our wounded, human and ecclesial contemporary world into a garden. Tireless prayer for the world, mankind and the Church is the dew that will water the arid earth so in need of moisture and nourishment. Speaking for the last time as the Bishop of Rome at Castel Gandolfo, Benedict XVI said:

“I am simply a pilgrim who is embarking on the last stage of his pilgrimage on this earth. With my heart, my love, my prayer, my thought and all my inner strength I would still like to work for the common good and the good of the Church and mankind.”¹³

With his example, words and deed, Benedict XVI has demonstrated the truth of what Bruno Forte, the Neapolitan Bishop and theologian said:

“Truly only the one who ‘betrays’ the Word obeys the Word. The one who does not stop at the letter but digs deeper to gain access to the path of silence [...]. Believing in the Word of Advent involves opening up the paths of Silence and giving the human heart the pervasive strength of this fruitful and welcoming Silence.”¹⁴

Pope Benedict was a genuine Master of the interior life. We can only treasure his teachings along with those of his successor, the Cardinal Archbishop of Buenos Aires, Jorge Mario Bergoglio. Cardinal Bergoglio was elected on the evening of March 19, 2013 and took the name Francis and is the first Bishop of Rome from Latin America. Benedict XVI pledged his “reverence and obedience” to Francis. He is the new Bishop of Rome and therefore the *Episcopus episcoporum* [the Bishop of Bishops]. The Cardinals elected him to guide the Ship of Peter into less stormy waters confident that Christ is the invisible but expert helmsman. The Cardinals chose someone from “the other end of the world” to be the new Pope. But his simplicity and intimacy made him immediately loved by the Christian people. He took as his name one that had never before been used by a Pope. His choice made it clear that he would base his universal ministry on the Poor Man of Assisi, the living image of Christ, poor, humble and crucified. Thus the

¹² BENEDICT XVI, *Angelus*, di domenica 24 febbraio 2013 in L’Osservatore Romano, lunedì-martedì, 25-26 febbraio 2013, 8.

¹³ IDEM, “Saluto/Comiato” in L’Osservatore Romano, sabato 2 marzo 2013, 1.

¹⁴ B. FORTE, *La parola della fede*. Introduzione alla Simbolica ecclesiale, San Paolo, Cinisello Balsamo 1996, 25.

266th pontificate in the history of the Church began with the new Pope's choice of an unexpected and somewhat surprising name: *Francis*.

From the moment of his election Pope Francis promised he would engage believers on a "journey of brotherhood, love and confidence!" In his 2012 pastoral letter to the church of Buenos Aires he used his predecessor's *Motu Proprio 'Porta Fidei'* as a point of departure and invited the faithful "to cross the threshold and take the step that signifies the free and intimate choice of a new life." One "passes through the gate of faith and crosses the threshold when the Word of God is proclaimed and the heart is molded by transforming grace. That grace has a name: Jesus."¹⁵

Along with the strong Christological and Franciscan character of history's first Jesuit Pope there is a strong Marian element: Pope Francis loves the Mother of Christ. He venerates her with tender, filial love; his simple and heartfelt feelings are at one with the authentic devotion of the Christian people. Pope Francis' simple and unaffected gestures have solid theological content. He knows well who Our Lady is and that true devotion to her "consists neither in sterile or transitory affection, nor in a certain vain credulity, but proceeds from true faith, by which we are led to know the excellence of the Mother of God and we are moved to a filial love toward our mother and to the imitation of her virtues." (*Lumen Gentium*, no. 67). Pope Francis is well aware of the importance of imitating Mary's evangelical virtues. He makes constant reference to them in his homilies, Angelus talks and speeches. Last May 31st after reciting the Rosary with thousands of pilgrims he said this about Mary's visitation to her cousin Elizabeth (*Luke* 2, 39-56):

"Three words sum up Mary's attitude: listening, decision, action. They are words that point out a way for us too as we face what the Lord asks of us in life. Listening, decision, action. [...] We likewise sometimes stop at listening, at thinking about what we must do, we may even be clear about the decision we have to make, but we do not move on to action. And above all we do not put ourselves at stake by moving towards others "with haste" so as to bring them our help, our understanding, our love; to bring them, like Mary, the most precious thing we have received, Jesus and his Gospel, with words and above all with the tangible witness of what we do."¹⁶

We are at the beginning of a pontificate that will certainly, with God's help, bring great benefit to the Church which is seeking serenity and a more direct and reliable path in history that allows us to follow with humility and perseverance in the footsteps of the Shepherd of our souls: Jesus Christ, the Son of God and Our Lady.

Salvatore M. Perrella, OSM
President

¹⁵ Cf. S. GAETA, *Papa Francesco. La vita e le sfide*, San Paolo, Cinisello Balsamo 2013.

¹⁶ POPE FRANCIS, *Meditazione a termine del Rosario*, del 31 maggio 2013, in *L'Osservatore Romano*, domenica 2 giugno 2013, p. 8.

Conference of Italian Female Theologians “TANTUM AURORA EST”

The Conference of Italian Female Theologians is always happy to share their projects with the Marianum Theological Faculty. Over the years the Faculty has witnessed an idea and project grow to maturity. The Faculty was present at its birth and has accompanied its growth to maturity and can attest to the extraordinary openness which is its chief characteristic. Events have come one after the other and one after the other they have become part of the Faculty's calendar. Frequently they are linked to projects sponsored by the *Woman and Christianity Department*. Two seminars and a book presentation were held to prepare for the October 2012 commemoration of the Second Vatican Council, *Female Theologians Re-interpret Vatican II. History and Preparation for the Future*. The book presented was ADRIANA VALERIO, *The Council Mothers. Twenty-three Female Auditors at Vatican II*, Carocci, Rome 2012.

Last March 19th in conjunction with the Woman and Christianity Department there was a very well attended discussion of a book published in late 2012, “*Tantum aurora est.*” *Women and Vatican II* edited by Marinella Perroni, Alberto Melloni, Serena Noceti. The publisher is LIT Verlag of Munster. Professor Cettina Militello, Director of the *Woman and Christianity Department* acted as president. Professor Carmelina Chiara Canta examined the book from a religious and sociological perspective; Professor Fabrizio Bosin, OSM, placed the book in the context of twentieth century history and theology especially in the pre-Conciliar and post-Conciliar eras. Dr. Vittoria Prisciandaro, the editor of *Jesus*, introduced the discussion recalling the most important events of last October's event. The October commemoration was a basis for the book in question. The fact that even in Italy there are Catholic women who are capable of re-interpreting Vatican II from a gender perspective is a result of the Council. Pope John XXIII prophetically called it only a “dawn” (a beginning). After fifty years we recognize that several things indicate a rich and fruitful future: the attendance of women in the last two sessions of the Council; the direct and indirect participation of women in so many areas of Church life; the timid references to subjects and problems that affect women in documents promulgated by a Council of the Catholic Church. This volume is itself intended as only a “dawn,” only a beginning. There are still so many things to study and publish on the restoration of women to the history of the Church and the Church to the History of Women!

Marinella Perroni

Costanza Scelfo Institute “LAY MEN AND WOMEN AND HANDING ON THE FAITH

In collaboration with the *Woman and Christianity Department*, the Costanza Scelfo Institute held its Twelfth Colloquium at the Faculty (April 19-20). The

Institute is a division of the Italian Society for Theological Research (SIRT). The purpose of the Colloquium was to highlight the presence of lay people in pro-

claiming, witnessing to and handing on the faith in the period between Vatican I and the present. It covered the activity and choices of lay men and women in the struggle with modernity, the turning point of Vatican II, the lights and shadows of an era that was re-thinking how the mass of lay people were present and accounted for. The Colloquium was part of the “Year of Faith” program. It was opened by the Faculty President, Professor Salvatore Perrella, osm and moderated by Gianluca Monaldi a member of SIRT and the editor of the Italian edition of *Concilium*. His Excellency Msgr. Rino Fisichella delivered the opening paper: *Transmitting the Faith and Today’s Challenges*. Msgr. Fisichella is the President of the Pontifical Council for the New Evangelization. The next paper was delivered by Professor Carmelo Dottolo, Ordinary Professor at Propaganda Fide University and President of SIRT. He spoke on *The Doctrinal Turning Point of Vatican II*. Duties linked to the election of the President of the Republic made it impossible for Professor/Senator Emma Fattorini of Sapienza University to deliver her paper on *Lay People and the Transmission of the Faith from Vatican I to Vatican II*. On the 20th Professor Silvano Maggiani osm, editor of *Marianum*, presided and Professor Marinella Perroni, founder of the Conference of Italian Female Theologians, acted as moderator. Participants in the Colloquium were able to view a video interview with Professor Fattorini prepared for the event. We listened to a paper – *Male and Female Protagonists*

at the Time of the Council – delivered by Professor Adriana Valerio of Frederick II University in Naples. In the afternoon Professor Crispino Valenziano presided and Professor Fabrizio Bosin osm acted as moderator. Several colleagues delivered their reports: Sandro Bocchin, Anna Pia Viola, Cristina Simonelli, Anna Gioeni, Sandra Deoriti, Roberto Bertacchini, Cloe Taddei Ferretti. Other reports were announced and would be included in the Acts. Professor Cettina Militello, Director of the Institute and of the *Woman and Christianity Department*, gave the concluding address. As always the Colloquium was marked by friendly dialogue. The speakers had all been personally invited by the Institute and the Faculty and this made discussion much easier during the intervals. Colleagues from different academic backgrounds (ecclesiastical and non-ecclesiastical) took part along with many of the First and Second Cycle students. Especially noteworthy was the presence of the Koinonia S. Giovanni Battista which is directly involved in the New Evangelization. On the whole it was a positive experience thanks to the collaboration of the Faculty, the Study Community and the Formation Community. As always the meeting was made possible by SAIS Autolinee (Bus Service) whose director is Francesca Scelfo and Professor Luisa Scelfo – both present at the event. Thanks to them the theological interests of their sister, Costanza, and her devotion to the cause of lay people in the Church continues.

Cettina Militello

IN MEMORIAM

May, 9, 2013, «Marianum», together with the religious family of Saint Louis Grignon de Montfort and Italian Mariological Society (Associazione Mariologica Interdisciplinare Italiana = AMI), has recalled Stefano De Fiore (1933-2012), top scholar and mariologist, President and founder of AMI, refined connoisseur and expert in the field of Marian tradition in church's history and cultures, professor in «Marianum» and many other ecclesiastical universities. The academic act made in his honor, entitled «The contribution of Stefano De Fiore to contemporary Mariology. A grateful memory», was presided over by Cardinal Angelo Amato, head of Congregation for the Causes of Saints, ancient friend and colleague of Fr. De Fiore. Many teachers, students, friends and admirers participated in the event. Fr. Salvatore M. Perrella, «Marianum»'s Dean and successor of Fr. De Fiore to AMI's presidency, introduced the three papers of the day. The first paper was made by Fabrizio M. Bosin, professor of Christology at «Marianum»: «The Mariological and Marian Contribution of Stefano De Fiore». The second paper was done by Cettina Militello, AMI's Vicepresident, Director of «The Chair Woman and Christianity»: «Stefano De Fiore and Mariology in a Feminine Key». The last paper was made by Alberto Valentini, professor of New Testament's exegesis at «Marianum»: «Saint Louis Grignon De Montfort and Stefano De Fiore».



June 3, the Dean of «Marianum», Fr. Salvatore M. Perrella, addressed a touched and grateful letter to Fr. Luigi Magni, Provincial Superior of the Marist Brothers, because of the death of Fr. Luigi Gambero (1930-2013), who has been professor at «Marianum» until June, 30, 2012. In his letter, the Dean recalls the academic career of Fr. Gambero: after his ThD in ancient Christian literature and his Th.D in Mariology (1980), Fr. Gambero took the teaching of patristic Mariology, starting from the academic year 1982-1983. Given the high quality of his studies and publications, on October, 9, 2009, during the public session of the eighteenth International Mariological Symposium organized by the «Marianum», Fr. Gambero obtained the XI prize «Renè Laurentin-Pro Ancilla Domini», provided following the consultation of theologians and mariologists of all the world. On this occasion, professor René Laurentin himself wished to pay tribute personally to Fr. Gambero, recognizing his international contribution in knowledge of the Mother of the Lord, both in the history of salvation, both in in thought and writings of Church's Fathers and ecclesiastical Writers over the Centuries. Fr. Gambero gave also his precious help in supporting and building relations between «Marianum» and International Marian Research Institute of Dayton (USA), which is now incorporated to «Marianum»; in Dayton, Fr. Gambero taught for many years. «Marianum» recalls Fr. Gambero's memory with gratitude, now entrusting him to Virgin Mary's care and prayer.



July, 17, 2013, professor Emanuele Boaga, from Carmelite order of the ancient observance, is dead. He was born in 1934. Pontifical Theological Faculty «Marianum», all teachers, students and officials, offers his prayers for him to our Lord, Jesus Christ, with the intercession of Virgin Mary. «Marianum» is also grateful because has met Fr. Boaga, starting from year 1984, when he was called to teach Ecclesiastical History. Fr. Boaga has shown great competence and teaching ability, and many colleagues and students have had the joy and privilege to have known him: his teaching was done with expertise, immediacy and clarity. Because of his death, Carmelite Order of the ancient observance and «Marianum» have lost a respected and loved scholar.

PUBBLICAZIONI/LIBRI

ERMANNO TONIOLO (a cura di), *I Servi di Maria al Concilio Vaticano II*, Centro di Cultura Mariana «Madre della Chiesa», Rome, 2013, 406 p.

In the ante-preparatory phase of the Council the Marianum Theological Faculty prepared a comprehensive and complete “*schema*” for a constitution on the Blessed Virgin Mary and devotion to her. The “*schema*” is comprised of two parts: one doctrinal and the other practical. It had abundant notes taken primarily from recent papal Magisterium. This Servite “*schema*” was the basis of the text *De Beata* prepared by the Council’s Preparatory Commission and edited by Father Carlo Balić of the Antonianum. It remained the basic outline for Chapter VIII of *Lumen Gentium*. In spite of the limited number of Council Fathers, Servites, and especially the Marianum Faculty took an active and enthusiastic part in work on Chapter VIII in the few areas to which they were granted access by the general organization. Several elements emerge from the texts and amendments presented by Servites to the various versions of the Marian Council document:



1. The acute sensitivity of the “Marianum” to the History of Salvation related to its Trinitarian source;
2. Constant attention to both the Council and Papal Magisterium;
3. Dogmatic and devotional appreciation of the *lex orandi* and the principles that govern it in its Eastern and Western expression (especially liturgical).
4. Since then the young Marianum Faculty has made singular and incisive progress in studying the person of Mary from Biblical, liturgical, anthropological and ecclesial perspectives while remaining faithful to its roots in the perennial tradition of the Church.

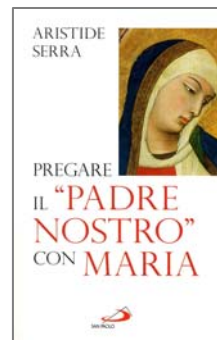
ERMANNO TONIOLO (a cura di), *Legenda de origine Ordinis Fratrum Servorum Virginis Mariae*, Centro di Cultura Mariana «Madre della Chiesa», Rome 2013, 87 p.

The *Legenda* is the most ancient and reliable interpretation of the Servite spirit; it is marked by service to Our Lady. Father Ermanno M. Toniolo is a professor emeritus at the Marianum and he has edited this facsimile edition of the only manuscript extant. It has similar columns in Latin with a translation.

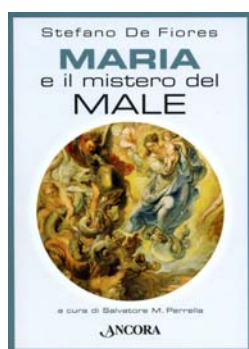


ARISTIDE SERRA, *Pregare il “Padre nostro” con Maria*, Edizioni San Paolo, Cinisello Balsamo, 138 p.

With the *Our Father*, Jesus puts us in the same loving relationship he lives with the Father; he introduces us to the interior dialogue of Trinitarian love. This is our truth: “As the Father has loved me, so I have loved you ... Love one another as I have loved you (*Jn* 14,9; 13, 34). Mary, who kept all these things in her heart (*Lk* 2, 19,51) together with her brothers and sisters in the Apostolic Church of Jerusalem certainly enjoyed the fruits of this wondrous prayer. The Christian community of all times – John Paul II tells us – can savor its unfathomable riches through the Heart of the woman who was closest to the Lord (*Rosarium Virginis Mariae*, 12).



STEFANO DE FIORES, *Maria e il mistero del male*, Ancora, Milan 2013, 168 p.



Alongside her Son, the Redeemer of History and Mankind, Mary combats evil and its negative impact. She does this with humility, holiness and confidence in the beneficent strength of God. The person of Mary is united to Christ in her enmity and struggle against Satan. She is of great help to us not just because she draws us to Christ’s side by her example but also because she provides an anthropological model of high quality and integrity. Father Salvatore M. Perrella prepared this book; it is coming out on the first anniversary of Father Stefano De Fiores’ death and is further proof of the author’s passionate love for the Mother of Jesus and the Mother of believers. He dedicated his

whole life to her spiritual and theological service.

MARIA LUISA RIGATO, *I genitori di Gesù - Una rilettura di Matteo e Luca*, Edizioni Dehoniane, Bologna 2013, 160 p.

We add yet another tile to the complicated mosaic of the earthly life of Jesus’ parents. Through a rigorous study of sources – the Old Testament, the Mishnah, the canonical and apocryphal Gospels, Philo of Alexandria, Irenaeus, Eusebius, Epiphanius, Jerome and Josephus – this book examines Mary, Joseph, James “the brother” of the Lord and devotes space to the birth of Jesus and the Magi. The author investigates the historical implications of the infancy narrative. The Magi were neither astronomers, astrologers nor clairvoyants who had a prophetic vision that identified the Messiah King of Israel, the baby together with his mother, Mary. What exactly did the Magi see that Matthew is talking about? We don’t know, but certainly they had a profound experience and they found the “star of Jacob.”



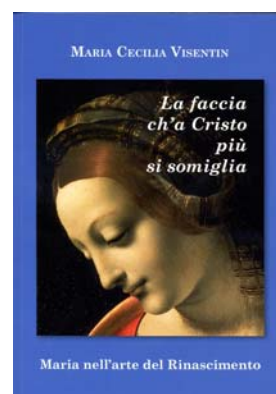
ALBERTO VALENTINI, *Vangelo d'infanzia secondo Matteo*, Dehoniane, Bologna 2013, 231 p.



The first two chapters of the Matthew's Gospel are closely linked to ancient writings and the literature of Israel. At the same time they make references to New Testament events especially Easter and they anticipate (contextually) the mystery of the Cross and the rejection of Christ. In other words the total Easter event is already present in these inclusive passages that begin the whole Gospel narrative. To understand in depth the "miniature Gospel" of the infancy accounts one must perform a linguistic, stylistic, literary and thematic analysis that reveals how the text was formed and the difficult relationship between tradition and editing. A study of this sort would immediately reveal that Matthew's infancy account is very different from that of Luke. The two accounts differ in their sources, language, structure and theology. The infancy narrative – like all other Biblical texts – depends on oral and written sources; what we have is the result of those traditions and the editing to which they have been subjected. Tradition and editing merge and show the writer's ability to bring out "new things and ancient" from his treasury.

MARIA CECILIA VISENTIN, *La faccia ch'a Cristo più si somiglia. Maria nell'arte del Rinascimento*, Rovigo 2013, 160 p.

The works in Maria Cecilia Visentins collection are like a choir in song presenting the image of Mary: a new *Magnificat*. The People of God praise the Lord of life and beauty for this special creature so full of grace and holiness. It is a very useful catalogue and the author provides a clear and detailed analysis of the styles and cultural context of the pictures. This book represents the essentials of Marian iconography in an especially rich artistic and historical period. During the Renaissance and the early Baroque era the production of religious images was exception in both quantity and quality. This is so much the case that even today they constitute a scale of absolute value. (From the preface by Angelo Cardinal Amato).



PUBBLICAZIONI/ARTICOLI

PERRELLA SALVATORE M.

La Madre del Signore nel Vaticano II. Riflessioni storiche e teologiche, in *Kairós* 2 (2012), pp. 187-215;

Maria madre di Gesù Cristo "Porta della fede" nella crisi della contemporaneità. Alcuni pensieri teologici a seguito del pontificato di Benedetto XVI (2005-2013), in *Theotokos* 21 (2013), pp. 169-219;

Maria e il mistero del male, edit. Salvatore M. Perrella, Editrice Ancora, Milan 2013, 168 p.

THE SECRETARIAT

During the 2012-2013 Academic Year the **enrollment/matriculations** were as follows:

Institutional Three-year Theology	51 + 5 from the <i>Augustinianum</i>
Two-year Licentiate Course	22
Third Cycle: Doctoral Thesis	24
Mariology Course	47
Religious Studies Course	15
Servite History and Spirituality	23
Total Enrollment	182 + 5

Country of Origin

Angola 1; Argentina 1; Burkina Faso 1; Brazil 13; Cameroon 2; Chile 1; Colombia 6; Croatia, 2; Czech Republic 2; Democratic Republic of the Congo 1; Ecuador, 1; Germany 1; Guatemala 1; Haiti 1; India 19; Indonesia 23; Italy 40; Ivory Coast 1; Lebanon 4; Malta 1; Mexico 9; Mozambique 2; Nigeria 2; Peru 6; Philippines 6; Poland 7; Portugal 2; Republic of the Congo 1; Romania 2; Rwanda 1; Slovakia 5; South Africa 3; Spain 1; Togo 3; Uganda 5; Ukraine 2; United States 1; Vietnam 2.

Continents

Africa 23; Asia 54; Europe 65; North America 12; Oceania 0; South America 28.

Status

Religious 140 (38 religious families – 19 male and 19 female); Diocesan Priests 27 (from 26 dioceses); Lay people 15.

Students enrolled in institutes recognized by the Faculty

- *The Marian Library/International Marian Research Institute* (Dayton - USA), American Affiliate of the «Marianum»:
 - STL 29
 - STD 20
- *Istituto Superiore di Scienze Religiose “Santa Maria di Monte Berico”* (Vicenza), linked to the «Marianum»:
 - Two-year Specialization: 34
 - Religious Culture Course: 37
 - Writing Master- Doctoral Thesis: 1
 - Writing Master’s Thesis: /
- *Instituto Mariológico “Santa María de los Siervos”* (México), associated to the «Marianum»: 52

DIPLOMAS AWARDED

Doctorate in Theology with a Specialization in Mariology

Published Theses

KULANDAISAMY DENIS SAHAYARAJ, OSM

ἐγεννήθη OR ἐγεννήθησαν ? (Jn 1:13) and Respective Implications. Moderator: Professor Aristide M. Serra, osm.

ONOFRE VILLALBA GEORGINA, MMD

Il «fatto» e il «significato» della verginità di Maria. Per un contributo alla comprensione della «paradossale dimensione pasquale» del mistero dell'Incarnazione nel tempo postmoderno. Moderator: Professor Salvatore M. Perrella, osm.

PUGLISI PIETRO MARIO, SD

Maria di Nazareth sorella dei poveri nella realtà socio-religiosa della Calabria, oggi e nella prospettiva del magistero ecclesiale. Moderator: Professor Salvatore M. Perrella, osm.

Theses defended but not yet published

GALLITELLI ANGELO, SD

Maria Madre di Dio: connessioni storico dottrinali e messianico-soteriologiche prima e dopo il Concilio Vaticano II. Il contributo delle 70 "Catechesi mariane" di Giovanni Paolo II (1995 – 1997). Moderator: Professor Salvatore M. Perrella, osm

Licentiate in Theology with a Specialization in Mariology

CARLENDEM JULES FREGO ANTENOR, SMM

«L'Amour de la Sagesse Eternelle» de Louis-Marie Grignion de Montfort. Une tendre et véritable devotion a la Sainte Vierge, le merveilleux secret pour acquerir et conserver la Sagesse. Moderator: Professor Corrado Maggioni, smm

FAZIO GIUSEPPE, SD

Il Santuario della B.V. Maria delle Grazie in Conflenti. Storia e culto. Moderator: Professor Salvatore M. Perrella, osm

SUSAI SEKAR, OMD

Maria e la Parola di Dio nel Vangelo di Luca. Alcune prospettive teologico-bibliche (dall'Annunciazione al Magnificat). Moderator: Professor Alberto Valentini, smm

Baccalaureate in Theology

Badyna Pawel, akgb

Cap Agnieszka, akgb

Da Silva Paes Andreina, smr

Dagostim Minatto Davi, osm

De Oliveira Coelho Moises, osm

Gare Gili Damianus, osm
Gomez Torres Janer Fernando, O.carm
Hakos Patrik, akgb
Jaroslav Miklos, akgb
Lorenzato Gionata, akgb
Makouaya Stanislas Arsène, sm
Montana Licón Carlos Adrian, osm
Saldaña Guevara Elfer Heraldó, osm
Serilus Subin, osm
Siváková Martina, akgb
Tauchmanová Michaela, akgb
Thiruvangeam Marialouis Joseph Antony Sahayaraj, akgb
Transi Tadeus, osm
Villani Raffaele, lco
Warszawski Dawid, akgb
Zanelatto Minatto Ezequiel, osm

Diploma in Mariology

Augustine Chinnapparaj, osm
Bteich Charbel, omm
Dagostim Minatto Davi, osm
Esparza González Carlos Humberto, osm
Gare Gili Damianus, osm
Kurnia Veronika, smana
Lourdusamy John Paul, osm
Montana Licón Carlos Adrian, osm
Ramos Jeronimo Alicia, sgcs
Silva Valenzuela Martha, hmig
Subin Serilus, osm
Transi Tadeus, osm
Zanelatto Minatto Ezequiel, osm

Diploma in Religious Studies

Albano Emanuele, lco
Azarcon Sergia Narisma, fsfs
Fay Maria, csm
Mamani Picha Gloria Ruth, fmda
Paula Maru Yosefita, csm
Paz Lato Janeth, csm

Diploma in Servite History and Spirituality

Antonysamy Arockiasamy, osm
Augustine Chinnapparaj, osm

Dagostim Minatto Davi, osm
Esparza González Carlos Humberto,osm
Lourdusamy John Paul, osm
Montana Licòn Carlos Adrian, osm
Subin Serilus, osm
Zanelatto Minatto Ezequiel, osm

NEW MEMBERS OF THE TEACHING STAFF FOR SCHOOL YEAR 2013-2014

Three-Year Institutional Theology Course Year 1

- Professor ALESSANDRA MILELLA, will teach SEI/ARI *Archeology and Christian Antiquity*. She replaced Professor Lucrezia Spera.
- Professor MAURICIO SAAVEDRA, OSA, will teach PA1 *Pre-Nicene Patrology*. He will replace Professor Juan Antonio Cabrera, OSA.
- Professor JUAN ANTONIO CABRERA, OSA, will teach PA2 *Post-Nicene Patrology*. He will replace Professor Giuseppe Caruso, OSA.

Three-Year Institutional Theology Course Years 2 and 3

- Professor EDWARD DALENG, OSA, will teach TM6 *Social Bio-ethics*. He will replace Professor Alberto Bochaty, OSA.

Biennio per la Licenza-Laurea

- Professor RINALDO IACOPINO, SM, will teach TR2 *Mary in the Byzantine Theological Tradition (VI-XI Centuries)*. He will replace Professor Luigi Gambero, SM (deceased).
- Professor SALVATORE M. PERRELLA, OSM, assisted by Professor FABRIZIO M. BOSIN, OSM, will teach Professor Emeritus Ermanno M. Toniolo OSM's course MA1 *The Second Vatican Council: History of Editing and Theological Content (1962-1965)*.
- Professor GABRIELLA CLARA AIOSA, laywoman, will assist Professor Salvatore M. Perrella, OSM, in teaching the deceased Professor Stefano De Fiores, SMM's course TD2 *The Immaculate Conception and the Holiness of Mary*.
- Professor FRANCESCO ZANNINI, layman, will replace Professor Houshmand Zadeh Shahrzad, layman, teaching IS1 *Mary in Islam*.

ELECTIONS AND APPOINTMENTS

With a decree dated February 25, 2013 and in conformity with articles 11, d/4 of the Faculty's bylaws the Great Chancellor, Fra Ángel M. Ruiz Garnica appointed Fra Denis Sahayaraj M. Kulandaisamy OSM, Associate Professor of *Sacred Scripture and Biblical Mariology*.

CULTURAL ACTIVITIES

The 2013 Easter Concert (Schumann, Beethoven, Mendelsohn) was organized by the *Accademia Musicale Romana* in collaboration with the Faculty and sponsored by the *Banco Desio Lazio*. The Concert was held on Sunday, March 24 at 5 PM at the church of Santa Giuliana Falconieri in Rome. It was very well attended.

2013-2014: School Year Calendar

September 5, 2013	enrollment begins
September 9, 2013	Servite History and Spirituality Course begins
September 11, 2013	The Faculty Library reopens
September 19, 2013	<i>Repetite Fontes; XI</i>
October 1-4, 2013	International Mariological Symposium
October 4, 2013	“René Laurentin-Pro Ancilla Domini (XIII) awarded to Professor Giancarlo M. Bruni, OSM.
October 7-12, 2013	The Faculty’s five courses begin
October 30, 2013	Official opening of the School Year. Opening address by Professor Alfio Filippi, Editor emeritus EDB. His subject: <i>Editoria e teologia: fecondità di un rapporto applicato alla mariologia</i>
November 8, 2013	Woman and Christianity Department activity
November 14, 2013	Faculty Plenary Assembly.

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