

PONTIFICIA ACADEMIA MARIANA INTERNATIONALIS

DE TRINITATIS MYSTERIO ET MARIA

ACTA CONGRESSUS
MARIOLOGICI-MARIANI INTERNATIONALIS
IN CIVITATE ROMAE
ANNO 2000 CELEBRATI

SECTIO AFRICANA ET ASIATICA

Vol. II

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A cura di
JEAN-PIERRE SIEME LASOUL
MILAGROS GREGORIO, F.M.A.

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PRESENTAZIONE

Il secondo volume degli Atti del XX Congresso Mariologico Mariano Internazionale organizzato dalla Pontificia Accademia Mariana Internationalis e che si è svolto a Roma dal 15 al 24 settembre 2000, raccoglie le relazioni tenute durante le sessioni linguistiche dei due grandi continenti: Africa ed Asia. È la prima volta che questi due continenti hanno partecipato al Congresso mariologico mariano internazionale.

Non poteva essere altrimenti. La conoscenza della missione della Madre del Signore si è sviluppata gradualmente nei cinque continenti. In effetti, “nella seconda metà del secolo XX si assiste a un rinnovato interesse per l’inculturazione della fede e quindi della teologia. Oggi si registra anche il fenomeno della regionalizzazione della teologia”.¹ È la sfida della ricerca mariologica plurale!

Per mantenere l’autonomia di ogni singola sezione, il volume è suddiviso in due parti. Per la loro presentazione si segue normalmente l’ordine con quale le relazioni figuravano nel programma del Congresso.

In Africa si compie un immenso sforzo per dare vita a una teologia specificamente africana. Una teologia che non sia né una copia della teologia occidentale né un semplice adattamento di essa ma che, calandosi profondamente nell’anima delle popolazioni africane, esprima la riflessione sulla rivelazione cristiana in termini tanto fedeli al *depositum fidei* quanto consoni alla plurimillennaria cultura africana.

L’Asia, una e molteplice, culla del cristianesimo, rivendica il diritto di scavare una propria galleria nella montagna della verità rivelata per estrarne il prezioso minerale della Parola salvifica. Una teologia che, per fedeltà alla Parola di Dio e alla Tradizione, sia attenta al contesto vitale in cui opera. Una teologia che cerca la via della genuina asiaticità, che è premu-

¹ PONTIFICIA ACADEMIA MARIANA INTERNATIONALIS, *La Madre del Signore. Memoria, presenza, speranza. Alcuni questioni attuali sulla figura e la missione della beata Vergine Maria*, PAMI, Città del Vaticano 2000, n.9.

rosa attenzione all'immenso patrimonio religioso-spirituale dell'Asia e gioiosa difesa della propria cultura.

La sezione africana ha studiato la problematica del mistero della Trinità e Maria nell'ambito culturale dell'Egitto, Etiopia, Nigeria e Repubblica Democratica del Congo. I diversi relatori hanno elaborato un discorso organico sul tema, sviluppandolo in chiave biblica, patristica, liturgica, dogmatica e spirituale. Non è mancato il taglio specifico della cultura africana. Si nota anche che la sezione ha cercato di gettare le basi per una mariologia africana i cui fondamenti vanno ricercati nei rapporti fra le tre Persone divine da cui scaturisce una serie di conseguenze teologiche, antropologiche e socioculturali (WADI ABULLIF MALIK AWAD, ofm, *Lo stato d'animo di Maria durante la fuga in Egitto nelle omelie dei Copti*; S. E. Mons STANISLAS LUKUMWENA, ofm, *La Sainte Trinité et Marie dans la conception africaine*; FLAVIEN MUZUMANGA MA MUMBIMBI, *La Trinité et l'eschatologie solidaire africaine*; DOSITHEE ATAL SA ANGANG, *Le coeur de la Maman dans le secret du Fils. La mission de la Bienheureuse Vierge Marie à la lumière de la tradition africaine*; JOHN EGBULEFU, *The incarnate Word is God-with-us and speaks of the Trinity; Mary is We-with-God, gazes at the Trinity and reflects what she sees*, ANTONY DIMKPA, *Mary the We-wiht-God is reflex of the truth of Trinity*; INNOCENT IBEH, *Mary as reflex of the unity of the Trinity*; IGNATIUS EDET, *Mary the We-with-God is the reflex of the beauty of the Trinity*; WALTER ONUMAEGU, *Mary the We-with-God is reflex of the goodness of the Trinity*; MICHEL LIBAMBU, *Trinité et Marie chez saint Augustin, éclairage pour la réflexion mariologique en Afrique*; JEAN-PIERRE SIEME LASOUL, *Le culte marial en Afrique et mystère de la Trinité*).

La sezione asiatica ha affrontato la problematica del Congresso in riferimento ad alcuni paesi dell'Asia: Filippine, India, Indonesia, Libano, Tailandia e Taiwan. I vari relatori hanno toccato alcuni temi fondamentali cari all'Asia: contributi delle Chiese d'Asia alla Chiesa universale; ambivalenza di alcuni simboli e immagini mariane nel contesto asiatico e nell'inculturazione della fede e l'esperienza del mistero di Maria nel popolo asiatico quale via alla comprensione dell'azione salvifica

trinitaria (MILAGROS GREGORIO, *Mary in the perspective of «Ecclesia in Asia» the post-synodal apostolic exhortation of Pope John Paul II*; LEO KLEDEN, *Devotion to the Blessed Virgin Mary and the Empowerment of Women: in the Indonesian Perspective*; CELIA CHUA, *A theological-spiritual reflection on the role of Mary in the concept of Trinitarian and ecclesiological communion applied to the family ecclesio model in Taiwan*; HOWARD DEE, *Mary the laity in the Filipino context*; STELLA VALAPHA NILAKEK, *Mary and her relationship with the Trinity in the ecclesial and cultural context of Tailand*; MARTINO SARDI, *Blessed Virgin Mary and the Promotion of Human Rights in Asia today*; WISSAN ABOU NASSER, *Mary, a witness of Trinitarian love in the Maronite Church*; TERESA JOSEPH, *Mary as an authentic disciple in the Indian religious context*; GREGORIUS BUDI SUBANAR, *Devotion to the Mary in Java (Indonesia)*; CATALINO AREVALO, *Pueblo amante de Maria*; JOSEPINA MANABAT, *Mary and the Filipinos journey of faith in the Father, the Son and the Holy Spirit*).

Il merito di queste due nuove sezioni, è stato quello di aver portato un nuovo impulso al Congresso. È con lo studio approfondito ed accurato che le varie teologie regionali sapranno rispondere all'istanza dell'inculturazione: cercare di «ridare al dogma mariano la sua capacità significativa nei confronti di uomini e donne che agiscono e giudicano secondo moduli culturali assai diversi».²

Al termine di questa presentazione desidero rinnovare il ringraziamento della PAMI, ai relatori, ai responsabili delle sezioni linguistiche dell'Africa e dell'Asia e quanti hanno collaborato al buon esito del Congresso.

P.VINCENZO BATTAGLIA, OFM
Presidente della

Pontificia Academia Mariana nternationalis

² *ib.*, n.73.

PRESENTATION

The second volume of the acts of the 20th International Mariological Marian Congress organised by the Pontifical International Marian Academy, from 15th to 24th of September 2000 in Rome, collects the expositions presented during the linguistic sections of the two big continents: Africa and Asia. It is the first time that these two continents have participated at the International Mariological-Marian Congress.

It was not possible to be otherwise. The thirst of the knowledge of the mission of the Mother of the Lord developed itself in the five continents. In fact, "the second half of the 20th century has seen a renewed interest for the inculturation of the faith and, consequently, of the theology. Today one also registers the phenomenon of the regionalization of theology".¹ It is the challenge of a pluralistic mariological research.

In order to maintain the autonomy of each single section, the volume is divided in two parts, each part consisting of works of each section. The presentation follows the normal order by which they have appeared in the programme of the congress.

In Africa a tremendous effort has been realized to give life to a theology specifically African. It is a theology which should neither be a copy of western theology nor a simple adaptation of it, but should lead deeply into African soul, and should express the reflection on the Christian revelation in terms that are as faithful to the *depositum fidei* as appropriate to the multi-millennium African culture.

Asia, one and many, cradle of Christianity, claims the right to dig up its own gallery in the mountain of revealed truth in order to extract the precious mineral of the World of salvation. It calls for a theology which while being faithful to the Word of God and the Tradition is attentive to the vital context in which it operates. It is a theology which searches for the path to a

¹ PONTIFICIA ACADEMIA MARIANA INTERNATIONALIS, *La Madre del Signore. Memoria, presenza, speranza. Alcuni questioni attuali sulla figura e la missione della beata Vergine Maria*, PAMI, Città del Vaticano 2000, n.9.

geniune Asiannes while considering its vast religious and spiritual heritage.

The African section studied the problem of the Trinitarian mystery and Mary in the cultural ambient from Egypt, Ethiopia, Nigeria to the Democratic Republic of Congo. The different speakers elaborated an organic discourse on the topic, while developing it from a biblical, patristical, liturgical, dogmatical and spiritual perspective. The part specific to African culture was not missing. One also notes that the African section tried to put forward the bases for an African mariology, whose foundations are sought in the relationship with the three divine Persons, from which springs a set of theological, anthropological and sociocultural consequences. (WADI ABULLIF MALIK AWAD, ofm, *Lo stato d'animo di Maria durante la fuga in Egitto nelle omelie dei Copti*; S.E. Mons STANISLAS LUKUMWENA, ofm, *La Sainte Trinité et Marie dans la conception africaine*; FLAVIEN MUZUMANGA MA MUMBIMBI, *La Trinité et l'eschatologie solidaire africaine*; DOSITHEE ATAL SAANGANG, *Le coeur de la Maman dans le secret du Fils. La mission de la Bienheureuse Vierge Marie à la lumière de la tradition africaine*; JOHN EGBULEFU, *The incarnate Word is God-with-us and speaks of the Trinity; Mary is We-with-God, gazes at the Trinity and reflects what she sees*, ANTONY DIMKPA, *Mary the We-with-God is reflex of the truth of Trinity*; INNOCENT IBEH, *Mary as reflex of the unity of the Trinity*; IGNATIUS EDET, *Mary the We-with-God is the reflex of the beauty of the Trinity*; WALTER ONUMAEGU, *Mary the We-with-God is reflex of the goodness of the Trinity*; MICHEL LIBAMBU, *Trinité et Marie chez saint Augustin, éclairage pour la réflexion mariologique en Afrique*; JEAN-PIERRE SIEME LASOUL, *Le culte marial en Afrique et mystère de la Trinité*).

The Asian section considered the theme of the congress in reference to some countries of Asia: India, Indonesia, Lebanon, Philippines, Thailand and Taiwan. The various presenters, touched some fundamental themes important to Asia: contributions of the Church of Asia to the universal Church; ambivalence of some symbols and images of Mary in the Asian context and in the inculturation of the faith and the experience of

mystery of Mary among Asian as a path to the understanding of the salvific and Trinitarian action. (MILAGROS GREGORIO, *Mary in the perspective of «Ecclesia in Asia» the post-synodal apostolic exhortation of Pope John Paul II*; LEO KLEDEN, *Devotion to the Blessed Virgin Mary and the Empowerment of Women: in the Indonesian Perspective*; CELIA CHUA, *A theological-spiritual reflection on the role of Mary in the concept of Trinitarian and ecclesiological communion applied to the family ecclesio model in Taiwan*; HOWARD DEE, *Mary and the laity in the Filipino context*; STELLA VALAPHA NILAKEK, *Mary and her relationship with the Trinity in the ecclesial and cultural context of Thailand*; MARTINO SARDI, *Blessed Virgin Mary and the Promotion of Human Rights in Asia today*; WISSAN ABOU NASSER, *Mary, a witness of Trinitarian love in the Maronite Church*; TERESA JOSEPH, *Mary as an authentic disciple in the Indian religious context*; GREGORIUS BUDI SUBANAR, *Devotion to the Mary in Java (Indonesia)*; CATALINO AREVALO, *Pueblo amante de Maria*; JOSEFINA MANABAT, *Mary and the Filipinos journey of faith in the Father, the Son and the Holy Spirit*).

The merit of these two sections, Africa and Asia, is to have brought a new breath to the congress. It is in the profound and accurate research that different regional theologies will respond to the demand of inculturation: a search "to give back to Marian dogma its true significance before men and women who act and judge according to different cultural patterns".²

At the end of this presentation, I wish to say once again my gratitude to PAMI, to the speakers, to those responsible of the linguistic sections and to all those who have collaborated to the successful realization of this congress.

P. VINCENZO BATTAGLIA, OFM
Presidente della
Pontificia Academia Mariana Internationalis

² *Ib.*, n.73.

PRÉSENTATION

Le second volume des Actes du XXème Congrès Mariologique Marial International organisé par l'Académie Mariale Pontificale Internationale, du 15 au 24 septembre 2000 à Rome, que je présente, recueille les exposés présentés dans les sections linguistiques des deux grands continents: l'Afrique et l'Asie. C'est pour la toute première fois que ces deux continents ont participé au Congrès mariologique marial international.

Il ne pouvait pas en être autrement. La soif de la connaissance de la mission de la Mère du Seigneur s'est développée dans les cinq continents. En effet, «dans la seconde moitié du XXè siècle, on assiste à un intérêt renouvelé pour l'inculturation de la foi et, en conséquence, de la théologie. Aujourd'hui aussi on enregistre le phénomène de la régionalisation de la théologie».¹ C'est le défi de la recherche mariologique plurielle!

Pour garder l'autonomie de chaque section, le volume est subdivisé en deux parties qui regroupent chacune les travaux de chaque section. Pour ne pas briser la tradition, les exposés sont présentés conformément au programme du Congrès.

En Afrique, un immense effort s'accomplit pour donner naissance à une théologie spécifiquement africaine. Une théologie qui ne soit ni une copie de la théologie occidentale ni une adaptation de celle-ci, mais qui en descendant profondément dans l'âme des populations africaines, exprime la réflexion sur la révélation chrétienne en termes aussi fidèles au *depositum fidei* que consonants avec la culture plurimillénaire africaine.

L'Asie, une et multiple, berceau du christianisme, revendique le droit de creuser une galerie qui lui soit propre dans la montagne de la vérité révélée pour en extraire le précieux minerai de la Parole salvifique. Une théologie qui, par fidélité à la Parole de Dieu et à la Tradition, soit attentive au contexte vital où elle agit. Une théologie qui cherche le chemin de l'authenticité asiatique naturel, qui est une attention empressée à

¹ PONTIFICIA ACADEMIA MARIANA INTERNATIONALIS, *La Madre del Signore. Memoria, presenza, speranza. Alcuni questioni attuali sulla figura e la missione della beata Vergine Maria*, PAMI, Città del Vaticano 2000, n.9.

l'immense patrimoine religieux-spirituel immense de l'Asie et joyeuse défense de sa propre culture.

La section africaine a étudié la problématique du mystère de la Trinité et Marie dans le cadre culturel de l'Égypte, l'Éthiopie, le Nigeria et la République Démocratique du Congo. Les différents conférenciers ont élaboré un discours organique sur le sujet, en le développant en clé biblique, patristique, liturgique, dogmatique et spirituel. Il n'a pas manqué la spécificité de la culture africaine. On remarque aussi que la section africaine a cherché à jeter les bases pour une mariologie africaine dont les fondements doivent être recherchés dans les rapports entre les trois Personnes divines de qui jaillit une série de conséquences théologiques, anthropologiques et socioculturelles. (WADI ABULLIF MALIK AWAD, ofm, *Lo stato d'animo di Maria durante la fuga in Egitto nelle omelie dei Copti*; S.E. Mons STANISLAS LUKUMWENA, ofm, *La Sainte Trinité et Marie dans la conception africaine*; FLAVIEN MUZUMANGA MA MUMBIMBI, *La Trinité et l'eschatologie solidaire africaine*; DOSITHEE ATAL SA ANGANG, *Le coeur de la Maman dans le secret du Fils. La mission de la Bienheureuse Vierge Marie à la lumière de la tradition africaine*; JOHN EGBULEFU, *The incarnate Word is God-with-us and speaks of the Trinity; Mary is We-with-God, gazes at the Trinity and reflects what she sees*, ANTONY DIMKPA, *Mary the We-wiht-God is reflex of the truth of Trinity*; INNOCENT IBEH, *Mary as reflex of the unity of the Trinity*; IGNATIUS EDET, *Mary the We-with-God is the reflex of the beauty of the Trinity*; WALTER ONUMAEGU, *Mary the We-with-God is reflex of the goodness of the Trinity*; MICHEL LIBAMBU, *Trinité et Marie chez saint Augustin, éclairage pour la réflexion mariologique en Afrique*; JEAN-PIERRE SIEME LASOUL, *Le culte marial en Afrique et mystère de la Trinité*).

La section asiatique a affronté la problématique du Congrès en référence à quelques pays de l'Asie: l'Inde, l'Indonésie, le Liban, les Philippines, la Thaïlande et le Taïwan. Les différents conférenciers ont touché certains thèmes fondamentaux chers à l'Asie: contributions de l'Église de l'Asie à l'Église universelle; ambivalence de quelques symboles et images mariales dans le contexte asiatique et dans l'inculturation de la foi et l'expérience

du mystère de Marie dans le peuple asiatique, un chemin à la compréhension de l'action trinitaire salvifique. (MILAGROS GREGORIO, *Mary in the perspective of «Ecclesia in Asia» the post-synodal apostolic exhortation of Pope John Paul II*; LEO KLEDEN, *Devotion to the Blessed Virgin Mary and the Empowerment of Women: in the Indonesian Perspective*; CELIA CHUA, *A theological-spiritual reflection on the role of Mary in the concept of Trinitarian and ecclesiological communion applied to the family ecclesio model in Taiwan*; HOWARD DEE, *Mary the laity in the Filipino context*; STELLA VALAPHA NILAKET, *Mary and her relationship with the Trinity in the ecclesial and cultural context of Thailand*; MARTINO SARDI, *Blessed Virgin Mary and the Promotion of Human Rights in Asia today*; WISSAN ABOU NASSER, *Mary, a witness of Trinitarian love in the Maronite Church*; TERESA JOSEPH, *Mary as an authentic disciple in the Indian religious context*; GREGORIUS BUDI SUBANAR, *Devotion to the Mary in Java (Indonesia)*; CATALINO AREVALO, *Pueblo amante de Maria*; JOSEPINA MANABAT, *Mary and the Filipinos journey of faith in the Father, the Son and the Holy Spirit*).

Le mérite de ces deux nouvelles sections, l'Afrique et l'Asie, aura été d'apporter un nouveau souffle au Congrès. C'est dans les recherches approfondies que les différentes théologies régionales répondront à la demande d'inculturation: chercher «à redonner au dogme marial sa capacité signifiante face à des hommes et à des femmes qui agissent et qui jugent selon des modèles culturels assez variés»².

Au terme de cette présentation je désire renouveler le remerciement du PAMI, aux conférenciers, aux responsables des sections linguistiques et tous ceux qui ont collaboré à la réalisation du Congrès.

P. VINCENZO BATTAGLIA, OFM
Presidente della
Pontificia Academia Mariana nternationalis

² IB., n.73.

SEZIONE AFRICANA



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