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La politica del Magnificat. Questioni di mariologia politica
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ABSTRACTS

TIZIANA FAITINI – FRANCESCO GHIA,

“Dal basso” e “dall’alto”. Linee-guida per una storia del concetto di “mariologia politica”

(pp. 7-33)

This essay deals with the history of the concept of mariology, focusing on its political implications. It begins with the evangelical hymn of the Magnificat and then analyses some of the philosophical and theological readings of Mary’s figure (Hegel, Novalis, Fichte, Sartre, Pio IX and Roschini among others). In so doing, it discusses mariology’s inherent ambiguity through a comparison of a bottom-up interpretation of the figure of Mary, on the one hand, and a top-down interpretation, on the other. The first underlines the opposition between Mary and worldly authority, and – by referring to the central verses of the Magnificat and to Mary’s role in the salvation history – stresses the liberating impact of her figure. In contrast, the latter refers to Mary as a queen and emphasizes her distance from the corruption of mankind, leading to a reactionary use of her figure.

SECTION I

GIAN LUIGI PRATO

Antecedenti veterotestamentari di una mariologia politica. Antico Testamento e mariologia politica: quale correlazione?

(pp. 35-58)

This paper sets out to identify possible cultural links between the Old Testament and successive developments in Mariology, and the latter’s political valence. If we consider the figure of Mary globally, she seems to have few antecedents in the Old Testament, although there are, of course, clear parallels between her and certain Old Testament women. The figure of “wisdom”, however, appears to have greater significance: to show this, the paper moves from an analysis of Pr 8.15-16 to two other texts, one on wisdom and the creation (Pr 8.2-31), the other on wisdom in connection with the religious institutions (Sir 24, 23); both the ideal underpinning these institutions and their ambiguous political realities are investigated.

ALBERTO VALENTINI

Il Magnificat, canto di liberazione del popolo di Dio

(pp. 59-72)

This paper examines the evangelical text of the Magnificat, and its theological, anthropological and socio-political aspects. After pointing out the canticle’s lack of connection with the narrative of the second chapter of Luke, this disconnection is shown to have some precedents in the Old Testament songs of liberation which – for example in Exodus (Ex 15.1-18.21) – celebrate the divine intervention that saves the Jews or liberates them from oppression and slavery. From an eschatological perspective Mary’s hymn to the emancipatory power of God thus continues the Old Testament

narrative of the experience of the people of Israel; the two narratives differ, however, because Mary expresses not just the hope for, but the certainty of Messianic salvation.

DEBORA SPINI

Lo sguardo che si volge alle profondità. Linee di una lettura politica del Commento al Magnificat di Lutero
(pp. 73-92)

This paper suggests a political reading of Luther's Commentary on the Magnificat in order to show the text's importance for an understanding of Luther's contribution to modern political thought. Particular attention is paid to the strongly eschatological perspective underlying the Commentary on the Magnificat and its significance to the interpretation of Luther's political thought as a whole. Moving from some observations on Mary made in the Commentary, an analysis of the "politics of the Magnificat" is then developed, in order to introduce a broader consideration of the relationship between theological and political reflection in Luther's thought.

MILENA MARIANI

Oltre l'immunizzazione dal politico. La mariologia di Clodovis Boff.
(pp. 93-109)

This contribution offers a critique of Clodovis Boff's reflection on the political significance of the figure of the Virgin Mary, focusing on his most important essay – Mariologia social. O significado da Virgem para a Sociedade – but referring also to some of his other essays. It underlines the importance of Boff's thought in challenging the virtual immunity from any political and historical involvement that seems to have traditionally characterized mariological studies. The paper, however, draws attention to the risk that Boff's attempt to stress the contemporary relevance of Mary's figure for the purpose of social and political transformation may itself be open to ideological manipulation. .

SECTION II

OMAR BRINO

La «Donna della Cristianità» e la «solenne chiamata a una nuova assemblea originaria». Mariologia, storia e politica nella Cristianità o Europa di Novalis
(pp. 113-30)

This paper examines Novalis' interpretation of the figure of Mary in his Christianity or Europe, in the context of his ideas on history and politics. A detailed analysis of the text is offered, which endeavours to clarify both the connections with Novalis' other work and the some proximity to the thought of Schleiermacher. The analysis is intended to show that, although the primary intention of the Virgin Mary's message and her call to a "new primaeval assembly" is ecclesiological and spiritual, this call also has an ethical dimension and, correspondingly, a political one.

FRANCESCO GHIA

Mariologia politica e Deutsche Romantik. Il caso della Madonna Sistina di Raffaello
(131-48)

Raphael's Sistine Madonna (1512-1513) has been on display in the Gemäldegalerie in Dresden since 1754. The most brilliant minds of German Romanticism – from the brothers August and Friedrich Schlegel to Gries, from Hardenberg (Novalis) to Schelling and Fichte – have stood before her. They were all invited by Friedrich Schlegel to make a «transcendental deduction» about the Virgin Mary, which the Sistine Madonna could be said to epitomize: the Virgin Mary as the original, eternal and necessary ideal of human reason. This transcendental deduction of the Madonna was given a political interpretation by, in particular, Fichte. If Christ was the first to fully live the principle of the identification of man and the divine, thus becoming the «first inhabitant of the Kingdom of Heaven», the Virgin Mary represents the model of salvation regardless of merit (ante praevisa merita): she thus anticipates those «scholars who» which Fichte believed would allow the political and historical realisation of the ultimate meaning of the «destination of man».

DANIELE MENOZZI

Contro la modernità politica: l'Immacolata Concezione di Maria

(pp. 149-176)

This paper proposes a tentative reconstruction of the links between the 19th century development of worship of the Immaculate Conception and the political tendencies within the contemporary Catholic world. It highlights the extent to which the process which led to the definition of the dogma of the Immaculate Conception was explicitly connected to censure of modernity and its ills: the sanction of this dogma – according to which all mankind, except Mary, is born with Original Sin – undermined modern man's pretensions to self-determination and recognised the power of the church, both in religious terms and regarding the establishment of societal norms.

ALESSANDRA GALIZZI KROEGEL

L'Immacolata Concezione. Dall'iconografia rinascimentale alla bandiera europea

(pp. 177-196)

This essay was inspired by Clodovis Boff's attempt to reconcile Marian theology with the needs of today's society, as well as by his positive evaluation of the phenomenon of mariophanies, based on the argument that these tend to privilege the lowest level of society, while posing a challenge to ecclesiastical authority. Considering that the most famous apparitions of the Virgin Mary (Guadalupe 1531, Paris 1830, Louvre 1858, Fatima 1917) incorporated elements, both visual and verbal, referring to the Immaculate Conception, this essay investigates the popular character of this doctrine, which deeply affected (and was affected by) the visual arts. After providing an overview of the iconography of the Immaculate Conception throughout the centuries, it is suggested that a remnant of its popularity, albeit well hidden, can be detected in the design of the European flag (1955).