

la **Gregoriana**

Year XXIII – n. 53 / Special Issue – Summer 2018

Virtus et Scientia

Information Journal of the Pontifical Gregorian University

**GROWING IN
DISCERNMENT
FOR OUR TIMES**



Joint Diploma in
**INTEGRAL
ECOLOGY**



**PATRISTIC
THEOLOGY**
at the Greg

Cardinal Bea
Centre for
JUDAIC STUDIES



Poste Italiane S.p.A. - Spedizione in abbonamento postale - D.L. 353/2003 - (conv. in l. 27/02/2004 n. 46) art. 1, comma 2 e 3 - Roma/Aut. n. 52/2009 - tassa pagata - Taxe perçue

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CF 80093970582 **Banca Popolare Etica:**
IBAN IT74 1050 1803 2000 0000 0118 079
Postal Account n. 10304020

Year XXIII – n. 53 – Special Issue | www.unigre.it/LaGregoriana

Graphic project and layout
by GBPress | Gregorian & Biblical Press
(Soluzioni Editoriali e Grafiche | Roma)

Printing Abilgraph S.r.l.
Via Pietro Ottoboni, 11 | Roma

Cover photo M. Mancini - L. & M. Joachimowski

Printed in July 2018

Registration at the Court of Rome
n. 134 March 29, 1996



Stimulus for renewal

by NUNO DA SILVA GONÇALVES, SJ
Rector of the Pontifical Gregorian University



The Pontifical Gregorian University has already started to adopt the incentives of the new Apostolic Constitution *Veritatis Gaudium*, finding in the words of the Holy Father a confirmation of the many principles it already tries to implement in its mission of research and teaching at the service of the Church

The recent publication of the Apostolic Constitution *Veritatis Gaudium* about Universities and Ecclesiastical Faculties offers us new stimuli to confidently carry on our mission of research and teaching at the service of the universal Church. These demanding points addressed by Pope Francis to the world of higher ecclesiastical studies can be found specifically in the Preface of the new document, intended to take the place of the 1979 Apostolic Constitution *Sapientia Christiana*.

The Pontifical Gregorian University has already started a process of reception of the new Apostolic Constitution that will lead to the necessary review of our main regulatory documents. However, at this time, it is more important to assimilate the inspiring principles stated in the Preface, because they are opportunities for an in-depth reflection on the pedagogical and didactic principles at the base of the ordinary life of our university community.


We can certainly say that Pope Francis upholds many principles that we already try to put into practice in our mission. In *Veritatis Gaudium*, nonetheless, we find a need for a renewal that we want to extend to all the academic and service units of our university.

Only in this way, we will be able to better serve the Church and particularly the many students who, every year, from every continent, put their trust in us.

Among the in-depth and renewal incentives addressed by the Holy Father to the world of higher ecclesiastical studies, I would like to highlight three:

- the importance of “impart to ecclesiastical studies that wise and courageous renewal demanded by the missionary transformation of a Church that ‘goes forth’ ” (VG 3).
- the experience of a culture of encounter and dialogue, “not as a mere tactical approach, but as an intrinsic requirement for experiencing in community the joy of the Truth and appreciating more fully its meaning and practical implications” (VG 4b).
- the quality and importance of research recognising that “ecclesiastical studies cannot be limited to passing on knowledge, professional competence and experience to the men and women of our time [...] but must also take up the urgent task of developing intellectual tools that can serve as paradigms of action and thought, useful for preaching in a world marked by ethical and religious pluralism” (VG 5).

I am sure that the reading of *La Gregoriana* – addressed as always to the current university community, to our former students and to all our friends and supporters – will offer many examples of renewal, dialogue and thorough research. Let us therefore continue in joy in the service of the Church and society of our day, according to this demanding but inspiring way.

Enjoy the read! 



Patristic Theology at the Gregoriana

Interview with **Fr. Philipp G. Renczes SJ**, Director of the
Department of Patristic Theology and the Tradition of the Fathers

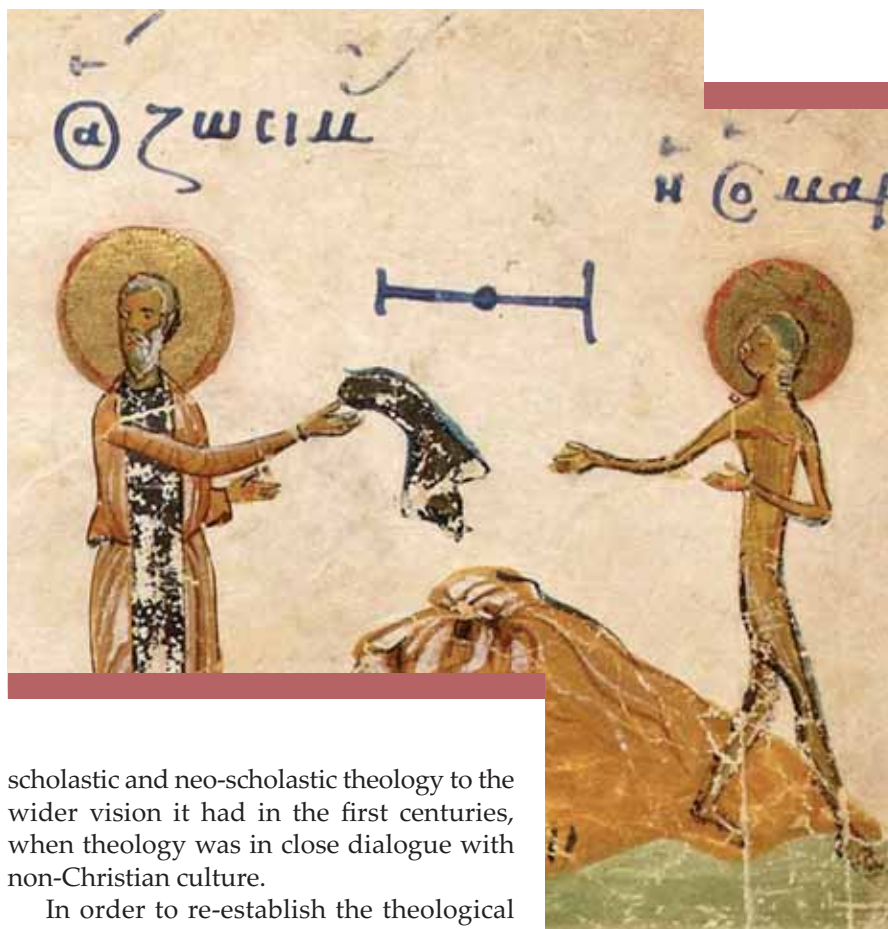
by PAOLO PEGORARO

The new Department of Patristic Theology and the Tradition of the Fathers will focus on the update of the “Patristic Theological Method”, paying special attention to a Christian identity open to dialogue. Part of the programme is shared with the Pontifical Oriental Institute.

The Faculty of Theology of the Gregoriana has a new department: along with the Biblical, Dogmatic, Fundamental, and Moral Theology departments, now there is also Patristic Theology and the Tradition of the Fathers. Established two years ago, stemming from a previous joint management at the Department of Dogmatic Theology, this academic unit explores the prospects of a theological “update” for a world in transition. We talk about it with its director, Fr. Philipp G. Renczes SJ.

❖ **Fr. Renczes, where can we place this new Department within the study of Patristics at the Gregoriana?**

A section of patristic theology has always been present at the Gregoriana. In particular, the renewal of theology in the twentieth century stressed the importance of reopening the



scholastic and neo-scholastic theology to the wider vision it had in the first centuries, when theology was in close dialogue with non-Christian culture.

In order to re-establish the theological focus, it seems that returning to the fundamental question of a Christian identity in dialogue with a culture increasingly defined without God and without Christianity is today both useful and worthwhile.

With the creation of this Department the Gregoriana decided to give a clearer and stronger profile to Patristics, already implicitly present in its programmes.

❖ The Department has chosen a specific and programmatic name...

Yes, its definitive name is "Patristic Theology and the Tradition of the Fathers", to clarify that this department is not only linked to the age of the Fathers, but especially to their way of thinking.

The Fathers had referred to a strong, highly developed and lively culture – Hellenism – to which the rising and minority Christianity proposed itself as a dialogical partner, although a critical one.

Our specific perspective is to explore the Fathers' way of "making theology" to form

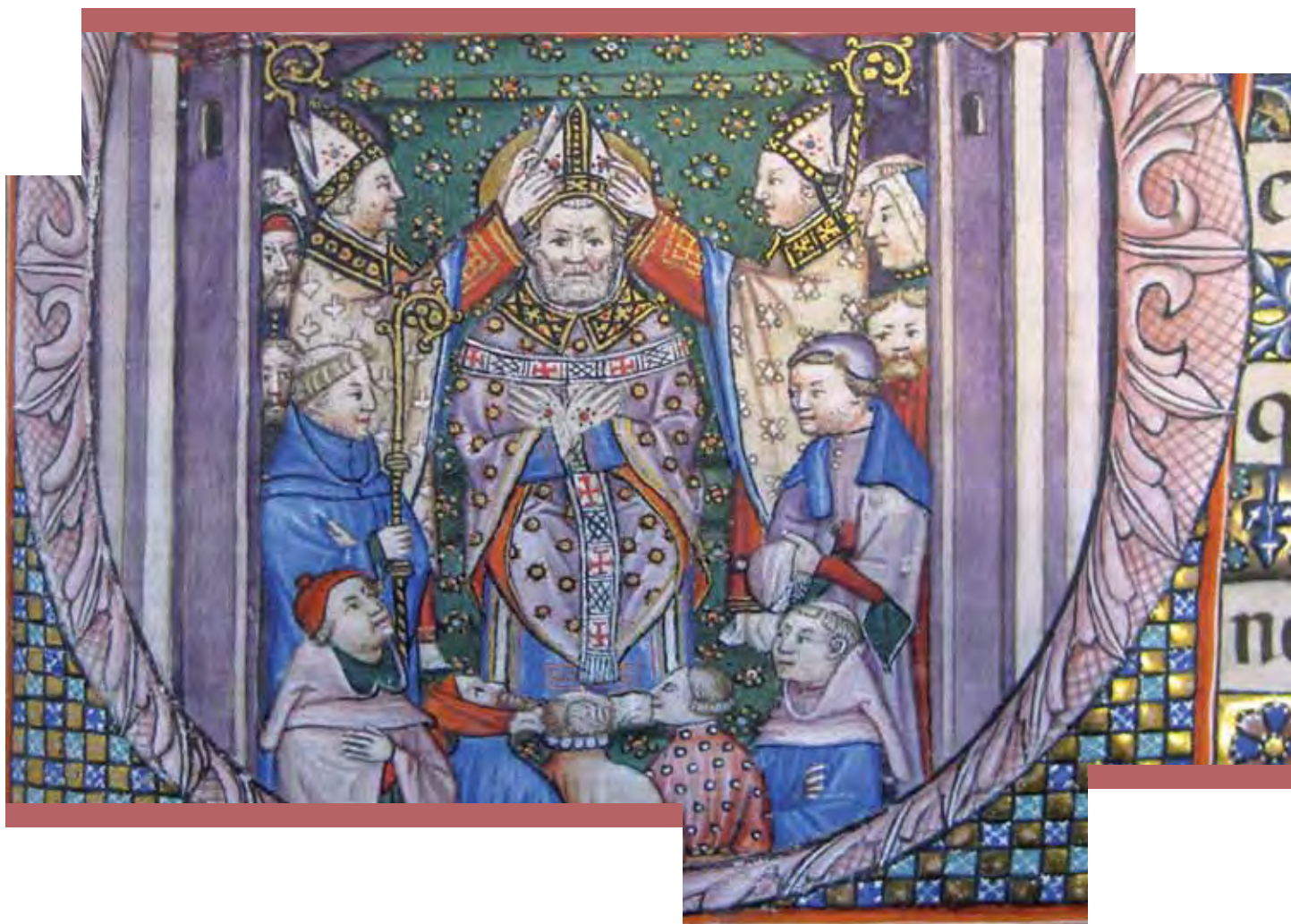
a theology for the present. Therefore, "Tradition of the Fathers" means the reconnection to a "theological attitude" of the Fathers and those theologians who were inspired by them during the millennial history of theology, and to their ability to approach different visions of the world.

❖ What else does the Gregoriana offer to a student interested in Patristics?

It offers a sound programme of Dogmatics, accurate and grounded in history, which allows an in depth analysis of specific sectors, such as Anthropology or Christology. It offers courses on great thinkers who were directly inspired by Patristic theology, such as John-Henri Newman or Joseph Ratzinger. It offers a wealth of courses from the Faculty of History, from the Cardinal Bea Centre, dedicated to the study of the development of the rabbinical Judaic tradition – parallel to the tradition of the Fathers and from its own ecclesial perspective as offering a universal, eloquent synthesis of which the Fathers were aware of.

Mary of Egypt
(Byzantine manuscript,
XI c.), one of the
Desert "Fathers".

Left:
First Council
of Constantinople;
fresco in the
Stavropoleos Church
(Bucharest, Romania).



❖ A further value is represented by the courses shared with the Pontifical Oriental Institute, which allow a complete view of the Christian tradition.

On a concrete level, these are not simple elective courses, but “common” courses organized by the two Institutes. Thus, doctorates will be able to refer to specialists in fields such as Armenian, Syriac, etc. who, while teaching at the Oriental Institute, can also direct “joint” theses that will be defended at the Gregoriana.

❖ What does it mean to make patristic theology “with two lungs” – breathing simultaneously with the East and the West – according to the happy phrase of St. John Paul II?

The Fathers of the Church, as well as the ecumenical Councils of the first centuries,

constitute a common patrimony that binds together rather than separates. The theology of the Fathers, more than any other later theological reflection, is common to the various Christian creeds. This Department, following the explicit will of the Fr. General’s Delegate of the Society of Jesus has committed itself to a collaboration with the Pontifical Oriental Institute, in view of the desired future unity of Christianity.

❖ What are the Department strong points?

I believe there are at least three. The first point is precisely the cultural context in which the Fathers of the Church were active, Hellenism and the Roman Empire, a

context to which the West is still in debt and that continues to fascinate so much. The second one is that, however seductive, Hellenism was aware of its own crisis, and the question of identity was of great importance. Today we are facing the same question about identity: how can we measure ourselves against different cultures and their spirituality?

Today it would be illusory to think of creating the monolithic culture of a nation. Patristics is the best training that theology can offer students in familiarising themselves with the dynamics that surround us, including a critical use of the Internet and the different means of communication we have.

❖ **The word “synthesis” seems to emerge as a keyword...**

And that is the third point. Instead of opposing Hellenism with a kind of exclusivism or fundamentalism, the Fathers offered a convincing synthesis exploiting the language of the Greeks linked with that of Revelation. The result was an impressive synthetic force, able to bring together the whole Mediterranean world.

❖ **The Second Vatican Council is an example of the “living tradition” of the Church, a renewal coming from the rediscovery of the patristic sources. Do they still have something to say to theology?**

Well, I think this Department can be a resource for the whole Faculty of Theology. Sometimes there can be an impression of a “static” theology, which must preserve a tried and true heritage, while leaving the positive sciences with the task of venturing into the unexplored, the undiscovered.

Patristic theology instead emphasises the creativity of hermeneutics, the importance



of interpreting the new. Here, in my opinion, is the innovative and creative strength of theology, which is never merely a passive reception of a given heritage, but an active, creative encounter with the world today.

Thus, the Department of Patristic Theology and the Tradition of the Fathers can help to make us “active” participants in the making of today’s theology. ❖

The Chapel of the Pontifical Oriental Institute, which shares with the Department part of the syllabus.

Left:
Ambrose of Milan is consecrated Bishop: unity of doctrine and pastoral.



Jerusalem and Rome, walking a common path

An interview with **Fr. Etienne Emmanuel Vetö**,
Director of the Cardinal Bea Centre for Judaic Studies

by PAOLO PEGORARO

The Cardinal Bea Centre promotes academic study and a deepening of Jewish-Christian relations. The contribution that Judaic Studies can offer to all areas of Theology becomes increasingly clear

The Gregoriana's Cardinal Bea Centre – which takes its name and inspiration from the forward-thinking vision of the Jesuit Augustin Bea, principal architect of the Declaration *Nostra Aetate* – promotes an understanding of Judaism and its theological wisdom from both Jewish and Christian perspectives. The Centre aims to achieve its goal through teaching and research activities, as well as academic exchanges between Christians and Jews, with the aim of deepening mutually enriching relationships. We will discuss this with the Centre's director, Fr. Etienne Emmanuel Vetö, icn.

❖ **Judaic Studies are increasingly less of a “niche” sector. The most obvious connection is with the biblical disciplines, but there may be others...**

Naturally, the relation with Biblical Theology is a special one. The First Testament was entrusted to the Jewish people, so if you want to understand this Scripture, the rabbinic commentaries cannot be disregarded. They are also essential for understanding the environment in which both the First and

Second Testaments are formed. And the same is true of Patristic Theology... More and more, we are coming to comprehend the exchanges and reciprocal influences there were between the rabbis and the Fathers of the Church, particularly in Alexandria, in Egypt. We could say that it truly becomes difficult to understand the Fathers without knowing the rabbis.

Are there other areas in which Judaic Studies can be grafted in a fruitful way, as per the Gregoriana's customary interdisciplinary method?

Actually, Judaic Studies have an impact on all areas of theology. I could go on by citing Moral Theology: Jews and Christians today face many common challenges, and we can do so drawing on a common, Bible-based anthropology. Together, we can find the best ways to respond to the questions posed by our contemporaries. Disciplines where the point of contact may seem less evident can also be considered, such as Dogmatic Theology or Ecclesiology. If we recognize that the Jews are God's people and still are so today, we must rethink the way in which we understand the Church as God's people.

The Diploma offered by the Centre is the same in Judaic Studies and Jewish-Christian Relations, but with two different emphases...

The first is in the study of Judaism as such, which covers historical study as well as ways of thinking: liturgy, Rabbinic Judaism, philosophy, and genuine exegesis. The second emphasis is on the study of Jewish-Christian Relations, that is, the theology upon which our mutual relations are founded, the way our theology changes, and how to proceed on this path. It is possible to choose between a one or a two-year curriculum, leading respectively to the Annual Diploma, or a 2-year Postgraduate Diploma.

There is also the possibility of applying for scholarships...

The Cardinal Bea Centre provides scholarships for 9,000 Euros a year. The applicants should be under 30-years old and have a base in philosophy and theology, though a canonical diploma is not required. A letter of endorsement from an ecclesiastic



or rabbinic authority is, however, necessary. The application for 2019 scholarships is available *online* on the Bea Centre's website (<https://goo.gl/VsE6RQ>). Applications must be sent by the end of April.

The Centre enjoys a special relationship with The Hebrew University of Jerusalem. Can you tell us about it?

We have a number of partnerships in Europe, the United States, and Israel, but we have a privileged one with The Hebrew University of Jerusalem, where – simultaneously with the birth of the Cardinal Bea Centre – a Center for the Study of Christianity was formed, born of the desire to have “twin” centres. In the Jewish world, it is probably one of the universities with the

Two photos from the 17th Annual Brenninkmeijer-Verhahn Lecture (11.4.18).

Prof. Oded Irshai (Director, Center for the Study of Christianity, Hebrew Univ. of Jerusalem) with Fr Nuno da Silva Gonçalves, SJ.

Down: Fr. Etienne Vetö with Rav Joseph Levi (Bea Centre professor).

What does it mean for a Rabbi to teach at the Gregoriana?

Throughout my years of community work, teachings and lectures from Belgium to Peru, from China to Italy and more specifically as a lecturer in *Rabbinic Literature and Contemporary Jewish Thought* at the Cardinal Bea Centre for Judaic Studies at the Pontifical Gregorian University, I have often been asked about the role of inter-religious dialogue and what this true immersion into the heart of the Roman Catholic world signifies for me.

From my years of experience, I firstly feel it is important to share how dialogue between Christians and Jews remains a challenging reality. Historical facts need to be faced, and theological differences as well as prejudices, even 50 years after the Second Vatican Council and the *Nostra Aetate* Declaration, still need to be overcome. Beyond the challenge, what is essential to understand is that dialogue, any meaningful interreligious dialogue, will take time and requires daily commitment.

Dialogue, as I have learnt, is not something you do occasionally. You grow into it when you start knowing people and sharing in their learning. It is an ongoing effort that necessitates creating friendship and trust. Dialogue, I have to concede even as a Lecturer myself, is not primarily about a lecture in a conference room nor a declaration. Dialogue is a face-to-face encounter and, when it truly occurs, dialogue shakes both worlds. It brings more questions than

answers, more queries than certainties. I have also learned over the years that dialogue cannot be taken for granted. Every encounter requires a deep involvement of the soul and one has to be prepared to work for it and allow oneself to be surprised, destabilized and demystified.

Here at the Pontifical Gregorian University, I have found an environment that allows me to consider that I have as much to give to Catholic students who want to learn about Judaism, as I have to learn from their Christian thinking, faith and knowledge. As a rabbi teaching Judaism in a Catholic environment, I must recognize that the more I experience the world of the Gregorian and the more my teaching of Judaism amongst Catholic students enables me to discover their Christian faith, heritage and wisdom, the more I understand how so many core theological teachings of the Church have deep Jewish roots. At times, such roots might have lost their Jewish echo, for both Judaism and Christianity alike. True encounter then, is not only about curiosity. Rather, it is about having the courage to rediscover something about your own tradition that might have been lost, transformed or suppressed in the course of the complex history of love and hate that characterizes our religious identities.

Rav DAVID MEYER

Cardinal Bea Centre for Judaic Studies

highest level of scholars specialising in Christianity. In what does the partnership consist? To begin with, we hold a teacher exchange. Then also, every year, two of our students receive scholarships to study at The Hebrew University, and vice-versa, for two of their students to come to the Gregoriana.

■ This year the 17th Edition of the Brennkmeijer-Werhahn Lecture took place. Can you explain the spirit of this initiative?

The relationship with the Hebrew University arose as an initiative of Hubert and Aldegonde Brennkmeijer, who fund the teacher exchange and student scholarships and help support the Centre's activities. Every year we organise one conference in





Rome and one in Jerusalem, where we ask leading experts - in Judaism or in Jewish-Christian relations - to share aspects of the current situation with us. These conferences deal not only with theological issues, but also with how to address common challenges in today's society, because the issue at stake for the Centre is not exclusively academic, but is also that of favouring peace and justice in the world. The annual lecture is a time for the end goal of all the research to be grasped. The last six conferences can be found in the Centre's playlist on the www.youtube.com/unigregoriana channel.

❖ **Another feature of the Centre is that half of the teachers are Jewish...**

The choice is a precise one: Judaism cannot be studied without Jews, and Jewish-Christian relations cannot be studied without being together to do so. Academic competence does not suffice; a concrete dialogue and relationship with the other must always be borne in mind.

❖ **Why should a Jewish student be interested in studying Christianity?**

There are some Israeli students, of course, who specialise in the study of Christianity, or who come to Rome to specialise in Archaeology. But why would a Jewish student want



to study at a Pontifical University? More and more, we realise not only that the Jewish religion was the cradle of the birth of Christianity, but also that over the centuries, Judaism was formed in relationship with Christianity, and that it received from Christianity much more than we think. For a Jew, studying Christianity means studying the environment in which Rabbinic and modern Judaism were born. We know that we cannot understand Christianity without Judaism, but more and more, the Jews also realise that the opposite is also true. At first, we thought that our relationship was of "fathers-and-sons", then, more aptly, "older brothers-younger brothers". We realise today that we really are, above all, "siblings" of the same mother: the Revelation made to Israel, from which two branches have stemmed, experiencing reciprocal contacts and influences.

❖ **Other than the academic initiatives, what other activities does the Centre promote?**

Our contact with the Jewish world here is directly with the Jewish Community of Rome, one of the oldest in the world, to such an extent that a delegate of the Chief Rabbi of Rome is on the Centre's Board. We often visit the Jewish Museum, or the Synagogue for the opening of the Shabbat liturgy or for other festivals, and relationships are created in this way. Jewish-Christian relations are not merely a question of studies, but of a living community. And dialogue is not merely understanding each other, but creating bonds: peace is built on friendship, and not only on mutual theological knowledge, as necessary as it may be. ▀

Left:

A panel discussion with Proff. Daniel Boyarin (University of California, Berkeley), Etienne Vetö (Pontifical Gregorian University), Gabriele Boccaccini (University of Michigan), Amy-Jill Levine (Vanderbilt University), Adele Reinhartz (University of Ottawa) and Walter Homolka (University of Potsdam).

A “little school of Lonergan” at the Gregoriana

by GERARD WHELAN, SJ
Faculty of Theology

After the 2013 International Conference, the Lonergan Project is taking form. An “Annual Lonergan Lecture”, a “Lonergan Club” where Professors and students read his texts, optional courses, a doctoral seminar: these are the various initiatives taken to promote the method of the great Canadian thinker

Bernard Lonergan was a Canadian Jesuit who was a student in the Gregorian from 1934 to 1941 and a professor of dogmatic theology from 1954 to 1965. He is well known for two books: *Insight: A Study in Human Understanding*, which was substantially completed before he arrived as a professor at the Gregoriana; and *Method in Theology*, which was the product of his research and teaching while teaching at the University. During the 1970's he was featured on the cover of *TIME* magazine and described as “one of the finest philosophic thinkers of the twentieth Century.” In a book, *Twentieth Century Catholic Theologians*, Fergus Kerr lists him as one of the top ten Catholic theologians of the twentieth century.

When Fr. François-Xavier Dumortier SJ, the previous Rector of the Gregorian University, was newly appointed he decided that the thought of Lonergan deserved to be promoted in this institution. He invited one lecturer in Department of Fundamental Theology, Gerard Whelan S.I., to create “a little school of Lonergan.” A first step in attempting to do this was the holding of an international conference, the proceedings of which were published as *Revisiting Lonergan's Anthropology: The Next Fifty Years of Vatican II* (Gregorian & Biblicum Press, 2015). Further steps included the launching of a “Lonergan Club,” where faculty and students gather monthly to read a text of Lonergan; and an “Annual Lonergan Lecture,” where a scholar of international renown gives a public lecture. Previous presenters of this lecture have been Jeremy Wilkins, of the Lonergan Research Institute of Toronto, and Fred Lawrence of Boston College. In November 2017, Neil Ormerod, of the Australian Catholic University spoke on the theme: “How the Trinitarian God Acts in Creation: Augustine, Aquinas and Lonergan.”





The video of the Annual Lonergan Lectures are available on our YouTube channel: www.youtube.com/unigregoriana

A new initiative taken in 2016-2017 has provoked considerable interest: a Lonergan doctoral colloquium. Here doctoral students in theology were invited to consider the questions “Can one understand the thoughts of an author of a text?

Can one evaluate their validity? If so, on what basis do we do so?” Many students found that, upon reflection, they were not certain how to answer these questions. Those promoting the colloquium quoted Lonergan to invite participants to what he calls an act of “intellectual conversion”: *“Thoroughly understand what it is to understand, and not only will you understand the broad lines of all there is to be understood but also you will possess a fixed base, and invariant pattern, opening upon all further developments of understanding”* (Insight, Introduction).

Professors then offered examples of how this “fixed base” for evaluating the opinions of others can bear fruit in theology. One ex-

plained how she uses Lonergan’s method to support the exegesis of scripture in terms of a “communication event” between the author and the reader of a text. Another described how he uses Lonergan to study the early Church Fathers of Syria. He suggested that much unnecessary disagreement and conflict has occurred over the centuries where interpreters failed to grasp that differing levels of sophistication in the expression of ideas do not necessarily imply a lack of orthodoxy. Another spoke of how the intense disagreements expressed during Vatican II on the doctrine of Religious Liberty can be understood in terms of a shifting horizon in theological method from “classical mindedness to historical consciousness.” Yet another employed Lonergan to evaluate what Cardinal Walter Kasper means when he states of the teaching of Pope Francis: “New perspectives that are emerging” and that “it concerns theological method and its concomitant emphases.”¹ ▶

¹ Walter Kasper, *Pope Francis’ Revolution of Tenderness and Love* (Mahwah, N.J.: Paulist Press, 2015), 7, 12.

Joint Diploma in Integral Ecology:

An Alliance to Care for Our Common Home

by PREM XALXO, SJ
Faculty of Theology

The promulgation of *Laudato si'* in 2015, an eagerly awaited, groundbreaking, and well-timed Encyclical of Pope Francis on *Care for Our Common Home*, has generated unprecedented worldwide interest and awareness of ecological questions and challenges about climate change and global warming.

By gauging the underlying importance of the ecological vision enunciated in *Laudato si'* and reading the “signs of the times”, the idea of creating an alliance to care for Our Common Home sprang from the minds of those

interested and actively involved in ecological issues in March 2016, when Rabbi Yonatan Neril from the Interfaith Center for Sustainable Development, Jerusalem, Prof. Joshtrom Kureethadam from the Salesian Pontifical University and Prof. Prem Xalxo from the Pontifical Gregorian University came together at the Gregorian University to explore the possibility of creating awareness of and care for Our Common Home among Seminarians, students, and, indeed, anyone interested in ecology. From this discussion, a fundamental question arose: whether a course on ecological themes should be included in the curriculum of Re-





ligious and Seminarians, so that their formation could provide the basis for spreading ecological awareness amongst the people they serve. The proposal was presented to Mons. Friedrich Bechina, Undersecretary of the Congregation for Catholic Education, who asked in turn to explore the possibilities of a collaboration among various Universities and Religious Institutes in order to create an alliance.

After an International Conference on *Laudato si'* on November 22, 2016 at the Salesian Pontifical University, Prof. Joshtom Kureethadam (Pontifical Salesian University), Prof. Giulia Lombardi (Pontifical Urban University), Prof. Massimo Losito (Pontifical Atheneum Regina Apostolorum) and Prof. Prem Xalxo (Pontifical Gregorian University) formed a core group to discuss the possibility of promoting ecological awareness and creating an alliance among Pontifical Universities of Rome. Later Prof. Ivan Colagé (Pontifical University Antonianum), Prof. Antonio Porras (Pontifical University of the Holy Cross), Prof. Thomas Michelet (Pontifical University of St. Thomas Aquinas, Angelicum), Prof. Claudia Caneva (Pontifical Lateran University), Prof. Ruberval Monteiro da Silva (Pontifical Atheneum of St. Anselm), and Dr. Tomás Insua (The Global Catholic Climate Movement, Washington DC) joined the group. After a series of meetings, the text of the Al-



liance was finalised, and presented to the authorities of each University for approval, and on June 5, 2017 the Council of Rectors approved the project as well. The Joint Diploma in Integral Ecology was born. The Project was presented to the Holy Father Pope Francis on June 22, 2017 by Prof. Prem Xalxo. The Holy Father was pleased with the inter-University collaboration to promote and spread the vision and mission commissioned by *Laudato si'* and he imparted his Apostolic blessings on the Project.

The Joint Diploma consists of six modules, corresponding to the six chapters of *Laudato si'*. All other fundamental ecological themes such as eco-justice, reconciliation and ecological conversion, ecological education, technocratic paradigm, and the mechanistic vision of the natural world had been carefully inserted into the program to

Fr. Prem Xalxo SJ presents the Joint Diploma in Integral Ecology to the Holy Father.

Left: Climatic upheavals are among the first reasons of forced migration.



The Professors of the Pontifical Universities and Athenaeum who started the Joint Diploma, on the Gregoriana terrace.

Down:
A cornfield completely dry because of drought at Alessandria (Italy).

substantiate the profound meaning of the integral ecology. The lectures took place in six centrally located Pontifical Universities. The other Universities organize the annual conferences. The first conference, *Religions and Care for Our Common Home*, coordinated by Prof. Giulia Lombardi, was held on May 2, 2018 at the Pontifical Urban University. Four Workshops were planned for the students to face the ground realities of the eco-

logical challenges. Dr. Cecilia Dall'Oglio (The Global Catholic Climate Movement) coordinated the workshops "Signs of Hope". The Joint Diploma was solemnly inaugurated at the Pontifical Gregorian University on November 9, 2017 by His Eminence Cardinal Peter Turkson, Prefect of the Dicastery for Promoting Integral Human Development.

The primary objective of the Joint Diploma is to promote and spread the message of *Laudato si'*, and to initiate a sort of cultural revolution by generating awareness. Another important objective is to educate and encourage people to take personal and communitarian initiatives to care for *Our Common Home*. The Joint Diploma aims to achieve its objectives in three phases: introducing the current ecological questions and challenges with classroom lectures and discussions; offering personal guidance to the participants in their study and research; specifying some personal and common initiatives to maintain the beauty and the integrity of creation for the good of the present as well as for the future generations. ▀





Child Dignity in the Digital world

by HANS ZOLLNER SJ, KATHARINA ANNA FUCHS
Centre for Child Protection

Internet offers great opportunities, but also poses great risks for the security, integrity and dignity of people, especially of children.

The Gregoriana has promoted a unique World Conference, supported among others by the Gregorian University Foundation, which ended with the presentation to the Pope of the *Declaration of Rome*

Many parents are concerned about their children's use of the Internet because of the widespread presence of pornography.

This concern increases to a terrifying degree when we look at the global numbers and we realise how the problem is extended and many-sided.

Currently, the World Wide Web users are 3.2 billion, a quarter of which are underage. On the one hand, it can certainly be said that the Internet offers great opportunities, advantages and comforts, but undoubtedly, it also poses great risks to the safety, integrity and dignity of people – especially children – who do not have the tools to defend themselves.





Baroness Joanna Shields and Fr. Hanz Zollner SJ give the *Declaration of Rome* to Pope Francis.

Previous page:
A young Irish woman representing the generation on which the Congress was focused read the *Declaration of Rome*.

These threats, which are dangerous for the mental, emotional and spiritual development of young people, and the prevention of the damage they can cause, was the theme of the international Congress “Child Dignity in the Digital World”, held from 3 to 6 October 2017 at the Pontifical Gregorian University. Our Centre for Child Protection together with Telefono Azzurro and its President, Prof. Ernesto Caffo, together with the UK government organization WeProtect Global Alliance, organised the congress. It was the first Congress of its kind gathering from all over the world the best experts from various disciplines and sectors committed to research on these subjects and on preventive efforts from political, judicial, diplomatic and religious points of view. Many organisations offered their au-

thoritative contributions to define the *status quaestionis*, discuss emerging problems and develop concrete proposals: Johns Hopkins and Harvard medical schools, Interpol, UNICEF, ECPAT, Italian, German, UK and United Arab Emirates governments, and representatives of various Christian denominations, Muslims, Jews and Taoists.

To make sure that this effort would not remain just a theoretical exercise, it was also important for the Congress to have the presence of representatives of the major IT corporations: Facebook and Microsoft sent experts in charge of global security policies.

The Congress, opened by the Vatican Secretary of State, Cardinal Pietro Parolin, took place in a climate of great energy. It was a most positive experience: the very fact that there was a mutual understanding of

the need to defend the young from the perils they may encounter in the Web, perils being much larger and having a much broader impact than people might imagine, is an important achievement of the Congress. A few numbers can give an idea of the extent of the problem: in 2016 57 thousand cases of sexual abuse of children committed through the Internet, including nude pictures and movies filmed using blackmail or physical force, often made or sold by parents or family members were reported in Europe. It can reasonably be assumed that the actual cases are at least five times more. Behind these figures are lives devastated forever. The most serious damage associated with online abuse is that these images will remain accessible forever. (Certainly, there are measures that can suppress a photo or video, but it takes only one person to download the material on his computer to publish it again.)

Prevention concerns everyone, especially teachers who often do not know the risks associated with uncontrolled Internet access by children and adolescents. During the Congress the word 'collaboration' was often repeated: it is quite clear that neither



science, nor politics, nor law enforcement, nor religions can solve the problem on their own. Prevention and cooperation on international and multidisciplinary levels are some of the key points on which the commitment of the *Centre for Child Protection* is based. Among the various activities of the Centre – apart from, as in this case, the organisation of congresses and conventions – is the availability of resources of research and publications, the development of an e-learning program (distance learning) and the offer of different types of Training courses, including the *Diploma course in safeguarding of minors* – a one-semester intensive course in Rome, now in its third edition – and, starting from the academic year 2018-2019, a biennial program of Licence in *Safeguarding of Minors*.

The participants elaborated the *Declaration of Rome*, a text that urges governments, Internet providers, international institutions, scientific communities and religions to a more coordinated and determined fight to protect minors on the Web.

On Friday October 6, 2017 a young Irish woman, representing the generation at the centre of attention of the Congress, presented the *Declaration of Rome* to Pope Francis during the Papal Audience that closed the event. ▀

Michael Seto,
Royal Ottawa Health
Care Group (Canada).

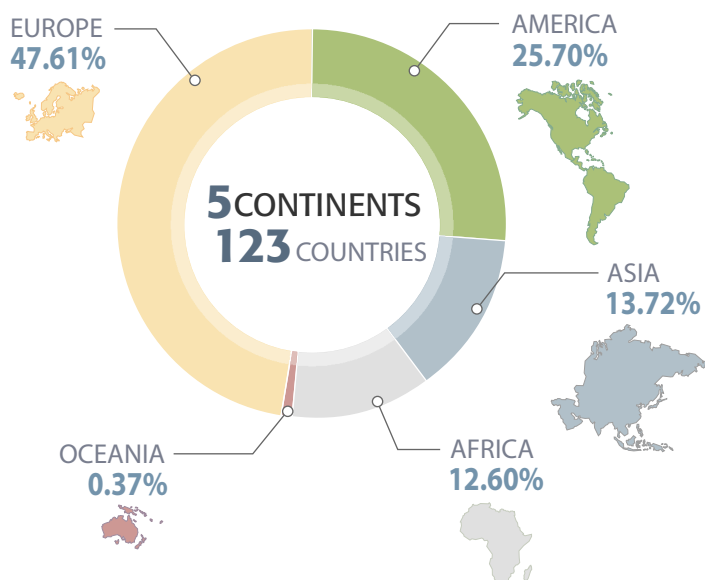
Below:
Ernesto Caffo,
President of *Telefono
Azzurro*, was one of
the main contributors
to the realisation of
the Conference.



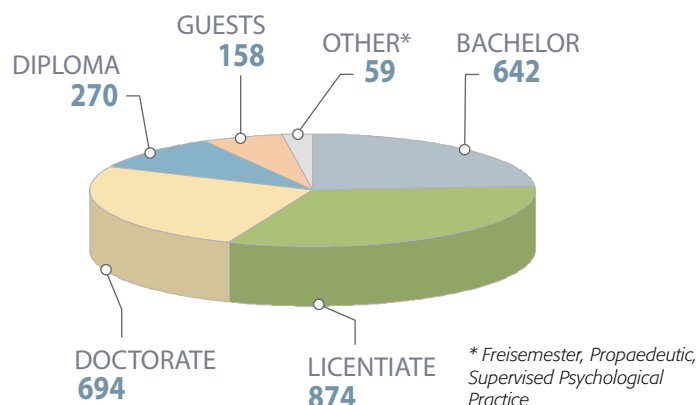


This is who we are!

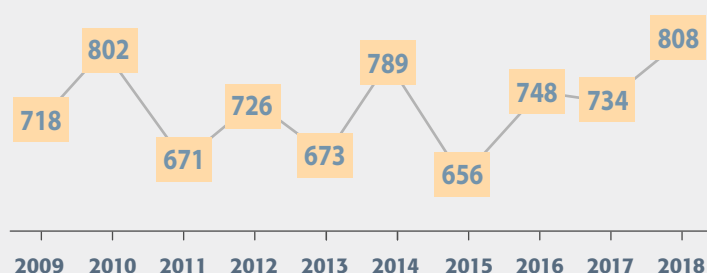
Where are our students coming from?



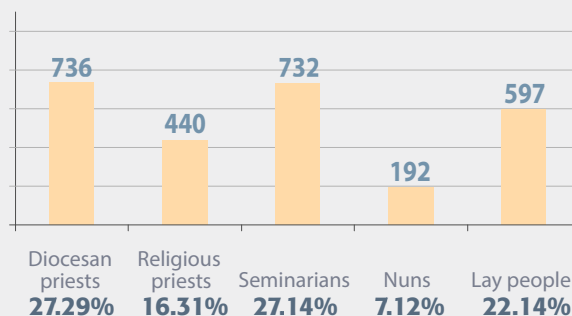
Students per cycle



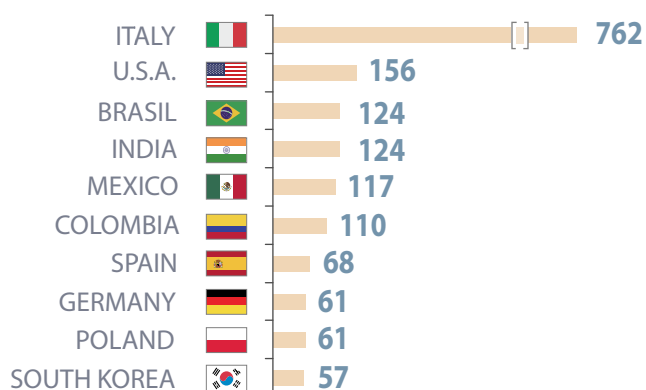
New matriculations in the last academic years



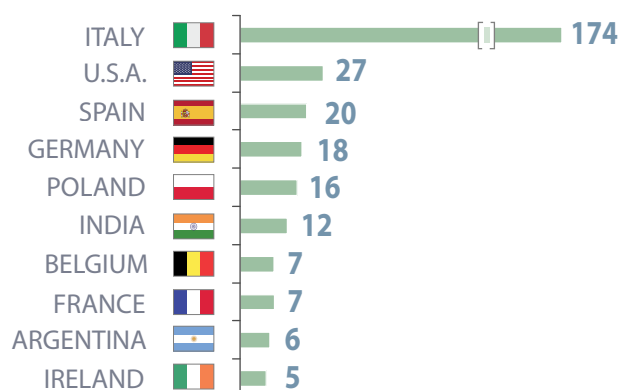
Who are our students?



Top ten: Student Nationalities



Top ten: Teaching staff Nationalities



Saint Bonaventure's theological modernity

by AMAURY BEGASSE DE DHAEM, SJ
Faculty of Theology

For the 8th centennial of Saint Bonaventure's birth, the Pontifical Gregorian University organized an International and Interdisciplinary Symposium on "*Deus summe cognoscibilis. The current theological relevance of Saint Bonaventure*" on November 15-17, 2017. This Symposium was jointly prepared by the Pontifical University *Antonianum*, the Pontifical Theological Faculty *Seraphicum*, the Marco Arosio Chair of High Medieval Studies at the Pontifical Athenaeum *Regina Apostolorum* and the Center for Bonaventurian Studies of Bagnoregio. It was generously supported by the Ratzinger Foundation and the Gregorian University Foundation. The first two days took place at the Gregorian University, while the last day was held partly at the *Seraphicum* (Morning Session) and partly at the *Antonianum* (Afternoon Session).

The symposium wanted to follow the path of the last great international symposiums of 1974, and so 48 internationally renowned scholars were invited from Argentina, Belgium, Czech Republic, France, Germany, Ireland, Italy, Peru, Poland, Spain, United Kingdom, USA and Vietnam. The Symposium was held in Italian, English, French and Spanish, with also a conference in German. The different sessions

The International Symposium on Theology of Saint Bonaventure, hosted a great number of internationally renowned scholars from different academic areas.

The contact among so many and of such varied expertise meant a beneficial exchange for all the participants



hosted about 300 participants.

The theme spelt out in the title, "*Deus summe cognoscibilis*", might indeed sound provocative

in a contemporary secular context marked by an apparent lack of evidence of God. The approach, expressed by the subtitle, "the current theological relevance of Saint Bonaventure", indicates that the symposium sought to discover the ways in which the author remains a stimulating interlocutor for us today in the face of contemporary issues. For this reason, we did not choose a



First day of the
Conference, at the
Gregoriana.

From left to right:
Elisa Cuttini, Rossano
Zas Friz De Col SJ,
Alvaro Cacciotti ORM
and Massimo
Tedoldi OFM.

Right:
Flemish painting,
Saint Bonaventure,
Franciscan Museum
of Rome.

strict historiographical or “archaeological” approach, which would have involved only scholars of the medieval period specializing in Bonaventure, but more of an historical-systematical perspective, which could interest the whole academic community. The goal was more to create an interface between, on the one hand, scholars (philosophers or theologians) who study Bonaventure with a focus on analysing *with* him today’s philosophical, theological and spiritual issues, and on the other hand, those who study him through the historical-critical approach of medieval studies, placing him in the context where his thought developed. In this way both approaches could benefit from the interaction and demonstrate their complementarity.

We were convinced, by listening to our scholars and students, that in this moment there is a special *kairos* for the reception of the Bonaventurian tradition in the Church, based on the power of his thinking (*actualitas*) and the challenges we are encountering in connection with today’s more significant human debates. The Symposium, therefore, wanted to create an interface between Bonaventurian categories of thinking and our own categories (among others things,

our interpretative paradigms). We also wanted to foster an active participation of both lecturers and students. Hence, we favoured a common research process among our participants, who, during the year preceding the event, exchanged their own texts and thoughts, and during the International Symposium, alternated keynote addresses, and papers in response and panel discussions in dialogue with the audience.

The Morning Session of Day 1 was dedicated to the issue of theological method, first bringing together Philosophy and Theology, in dialogue with modern Phenomenology and Hermeneutics, then an investigation of the relation between Theology and Mysticism, connecting both spiritual experiences and theological reflection.

The Afternoon Session of this first day studied the theme of Revelation, first by opening the “Book of Scriptures” as the “soul of the Theology”, then by considering the self-revelation of God in connection with History. This last session was particularly focused on the contribution of J. Ratzinger, in occasion of the presentation of volume II of the Italian translation of his *Opera omnia: Comprehension of the Revelation and Theology of History in Saint Bonaventure*.

The Morning Session of Day 2 was devoted to opening the “Book of Creation”, in relation with *Laudato Si’*, on one side and with the evolutionist perspective on the other. “Book of Scriptures” and “Book of Creation” led us then to reflect about the “Book of Life”, Jesus Christ, during the Afternoon Session of this second day dedicated to Christology. First, we focused on Bonaventure’s *Triplex Verbum* in relation with the question of singularity and universality of salvation, and then we investigated the issue of the “Logos of the Cross”. The Morning Session of Day 3 began with a reflection on ecclesiology, in dialogue with



the *Lumen gentium* approach of the Church on a pilgrimage to the Father, followed by a consideration around the Trinitarian dimensions of sacramental theology. Following this perspective, the Afternoon Session of this last day was dedicated to Trinitarian theology, debating first about the presence of a pre-phenomenological approach in the mature Bonaventure's Trinitarian thought and then about the question of our own filiation and insertion in Trinitarian Life as "sons in the Son".

The proceedings of the Symposium, including the keynote addresses and responses, some contributions of the moderators of the panels and an unpublished text of Joseph Ratzinger about Bonaventure, will soon be published in the series BETL of Peeters (Leuven), but it is already possible to download some material on the Congress website (www.unigre.it/eventi/sanbonaventura) as well as watch the keynote addresses and the responses on YouTube (www.youtube.com/unigregoriana). ▀



Christianity in the Chinese society:

Impact, interaction and inculturation

by MONICA ROMANO
Gregorian Centre for Interreligious Studies

A conference on “*Christianity in China. Impact, Interaction and Inculturation*” took place at the Pontifical Gregorian University on 22-23 March 2018. Organized by the Faculty of Missiology, with the support of the Yuan Dao Study Center and the Gregorian University Foundation, it gathered scholars, experts and religious leaders from China, Hong Kong and countries in Europe and the United States.

Christianity has gone through a process of “adaptation”, “sinicization” and incultur-

ation over its long time in China. Particularly from the 17th century onwards, “written, social and ritual expressions” started to be sinicized – noted Prof. Benoit Vermander, SJ (Fudan University). Native preachers, a peaceful relationship between Christians and non-Christians, emphasis on forgiveness, Catholic institutions, and the indigenization of art and architecture contributed to the inculturation of faith – Prof. Jean-Paul Wiest (University of Washington) highlighted. Dr. Monica Romano (Pontifical Gregorian University) explained that missionaries and later Chinese people contributed to a process of textual sinicization following the





A friendship gift to the Rector Nuno da Silva Gonçalves SJ and to Fr. Milan Zust SJ, Dean of the Faculty of Missiology.

Down:

Cardinal John Tong Hon, Bishop Emeritus of Hong Kong, with Archbishop Paul Richard Gallagher, Secretary for Relations with States of the Holy See.

Left:

A group photo of the work teams at the Symposium.

well-developed textual tradition of China, which also involved the Bible.

Christianity (especially Protestantism) is also growing in China. Recent surveys presented by Lu Yunfeng (Peking University) estimated 38 million Protestants. However, estimating religious affiliation in the country remains controversial and this kind of surveys present challenges, limitations or even ambiguities, explained Prof. Johannes Ehrat SJ (Pontifical Gregorian University).

Despite all this, Christianity is still perceived as a “foreign” religion in China. Prof. Yang Huilin (*Renmin University*) elaborated on Erik Zürcher’s studies whereby Buddhism was able to fully integrate itself in China through “spontaneous diffusion” as opposed to Christianity, spreading out through missionary-driven “guided propagation”. Dr. Marco Lazzarotti (University of Heidelberg) highlighted that the linkage of missionaries with Europe, the different “*kerygma*” they preached, and Buddhist integration with the local beliefs were among the factors at play. According to Prof. NG (Holy Spirit Seminary College, Hong Kong), missionaries’ poor knowledge of Chinese language, the use of Latin in the liturgy, and lack of a local clergy and theology, acted as barriers to inculturation. The “foreign identity” of Christianity and sectarian cults of “Christian inspiration” are seen by the Chinese government as a “threat



to national security” – noted Prof. Shi Jian (Sichuan University).

Some scholars challenged prevailing views of a Chinese hostility to Christianity. The anti-Christian movement in China had its roots from Western institutions where Chinese elites were educated, argued Prof. Peng Xiaoyu (Peking University), or was the result of modern Chinese nationalism, indicated Prof. Li Tiangang (Fudan University). Prof. Peter Lars Laamann (University of London) maintained that missionaries were seen as “agents of imperialism” by Chinese intellectuals, but most of the people trusted them for their “technical knowledge” and “medical expertise.”



Terms such as “adaptation”, “indigenization”, “contextualization” and “sinicization” have distinctive meanings, which may also vary among “academic, political and religious circles”. According to Prof. Fredrik Fällman (University of Gothenburg) the call for “adaptation” and “sinicization” by the Chinese leadership aims at “conformity” to the “party-state” and reduce religion to a “moralized faith.” However, adaptation is “a possibility and a necessity for Christians” – he added – and sinicization should not be rejected just because it comes from Government (Prof. Vermander). Recalling that the “love country, love religion” principle is shared by both Government and Church, Prof. Fu Youde (Shandong University) noted that Pope Francis’ words on diversity of cultures and inculturation seem to orient towards “sinicization.”

How to advance inculturation of Christianity in today’s China? By renouncing to “defensive attitudes” and “colonial-style cultural insensitivity” (Prof. Vermander) and promoting ecumenical and interreligious dialogue and dialogue with culture; greater centrality of laity and the Bible; emphasis on ethics, charity, and God’s merciful salvation; and social action. The important role of social service to influence modern society and adapt to socialism was illustrated by Bishop Yang Xiaoting (National Catholic Seminary, Beijing). Prof. Claudia von Collani (University of Münster) explained that already in the 16th-18th centuries European Christianity in China engaged in social activities to serve the people in need.

Dialogue is “indispensable” – stressed Cardinal John Tong Hon, Bishop Emeritus of Hong Kong. The mission of the Church in China is to be “fully Catholic and genuinely Chinese”, noted Archbishop Paul Richard Gallagher, Secretary for Relations with States of the Holy See. There are no better words to summarize the main message of this conference. ▀



The Pontifical Gregorian University of the **Roman College** (1873-1922)

by MIGUEL COLL, SJ
Faculty of History and Cultural Heritage of the Church

After the fall of the Pontifical State, the Jesuits, having had their building expropriated, moved the Roman College to a new location. In 1873, Pius IX granted the Roman College the possibility to change its name to The Pontifical Gregorian University of the Roman College. Leo XIII revamped the Thomistic approach and Benedict XV brought further developments

In his speech of August 20 1871, at the final awards ceremony of the Roman College, Fr. Antonio Angelini, professor of sacred eloquence, attributed to a unique grace received from Saint Aloysius de Gonzaga the fact that they had not yet been shown the door.

A royal commission was established that same year to examine the legal status of foreign religious institutions residing in the city. These institutes were no longer assets of the Pontifical State, but were now property of the new Italian State. The Commission ruled that the Roman College was "to be kept as an institution dedicated to the city of Rome and not as an international establishment". The Jesuits, therefore, had to leave. Despite the petition signed on January 17 1873 by the rectors of the foreign seminaries, Minister Bonghi took possession of the building and



all the annexes – the magnificent library, the scientific laboratory, the Kircher Museum, and Astronomical Observatory – and converted them into public institutions.

Relocation to the Palazzo Borromeo

The Roman College did not, however, cease to exist. It found hospitality at the Germanic College, then located at Palazzo Borromeo in via del Seminario. The Germans remained there until 1886, and then moved to Palazzo Costanzi in via San Nicola di Tolentino. At that point, the scholastics of the Society left their temporary location at Santa Caterina in via Giulia and reached Palazzo Borromeo: in this way, the Roman College was re-established in its original form.

Pius IX, with his rescript issued on December 4 1873, allowed the College to assume the title of "Pontifical Gregorian University of the Roman College". The rest, however, moved forward very slowly.

With literary schools suppressed and teaching narrowed down to theology and philosophy alone, the number of pupils decreased: in 1871, there were only 193 students and 249 in 1875. When Leo XIII ascended the pontifical throne, they still were less than 400.

Following the nationalisation of La Sapienza University, Pius IX instituted the Faculty of Canon Law (1876) at the Gregoriana. The erecting decree authorised the conferral of academic degrees in Canon Law in addition to those already awarded in Philosophy and Theology.

Leo XIII: a revival of the Thomistic doctrine

The election of Leo XIII introduced a period of fruitful scientific activity. From the outset, he wanted the College where he had once been a student, to return to the greatness of its traditions and to become, according to the ideal of the reform he proposed to implement, a model for all Catholic Universities and ecclesiastic colleges. Leo XIII was the pope of the revival of the doctrine of Thomas Aquinas. By his express will, the Gregoriana was the first Catholic institute to adopt a radical reform to this effect. It underwent an immediate transformation of its professors, which, in view of their great worth and a doctrinal tradition that dated back to Boscovich, could not have been without suffering.



The number of students appreciably increased, rising from 415 in 1880 to almost one thousand towards the end of the Leonian pontificate.

Representing twenty or so different nationalities, and almost all the existing regular Congregations and Seminaries in Rome, they gave the Gregoriana a truly international character.

Ludovico Billot (1835-1931), professor of dogmatic theology (1885-1910) began his teaching in the Faculty of Theology. He wrote a treatise on Christology and

another on ecclesiology, and collaborated with Pius X in his fight against modernism. He is considered the redactor of the encyclical *Pascendi* (1907).

Pope Pecci also decided that the direction of studies should be entrusted to Joseph Kleutgen (1811-83) who had helped the Thomist renaissance in Germany. He had been the personal theologian of the Bishop of Paderborn, Konrad Martin during the First Vatican Council and there is still debate over his contribution to *Aeterni Patris* (1879). Struck by serious illness after two years, he had to leave his position to Camillo Mazzella (1833-1900) who was later created a Cardinal (1886), and then appointed Prefect of the Index (1889) and of Studies (1893).

The Faculty Canon Law recalls three main names. Sebastiano Sanguinetti (1829-93), professor from 1879 until his passing, was a theological consultant of the First Vatican Council and wrote the *Iuris ecclesiastici privati institutiones*. Mariano De Luca (1845-1905) left valuable institutions of public law. Francesco Saverio Wernz (1842-1914), professor of text for 24 years, left a work titled *Ius Decretalium* before being elected Superior General of the Society of Jesus (1906-14).

The chairs of the Faculty of Philosophy were held by a succession of illustrious professors such as Sante Schiffrini (1841-1906), a representative of speculative Thomism; Federico Klimke (1878-1924), a historian of philosophy; and Paul Gény (1871-1925), a professor of logic, metaphysics, history of philosophy, cosmology and rational psychology (1910-25).

The Gregoriana during the pontificate of Benedict XV

As early as 1918, during the pontificate of Benedict XV, courses under a new chair in ascetical and mystical theology were created, and at its head, the pope placed Ottavio Marchetti (1869-1952). Its scope

was the formation of spiritual directors in line with positive Ignatian asceticism.

Simultaneously, a new institute was born, destined to extend the scientific apostolate of the Gregoriana among the laity. It began with a chair in philosophy and an advanced course in religion, and the excellent results reached led to its transformation into the Institute of Philosophical and Religious Culture.

In addition to these innovations – which also included the re-establishment of the chair of liturgy that had been suppressed in 1870 – also worth mentioning is the institution of the Course of magistristerium. The admission to this course was granted to those who completed the regular curriculum of philosophy and theology and had shown a special inclination for teaching or for a more in-depth scientific formation. It began in 1919 with the three standard courses (scholastic theology, positive theology, biblical theology).

The publication of a quarterly journal of theological and philosophical studies titled *Gregorianum* was started in 1920, and it still continues to the present day. It dealt with issues of speculative and positive dogmatic, with support from auxiliary disciplines as well.

In 1922, the Sacred Congregation of Seminaries gave the Gregoriana its official approval, recommended it to all bishops and granted its graduates who had attended the full two-year period – giving oral and written evidence of aptitude for teaching – the title of aggregated Masters in Theology and Philosophy. This title was equivalent to a special recommendation of people particularly apt to teach the aforementioned sciences in seminaries, colleges, and Catholic universities. ▀



The appointment to Prefect of Cardinal Luis Ladaria

by the EDITORIAL STAFF

Much loved Professor of Dogmatics Luis Ladaria Ferrer, after having been appointed Secretary of the Congregation for the Doctrine of the Faith by Benedict XVI, has now become its new Prefect and Cardinal

On July 1, 2017, the Holy Father appointed Mons. Luis Francisco Ladaria Ferrer, SJ as Prefect of the Congregation for the Doctrine of the Faith. Mons. Ladaria Ferrer was titular Archbishop of Tibica and former secretary of the same congregation. Now, Pope Francis created him Cardinal effective June 28, 2018. Having received many congratulatory messages, including many on social media from his former students, we share the following two personal reflections of the new cardinal.

«Cardinal Luis Ladaria is for me a brother and a mentor. I appreciate his presence in the Jesuit community at the Gregoriana. He is a humble, discreet, edifying presence. He was my professor in the Nineties, when I attended the lessons of the II cycle of theology, and later I prepared my PhD dissertation under his direction. I remember the many students in his classes on Trinitarian Theology and Theological Anthropology, held in the Aula Magna. I also remember how tired his face appeared during the exams of hundreds of students, but he always remained available to them, nonetheless. Luis Ladaria is not only an illustrious theologian, but is also a testament of how to live the faith in personal life. Sometimes he seemed to be truly moved, when he spoke of the Triune God, that is, of the Father, the Son and the Holy Spirit who act for the salvation of man. It is, for me, so reassuring that the Cardinal Ladaria, who knows and loves the Gospel and the Tradition of the Church in such a profound way, is the Prefect of the Congregation for the Doctrine of the Faith».

Fr. DARIUSZ KOWALCZYK, SJ
(Dean of the Faculty of Theology)

«It is always a challenge to talk about a person in so brief a way. It is even more delicate and challenging to be invited in a few words to trace out a friend's portrait. And



if the key feature of the friend in question is discretion, what can we say without being indiscreet? A simple, adequate description of such a friend is very difficult. But allow me just to say that since my arrival in the Gregoriana, 25 years ago, Luis and I have become friends in our daily gathering together with others in our concelebration of the Eucharist in the early mornings and in our sharing meal and conversation with fellow Jesuits for dinner. And while the number of those sharing in the morning Eucharist and in the evening meals has diminished, we two remain together in our morning and evening tradition that God continues graciously to provide for us.

As I reflect on my friend Luis Ladaria, I would say that while discretion is a notable characteristic of his personality, an even more notable characteristic of his and one that amazes me more and more, is loyalty. Not only his loyalty to the Church, in the different situations and missions that have been entrusted to him, a loyalty which is acknowledged and appreciated by all, but his loyalty in friendship, which I and many others have experienced and enjoyed»

Fr. ROLAND MEYNET, SJ
(Professor emeritus
of the Faculty of Theology)

The new Cardinals
pay tribute to the
Pope Emeritus
Benedict XVI.

Down:
The new Cardinal
Luis Ladaria with
the Rector Nuno
da Silva Gonçalves SJ.

Left:
The historic embrace
between the first
Jesuit Pope and
the first Jesuit Prefect
since Saint Robert
Bellarmine's time.





Recovery and conservation of Special Library Collections

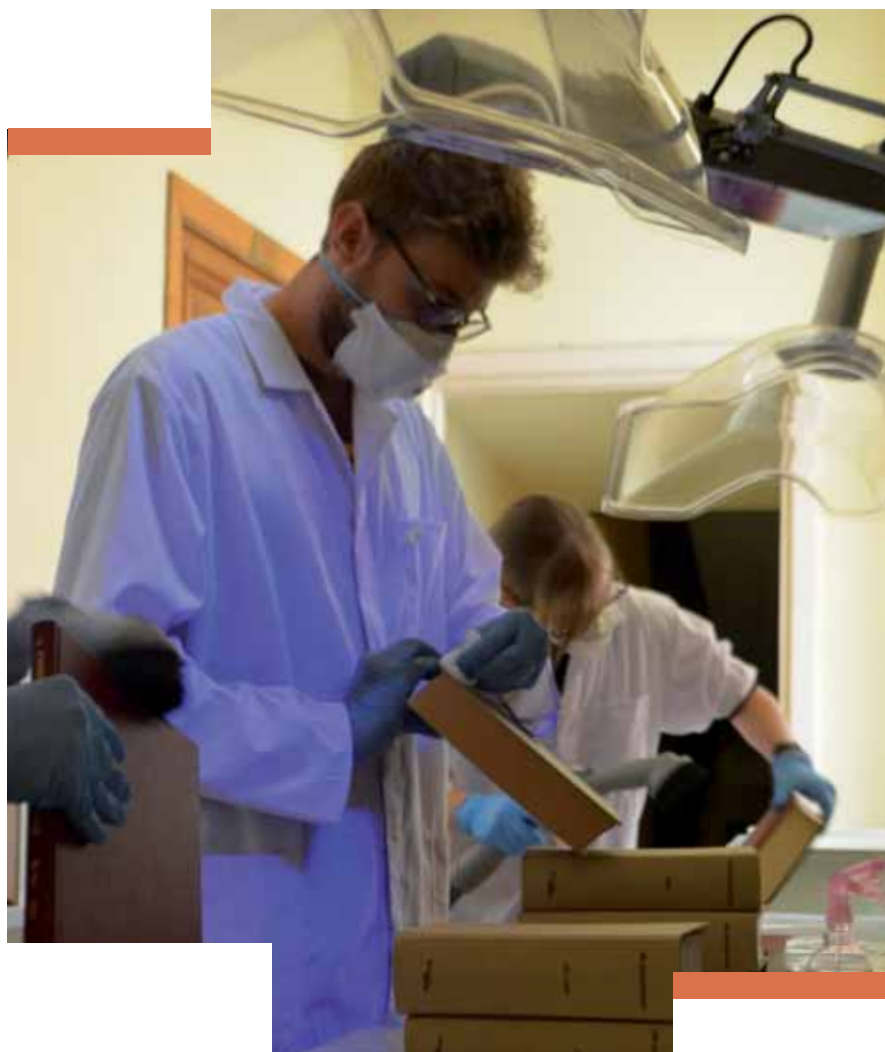
by MIRIAM VIGLIONE
Prefect of the Library

The Library of the Pontifical Gregorian University preserves its Special Collections in a depository located in the Traspontina building. There are about 100,000 volumes, 70,000 of which belong to

seven Modern Collections that are the result of donations and legacies or thematic collections, while 30,000 are from the Ancient and Rare Collection.

The airtight closure of the depository for security reasons, together with its location next to the archaeological site of the Temple of Serapis with its particularly humid wall ruins, make for non-optimal long term conservational conditions. This situation has led to the bio deterioration of some volumes and has generated concern about the conservation status of the collections, in particular the ancient, rare and valuable editions that are without doubt of exceptional historical value.

Following the inspection by the Central Institute for the Restoration and Conservation of the Archival and Book Heritage (ICRCPAL), a conservational project was presented to the Academic Authorities, to guarantee the recovery and conservation of the ancient and modern book heritage through the implementation of a medium and long-term prevention and protection policy. The generous donation received from the Marchisano Foundation allowed a prompt intervention in the management of the environmental parameters of temperature, relative humidity and air recirculation through the setting of thermostats, the integration of a humidity control system and



the improvement of the air recirculation inside the compact shelving by drilling their side panels. In January, after the adaptation of the infrastructure, the restoration of the deposit and the dusting and disinfection of the volumes and shelves began; the activity was entrusted to a team of highly qualified operators, all conservators / restorers coming from Institutes of excellence in the sector. The recovery work has continued in the last few months and will end before the summer, when all the Special Collections will be available again for consultation. Finally, the installation of environmental detectors and the periodic movement of the volumes, monitoring their state of conservation, will allow us to implement and consolidate a constant and lasting safeguarding policy for the book collections. ▀

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why



We have been promoting excellence and leadership in teaching as well as research at the service of the Church and the world since 1551. The Pontifical Gregorian University's mission is the intellectual and human formation of students coming from different countries where they will go back to build the local church's future. The support and the generosity of many friends, benefactors and alumni will allow us to invest new forces as well as resources to keep offering this service to the best of our abilities.

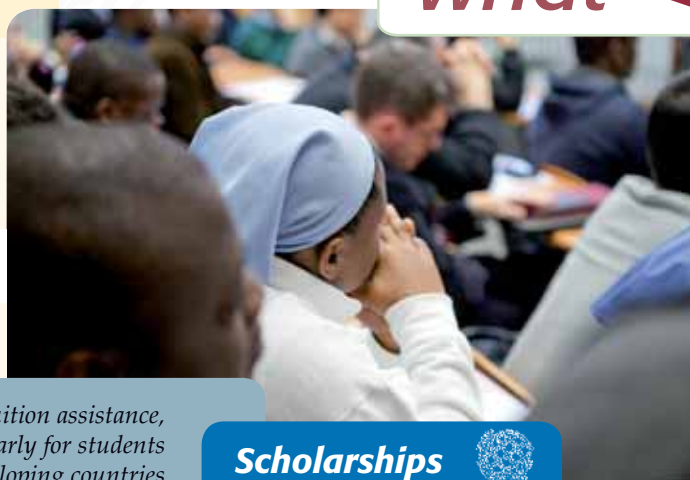


Research and Teaching



Endowments for development of research and pedagogical upgrades

what



Tuition assistance, particularly for students from developing countries

Scholarships



Library and Archive

Management and increase of digital and book acquisitions; preservation of ancient texts

Maintenance



Renovation and restoration of University facilities, areas and equipment



how

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Philosophy and Interculturality:

A concrete commitment

by DULCELENE CECCATO, SDS

Our new section is dedicated to the experiences of our alumni. To what extent the years of study influenced and helped them in their current activities? Far from being a closed educational path, what processes did their studies initiate? Sister Dulcelene Ceccato from Brazil tells us her experience

In 2006 I decided to begin my academic experience, even if I did not have much time because as the general counsellor of my congregation – the Sisters of the Divine Saviour – I had to visit the countries where our missions were located. After a brief research on the Roman universities, I chose the Gregoriana: its internationality allowed me to reflect, interact and live in an intercultural academic environment. It had a positive reputation for the strictness of the study method and I wanted to spend my time wisely for my personal education and intellec-



tual research. For these reasons, I came to the Gregoriana and from 2007 to 2010 studied for a Licentiate Degree in Philosophy and, after the end of my mandate as general counsellor, I immediately came back – from 2013 to 2017 – to study for my Doctorate.

My dissertation was on intercultural philosophy. I am from Brazil, I come from a country and a continent where interculturalism is not only a social phenomenon, but the very essence of our being.

My main concern, after my experience in my congregation, was to think and to make philosophically comprehensible this reality in a globalized world that unifies and levels everything, dilutes the differences, excludes those who do not conform and ignores the others because they are different.

The Faculty of Philosophy welcomed me, offering freedom and support for my research.

Rigour and flexibility: helping everybody to express their best

At the Gregoriana, I learned the heuristic methodology, which encourages students to develop the best of themselves. After almost seven years of daily attendance, I learned its regulations, statutes, rules and guidelines for everything, as is the norm in every uni-

versity. However, practice did not always follow these rules, because each student was treated in a personalized way. Such a respect and flexibility for everyone, made me think many times about the need to find the right balance between a way of living together and the fruitfulness of the gifts that each and every person has received.

In addition to this, I learned to appreciate the stories of colleagues, expressed in the classrooms, in the hallways, in the bar having a coffee. Having travelled to many countries, I sometimes found people from the places I had visited and thought how well they would do on their return. These relationships between study, lectures, exams and work have enriched and enabled me to listen to and to enhance the personal stories and the individual contexts.

In the beginning, I was looking for strictness and at the Gregoriana I found nothing easy nor light. However, I also found humanity and commitment, so that I could develop the best in myself and give it as a gift to the others and subsequently deal with the challenges of my work as an intercultural moderator today. Back home, I met some alumni of the Gregoriana and was delighted to see the good work they are doing in their Institutes and for the Church in general. ▀

Previous page:
Meeting of the
International
Commission of the
Society of the
Divine Saviour.
Eight participants,
coming from eight
different Countries:
a challenge to
interculturalism.



The Pontifical Mexican College

by ARMANDO FLORES NAVARRO
Rector of the Pontifical Mexican College

The Pontifical Mexican College was founded on October 12, 1967. It was originally conceived as a seminary, but very soon became a community for ordained priests, with the mission of promoting and fostering their integral permanent formation. By statute, the Mexican College welcomes the Mexican diocesan priests sent to Rome by their bishops to have a formative experience aimed at different pastoral services for the Church in Mexico. Thus, the College engenders an essential missionary element: the priests who receive the formation go back home having lived the richness of the experience, and put it at the service of the people of God.

Training Features

Fifty years after its foundation, the College – in fulfilment of its mission – has capitalized on the enormous richness of the Magisterium of the Church, mainly of the Vatican Council II and of the “Carta Magna” on priestly formation: the apostolic exhortation *Pastores Dabo Vobis*. It treats with luminous clarity the permanent formation, meant as a key element to live faithfully and in an integral way the priestly ministry, satisfying the four fundamental dimensions: human, spiritual, intellectual and pastoral.



The doctrinal richness, the pedagogical experience and the discernment during the fifty years of the College's existence, have developed the Rules on Formation, – recently approved by the Mexican Episcopal Conference with the “nihil obstat” from the Congregation for the Clergy. The Rules specifically indicated that the educational proposal of the College, unlike that of the Dioceses, “is developed in a new way in the city of Rome, in a living community environment and in an academic training project defined according to the different missions in the Dioceses of the candidates”.

In this way, four different areas are drawn: personal project, brotherly life, university life and “Romanitas”. These areas present different formative opportunities that can be exploited and integrally lived in ordinary life, that is, in the four dimensions indicated by the *Pastores Dabo Vobis*. In this sense, life itself – in the priestly community,

Students from the Pontifical Mexican College during a University Mass in Saint Ignatius Church.



in universities and in Rome – is transformed into an open book, with numerous lessons, each one with a potential for human, spiritual, intellectual and pastoral development, which needs to be directed, accompanied and assimilated.

At the beginning of the course, each priest is invited to develop his own life project and, after an adequate spiritual discernment, fulfil it through the dynamisms, rhythms and options of his personal vocational process. A community project is also drawn up at this time.

The College offers its priests support to live a healthy life, a suitable environment for study, a constant rhythm of liturgical life and piety, and the appropriate contacts useful for their pastoral services. The older priests constitute the directive team – Rector, Spiritual Father, Prefect of Studies, Bursar – and, in addition to carrying out the institutional duties of their roles, accompany the priests in the different stages of community life: the integration into the community, the different phases of life, the ministerial experience, the conclusion of their stay in Rome, etc.

The Mexican College and the Gregorian University

From its foundation to the present day, two thousand students have passed through the College about 1.140 have attended classes at the Pontifical Gregorian University. The relationship of the College with the

Gregorian University is aided by the Rector's presence in the Council of the Rectors' Association (ARPUG), the permanent relationship of the Prefect of Studies and the University Delegate with the Registrar's Office, the Institute of Psychology willingness to support the Mexican priests through the vocational talks, etc. The College students are generously involved in the services needed by the University Ministry. They enthusiastically take part in the presentation of the Christmas carols, sharing, with a monumental piñata and the Posada song part of the richness of their Mexican culture and every year in May, the College offers a festive lunch to its students' teachers as a sign of esteem and thanksgiving for their service.

No doubt, the deep Ignatian spirituality, love for truth, the professional competence of its teachers, fraternity and friendship, multiculturalism, and a passion for the mission of the Church, represent the great wealth that the Mexican College priests find in the Gregorian University. Indeed, they are infinitely thankful for these gifts from the Society of Jesus, teachers, administrative staff and, in a word, to the entire university family. ▀

The members of the Formative Team.

Down:

Every year, in addition to singing their traditional Christmas songs, the students of the Mexican College set up the traditional "*pignata*" in the atrium of the Gregoriana.





The Choral Workshop of the Gregoriana

Edited by the EDITORIAL STAFF

The Gregorian Choral Workshop was created in 2015-2016 by the joint efforts of the Students Office and Prof. Giorgio Monari – who has taught History of Religious Music at the Faculty of History and Cultural Heritage of the Church since 2009 – as an academic opportunity for musical and spiritual experiences.

During this period, the Choir was able to develop and differentiate itself from other “community-related” musical activities by being a meeting point of different university realities.

To succeed in divulging, at least to an extent, the spiritual abundance of Christian music, the Choir offers a wide selection of pieces, ranging from Gregorian chant to Classical polyphony, popular music and contemporary compositions –

both European and non-European. Their exhibitions take place in meetings, celebrations, conventions.

The Musical Walks, conceived and conducted by Giorgio Monari, take place in the Roman sites associated with Religious Music, and offer historical notes and live exhibitions. The Choral Workshop welcomes all students, even those who do not know how to read musical scores, because its goal is to allow people to experience intensely harmony.

“Listening to the others is fundamental,” – explains student Giuditta Bonsangue – “It is demanding, requiring rehearsals, training and a lot of patience before being ready to listen so as to be capable of producing something good. Only then are we in harmony with each other”. ▶

During the University Community Party, our Choir performed a number of musical interludes.



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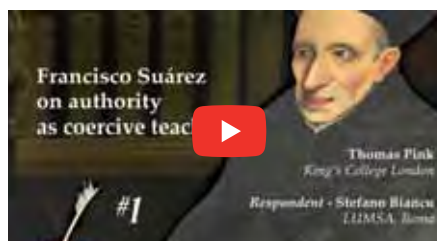
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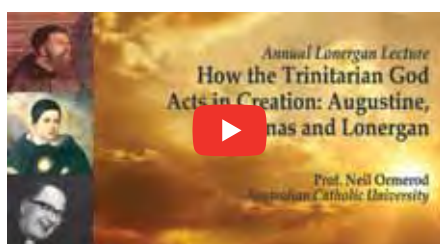
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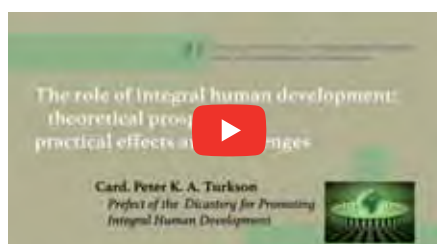
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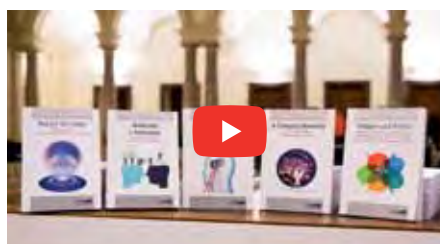
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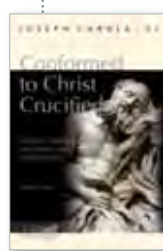
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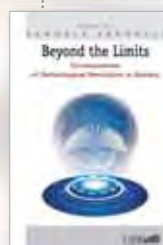
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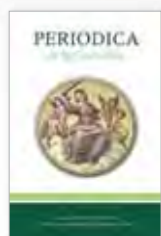
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1551-2018

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ISSN 2283-3110

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*Ad
Maiorem
Dei
Gloriam*

