

la **C**regoriana

Anno XXVIII - n. 62 | Winter 2023

Virtus et Scientia

Information Magazine of the Pontifical Gregorian University

BUILDING THE FUTURE



ADMINISTRATION
BETWEEN LEADERSHIP
AND MANAGEMENT

NEW PATHS
FOR THE STUDY
OF PHILOSOPHY

MISSIOLOGY
THE RENEWAL
OF THE FACULTY

	EDITORIAL <i>M. A. Lewis, S.J.</i>
	1 ◀ Our Strategic Plan: improving the quality of our mission
	FOCUS
	2 ◀ Strategic Plan: What it is & What it means <i>Interview with Prof. F. Cesareo</i> <i>P. Pegoraro</i>
	6 ◀ The administration service between leadership and management <i>Interview with Fr. L. Dan S.J.</i> <i>P. Pegoraro</i>
	8 ◀ For human and professional development <i>S. Del Bove, S.J.</i>
	9 ◀ Capable and Values-Oriented Administrators <i>B. Jung, S.J.</i>
	ACADEMICAL LIFE
	12 ◀ <i>Safeguarding</i> for all. An introductory course <i>A. Rinaldi – A. Campo</i>
	14 ◀ The renewal of the Faculty of Missiology <i>B. Lobo, S.J.</i>
	17 ◀ PRAGMATEIA. Philosophizing with classics <i>S. D'Agostino</i>
	19 ◀ Philosophical Pilgrimages. Greece, the 'Holy Land' of Philosophy <i>A. Cavallini</i>
	21 ◀ New paradigms to give renewed impetus to critical thinking <i>Interview with Fr. D. Mendonça, S.J.</i> <i>P. Pegoraro</i>
	25 ◀ History of the Papacy and the Popes: Creation of a "Permanent Seminar" <i>A. A. Verardi</i>
	27 ◀ Rome, Holy City of the Jubilee A new Diploma for Jubilee Year 2025 <i>O. Bucarelli</i>
	29 ◀ Theology and Synodality: big mutual challenges <i>P. G. Renczes, S.J.</i>
	32 ◀ The future of democracy <i>Interview with V. Alberti</i> <i>P. Pegoraro</i>
	FROM YESTERDAY TO TODAY
	34 ◀ From <i>Aeterni Patris</i> to the Crisis of Modernity <i>M. Coll, S.J.</i>
	UNIVERSITY COMMUNITY
	36 ◀ The Patristics Seminar and Joseph Ratzinger <i>J. Carola, S.J.</i>
	39 ◀ The International Students Office celebrates its 20th anniversary <i>A. Pulido</i>
	INFORMATION
	PUBLICATIONS
	44 ◀ Presentations
	45 ◀ Books and Periodicals
	48 ■ SOCIAL MEDIA



Our Strategic Plan: improving the quality of our mission

by MARK A. LEWIS, S.J.
Rector of the Pontifical Gregorian University

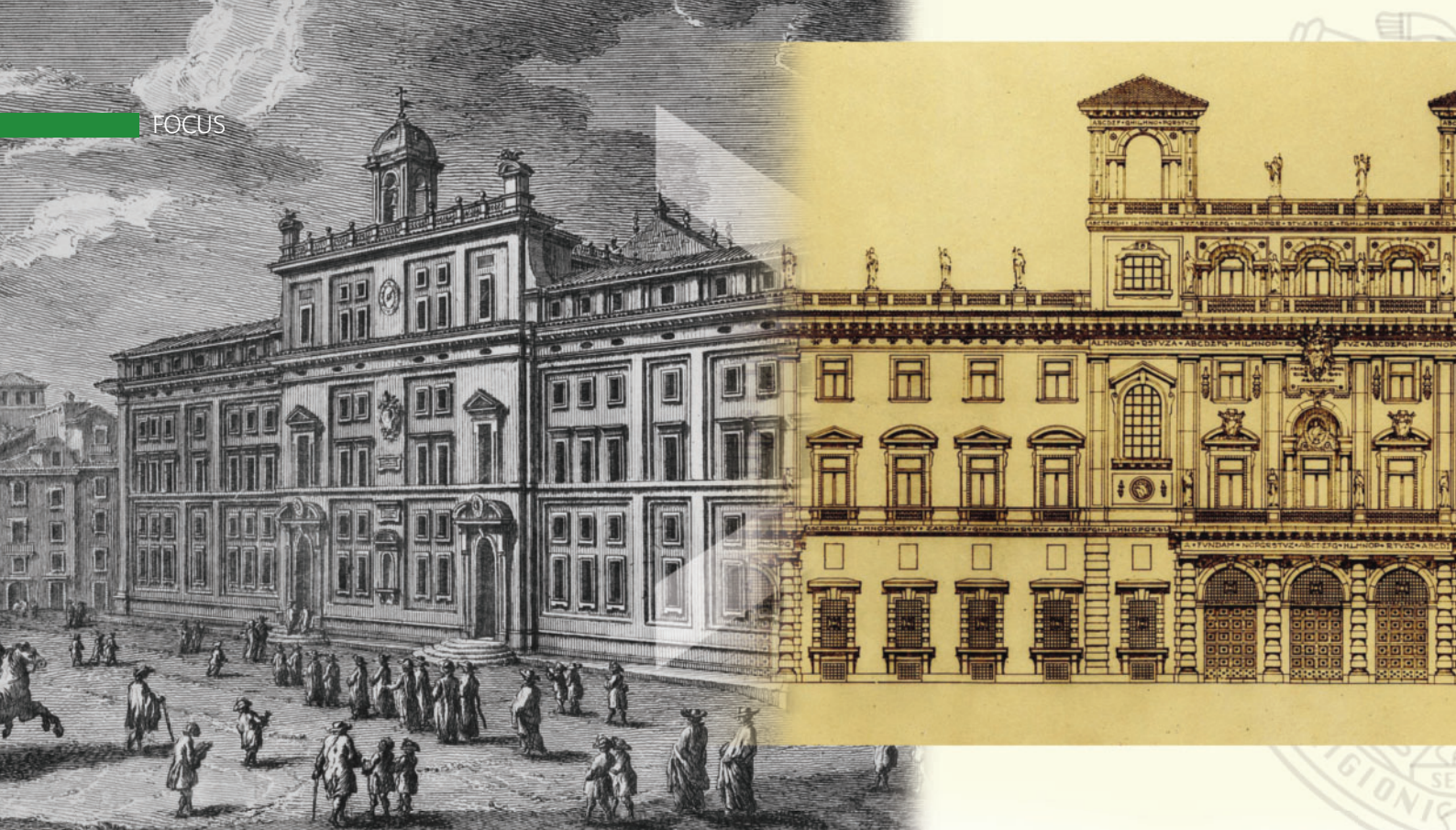
“The University’s Strategic Plan anticipates and plans the future of our community, it shows us the path to take to get to where we want to be in five years. We all have an important role in its implementation: ours is a living, vital and creative community. The goal is to remain faithful to our mission, with the hope of improving and enriching it within the university, the Church and the world.”

During the last academic year, the University Community, with the help of the Report of the External Evaluation Commission of AVEPRO (the Holy See’s Agency for the Evaluation and Promotion of Quality in Ecclesiastical Universities and Faculties) and an external consultant, Prof. Francesco Cesareo, first developed a Quality Improvement Plan, and then the Pontifical Gregorian University’s formal Strategic Plan for the next five years (2023-2028). One of the goals of this process was to involve as many members of the university community as possible: a strategic plan for a university must belong to the University Community, not to the rector, a consultant or a committee. After all, we have to carry out this plan together, discerning and discovering the best ways to achieve our goals. The main reason for a Strategic Plan is to think ahead, not simply reacting to the currents of the moment, but anticipating and planning for the future.

While the development of the Strategic Plan involved a significant number of members of the university community, its implementation will require the imagination, creativity and advice of the entire community. The Plan belongs to all of us and we want to move together in new directions. For the academic staff, last spring, I suggested the image of running towards where the football will be (in the manner of Wayne Gretzky, former ice hockey player and coach). This means that we have to think together as a team to run towards where we believe we should be in five years’ time. The SWOT (Strengths, Weaknesses, Opportunities, Threats) analyses and our self-reflections should have given us some ideas of where our mission will take us by 2028. But we will have to continue to keep ourselves informed and reflect on the directions in which the Church and society are moving. The goal, if we will, is to remain faithful to our mission and the vision we believe in.

This year, therefore, we will focus on: 1. Enhancing and promoting excellence in the academic and student experience; 2. Identifying potential collaborations for the benefit of the University; 3. Ensuring the growth and diversity of resources for the University; and, finally, 4. Strengthening the articulation and commitment of the shared educational mission in each area of the University, through the ongoing process of integrating the Pontifical Biblical Institute and the Pontifical Oriental Institute into the Gregorian University.

My hope is that this will also enable us to improve and enrich our personal mission within the university, the Church and the world. ■



Strategic Plan: What it is & What it means

Interview with Professor Francesco Cesareo

by PAOLO PEGORARO

The Strategic Plan is the result of a comprehensive consultative process involving the definition of priorities and objectives.

We discussed this with Professor Cesareo, the external consultant who collaborated with the Gregorian University on this complex project. The Strategic Plan is a great opportunity: rooted in the Ignatian tradition, yet aware of the changes underway

Following the visit of AVEPRO - the Holy See's Agency for the Evaluation and Promotion of Quality in Ecclesiastical Faculties - and the presentation of its Report, the Pontifical Gregorian University has moved on to the next stage which involves the definition of its Strategic Plan, identifying the general priorities and specific objectives to be achieved over the next five years. Professor Francesco Cesareo, former Rector of the University of the Assumption (Massachusetts, USA), with 15 years of experience in this field, was appointed as an external consultant to assist with this complex planning process. During his visits to the Gregoriana, Professor Cesareo participated in several meetings to determine the key priorities, and consulted with various members of our academic community. "This is a time of great opportunity for the University," said Prof. Cesareo, "and it is also the time to imagine the Gregoriana in a new way: always rooted in the Ignatian tradition, with its distinctive vision and mission, but with an awareness of the changes taking place in the academic world."



■ **The Strategic Plan is a challenging, ongoing process. How should it be understood?**

“The Strategic Plan is a comprehensive plan that sets the direction for the University as a whole, designed to be implemented in each academic unit and by its various members. Each academic and administrative unit is expected to explore ways in which the four comprehensive priorities identified can be put into practice in the respective areas of activity. Although specific, the Strategic Plan is not prescriptive - that is, it is not a rigid structure. It’s a dynamic document, and there will be many opportunities for envisioning its best execution. It will have to be developed further, including during its implementation phase.”

■ **This is not the first Strategic Plan developed by the Gregoriana. Would it be fair to say that it has a different format compared to the previous ones?**

“In my opinion, this Plan is characterised by greater involvement and communication. The development of its format must be the fruit of cooperation, so that it may not be perceived as something imposed from above, but rather as the result of a joint effort. More than forty meetings were held at various levels, and various collegial and private bodies were consulted. I am very pleased with the degree of participation, not only on the part of the working groups, but also from the many collaborators whom I met with. Often people just want their ideas to be heard, even though not everything can be included in the plan. This means that every member of the University must be given the opportunity to express their opinion, suggestions, ideas and experiences in their respective academic disciplines. If everyone is encouraged to participate, it will not only benefit the development of the Strategic Plan, but also improve its implementation in each sector. Here at the Gregoriana, everyone has a role to play for the University’s improvement.”

“The Strategic Plan is a comprehensive plan that sets the direction for the University as a whole. It is not a rigid structure. It’s a dynamic document,”

From the left:
Everything started with the small “Grammar school, of humanity and Christian doctrine, gratis” (1551). This was followed by the Collegio Romano College (1584, left, in a period print) and then the Pontifical Gregorian University (1873, centre, in the project attached to the chirograph of Pope Pius IX). Finally, the Gregorian University, today. And tomorrow?

“The development of its format must be the fruit of cooperation, so the Strategic Plan may not be perceived as something imposed from above, but rather as the result of a joint effort”

“For an institution to exist also in the future, it must be able to change, and indeed the Jesuits have changed during the past 500 years, as has the Roman College”

Prof. Francesco Cesareo on the terrace of the Gregoriana. On the left you can see the tower of the Astronomical Observatory (1787) of the Roman College. On the right, the dome of the Papal Basilica of St Peter's.

On the right:
The Gregorian University
on 23 December 1953

Photo P. PEGORARO



Change can be a source of both excitement and anxiety. What have you noticed?

“There is widespread enthusiasm, a desire to improve the Gregorian University, aware of its rich cultural heritage and that it could be better shared with the outside world. The student population is changing, the number of Jesuits is on the decline: it is clear that changes must be made for the future of the University. At the same time, however, I see a certain degree of scepticism. In the first place, there is scepticism about the possibility of concrete changes taking place. And secondly, with regard to the importance of preserving the Jesuit spirit and the Ignatian charism that are the guiding pillars of the university.”

You have worked on three Strategic Plans for Catholic universities. Which challenges could arise?

“At the end of the 1960s, a number of religious congregations that had founded Catholic universities in the United States withdrew from their governance and placed them under the management of governing boards. Although they remained the sponsors of these universities, they no longer exercised authority over them. In my view, there are lessons to be learnt from these experiences in order to avoid their reoccurrence. If a university is ‘Catholic’ in name only, why continue?”

But this University is based in Rome, within a very different context. The Gregoriana is a university of the Holy See, entrusted to the Society of Jesus. The most likely challenge is to seek different and shared ways of living out the reality of its identity and mission in the face of the many changes that have taken place.”

Indeed, the Gregoriana has a unique historical and symbolic heritage. Is it a heavy anchor or is it a telescope to scan the horizon?

“For an institution to exist also in the future, it must be able to change, and indeed the Jesuits have changed during the past 500 years, as has the Roman College. If not, it will become a celebrated museum, but one unable to influence students, society and ultimately the Church. The present must comprehend the past, and the past must influence the future, without slavishly reproducing it. Renewal means recognising that the most important elements - identity and charism - can be concretised in a new and improved manner.”

The richness of the Gregoriana lies in its world view, rooted in a perspective of faith that is open to encounter. It brings faith - and the questions that it raises - into the wider debates of the world. Society needs this now more than ever. Without a university like the Gregoriana, capable of forming the person intellectually and spiritually to a dialoguing faith, the entire academic world would be poorer. That is why it is very important to preserve the charism, not only in theory, but also by giving it renewed topical relevance."

■ The Gregoriana is in the process of integrating the Pontifical Oriental Institute and the Pontifical Biblical Institute. How does the Strategic Plan relate to this additional development?

"Integration is also a time of transformation... how do we imagine the 'new Gregoriana'? Before getting married, a couple is independent, but then they become a new reality, and their child resembles the mother in some aspects and the father in others, but he/she is undoubtedly the offspring of both. The same thing happens with the integration of institutions: what is good and important is preserved, while what is no longer necessary is discarded. It is a time for reflection, to incorporate our wealth of knowledge, experience and identity in order to create a 'new Gregoriana' that is stronger and better than before. The Strategic Plan is a dynamic document, and as this integration takes place, the Strategic Plan will also need to be reviewed."

■ How is the Strategic Plan structured in practice?

"The plan has identified four *priority areas*, which can be considered as 'macro areas'. I have been involved in much more elaborate plans in the past, but this one is extremely coherent and realistic. It recognises that the academic milieu has changed along with university education. It focuses on this new understanding with a view to providing students with an intellectual formation for their future service to the Church and to society."

■ There are a number of specific *Objectives* (25 in total) to be achieved in order to implement the General Priorities. Each objective is accompanied by an *Action Plan*. How will they be implemented?

"The organisational chart I proposed to the Rector includes the creation of small groups tasked with implementing the Objectives. These groups will then be responsible for reflecting on the Objectives and Action Plans, discussing their implementation and recommending to the various University departments the best course of action to achieve each Objective. It is therefore a collaborative process that cannot depend on the goodwill of a few."

■ A considerable proportion of the University community will therefore be involved....

"Naturally, although the members of these groups are members of the University whose experience can be a valuable asset to discussions on the Objectives' achievement. For example, as for Priority n°1, regarding academic programmes, the groups will be composed mainly of faculty members. For Priority n°. 3, concerning the growth and diversification of revenue, the groups will include staff from the Bursar's Office and other departments. Each Objective and its Action Plan will have a coordinator in charge of forming the groups and monitoring the progress of the activities." ■

"The richness of the Gregoriana lies in its world view, rooted in a perspective of faith that is open to encounter,"



"Each Objective and its Action Plan will have a coordinator in charge of forming the groups and monitoring the progress of the activities,"

The administration service between leadership and management

Interview with **Fr. Lino Dan S.J.**,
Administrative Vice Rector

by PAOLO PEGORARO



The administration of a complex institution such as the Gregorian University requires specific practical skills which may seem to have no connection with theological and pastoral formation. On the contrary, administrative aspects have become increasingly important, so as to offer an exemplary witness in the management of resources and human relations

«I thank God for saving my life.” Father Lino Dan has vivid memories of the earthquake that devastated the city of L’Aquila on the night of April 6, 2009, where he served as Rector of the University College. “My room withstood the earthquake, others did not. But I was alone in the community, and there were no victims among us.” Fr. Dan, former technical director at the Vatican Radio and then superior and parish priest at the San Fedele Cultural Centre in Milan, has served as the Administrative Vice-Rector of the Gregorian since 2016. In these capacities, he has been able to benefit from his training as an Electronics engineer and from his practical experience in the engineering industry. “I was entrusted with organisational and managerial responsibilities already during my student years,” he said. “I tend to have more of an operational approach, but I will also indulge in some speculative thinking when needed.” His passions include mathematics, physics and the Bible. At the start of his third term as administrative officer at the Gregorian, he discussed with us the ways in which this role is integrated with the academic mission. “Administration is the mission for which I was sent here,” says Fr Dan, “but the desire for pastoral ministry remains the same. I am aware that these posts are not beneficial if they are held for life. There is a danger of becoming too attached to one’s own administrative role, or to the way in which it is run, or to the relationships of affiliation that may arise. I appreciate the fact that in the Society of Jesus the term of office is three years, renewable twice and only in exceptional cases for three times. Admittedly, it is a complex job. In fact, it took me the first two years to master the various administrative, legal and financial aspects.”

❶ **What is the role of a university ‘administrator’? Is it just an ‘unpleasant necessity’, or is it a service that brings something back to academia?**

“Administration is a service for the proper functioning of the University, both in the management of its staff and of its infrastructure.

In terms of human resources management, administration services are a reminder that, in addition to fairness and justice, relationships should meet standards of fairness and sensitivity. I

believe this is part of the *magis* – which means ‘more’, to a greater extent - required by Jesuit priestly formation: we are dealing with people, not just employees.

In terms of infrastructure, a historic building in the heart of Rome needs constant renovation. For example, we are considering the upgrading of the lightning protection system: a necessary intervention that is not noticeable to a large part of our academic community, but which is fundamental for the protection of the IT systems that are crucial for the daily academic activities.”

■ **Is it not enough to have the best teachers and the best students?**

“It’s not. You can have very good teachers, very good students, but if the people in charge of the financial aspects or the non-teaching staff do not share the vision of this service, conflicts will inevitably arise.”

■ **While not a business, a university must nevertheless observe corporate parameters, but without absolutising their value. How is the accuracy of financial management guaranteed?**

“Our final balance sheets are audited and certified. Financial reports are drafted with the support of external accounting firms, which we hire with a three-year contract and normally change every six years. Ernst & Young, Pricewaterhouse Coopers, Fidital. We do not wish to establish too close a relationship with anyone. Junior auditors are sent here for a limited period of time in December or January - usually a few weeks - during which they review the balance sheet for the previous year (October 1 – September 30). The Bursar’s Office provides them with the income and expenditure transactions. In the event of a negative variance from the budget, funds are sought to cover additional expenditure. Finally, the balance sheet is certified in accordance with the relevant international tax accounting criteria. This is a fundamental step for us and a due diligence for the many benefactors who can therefore verify the proper use of their donations. I must say that no problems have been reported so far: whether we end up with a deficit or a surplus, our accounts are accurate. And that is a credit to the institution.”

“When a diocesan priest becomes a parish priest, or a nun becomes a superior, he/she becomes the legal representative of the parish. In other words, they assume civil and criminal responsibility for what happens in the parish. Inevitably, they also become administrators,”

“You can have very good teachers, very good students, but if the people in charge of the financial aspects or the non-teaching staff do not share the vision of this service, conflicts will inevitably arise ”

The 42 students of the Licentiate in Leadership and Management at the course's closing ceremony on 15 June.
For information: fss.unigre.it

■ Photo L. RAFANAMBINAMTSOA



“Our final balance sheets are audited and certified. We do not write what we want: financial reports are drafted with the support of external accounting firms, which we hire with a three-year contract and normally change every six years”

❗ Unfortunately, financial mismanagement in the Church has led to the sale or disappearance of considerable assets of dioceses and religious orders. Should the notion of “governance/management” in education be rethought?

“I’ll give you a concrete example: when a diocesan priest becomes a parish priest, he becomes the legal representative of the parish. In other words, he assumes civil and criminal responsibility for what happens in the parish. Inevitably, he also becomes an administrator. The same can be said of many religious orders, whose numbers are declining and whose responsibilities are concentrated in a few hands. Many priests have no expertise in management and rely on mostly well-meaning lay people, some of whom are either amateurs or predators. This situation is not uncommon even in religious orders, both male and female. However, when tax evasion exceeds a certain threshold, the legal representative - i.e. the parish priest, the male or female superior - is liable to prosecution. There are also cases of priests or religious who

FACULTY OF SOCIAL SCIENCES
ALBERTO HURTADO CENTRE FOR FAITH AND CULTURE



Diploma in Leadership and Management For human and professional development

by STEFANO DEL BOVE, S.J.
Moderator of the Diploma

The Diploma in Leadership and Management, now in its fifth year, has grown both in terms of participants (there are now around 300 alumni) and in terms of didactic content and resources. The Diploma is made up of a total of 8 face-to-face courses, held on Saturdays of each month throughout the academic year. This allows students who are already professionally active, as well as those who are currently studying at other universities, to enrol in the Diploma course as a refresher course or as a complement to their curriculum. The students attending the courses are mostly lay persons (70-80%) as well as professionals.

In fact, today there is a strong need for engagement with decision-makers, a desire to gain a new understanding and experience of national institutions, with a combined focus on the local and international landscape. The typical profile of the student pursuing the Diploma is that of a person driven by a strong intellectual curiosity and a yearning to achieve a new and not

just theoretical balance between his or her human and professional paths, perhaps at a time of life reorientation that could lead to a promotion or career change.

The purpose of the Diploma is to offer students the language and style of an adaptable and sustainable leadership, centred on the service, the community, and the values of the Society of Jesus, through lectures, individual study, testimonies and personal exchanges. In the area of management, the training offered is based on the foundations of Christian ethics, the Church’s social teaching and pioneering experiences such as the method and approach of the Jesuit priest Alessandro Valignano in his mission in Asia.

The teaching methodology is a combination of lectures and seminars, with a strong emphasis on student participation. Some twenty lecturers will run the classes over the course of the year. This seminar technique, inspired by Michel de Certeau, aims to fully restore academic socialisation and is carried out through group work and interactive discussions. The opportunity to meet with scholars to discuss the theoretical subjects, along with the educational visits to selected sites in the city of Rome were very much appreciated.

have left huge financial holes behind them, affecting the lives of their successors and their communities for many years.”

❑ **Wouldn't it be best to include some basic - albeit mandatory - management courses in the academic programme? If not, isn't there a risk of falling into the blind spot of naivety ("it wasn't my job to know")?**

“This is a serious problem indeed. In the past a certain sensitivity prevailed, which granted priests considerable latitude - sometimes too much. This is no longer the case, and rightly so. That is why we have decided to offer a short - but mandatory - module on safeguarding and human dignity. This is not unconnected with the priest's mission - nor would be an introductory course in financial and business management. The aim is not to turn priests into bureaucrats, on the contrary, spirituality is very



FACULTY OF SOCIAL SCIENCES
FSS.UNIGRE.IT

Licentiate in Leadership and Management Capable and Values-Oriented Administrators

by BENEDICT JUNG, S.J.
Faculty of Social Sciences



When Pope Francis received a group of investment bankers in audience in October 2020, he reminded them that fair conduct and transparency are essential in the financial sector. This is true for civil society, but even more so for the Church, which needs well-trained leaders and managers who are qualified as competent and value-oriented administrators. Good intentions are not enough; it is necessary to know how to manage financial resources in a way that is accountable, service-oriented, transparent and socially responsible. This will enhance the ability of Church organisations to serve the world while remaining faithful to their own identity.

This is the spirit that inspires the Licentiate Programme in Leadership and Management offered by the Gregoriana' Faculty of Social Sciences. Our aim is to help managers and leaders in the Church to create organisations in which mission and management interact in a way that is mutually enriching. The target students of this licentiate are priests, men and women religious, lay people who hold or will soon hold positions of ecclesial responsibility. The course, taught in English, lasts two years (4 semesters) with a total of 120 credits (ECTS). The programme covers the main areas of business: organisation, finance, management and core

areas such as business ethics, fundraising, marketing and social entrepreneurship. At the same time, it aims to transmit the spirit of the Church to the students with specific courses on social doctrine, canon law and asset management, management spirituality, discernment and pastoral planning.

Each course includes lectures, case studies and group discussions, with pedagogical methods adapted to the different disciplines. A monthly integrated seminar provides for the presence of invited guest speakers with experience inside and outside the Church who will share their reflections on social and ecclesial challenges in the area of leadership and management.

The international dimension is a typical trait not only of the students - 42 candidates in the first Licentiate course come from 25 countries across four continents - but also of the faculty (France, USA, Singapore, Spain, Korea), ensuring a plurality of perspectives and cultural experiences.

A ceremony was held on June 15th to award the Licentiate Parchment Certificates to the first students who have completed the two-year course and are now ready to embark on a new journey in their respective organisations. I am happy to be part of this journey as professor, companion and friend!



“For us, the ability to interact with colleagues, to cooperate and to work as a team is fundamental,”

The Diploma in Leadership and Management involves lectures and work in small groups. Now in its fifth edition, the Diploma has now trained over 300 professionals.

Photo R. ANTONETTI

concrete and not at all abstract. Moreover, by training priests to manage assets that do not belong to them, it provides practical training in personal responsibility. Even at the cost of one less theology course.”

Clearly, no one can be an expert in all areas. Making decisions often requires prior guidance from experts. How do you choose your collaborators?

“In my opinion, it’s important to identify the profile of the ideal candidate first, and then try to have at least two or three candidates to choose from. There are also different roles. From a legal point of view, the Gregoriana is a very unique entity - linked to the Holy See and governed by the Lateran Treaty, but operating in Italy - which requires very specific skills. However, this is not the case for the budgetary audit. For other, more technical matters, I trust the decisions of the heads of the offices and my close collaborators, who have specific competences.”

The most precious assets, although at the same time fragile and challenging, concern relations, that is, the “human resources.” In his speech at the Gregorian (10 April 2014), Pope Francis dedicated unprecedented attention to them. What skills are needed?

“For us, the ability to interact with colleagues, to cooperate and to work as a team is fundamental. It is not a question of being more or less outgoing, but of not being competitive in a harmful way, not to create scorched earth around oneself. Even for those with a supporting role, such as the secretariats of the deanship, an excellent level of interaction is necessary, along with fairness, honesty, consideration for where you are: an environment that is not only Catholic, but ecclesial. We have already mentioned the safeguarding course, but staff also follow a course on promoting fair relationships every three years. The qualities required are those of humanity, with skills that facilitate teamwork, which is why we also try to foster good relations by organising community events (Christmas Mass and lunch, Easter outing). Admittedly, more and more positions are entrusted to the laity, but which laity? Certain tasks require being rooted in Ignatian spirituality, because the corporate perspective, while necessary, is not enough. There is a concern for mutual support when personal and family vicissitudes create situations which could not have been foreseen beforehand. Some faculty members are not Catholic, but the world of Ignatian spirituality is not an “exclusive world.”



*Pontifical Gregorian
University*

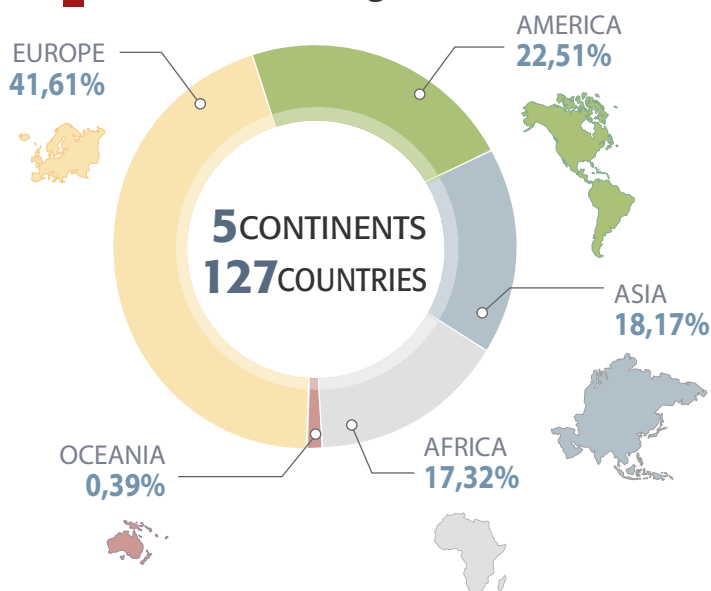
A.Y. 2022/2023

2812 STUDENTS
768 OF WHICH ARE NEW MATRICULATIONS

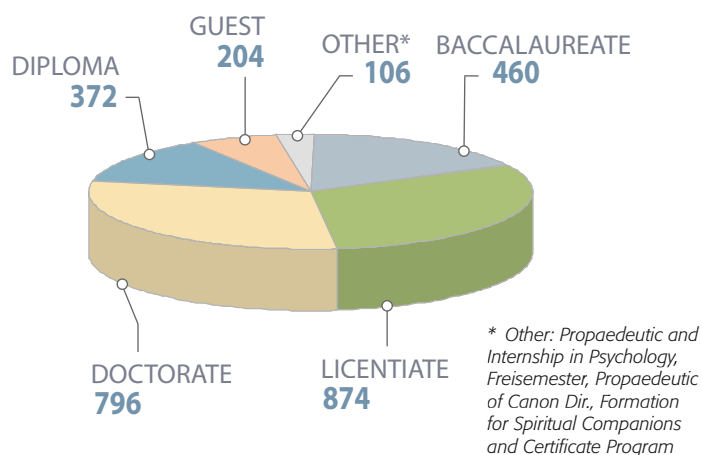
362 TEACHING STAFF

This is who we are!

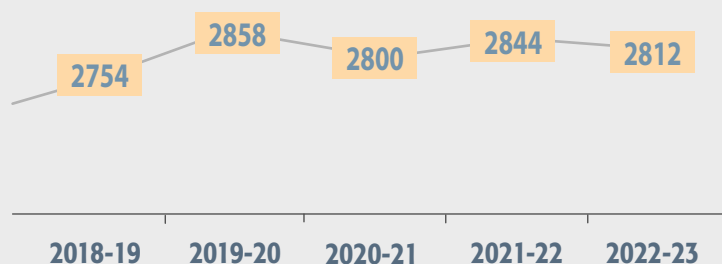
Where are our students coming from?



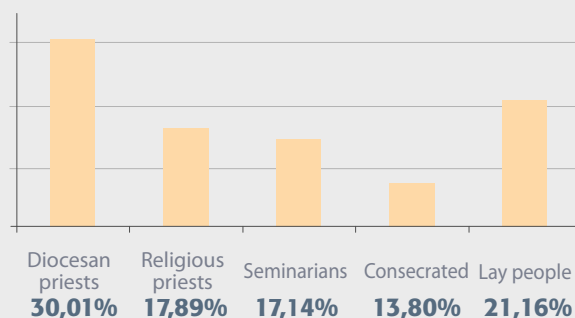
Students per cycle



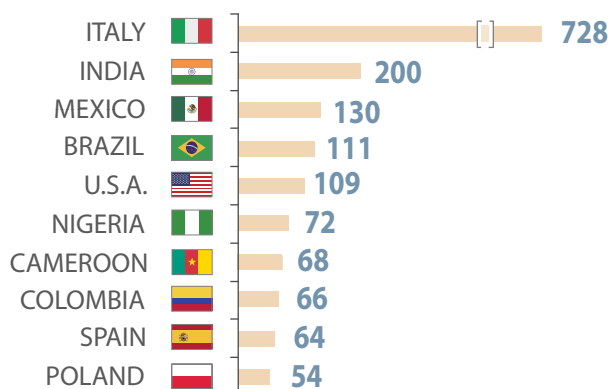
Total number of students in the recent academic years



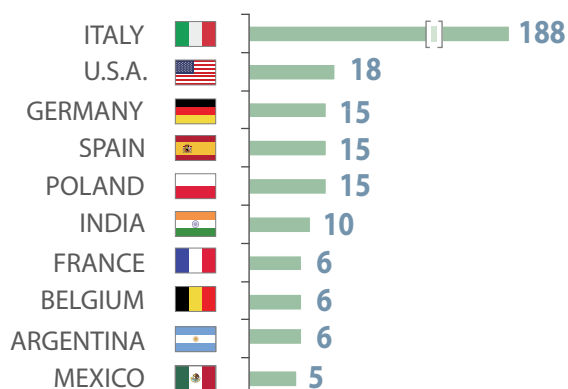
Who are our students?



Top ten: Students Nationalities



Top ten: Teaching staff Nationalities



Safeguarding for all.

An introductory course

by ANGELA RINALDI — ALESSANDRA CAMPO
Institute of Anthropology (IADC)

The Gregoriana has decided to include a training course on subjects related to the care and protection of the dignity of the human person, which is compulsory for obtaining academic degrees.

The three-hour course combines online learning and dialogue with lecturers from the Institute of Anthropology

Starting in the 2023-2024 academic year, the Pontifical Gregorian University will offer a Safeguarding course, which is compulsory for the attainment of the Baccalaureate, Licentiate and Doctoral degree. Students who have already completed equivalent studies and can provide evidence of this are considered exempt. The purpose of the course is to provide students with the basic notions of Safeguarding, with an emphasis on the university environment, to raise awareness on this issue and how it affects them. Fr Mark Lewis S.J., Rector of the University, explained: "Through this initiative we want to reaffirm our concern for the care and dignity of the human person. Such care cannot be limited to the protection of the most vulnerable; it requires a commitment on the part of the University to provide students with the tools for their own formation in this field, and to encourage them to be authentic protagonists of their own lifestyle in the social and ecclesial spheres."

The Safeguarding course was therefore born out of these considerations: caring for others, even in an academic environment, concerns everyone, not just experts, and is therefore part of the academic formation of students who, regardless of the faculty they will graduate from, will be called to make a constructive contribution to the communities in which they are trained and where they will work. Indeed, in the words of the Rector, with this initiative, "the University intends to promote an education based on the intrinsic relationship between faith, reason and culture, ensuring that students acquire, through their studies, the tools that will enable them to be responsible and mature protagonists of their personal formation."

Course structure and content

The course, offered by the Gregoriana's Institute of Anthropology (IADC), have a duration of three academic hours. It consists of two hours of online study and one hour of in-person teaching. The first part - online - provides an introduction to the concept of *Safeguarding*, which is not only a strategy for the protection of vulnerable persons, but is more generally concerned with the creation of safe spaces and relationships that respect the dignity, freedom and development of the human person, in order to reduce opportunities for abuse in interpersonal relationships. Starting from the students' perspective, the online part of the course engages them with some fundamental questions, which will be discussed in the corresponding sections:

1) *Why start every academic programme with a course on safeguarding?* Students will be encouraged to reflect on the role that





Safeguarding, the protection of relationships and respect for otherness play in the conscious and integral development of their personalities as they embark on a crucial path of growth at university.

❖ 2) *How do academic disciplines relate to Safeguarding?* Far from being a subject for experts only, Safeguarding intersects with academic disciplines at various levels: each field of research can and should raise specific and fundamental questions about *Safeguarding*, and students will be helped to discover some of these surprising connections.

❖ 3) *What to read and how to deepen the subject?* Specific readings for those who wish to delve into the topic of *Safeguarding* in this course - or in their studies - will be highlighted with a multidisciplinary approach.

❖ 4) *What can I do as a student?* Precisely because it concerns the student in his or her academic and university life, Safeguarding is not only an issue to be discussed, but above all a set of practices to implement: are there signs and weaknesses that each of us needs to be aware of? What is the responsibility of students as such? Who can be contacted in a critical situation or to report abuse? The answers to these questions will be the starting point for personal reflection on the subject.

In the second part of the course - in person, according to a timetable that will be communicated at a later date - students are invited to meet with the professors of the Institute of Anthropology. Together, they discuss the themes that have emerged, ask questions and seek clarifications in order to enrich the shared reflections and lay the foundations for a genuine and responsible commitment. Both online and face-to-face, the course will be enriched with data and statistical information, readings and exercises to encourage personal reflection. ▀

“Safeguarding is not only an issue to be discussed, but above all a set of practices to implement”

“The course is concerned with the creation of safe spaces and relationships that respect the dignity, freedom and development of the human person”



The renewal of the Faculty of Missiology

by BRYAN LOBO, S.J.
Dean of the Faculty of Missiology



How does missiology understand itself two thousand years after the earthly life of Jesus? The reformulation of the academic programmes of the Faculty of Missiology is the fruit of an in-depth reflection involving its professors and the faculty of the Centre for Interreligious Studies, leading to a revision of the curricula and courses

The Faculty of Missiology, aware of the rapidly unfolding challenges of the current “new era”, has embarked on a process of reflection that has led to a redefinition of its epistemological statute and, consequently, to a redefinition of its academic programmes. This process has involved the professors of the Faculty as well as the Centre for Interreligious Studies, with which the Faculty closely collaborates.

The expression ‘epistemological status’ refers to the regulatory structure of knowing or applying a given subject. In other words, what is the self-understanding of missiology today, more than two thousand years after the historical event of Jesus Christ and his missionary mandate?

What is the relevance of missiology today?

The answer to this question is that “missiology is a science that studies all aspects of the Church’s mission, rooted in the *missio Dei*, in the person of Jesus Christ and in the proclamation of the Kingdom of God, according to the cultural and religious contexts it encounters and the challenges it is called to face in today’s world.”

It is therefore “a dialogical and integral discipline which, through the dynamic and enriching interaction between the sa-

cred sciences (theology, biblical studies) and the human sciences (history, philosophy, sociology, anthropology, psychology, etc.), seeks to give a powerful impulse to the educational path for a sharper, more thorough and more updated understanding of the Christian mission.”

Accordingly, the academic offering of the Faculty of Missiology aims at innovation and dynamism through a transdisciplinary approach and the activation of processes “that will help individuals, local Churches, and the Church as a whole, to live and bear dialogical witness to the Christian faith in its interaction with the world, with the poor, with cultures and religions.”

Following the revision of the epistemological statute of the Faculty, its profile was updated and finally approved by the Governing Board on January 24, 2023. The new profile of the Faculty of Missiology includes three paths of study that are both autonomous and complementary:

- Mission *Ad Gentes* and *Inter Gentes*
- Mission in contemporary societies
- Mission, Dialogue and Religions.

The Faculty of Missiology, with this new approach and the relaunch of its academic offerings, renews its commitment to provide specific and qualified formation for evangelisation in the different world contexts; for those preparing to teach missiological subjects in universities, particular Churches or institutes; for the teaching of the Catholic religion in Italian schools.

First evangelisation and particular Churches

The path of studies in *Mission Ad Gentes* and *Inter Gentes* promotes the “missionary conversion” of the whole Church, as called for in the Apostolic Exhortation *Evangelii Gaudium*, to have the courage to reach all the peripheries that need the light of the Gospel.

This path of study focuses on first evangelisation and the growth of particular churches. Through an in-depth study of the scriptural, doctrinal, theological, historical and anthropological content of the fundamental themes of missiology, it promotes evangelisation by means of an encounter based on “love and respect”, ready to “learn through sincere and patient dialogue what treasures a generous God has distributed among the nations of the earth” (AG 11). This area of study analyses “the processes of inculturation of faith and the social dimension of evangelisation from an intercultural perspective.”

Contemporary societies and culture

Secularisation and non-belief, post-modernity or liquid modernity, the emergence of post-secularism, religious pluralism, widespread religious disaffection, especially among young people, the digital realm, global consumer culture, the crisis of democracy and the rise of populist and identity movements, post-truth, the ecological crisis, migration, urbanisation. ... these and many others are the consequences of the rift between the Gospel and culture, which, as Blessed Paul VI noted, is “the drama of our times.”

“The new profile of the Faculty of Missiology includes three paths of study that are both autonomous and complementary: Mission *Ad Gentes* and *Inter Gentes*; Mission in contemporary societies; Mission, Dialogue and Religions,”

“The path of studies in *Mission Ad Gentes* and *Inter Gentes* promotes the «missionary conversion» of the whole Church,”

A group of students and lecturers of the Faculty during the last Study Day, which focused on the Apostolic Constitution *Praedicate Evangelium*.

● Photo V. BRUNKOW

“Mission in Contemporary Societies seeks to promote evangelisation through the discernment of the signs of the times and the scholarly study of the complex social, cultural, economic and political circumstances that characterise contemporary cultures and societies”

A session of the Faculty Study Day reflected on women's ministry in the Church. From left: Sr. Yvonne Reungoat, Serenella Del Cinque, Sr. Alessandra Smerilli, Andrea Monda, Linda Ghisoni, Rosalba Manes.

Photo V. BRUNKOW

The programme of studies in *Mission in Contemporary Societies* seeks to promote evangelisation through the discernment of the signs of the times and the scholarly study of the complex social, cultural, economic and political circumstances that characterise contemporary cultures and societies (PE 57).

Through rigorous interdisciplinary, theological and missiological reflection, with attention to pastoral practice in relation to these and similar realities, this area of study aims to promote the inherent renewal of the Gospel in the encounter with world cultures, and thereby to develop a more effective way of proclaiming the Gospel in these contexts, identifying the most appropriate approaches, tools and language.

Interreligious dialogue

The third area of study proposed by our Faculty - *Mission, Dialogue and Religions* - is designed to offer an educational path for the study and in-depth analysis of the various dimensions of *interreligious dialogue* in the context of the universal mission of the Church.

The course will be characterised by an inter- and trans-disciplinary approach aimed at integrating the study of theology of religions with that of comparative theology of religions, theology of dialogue and contextual theologies, taking into account the contribution of the human sciences and providing a sufficient knowledge of each religion. More specifically, it will examine the development of theological and missiological reflection on the relational and existential dimensions of the encounter between believers of different religious traditions and spiritualities in their respective cultural contexts, and the implications for the religious communities concerned. ▀



PRAGMATEIA

Philosophizing with classics

by SIMONE D'AGOSTINO
Faculty of Philosophy

A reflection within the Faculty of Philosophy aimed at improving the coherence of the proposed events with its academic programmes was the inspiration for the initiative “PRAGMATEIA, *Philosophizing with Classics*.” The initiative is more than just a cycle of lectures given by eminent scholars; it is an opportunity for encounters and debates that crown the work carried out by the students during the semester. During the third year of the Baccalaureate, students are asked to read a classic of philosophy in its entirety - accompanied by a tutor, in weekly personal meetings - practising both critical interpretation of the text and the ability to give it topical relevance. The student's work culminates in a meeting with a scholar expert in the chosen author. In these meetings, third-year students are the protagonists with their questions, submitted in advance to the scholar.



Reading and reflecting with the classics

Why have these meetings been given the name “PRAGMATEIA”? The term *pragmateia* refers both to the great philosophical treatises and to the exercise of study itself (from *pragma*- ‘deed’), i.e., the dimension of effort and commitment involved in engaging fully with the text. The chosen subtitle – “Philosophizing with Classics” - is a reminder that one learns to philosophize by following in the footsteps of the great classical thinkers. Philosophizing, “doing philosophy” - which is quite different from “learning philosophy” - is grasped precisely through the commitment and effort to understand. This is why, in the third year of the Baccalaureate, students are asked to read a great classic of philosophy in its entirety every semester under the guidance of a tutor. The dialogue with the classics and the rigorous reading of the texts have their historical roots both in the Jesuit tradition - in the *Constitutions* of Saint Ignatius of Loyola (no. 470) - and in the tradition of the Faculty of Philosophy of the Gregorian University.

Questions and discussion

Moreover, the reading assignment is not just an individual effort by the student. As mentioned above, it involves a weekly meeting with a tutor, i.e., a more advanced student who has already read the text and is familiar with it. The student reads part of the book each week and discusses it with the tutor. This approach is intended to reflect the method of the ancient philosophical schools, where thought was also shaped by engaging in dynamic dialogue. Moreover, the tutor's role is not limited to helping the student understand the text. In fact, the tutor will help

The PRAGMATEIA initiative offers students the opportunity to engage with the classics of philosophy with a dynamic and personal approach. Through a reading and updating process, they formulate questions addressed to specialist scholars. The questions are then incorporated into the final lectures, making them both more dynamic and more personal



“The dialogue with the classics and the rigorous reading of the texts have their historical roots both in the Jesuit tradition and in the tradition of the Faculty of Philosophy of the Gregorian University ”

“The student reads part of the book each week and discusses it with the tutor: thought is also shaped by engaging in dynamic dialogue ”

the student to make the best use of his or her personal experience during this task. The questions we want students to answer is: How have you, as a living person, with your questions, with your life, been challenged by this text? What did it communicate to you? What is its relevance today? We don't want the monographic reading to be limited to providing a set of concepts with which the students are unfamiliar, but rather make sure that it is brought into the students' lives and that they interact with it.

Even before the inception of the PRAGMATEIA meetings, this task was accomplished by submitting a paper in which the students, guided by the tutor, explained the ways in which the readings had transformed or challenged them. Now, in addition to the paper, the students are asked to formulate some questions that will serve as the starting point for the end-of-semester conference delivered by the invited scholar. In this way, the conference will be the continuation of an implicit dialogue that has already been established, rather than being imposed from above, perhaps in a very technical and dispassionate way. The submission of questions in advance is somewhat unusual, and this has positively surprised the speakers and placed the discussion on a much more challenging level than that of an ordinary 'conference'."

In dialogue with other disciplines

The first classical philosophical text discussed this year was Baruch Spinoza's *Theologico-Political Treatise* (January 18, 2023). Spinoza's work was studied within the framework of the course on the history of modern philosophy, with a final conference by Prof. Francesco Toto on Books XII-XIV concerning the Holy Scriptures. In the second semester the focus was on contemporary philosophy. The anniversary of the death of Jacques Maritain was the occasion to study *The Person and the Common Good*, with a final conference by Prof. Giovanni Grandi (May 16, 2023). The choice of these two texts was also inspired by the theme of the Faculty Study Day (23 March 2023), organised jointly with the Department of Biblical Theology, on the themes of justice, forgiveness and politics. The Faculty of Philosophy's Study Days are characterised by an interdisciplinary dimension, and the choice of a theologian and a philosopher as panel speakers brings together two faculties that frequently see students graduate from one and continue their studies in the other. It makes sense, therefore, to reflect on whether the Bible and philosophy have something to say to each other, and whether there is any connection between the God read through the lenses of theology and the God read through the lenses of philosophy. ■



Philosophical Pilgrimages

Greece, the 'Holy Land' of Philosophy

by ANDREA CAVALLINI
Faculty of Philosophy

Last February, the Faculty of Philosophy proposed an unprecedented initiative: a veritable pilgrimage to the 'Holy Land' of philosophy, or, to put it in more conventional terms, a study trip to Greece. However, the term "pilgrimage" is not at all inaccurate. Indeed, Greece is not only the homeland of Socrates, Plato, Aristotle, Epicurus, Zeno and many others. It is also the place where Christianity emerged, evangelised by St Paul and his companions, who founded Christian communities in Philippi, Thessaloniki, Athens and Corinth. A twofold journey of learning, therefore, in search of the memory of the philosophers and of the first Christians. And a university course, open to the students of the three cycles of the Faculty of Philosophy, comprising lectures and visits to archaeological sites, with a final examination in the form of a paper for those who wished to have their credits recognised (ECTS).

An unconventional course

The week-long trip (11-18 February 2023) had Athens as its starting point. From there, the journey continued to other destinations. Each day was dedicated to a great author or a great school of ancient Greek philosophy, starting with Socrates, because thanks to him, when philosophy arrived in Athens, it changed shape and developed an unprecedented focus on man. From Socrates, we moved on to Plato, Aristotle, the Hellenistic schools and the encounter between philosophy and Christianity with the scholars of early Christianity.

In addition to Athens and its museums, the students visited Corinth, Epidauros, Delphi, Sparta and Mystra. Lectures and visits to archaeological sites were complemented by testimonies



The Philosophical Pilgrimages are a new initiative of the Faculty of Philosophy that allows students to experience first-hand the places where themes of great importance to them were born and developed. The first destination of this new project was Greece, the cradle of classical culture and a fundamental setting of early Christianity

“A journey of learning, in search of the memory of the philosophers and of the first Christians. And a university course, with a final examination in the form of a paper for those who wished to have their credits recognised”

“Lectures and visits to archaeological sites were complemented by testimonies from speakers involved in challenging contemporary issues such as the ecumenical dialogue with the Orthodox Church and the situation of migrants in refugee camps”

from speakers involved in challenging contemporary issues such as the ecumenical dialogue with the Orthodox Church and the situation of migrants in refugee camps.

Three faculty members accompanied the group of students - in addition to myself, Stefano Marchionni and Wellistony Carvalho - and delivered the lectures, creating a wonderful atmosphere of sharing and togetherness with the students. This atmosphere is not always found in university classrooms, well protected from inconveniences and unforeseen events, and it is bound to be remembered.

The value of experience and context

Excited and curious, the students participated in the course with a true “pilgrim spirit”, eager to see and experience the concreteness of something that was of great interest to them from a vital perspective. The ancient philosophers were people who offered guidance on how to live and reflect on reality, always starting from a very specific context. The opportunity of experiencing the concreteness of the ancient sites (with the beautiful explanations of our Greek guide, Apostolos) was a thought-provoking experience that offered a general introduction to classical culture and to the spontaneous contextualisation of the philosophical content studied so far: ancient Greek religion, political life, society. This provided a glimpse not only of what it meant to be a philosopher in Athens in the 5th-4th centuries, but also of what philosophy itself represented at its inception. The students were extremely impressed by the ancient sites, although the passage of time has meant that in some cases there was not much left to see, and it took a lot of imagination to fill the gaps, such as Plato’s Academy or the site of the Lyceum of Aristotle, now a public garden with only a few stones left. Still, it was exciting to talk about these authors while standing where they had walked and taught, not to mention the many breath-taking sights (the Acropolis, Delphi).

Pilgrimages of Ancient and Modern Philosophy

Given the success of the first “Philosophical Pilgrimage”, the Department is considering an annual course based on this format, alternating between courses devoted to ancient and to modern philosophy. Clearly, the geographical area in which ancient philosophy developed extends far beyond Greece alone, which is why in the spring of 2024 the Philosophical Pilgrimage will reach the Aegean coast – today’s Turkey - where the so-called “pre-Socratic” philosophy (Thales, Anaximander, Anaximenes, Heraclitus, etc.) was born. The itinerary will include Miletus and Ephesus, the latter a city of great importance owing to the preaching of Saint Paul and a place of the Johannine tradition (it is worth recalling *arché* and *logos*, the two key concepts of the philosophy of the Fourth Gospel). The south of Italy is also among the planned destinations, following in the footsteps of the philosophers of the Greek colonies (such as Parmenides). With regard to modern philosophy, in the autumn of 2024 the “pilgrimage” will take place in south-east Germany, in the cities of Tübingen, Heidelberg, Frankfurt and Freiburg, where studies will focus on the authors of German Idealism (Schelling, Hegel, Heidegger), Phenomenology (Husserl, Edith Stein) and the Frankfurt School (Horkheimer, Adorno, Habermas). ■



New paradigms to give renewed impetus to critical thinking

Interview with **Fr. Délio Mendonça, S.J.**
Dean of the Faculty of History and Cultural Heritage of the Church

by PAOLO PEGORARO

“I was born in Mozambique, where I grew up. I then pursued religious and secular studies in different parts of India. I am now living in Europe, gaining a rich experience in yet another continent.” These were the introductory remarks of Father Vitor Délio Jacinto de Mendonça, S.J., appointed new Dean of the Faculty of History and Cultural Heritage of the Church on February 20, 2023, succeeding Father Marek Inglot, S.J. The most immediate question is how the study of the History and Cultural

Angelo de Fonseca,
Childhood of Jesus (1952)
Watercolour on paper, 37x27 cm
Jesuiten mission Nurnberg



To rethink the study of the history and cultural heritage of the Church, considering that, while it is true that “all roads lead to Rome”, it has also been enriched by its openness to the rest of the world, giving fully in return. A transdisciplinary and inclusive approach is the antidote to self-referentiality

“Insufficient openness to the world and to universalism, a limited willingness to listen and to think critically, inevitably leads to self-referentiality as an expression of superiority”

Heritage of the Church is experienced in a cultural context different from the European one, which has overwhelmingly shaped these disciplines. “In India, where Christianity accounts for less than 3% of the total population, the study of the history and cultural heritage of the Church is rather marginal. Nevertheless, the history of the Church in India is studied in its context of social, cultural and religious diversity, i.e., in a setting of philosophical and theological pluralism. The advantage of studying the history and cultural heritage of the Church from this perspective is that it avoids the dangers of self-referentiality and the comparative poverty of that history.”

❶ **“All roads lead to Rome”, the saying goes. How does the experience of students from non-European continents enrich the Faculty in terms of the history and cultural heritage of the Church? Are they trained to address the challenges that arise in places where the Church is younger?**

“This saying is set in the context of the history of the Roman Empire and of Christianity, when Rome was considered the centre of the world. It is also true that all these roads leading to Rome have a beginning and an end outside of Rome, should we choose to use it as a metaphor for today. Indeed, Rome has been enriched also by its openness to the world. The Faculty’s students have come from many different countries and cultural backgrounds. They contribute a wealth of knowledge that should be recognised. After completing their studies at the Gregoriana, they will bring a new and enriched experience back to their home countries. This, of course, requires some effort. I would like the Faculty of History and Cultural Heritage of the Church to discover that there are other paradigms and other ways.”

❷ **The Apostolic Constitution *Veritatis Gaudium* warns ecclesiastical faculties and universities against the risks of self-referentiality. Does the Faculty, which has a large number of lay students, address these aspects?**

“Insufficient openness to the world and to universalism, a limited willingness to listen and to think critically, inevitably leads to self-referentiality as an expression of superiority. It deceives us into believing that we are the reason for the world, that we are the world. It is the broader path that ultimately leads to our political and cultural irrelevance to society. Conversely, the narrow albeit stable path is an inclusive, transdisciplinary academic approach, receptive and open to all questions. Priests should listen more to their lay colleagues, with a creative spirit.”

❸ **You recently wrote a book on the Indian painter Angelo da Fonseca (1902-’67), where you apply not only the categories of aesthetics, but also those of mission, inculturation and also protest. In your opinion, should the political and social dimension of cultural heritage be given greater prominence?**

“It certainly cannot be ignored. There is no art without ideology, no form of art that is not political. All forms of art support a given political and social system. A given social system gives

rise to a certain artistic expression, which in turn supports it. But since art is also a reflection of society, and not everything in society is beautiful and just, art is also a form of protest that transcends the idea of beauty and of aesthetic and formal classifications. I would like the Cultural Heritage Department of our Faculty to teach our students that art allows us to dream, to think like the prophets, and never to forget the poor – paraphrasing Pope Francis’ recent words to artists. The Fonseca book develops these ideas, among others.”

❖ **Until 2005, the name of the Faculty referred to “Ecclesiastical History”, it was later changed to “History of the Church.” To what extent is the grassroots of the Church - the People of God - given a voice in the teaching of its history?**

“I think that the change in the name of the Faculty has marked a turning point both in terms of content and in the teaching of the history of the Church, overcoming the traditional

“There is no art without ideology, no form of art that is not political,”



Testimonies / Training African Church Historians

After graduating with a licentiate and doctorate in Church History in 2021, I went back to Kenya where I was appointed by the Kenya Conference of Catholic Bishops as a lecturer of Church History at St. Mathias Mulumba Senior Seminary in Tindinyo, Kenya. In all our National Senior seminaries in Kenya, the study of Church History follows these periods:

Christian Antiquity, Middle Ages, Age of Reformation, Age of secularisation, Church in Africa, and the Church in East Africa. The course, Church in Africa deals with the African context, while that of the Church in East Africa deals specifically with the Kenyan context. It is clear that we study the local Church History in the relation to universal Church with more emphasis given to the study of the History of the Church in Africa. This is done following the periods of African History: Pre-colonial, colonial and post-colonial periods. This approach tries to distinguish the history of the foreign pioneer missionaries in Africa from the history of the African people and to write it from an African point of view, starting from Africa and drawing from the African sources. This move has helped to bring the distinction between Church History written by Europeans in Africa and His-

tory of African Church written by Africans themselves. The focus has now shifted to organising the new information around historical hypotheses focusing on the concerns of the Africans.

In as much as Church Historians are reconstructing the mission history from the African perspective there is also a paradigm shift and focus moved from mission to inculturation of Christianity by the Africans. The shift is due to the fact that Christian communities are now bold enough to move to the centre of the society from the margins that the colonisers and the foreign missionaries had placed; now they are appreciating some of the African traditional values that were previously condemned as being contradictory to the teaching of the Gospel. Traditionally, history in Africa was transmitted orally; a method that has been adapted in the transmission of the History of the Church. The move by the different institutions of the Church, especially the dioceses, to restructure their archives is however slowly changing the overdependence on the use of oral transmission. African church historians can now depend on archives with other sources in writing and transmitting Church History. The introduction of History of the Church courses in different ecclesiastical and civil institutions is an important way of transmitting this history. The great work that the Pontifical Gregorian University is doing in training African Church Historians is contributing towards the continuous growth of the study of History of the Church in Africa.

REV. PATRICK KIPKOECH (KENYA)

“I would like the Cultural Heritage Department of our Faculty to teach our students that art allows us to dream, to think like the prophets, and never to forget the poor.”

perspective that sees Church hierarchy and religious orders as the only actors in history. According to the new approach, Christians are protagonists of their own history and builders of the same Church, not above but part of history. It paved the way for the scientific study of the cultural heritage of the Church. This approach shows that Church history is not an adjunct to theology, it requires autonomy and an independent methodology. The Church is studied as a social, cultural and political institution that is both ‘in’ and ‘of’ the world. Thus, in addition to the Church’s inherent spiritual dimension, its cultural heritage can be studied as the expression of a specific political and cultural system. I’m not sure that this was already implicit in the Faculty’s name change in 2005, but ultimately history is also interpretation.”

Testimonies / A dictionary for the Church in Cameroon

My name is Joseph Kuate, I am a former student of the Faculty of History and Cultural Heritage of the Church. I completed the 2005-2011 academic programme. In the past, the Baccalaureate in Theology was a sufficient qualification to pursue studies in the History of the Church, but as of our year of enrolment, the Gregoriana decided to introduce an integrated programme in History and Cultural Heritage of the Church, which was compulsory for admission to the specialisation. It was a very demanding course, but I do not regret it. It gave me the ability to work on different subjects at the same time and allowed me to acquire a new sensitivity towards art, architecture, Christian treasures and museums, which I intend to promote in Cameroon when I finish my teaching.

After successfully defending my doctoral thesis (later published with the title *Histoire de l'Eglise du Cameroun. Les Dehoniens au Cameroun dans la dynamique missionnaire de l'Eglise au XXème siècle*), I returned to my country where I was immediately employed at the Ecole théologique Saint Cyprien in Ngoya (Yaoundé). This is a consortium of several religious congregations that trains students from all continents in a four-year theology programme. I started as a teacher of Ancient Church History and Church History in Africa. I felt very comfortable with the latter, which I had covered in my dissertation, but I also enjoyed teaching the former, using the different methodologies I had learnt at Gregoriana. In the second year, I was appointed Deputy Director of the Ecole théologique, a position I held for eight years, until June 2020, while continuing to teach as an invited professor at the Grand



Séminaire Saint Augustin in Maroua (North Cameroon). In 2021, I left Yaoundé for Bamenda, where I continue to teach Ancient, Medieval, Contemporary and Church History in Africa at the Saint Thomas Aquinas Major Seminary in Bambui, where courses are taught in English.

During our time at the Faculty of History and Cultural Heritage of the Church, we were surprised by the lack of studies on African historical figures and on the history of the Church in Africa. In the near future, together with other former and present students of the Faculty, I intend to start compiling a Dictionary or Encyclopaedia of the important figures of the Church in Cameroon. Jacquineau Azetsop S.J., Dean of the Faculty of Social Sciences at the Gregorian, had already laid the foundations. We are determined to continue this work honouring his memory.

REV. JOSEPH KUATE, SCJ (CAMEROON)

History of the Papacy and the Popes: Creation of a “Permanent Seminar”

by ANDREA A. VERARDI
Department of History of the Church

The journal *Archivum Historiae Pontificiae* has inaugurated a Permanent Seminar on the History of the Papacy and the Popes. Its purpose is to provide the academic community with a forum for encounter and debate. The monthly seminars have involved, and will continue to involve, distinguished scholars and young researchers who are presently in Rome for their scholarly research at the city's National Research Institutes.

“For the past sixty years, the *Archivum Historiae Pontificiae* has been devoted to the history of the Papacy and the Popes,” said Father Roberto Regoli, editor-in-chief of the journal and director of the Gregoriana's Department of History of the Church, at the inauguration of the initiative. “Since its foundation, *Archivum* has devoted special attention to the Papacy and the Popes as a historical lens, in recognition of their great importance for the knowledge of history in general. While the initial focus was on ecclesiological and socio-political aspects, in the last decade the journal has broadened its horizons to include historical-artistic and archaeological dimensions. Today, the magazine adds to its initiatives a Permanent seminar on the History of the Papacy and the Popes, namely, a forum for seminars, book presentations and roundtable discussions that will foster relationships between experts in this field and will be livestreamed for wide dissemination. The initiative is addressed to all those who, in the various areas of historical and archaeological research, devote themselves to the study of the Papacy and the city of Rome over a wide chronological span, from Antiquity to the present day.”

The Papacy as a vantage point

The *Archivum Historiae Pontificiae* is the only international journal dedicated to the history of the papacy in its historical, cultural and artistic dimensions. Until the 1980s, it played an important role in the research into the history of the Popes and the Papacy, contributing to a historiographical debate that was very open and receptive to new historiographical developments. The creation of a Permanent Seminar on the History of the Papacy and the Popes aims to revive its role in the historiographical debate, proposing the Department of History of the Church of the Gregorian University as a prestigious interlocutor. It also draws on the uniqueness



The Permanent Seminar on the History of the Papacy and the Popes, inaugurated by the journal *Archivum Historiae Pontificiae* and open to international scholars who devote their research to the Papacy and to the city of Rome, offers to the scientific community a forum for encounter and debate

“*Archivum Historiae Pontificiae* is the only international journal specifically dedicated to the subject of the papacy in its historical, cultural and artistic dimensions”

of the Pontifical Gregorian University and its role in the structural framework of the Church: a supranational dimension that enables it to be a bridge of encounter between historiographies.

For sixty years *Archivum* has offered a broad chronological horizon and a clear historiographical perspective: the papacy from antiquity to the present day, encompassing a wide range of topics (from the liturgical dimension to canon law, from social history to economic history). The decision of the Permanent Seminar to include research on the entire history of the Papacy reflects the fact that the latter remains a valuable point of reference for historical research. It cannot be denied that the Papacy has been and remains at the centre of dynamics that transcend the religious dimension alone, and that its extensive history is marked by numerous inter-related, multifaceted aspects. Moreover, the dimension of supranationality is inherent in the institution of the Papacy itself, and thus a historiographical approach that starts from the Papacy and analyses the history of an epoch is a successful approach that keeps pace with the most recent historiographical innovations.

A platform to explore new historiographic paths

“The Permanent Seminar will host a monthly lecture by an established scholar or a young researcher to intercept new historiographical lines in the history of the papacy and pontiffs”

The Permanent Seminar will host a monthly lecture by an established scholar (university professor) or a young researcher (post-doc with a letter of introduction from the research institute hosting him/her in Rome for scientific research purposes) to explore new historiographic paths in the history of the Papacy and the Popes. In fact, the dimension of the Papacy as an institution includes the history of the Popes as persons fulfilling a function, without neglecting the individual dimension. No less important is the fact that *Archivum* is an expression of the Faculty of History and Cultural Heritage of the Church, which therefore includes the documentary and historical monumental structure of Rome, the history of the Church in this city, and the beautiful and complex dimension of universality that lives on to the present day.

The recognised languages are those normally used for research (English, French, German, Spanish, Italian), preferably with a lecture in Italian followed by a debate in the mother tongue of the speaker. This, too, is a way of putting into practice the international dimension that the Gregorian University - *Universitas omnium Nationum* - has experienced since its foundation. Indeed, the history of the Papacy is now the object of research for historians all over the world.

The most important contributions will be published in the journal *Archivum Historiae Pontificiae*. This initiative is also in line with the journal's founding objectives, which we hope will lead to the creation of a network of exchanges between universities at global level. ▀





Rome, Holy City of the Jubilee

A new Diploma for Jubilee Year 2025

by OTTAVIO BUCARELLI

Director of the Department of Cultural Heritage of the Church

The Pontifical Gregorian University will contribute to the preparation of the next Ordinary Jubilee of the year 2025 with 'Rome, Holy City of the Jubilee', a new one-year diploma in the History and Art of the Jubilee, starting in the academic year 2023-2024 at the Faculty of History and Cultural Heritage of the Church. "The resources of the Faculty of History and Cultural Heritage of the Church provide us with unique tools that contribute to this important moment in the life of the Church," explains the Rector, Fr. Mark Lewis S.J. "The Church of Rome is the repository of a unique historical and artistic heritage which, through the experience of its beautiful patrimony, is conducive to a deeper reflection on the faith."

"The Jubilee will be measured by the intensity of the experience of faith offered to the pilgrims", said Monsignor Rino Fisichella, Pro-Prefect of the Dicastery for Evangelisation, during the presentation of the new diploma. "I firmly believe that an initiative like this will greatly help pilgrims to have a full spiritual experience of the Jubilee, consisting in few yet highly significant signs: the pilgrimage, the passage through the Holy Door, the profession of faith at Peter's tomb. It is the task of theology to transmit the intelligence of the faith and at the same time to identify the places where the people of God live and experience their faith. In fact, the Jubilee is an event that the People of God desires and asks for. It is also the task of theology to study the dimension of spirituality that is specific to the People of God and to give new life to these experiences."

An insight into the See of the Successor of Peter

The Diploma in History and Art of the Jubilees is addressed to students who wish to receive academic training on the historical, artistic and religious aspects of the Jubilee, as well as to those responsible for accompanying and guiding pilgrims who will come to Rome to celebrate the Holy Year 2025. This educational itinerary



The new Diploma "Rome, Holy City of the Jubilee", run under the patronage of the Dicastery for Evangelisation and of the Fabric of St Peter, offers students the opportunity to study the historical, artistic and religious aspects of the Jubilee. It is addressed in particular to people responsible for accompanying and guiding pilgrims on the occasion of the Holy Year 2025

“The Diploma in History and Art of the Jubilees is addressed to students who wish to receive academic training on the historical, artistic and religious aspects of the Jubilee, as well as to those responsible for accompanying and guiding pilgrims”

“The ‘*Sacra loca circuire*’ workshop, which will provide the tools and methods for successfully carrying out a visit to a place of worship or of religious interest, combining elements of faith, worship and devotion with historical, artistic and architectural dimensions”

will focus on the history of Rome, the seat of the Successor of Peter, as a pilgrimage destination: starting with visits to the tomb of Saint Peter and the tombs of the martyrs, up to the proclamation of the first Jubilee in the year 1300, a universal event that has attracted believers from all over the Christian world since the Middle Ages.

After an introduction to the theological and spiritual foundations of the Jubilee, students will look at the history of the Holy Years, with particular emphasis on the importance of the city of Rome as a place of pilgrimage since the early centuries of Christianity. The theme of the works commissioned by the Popes on the occasion of the Jubilee events, which mainly concerned the city of Rome, will be studied in depth: *ex-novo* constructions, restorations, ornamentation, the care of urban decorations and infrastructures, and the realisation of charitable works. Devotional aspects and religious practices in relation to the Jubilee will also be the object of study.

Educational visits and qualification

In addition to classroom teaching, the Diploma will include educational visits to the monuments and sites of Christian Rome. The one-year course will culminate in the “*Sacra loca circuire*” workshop, which will provide the tools and methods for successfully carrying out a visit to a place of worship or of religious interest, combining elements of faith, worship and devotion with historical, artistic and architectural dimensions.

The Diploma in the History and Art of the Jubilees, which is run under the patronage of the Dicastery for Evangelisation (Section for ‘Fundamental Issues of Evangelisation in the World’) and of the Vatican’s Fabric of St. Peter, is also an accredited qualification to become a guide in St. Peter’s Basilica, in accordance with the procedures established by the Fabric of St. Peter. ▀

The word goes to the teachers of the Diploma

“Rome was designated a ‘holy city’ long before the Jubilee was proclaimed. We have reports from the 4th century, such as that of Jerome, who, with his friends, venerated the tombs of the martyrs each Sunday. John Chrysostom (5th century) recorded that bishops, emperors and military leaders made devout pilgrimages to the Fisherman’s Tomb. Rome, then, is a holy city because it has been washed and transformed by the blood of the martyrs and because it is considered central to the presence of Peter”.

(Andrea Antonio Verardi, professor of the course ‘*Il pellegrinaggio ad Petri sedem*’ - Pilgrimage to the Tomb of Peter)

“I like the description of Rome as a ‘holy city and city of forgiveness’. However, references to the reception of pilgrims, to religious practices, to social and economic - even demographic - implications are inherent in the study or discussion of the Jubilees. For such a

diploma, therefore, historiography must be highly specialised.”

(Domenico Rocciolo, professor of the course ‘History of the Jubilees. An Introduction’)

“Religious celebrations were very important in the context of the *mirabilia urbis*. The very history of the guides for visiting the city bears evidence that, in addition to the ancient and modern monuments, an important part of Rome’s attractiveness was its beauty and its significant religious services, which were the object of great interest.”

(Ilaria Fiumi Sermattei, Professor of the course ‘Contemporary Art of Jubilees’)

List of Professors of the Diploma - Nicoletta Bernacchio, Maria Alessandra Bilotta, Ottavio Bucarelli, Ilaria Fiumi Sermattei, Massimiliano Ghilardi, Manuela Gianandrea, Robert Godding S.J., Cecilia Proverbio, Juan Rego, Domenico Rocciolo, Lydia Salviucci, Andrea Antonio Verardi, Pietro Zander.



Theology and Synodality: big mutual challenges

by PHILIPP G. RENCZES, S.J.
Dean of the Faculty of Theology

From April 27 to 29, the Faculty of Theology of the Gregorian University, in collaboration with the General Secretariat of the Synod, promoted an international conference entitled “*Theology at the test of synodality*”. The aim was to explore the conditions for a renewal of theology in line with the processes of discernment and reform that we have been called to undertake by Pope Francis, against the backdrop of a variety of experiences and visions of synodality arising from the synodal processes initiated in the whole Church two years ago. There is no doubt that the Pope’s intention is as clear as it is great: to listen to the voice of the Holy Spirit so as to occasion a change of mentality and culture in the mission of the Church for the 21st century. Of course, there are many open questions, not only about the practical implementation of synodality and its guiding principles, but also with regard to what synodality means for theology as a whole, for its methodology and its content. One thing is certain: theology is not a passive observer, nor can it claim the right to become a “censor” of the synodal process; it is called to contribute actively to the discernment and fulfilment of this particular mission of the Church, now and in the future. The similarities between ‘synodality’ and ‘theology’ are abundantly clear. Indeed, both are caught in an inherent tension between their fundamental concern to proclaim Jesus Christ in a relevant and engaging language and the temptation to overflow theories with unclarified (pre-)conceptions. From this perspective, it seems almost logical that synodality and



The Faculty, in collaboration with the General Secretariat of the Synod, has organised an international conference that has brought together a range of experiences from across the globe - from Australia to Germany – that are rarely known to one another, each with its own thematic focus



“The synodal process in the Church has been found to have a wide variety of colours and nuances, varying from one region of the world to another and involving multiple historical, cultural and political dimensions”



theology should cross paths, engage in direct dialogue and attentive listening, since both have much to learn from each other. Indeed, this approach has attracted a wide participation of students and teachers, as well as embassies, with many contributions in the national and international press and on social networks.

Dialogue and welcome

Cardinal Mario Grech, Secretary General of the Synod, Bishops Peter Comensoli (Melbourne-Australia) and Roberto Repole (Turin-Italy), theologians Christoph Theobald S.J. (France), Thomas Söding, Michael Seewald (Germany) and Piero Coda (Italy), Andrew Reception (Philippines) and Anne-Beatrice Faye (Morocco) were some of the many distinguished speakers at the conference.

Firstly, it became clear that the academic-theological context is indeed an appropriate environment for receiving and elaborating the questions raised by the Synod process itself, in order to respond adequately to the challenges facing the Church. The panellists, many of whom were involved in the Synod process at diocesan or national level, have had the opportunity to engage in open dialogue with one another. The conference thus provided a privileged space for sharing and reflecting on hopes, expectations and visions, including other perspectives. In particular, it was an opportunity to share the experiences of the various synodal processes, such as the Plenary Council in Australia or the Synodal Way in Germany, which were not otherwise widely known to one another. This event has opened up avenues of discussion and new horizons of understanding. Contributions from the African continent, on the other hand, highlighted the major challenges, such as the impact of poverty and climate change. In Asia, spiritual reflection has been at the heart of the Synod process so far.

Certain themes, such as the participation of women and the role of the laity in the life of the Church as a whole, were the common threads running through the Synod reflections in all continents. On the whole, the synodal process in the Church has been found to have a wide variety of colours and nuances, varying from one region of the world to another and involving multiple historical, cultural and political dimensions.

The Gregoriana at the Synod on the Synodal Church

The following Professors and Lecturers from the Pontifical Gregorian University attended the 16th Ordinary General Assembly of the Synod of Bishops:

President Delegate: **Rev. Giuseppe Bonfrate** (Faculty of Theology - Director of the “Alberto Hurtado” Centre for Faith and Culture)

Coordinator of Expert Theologians: **Rev. Dario Vitali** (Faculty of Theology)

Experts and Facilitators: **Rev. Fr. Adelson Araujo dos Santos, S.J.** (Institute of Spirituality - Pro-Director

of the “St Peter Favre” Centre for the Formation of Formators for the Priesthood and Consecrated Life)

Members by Pontifical appointment: **Sister Samuela Rigon, SSM** (Institute of Psychology).

Some Visiting Professors from the Faculty of Theology were also present, including Rev. Riccardo Battocchio (Special Secretary), Rev. Carlo Casalone, S.J. (Experts and Facilitators) and Rev. Pasquale Bua (General Secretariat of the Synod).

A Synodal Theology

The conference highlighted the prophetic mandate of theology, i.e., that it should be able to listen ‘stereophonically’ to God and neighbour in Church and society, especially to those in need and distress, both spiritually and socially. In all these situations, theologians are called to listen to the “signs of the times” and to contribute with their insights to the overcoming of divisions and to the building of consensus inside the Church. Therefore, the integration of spirituality into theology is as necessary as overcoming the separation between theology and pastoral care. There is always a risk of academic isolation or disconnection from the daily life and practice of Christian communities.

Existing forms of participation should be used to strengthen synodality as a form of participation for all, especially for women in the church. “Plenary Councils”, “Diocesan Synods”, “Diocesan Councils” and “Pastoral Councils” can all be strengthened without changing canon law. However, this requires a general change of mentality towards synodality among bishops, priests and the faithful.

The Second Vatican Council described the Church as the body of Christ in communion with Christ as its head (cf. Eph 4:15-16). Synodality thus expresses the Church’s capacity to live this communion as an extension of the same Trinitarian communion that Christ shares with the Father and the Holy Spirit.

The spirit of welcome shared during the days of the conference has shown that it is possible to receive and experience this gift of communion through listening and attentiveness to each other’s diverse forms of expression. It is precisely here that the importance of the formation (*formatio*) taking place in the theological faculties and institutes is revealed: spiritual, moral and even intellectual conversion to the truth belong together and form a unity.

Prospects and insights

The very purpose of the conference encourages us to give continuity to what we have begun, first with the publication of the Conference Proceedings, which will be followed by international meetings, building on and strengthening the relationships developed during these days.

Synodal theology turns discussion and reception into a theology of listening. Listening means not only “hearing” what is being said, but also understanding it in the context of human history built on the history of Salvation. For this reason, this act of listening is interdisciplinary and “networked”, i.e., it is closely linked to different cultures, persons, and their narratives, while at the same time it is received in the light of Revelation and Church Tradition. This practice of listening, accompanied by interdisciplinarity and increased networking, is becoming increasingly important, not only for special occasions such as conferences, but also for the activity of our Faculty of Theology in general. The encounter with synodality can indeed be considered a special time of grace. ■



“The integration of spirituality into theology is as necessary as overcoming the separation between theology and pastoral care,”

“The importance of the formation (*formatio*) taking place in the theological faculties and institutes is revealed: spiritual, moral and even intellectual conversion to the truth belong together and form a unity,”

On the left:
A session of the conference,
with Sr. Nathalie Becquart,
Card. Mario Grech and
Fr. Christoph Theobald S.J.

■ Photo SEGRETERIA DEL SINODO



The future of democracy

Interview with **Vittorio V. Alberti**

by PAOLO PEGORARO



The “Giuseppe Vedovato” permanent Seminar on Ethics in International Relations of the Gregorian University is now in its twentieth year. Its aim is the promotion of education and research in the most challenging areas of the social sciences. This means tackling the crisis of democracy and the attacks it faces today, and rediscovering its value for the benefit of all continents, from Europe to Africa

This year marks the twentieth anniversary of the “Giuseppe Vedovato” Permanent Seminar on Ethics. Senator Vedovato found dedicated interlocutors in the then Rector, Franco Imoda S.J., and in Professor Giulio Cipollone, and became a friend and benefactor of the Gregoriana, to which he donated his private library and a collection of ethno-anthropological artefacts. The annual award named after him aims to encourage scientific research into ethics in international relations and its legal, economic, social, political and religious implications. His generosity has made it possible to hold the biennial conference of the Permanent Seminar on topical issues. The conference on “Democracy for the Common Good” was held on March 27, with a *lectio magistralis* by Msgr. Paul Richard Gallagher, Secretary for Relations with States and International Organisations of the Holy See. We discussed this theme with Vittorio V. Alberti, Professor at the Faculty of Social Sciences.

❗ **Why should a Pontifical University focus on ethics in international relations?**

“For the past 30 years, international politics has been striving for a new equilibrium, including in the cultural domain. The new ‘world disorder’ is marked by the fall of the Berlin Wall, the technological revolution, international terrorism, the economic crisis followed by the crisis of financial capitalism, the pandemic and the invasion of Ukraine. How does a university like the Gregoriana fit into this picture? The ‘Giuseppe Vedovato’ Seminar, named after a figure inspired by a pro-European and democratic vision, could become a formidable point of reference, also in the public debate, to promote research on the future of democracy in a *radically* changing world.”

❶ **The crisis of democracy is widely recognised. Does Europe still have something to contribute?**

"Despite its many dilemmas, Europe remains the place where justice and freedom can be reconciled. After centuries of wars, the founding fathers created the new EU based on social justice, economic freedom and the strength of the middle class: without a strong and informed middle class, there can be no democracy. But today we see a new divide between the rich and the poor, the corruption of languages, of education and cultural products, along with increased authoritarian trends. We need to create a new political philosophy based on a humanism worthy of our future. The Gregorian University, with its international teaching staff of the highest academic and cultural standing, can play a leading role."

❷ **What should be the starting point for a new political philosophy?**

"It should be based on the noblest aspects of European humanism, starting with education, which is necessary to create an individual's armour of justice: without it, people will always be slaves to any kind of power, including religious power. We must start anew from man's first gift - as we see in Dante -, which is freedom. What is needed is a new notion of secularism that overcomes integrisms, a new concept of nature, the rediscovery of ancient Greece and of figures such as Francis of Assisi, who was an 'environmentalist'; a new aesthetics, and so forth."

❸ **The Faculty of Social Sciences has a large number of students from Africa. What is your relationship with the world's youngest continent?**

"The Gregoriana is a privileged institution because of the high percentage of students from Africa and because of the long-standing relationships it has established there. Today, forming Africa's ruling class means creating a connection between educational institutions based here and those in Africa, and between African countries, where education is a growth indicator to be monitored alongside the demographic factor. It means helping each other (us and them) by means of concrete programmes aimed, above all, at fighting, through culture, the many forms of corruption that pollute reality, both here and there. Is this cultural policy? Most definitely. It is not 'cultural colonialism.'"

❹ **Why is it that even the social magisterium no longer fulfils the hopes it used to?**

"Why didn't *Laudato Si'* or *Caritas in Veritate* spawn the same movement that emerged in earlier times from *Rerum Novarum*? We are facing a cultural crisis: today people seem to think that the world cannot be different from the way it was, that is, they don't believe in the future. The Church must also be careful not to be content with slogans and watchwords, that perhaps might be quotes by Pope Francis, but which are implemented in the opposite way. For example, 'integral ecology', 'integral development', 'outgoing church', 'discernment', have all become catchphrases that need to be accompanied by concrete action. I am thinking of a great figure from the past, Enrico Mattei, founder of ENI, who contributed to the democracy and the development of this country: he went to Africa where he established relationships of partnership, almost on an equal footing, and built on those lofty foundations." ❶

“Education and instruction are necessary to create a person's armour of justice: without them, one is a slave to any power, even religious power”

“Forming the African ruling class, today, means structuring a link between educational institutions here and Africa, and between African countries”

“The Church too must be careful not to settle or buzzwords and slogans, perhaps quoting Pope Francis, but then doing the opposite in deed”

On the left:
Lessons in Cameroon.
In addition to the demographic factor, the growing indicator in Africa is education.



From *Aeterni Patris* to the Crisis of Modernity (1879-1910)

by MIGUEL COLL, S.J.

Faculty of History and Cultural Heritage of the Church

The column *From Yesterday to Today* resumes publication after the first nine instalments devoted to the history of the Roman College from the beginnings (1531) until the birth of the Italian State (1873). It will narrate the history of its direct descendant, the Pontifical Gregorian University, detailing its developments and evolution between the late nineteenth and the twentieth centuries

After the Italian State took over the Collegio Romano building (1873) and its adjoining premises - the magnificent library, the scientific laboratory, the Kircher Museum, the astronomical observatory - and turned them into public institutions, the Institute was transferred to the premises of the Borromeo Palace in via del Seminario. It was thus restored to its original status. With a rescript of December 4, 1873, Pius IX allowed the Roman College to assume the title of *Pontifical Gregorian University of the Roman College* ("*Pontificia Università Gregoriana del Collegio Romano*"), suppressing the literary schools and limiting its academic activities to theological and philosophical studies. In 1878 the number of students was down to about 400 due to the punitive fees imposed by the Italian authorities.

However, before moving to the current premises in Piazza della Pilotta (1930), some very important developments were to take place. In particular, we shall refer to two events whose consequences had an impact on the Church. These are the restoration of Thomism and the condemnation of Modernism.

The developments of Neo-Thomism: from doctrinal unity to uniformity

During his rectorate [1824-29], Luigi Taparelli d'Azeglio made every effort to re-establish Thomism, but with very limited success. When he arrived in Rome (1847), the soon-to-be Cardinal Newman likewise expressed surprise at the lack of interest in the work and thought of Thomas Aquinas. In his contributions to *La Civiltà Cattolica*, Matteo Liberatore (1810-92)¹, took a leading role in promoting the rebirth of Thomistic thought. He furthered the teachings of St. Thomas in Catholic schools at a time when idealism prevailed in seminaries and religious colleges.

Shortly after his election (February 20, 1878), Pope Leo XIII asked the Gregoriana to revive Thomistic studies. On November 28 he received the members of the faculty, led by the Rector, Ugo Molza, to whom he

expressed his full confidence in the future of this institution, whose prestige was now widely recognised and which, at his behest, was to become the first Catholic institution that embraced neo-Thomism. The rebirth of Scholasticism continued and reached its climax during the pontificate with the Encyclical Letter *Aeterni Patris* (4 August 1879), whose preparation Father Liberatore had played an important part in.

The Pope appointed Joseph Kleutgen as director of studies, but this post was soon terminated for health reasons. He was replaced by Camillo Mazzella, who had moved to Rome from Jersey. He served as Professor of Dogmatic Theology from 1879 and as Prefect of Studies (1880-'86) until his appointment as Cardinal. In the brief *Gravissime nos* (December 30, 1892), Leo XIII publicly acknowledged the solicitude with which the Gregoriana had met the papal requests.²

The doctrinal philosophy of Aquinas adopted by the University meant that several professors at the Gregoriana had to give up their professorships to foreign lecturers. For the first time since the restoration of the Society (1814), the University's teaching staff took on an international dimension. Juan J. Urráburu, summoned from Spain to replace the eclectic Professor Salvatore Tongiorgi as Dean of Philosophy, became a prolific writer and commentator on St. Thomas. Domenico Palmieri and Alessandro Care were replaced by orthodox Thomists. Louis Billot, summoned from the Jesuit scholasticate of Jersey by Leo XIII to promote Thomist studies in Rome, was an equally passionate Thomist. He arrived at the Gregoriana in 1885 and held the chair of dogmatic theology until 1910, a year before his appointment as cardinal. A leading figure in metaphysical theology, Billot dismissed other glossators of Aquinas when he found them in disagreement with what he believed to be the philosophy of St. Thomas, drawing on St. Augustine and Bossuet. His dogmatic texts (*De Trinitate*, *De Verbo incarnato*, *De Eucharestia*) were much appreciated by his students, including Eugenio Pacelli - the future Pope Pius XII - and Emmanuel Suhard, Cardinal Archbishop of Paris (1940 - '49). Palazzo Borromeo, where Jesuit Father Guido Mattiussi delivered the lectures of the Pontifical Academy of St. Thomas, played a significant role in the dissemination of Aquinas' teachings.

By the end of the century, the total number of enrolled students had risen from 415 in 1880 to over a thousand. The student population represented some twenty different nationalities, as well as almost all the religious congregations and seminaries in Rome. After

the upheavals of the early 19th century, the Gregoriana was once again an international university in the heart of Catholic Christianity. In the last decade of the century, philosophy was taught by Michele De Maria (Prefect of Studies), Pio De Mandato and Vincenzo Remer, whose *Summa Philosophiae* was one of the most acclaimed texts. Emilio De Augustinis and Felice Pignataro taught at the Faculty of Theology. A rigorous Thomism, devoid of external influences but nevertheless exhaustive, was imparted to students of different nationalities so as to provide them with the necessary training to face the currents of modern philosophy.

The Jesuits confronted with Catholic Modernism

When the anti-liberal intransigence was redirected by Leo XIII (1893), in the framework of a project for the integral restoration of the Society, supported by the proposal of Thomism as a guiding philosophical doctrine, the developments in social doctrine and the impetus given to historical and scientific studies favoured initiatives that challenged certain principles, such as the principle of the irreconcilability between the Catholic Church and the advances of the modern age, solemnly proclaimed in the *Syllabus*.

Modernism was born at the very time when Leo XIII's policy of freedom was reviving ecclesiastical studies. In fact, it was more than a movement, it was an approach to the Magisterium. Its main proponents were Alfred Loisy and George Tyrrell. Loisy, a teacher at the Institut Catholique in Paris until 1893, disagreed with the unchanging truth of the New Testament revelation. In *L'Évangile et l'Église* (1902; The Gospel and the Church) he put forward a theory that undermined the entire dogmatic foundation of the faith. He argued that the whole doctrine, including the message of Christ, was conditioned and limited by the times, i.e., there was no distinction between development and change. Tyrrell, a Jesuit and professor at the Stonyhurst Scholasticate, argued in an anonymous article published in the Italian newspaper '*Corriere della sera*' that the truths of the faith must be expressed anew by every generation in every age.

At the Gregoriana, Billot was the chief opponent of modernism, which he challenged in *De immutabilitate traditionis*, offering new clarifications on tradition, the

remote and proximate rule of faith, theological methodology and dogmatic advance. Some expressions of the anti-modernist oath (September 1, 1910) coincide with those adopted by Billot in the second

“Modernism was born at the very time when Leo XIII's policy of freedom was reviving ecclesiastical studies. It was more than a movement; it was an approach to the Magisterium”

edition of the aforementioned text (1907). Oddly enough, in the course of the controversial process initiated in Rome, Loisy found a supporter in Father Enrico Gismondi, Professor of Oriental Languages at the Gregoriana (1888-1912) and Consultor to the Pontifical Biblical Commission and the Index.

The election of Pius X (4 August 1903) marked a decisive turning point in the process of censorship of Loisy's works in Rome, including five texts that had already been placed on the Index in late 1903.

Pope Pius X initiated a process that culminated in the decree of the Holy Office, *Lamentabili*, and the encyclical *Pascendi* (September 8, 1907). In the former, the Pope rejected the arguments in favour of the practical value of dogmas and the idea that the *ecclesia discerns*, as well as the assertion that revelation was not completed with the Apostles. In *Pascendi*, it is not only the ideas of Billot that are recognisable, but also many excerpts from his works. At the same time, he reaffirmed scholastic philosophy as the foundation of all priestly formation.³

Pius X enjoyed the support of Father Mattiussi, whom he appointed to replace Billot at the Gregoriana (1911). One of Pope Sarto's last documents was *Quanta semper cura* of 29 June 1914. Reiterating the dispositions formulated in *Sacrorum antistitum* (1910) against the spreading doctrines of modernism, materialism, monism and pantheism, he recommended the study of Thomist philosophy in Catholic schools and seminaries, which Father Mattiussi had reduced to twenty-four theses promulgated by the Congregation for Seminaries (March 7, 1916). The doctrinal unity of the Church and of the Gregoriana was effective in a world permeated by anti-Christian ideologies, but the strict adherence to Thomism – which had become uniformity – unquestionably slowed down the progress of Catholic theology.

¹ Liberatore's epistemological works make use of the teachings of St. Thomas to refute the doctrines of Locke, Kant, Spinoza and Rosmini. Andrew O'Langlin, Rector of the English College, was his enthusiastic admirer. He commissioned a marble bust in his honour by Giulio Fasoli, which now stands in front of the students' chapel in Palazzo Lucchesi.

² «Sulla Pontificia Università Gregoriana che è alla nostra presenza, a cui non abbiamo mai dedicato leggere cure e attenzioni, siamo lieti che i nostri desideri ed ordini siano stati pienamente esauditi, i quali vediamo infatti nel gran numero di studenti e nella reputazione del insegnamento retto e fiorente, cui frutti non saranno di certo degni delle nostre mire ovunque la dottrina non sia impartita da coloro ai quali guidi il medesimo spirito ed incoraggino gli stessi studi».

³ «Modernism is not a school, it is a disposition of the soul, for which it wants to oppose the cult of the self to the hierarchical authority of the Church [...] which starts from the same principle and tends towards the same end, whether it is the interpretation of the sacred books, whether it refers to an action to be carried out on the economic social terrain [...] fatal principle of not wanting to recognise and accept the authority of the Church, unless it is compatible with supremacy and inviolability of individual judgment and conscience» (*L'Osservatore romano*, July 14, 1907).

The Patristics Seminar and Joseph Ratzinger

Remembering Benedict XVI

by JOSEPH CAROLA, S.J.
Faculty of Theology



The Patristics Seminar was the starting point for the development of a strong relationship rooted in shared faith, intellectual research and great affection between the students of the Seminar taught by Fr Joseph Carola, and Joseph Ratzinger. This relationship, which developed almost by chance, was pursued with perseverance and continued until the end of the Pope Emeritus' mortal journey

The group from the Patristic Seminary meets Card. Joseph Ratzinger at the Teutonic College in 2003.

On the right: The Patristic Seminary at the Papal Audiences. On 1 February 2012, the group stood up and Pope Benedict XVI responded to their greeting.

In 1999, I had just inaugurated a new seminar in the third year of the First Cycle of Theology, entitled *A Patristic Synthesis of Theology*. A student informed me of the possibility of attending the Holy Mass that Cardinal Joseph Ratzinger - then Prefect of the Congregation for the Doctrine of the Faith - celebrated every Thursday morning in the German College, inside the Vatican walls. At that time there were no classes at the Gregorian on Thursday mornings, so we all decided to attend the service.

Meetings with the Cardinal

The first meeting occurred in March 2000. The previous afternoon we had discussed Ratzinger's homilies on creation. We were warmly received. After Mass I saw the Cardinal in the sacristy and told him that the students were eager to talk to him, and he was very forthcoming.

Four more meetings followed that first one. Each year we devoted one meeting to Ratzinger's homilies on creation in relation to patristic theology. The following Thursday morning we would attend the Eucharistic celebration presided over by the Cardinal at the German College. Every year he would ask me what we had discussed. "Your Eminence, we have read your sermons on creation." He would always reply: "I hope you were kind to me." He recognised us each time. On our fifth meeting, after this exchange, I told him we had some questions. "Yes, really?". "In one of your homilies you say that God created the world and man to become man Himself. Does this mean that you take the position of Duns Scotus rather than that of Thomas Aquinas?" Ratzinger replied: "Be careful, Father, not to draw too sharp a contrast between Duns Scotus and Thomas Aquinas, because in a commentary on Genesis 2, Thomas suggests that God created man as prefiguration of Christ." "Your Eminence, are you sure it is chapter two and not chapter three? Because the Fall is dealt with in chapter two." "No. It is chapter two. Because God creates man as a prefiguration of Christ." Later on, one of the students found the reference in the *Summa Theologica*.

It was a very fruitful opportunity. Monsignor Gänswein had asked us not to keep His Eminence too long, since we were not the only group that wanted to greet him. But as soon as the conversation began, the students started to gather around him. I gazed at Msgr. Gänswein as if to say: "This is not my fault, it is his." Ratzinger devoted as much time as he could to the group, and it was never his decision to end the meeting, but rather mine, by thanking him at a certain point. On the other hand, he was never in a hurry, he was happy to be there and to talk to us. His kindness to the students was remarkable.



Meeting with the Holy Father

The meeting could not be repeated in 2005 because I was in Australia for the Third Tertianship and the Cardinal was elected Pope that same year. At that time, we used to attend Benedict XVI's General Audience so that, at the moment of the greetings, the students of the Seminar would stand up to greet him and he would reciprocate. I always had the impression that he sincerely recognised us.

At the Audience of February 1, 2012, in the Paul VI Hall, when we were announced and stood up, the group sang *Tu es Petrus*. Archbishop Cushley, who was announcing the English-speaking groups that day, allowed a few moments of silence to pass before announcing the next group, and it was then that the Pope looked at us and we looked at him. We greeted him with our hands and he responded with a gesture of greeting. The next day the photo of this unspoken interaction appeared in *L'Osservatore Romano*.

In January 2013, Benedict XVI, already extremely tired, did not attend the audience from the beginning and the groups were presented before his arrival, so we decided not to join in the singing and missed the opportunity to greet him. Two weeks later he announced his resignation as Bishop of Rome. I was in Havana.

Meeting with the Pope Emeritus

The Patristics Seminar always ended with Holy Mass and dinner together. During the closing session on May 17, 2013, the students asked for an audience with the Pope Emeritus. On May 22 - the feast of St Rita, patron saint of the impossible causes - I wrote a letter to Archbishop Gänswein asking for this opportunity, explaining that it was justified by the great affection the students had for Benedict XVI, and asking whether "Professor" Ratzinger might not be pleased by a visit from some of the students. Two weeks later, the archbishop told us that Pope Benedict wished to see us on June 13, in the afternoon, so that he could stay longer with us. And so it was. We were received in the chapel, the only room in the monastery that could hold 25 people. He arrived, turned to the Blessed Sacrament, prayed the Gloria Patri and then looked at me. I went up to him and introduced myself. "We have met before," he said to me. He remembered both our meetings in the German College and our participation in the audiences. He sat down and I sat next to him facing the students: it was a very intimate moment. He told us that he wanted to know about our Seminar.

I gave the floor to the students first. Each of them stood up and introduced themselves to the Pope, who exchanged a few words with them. Then it was time for the questions, and he answered all of them with great clarity. He gave long replies, even though he did

“ Every year we devoted a meeting to Ratzinger’s homilies on creation in relation to patristic theology, and the following Thursday morning we went to the Eucharist that the cardinal celebrated at the Teutonic College ”



“Ratzinger dedicated as much time as he could to the group. He was happy to be there and talk to us. His kindness towards the students was great ”

“Every year the Seminary wrote him a letter or postcard, and every year we received some reply, usually a Christmas card ”

“Only after his death did we learn that our group had been the first to visit him after he had retired to the Mater Ecclesiae Monastery ”

not know what we were going to ask him. One student asked him about Von Balthasar's position on the *Apokatástasis*, and he said: “I told Von Balthasar that one cannot say that hell does not exist! He also remembered historical details with great clarity. I asked him if, on the evening in 1972 when he, Von Balthasar and De Lubac decided to found the magazine *Communio*, they were at the restaurant *Da Ernesto* in Piazza Santi Apostoli, as I had read. But he replied: “No, that's incorrect. I think we were in the Trastevere district that night.”

We had no more opportunities to meet Benedict XVI as a Seminar group because, his secretary said, there were too many of us. A few years later, the Pope Emeritus invited me to pray the Rosary in the Vatican Gardens. It was February 21, 2016, and I had the opportunity to bring along a former North American student who was going to defend his doctoral dissertation shortly after that date, inspired by an exchange we had had with Ratzinger during our first meetings at the German College. We prayed the Rosary. The Pope Emeritus walked with the help of a walker. After that, we spent some time conversing. In the last two meetings - June 13, 2013 and February 21, 2016 - I would always bring gifts: letters from friends, the typical Roman Jewish tart that he liked so much, and other gifts. The student gave the Pope Emeritus a copy of the presentation of his doctoral dissertation, which was dedicated to him. Benedict XVI was delighted and looked forward to reading the abstract. “Everything is here!” he said with remarkable joy.

In life and beyond

That was the last time we saw Benedict XVI in life, but every year the Seminar group would send him a letter or a postcard, and every year we would receive a reply, usually a Christmas card. In November 2022 we celebrated Holy Mass in St Ignatius Church, at the altar of St Robert Bellarmine, and offered it for him. Then we wrote and each student signed the card.

At the end of December we heard that he was dying. It was during the Christmas holidays and I suggested to some former students that we go to St Peter's Square and pray for him. Because of the liturgical celebrations on December 31, we decided to meet on January 1st, not knowing that our prayer would be for the repose of his soul. Our small group was gathered in prayer in St Peter's Square, reading some of his texts, including his spiritual testament, when a student arrived late, excusing himself because he had just come from the Mater Ecclesiae Monastery, where Pope Benedict's remains were laid to rest.

We didn't know if we could to see him. It was about 6pm and we went up to the monastery. He was there, in the same chapel where he had received the Seminar group. I immediately went to Monsignor Gänswein, who told me: “Father Carola, we have received your card. He saw that it was signed by all the students, and he was very happy.” After the prayer, on my way out of the chapel, I stopped again to greet the archbishop, who added: “Father Carola, do you know that your group was the first to come here after the resignation? We had returned from Castelgandolfo on the 2nd of May, and in that month only a few people had come to greet him, but there was no practice of inviting groups. Your group was the first to be received by the Pope Emeritus here in the monastery.” The next day, when I told this story in the refectory of our community, one of the Jesuit Fathers said: “Yes, you were the first group and also the last.” This is the story of the Patristics Seminar with Joseph Ratzinger - Benedict XVI. ■



The International Students Office celebrates its 20th anniversary

by ALTINAY PULIDO
International Students Office

In the descriptions of the International Students Office there is always a quote that I have found to be apt to the function of this service since its inception: “The Christian faithful gathered together out of all nations into the Church ‘are not marked off from the rest of men by their government, nor by their language, nor by their political institutions,’ and so they should live for God and Christ in a respectable way of their own national life. As good citizens, they should be true and effective patriots, all together avoiding racial prejudice and hypernationalism, and should foster a universal love for man.” (*Ad Gentes* 15).

My experience as a Cultural Linguistic Mediator (CLM) began 10 years prior to my work at the Pontifical Gregorian University. I had been cooperating with the Immigrations Office of the Police Headquarters in Rome and with other NGOs, an experience that contributed greatly to my formation. In fact, compared to my first training as an architect, I had taken a completely different path, I could say by ‘vocation.’ The project for a ‘Foreign Students’ Office’, based at the Pontifical Gregorian University, was launched in 2003 at the request of the Committee of Student Office Managers of the Pontifical and Ecclesiastical Universities in Rome. This commitment required an excellent knowledge of Italian legislation on immigration and, above all, a good knowledge of the culture of the host country, Italy.

That project laid the foundations of the International Students Office we know today, which, for two decades, has been offering students a service of orientation, information and assistance in filling out all the application forms for their stay in Italy (entry visa applications, residence permit, integration agreement, tax code, registration with the NHS, identity card) during their time at the Gregorian. I am Venezuelan. I lived abroad during my student years, in a country that took care of



In its 20 years of existence, the International Students Office has helped many foreign students navigate through the bureaucratic procedures required to stay and study in Italy

A group of students with Dr. Pulido, In the centre, after the A.A. 2022-2023 Mass of thanksgiving.
Photo P. GALOSI



“The International Students Office has for two decades provided students from other countries with a guidance, information and assistance service”

End-of-year parties' have been one of the activities promoted for many years by the International Student Office to get to know the students' different cultures and traditions.

all the necessary paperwork so that we could concentrate on our studies without having to worry about bureaucracy. That is why I empathise with the students, and every year I see myself in every student arriving from across the globe, in their need for information and guidance.

Immigration promotion and training

Specific training and constant updating on the complex and ever-changing Italian immigration laws and, consequently, on the ever-changing paperwork (requirements and fees for the issuing and renewal of residence permits, obtaining a tax code, voluntary registration with the National Health Service, converting residence permits, application for Italian citizenship, etc.) are fundamental for this Office in order to provide qualified and comprehensive services. Participation in dedicated courses on this subject, including high-level training, is therefore essential, as is participation in events and conferences on the subject of immigration. These include, for example, the Statistical Dossier on Immigration, the Rome Observatory on Migration, the Italians in the World Report (IDOS Study and Research Centre), the European Migration Network - Italy (EMN) Report and the Public Administration Forum. As a result, closer contacts have been established with the Immigration Office of the Vatican Police Inspectorate and the Department for Civil Liberties and Immigration of the Ministry of the Interior, as well as other departments of Italian public administration.

Testimony / A home for students who come from afar



I have known Dr Altinay Pulido since the day I arrived in Rome on September 1, 2016, when I first began my theological studies at the Gregorian University. At first it was just for conversation, but I later discovered that the International Students Office is like a home for students who come from distant countries. Dr Pulido used to introduce herself by saying

that she too was from a faraway country, which made us feel instantly like we belonged.

I remember that when I still didn't know much Italian, Altinay would make a special effort to speak very slowly. In addition, she always tried to make us feel at home with her sweetness, by lending a listening ear to us, sharing stories and so on. I was grateful to Altinay, even though the first year in Rome was very hard for me. On several occasions I thought of leaving and going back home, but in the end, I decided to stay. Seven years have passed since then.

Today, every time I see Altinay, she is like one of my best friends. I once gave her a handmade piece of Chinese calligraphy that I had made. To my great surprise, she hung it on the wall of her office. It was a great honour for me.

One of my most vivid memories is related to the application process for a residence permit. I have to renew it every year. It is always a challenge for me, so I usually consult Altinay before renewing it to make sure there is nothing missing. In the end, she always says: 'Let me know!'

In the summer of 2021, I needed to find a job in order to be able to continue my studies. Altinay told me how to apply for an identity card, the European Qualification Validation Supplement (ECTS), etc.; all information that was of great help to me. Thanks to these meetings, I was on the lookout for a job all summer, and in November that year I had two offers from a public university, which gave me the opportunity to continue my Licentiate studies at the Gregorian.

REV. LUIS RENÉ SANDOVAL QUINTEROS (GUATEMALA)
Faculty of Theology

Testimony / Assistance in legal processes involving the Italian State

For those students who do not live in a priests' residence or in a religious community, the International Students Office has been an important resource in the regularisation process of their status as migrants and adapting to the university system of the Pontifical Gregorian University. It has been an enriching experience to always find a friendly, professional and caring face to help with the legal procedures before the Italian State.

Having access to an office where the entire admissions, enrolment and language process is explained in detail was very helpful and functional for the almost 65% of the student population of the Pontifical Gregorian University who are non-EU citizens. I was able to contact the academic administration through this office - in person and online - and received my pre-enrolment certificate, which enabled me to obtain a student visa.

It should be noted that during the Covid-19 pandemic this office kept abreast of government decrees, certifications and all relevant health emergency procedures. It also played an active role in charity campaigns such as supporting blood donation and child literacy.

I share the testimony of my teachers, who are graduates of this Alma Mater and who for 20 years have received the guidance and help they needed with the utmost kindness and care. For all these services, I sincerely thank the Pontifical Gregorian University for this very efficient service that makes us feel truly at home and contributes to our well-being.


LILIN-FRANCESCA SOFIA WU (CINA)
Facoltà di Teologia



At the service of the Academic community

Aware of the importance of inter-university cooperation, the Office has carried out activities together with the Angelicum university for several years (2007-2016), co-organising with AVIS (Italian non-profit and charitable organisation for blood donation) the *Blood Donor Days* in Rome. This event has been held exclusively at the Gregorian for several years. In addition, for a number of years (2007-2012), under the responsibility of the then Vice-Rector of the University, the Office was asked to coordinate and oversee other activities linked to the Student Relations Office, the University Students' Club, the Dispatch Service and the Meeting Room. This provided new opportunities to involve students in volunteer work that recognises and celebrates the richness of diversity and internationality that characterises the Gregorian University. Together, we have had the opportunity to organise many events, such as the "Welcome to the New Students" event and the "End of Year Party", which provided an opportunity to learn about different cultures through the sharing of typical dishes, musical performances and traditional dances. This period also saw the publication of *Mare Nostrum*, a monthly magazine with news and updates on the Office's activities.

In the challenging two-year pandemic period (2020-2021), besides helping members of the university community handle the various administrative procedures, voluntary registration with Italy's National Health Service (SSN), required for vaccination against Covid-19, became all the more important.

As of January 2021, the Office was renamed the International Students Office, whose services are detailed on the institutional website www.unigre.it. In conclusion, I would like to say that over the years I have experienced the richness of multiculturalism - both in terms of nationality and internationality - and the beauty of welcoming diversity within diversity. The door of the International Students Office is always open! 

“Training and refresher courses are essential: Italian legislation is complex and changing in the field of immigration,”

SUPPORT US!



Research and Teaching

Endowments for development of research and pedagogical upgrades



Scholarships

Tuition assistance, particularly for students from developing countries



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

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.



www.GregorianFoundation.org/donate



855-854-8008 (toll-free)
info@GregorianFoundation.org



Bank transfer, reason: "Donation"

Pontificia Università Gregoriana • Banca Popolare Etica
Iban: IT74 I050 1803 2000 0000 0118 079 • Bic Swift: CCRTIT2T84A

or contact us: donazioni@unigre.it

Information

Appointment of the Grand Chancellor of the Pontifical Gregorian University

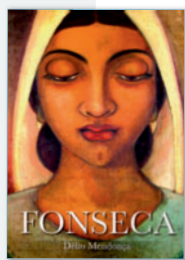
The Holy Father has appointed as Prefect of the Dicastery for Culture and Education His Most Reverend Eminence Cardinal José Tolentino de Mendonça, former Archivist and Librarian of the Holy Roman Church. In this role he is therefore the new Grand Chancellor of the Pontifical Gregorian University. The Holy Father also appointed Msgr. Giovanni Cesare Pagazzi, formerly Ordinary of Ecclesiology at the John Paul II Pontifical Theological Institute in Rome and Vice Director of the Saint Augustine Institute of Religious Sciences in Lodi (Italy), as well as a former student of the Gregorian University in the Licentiate and Doctorate cycles in the Faculty of Theology, as Secretary of the Dicastery for Culture and Education, elevating him to episcopal dignity as Titular Archbishop of Belcastro.

In the past 2023, Card. de Mendonça honoured us with his presence on several occasions. On 19 January, he presided over the presentation of the volume *Fonseca* by Fr. Delio Mendonça S.I., the new Dean of the Faculty of History and Cultural Heritage of the Church. On 31 March,

he was the protagonist of the dialogue with coach José Mourinho at the opening of the series of meetings *Walking towards Lisbon*, organised by the Embassy of Portugal to the Holy See and the 'Alberto Hurtado' Faith and Culture Centre on the occasion of World Youth Day 2023. On 4 May, he spoke at the international conference *Exegesis and Hermeneutics. Searching for a Nexus between History, Theology, and Cultures/Contexts*, organised in collaboration with the Pontifical Biblical Institute, on the occasion of the 80th anniversary of the promulgation of Pope Pius XII's encyclical *Divino Afflante Spiritu*. On 15 June, he spoke at the conference *Refugees: the future of rights at stake*, organised in collaboration with Centro Astalli. Finally, on 29 November, he spoke at the symposium *Etty Hillesum. Some Insights into her life and thoughts*.

The Pontifical Gregorian is grateful to him for his generous participation in the academic life of our University and the institutions that collaborate with it.

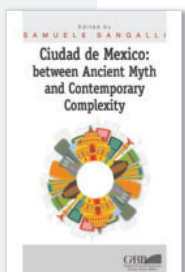


**Delio Mendonça***Fonseca*

Goa, Architecture Autonomous, 2022, pp. 251

The great, but unfairly overlooked master artist Angelo da Fonseca (1902–67) was an essential bridge figure between the Bombay and Bengali schools of Indian modernism, the creator of an astounding Christian iconography that seamlessly blended both Eastern and Western influences via his own Goan sensibility, and an essential early modernist of immense global significance.

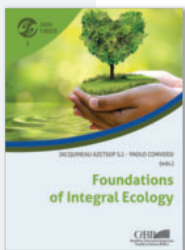
The master's counter-narrative to colonialist impositions always held that the West was never the only cradle of beauty and artistic creativity. His own work represents a synthesis of the finest artistic and humanistic traditions in the country, and far beyond to Italy and Japan. His oeuvre indicates a manifestly unusual confluence and unmistakably ground-breaking path rendered in sublime, minimalist lines, colours, and compositions. Although recent years have seen Fonseca return to some kind of attention from art history, his works have never been widely seen, and his historical importance has never been adequately assessed. This book corrects both these anomalies. It recounts the milestone achievements of the life of the greatest artist that you have never heard of, and it is also the story of Goa and its uneasy relationship with its talented and famous artists.

**Samuele Sangalli (edited by)***Ciudad de Mexico: between Ancient Myth and Contemporary Complexity*

Roma, GBPress, 2022, pp. 340

Ciudad de México represents a privileged context for understanding the current structure of the development models of Latin American society, situated between historical heritage and current challenges. In this volume, the lectures of experts in various fields enable the three subsequent paths of study: on the regulatory criteria that govern city administration; on its development in comparison with current sustainability parameters; on the paradigmatic characters of a neighbourhood like Santa Fe.

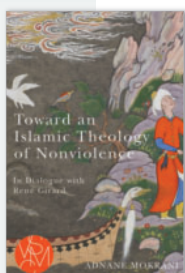
Contributi: Pablo Vidal García LC, Luis Alfonso Orozco LC, Margarita Martínez Fisher, Victor Hernández Huerta, Luis Felipe Bravo Mena, Celine de Mauleon, Julieta Becerril Romero, Mario Ángel Flores Ramos, Rodrigo Guerra López, Gianmaria Alessandro Ruscitti, Alberto Medardo Barranco Chavarría, Darius Allen Lawrence LC, Mylene Cano, Balam Quitzé Loza Ramos LC, Rodrigo Iván Cortés Jimenez, Santiago García LC.

**Jaquineau Azetsop, S.I. – Paolo Conversi***Foundations of Integral Ecology*

Roma, Gregorian & Biblical Press (Chiesa e Società 9), 2022, pp. 582

The notion of integral ecology is complex and multidimensional. It expresses an ideal that requires a long-term commitment in order to be fulfilled. It offers ample space for research and development in a multiplicity of fields, and opens the door to an interdisciplinary dialogue based on the awareness that “everything is intimately interconnected”.

Contributi: Jaquineau Azetsop S.I., Paolo Conversi, Paolo Foglizzo e Pierre Martinot-Lagarde S.I., Francesco Gambino, Paul Tang Abomo S.I., Ciara Murphy, Gaetano Piccolo S.I., Louis Caruana S.I., Lorena Congiunti, Jakub Gorczyca S.I., Gerard Kevin Whelan S.I., Adrien Lentiampa Shenge S.I., Ferenc Patsch S.I., Elisabetta Casadei, Prem Xalxo S.I., René Micallef S.I., Giacomo Costa S.I., Bruno Bignami, Ligita Ryliskyte SJE, Bryan Lobo S.I.

**Adnane Mokrani***Toward an Islamic theology of nonviolence. In dialogue with René Girard*

East Lansing (MI), Michigan State University Press, 2022, pp. 122

This groundbreaking book offers the first systematic study of the Qurʾān and Islamic history in the light of René Girard's mimetic theory. Girard did not deal deeply with Islam, offering only scattered hints in some interviews after the September 11, 2001, attacks in the United States. Addressing this gap in Girardian studies, Adnane Mokrani aims to develop an Islamic theology that goes beyond just war theory to adopt a radical nonviolent approach. He analyzes the Qurʾānic text and classical and modern exegetical literature, focusing on the Qurʾānic narratives, then extends his research to the history of Islam, removing the sacred character attributed to some events and human choices in order to disarm theology and dismantle the ideologies of power. This same critique is also applied to the unprecedented levels of violence in modern and contemporary history. A radical and politically committed theology of peace is needed to recover the spiritual dimension of religion that frees people from the temptations of the individual and collective ego. It is a mystical and narrative theology in dialogue with other world theologies on the future of humanity—an urgent appeal needed now more than ever.

Periodicals



Subscriptions and purchase of individual volumes

Periodica de Re Canonica

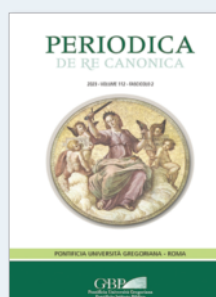
periodica@unigre.it

Gregorianum

gregorianum@unigre.it

Archivum Historiae Pontificiae

ahp@unigre.it



Gregorianum

- Volume 102, Issue 3
- Volume 102, Issue 4
(I cambiamenti antropologici nella pandemia I)
- Volume 103, Issue 1
(I cambiamenti antropologici nella pandemia II)
- Volume 103, Issue 2
- Volume 103, Issue 3
- Volume 103, Issue 4
- Volume 104, Issue 1
- Volume 104, Issue 2
- Volume 104, Issue 3

(Adamo, dove sei? La questione antropologica oggi)

Roma, Gregorian & Biblical Press, 2022-2023

Periodica de Re Canonica

- Volume 110, Issue 2
- Volume 110, Issue 3
- Volume 110, Issue 4
- Volume 111, Issue 1 (In memoriam Patri I. Gordon)
- Volume 111, Issue 2
- Volume 111, Issue 3
- Volume 111, Issue 4
- Volume 112, Issue 1
- Volume 112, Issue 2

Roma, Gregorian & Biblical Press, 2022-2023

Online University Magazine



Ignaziana is a free online magazine (www.ignaziana.org) edited by the Ignatian Spirituality Center of the Institute of Spirituality. It offers articles and other information with the intent to stimulate and strengthen research in the Christian tradition inaugurated by St. Ignatius of Loyola. To realize this goal, the magazine aspires to become a point of reference, creating an effective bridge for dialogue between authors and readers in the current historical moment.

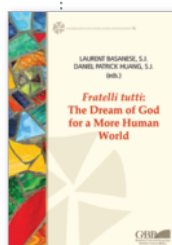
Publications 2022/2023



Paolo Benanti

*Tecnologia per l'uomo.
Cura e innovazione*

Cinisello Balsamo (MI), San Paolo
(Il mondo che vogliamo),
2022, pp. 168



Laurent Basanese, S.J. – Daniel Patrick Huang, S.J. (edd.)

*Fratelli tutti: the dream
of God for a more human world*

Roma, Gregorian & Biblical Press
(Interreligious and Intercultural
Investigations), 2022, pp. 184



Amaury Begasse de Dhaem, S.J.

*Mysterium Christi. Christologie
et sotériologie trinitaires*

Paris, Éditions jésuites,
2022, pp. 734



Nuria Calduch Benages

*Fuente de agua viva. Biblia,
mística y vida consagrada*

Madrid, Publicaciones Claretianas,
2022, pp. 209



Giovanni Cucci, S.J.

Fraternità impossibile? Risvolti psicologici

Assisi, Cittadella Editrice (Fratelli tutti), 2022, pp. 144



Pino Di Luccio, S.J.

La parola di Dio e il tempo della salvezza. Il vangelo secondo Giovanni e il suo contesto

Cinisello Balsamo (MI), San Paolo (Lectio), 2021, pp. 176



Pino Di Luccio, S.J.

Fraternità resiliente. Attualizzazioni della teologia giovannea nel contesto del Mediterraneo

Trapani, Il pozzo di Giacobbe (Sponde), 2022, pp. 144



Pino Di Luccio, S.J.

Il cuore di Gesù nelle parole dei Salmi. Un itinerario di preghiera

Roma, Apostolato della preghiera (Bibbia e preghiera), 2023, pp. 167



Pino Di Luccio, S.J.

Il Vangelo secondo Giovanni

Cinisello Balsamo (MI), San Paolo (Guida alla Bibbia), 2023, pp. 240

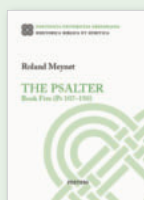


Fabrizio Ficco

Blood and Liminality. A common thread in the book of Exodus

Roma, Gregorian & Biblical Press (Analecta Biblica), 2023, pp. 272

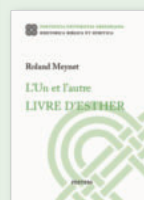
“Rhetorica Biblica et Semitica” Series



Roland Meynet, S.J.

The Psalter. Book Five (Ps 107-150)

Leuven - Paris - Bristol, Peeters (Rhetorica Biblica et Semitica), 2021, pp. 637



Roland Meynet, S.J.

L'Un et l'autre. Livre d'Eshter

Leuven - Paris - Bristol, Peeters (Rhetorica Biblica et Semitica), 2022, pp. 601



Roland Meynet, S.J.

L'ensemble des Cinq Rouleaux. Cinq femmes ensemble

Leuven - Paris - Bristol, Peeters (Rhetorica Biblica et Semitica), 2022, pp. 151



Roland Meynet, S.J.

The Psalter. The Whole of the Book of Praises

Leuven - Paris - Bristol, Peeters (Rhetorica Biblica et Semitica),

Conference Proceedings



Ulrich Rhode, S.J.
(with Walter Oxley - edd.)

*A Treasure to Be Shared:
Understanding Anglicanorum
coetibus.*

The Catholic University
of America Press,
Washington DC, 2022, pp. 128



**S. Brodeur, M.C. Giannini,
N. da Silva Gonçalves,
M.M. Morales, H. Pietras,
N. Steeves, D. Vitali (edd.)**

*Ripensare Bellarmino
tra Teologia, Filosofia e Storia*

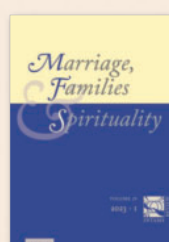
Roma, Gregorian & Biblical Press
(Analecta Gregoriana),
2023, pp. 366



**Nuria Calduch-Benages –
Fabrizio Ficco – Paolo Rocca (edd.)**

*Il fuoco della Parola.
Il lezionario e l'eucologia
della solennità di Pentecoste*

Cinisello Balsamo (MI), San Paolo (Lectio),
2023, pp. 240



**Marriage, Families & Spirituality
volume 29 (2023 / I)**

*Special Theme Issue - Pastoral
Practices, Life Experience,
and Moral Theology*

Leuven - Paris - Bristol, Peeters
(INTAMS Review)



Massimo Grilli

*Una sfida per la Chiesa.
La sinodalità nell'opera lucana*

Roma, Paoline (Saggistica),
2022, pp. 114



René Micallef, S.J.

*Fratellanza.
Una virtù politica e religiosa*

Cinisello Balsamo (MI), San Paolo
(Il mondo che vogliamo),
2022, pp. 144



Gaetano Piccolo, S.J.

*Il cammino del desiderio.
Commento spirituale
al Vangelo di Giovanni*

Roma, Paoline,
2022, pp. 224



Giorgia Salatiello

*Sinodalità di donne
e di uomini*

Verona, Gabrielli Editore,
2022, pp. 96



Johannes Stoffers, S.J.
(und Georg Sans, S.J. - eds.)

*Religionsphilosophie
nach Fichte. Das Absolute
im Endlichen*

Stuttgart, J.B. Metzler (NHREL),
2022, pp. VI+354



**Rossano Zas Friz
De Coll, S.J.**

*Ignatian Christian Life:
A New Paradigm*

Boston, Institute for
Advanced Jesuit Studies
(Jesuit Sources), 2021, pp. 187



SUBSCRIBE



UniGregoriana

On our YouTube channel you can find over 1.000 lectures on the most diverse topics: Theology, Social sciences, Spirituality, Arts, Interreligious studies, History of the Church, Philosophy, Missiology, Canon law, Psychology, Anthropology and more. A valuable resource for your continuous training!

Over a seventh of the videos is in English. Look for them on [youtube.com/unigregoriana](https://www.youtube.com/unigregoriana) or find directly the playlist "English" on <http://bit.ly/unigreEnglish> Subscribe to the channel & activate notifications!



Faculty of Theology * Theological Colloquium
L'ecclésiologie du Père de Lubac.
Les églises particulières dans l'Église universelle



"Alberto Hurtado" Centre for Faith and Culture
Dancing with the Absence. Rethinking
Theology with Michel de Certeau



Social Sciences * International Conference
Mwalimu Julius Nyerere: "A Politician
with Soul" and a "Servant of God"



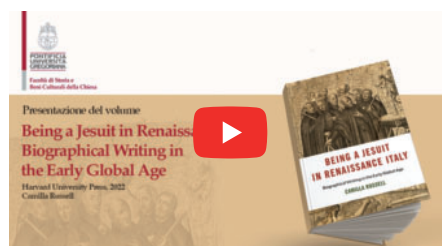
Social Sciences * International Conference
Democracy and Common Good:
Rule of Law and The Global Commons



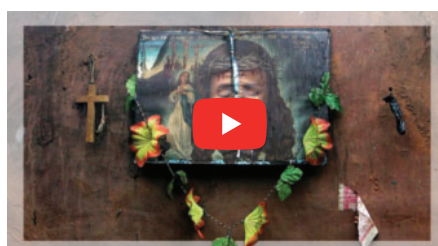
Judaic Studies * International Conference
New Documents from the Pontificate
of Pope Pius XII and their meaning
for Jewish-Christian Relations



Judaic Studies * Brennkmejer-Werhahn Lecture
The "Our Father" against the background
of Jewish and Christian prayer and liturgy



Faculty of History and Cultural Heritage of the Church
Being a Jesuit in Renaissance Italy:
Biographical Writing in the Early Global Age



Interreligious Studies * Annual Forums
Christian-Muslim Relations: A Fraternal
Journey in the 'emerging new India'

STUDYING

AT THE GREGORIAN UNIVERSITY

A unique student experience

Faculty of Theology

www.unigre.it/en/theology/

- Baccalaureate in Theology
- Licentiate in Theology majoring in:
 1. Biblical Theology
 2. Patristic and Tradition of Fathers Theology
 3. Fundamental Theology
 4. Dogmatic Theology
 5. Moral Theology
 6. Comparative Theology of Christian Traditions – Ecumenical Studies
- Doctorate in Theology
- Diploma in Practical Theology majoring in Family Ministry
- Joint Diploma in Integral Ecology

Faculty of Canon Law

www.unigre.it/en/canon-law/

- Licentiate and Doctorate in Canon Law
- Diploma in Jurisprudence
- Diploma in Penal Jurisprudence

Faculty of Philosophy

www.unigre.it/en/philosophy/

- Baccalaureate, Licentiate and Doctorate in Philosophy

Faculty of History and Cultural Heritage of the Church

www.unigre.it/en/history/

- Baccalaureate in History and Cultural Heritage of the Church
- Licentiate and Doctorate in History of the Church
- Licentiate and Doctorate in Cultural Heritage of the Church
- Diploma in Christian and Medieval Antiquities
- Diploma in History and Art of the Jubilee

Faculty of Missiology

www.unigre.it/en/missiology/

- Baccalaureate, Licentiate, Doctorate, and Diploma in Missiology
- Renewal Program for Missionaries

Faculty of Social Sciences

www.unigre.it/en/social-sciences/

- Baccalaureate in Social Sciences
- Licentiate in Social Sciences majoring in:
 1. Social Doctrine of the Church and Public Ethics
 2. Social Communication
 3. Sociology
- Licentiate in Leadership and Management
- Doctorate in Social Sciences
- Diploma in Leadership and Management

Institute of Spirituality

www.unigre.it/en/spirituality/

- Licentiate and Doctorate in Theology majoring in Spirituality
- Diploma in Spirituality

Institute of Psychology

www.unigre.it/en/psychology/

- Licentiate and Doctorate in Psychology

Institute of Anthropology

Interdisciplinary Studies on Human Dignity and Care (IADC)

www.unigre.it/CCP

- Diploma and Licentiate in Safeguarding
- Doctorate in Anthropology

Saint Peter Favre Centre for Formators to the Priesthood and Consecrated Life

www.unigre.it/en/favre-centre/

- Licentiate in Theology majoring in Vocational Formation
- Diploma for Formators to the Priesthood and Consecrated Life

Cardinal Bea Centre for Judaic Studies

www.unigre.it/en/judaic-studies/

- Licentiate in Judaic Studies and Jews-Christians Relationships
- Diploma in Judaic Studies and Jews-Christians Relationships

Alberto Hurtado Centre for Faith and Culture

www.unigre.it/en/hurtado-faith-and-culture/

- Diploma in Theological Practice "Christianity and Cultures"
- Diploma in Ethical Practice "Contemporary Social Challenges"

Gregorian Centre for Interreligious Studies

www.unigre.it/en/interreligious-studies/

- Diploma in Interreligious Studies

Ignatian Spirituality Centre

www.unigre.it/en/ignatian-spirituality/

- Diploma in Ignatian Spirituality
- Training Course for Spiritual Accompaniment



Pontificia Universitas Gregoriana

1551-2023

Piazza della Pilotta, 4
00187 Roma (Italy)

Tel. +39 06 6701.1
Fax +39 06 6701.5419

ISSN 2283-3110

www.unigre.it



Follow us on *UniGregoriana*

issuu



*Ad
Maiorem
Dei
Gloriam*

