

la **Gregoriana**

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LOOKING TO THE FUTURE



**SANCTITY
AND POLITICS**



POPE FRANCIS
meets Gregorian
University



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approach to
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IN REMEMBRANCE

la **Gregoriana**

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Looking to the future

by FRANÇOIS-XAVIER DUMORTIER, SJ
Rector Magnificus of the Pontifical Gregorian University




Dear Friends,
one year ago, on April 10th, Pope Francis told us of the importance of “looking to the future with creativity and imagination”. So we are doing it since the beginning of this academic year 2014-15 with the same spirit which animated the Roman College in the past. First of all I would like to convey a sense of our present university community. We have 2,540 students coming from about 120 different countries: 30% come from Italy, 20% from other European countries, 14,5% from Central and Latin America, 11% from Africa, 11% from Asia, 11% from North America and 2,5% from Australia and Oceania. The US students are the second largest national group with about 150 students. Out of the 315 Faculty staff members 87 are Jesuits. Most of our students are diocesan seminarians and priests (47%) or members of religious congregations or institutes (30%). As the Pope told us, “you bring the diversity of your home Churches, of your own cultures. This is one of the inestimable richness of your institutions. It offers a precious opportunity for growing in the faith and for opening up minds and hearts to the horizons of catholicity”.

At the end of the last academic year and during the exam period, we hosted for the first time an International Commission for the evaluation of the Greg. This visit occurred within the framework of the Bologna Process and was sponsored by AVEPRO, the official agency of the Holy See for academic quality. After having met many people – academic authorities, students from the various Faculties and Institutes, professors, administrative employees – the Commission gave us very interesting, stimulating and supportive feed-back. The members stressed the strong and vibrant feeling of both professors and students of belonging to the Greg as to one of the best Universities in the world and their willingness to play an active part in the university community. They also underlined the on-going process of

transformation of the Greg at various levels: revision of some academic programs, focus on pedagogy, new emphasis on Jesuit identity, recruitment of new Faculty members. Moreover, the members of this Commission understood quickly and precisely the uniqueness of such a Roman Pontifical University, which cannot be compared to other prestigious private Universities. This first visit encouraged us to develop and to strengthen a culture of continuing evaluation and to initiate the process of mid-term academic strategic planning.

Finally, looking to the future means continuing commitment to the renovation of the main lecture-rooms of our different buildings: most of these lecture-rooms did not permit the use of new pedagogical means and methods and moreover some looked a bit old fashioned. During the Summer of 2014, we carried out the work of reshaping the main lecture-room called the Aula Magna in order to turn it into an up-to-date auditorium with air conditioning... Come to Rome and have a look at it!

So we are moving ahead with a clear consciousness of the many challenges that we have to address to provide our students with the best formation in order to be leaders and servants of God's People in tomorrow's world. 

“There is need of a true Evangelical Hermeneutics”

Speech of the **Holy Father** to the Pontifical Gregorian University, Pontifical Biblical Institute and Pontifical Oriental Institute Communities

by HIS HOLINESS FRANCIS

On April 10 2014, the Holy Father Francis received in an Audience in the Paul VI Hall, the professors, students, staff and friends of the three Institutions of the *Consortium Gregorianum*. His brief and profound speech deeply touched the audience

Dear Cardinals, Venerable Brothers in the Episcopate and in the Priesthood, Dear Brothers and Sisters,

I welcome all of you, professors, students and staff of the Pontifical Gregorian University, the Pontifical Biblical Institute and the Pontifical Oriental Institute. I greet Fr Nicolás, the Father Delegate, and all the other Superiors, as well as the Cardinals and

Bishops present. Thank you!

The Institutions to which you belong — formed into a Consortium by Pope Pius XI in 1928 — are entrusted to the Society of Jesus, and share the same desire “to serve as a soldier of God beneath the banner of the Cross ... and to serve the Lord alone and the Church, His spouse, under the Roman Pontiff, the Vicar of Christ on earth” (*Formula*, 1). It is important that collaboration and synergy develop among you, strong in the historic memory and at the same time informed of the present and looking to the future — the Father General used to say: “look far ahead”, to the horizon — looking to the future with creativity and imagination, seeking to form a global vision of the situations and present challenges and a shared manner of confronting them, finding new paths without fear.

The first aspect that I would like to focus on, thinking of your commitment both as teachers and as students, as well as staff of the Institution, is that of appreciating the very place in which you work and study, that is, the City and above all the Church of Rome. Here there is a past and there is a present. There are the roots of faith: the memory of the Apostles and of the Martyrs; and here there is the ecclesial “today”, there is the present journey of this Church which presides in charity, at the service of unity and universality. All of this should not be taken for granted! It must be experienced and appreciated, with a commitment that is partly institutional and partly personal, left to the initiative of each one.

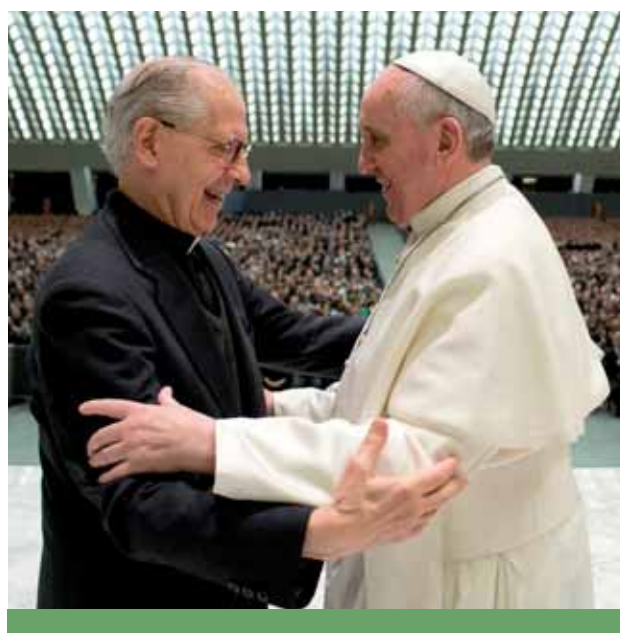
But at the same time you bring the variety of your home Churches, of your own cul-





tures. This is one of the inestimable richness of Rome's institutions. It offers a precious opportunity for growing in the faith and of opening the mind and heart to the horizon of catholicity. Within this horizon the dialectic between the "centre" and the "peripheries" assumes its proper form, namely the form of the Gospel, according to the logic of God who reaches the centre from the peripheries in order to return to the peripheries.

The other aspect that I wish to share is that of the relationship between study and spiritual life. Your intellectual commitment, in teaching and in research, in study and in the most comprehensive formation, will be all the more fruitful and effective the more fully it is animated by love for Christ and for the Church, the more the relationship between study and prayer is strengthened and made more harmonious. This is not out-dated, this is the centre!



This is one of the challenges of our time: transmitting knowledge and offering a key for vital comprehension, not a heap of notions unconnected to one another. There is need of a true evangelical hermeneutics for better understanding life, the world and humanity, not of a synthesis but of a spiritual atmosphere of research and certainty based on the truths of reason and of faith. Philosophy and theology permit one to acquire the

Above:
The fraternal embrace between Pope Francis and Fr. Adolfo Nicolás, Superior General of the Society of Jesus.

Photo by
L'OSSERVATORE
ROMANO



From left to right:

Fr. José Maria Abrego de Lacy SJ, Former Rector of the Pontifical Biblical Institute;
Fr. Adolfo Nicolás SJ, Superior General;
Fr. François-Xavier Dumortier SJ, Rector of the Pontifical Gregorian University;
Fr. James McCann SJ, Rector of the Pontifical Oriental Institute.

convictions that structure and strengthen the intelligence and illuminate the will ... but this is fruitful only if it is done with an open mind and on one's knees. The theologian who is satisfied with his complete and conclusive thought is mediocre. The good theologian and philosopher has an open, that is, an incomplete, thought, always open to the *maius* of God and of the truth, always

in development, according to the law that St. Vincent of Lerins describes as: «*annis consolidetur, dilatetur tempore, sublimetur aetate*» (*Commonitorium primum*, 23: PL 50, 668): it is strengthened over the years, it expands over time, it deepens with age. This is the theologian who has an open mind. And the theologian who does not pray and who does not worship God ends up sunk in the most disgusting narcissism. And this is an ecclesiastical illness. The narcissism of theologians, of thinkers, is disgusting.

The purpose of study at every Pontifical University is ecclesial. Research and study ought to be integrated with personal and community life, with missionary commitment, with fraternal charity and sharing with the poor, with care of the interior life in relationship with the Lord. Your Institutes are not machines for producing theologians and philosophers; they are communities in which one grows, and that growing occurs in the family. In the university family there is the charism of gover-



nance, entrusted to the superiors, and there is the diaconate of the non-teaching staff, which is indispensable for creating a family atmosphere in everyday life, and also for creating the attitude of humanity and of practical wisdom, that will make the students of today people capable of building humanity, of transmitting the truth in a human dimension, of understanding that if one lacks the goodness and the beauty of belonging to a workaday family one ends up being an intellectual without talent, an ethicist without goodness, a thinker lacking in the splendour of beauty and only “made up” in formalism. The daily, respectful contact with hard work and the witness of the men and women who work in your Institutions will give you that dose of realism that is so necessary to ensure that your knowledge will be human and not that of the laboratory.

Dear brethren, I entrust each of you, your studies and your work, to the intercession of



Mary, *Sedes Sapientiae*, of St Ignatius of Loyola and of your other Patron Saints. I bless you from the heart, and I pray for you. And you, please, pray for me too! Thank you!

And now, before I give you my blessing, I invite you to pray to Our Lady, the Mother, that she may help us and protect us. Hail Mary... ►

Above:
The Pontifical
Ethiopian College
Choir animated
the wait for
the Pope's arrival.



The Courage of Intelligence

by FRANÇOIS-XAVIER DUMORTIER, S.J.
Rector Magnificus of the Pontifical Gregorian University

On October 6th 2014 the Gregorian University opened the New Year with a Mass of the Holy Spirit at which the Father Rector presided. Here we quote some passages from the Inaugural speech for the opening of the 464th Academic year since the foundation of the Roman College

Dearest Friends,
At the beginning of this new academic year, I would like to commend to you all a path of faith and hope along the way to our common duty as a university community. Today I would like to underline three aspects.

❖ *Progressing from one year to another*

In view of our academic continuity, we would like to follow the suggestions that the AVEPRO external evaluation commission expressed last June, when it met with our professoriate, students and the members of the administration personnel. The very positive evaluation encourages us to continue with renewed impetus.

A few days ago, the meeting of the University professoriate was held in the renovated Great Hall. The modernization, planned and managed by architect Stella with such exceptional meticulousness, was carried out in the summer. At the same time, the work required by the transfer of the Centre for Child Protection from its premises to those in Rome that Father General has made available in the Collegio Bellarmino was carried out. The next few months will see the commencing of the activities of the Rome Centre for Child Protection, under the executive director Professor Karlijn Demasure.





This year we are also delighted to welcome ten Jesuits who are joining our professoriate – another clear signal of the commitment of the Society of Jesus and its undertaking of the mission that the Holy Father has entrusted to us, and which we want to carry out to the best of our ability.

Taking on our responsibilities

We are not just spectators of today's world and history. All of us have a keen awareness of the current tragedies, slaughters and conflicts that seem to be limitless.

However, this situation calls upon us all to live our academic mission with great resolve. We must be fully aware that the intellectual enterprise must never divert us from the real world in which we live. Due to our incarnate faith in the Word, and to everything we share with all people of goodwill, we can never yield to the logic of heedless violence. [...] The current challenges require

Above:
The Pontifical
North American
College Choir
animated
the liturgy.

Photo by
ALFREDO CACCIANI



not only considerable knowledge and understanding of situations that are often extremely complex, but also the courage of intelligence, in order to resist the temptation of simplistic reasoning or slogans, which are already too widespread. Academic work entails a dimension of resistance through reason and faith. This is a long-term task and calls for a free spirit and pursues the exacting path of shared deliberation. This is our standpoint as a University, if we aspire to build a future of justice, peace and respect for the absolute dignity of the human being as a child of God.

❖ *Pursuing our mission*

Today more than ever are we driven to “give an account of the hope that is within us”. This is not just a question asked of us: it is a requirement that is central to faith itself. This is why research is an inherent aspect of “our” mission. Research is not just the professor’s responsibility: it is the responsibility of every academic unit and

of the entire University. Academic work is always performed with discretion, and sometimes in silence...; superficiality and carelessness, words without deep roots and low-cost gratification do not go far. The path we are called upon to follow is that of humble and deep thought, conscious of the fact that reflection is a never-ending journey, as we are aware that the academic mission leads to the frontiers of cultures and societies. ❖

The family of today between uncertainty and expectancy

by HUMBERTO MIGUEL YÁÑEZ, SJ – PAOLO BENANTI, TOR
Department of Moral Theology

The two days of the Forum on the Family opened the reflection on the path of the synod by engaging the “grass-roots”. Numerous families took part in the two days of reflection facilitated by a helpful babysitting service

On April 4-5 2014, the Department of Moral Theology of the Pontifical Gregorian University organized the Forum, which took its direction from its title *Listening to the Family – Uncertainty and Expectancy*. This involved listening to real experiences of marital and family life, in order to initiate reflection at the “grass-roots” level and so to provide the means for theoretical and inter-disciplinary reflection, which will be continued in successive events and projects. In fact, it is deemed necessary for the ordinary faithful to also have a voice in the academic world and not just in the everyday realm of the pastoral.

The Second Vatican Council recognizes the *supernaturalis sensu fidei* (LG 12) without which the reflection of moral theology runs the risk of being mere theorizing (cp. EG 119; EG 133). Under the Chairmanship of H.E. Rev. Cardinal Lorenzo Baldisseri, General Secretary of the Episcopal Synod, the Forum on the Family was opened with the greetings from the *Rector Magnificus* and Cardinal Baldisseri’s inaugural discourse.



The family, seen from the outside and the inside

On the first day, Professor Ivo Stefano Germano opened the activities by presenting a report on familial relationships in the present day, underlining as a central theme that we must be fully aware of the structural and cultural transformations of the institution of the family.

In order to express the extreme complexity of relationships within the family clearly, Dr. Palladino chose to use an analogy starting out from an explanation of Heisenberg’s indeterminacy principle, which derives from quantum mechanics, and its consequences.



A few images from the forum
"Listening to the Family".
Different aged couples participated,
sharing their experiences.
A babysitting service was provided
inside the University. The choir
«CinqueCinquanta+» performed
at the end of the activities.

Photo by BARBARA ANDOLFI

The analogy's value lies in the fact that it can be argued that relationships within the family are like those among the elements within an atomic particle in which, *each person observes and participates in the existence and life of the other family members, and so provides the orientation for the others*, through the complex and indissoluble ties that operate more or less explicitly throughout a person's whole life and even beyond.

At the end of this first day, Professor Salonia discussed the idea of "co-parenting" with respect to the formative function of the family, showing how one is a parent in so far as one is able to be a "co-parent" to a child, i.e. if one is able to be "parents-with" the other. One must always start out from love for one's children in order to develop this co-parenting mentality and for it to

grow into a proper sense of humanity. Extensive debate and group work brought a close to the first day and prepared the over 190 participants for the listening stage of the second day of the conference.

The problems of undeveloped love

The second day opened with a preliminary report on marital love, presented by Maria Cruciani, a married, lay theologian. She related expertly past experiences and theoretical considerations, to trace marital sentiments back to the realm of virtue, reinterpreted in the sphere of relational anthropology. However, such a positive presentation of the beauty and potential of marital love inevitably had to be compared with the problems faced by those who are unable to fully develop these qualities. A family therapist with vast experience in the field, Giorgio Bartolomei, was asked to elaborate on



this aspect, which he did by illustrating the difficulties surrounding the figure of the father in contemporary culture, where the role of the father seems to be undergoing a kind of “evaporation”. Don Sergio Nicolli’s address, with his experience in the field of family spirituality, was a meeting point between the two reports.

Each of the three reports was concluded with an account by one of the married couples among those participating in the Forum. With these they described their experiences of married life and parenthood in stories abounding in emotion that served as starting points for further reflection. At the end of the activities, the «CinqueCinquanta+» family choir (parents, children and grandparents) performed a representation of family life, in which everyone “sings” about their everyday life in their own tonality to produce a harmony of voices. ▀

A new approach to research for the Cardinal Bea Centre

by PHILIPP G. RENCZES, SJ
Director of the Cardinal Bea Centre for Judaic Studies



The 2013-2014 academic year saw the Cardinal Bea Centre hosting a series of meetings that had a great impact on the entire Gregorian University and even further afield. This series of meetings was inaugurated on the 23rd October 2013, by Professor Israel Yuval of the Hebrew University of Jerusalem on the occasion of the XIII Brenninmeijer-Werhahn Conference. They continued on 16th January 2014 with Rabbi Avraham Skorka from Buenos Aires (Argentina), to then culminate in a busy round of engagements organized by the Cardinal Bea Centre for its annual theme under the heading of *“Un Libro – L’Una e L’Altra Tradizione”*. The various speakers included the Chief Rabbi of Rome, Riccardo Segni, the President of the Pontifical Commission for Religious Relations with Judaism, Cardinal Kurt Koch, and Professor Daniel Boyarin of the University of California, Berkeley.

Professor Israel Yuval: a “revolutionary” interpretation

It is generally claimed that the Jewish-Christian relationship is characterized by an “asymmetrical” quality: whereas Christianity has its roots in Judaism, and thus is bound to the other religion in a relationship

of dependency; Judaism can be considered an “independent” religion, as it is fully conceivable without any due reference to Christianity. Addressing this point, Professor Israel Yuval proposes a “revolutionary” interpretation: is it conceivable that Rabbinic Judaism developed in co-dependency with a religion that might be considered its “half-sister”? Or, drawing on the question which the title of his conference poses: “Does Rabbinic Judaism emerge from Christianity?” Even though the majority of Talmudic sources omit any references regarding Christianity, as Professor Yuval explains, it is conceivable to read this silence not as an indifferent attitude towards Christianity, but rather as an intentional attempt to ignore it. Moreover, there are good reasons to maintain that while the explicit subject of Rabbinic Judaism almost totally overlooked Christianity, the challenge the latter posed spurred the rabbis to create alternative institutions and positions to Christianity. Thus, the origin of the idea, which is so important for Rabbinic Judaism – the institution of Oral Law – can be linked with the existence of Christianity and the introduction of the New Testament in





order to interpret the Old Testament. Further examples of “innovations”, which Rabbinic Judaism is supposed to have introduced into its own tradition due to the constraining presence of Christianity, are

the organization of the holy days, in particular the liturgy of the Chanukkah Festival and the interpretation of the relationship between salvation and expiation.

Above:
Cardinal Kurt Koch and
Rabbi Avraham Skorka.

Photo by
BARBARA ANDOLFI




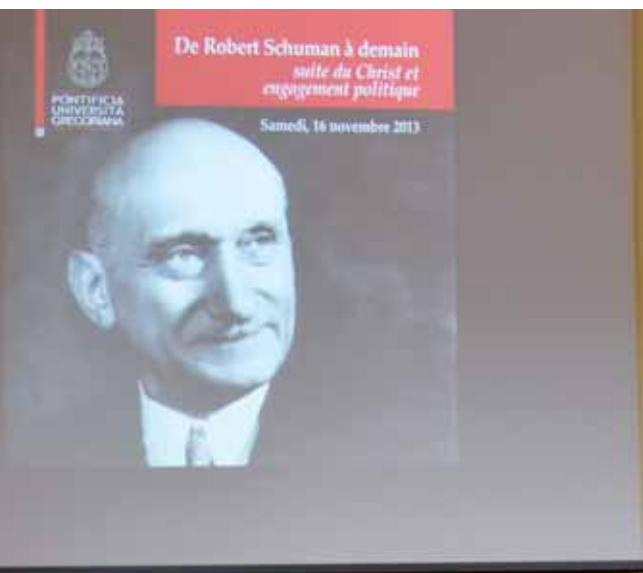
Above and on previous page:
The speakers of the various meetings organized by the Cardinal Bea Centre.



Rav Avraham Skorka: centre, periphery and diaspora

It can be asserted that the friendship that binds Rav Avraham Skorka, the Rector of the Latin-American Rabbinic Seminary of Buenos Aires, and Pope Bergoglio – in 2010 they co-published the book *Il cielo e la terra* together – is part of the tradition of a “Jewish-Christian constellation” that has seen meetings between Popes and leading figures of Judaism. In the modern era, this tradition has seen encounters between John XXIII and Jules Isaac, John Paul II and Elio Toaff. Rav Skorka seems to have been inspired by this exceptional series of meetings for his conference at the Gregorian University “Jewish-Catholic Dialogue Fifty Years on from the *Nostra Aetate*”. The conference’s subheading “A Latin-American Viewpoint” also introduces another element: just as the Pope comes from the Latin-American continent, the dialogue between Avraham Skorka and Jorge Bergoglio-Pope Francis is also part of a vital relationship between Centre and Periphery. From the origin of Rabbinic Judaism and Christianity, the two traditions have each had to face the task of organizing and structuring unity and diversity on their own: Jerusalem and the Promised Land with the Diaspora; Rome with the local churches spread out all over the world. Perhaps one development introduced by Rav Skorka’s conference itself is that now the two traditions, which previously followed independent paths in carrying out that task, have met. ▀

 All the conferences mentioned in this article were video filmed in their entirety and can be viewed on the university YouTube channel:
www.youtube.com/UniGregoriana



Sanctity and politics: a contradiction?

by HIS EMINENCE CARD. JEAN-LOUIS TAURAN
President of the Pontifical Council for Inter-Religious Dialogue

The following is a summary of the report presented by Cardinal Jean-Louis Tauran at the Day of Study on the theme *“From Robert Schuman to the future: Following Christ and being active in politics”* on 16th November 2013

A Christian is not afraid of politics. «The Church praises and esteems the work of those who for the good of men devote themselves to the service of the state and take on the burdens of this office» is what is written in the Pastoral Constitution *Gaudium et spes* (n. 75). Human society always has a political dimension, which inevitably reflects a conception of the human being. Believers, especially Catholics, are convinced that they have the duty to contribute towards common research putting forward a logic that is able to guide man's private and communal life created in God's own image. There is definitely not a “Christian” politician, just as there is no Christian mathe-



matician. The Christian message does not provide us with an organizational model for human societies, but it does confer a logical sense on the world of politics and compels all those who are baptized to recognize their responsibilities. It is easy to declaim injustice and lay the blame on others, without asking ourselves how we have helped to bring all this about and how we can undergo conversion. The Church has the duty to nurture Christians in view of a more righteous and human commitment that is motivated by faith. As believers, Christians must work with everyone's cooperation towards the quest for the common good.

When one opens the bible, it is evident that God does not like rulers, as they tend to become vain and take God's place. [...] All



power has limits: all authority comes from God and no man can wield any power over his fellow man, unless it is to serve him. However, as Catholics, we all belong to a Church that wants to be part of the adventure of humankind and believes that the struggle for justice and the contribution to the transformation of the world are all an essential part of the Gospel message. Being a Christian in politics means having to conform to certain specific ethical requirements: respect for the individual, regard for the poor, defence of the oppressed, recognizing the ambiguity of wealth, denunciation of the dominance exerted by money and the exercise of authority as a service. For Christians, these values also originate from the Gospel.

Christians can help to restore the nobility of being active in politics. In order for this commitment to be credible, not only must one's own life be in harmony with one's faith, but one must add something specific that pertains to it as well. It is not with talk that one announces the Gospel, but by demonstrating that one takes politics seriously by means of one's own actions.



dent character of the human person» However, the Pope goes on to say, «the lay faithful must bear witness to the human values of solidarity. A simple lifestyle and giving priority to love for the poor and children, all this calls for the faithful to be illuminated by the Church's social doctrine» (*Gaudium et spes*, n. 42). To me this seems to be the path towards sanctity that should inspire all Christian politicians. ■

One does not prepare the coming of the Kingdom by accepting the world as it is, but by striving to do God's will in heaven and on earth.

[...] For those called upon to carry out a function that entails political responsibility, and who aspire to be credible Christians, it is fundamental to perceive this commitment as an act of charity towards one's fellow human being. In his *Caritas in veritate* Encyclical Letter Pope Benedict XVI reminded us that: «Nothing and nobody can replace charity... that loves and serves the individual. This is the reason why it is the duty of each and every one of us to participate in politics: this participation can take on a great diversity and complementarity of forms, levels, tasks and responsibilities. The accusations of politicking, the idolatry of power, selfishness and corruption... as is widespread in politics, embody an area of moral danger, but none of this justifies the scepticism nor the disinterestedness of Christians with regard to the State» (*Caritas in veritate*, n. 41-42).

Our Universities and Catholic schools need to be able to awaken the vocation of the laity working for the *res publica*. *Gaudium et spes* (n. 76) states: «The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcen-



Above:
Bruno Le Maire,
Former French
Secretary of State
in charge of European
Affairs and former
Minister of Agriculture;
Archbishop
Alain Paul Lebeaupin,
Apostolic Nuncio to
European Community.

■ Photo by
PAOLO PEGORARO

The Library develops its holdings

by MARTA GIORGI DEBANNE
Prefect of the Library

Introduction of a new OPAC, a bibliographic database, and the updating of its catalogue of scientific journals: these are just a few of the projects we have undertaken that are aimed at making our library a place for up-to-date specialized research



In order to develop its documentary holdings and electronic resources, our library has recently undertaken several new projects: the introduction of a new OPAC (On-line Public Access Catalogue), as well as the upgrading of our library of scientific journals and of our database.

The new OPAC

In order to improve the use of its vast holding of books, the library has introduced a new OPAC known as OseeGenius (OpenSEmanticEngine-Genius). Compared to the previous system this offers a series of additional functions, which enhance the relevance of the search results and offers various possibilities with regard to the visualization of the results and improving on their usage.



During the search phase, OseeGenius enables the use of various filters to determine the conditions the results must meet. It also enables the user to select the required documents and to save them in an assigned area from where they can subsequently be downloaded in various formats and bibliographic platforms.

Scientific journals

Our Library has always striven to advance knowledge and to aid access and reference to the scientific journals it has in print as well as those available in e-version *via* internet. The Library has a vast selection of journals and reviews, which are all available directly "on the bookshelves". These are very important in numerical terms (3,703 printed publications, of which 1,337 are at hand and 415 are also available in e-version), in terms of the subject matter (27 different specialized subjects or fields are covered), in terms of exclusiveness and lan-



guages covered. The Library also has articles published in about 2,600 journals and reviews indexed in the database that can be accessed *via* internet, and which are available in e-format.

Continuing in its intention to develop this important collection of publications, the Library has decided to participate in the "ACNP-Archivio Collettivo Nazionale dei Periodici" (Italian National Archive of Journals) project launched by the National Research Council (CNR) in collaboration with the University of Bologna. The project involves the creation of a large database, which will collect information regarding all the journals and reviews that the Italian libraries have. This will enable the international sci-

entific community to locate the library that has the publication in which the requested article is published, and to make use of the *document delivery* service, with requests for copies sent *via e-mail*.

The database

Our Library provides several bibliographic databases, including those pertaining to complete texts. Our University sees the advancement of knowledge and simplifying the use of these informative instruments, which are of significant importance in the academic environment, as an absolute priority.

As for journals and reviews, a computer app has been created and is aimed at advancing knowledge and the use of a bibliographic database, as well as of all the complete texts to which the Library offers access (*online*, cd-rom and academic resources that can be freely accessed on the *web*). ■

To explore the multiple functions of OseeGenius, the Library organized a series of explicative meetings.

■ Photo by
PAOLO PEGORARO



The rooms of St. Ignatius and the first Generals of the Society

by MANUEL RUIZ JURADO, SJ

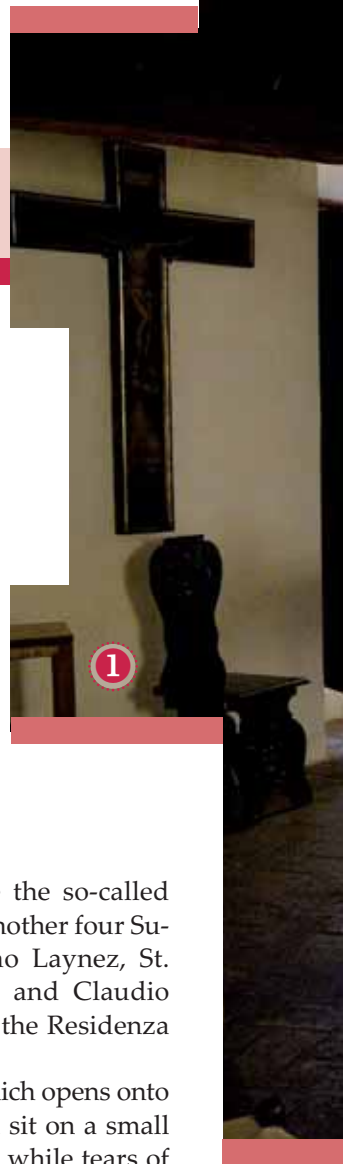
Although over the centuries there has been a lot of reconstruction, the simple rooms which Ignatius of Loyola and the first four Superior Generals of the Society lived in are still intact in the Collegio del Gesù

The Jesuits lived in several houses in the area that today is occupied by the Residenza del Gesù (residence, scholasticate and church). Camillo Astalli's «old tumbledown» house was the fourth house St. Ignatius and his companions occupied between February 1541 and September 1544. It was situated where today we find the chapels of St. Ignatius and the Madonna della Strada. The voting to confirm Father Ignatius as General of the Society of Jesus had to be repeated three times due to the saint's reluctance, as he kept claiming that he was unworthy and unfit to govern himself, let alone others, as his nature was that of obeying rather than commanding. The saint asked for the election to be repeated and on 19 April, upon the orders of his confessor, he finally accepted the position. From there, on 22 April, his companions set out for their profession in St. Paul's Outside the Walls. It was in this house that St. Ignatius made the official decision for the «vow of poverty for the Society» (February-March 1544) and he had the famous mystical visions which were described in his *Spiritual Diary*.

St. Ignatius lived in the house, which Prince Fabrizio Massimi described as being «more like a hut», from September 1544 until his death in July 1556. Today three of the rooms he lived in, together with the brother-coadjutor who helped him, are still pre-

served just as they were. They are the so-called «camerette di Sant'Ignazio» in which another four Superior Generals also lived: Giacomo Laynez, St. Francis Borgia, Everard Mercurian and Claudio Aquaviva under whose governance the Residenza del Gesù was built ④.

The small room has a window, which opens onto the terrace where St. Ignatius would sit on a small chair and contemplate the night sky, while tears of devotion would stream ceaselessly from his eyes. It was in this room that the saint slept, had his office and wrote a good part of the *Constitutions*, as well as copious letters in which he imparted guidance, orders, standpoints, insights and advice for the governance of the whole Society. Here he also prepared the *Formula Instituti* (1550) ⑤. We must bear in mind that at the time of the saint's death, there were already more than a thousand Jesuits in all four corners of the



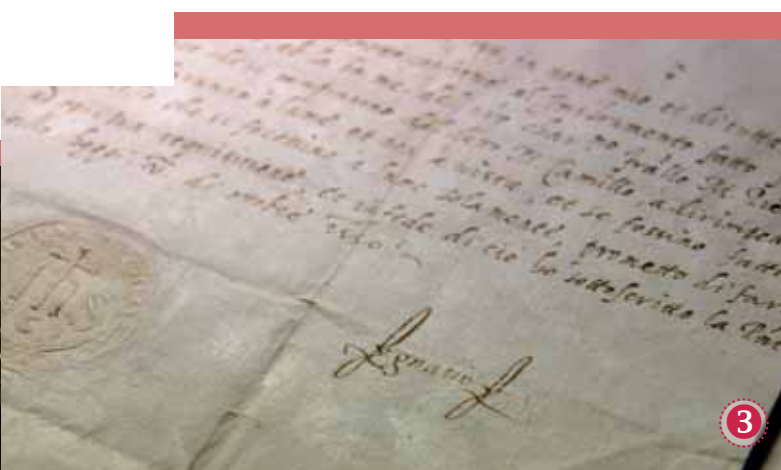


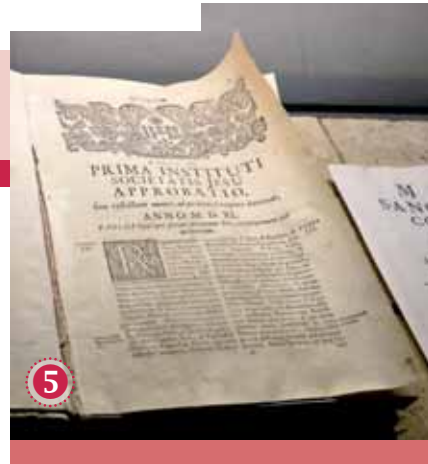
world then known to him. His surviving correspondence includes more than seven thousand letters ³.

According to Gonçalves da Câmara, who was minister of the house for the last period of Father Ignatius's life, after he got up and said his prayers – which for him had been commuted to the Divine Office due to his excess of tears – *«he would enter a chapel near his room»* for the Holy Mass. He would then give two hours to mental prayer. So as not to be disturbed during this time, he ordered that any messages that arrived for him while he was thus occupied be delivered to the Father Minister. This Father frequently brought messages he deemed important and requiring an urgent answer to the chapel and affirmed that, every time he entered to deliver them, the saint's face

and expression were so shining and joyous that he would be almost frightened.

The biggest room ¹, which has now been turned into a Chapel ⁶, was where the saint used to receive his guests. During the last days of his final illness, his bed was moved into this room, probably to make it easier for visits. This is also where he died, and that night his brother-coadjutor overheard him saying *“Ay Dios!”* several times. Polanco recounts that when he went to visit Father Ignatius at sunrise, he was on his deathbed. He then rushed to St. Peter's to ask for Pope Paul IV's blessing for the moribund Ignatius, just as he had asked Polanco the previous day. The Pope gave his blessing as well as everything else he could give. In the meantime, just before seven in the morning, Father Ignatius gave his soul to his Lord and Creator, in the presence of the superior of the house and the Rector of the Roman College. A paint-





ing of the Holy Family, which the saint had in front of him on the altar when he celebrated Mass, is kept in this room. St. Francis Borgia, Superior General of the Society, almost certainly kept it there as well.

The last room, situated between the two we have just described, was probably used as a waiting room or as an entrance for visitors. A magnificent painting by Ribera, depicting St. Ignatius writing the *Constitutions* ②, is on display here. On 17 July 1546, St. Ignatius received St. Peter Faber in these rooms – after a long absence due to his being sent on Pontifical missions during the deliberation of 1539. St. Francis Borgia, who arrived as professed of the Society (from 1548) still dressed (due to Pontifical authorization) as a duke, with his retinue of about twenty people, was a guest in the house in the years between 1550-1551; he was in contact with St. Ignatius for three months. Visitors to these rooms immediately perceive the

Photo by
BARBARA ANDOLFI



quiet and simple atmosphere in which the saint lived and where he governed the Society for 15 years, until his death at the age of 65 on 31 July 1556. He was beatified by Pope Paul V in 1609 and then canonized by Gregory XV on 12 March 1622.

The antechamber to the small rooms is a magnificent work of the art of perspective, carried out at the end of the seventeenth century by Brother Andrea Pozzo, who sought to honour the Founder with images that refer to his heavenly glory and the miracles attributed to him. ▶



Saint Peter Faber Centre: the path of formation

Interview with **Fr. Stanislaw Morgalla SJ**,
Director of the Saint Peter Faber Centre for Formators
for the Priesthood and Consecrated Life

by PAOLO PEGORARO

The University Executive Board has recently accepted the proposal of Fr. Jaime Emilio González Magaña SJ to change the name of CIFS (Centre for Formators for the Priesthood and Consecrated Life) to the "Saint Peter Faber Centre for Formators for the Priesthood and Consecrated Life," or, more simply, "The Saint Peter Faber Centre." Fr. González Magaña explains, «Peter Faber was St. Ignatius of Loyola's first companion, and is the clearest example of a priest who allows himself to be moulded



CIFS is changing its name to the “Saint Peter Faber Centre for Formators for the Priesthood and Consecrated Life”, in honour of St. Ignatius’ first companion and co-author of the *Spiritual Exercises*. Here we meet the new Director, Fr. Stanislaw Morgalla

and undergo formation. Ignatius of Loyola spent four years diligently and devotedly accompanying his friend and room-mate. In early 1534, they wrote the *Spiritual Exercises* together, near Saint Jacques in Paris. From then on, Faber was able to understand and delve into the inner knowledge of this method of conversation between the Creator and the human being like nobody else, and had a special gift for sharing this wisdom with his fellow men».

Fr. González Magaña was the Director of the Centre from 2005 to 31st August 2014. As from 1st September 2014, the new Director is Fr. Stanislaw Morgalla, SJ with whom we met to talk about the delicate subject of the formation of formators.

■ **Your studies focused on psychology and the psychology of religion. How can we combine spirituality and psychology most effectively?**

«They are already intrinsically linked in the individuals we are trying to help in their search for God. In some ways, a good spiritual director or formator has always had to

be a good psychologist. In my opinion, what is much more important is the question of what type of psychology we want to use. Today we can no longer use the term “psychology” in the singular, seeing as we are considering a vast quantity of schools and currents which do not all share the Church’s anthropological vision, where the human being is called to communion with God in the following of Jesus. So the domain where spirituality and psychology meet is anthropology».

■ **You have formerly been the director of a School for Educators in Cracow (2002-2008). What does it mean to “form educators?”**

«I would express it in terms of two words I learnt from my master of novices: *flexibility and loyalty*. On the one hand, the formators must be flexible, in other words, they must continue to let themselves be moulded, as being formators means an ongoing and perpetual education. “Learning to learn” has become a popular slogan recently in a culture that has been called “late or liquid modernity”. On the other hand, the formators must be loyal, unremitting and firm with regard





to religious values. They must firmly direct those in their charge to search for God in the following of Jesus. In religious formation there is no space for relativism or the moral dearth that is such a big problem in modern societies. Outwardly these may seem like contradictory concepts, but I prefer to describe this as a paradox».

Recent events have highlighted how it is necessary to select the candidates for the priesthood more carefully, also considering their psycho-affective maturity. The Holy Father has forewarned us about the risk of creating «little monsters».

«The obligation of good selection is only the first step: even the best candidates can turn out to be “monsters”. The seminaries or houses of formation are not farms that produce goods with the offer of a guarantee of high quality until death, possibly “in odour of sanctity.” It will already be a great success if the people in the formation process learn to come out of themselves to become more selfless and, through their service of others – as Pope Francis himself wants – come to emit an “odour of the sheep”.



Above:
Engraving depicting
Saint Peter Faber
kept in the chapel
of the Jesuits'
Community
at the Gregorian
University.

Failure is always a possibility, but we must not be scared of failing. As we learn from the formator par excellence, Jesus, he himself had to suffer several failures in his formation efforts. However, in the end, he was able to transform them into opportunities for growth and conversion. It is enough to refer to the most spectacular apparent failure of Jesus: upon witnessing the scandal of the Cross, all his disciples abandoned him. However, they eventually returned changed, transformed, more humble, and with more faith in the Lord. We should do the same».

What is the secret of art? It is Communion

Interview with Fr. Marko Ivan Rupnik, SJ

by PAOLO PEGORARO

Is art still for everyone?
What art is in places of worship?
Fr. Marko Ivan Rupnik recalls
His experiences with the
Centro Aletti team

The relationship between art and faith is of central importance to human living. But at the same time it is problematic. Here we discuss it with the Slovene Jesuit Marko Ivan Rupnik, artist, Consultor of the Pontifical Council for Culture and for the Pontifical Council for the Promotion of the New Evangelization. He pursued graduate studies in the Faculty of Missiology at the Gregorian University and later became a Professor in the Faculty of Theology.

Before the issue of evangelizing through art, we should ask ourselves: how can we reconcile the common man with the artistic world?

This is a most delicate point. Firstly, art moved out of the churches, then it moved on to the centres of temporal power and finally into galleries and museums, but these are not spaces to host life. The moment when art broke away from man's vital space, it focused itself ever more narrowly on the subjective concerns of an artistic elite. Today art is less and less capable of moving

someone to exclaim: "Yes, this is exactly what I would have liked to have said, but couldn't find the words!". People no longer experience art that elicits wonder, so they lose interest or indulge in kitsch. I can understand those who prefer to pray in the presence of a plastic Madonna, rather than facing the work of the greatest contemporary artist. However, employing commercial religious art of this kind does not help us develop the sensibilities that best help us to pray.

When evangelization is discussed, the role of the imagination is rarely considered.

Today the imagination of the faithful is sustained entirely by digital images, which in 99% of the cases do not join the human person with God. Images today mostly nail us down to our most materialistic needs





Photo by
CENTRO ALETTI

How can I be a wife? How does one be a priest? Where can I get the inspiration from?" We need to rediscover images that inspire positive responses to these questions.

and desires. By contrast, the saints are a nutrient for our imagination. The Council of Nicaea promoted the image of the saints because it recognized that this use of spiritual imagery was of the deepest importance for human persons and eventually could lead them to recognizing the abiding truth and beauty of Christ. Unfortunately, in the modern era the image loses its universal and ecclesial dimension in order to concentrate increasingly on the individual. Often today, even the saints themselves are depicted in their own individual perfection in images that evoke sensuality. Therefore, it is always the "self" that is promoted, so that we fail to reach a communal vision. But without a communal imagination the individual becomes unable to create anything. People ask: "Father, how can one be a family man today?

Let us tackle the question of art in places of worship after Vatican II. Despite the liturgical reform, for decades we have witnessed an abundance of debatable and controversial designs for churches. What is it that has not worked?

I believe that the problem began a long time before Vatican II. During the time of the Counter-Reformation we went into a reaction against Protestantism and tended to make artistic decisions that were primarily motivated by a desire to do the opposite to what Protestants were doing. As a result, we lost touch with the theological and dogmatic axes of the role that art plays in Christian tradition. This led us to disconnect art from serving the liturgical function of Churches and, instead, to let it become merely an elab-



orate decoration of space. This approach tended to make superficial appeals to emotion and to not help sincere devotion.

In my opinion, by the time we got to Vatican II, people were so tired of certain forms of art that we focused only on replacing these. In the name of a new openness to culture, i.e. “enculturation”, we actually imported some of the most biased aspects of modern culture that is deeply anti-traditional. A result was that we continued to employ art as primarily decorative—although now in different ways—and failed to reunite Catholic art and architecture with its rightful centre: the liturgy. What we did, in fact, was to declare that we had a new openness to modern culture—to “enculturation”—and to then import some of the most unbalanced aspects of modern culture into our Catholic art, above all its anti-traditional attitude. I consider this to be a tragedy, all the more painful because in other areas of theology, under the influence of *periti* who were experts in systematic theology, the Church at Vatican II achieved just the kind of creative updating of tradition that it failed to conduct in the realm of liturgy and art.

❖ **Today the relationship between the Church and contemporary art still provokes heated reactions...**

When we discuss bringing contemporary art into the churches we cannot afford to be ingenuous and act without judgment.

St. John Paul II also said that art in the XX century is not capable of portraying Jesus Christ because the artist still lacks the experience of the resurrection. It would be nice to begin thinking of the spiritual care of artists.

❖ **Let us once again return to the key words: relationship, communion.**

It is quite simply a question of life. If we want things to change, we must start with what is life-giving. Just as the Apostle Paul says in his Epistle to the Romans, it is not enough just to understand, what is required is the experience of love for God and for the things of this world. A Church is not just a place for private reflection, it is a place of encounter, it is the place where the divine meets the human. ▮





“Asia thirsts for peace and justice”

Interview with Professor Thomas Hong-Soon Han

by PAOLO PEGORARO

«**B**eing among young people, both in my own country and elsewhere, has always delighted me, following in the Jesuit footsteps of my professors, the Fathers at the Gregorian University. Every time they used to say to me in that fairly humorous tone, “*You have been contaminated by the Jesuits!*”, I would gladly take it, with pride and even gratitude».

These are the words of Professor Thomas Hong-Soon Han, a student in the Faculty of Social Sciences from 1966 to 1971, Professor of Political Economics at Hankuk Univer-

sity, member of the Pontifical Council for the Laity since 1984, International Auditor for the Prefecture for Economic Affairs of the Holy See, founder of the School of Social Doctrine of the Church in Seoul in 1995, and Korean Ambassador to the Holy See from 2010 until 2013.

The starting-point for our interview was the celebration, last December, of the 50th anniversary of the establishment of diplomatic relations between the Holy See and the Republic of Korea.

Family reunification is a dramatic problem: in South Korea there are about 700 thousand people who have not been able to contact their relatives in the North for more than 60 years.

Photo by ANSA



How do you judge the diplomatic course embarked on to date?

«The Holy See was the first country to recognize Korea, starting from the beginning of the building of the modern Nation: in 1947 it had already sent an Apostolic Visitor, Monsignor Patrick Byrne MM. During the communist invasion of the North (1950-53) Monsignor Byrne was arrested and died due to privations and hardship on the so-called “march of death” inflicted by the Pyongyang regime. The Holy See wished to sympathize with the suffering of the Korean people and the martyrdom of their Delegate».

South Korean Catholics played a key role in the country's democratic movement. Is this an intimation of what Christianity can do for Asia?

«Asia thirsts for peace and justice. In fact, despite significant economic growth, the shocking scandal persists regarding various forms of poverty and the violation of human rights. Furthermore, this is one of the most highly militarized regions in the world, as well as one of the greatest polluters of the environment. It is more necessary than ever for Asian Catholics to bear witness to social doctrine with their own actions. This will give the Churches in Asia more credibility and right

the mistaken view of the Catholic faith being a “foreign religion”».

❖ **Pope Francis beatified Paolo Yun Ji-Chung and his 123 companions. But the persecution of Christians is still perpetrated today under the Pyongyang government.**

«The Church in Korea is still young, and its history was initiated by Korean laity. The first 100 years saw fierce persecution in which more than 10 thousand martyrs gave their own lives. Tragically, under the Communist regime in North Korea, this persecution is still taking place, but I am sure that in secret, the faithful in the North are keeping the faith alive».

❖ **There is also the dramatic problem of family reunifications...**

«The problem of family reunifications is a dramatic one. They began in 1985, on the basis of an agreement between the South and North, and from then on they have only come about sporadically. In South Korea there are about 700 thousand people who have been separated from their relatives in the North for more than 60 years, without even being able to communicate with them».

❖ **What is the essence of the family in Asia?**

«Unfortunately, the progress of information technology and communication is globalizing the crisis of the family, as well as that of marriage, and therefore Asia is also suffering the consequences, especially in the more economically advanced areas».

❖ **Female religious life is very highly regarded and respected, in your country.**

«At present nuns are carrying out an extremely important role in evangelization in Korea, both within and outside the Church. They are sometimes seen as co-workers and other times as the parish priest's substitute, depending on the pastoral necessities that arise».



❖ **Is the relationship between the Catholic minorities and the Protestant Churches more one of competition or collaboration?**

«The Catholic Church sees the Protestant Churches as partners in cooperation, and follows up on initiatives to dialogue and collaborate with all the other religions in order to promote the common good of society, as well as peaceful coexistence between religions. According to a survey carried out by the Buddhist Institute for Social Research, the Catholic Church is regarded as being the most reliable and dependable among the religions in Korea».

Cardinal Andrew Yeom Soo-Jun, Archbishop of Seoul, announces Pope Francis' visit in Korea.

In remembrance of great personalities of our University

In the few last months, three personalities of the greatest importance for our University returned to the Father's House.

Fr. Hervé **Carrier**, SJ († August 2, 2014), joined the Society of Jesus in 1944 and was ordained in 1955. In 1966 he became Rector of our University, a role he maintained for 12 years. During his rectorate, the new Statutes of the University were introduced and lay people and women were given the possibility of studying at the Gregoriana.



Fr. Giuseppe **Pittau**, SJ († December 26, 2014), joined the Society of Jesus in 1945 and was ordained in 1959. He was Rector of Sophia University (Tokyo) until 1981, when he became Provincial of the Japan Province. In 1992 he was appointed Rector of the Gregoriana and, during his rectorate he promoted its international activities. In 1998 he was made Archbishop and nominated Secretary of the Congregation for Catholic Education. In 2003 he went back to Japan.

Card. Karl Josef **Becker**, SJ († February 10, 2015), joined the Society of Jesus in 1948 and was ordained in 1958. He obtained a doctorate in Dogmatic Theology in our University in 1967, and after teaching in Frankfurt for a few years, in 1969 he came back to our Faculty of Theology where he taught until 2003. He directed a great number of Doctoral dissertations. He was director of *Gregorianum*. In 1985, he was nominated Consultor for the Congregation for the Doctrine of the Faith, and he was a close collaborator of Cardinal Joseph Ratzinger. He was made Cardinal by Pope Benedict XVI in 2012.





"Studia Missionalia"
Vol. 63-2014

Subscription price
for one year: € 80,00

The new number of *Studia Missionalia* has seen the contribution of those external to the Faculty of Missiology, although very close to it: whether because associated by the wish to support its re-launch and of contributing to it personally, or because directly involved in missionary subjects and problems. Similarly to what took place for the commemorative volumes of 1943 and 1960, the present edition functions as a watershed between past and future, a little more than eighty years from the foundation of the Faculty and seventy from the birth of *Studia Missionalia*.

The present volume deals with crucial themes which the young teachers of the Faculty of Missiology will have the task of examining in depth over the next few years with a labour that is both theoretic and pedagogic: the full reception of the message of the Council with its teaching; the proclamation of the gospel in its relation to the multiple contexts in which the Word has to be sown; the challenges, philosophical and theological which the contemporary world makes to mission; the relationship between art and evangelisation; that between mission and dialogue; the missionary method of the Society of Jesus... Themes at the cutting edge; challenges collected by a Faculty that is new and yet old; a laboratory of experiences and ideas at the service of a *Church in a missionary outreach*.

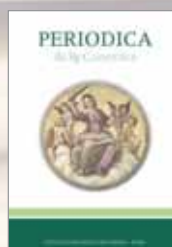
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Dei
Gloriam*

