

la **Gregoriana**

Virtus et Scientia

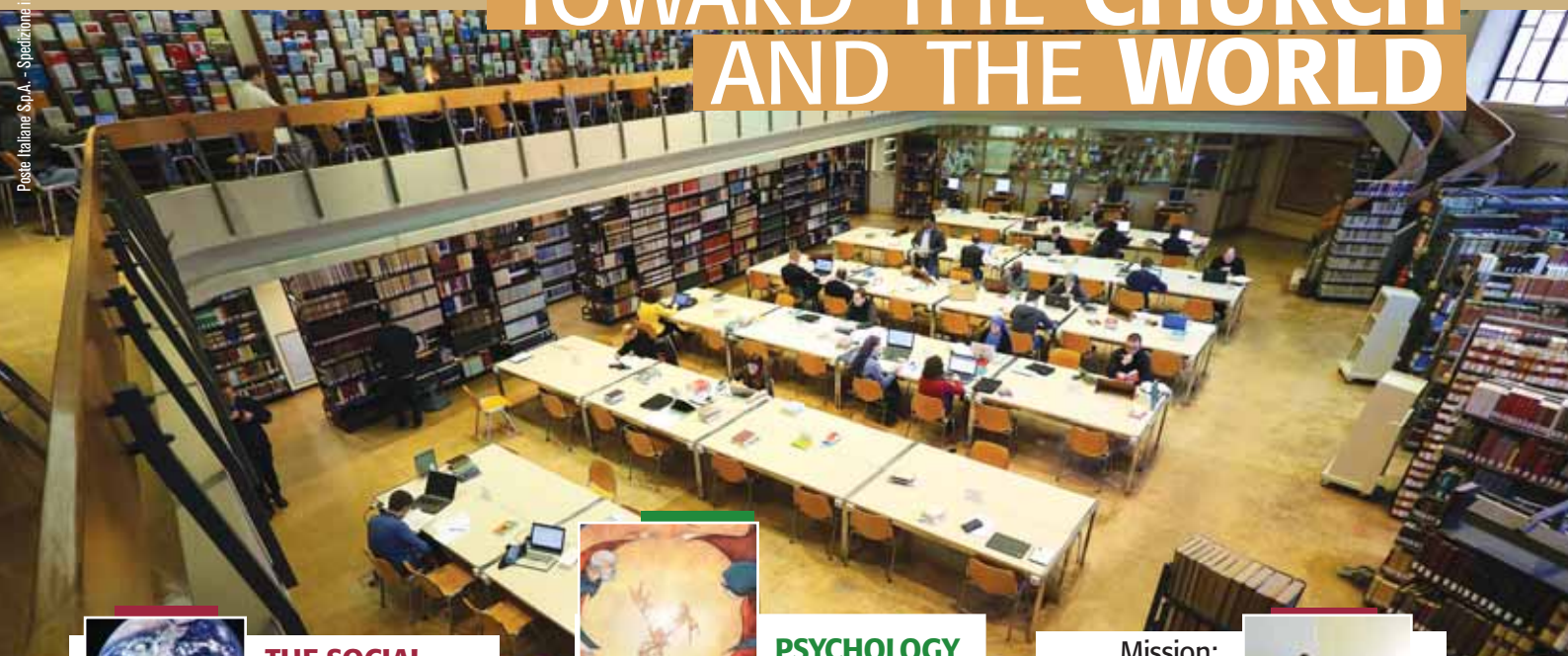
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OUR MISSION TOWARD THE CHURCH AND THE WORLD



**THE SOCIAL
VOCATION
of Christians**



**PSYCHOLOGY
and prevention**

Mission:
rediscovering
OUR ROOTS



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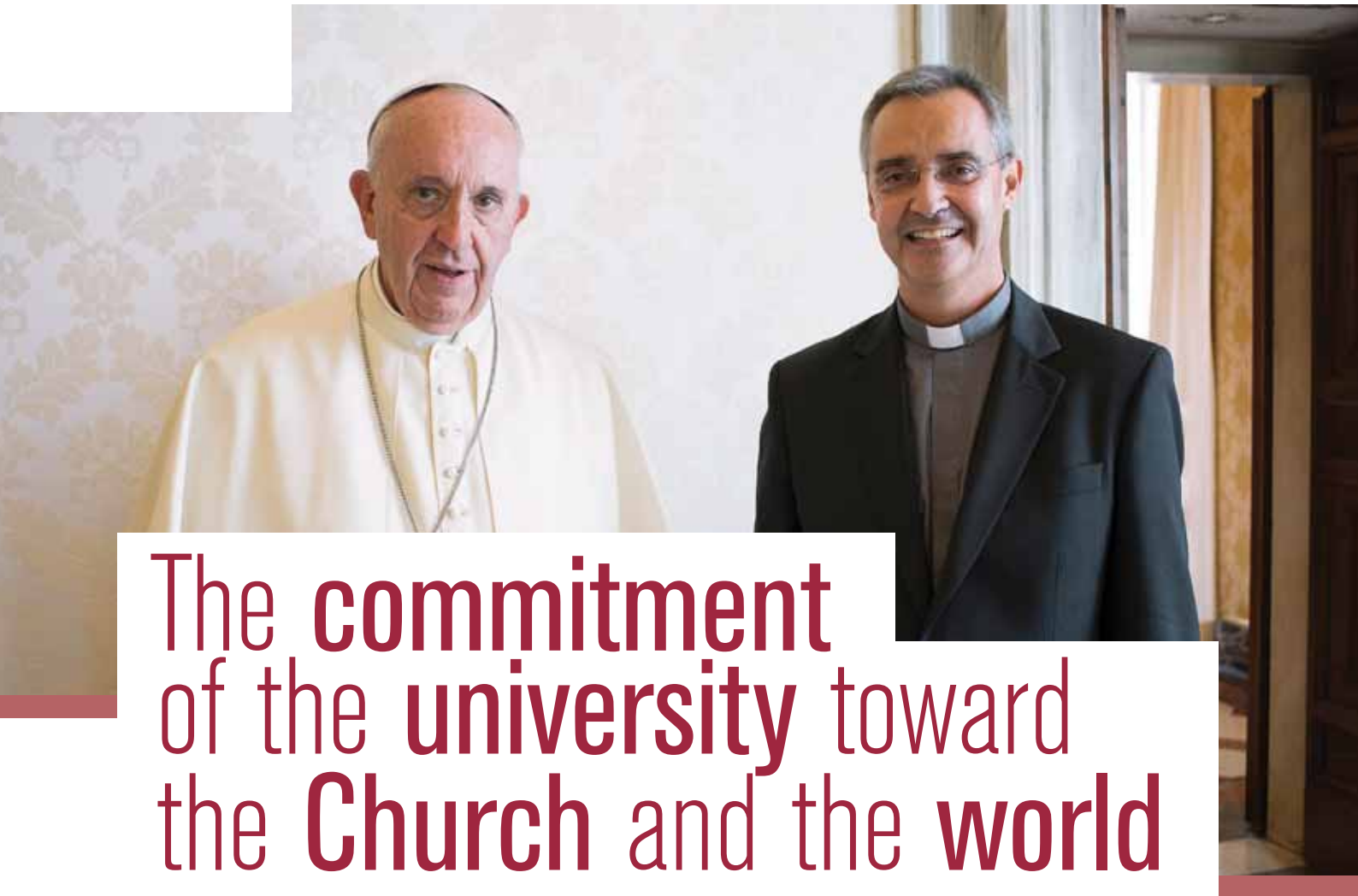
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The commitment of the university toward the Church and the world

The programmatic points
in the new Rector's inaugural speeches

FR. NUNO DA SILVA GONÇALVES, SJ
edited by EDITORIAL STAFF

As the conductor of an orchestra the Rector has to listen to and to lead the whole of the University, converting it into a real community, where collaboration and mutual care support the necessary academic dimensions of research, in-depth analysis, personal and mutual requirements.

Who is the Rector? What is his role and his primary function within the institution of a university, especially within such a peculiar institution as the Gregoriana? According to Fr. Nuno da Silva Gonçalves, SJ, there are two key words: listening and leading. These are the fundamental attitudes of the conductor of an orchestra «The conductor of an orchestra is expected to listen to each one of his musicians and to make them play well together — said Fr. Nuno Gonçalves. On the other hand, he has to enhance the qualities of each soloist, each musician and each instru-

Last September 23, 2016 at the beginning of his term of office, Fr. Nuno da Silva Gonçalves was received in a private audience by the Holy Father Francis



A moment of the celebration of the Mass of the Holy Spirit

Right:
Mons Luis Ladaria Ferrer, Secretary of the Congregation for the Doctrine of the Faith

Down:
Mons Jorge Carlos Patrón Wong, Secretary of the Congregation for the Clergy with the Choir of the Pontifical French Seminary

mental group». This way of listening has to be contagious and not limited to the role of the Rector but must affect relations within the university community as well. «In an orchestra, as well as in a choir, who conducts has the responsibility of listening to everybody, and each musician, or singer, must be able to listen to the person next to him. The harmony and quality of the sound come from this mutual listening and from the attention paid to the indications of the conductor of the orchestra».

Through this image, the new Rector of the Gregorian Pontifical University opened his first meeting with professors and lecturers, on September 2016.

In this article, we present some excerpts from his speeches, where “reciprocity” is the connecting *fil rouge*.

■ **Shared responsibility and collaboration:** «We have a shared mission and a shared responsibility. The Church entrusts the Gregorian University with a mission of great importance: the academic and human formation of seminarians, priests, consecrated men and women and lay men and women from all over the world. The University can carry on with this mission because it relies on its teaching staff, formed by Jesuits, diocesan priests, religious and lay people that shares this mission with competence and enthusiasm. I am very grateful for having such diversity and richness.

In this mission, collaboration is essential. At an interpersonal level, everyone can be inspired by each other’s work. It is essential also at the level of the academic units so they can experience a spirit of mutual fruitful-

ness. We live in a world of great complexity, in which problems have to be faced from many different points of view and through an interdisciplinary method; this is indeed the role of the University. We are a University insofar as our specific competence is communicated and shared with others».

❖ **“Looking forward”: witnessing with bravery and humility.** «A member of the teaching staff of the Gregoriana is capable of “looking forward”. We have to be men and women with broad visions, experts in the subjects we teach and, at the same time, we must have a deep knowledge of the world and humanity. We have to teach our students to “look forward”, to give witness with bravery and humility, to dare to be open towards others, without letting the uncertainties of the world we live in make us feel lost».

❖ **Looking close by: attention to local contexts.** «In Ignatian pedagogy, looking close by means the *cura personalis* of the students entrusted to us. And — why not — the *cura personalis* of our colleagues in the same mission.

We cannot teach and train students without a knowledge of their cultural and

ecclesial backgrounds. Facing a student that comes from country where Christians are a minority and where recognition and freedom is an issue, necessitates a different approach».

❖ **Encouraging growth processes.** «The *cura personalis* is an attitude of excellence and demand. It is not condescension or resignation. In fact, we cannot resign ourselves to leave a student at a level lower than his possibilities. Usually he can reach a further point than he thinks. We have to guide and help him in order to make him reach the furthest possible point — his *magis*. *Cura personalis* also encourages the processes of intellec-





tual and human growth in our students, and trains them in the use of the tools of discernment. They are trained to be autonomous so they can face a continuously changing world.

❖ **Pedagogy: a matter of the heart.**

«Teaching and training mean communicating. We communicate through words, gestures minds and hearts. It is a total and absorbing commitment that should flourish from our desire to announce Christ and his Gospel to every man and woman of our time. In this task, every word needs to be accompanied by gestures, charity, commitment to justice, and by the experience of beauty. The comprehensibility of the message we want to share is at stake. Regarding this, the main criterion to verify the quality of our job should be our students' love of Christ and of the Church, and their capacity to love and serve the world. Formation is — maybe *mostly* is — a matter of the heart. The love for research and teaching should be the expression of our love for the Church and for the world itself».

From left to right:
The Jesuits Fr. Yuji Sugawara, Dean of the Faculty of Canon Law;
Fr. Hans Zollner, Academic Vice Rector;
the Rector, Fr. Nuno da Silva Gonçalves;
Fr. Mark Rotsaert, Director of the Ignatian Spirituality Centre

Moreover, the Rector added further points in occasion of the traditional “Programmatic speech”, pronounced at the conclusion of the Mass of the Holy Spirit at the Church of St. Ignatius of Loyola at Campus Martius (Rome). The celebration that took place on October 3 was an intense moment of prayer, also because it was in conjunction with the 36th General Congregation of the Society of Jesus. This solemn celebration, enlivened by the Pontifical French Seminary, was blessed by the presence of the Cardinal Manuel Monteiro de Castro, Emeritus Major Penitentiary; Mons. Luis Ladaria Ferrer SJ, Secretary of the Congregation for the Doctrine of the Faith; Mons. Jorge Carlos Patrón Wong, Secretary of the Congregation for the Clergy; Mons. Carlos Moreira Azevedo, Delegate of the Pontifical Council for Culture; Mons. Lorenzo Leuzzi, auxiliary Bishop of Roma and Delegate for Campus and Health ministry; as well as many members of the diplomatic staff to the Holy See. Speaking to the entire University community, P. Nuno Gonçalves underlined some “strategic attitudes”; the first two are inspired by Pope Francis' words during the audience for the Pontifical Gregorian University, the Pontifical Biblical Institute and the Pontifical Oriental Institute on April 10, 2014.

❖ **Opening the mind and heart to the horizon of catholicity.** «In his speech, the Holy Father, underlining the variety of traditions and cultures present in our Roman academic institutions, invited us to what we could call “mutual fecundity” between the centre and the peripheries. The Gregoriana, because of its international character, is a unique place to live this mutual fecundity if we open our minds and hearts to the horizon of catholicity, which is unity through diversity. This horizon is, at the Gregoriana, at

our fingertips, in our classrooms and corridors; it is a horizon made by real people, coming from all continents, who can enrich us if we experience not only internationality, but also intercultural dialogue».

❖ **Deepening the relationship between study and spiritual life.** «Your intellectual commitment - said the Holy Father - will be all the more fruitful and effective the more it is animated by love for Christ and for the Church, and the more the relationship between study and prayer is strengthened and made more harmonious».

❖ **Attention to the context where we live: knowing today's world.** «We live in a shattered world whose very survival is threatened. Nevertheless, it is in this very world that God is working, and it is in this world that the Church, as a "field hospital", is called to bring a message of hope and salvation. In order to have a deep knowledge of today's world we need the commitment of all the academic units of the University. A "mutual fecundity" amongst them is necessary, along with an interdisciplinary work that can help us to address the world with deep but understandable and simple language».



❖ **Taking care of interpersonal relationships.** «When we speak about the Gregoriana, we are speaking about an academic community. The academic dimension, our expectations of ourselves and others, teaching based on personal research and the desire to deepen and comprehend cannot be separated from taking care of interpersonal relationships. We are an institution, but an institution that deepens the interpersonal relationships, in which there is mutual care and attention towards the other - where we get closer and become neighbors to each other».

❖ **On-going evaluation of quality.** «As it is proper for an institution that is entrusted to the Society of Jesus, we seek both the *magis* and excellence and we commit to a process of development that requires on-going evaluation, through daily effort and intention. For us, the teaching and learning processes are always processes of growth aimed to build autonomy and capacity of discernment. We consider this all as a fundamental part of our mission».

Concluding the celebration, the Father Rector pronounced the *formula* to announce the inauguration of the Academic Year 2016-2017, «the 466th year since the foundation of the Collegio Romano, of which the Pontifical Gregorian University is the one and only heir and successor». ❖

After the Holy Mass, a moment of conviviality at the San Roberto Bellarmino College



36th General Congregation

Visit at the Pontifical Gregorian University
October 28, 2016

by Fr. ARTURO SOSA ABASCAL, SJ
Superior General of the Society of Jesus
Vice Chancellor of the Pontifical Gregorian University

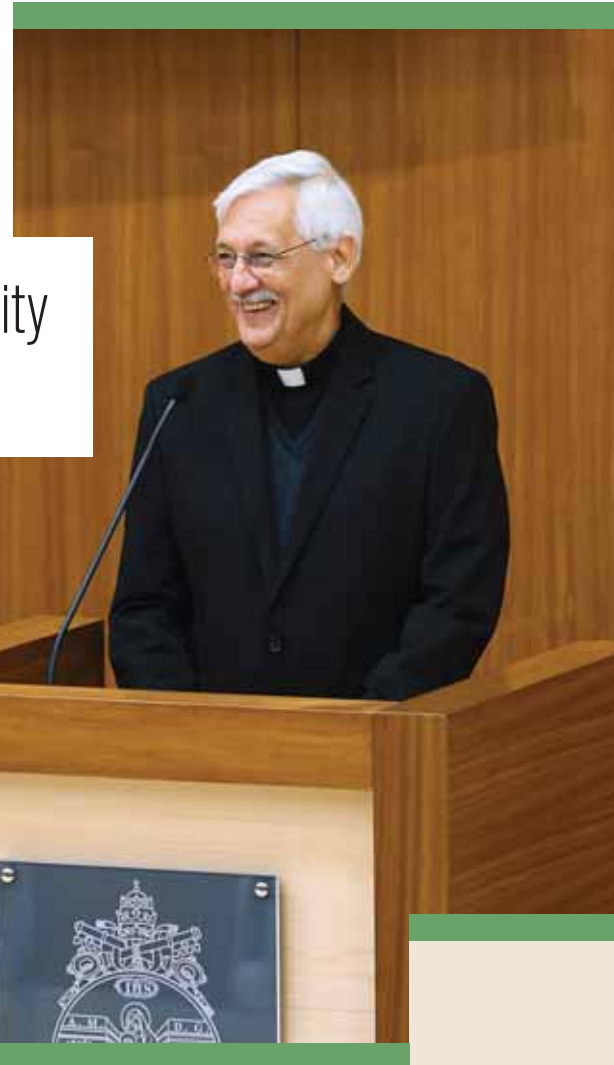
I would like to thank the Rector of the Gregorian University, the academic community and all the Jesuits of the Higher Education Consortium in Rome — Gregorian University, Biblical Institute and Oriental Institute — for giving the members of the 36th General Congregation the opportunity to meet all of you tonight in a fraternal and friendly way.

The General Congregation is now halfway through its discernment about the life and the mission of the Society of Jesus. We have listened to our brothers from all the Provinces, who shared the calls they received from the Lord in their different places, in this world torn by poverty, inequality, war and every kind of violence, even against creation itself. We also shared many signs of life in the generosity of many people who give support to refugees, migrants and those most in need.

Pope Francis reminded us that a Jesuit is a servant of the joy of the Gospel; he is called to experience the mercy of the Father, to convert himself and to make himself available to be sent to proclaim the Good

News everywhere, especially where there is human pain, to accompany many men, women and children that are bearing the cross as our Lord did. He invited us to improve our apostolic discernment to better serve the Lord and His Church in this period of human history.

The great individual and apostolic challenges that come from looking at the situation of humanity and from the words that the Holy Father addresses us, seem to be in contrast to the feeling of least Society that comes when we measure our forces. Therefore, today — as has happened in many mo-



ments during the life of the Society — we have to put our hope only in God in order to be up to the mission we received.

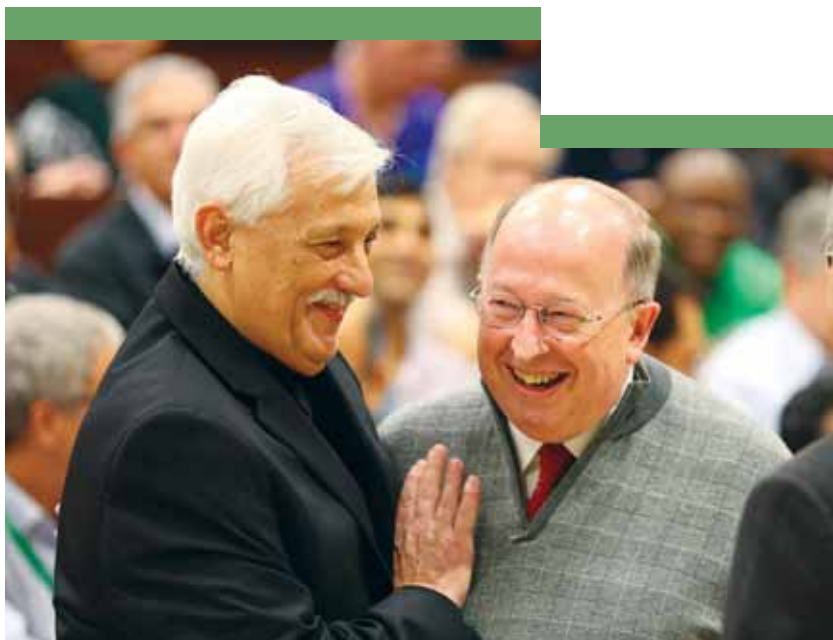
Meeting at the Gregorian University puts us in touch with the very apostolic origins of our Society of Jesus. The Higher Education Consortium is not merely a whim of some Jesuits in love with research and teaching. The Gregorian University, the Biblical Institute and the Oriental Institute were created by the Holy Father and entrusted to the Society of Jesus. Our presence in the Higher Education Consortium, here in Rome, is the consequence of the Ignatian intuition of receiving from the “*Vicar of Christ on earth*” — as he loved to call the Pope — the missions that serve more universally both the Church and Humanity.

The Higher Education Consortium offers the opportunity of an accurate formation within a universal and intercultural context. In this moment, it is a service of the Society for the whole Church. Thanks to God, we can say that Jesuits from all the regions of the world are serving as researchers and professors in many disciplines in the university institutions entrusted to the Society in Rome. We are not doing that on our own. We are doing that by collaborating with many other lay men and

women, religious men and women, and priests, who belong to these university communities and who share the same mission at the service of the Church.

Such a collaboration needs to be deepened and broadened during the coming years: deepening the sense of the given mission and of its spiritual foundations through discernment of the signs of the times and of the challenges that face our theological reflections. We want to deepen our faith that promotes justice and that makes us ministers of reconciliation through complex inter-religious and intercultural dialogue.

It is a collaboration to extend to other people and institutions in Rome and all over the world. Step by step we are learning how



Fr. Sosa with the Rector and Fr. Mark Rotsaert, Superior of the Jesuit Community at the Gregoriana

Left: Fr. Sosa addresses the Jesuits of the Consortium of Higher Education, during his visit at the Gregoriana last October 28, 2016



to work “in a network” as a way to enhance our research and teaching skills. The Higher Education Consortium in Rome has the great opportunity to connect with hundreds of other academic centres of the Society and of the Church spread all over the world.

The university institutions, their Jesuit communities and the Colleges of the Gesù and of San Roberto Bellarmino are a unique opportunity for the formation of the young Jesuits. I would like to thank the Provincial and the Provinces that entrust their formation to the interprovincial houses in Rome. I

encourage you to continue to send young Jesuits, properly selected, to have their formation done in Rome. I appeal to your generosity and your good judgment to reinforce the formation and academic teams in these institutions, which are so at the centre of the heart of the Church and of the apostolic responsibility of the universal body of the Society.

May the Lord keep blessing such great generosity in carrying on high-level academic institutions at the service of the Good News. ▀



The social vocation of Christians

Interview with **Fr. Jacquineau Azetsop, SJ**
Dean of the Faculty of Social Sciences

by PAOLO PEGORARO

Christians cannot separate their faith from the commitment to make the world a better place. The Faculty of Social Sciences, through the combination of the Social Doctrine of the Church, Social Sciences and Communications, aims to educate people with skills and tools who can build equitable, human, and sustainable social institutions.

Last June 28, Fr. Jacquineau Azetsop SJ was appointed Dean of the Faculty of Social Sciences. The Faculty faces the hot issues of contemporary world every day since it is not possible to disengage our Christian vocation from our involvement in what happens around us.

❶ **How does Christian vocation insert itself into the typical social vocation of the human being?**

In the Lukan Gospel, Jesus calls people to follow him; it is not just to enjoy his company becoming his disciples but also to bring about justice in the society. Zacchaeus gave his possessions away to re-establish justice where it was absent.

Faith cannot be severed from the commitment for a better world.





❖ The 50th anniversary of the *Popolo-rum Progressio* is very near. The Social Doctrine of the Church is a powerful tool, but it often seems to be directed only to developing Countries. What can it say to those areas of the world that do not believe they can be still progressing?

The teachings of the Popes on social matters do not address issues pertaining only to developing Countries, they always write to all the faithful and to men and women of Good will.

Furthermore, as members of the Church, following the Pauline metaphor of the body of Christ, our destiny is connected: when one part of Christ's body hurts, suffers the entire body.

However, the suffering of others is often hidden and imperceptible. Imperceptibility can be due to geographic distance, but it can also be deliberate. Pope Francis has recently



challenged the ever-expanding globalization of indifference, which is another name of what I just called imperceptibility.

■ You studied in different Continents, but not at the Gregoriana. Why should a student choose to have his education in the Faculty of Social Sciences?

Our curricula combine reality-based approach to social sciences or to social communications with the depth of the Catholic Social Thought. Bringing the faith conscious into social sciences adds something new in that we do not look at the empirical anyhow, we train our students in such a way that they become active agents of social transformation.

■ In contemporary culture the connection with Christian social ethic – especially as “primacy of the human being” – could be crucial. How does the Faculty of Social Sciences promote this important issue of the Christian social thought?

All people are equal before God. Equality does not mean sameness: differences between human beings is acknowledged but never overshadow the universal love that Jesus taught us. The centrality that the human person is given in Christian thought

emerges from theological equality, the equality before God.

The “primacy of the human person” over anything else is carefully taught in our Faculty. The Catholic Social Thought area offers courses taught by faculty members who are experts in that field, and all our students attend them. We do not directly apply principles to social reality without a sociological mediation, and we deploy great efforts to teach research methods and foundational issues in social sciences to give our students tools to address the real world in light of the social teaching.

■ How do you prepare your students to confront some of the important challenges of the social world?

Sociology crosses with many of our sister disciplines, but it is unusual in its concern with the interrelation of social forces studied in isolation elsewhere.

We offer undergraduates a basic introduction to sociology and other disciplines

Pope Francis meets the refugees at Moria camp (April 16, 2016)

Left:
A few students from the Faculty at the Social Doctrine Festival (Verona, November 2016)

Down:
Fr. Azetsop during the presentation of *HIV & AIDS in Africa* (November 17, 2016)



Here we see that leadership is not about teaching manners, it is about sharing what is definitely important in one's existence. Leadership means having a heart that cares for people.

needed to develop a sound sociological imagination, while graduate courses are more specific, because they aim at preparing students for scholarly and applied research, and teaching. Students will be able to participate in building equitable, humane, and sustainable social institutions.

❖ **Many people acknowledge the moral authority of the Pope because he takes on responsibility of the social problems of every human being, not only the faithful's. What does it mean, to be a leadership role model, today?**

The Pope teaches us that leadership is about dreaming and leaving up to the dream.

During his visit in Bolivia, Pope Francis said: "The man standing before you is a man who has experienced forgiveness. [...] I do not have much more to give you or to offer you, but I want to share with you what I do have and what I love. It is Jesus Christ, the mercy of the Father."

The digital revolution carried out by the Internet and the social media is an epochal change that needs a critical reflection

❖ **The third specialization of the Faculty is Social communications...**

Our curriculum takes into serious consideration the epochal changes in mass communications made possible by the Internet and social media in particular. It is no longer possible to control the flow of communications: in the new environment, everyone can be the producer. Thus, the media user finds himself under the double pressure to analyze and evaluate the content and to be an ethical contributor to this communication environment. With a simple gesture such as clicking "Like" or "Share" we become publisher contributing to the spread of that article through the network. This increased power should be accompanied by an increased ethical responsibility. ▸



Mission: innovating by rediscovering our roots

Interview with **Fr. Milan Žust, SJ**
Dean of the Faculty of Missiology

by PAOLO PEGORARO

The missionary soul of the Jesuits has been alive and active since their beginning. Our Faculty of Missiology, through its three specialisations, helps its students become tools for spreading the faith, and be capable to dialogue productively with other cultures and religions.

There is no doubt that mission work is a too often forgotten dimension of the Christian faith. As our Pontiff says, without mission work the Church becomes sick, self-referential. We spoke of these issues with the Slovenian Jesuit Milan Žust, who has been leading the Faculty of Missiology since 2015.





❖ For those who are familiar with only the educational work of the Society of Jesus, the Jesuits are often seen more as “professors” rather than “missionaries”. Why is there a Faculty of Missiology at the Gregoriana?

«Since the very beginning the Jesuits have been missionaries and I hope that we too, today’s professors, are above all “companions of Christ”, in communion with Him, and thus capable of bringing Him to others. Ignatius of Loyola wanted every Jesuit — professors included — to engage in pastoral ministry, however simple, in order to always remember that the goal of every mission, even the academic ones, is to help people to encounter God the Father. In this sense the Faculty of Missiology, founded in 1932, is well tuned to the spirit of the Society of Jesus. The Faculty is contributing by studying issues concerning the transmission of the faith, and relationships with other cultures and religions as well».

Different moments
of a Missiology
lesson by Fr. Adam
Wolanin SJ

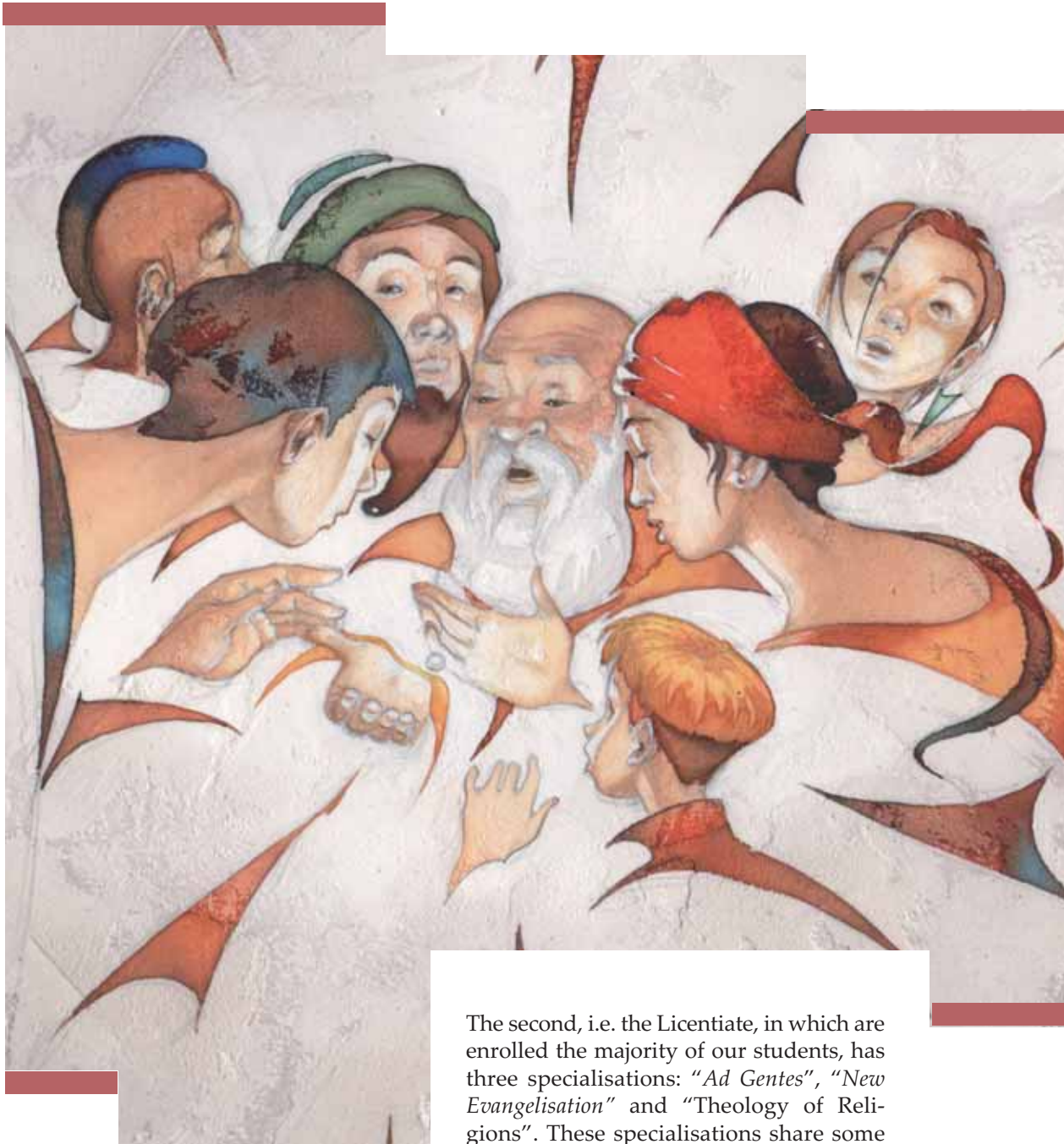
Previous page:
Fr. Bryan Lobo SJ
during a lesson of
Theology of Religions
and Christian
perspectives in the
contemporary world

❖ Can we say that today the mission is in crisis, or is the mission itself that is putting a strain on us?

«Since the Paschal Mystery is the core of our Faith, the distance between the sinner

and God must be overcome: the “old man” has to die in order to be reborn to a new life. Every person and every culture is invited to this painful step. It is a great temptation to try and avoid it, thinking that man can express himself just through what he is provided with in his own culture. Instead, he needs to die to everything which destroys the harmony and to revive a new openness, which is a bringer of life.

Today’s great challenge is to live mission in a dialogical spirit, according to the evangelical example of the encounter of Jesus with the Samaritan at the Well (Jn 4,1-42). In this sense, every mission is a dialogue, and every dialogue is an announcement... not in order to impose another religion, but because the main message is communion: the love of the Father, the filial relationship of Christ in the Spirit. Communion is what we want to pass on, leaving the other free either to adhere or not to this announcement. The way we live our relationship is already an announcement itself, stronger than words. Otherwise, we risk falling into a dualism in proclaiming the faith: first,



learning and understanding, and then believing and living.

■ **Let us look at the academic offerings of the Faculty of Missiology, which comprises all the three Cycles: Bachelor, Licentiate and Doctorate.**

«The First Cycle is only for those who have not done theological studies before.

The second, i.e. the Licentiate, in which are enrolled the majority of our students, has three specialisations: “*Ad Gentes*”, “*New Evangelisation*” and “*Theology of Religions*”. These specialisations share some common courses — general introduction, biblical and dogmatic basis of mission, basis of theology of religions, the issues of conversion and enculturation, etc... — and there is a part of specific courses.

These courses can be chosen not only from amongst the optional courses of the Faculty, where small seminars and *workshops* are already active, but also from the Centre of Interreligious Studies, other academic units of the Gregoriana, and also

«The kingdom of heaven is like a merchant searching for fine pearls. When he finds a pearl of great price, he goes and sells all that he has and buys it».

■ Illustration by
Silvio Boselli

from external programs. We are well aware that missiology is an interdisciplinary field, and that it is impossible to cover everything through the courses. For this reason we give the students a basic approach, inviting them to individual reading for their researches, especially for the Licentiate thesis and for the Doctorate».



❖ **Let us have a closer look to these specialisations. “Ad Gentes” immediately recalls the first evangelisation for those who have never heard the Christian proclamation.**

«This specialisation traces back, in large part, to the original program of the Faculty. In addition to our basic courses, the students are invited to choose others about history of the missions, ethnology, introduction to cultures and religions and new challenges in mission work. Today it is more common to use terms like “interculturality” and to use other approaches that, after negative experiences in the past, seem to be more proper... as long as these approaches do not restrict the field just to sociological, anthropological, cultural or psychological studies. What these fields offer, even if they are useful, should not overshadow the the-

ological and spiritual aspects, which are the basis of every transmission of faith».

❖ **The second specialisation, “New Evangelisation”, was born simultaneously with the namesake Synod, and it reflects the issues related to secularised societies...**

«This specialisation appears to be the more attractive and up-to-date; on the other hand, it can disappoint the expectations of those who imagine new pastoral methods, related to the more recent mass media. It is, instead, a “renovated” comeback to the roots, to the basis of every mission and evangelisation, a “reanimation” of a lost or never-sprouted faith in a secularised Christian culture, often reduced to mere exterior appearances.

We need to go back to our Baptism, to our primary vocation.

We do not need extraordinary things — just the simple, daily ones, rooted in the context of each one’s life, because it is in everyday life that we are called to a “new” life that springs from the Spirit. The real news is communion, free and lasting personal relationships, the call to a free allegiance to Christ and to the other—after having lived the experience of mercy, that is, to feel loved and forgiven.

❖ **“Theology of Religions”, finally, prepare to the challenges of a globalised and multi-religious society...**

«This specialisation is offered to those who want to learn the theological basis for a proper approach towards other religions and their teachings, and those who are interested in dialoguing with the faithful or proponents of other religions. The Gregorian Centre for Interreligious Studies offers part of the courses of this specialisation.

This is a vast and delicate field, because of a certain one-sided approach that has characterised the past and that is nowadays overcompensated for by an opposite tendency. Respecting others’ beliefs and recognising the good present there, is certainly positive, but we cannot give up the Christian proclamation of the Paschal Mystery. We have to spread it, not only through words, but leading a life completely compliant with it... sometimes until martyrdom. ❖

Dies Academicus 2016:
Fr. Antonio Gilberto
S. Marqueses, S.V.D.
presents his report
on the Mangyan tribes
(Philippines)

SUPPORT US!

why



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



Research and Teaching



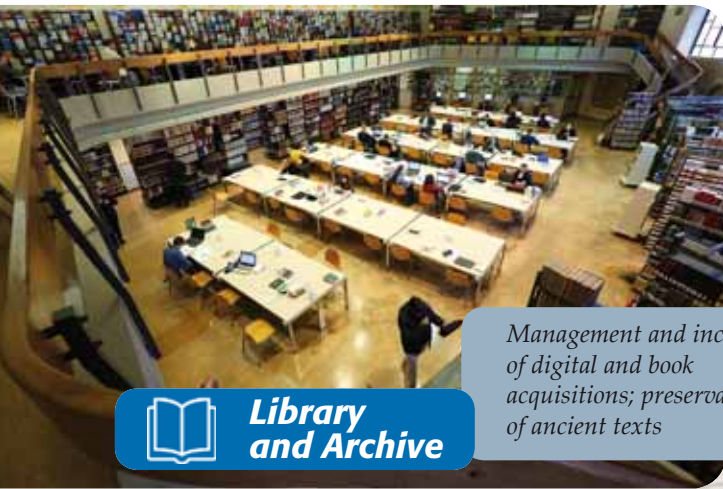
Endowments for development of research and upgrading of teaching

what



Tuition assistance, particularly for students from developing countries

Scholarships



Library and Archive

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

Maintenance



Renovation and restoration of University facilities, areas and equipment



how



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Psychology and prevention: an integral and complete formation

Interview with **Fr. Hans Zollner SJ**, **Prof. Karlijn Demasure**
and **Dr. Katharina A. Fuchs, PhD**

by **PAOLO PEGORARO**

Founded in 1971,
the Institute of Psychology
offers a professional formation
course recognised by
Italian authorities.

Limited to a pre-determined
number of students per year,
the Institute evaluates
their eligibility to carry on
with these studies.

Within it, the *Centre for Child
Protection* deals with
prevention of minors' abuses



The Institute of Psychology at the Pontifical Gregorian University was founded in 1971: after the Vatican II, in fact, psychology and its application to the formation of priests became the object of an increasingly wider interest.

The Institute is not only for those who are in charge of the formation of the candidates to priesthood and consecrated life, but also for educators and spiritual directors. The Academic degrees are officially recognised by Italian authorities.

Since January 2015, the Institute has hosted the *Centre for Child Protection (CCP)*,



founded three years previously in collaboration with other academic and ecclesiastical institutions. It offers courses about specific issues concerning abuse and its prevention to students of the Institute and other academic Units. The president is Fr. Zollner, assisted by the Executive Director, Prof. Karlijn Demasure and Dr. Katharina A. Fuchs, PhD. We met his team.

How do you integrate the spiritual dimension with the more psychological one?

«The importance and necessity of an integral and unified formation is strongly stated in the ecclesiastical documents, as an aid to know better the Lord's calling and the truth about the inner desires that He puts in our hearts. It is about knowing ourselves in order to know God.

The main tool used by the Institute is the Vocational Growth Interviews, i.e. an accompaniment that deals with every aspect of human life — identity, relations, emotions, sexuality, values, needs, etc. — through a fully Christian perspective. This means that we take seriously the fact that the Christian person is a whole and is called, with all his or her dimensions, to reach a goal - the union with God through the allegiance to Jesus Christ - with his or her strengths and weaknesses.

The human and spiritual development are not two separate paths; they should be one, though one needs to be aware that this



Illustration by
Silvio Boselli



is not an easy process and that sometimes it requires a big effort on our part».

❖ **Such a goal forces the Institute to have a particularly demanding program. The student is required to complete at least two years of Interviews and to experience spiritual and psychological accompaniment.**

«The formation that the Institute offers to its students is not limited to what is taught during the lessons; there is a whole series of activities they carry out with the individual support of a professor. Such activities are aimed to help the human and spiritual development of the students and to provide them with a more integrated formation, focused on giving them the tools to properly fulfil the task they are entrusted with.

We are aware that this is a very demanding program and that the effort required of the students is above average; however, we think that it is important to proceed this way, idea confirmed also by the feedback we receive from our former students.

The team of the Centre for Child Protection has expanded, thanks to representatives from several Continents

Every year the Institute reserves the right to evaluate the eligibility of its students to continue the formation program, considering not only academic grades, but also the human and spiritual attitudes and the related apostolic implications for the local Churches and for the religious orders and congregations».

❖ **A specific feature of the institute is its teaching method, which is mainly through seminars rather than lectures.**

«Following the Ignatian pedagogic paradigm, the preference for teaching through seminars is due mainly to the more active participation that this kind of teaching requires of the students. They are asked to prepare every session with readings, in order that knowledge is not only imparted, but also discussed and deepened at every level of learning.

To make that happen, it is important that the teaching staff take care individually of each student, and that is the reason why

the number of students is limited to 16 yearly. This involves a careful selection of the applications, always many more than the available places».

■ The Centre for Child Protection (CCP) now is permanently in Rome. How does the online program for prevention work?

«The Centre for Child Protection has a program of e-learning for the safeguard of minors. The program "*Safeguarding: Our Commitment*" gives the students the necessary knowledge to relate properly and professionally with victims of sexual abuses and with their families, and to work in the field of safeguarding minors. Prof. Demasure and Dr. Fuchs are in charge of this interdisciplinary program and collaborate with a team of experts from Georgetown University. The program will be available in six languages — English, French, German, Italian, Spanish and Portuguese — and will have 30 learning units. The participants can also pick two different levels, with or without academic and research elements».

■ How do you integrate the online courses and the lectures?

«In order to guarantee a proper accompaniment and teaching in different places, we ask all our *partners* to work with the so called *blended learning*, which combines *e-learning* with lectures. For this reason there is a *project manager* — the contact person for both us and the students — in every place, and a *trainer* who deals with lectures».

■ What is the geographic make-up of the application pool?

«We receive applications for partnerships from many places all over the world. At this moment, we are working with partners in Latin America (Argentina, Chile, Ecuador, Mexico and Uruguay), Africa

(Ghana, Kenya), Asia (India) and Europe (Germany). Soon we will start working with *partners* in Brazil, Canada, Italy, Madagascar, Malta and the Philippines».

■ Does the CCP promote national and international meetings?

«We are organising a new International Symposium in 2017 which will deal with the situation of youth in the digital world. We are also present, as speakers, in national and international conferences, and this year — as in 2015 — we are co-organising and hosting the *Anglophone Conference on the Safeguarding of Children*.

We also respond to the requests of formation from dioceses, colleges, congregations, schools and other institutions through workshops and training days about various aspects of the safeguarding of minors, with the aim of creating awareness and good judgement about sexual abuse of minors».

■ Does this program grant a degree?

«The CCP grants a Diploma in Safeguarding of Minors in order to demonstrate and certify that the students have satisfactorily completed the program. Therefore, the acquired skills of the students can be recognised in their countries, allowing them to hold jobs and responsibilities concerning the safeguarding of minors. Moreover, the students that complete this program will be able to work as *project managers* and *trainers* for the CCP program of *e-learning* in their countries». ■



From study to practice

Summer formation activities offered by the
Faculty of History and Cultural Heritage of the Church

by EDITORIAL STAFF

The summer activities of the *Faculty of History and Cultural Heritage of the Church* aim to integrate and enrich the formation of the students. Internships, retreats, excavations, travels, can offer experiences, connections and contacts with other ecclesiastical realities

For many years, the *Faculty of History and Cultural Heritage of the Church* has been using the summer break to offer its students formation activities aimed to integrate the programme of studies offered during the academic year.

Internship at the Archives
(Abbey of Saint Paul outside the Walls - 3rd edition)
Coordinator: Ottavio Bucarelli

The internship at the Archives of the Abbey of Saint Paul Outside the Walls took place in July 2016. The wealth of the archive collection allows the students to practice handling documents concerning both the history and the cultural her-

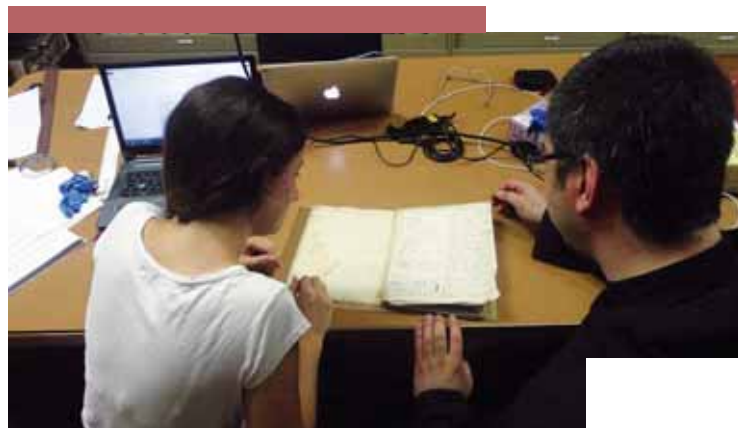
itage of the Church. The internship's goal is to complete the formation received by the students at a theoretical level during the lessons of Archival Science, Diplomatics and Palaeography they attended at the Gregoriana, through the acquisition of the skills needed for a document summary ("regestazione") of the archival units and to practice palaeographic ability in reading texts, mainly from the modern era.

This formation activity is part of a broader program amongst the Vatican Institutions and the Pontifical Gregorian University, to take advantage of the immense cultural and historical resources of the Church in Rome, available for the formation of our students.

**Artistic-spiritual retreat
in the liturgical space
(Kunst-Station Sankt Peter Koeln, Germany)**
Coordinator: Yvonne Dohna Schloebitten

The spiritual-artistic retreat represents one of the five steps of a broader project for the 2015-2016 years, called *Pastoral Contemporary Art: Formation of a mediator of Christian Art between the Church and the World*. The retreat took place from August 28 to September 3, 2016, at the Kunst-Station Sankt Peter Koeln (Germany), with the participation of 7 students from the Free seminar in the Department of Cultural Heritage of the Church and 13 different visual artists and composers.

The theme of the retreat was the fight of Jacob as paradigm of the aesthetic and religious experience, especially dealing with the delicate issue of the relationship between religious experience and artistic creation. Contemporary art is called to embrace the epochal challenge in order to make the man aware of the fundamental roots of his experience, from whose depth emerges authentically the religious element, which originally dwells in and constitutes the human.



**Excavation campaign
(Abbey of Santa Croce of Sassovivo
- 2nd edition)**
Coordinator: Ottavio Bucarelli

From June 29 to July 10 2016, students joined the on-going excavations at the Abbey of Santa Croce of Sassovivo (Foligno, PG), in collaboration with the Master School for Architectonic and Landscape Heritage of the Sapienza University of Rome. The archaeological investigations are recovering an-

Students during the internship at the Archives of the Abbey of Saint Paul Outside the Walls

Down:
The excavation campaign allows the students "to get their hands dirty" having a direct contact with monuments

Left:
A moment of the spiritual-artistic retreat at the Kunst-Station Sankt Petr Koeln





cient remains of the old church of the abbey, which date back to the Middle Ages, together with a wide sepulchral area and a furnace for the making of bells. The archaeological investigations are undertaken in collaboration with several academic institutions, including the University of Perugia and the Eötvös Loránd University of Budapest.

It is a unique formation experience, allowing our students to be in direct touch with the monuments, thus acquiring a method for historical and archaeological research, as well as learning about and exchanging views with other academic realities.

Faculty trip
(4th edition: Poland
- Czech Republic - Germany)
Coordinator: Jan Mikrut

Work in progress
 at the Abbey of Santa
 Croce of Sassovivo

Down:
 A Eucharistic
 celebration during
 the Faculty trip
 in Eastern Europe

The trip of the Faculty of History and Cultural Heritage had two main cultural aspects: visiting the local Churches and be-

coming aware of their conditions during the 40-year period of Communist dictatorship. It started from Poland, went through the Czech Republic and ended in Berlin, symbolic city of the Cold War, and allowed a close look at the resilience of the Polish Church and the secularisation process in the Czech Republic and in the former East Germany.

As a tribute to the 500th anniversary of the Reformation, were also included the relevant places of Luther— a full day was dedicated to visit Wittenberg, where the Reformation started. The understanding about the “separated churches” continued in Prague through the visit of the most relevant places concerning Jan Hus. ▸





Tradition as an update. The adversities of the political events (1846-50)

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

After having been forcibly pushed away because of the events related to the Roman Republic, the Jesuits committed themselves to the renewal of the theological studies of their College. The so-called “Scuola Romana” was developed, and its professors contributed to the process of defining the Immaculate Conception Dogma. The astronomic studies of Fr. Angelo Secchi gave the College international fame.

The election of Pius IX to the pontificate (June 16, 1846) meant a new adversarial phase against the Society of Jesus and the Roman College. Because of sectarian suggestions, the esteem given to the new Pontiff from the liberal side was quickly followed, with death threats to the Jesuits. On November 2, the College celebrated the Pope and the pardon he granted, but it was rumoured that this was just a clever decision made out of fear. In such a passionate turmoil, at the beginning of the new school year 1847-48, the number of the students considerably decreased because the parents feared that something bad could happen.

As a matter of fact, the revolution that took place in France (February 23, 1848) encouraged the protesters, who almost nightly shouted and threw stones at the nearby Gesù Church and the Roman College. It reached the point that Pius IX suggested the Fr. General to move the Jesuits away from Rome.

On March 29, the anguishing exodus began. A conspicuous number of scholastics and professors left for England and, thanks to the generous offering of Lord Clifford, after some months were able to establish a house of studies in Newton.

Once the Roman Republic was proclaimed (February 9, 1849), the direction of the Roman College was entrusted to a special commission of Cardinals, but the hecklers, who tried everything to force the new guests out, tormented them. The government decided to assign the facility as the headquarters of the Ministry of Finance, but there was no time to issue the decree: the French troops of Luis Napoleon invaded Rome (July 1, 1849) and after three days, the Roman Republic came to its end.

Innovations in teaching and the dogma of the Immaculate Conception

During the first days of 1850, about twenty Jesuits came back to the Roman College. At the end of January the lessons had already began, but that year the number of students was just above 600. The moral damages were more urgent than the material ones, as a result of the period 1824-48, but these great difficulties did not prevent the Roman College from being restored to its long-standing notoriety. In order to keep the pace with the general development of studies were created new chairs of biblical introduction, Oriental languages and Christian archaeology; moreover, physics and mathematics

were strongly enhanced, and the number of teaching staff was increased.

It has to be mentioned that the merit that came to the Roman College was due to the preparatory work for the definition of the dogma of Immaculate Conception. Carlo Perrone spread a pamphlet about the definability of this doctrine (1847), which was eagerly read within the Catholic world and effectively sped up the definition process. Pius IX built a commission of seven theologians and entrusted them with the task of studying and preparing the definition. Amongst them were three Jesuit professors: Giovanni Perrone, Carlo Passaglia and Clemens Schrader. Their research, along with Antonio Ballerini's, aimed to underline the vitality of the Immaculate Conception dogma along the centuries and led to the publishing of the massive work *De Immaculato Deiparae semper Virginis conceptu*, which was destined to become a classic.

The Roman School and the Neo-Scholastic theology

In that (1794-1876) was primarily responsible for the re-blossoming of the Roman period, Giovanni Perrone College: chair of Dogmatic theology (1824-53), Rector (1853-55) and Prefect of Studies (1855-76), he is considered one of the restorers of ecclesiastic studies during the 18th century. He is the author of the *Praelectiones theologiae* (9 volumes), and inaugurated the Neo-Scholastic way at the "Roman School". We must note his relationship with John H. Newman about the development of the dogma and his interventions about the issues brought up by Georg Hermes and the traditionalists.

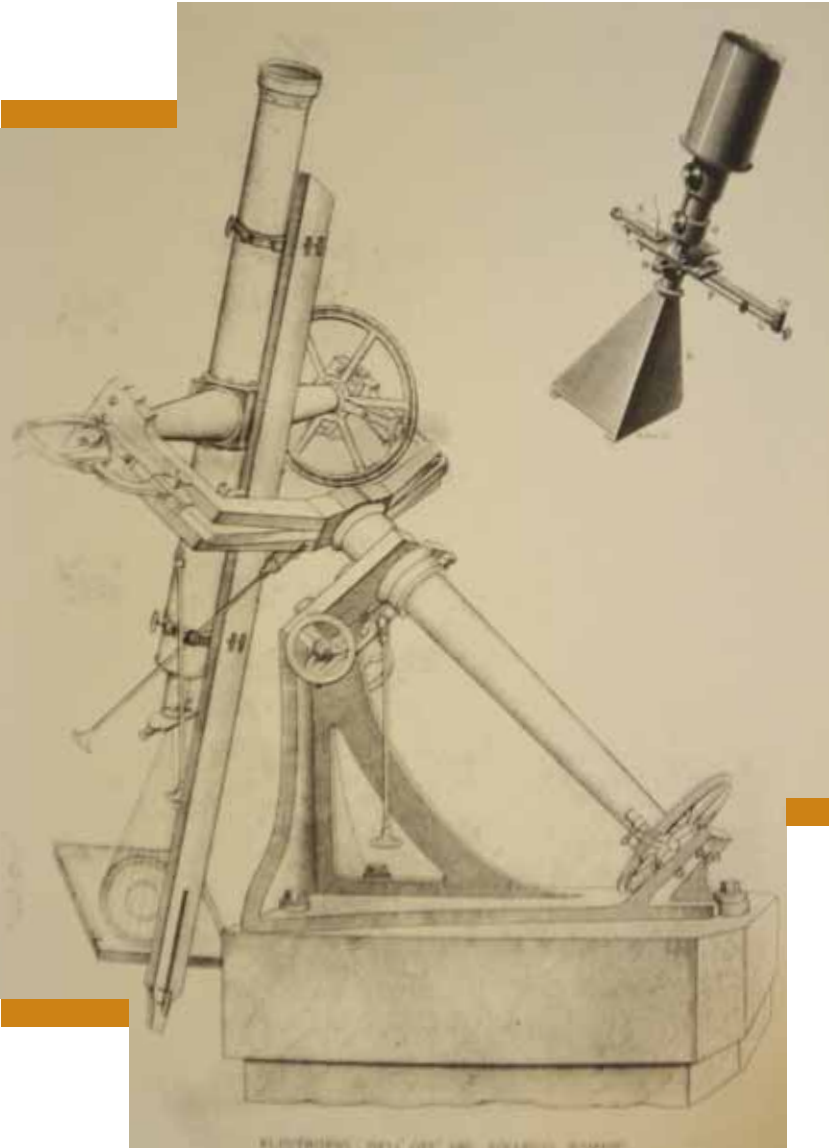
Carlo Passaglia (1812-1887), professor of Dogmatic Theology (1845-48, and after that, until 1857), was a great proponent of Positive Theology, but his expositions were often not sufficiently clear and precise. For this reason — and because of his lack of at-

tention to scholastic theology — he was criticised. It was time to move on from positive theology to scholastic speculation. However, attracted by the critical method popular abroad, and blinded by the Rosminan ontologism, which he had previously fought, he was one of the most hostile professors to Aristotelianism and to scholastic speculation in general. He resisted, as far as he could, the reforms of philosophical and theological teaching, which since then tried to orientate the teaching in such a direction. In 1857, he was removed from teaching.

As substitutions for him and for the other theological chairs left by Perrone and Schrader (1820-75), two young scholars of a more modern approach, Giovan Battista Franzelin and Raffaele Cercià were appointed. Franzelin (1816-1886), a disciple of Perrone and Passaglia, effectively contributed to push forward the Neoscholastic method. Together with Salvatore Tongiorgi (1820-65) and Domenico Palmieri (1829-1909), he represents the slow transition from the positive theology of Perrone to the Thomistic-scientific one of Louis Billot (1846-1931). The Roman School strongly influenced the doctrinal renewal of chairs in the seminaries, producing top-level theological works that are speculative, clear and solid.

The philosophy reformation and the great steps in astronomy

It is necessary to note that the 22nd General Congregation of the Society of Jesus, which took place in Rome in 1853 and elected Fr. General Pierre-Jean Beckx (1795-1887), ordered a full recovery of the norms contained in the *Ratio Studiorum* concerning the triennial philosophy course. Fr. Beckx issued in 1858 a new *Ordinatio Studiorum*, which, even if it inculcated the study of St. Thomas and his main interpreters, brought to the attention of professors the



hylomorphic doctrine, detailing a list of 81 propositions which banished in the Society's school the errors that "perverted philosophy" from Cartesio onward. This reorganization was better equipped to meet the needs of the ecclesiastical students- who were the majority – and arranged two hours of logic and general metaphysics, and one of elementary mathematics in the first year. In the second year were offered one hour of special metaphysics, one of experimental physics and one of mathematical physics, and, in the third year, one hour of special metaphysics and one of moral philosophy.

According to these arrangements, P. Beckx also instituted triennial courses of philosophy, assigning them to the two most famous proponents of the

schools of thought that were competing in the field of Catholic philosophy: Tongiorgi, supporter of the atomism of the matter (which was the predominant tendency) and Matteo Lubertore (1810-92), determined follower of the theories of the Aquinate. Both wrote a compendium under the same name, *Institutiones philosophicae* (3 volumes), later adopted in many ecclesiastical institutions. Philosophy was henceforth distributed to many professors, through triennial alternate and rotational courses. The most relevant Jesuit professor was most likely Angelo Secchi (1818-78), professor of Astronomy, whose name granted the Roman College worldwide fame. The Observatory of the Roman College, which Secchi expanded through the generous help of Pius IX, became one of the most active and important scientific centres of the whole world.



Welcoming and forming lay people in Rome

by FILIPE DOMINGUES

The “Lay Centre” is more than an international residence for lay students, it offers its guests a real experience of a Christian community, and of ecumenical and interreligious dialogue

An oasis in the heart of Rome, open to lay students who seek a communal life and a spiritual deepening — this could be a short definition for *The Lay Centre at Foyer Unitas*, an international residence that, every year for 30 years, has welcomed about 20 students of different nationalities, ages, religions, academic backgrounds, and formations. Men and women who want to live with awareness, commitment — and joy, too — their mission as lay people in the Church and in the world.

The idea: a College... for lay people

Currently placed on the Celio hill, right in front of the Colosseum, the Lay Centre was originally founded in 1986 by Donna Orsuto



Students of the Lay Centre at the end of a meeting with some Ambassadors to the Holy See



and Riekie van Velzen, in Piazza Navona. The idea came from the fact that lay people did not have proper places to live during their years of study at the Pontifical Universities of Rome, like the many Colleges for religious students. A specific structure was needed that could welcome lay people: a simple idea, but definitely a new one. With the help of benefactors and sustained by the charism of ecumenism and hospitality inherited by the Dutch sisters, the Ladies of Bethany, the Lay Centre started to take shape.

The mission of the Centre is to offer the opportunity of living a Christian life based on four different levels — spiritual, intellectual, human and pastoral — specifically lay people- oriented, together with the promotion of ecumenical and interreligious dialogue. “The essence of the Lay Centre are the students. They come from different countries and this is their Roman ‘home’: a place where they can pray, study and dialogue. The community members try to support one another”, explained Donna Orsuto, director of the Institute and professor of Spiritual Theology at the Pontifical Gregorian University. The Centre also encourages its members to be involved in the local charity initiatives in the aid of the neediest.

A community founded on three “pillars”

The first (and the main) pillar of the Lay Centre is the student community, fundamentally grounded in prayer. Every Wednesday night they gather in the chapel

Testimony – “I am because we are”

Entering into the Lay Centre gives you the feeling of travelling around the world: it is an intercultural experience. Everybody here has helped me as much as each one could! I hope that this experience will continue like this — as one of my friends says, “I am because we are.”



When I moved to Rome to study at the Gregoriana I was a little bit worried because I am new to the University — I am enrolled in the first year of the First Cycle of History and Cultural Heritage of the Church — and it is a whole new experience to me. The University welcomed me well, and I appreciated so much that older and more experienced students were immediately available to help me.

GABRIELE CALISTA

for the Holy Mass. Everybody is invited to join the nightly prayer, after a day of work and study, and a retreat for the whole community takes place at the very beginning of the academic year.

The second pillar consists of short-term international programs, in collaboration with universities that send their students to Rome to form them in the field, especially in theology and history, while visiting the

Above:

Prof. Donna Orsuto, Director of the Lay Centre at Foyer Unitas

Left:

Morning Prayer during the spiritual retreat that opens the academic year, guided this year by Fr. Felix Körner SJ



Christian sites in Rome and learning directly about faith and liturgy. This heterogeneous audience, made up of groups of students, professors, directors, and rectors of Catholic universities, reinforces the Catholic identity of the Centre itself. Amongst the guests, we can mention the Association of Catholic Colleges and Universities (ACCU) that, for the last twelve years has taken part in an annual seminar at the Lay Centre.

Some programs involve guests of other religions. Every year Muslim students from the Centre for Islamic Theology of Tübingen and from the Cambridge Muslim College (more than 35 people in total) participate here in Rome to a week of studies about Christianity. Lejla Demiri, professor of Islamic Doctrine at Tübingen, originally from Macedonia, accompanied them. Prof. Demiri lived at the Lay Centre and studied at the Gregoriana for two and a half years. "The courses I took at the Gregoriana made more sense when accompanied by the principles of Christian prayer and service experienced at the Lay Centre," she says, "Now I can share that experience with my students."

The Lay Centre helps, in everyday life, develop dialogue between different faiths: among its students, Phillippos Demosthenous (from Cyprus, Orthodox Christian), Carlos Augusto Ferreira (from Brazil, Catholic), and the Buddhist monk Varasami (from Myanmar)

The third pillar consists of the courses addressed to the local community of Rome, especially to lay people, characterised by prayer services and open conferences. The latest program, which started on February 2017, is entitled "Welcoming the Stranger". It is a series of meditations from six different approaches to this topic: biblical, artistic, sociological, ecumenical, interreligious, and communicative (in the digital era).

The Lay Centre is a residence, but not only that. It is an academic community, based on Christian formation and dialogue of faith for lay people. Overall, students from 60 different countries have lived at the Lay Centre during the last 30 years, and it is estimated that more than twelve thousand people have joined local and international programs. "The necessity of new leaders amongst lay people is clear", says Orsuto, "The new high-calibre leaders will not emerge on their own, except in rare cases. There is an on-going awareness that a community that provides spiritual and professional aid is essential in order to nourish lay students."

A welcoming spirit and hospitality is about "the openness of our hearts towards the other. It is about the marvellous things that can happen when there is a real encounter." After all, the mission that is lived and incarnated at the Lay Centre is part of a broader project of the Church. As Pope Francis often says, the future of the Church demands, right now, a more active participation of lay people, and that "means discerning and giving value to the several gifts that the Spirit is endowing on the Church", on its women and men. ▀

Testimony – A dialogue of life and mutual deepening

It has been a privilege to study at the Cardinal Bea Centre for Judaic Studies last semester, as a Brenninkmeijer-Werhahn Scholarship fellow. It is an honour to have been a member of the community of The Lay Centre at Foyer Unitas, which I still feel myself part of, even after coming back to Jerusalem, where I obtained my PhD in Archaeology at the Hebrew University. The Lay Centre offered me a comfortable environment, a social life and a place that I could call home. People from many different countries and religious backgrounds composed the community, and learning how to know the other, and myself through them amazed and overwhelmed me.



SHULAMIT MILLER

Theatre comes back to the Gregoriana

by ANDREA D'AMICO

The theatre workshop of the Gregoriana was born thanks to the initiative of some students and it offers its participants several opportunities. Apart from a serious theatrical training it widens cultural horizons with moments of sharing, group work and fun



The staging of "*Io c'ero*" concluded the first year of the Theatre Workshop activity

«Welcome to theatre, where everything is fake, but nothing is false...» This quote from Italian actor Gigi Proietti introduces my experience with the theatre workshop of the Gregoriana. This workshop combines the passion of students who have previous theatrical experience with the interest of those who have never performed but want to know this form of art better. The theatre workshop aims to offer students of the Gregoriana a cultural opportunity that, at the same time, is also recreational, fun, and a time of integration for students of different nationalities. We offer serious training to those who want to tread the boards for the first time, with elocution, acting and mime courses. The first year ended with the staging of *Io c'ero. Voce di voci sotto la croce*, a piece by Michele Casella composed by monologues of people witnessing the Passion of Christ. Thanks to the skill of Hervé Ducroux, the director who also adapted the text, only a few months rehearsal were needed to stage a play of great impact. We were twenty-two students, both lay and religious, the "pioneers" who, with trepidation put on this show at the end of the last academic year. ▀





Stanislaw Adamiak

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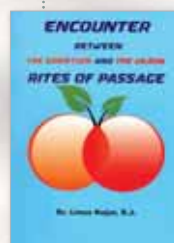
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*Ad
Maiorem
Dei
Gloriam*

