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**CHRISTIANITY
AND ISLAM**
from study
to encounter



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Why choose the Gregorian University?

by NUNO DA SILVA GONÇALVES, S.J.
Rector of the Pontifical Gregorian University

There are many reasons why students choose the Gregoriana: its internationality, the diversity of academic programmes, the fact that it is at the heart of the Christian world. Making our University a "source of reconciled life" is a commitment we have made that we will continue to pursue together.

A few months ago, in the last question of an interview on the University, suggesting to conclude with a final synthesis, the journalist asked me: "Why choose the Gregoriana?" Indeed, why should students decide to study at the Gregoriana while there are ecclesiastical academic institutions throughout the world and it is often recommended that the first stages of formation take place in the areas of origin?

Studying at the Gregoriana is a unique opportunity – both at ecclesial and academic level – that leaves a lifelong imprint of universality. Its international dimension, with professors and students from 120 world countries, characterises the university environment. Along with this multicultural environment,

which brings together the centre and the periphery, the Gregoriana offers a wide range of courses in its six faculties, two institutes and six specialised centres. We offer First, Second and Third cycle programmes, as well as continuing education, in the following areas: Theology; Canon Law; Philosophy; Church History; Cultural Heritage of the Church; Missiology; Social Sciences; Spirituality; Psychology; Formation of Formators; Interreligious Studies; and Safeguarding/ Protection of Minors. In addition, students can enrich their curriculum with courses from the Pontifical Biblical Institute and the Pontifical Oriental Institute.

The extensive range of academic programmes allows us to implement what Pope Francis asks from ecclesiastical universities in *Veritatis Gaudium*, namely: "inter-disciplinary and cross-disciplinary approaches carried out with wisdom and creativity in the light of Revelation", so that the distinctive trait of the formative and research approach may be "the principle of unity in difference of knowledge and respect for its multiple, correlated and convergent expressions."

The fact of being in Rome is not just a geographical matter. In the city of Peter and Paul, we are located in the heart of the Christian world, closely connected with our history and identity. The University offers its students - seminarians, priests, religious and lay women and men - an atmosphere marked by ecclesiality that inspires and forms all those preparing for highly qualified service in their local churches.

The Gregorian University can be defined a *research university* whose faculty members are as committed to their teaching as they are to research and publication. Thus the library, the beating heart of academic life, is continuously updated through substantial resource allocation.

Finally, as ours is a University entrusted to the Society of Jesus, we accept the challenge of our Vice Chancellor, Very Rev. Fr. Arturo Sosa to make our University "a source of reconciled life." This is what we are doing and will continue doing together with you all!

The following pages will introduce you to many other reasons for studying at the Gregoriana. For our part, we wish to continue to serve the Church and the society of our present time with joy, fidelity and creativity!

I hope you enjoy the read



Christianity and Islam, from study to encounter

Interview with **Fr. Laurent Basanese, S.J.**

Director of the Gregorian Centre for Interreligious Studies

by PAOLO PEGORARO

The Document on Human Fraternity aims to create a new sensitivity among new generations. The Centre for Interreligious Studies, “window on the worlds” of religions, gives the opportunity and the formation to deepen a genuine mutual knowledge

The *Document on Human Fraternity for World Peace and Living Together*, signed on February 4 2019 by Pope Francis and the Grand Imam of Al-Azhar Ahmad Al-Tayyeb, is marked by a joint appeal: “Al-Azhar and the Catholic Church ask that this Document become the object of research and reflection in all schools, universities and institutes of formation, thus helping to educate new generations to bring goodness and peace to others, and to be defenders everywhere of the rights of the oppressed and of the least of our brothers and sisters.” This appeal equally involves the Centre for Interreligious Studies of the Gregorian University in its capacity as an academic body entrusted with the study of non-Christian religions. “We have already created a joint Research Group with PISAI (Pontifical Institute for Arabic and Islamic Studies) on the theme: ‘The Document on Human Brotherhood: Theological, Philosophical and Social Reflections and Developments’”, said Fr. Laurent Basanese S.J., Director of the Centre. “The Document should be studied, and most importantly it must be put into practice. It is in fact an ‘exhortation’ addressed not only to the religious, but chiefly to public Authorities and to civil society, so that the principles enshrined therein may be put into practice at local and international level alike. Therefore, it is now our turn to con-

front this “milestone” that calls for mutual understanding - and I insist on this point: the other cannot be known only in the abstract, *a priori* or from books. We need meetings, debates, reflection and study.”

❖ ***Nostra Aetate* concludes with a call to universal brotherhood (NA 5). How is it developed in the Abu Dhabi document?**

This invitation to fraternity between Christians and Muslims is stated as “possible in spite of everything”; on the basis of the common faith in God – the Document uses the personal pronoun “We” – and it calls upon the entire faith community “to adopt a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard.” In accordance with previous international documents, it reaffirms that faith unites and does not divide, it binds us together despite our differences, and it dispels hostility and aversion. It also contains a further condemnation of all violence in the name of God, together with a firm invitation to work and live together, avoiding useless arguments, almost an invitation to Christians and Muslims to compete with one another in doing good, in building what is constructive, in zeal...

❖ **What is the objective of the Centre for Interreligious Studies of the Gregorian four years since its creation?**

The first aim of the Centre primarily consists in maintaining an open gaze, for every scholar tends to absolutise his own field of research. This applies to me as an Islamologist, but also to philosophers, theologians, scholars of social sciences. The Centre presents itself to the other academic departments of the Gregoriana as a “window on the worlds” that correspond to religions - with the exception of Judaism, studied at the Cardinal Bea Centre for Judaic Studies. In reality, at the Gregorian University a similar academic department



has existed since 1980: it changed names and configurations, but it responds to that same fundamental requirement.

❖ **The second objective is the promotion of research.**

In fact, the Diploma in Interreligious Studies, which can be obtained in two semesters, corresponds to a first level Master’s degree. It entitles students to continue their studies both at the PISAI (upon certified knowledge of Arabic) at the Saint Joseph University in Beirut (upon certified knowledge of French or Arabic) and at the Faculty of Missiology (to students who completed a Baccalaureate in Theology or in Missiology). Some of our students have already undertaken this path. The program is flexible and its format allows students to conduct their researches and deepen their studies under the guidance of a Professor in individual and group reading alike. For this reason, considerable importance is given to the annotated bibliography in final term papers, in addition to the students’ critical appreciation of the books they read.



Cédomir Nestorovic (ESSEC Business School) and Alessandro Ferrari (University of Insubria) during two Forums of the Gregorian Centre for Interreligious Studies.

Left: The Holy Father Francis and the Grand Imam of Al-Azhar during their visit to United Arab Emirates on February 4, 2019.

❖ Photo by ANSA/L. ZENNARO



The Centre is planning the creation, in conjunction with other institutions, of a new initiative consisting in a Research Laboratory on Islamic Studies in Rome, already in place in other cities, also in Italy.

◀ **Research is equally promoted through weekly Forums...**

The Forums, held on a regular basis for the past 4 years, consist of discussion and debate sessions with expert speakers. These events are open to the public and external participants are motivated and prepared. They also provide a fruitful opportunity for collaborations with other academic institutions.

◀ **You direct the “Christianity and Islam” courses. Are they attended only by Christians who want to deepen their knowledge of Islam or does the opposite also occur?**

In most cases, they are Christian students, since these courses are requested also by other Faculties with a majority of Christian students. However, upon request we also create research paths for Muslims who want to learn more about Christianity. It should be said that Christianity generally adopts a very sensitive

approach when it comes to studying other religions, according to the self-understanding of each rather than through the lens of its own faith. In this perspective, Islamic theologian Adnane Mokrani is one of our teachers.

◀ **Formative Sessions are also part of the Centre’s academic programme. What’s the overall evaluation?**

Intensive formative courses constitute an intermediate formula between the Forums and ordinary academic programmes. For three years, we offered two editions – one in Italian and one in French – of the Session with a focus on the moral, legal and theological-political challenges that Islam poses to 21st century societies, each with a significant number of registered students. This year the Sessions will take place upon request of civil and religious institutions. We already have two requests from Italy and France.

◀ **Finally, conferences represent yet another area of activity of the Centre for Inter-religious Studies...**

Major events always entail the risk of representing a challenge in terms of organisation while their impact in the long term is minimal, which is why we prefer to propose a few, but well-prepared, events. Two such events have taken place so far. In 2017, the study course on “Religions and cultures of Asia” organised the International Conference on *Enlightenment and Tantra - Christians and Hindus in Dialogue*, which has been very successful and whose proceedings have recently been published. Last July, the Gregorian hosted the Conference *Islam and Belonging* by PLURIEL, a university research platform for research on Islam in Europe and Lebanon, to which our Centre has also adhered. The next one will be held in Lebanon in 2020, on the theme: *Islam and Otherness*. ▶

Mohammad Ali Amir-Moezzi (École Pratique des Hautes Études) and Fr. Diego Sarrió Cucarella, Principal of PISAI, during a Forum.

◀ Photo by P. PEGORARO

Right: Our student Isuf Alla with Dr. Massimo Gargiulo, professor at the Cardinal Bea Centre for Judaic Studies.

I am a Muslim and I study Christianity

by ISUF ALLA

My name is Isuf Alla and I come from the south-east of Albania. I hold a bachelor's degree in "Islamic Studies" and a Master's of Science Degree in "Modern Islamic Studies" from *Hëna e Plotë Bedër University*, Tirana and the 2-year post-graduate diploma on "Judaism and Christian-Jewish Studies" from Pontifical Gregorian University, Rome. During my five years of Islamic studies in Albania, which is well known for its interreligious harmony, we had many encounters with members of other religions and in those meetings I met the Jesuit Fr. Mario Imperatori. He understood my interest in interreligious dialogue and told me about the Declaration *Nostra Aetate* and at that moment I realised that interreligious dialogue was the path of my life. I was fascinated by the message of *Nostra Aetate*, and I decided that the theme of my thesis should be a comparative study on *Nostra Aetate* between a Christian and a Muslim scholar.

My Christian friends, a concrete example of what I learn in my lectures

In my research, I found a very interesting concept: that of a conversation involving the three Abrahamic Religions. As a Muslim this concept challenged me to think about pursuing further studies in Judaism and Christianity. Fr. Mario Imperatori helped me again, writing a recommendation letter to enrol at the Pontifical Gregorian University. I studied Judaism and Christian-Jewish Relations with a full scholarship from Cardinal Bea Centre for Judaic Studies.

Since I entered the Gregoriana I immediately understood that it would have been



hard for me to leave this "big family" at the end of my studies. Everyone here is so sincere, trustful, loving, and ready to help. It is easy to make friends in just a few minutes by grabbing a *macchiato* at the *Greg Café* and then realise that you will be friends for life. It is wonderful having friends from so many countries to share life and religious experiences with. I also found it extremely helpful to have many Christian friends like Iris Semer and Matteo Pastorelli, in whom I could see concrete examples of what I was learning in my lectures.

The professors: their help is not just about studies

Even the professors, here, always make sure that we students have well understood what was said during the lessons. At the beginning of the year, they provided an updated bibliography, and after each lesson, they give us some things to read in preparation for the next one and are always available in person or by email, for any further questions. I would like to mention Fr. Felix Körner S.J., Fr. Laurent Basanese S.J. and Fr. Etienne Emmanuel Vetö C.N.N., who have helped me a lot not only with regard to my studies, but also in my path of interreligious dialogue and in my life in Rome.

After the lessons, I actively participated in the programmes organised by the university, such as conferences, forums or the singing of Christmas songs in the weeks be-



Iusuf and his fellow students at Ferrara, to visit the MEIS - National Museum of Italian Judaism and the Shoah.

fore Christmas; the later activity is organised by groups of students from different countries and languages: I enjoyed it a lot and for me the Armenian songs were very special.

Now, I am continuing the Diploma in Interreligious Studies at the Gregorian Centre for Interreligious Studies, which fits perfectly with my research projects for the future in Muslim-Christians relations. I am finding this Centre a great opportunity to deepen my own knowledge as well as make a contribution to the understanding and analysis of interreligious relations between those two religions, with a view to peaceful coexistence. Moreover, I was supported by a full scholarship given by the Pontifical Gregorian University for continuing this diploma, and for this I want to thank once more Fr. Filomeno Jacob and Fr. Laurent Basanese.

The tool that will allow the coexistence to be eternal

Being in Rome gave me also the opportunity to know members of different religions and through them I visited their dialogue centres, where I have participated regularly.

Christians and Muslims together form more than half of the world's population, which is why, in my opinion, good relations between Christianity and Islam is a key factor for bringing peace to the world. Dialogue between Muslims and Christians plays a fundamental role in our coexistence. The bases for this peace and understanding already exists as these are part of the founding principles of both faiths. Loving God, being peaceful and taking care of the neighbour are only a few of the common grounds between those two religions

Nowadays, with respect to globalisation, emigration, and war Christians and Muslims realize they are no longer separated either by geographic location or by different political allegiances. The members of our religions must learn to coexist successfully and share this with the rest of the world. Commitment to dialogue is crucial for such coexistence.

Education is an investment that can never be stolen

Moreover, in this period of fake news and prejudice, the need of dialogue is especially important. That is why I think that teenagers of both religions should be educated with the spirit of dialogue: they are the future. If we give them material things, these can be stolen, but education is an investment that can never be taken away. Therefore, in my opinion, the greatest treasure that we can give to the next generation is that we educate them so as to learn to dialogue with each other.

To me, peace itself is not just being separated from others without seeking mutual contact. Peace is about security, justice and living together. Human beings are social creatures and so each of us should strive to live together with others, accepting them where they are at and taking them into our heart no matter what their race, nationality or religion may be.

As for the future, I think that people are naturally scared of the unknown and this is one of the main reasons why they engage in conflicts. For a peaceful future, our duty is to help people overcome this fear by bringing them together, and that is done by dialogue. I think the historical meeting between Pope Francis and the Grand Imam of Al Azhar, Dr Ahmed El Tayyeb is the best example of Human Fraternity, showing that we must embrace everyone because we are all humans. ▶

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A Renewal Program for Missionaries

A Interview with Fr. Bryan Lobo, S.J.
Dean of the Faculty of Missiology



by PAOLO PEGORARO

Pope Francis has announced the month of October 2019 as the Extraordinary Month of Mission to celebrate the 100 years of the Apostolic letter – *Maximum Illud* (1919) of Pope Benedict XV. In these hundred years the world has gone through many changes be it in the political, social and other fields. “We must bear in mind that *Maximum Illud* appeared after the First World War seeking to launch missionary initiatives to heal the post-war wounds of that time”, explains Fr. Bryan Lobo, who is a Jesuit and Dean of the Faculty of Missiology. “Today there is no dearth of wars but the dynamics are different”.

◀ **What were the most significant changes in missiology from that time?**

First of all, the expression *extra Ecclesiam nulla salus*, which was used in pre-conciliar times is no longer used in the missionary documents of the Church. After the Second Vati-

can Council, other religions began to be looked at more positively; the Council gave an impetus to interreligious dialogue that had a strong impact on missiology at both the theoretical and practical levels. We also find that after the book of Henri Godin and Yves Daniel, *La France, Pays de Mission?* (1943), mission is no longer perceived geographically belonging to regions outside Europe but is recognized as the universal activity of the Church. At the same time, the concept of *missio ad gentes* goes hand-in-hand with *missio inter-gentes*. Finally the development of the indigenous clergy which was an important proposal of *Maximum Illud*, led to many indigenous vocations of Priests and Religious modifying profoundly the way of “being Church” in the world. The classical missiology which was the foundation of the world view of *Maximum Illud* is revised in the light

of modern research in biblical, theological, philosophical, anthropological and other fields of study for a renewed and radical proclamation of salvation in Christ.

❖ **Missionary activity is marked by continual renewal, to the extent that your Faculty has started a “Renewal Program for Missionaries”. What does it consist in?**

Over the past few years several missionaries - Jesuits and missionaries from other religious orders, as well as lay faithful - informed me that they wished to attend a brief formation or intellectual “renewal” course. While several of them regularly come to Rome, they cannot enroll in university courses in Missiology as these courses are taught in Italian and they have no time to study the language. There is a wealth of proposals and structures that the English-speaking world cannot benefit from. We thus decided to create the “Renewal Program for Missionaries” entirely in English, with a view to offering both a new and decisive impetus to their mission. We are also confident that the interaction with their concrete experiences of mission will enrich academic life. The Renewal Program will begin in the coming academic year, registration is now open, until December 17, 2019, at: decmissio@unigre.it

❖ **Which subjects will be addressed?**

Various topics will be offered in this course. The biblical foundation of mission will be accompanied by the study of its theological implications, the history of the missions, and the theology of religions. Church Magisterium – from *Probe Nostis* (1840) to *Evangelii Gaudium* (2013) – will be studied in depth, with a focus on the encyclical *Laudato Si'* (2015). Pastoral reflections will also focus on spirituality, the relationship between proclamation and dialogue, communication, new evangelisation, globalisation, interculturality and religious fundamentalisms. We will also be offering introductory courses in different faiths presenting them dialogically with Christianity.

❖ **Will frontal lessons be coupled by other educational tools?**

The Program includes seminars and workshops revolving around individual themes and proposals encouraging presen-



tations from the students. Excursions and visits to important archaeological and religious sites related to the mission of the Church will additionally be held on Saturdays. A pilgrimage to Jerusalem will be organized in the second week of June 2020, providing a special insertion in the land from where the Christian mission began.

❖ **The Synod of Bishops for the Pan-Amazon Region – where the Church is confronted with aggressive proselytism – will take place next October. Is aggressive proselytism the style to be followed in Catholic evangelization?**

Aggressive proselytism is always dangerous. It may be successful at first, but it doesn't last long... Aggression was not the *modus procedendi* of Our Lord. Catholic evangelization must always act as an invitation to others to embrace Christ - the Way, the Truth and the Life. In practice, this invitation takes on different shapes and forms, depending on the context. ▸



Hard work at Porto Velho (Brazil): in the Amazon basin evangelical slogans are ubiquitous.

Left: A school run by Jesuits, Gujarat State (India).

❖ Photo by P. PEGORARO

Amazon: challenges and prospects for *our Common Home*

by PREM XALXO, S.J.
Faculty of Theology

View of Puerto Nariño, (Amazonas Department, Colombia) inhabited by the Ticuna tribe and entirely pedestrianized.

Right:
Rio Madeira (Amazonas State, Brazil) invaded by "floating cities" of gold seekers.

Photo by P. PEGORARO

The Amazon, the world's largest rainforest and the ancestral home to more than 400 indigenous tribes, has always evoked a keen interest amongst non-Amazonian people, governments, multinational companies, environmentalists and Church authorities. The Pan-Amazonian territory is also home to rich and complex flora, fauna and biodiversity. The indiscriminate exploitations of the precious natural and mineral resources have raised serious concerns regarding the life and existence of the indigenous peoples, the irreparable loss of rich biodiversity and the imminent threat to the tropical rainforests, which function as the lung of the planet. On October 15 2017, when Pope Francis announced in Puerto

Maldonado the convocation of a Synod on Amazon, there was an air of uneasiness among various governments, especially the Government of Brazil regarding the question of the state sovereignty and security. However, the ongoing preparations for the Synod on Amazon have been gradually transforming spells of doubts and fears into a great hope for the future.

As part of the ongoing study, research and reflections on Amazon, a one-day Conference entitled *Amazon: challenges and prospects for our Common Home*, was organised on May 16 2019 in the Aula Magna of the Pontifical Gregorian University. Its aim was to propose viable and concrete answers to some of the most fundamental and burning issues related to the Pan-Amazon Re-

gion. Church authorities, Professors, Social Activists, and experts on indigenous life, history, culture, tradition and spirituality were invited to share their views to safeguard the Pan-Amazon region for the integral human well-being. The Amazon, referred to as the Lung of our planet, is “a bridge to other essential biomes of the world” (Preparatory Document), and therefore, the Conference invited the participants to read the “signs of the times” from a broader perspective, and to respond to the invitation of Pope Francis to “a new dialogue about how we are shaping the future of our planet” (LS 14) by seeing and judging the harsh realities, and acting worthily for the integral human wellbeing.

Among the eminent Church authorities present were Cardinal Cláudio Hummes OFM, President of REPAM (Pan-Amazon Ecclesial Network) and Emeritus Prefect of the Congregation for the Clergy, and Cardinal Pedro Ricardo Barreto Jimeno S.J., Archbishop of Huancayo (Peru) and Vice President of REPAM.

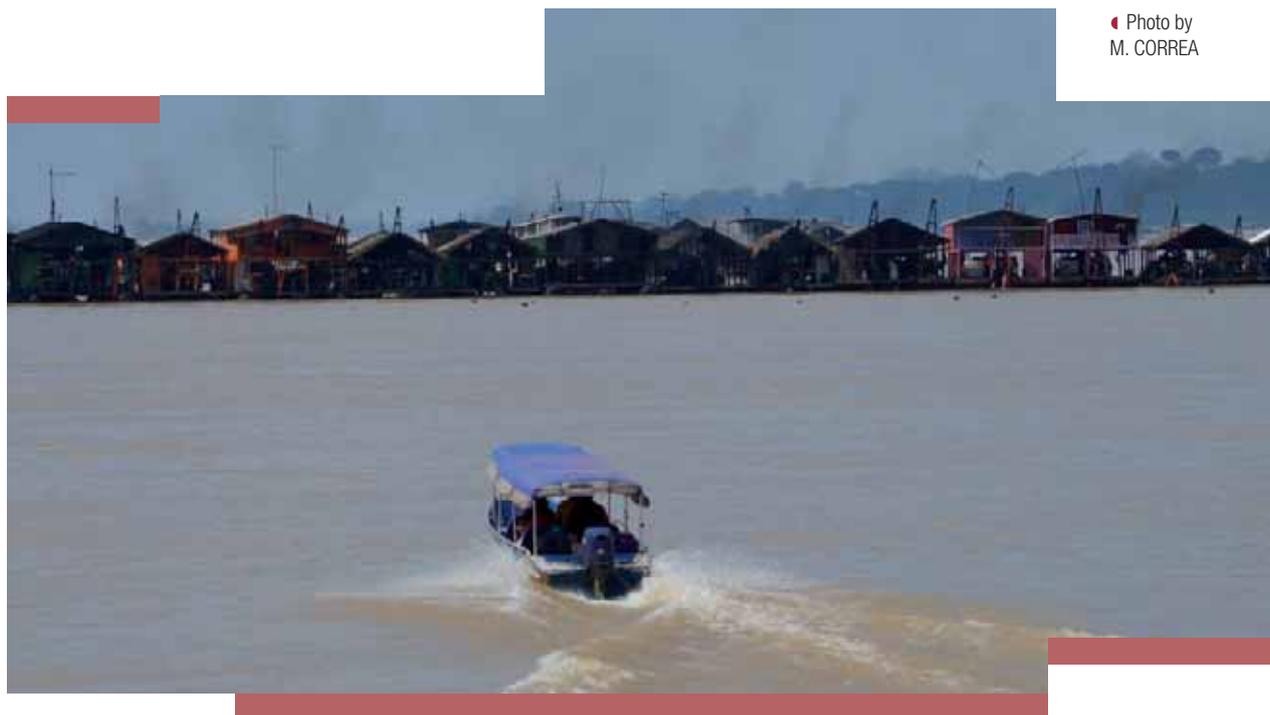
Cardinal Peter K.A. Turkson, Prefect of the Dicastery for Promoting Integral Human Development, opted for a video message *in absentia* in the form of an interview.

David Romero S.J., a Jesuit missionary in Amazon for many years, spoke on the challenges and possibilities for the pastoral mission and action of the Church. Pablo Mora Mendonza S.J., one of the Officials of the Secretary General of the Synod on Amazon, bore heart-warming testimonies of the mission in Amazon. Mauricio López, Executive Secretary of REPAM, presented an analysis of the economic projects that threaten the life and existence of the indigenous people in Amazon. Adelson Araújo dos Santos S.J., Professor of Spirituality at the Pontifical Gregorian University, explained the contributions of the indigenous spirituality in Amazon. Gloria Liliana Franco Echeverri ODN, President of the Caribbean and Latin American Confederation of Religious, brought out the role of the women in the Amazon Church and the importance of Amazon for the integral human wellbeing. Fr. Augusto Zampini Davies from the Dicastery for Promoting Integral Human Development underlined an



Card. Cláudio Hummes, General Relator at the Synod for the Pan-Amazon Region, and Card. Pedro Ricardo Barreto Jimeno, S.J., Vice President of REPAM (Pan-Amazon Ecclesial Network), during the conference.

Photo by M. CORREA



intimate connection between Amazon and universal integral development. Giacomo Costa S.J., Director of *Aggiornamenti Sociali*,

Amazonian people. The Gregorian University offered an apt platform to help them understand the importance and implications of the Synod on Amazon by addressing various issues from theological, spiritual and socio-cultural perspectives.

The Conference was introduced by a video message of Cardinal Peter K.A. Turkson. He strongly advocated the protection of humans as well as natural resources of Amazon, which is a global challenge requiring a “long-term vision” and “inter-generational responsibility”. He also recalled that the upcoming Synod would be dedicated not only to Pan-Amazonian regions, but also to other equatorial areas such as the Congo Basin and similar areas in South-East Asia. He made an ardent appeal not to limit ourselves to our needs today; rather be heirs of a wisdom that has preceded us and think of those that will come later and manage our resources with a view to long-term development.

In his Keynote address, Cardinal Cláudio Hummes reiterated emphatically that the degradation of the Amazon, its deforestation and pollution have put the future of the planet at risk. He described in terms of listening the expectations that indigenous peoples have of the Synod, because by making their voices heard, they are making themselves visible and their dignity being recognised by the Pope and the Church.

According to Cardinal Pedro Barreto, one of the visions of the Synod on Amazon was the need of the Church to be a missionary Church with an Amazonian face, which remained poor for the poor despite great difficulties caused by the enormous distances, environmental discomforts and the acute scarcity of missionaries and local pastors.

The reflections of Adelson Araújo dos Santos from Manaus, who lived and worked in the Amazon, and two Jesuit missionaries active in the region, David Romero and Pablo Mora Mendoza, brought forth various unknown aspects of the approximately 400 indigenous groups of the Pan-Amazon Region. Two challenges and possibilities surfaced repeatedly in their talks: the role of women in the Church, and giving deserving older people a greater role in administering the Sacraments to people who, for a long time, miss the spiritual

explained the ways and means to listen to the cry of the earth and the cry of the poor as an important path toward the Synod on Amazon. Tomás Insua, Executive Director of Global Catholic Climate Change Movement, spoke on *Amazon, Climate Change and the Role of the Church*. Finally, Roberto Carrasco Rojas OMI, a Peruvian student from the Pontifical Salesian University shared his experiences as a Pastor of the indigenous people of Amazon.

With its gaze firmly fixed on the upcoming Synod, the Conference tried to respond to some of the pertinent questions, doubts and fears prevalent in the minds of the non-



Mauricio López's report, Executive Secretary of REPAM.

Photo by M. CORREA

Right: A rare Catholic church overlooking the confluence of Rio Madeira and the Amazon River.

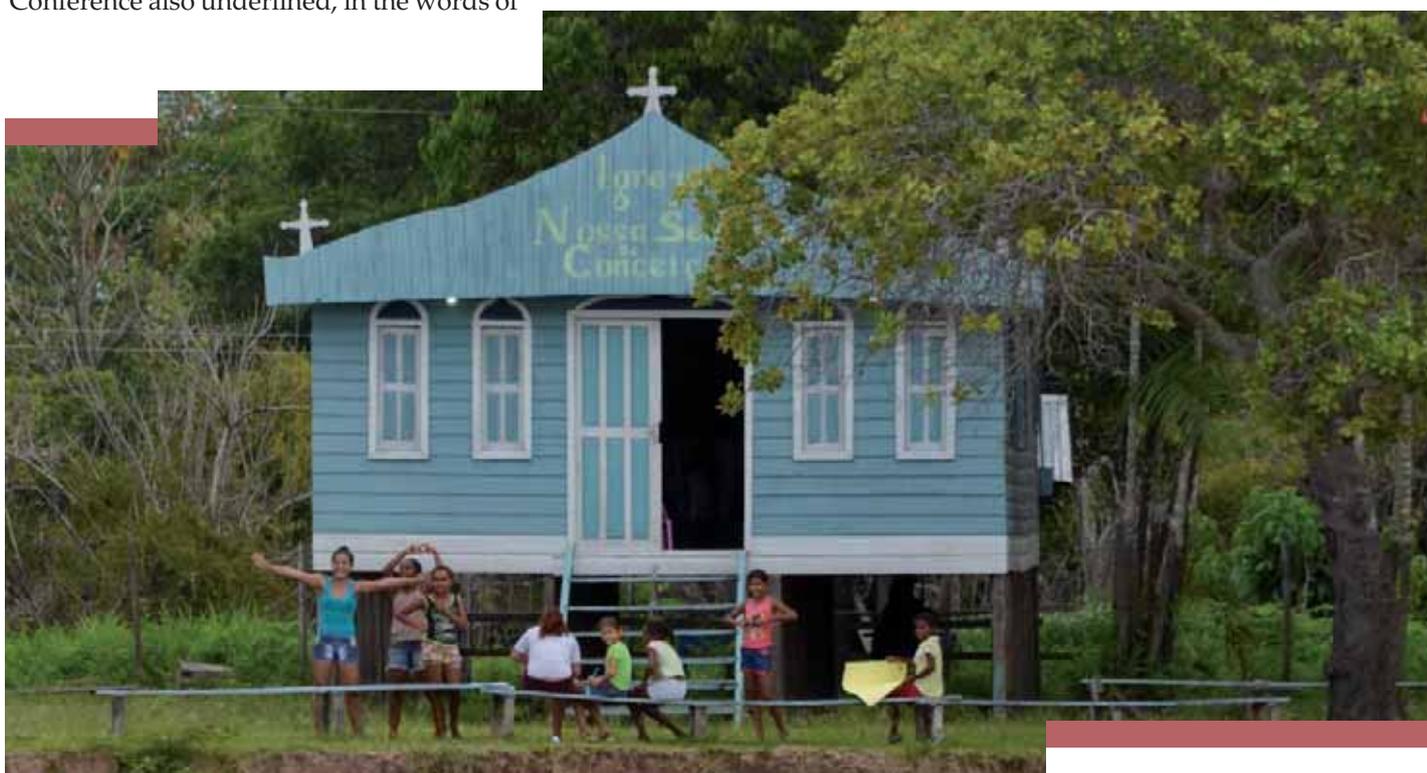
Photo by P. PEGORARO

nourishment because of the scarcity of pastors and missionaries. Sister Gloria Liliana Franco Echeverri highlighted the essential role of women in the indigenous communities, which needed to be valued in terms of evangelisation. She expressed her hope that through the ongoing preparations for the Synod, the feminine sensibility, the criterion with which women judge reality, could be heard more carefully and allowed to bear desirable fruits.

As a whole, the Conference successfully put on record various efforts made by the Church from *Populorum Progressio* of Paul VI to *Laudato si'* of Pope Francis in addressing the concerns of the less privileged, marginalised and voiceless people. Indeed, the Synod for the Amazon could be a decisive test for the whole Church to take into consideration the life, existence, socio-cultural and religious values of those forgotten people, to make the invisible visible and audible, and use their ancestral wisdom to care for *Our Common Home*. Their profound and rich cosmovision could teach some precious lessons to the rest of the humanity, which could lead to a newer sense of communion and intercommunication where everyone learns from the other. Finally, the Conference also underlined, in the words of



Giacomo Costa, the urgency of the Church with an Amazonian face to get out of the clichés and ideologies, and to listen to all synodically, and not occasionally. By bringing to the fore, the right of the Pan-Amazonian indigenous people to their territory, their culture, language and to their own model of development, the Conference underlined successfully the need of the hour is to walk together so as to listen to “the cry of the earth and of the poor” (LS 49). 





The voice of Silence

by the EDITORIAL STAFF

“*Silence, Polyphony of God*” is the only apparently paradoxical title of the conference promoted by the Faculty of Theology of the Pontifical Gregorian University on 7, 8 and 9 March 2019. The idea came from the experience of silence in which the word, the music and the life find space. Talking, thinking, watching, praying silence was the invitation to the participants.

The reflections of Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, author of the book *The Power of Silence*, opened the meeting. Beside him, Maestro Mario Brunello, an internationally

renowned cellist, proposed a concert lesson aimed at illustrating the expressive value that pauses cover in musical language.

On the second day, the speakers faced silence following an interdisciplinary approach that brought together the theological, biblical, philosophical, historical-artistic, musical and spiritual points of view.

The exegetical path took place starting from the prologue of the Gospel of John (Bernadeta Jojko), guiding the reflection among the fragments of a silent but uninterrupted dialogue between God (Massimo Grilli) and humanity (Patrizia Galluccio). The tacit presence of the Holy Spirit (Dariusz Kowalczyk S.J.), a fruitful inspiration for saints' meditations (Emanuela Zurli) and philosophers (Stefano Marchionni), then led to the great mystery of the Incarnation (Barbara Aniello), addressed by the famous portraitists of Mary, teacher of silence (Msgr. Timothy Verdon).

An unprecedented journey inside the Vatican Museums (Maria Serlupi) has allowed the images to be enjoyed through the silent but eloquent sign language (LIS), while the monastic spirituality of the origins (Michelina Tenace) has been indicated as a preferential route for a mystic who also knows the dark and taciturn suffering of the night of the soul (Robert Cheaib).

Finally, a reflection on the saint of silence, Joseph, custodian of the Holy Family and of the Church (Fr. Patrice-Marie Mézière, Superior of the Fraternity of the Holy Virgin Mary), a figure to whom Pope Francis is particularly devoted, concluded the works.

A note of particular originality was experienced on the third day of the conference, with a visit to Civita di Bagnoregio (Viterbo), the silent city *par excellence*, alternating suggestive moments of listening (Mario Brunello's concert) and prayer (Mass and adoration at the Fraternity of the Holy Virgin Mary), interspersed with a visit to the birthplace of St. Bonaventure. ▀



The conference was opened by a lecture by Card. Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, introduced by the greetings from the Rector, Fr. Nuno da Silva Gonçalves, S.J., and Fr. Dariusz Kowalczyk, S.J., Dean of the Faculty of Theology.

Left:
The lesson-concert by Maestro Mario Brunello.

Photo by
M. CORREA

Doesn't God dwell here anymore?

New life to decommissioned worship buildings

The changing demographic and religious practice has made it necessary to reflect on the destination of Churches no longer used for worship. This was the theme of the international conference *Doesn't God dwell here anymore? Decommissioning places of worship and integrated management of ecclesiastical cultural heritage*.

by OTTAVIO BUCARELLI,
Pro-Director of the Department
of Cultural Heritage of the Church

On November 29-30 2018, the international Conference *Doesn't God dwell here anymore? Decommissioning places of worship and integrated management of ecclesiastical cultural heritage*, promoted by the Pontifical Council for Culture (Department for Cultural Heritage), by the National Office for Ecclesiastical Cultural Heritage of the Italian Bishops' Conference and by the Pontifical Gregorian University - Department of Cultural Heritage of the Church was held at the Pontifical Gregorian University.

Father Nuno da Silva Gonçalves S.J., Rector of the Pontifical Gregorian University; Card. Gianfranco Ravasi, President of the Pontifical Council for Culture; Mons. Stefano Russo, Secretary General of the Italian Bishops' Conference; Card. Angelo Bagnasco, President of the Council of Bishops' Conferences of Europe; and Alberto Bonisoli, Italian Minister for Cultural Heritage and Activities, delivered the welcome greet-



ings at the opening session of the Conference. The first day focused on problems pertaining to the decommissioning and reuse of worship buildings.

The morning speeches addressed the issue from sociological (L. Diotallevi), canonical (P. Malecha), technical-architectural (T. Coomans) and historical-artistic (M. de Beauchesne-Cassenet) perspectives. During the afternoon closed session, the delegates of the national Bishops' Conferences of Europe, North America and Australia presented an overview of the diversity of situations in the various Countries. The changes in the demographic and social situation and in religious practice have made it necessary to reflect on the destination of



churches that are no longer used for worship. In the discussion, participants reiterated that the diverse use of an element of ecclesiastical heritage that the Church does intend to relinquish should remain within the ecclesial sphere. The Message of the Holy Father Francis, read by Cardinal Ravasi at the opening session, also encourages us in this direction.

The second day of the Conference addressed the management of cultural goods, understood as part of a long-term pastoral plan. Some experiences identified as virtuous, among the many possible ones, such as those of the dioceses of Padua and Trapani in Italy (A. Nante, L. Palmeri), of the dioceses of Catalonia (J. M. Riba Farrés), of Germany (A. Gerhards) and of Portugal (S. Saldanha) were presented after a general overview of the issue (V. Pennasso). Other national experiences were presented in the afternoon. The public sessions can be viewed on the channel www.youtube.com/UniGregoriana

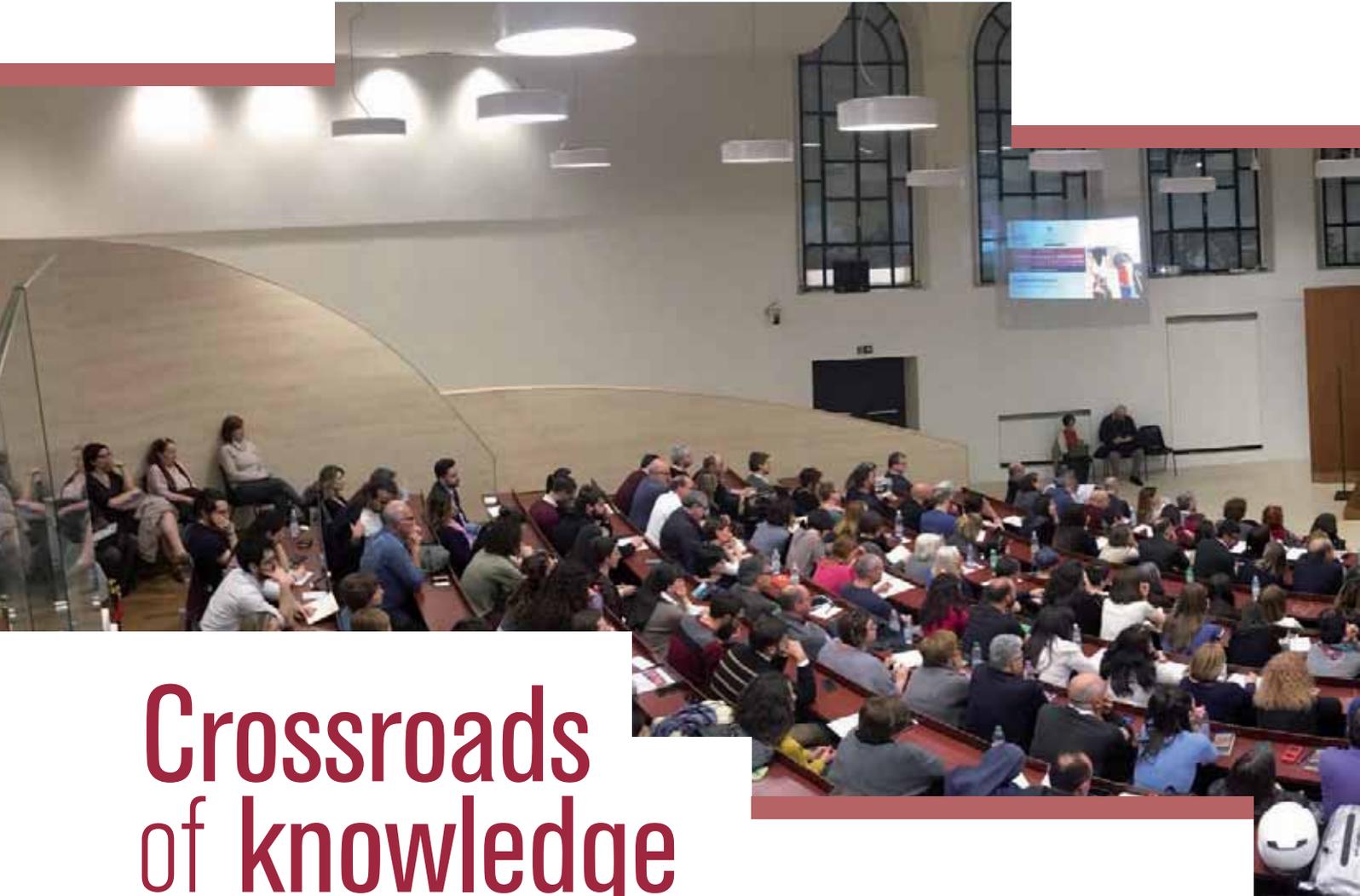
The national delegates of 23 Bishops' Conferences of Europe, North America and Australia read and approved the document *Guidelines: Decommissioning and Ecclesial Reuse of Churches* on the last day, at the opening of the afternoon session. The Guidelines, consisting of five chapters and 11 final recommendations, have been subsequently published by the Pontifical Council for Culture, accompanied by an introductory letter from Cardinal Ravasi, dated December 17, 2018. 

Work in progress in the Aula Magna of the Gregoriana.

Left: One of the pictures that won the photocontest #nolongerchurches, which accompanied the conference: Galerie David D'Angers, formerly All Saints abbatial church (XIII sec.), Angers, France.

 Photo by W. STROM HELENA





Crossroads of knowledge

by STEFANO DEL BOVE, S.J.
Faculty of Social Science

Highlights of the new academic offerings of the Gregorian include the seminar “Bible Psychoanalysis” and the “Diploma in Leadership”. The two programmes, addressed to a broad public, consist of monthly appointments featuring inter-institutional cooperation

Looking ahead to the new academic year, two paths of learning, the seminar “Bible and Psychoanalysis” and the “Diploma in Leadership”, that will be renewed next year, constitute a specific and original feature of the institutions in Rome. Both reap the fruits of past years while addressing the challenges of exploring some of the frontiers of dialogue embedded in the Gregoriana and in the *urbi et orbi* horizon. These academic offerings are addressed to the widest possible audience, notably to whomever wishes to undertake the effort and challenge of personal research, as well as a genuine and credible reflection on core issues pertaining to the human condition today. The monthly classes characterising the two academic programmes were attended by a significant audience of students, researchers and professionals, motivated by a deep interest in cultural advancement.



This steadily growing response from the public, in terms of quantity and quality alike, constitutes a clear and strong encouragement to pursue and refine the chosen path.

Updating the University's mission

The seminar "Bible and Psychoanalysis" and the "Diploma in Leadership" respond to the mission of the university, and make the Alberto Hurtado Centre of Faith and Culture of the Gregoriana a crossroads of collaboration between different areas of the Church and of civil society: the Research Institute for Applied Psychoanalytic Studies (IRPA) and the Vicariate of Rome for the "Bible and Psychoanalysis" seminar, and the Faculty of Social Sciences for the "Diploma in Leadership". This collabora-

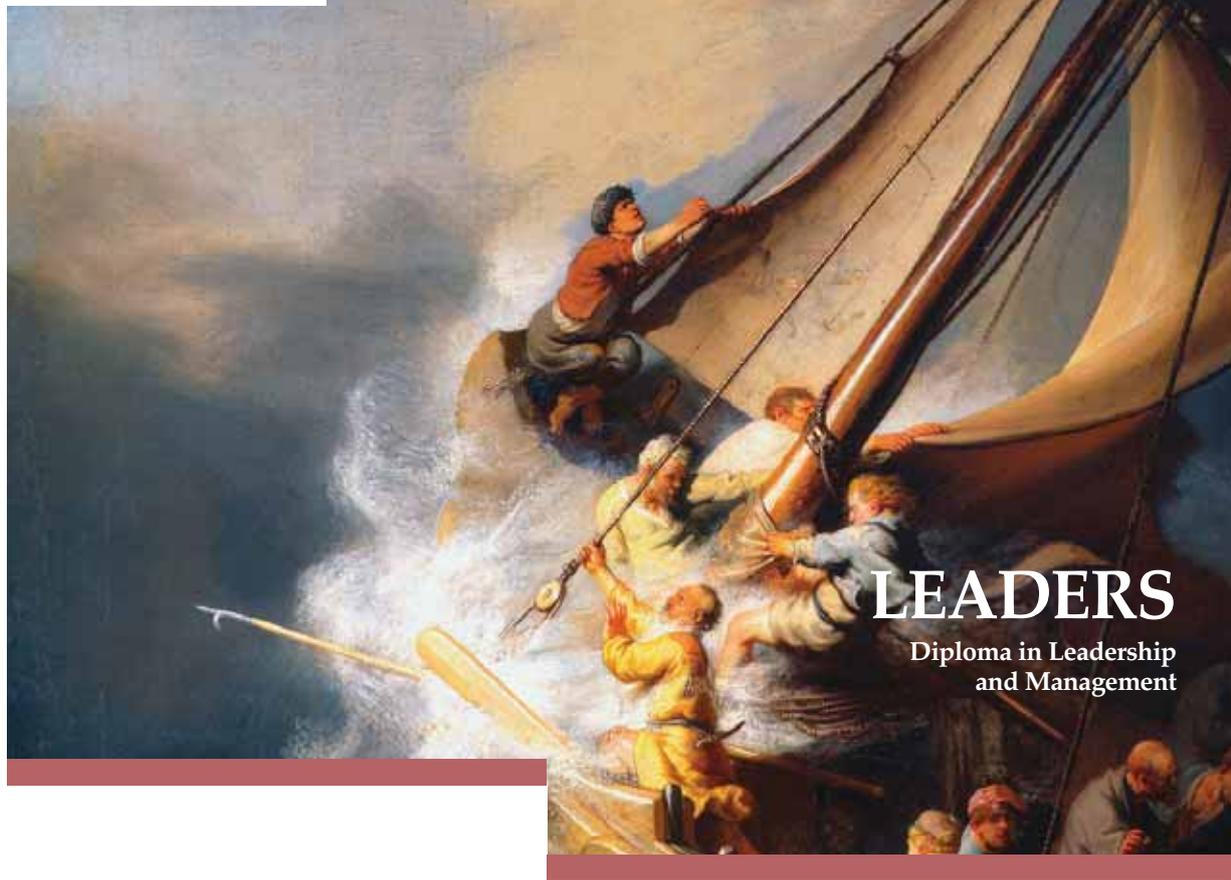
tive approach is intended to serve as a best practice in academic planning and in the life of our university.

We proposed to rethink the relationship between psychoanalysis and the experience of faith recorded in Scripture with the aim of illustrating just how many core biblical themes can be found in theoretical psychoanalytic studies.

At the same time, we wanted to redefine the exercise of authority in a way that would inspire others, be they individuals, small groups, civil or religious institutions. Both the political and the ecclesial scenarios, undergoing deep transformations, are raising this question again and again today while setting new goals for the figure of the leader and his responsibility.

Psychoanalyst Massimo Recalcati's Lesson on the "Night of the Getsemani", proposed in the context of the Seminar "Bible and Psychoanalysis", recorded a large turnout.

Photo by P. PEGORARO



The authentic leader emerges and is recognised during crisis.
Rembrandt H. van Rijn, *Christ in the Storm on the Sea of Galilee* (1633).

LEADERS

Diploma in Leadership and Management

Complementing vocational training with values education

The integration between frontal lessons and the ensuing discussions, the personalisation of administrative services, welcome and institutional communication, have all been carefully examined.

Rather than focusing on the consolidated structures of the different ways of exercising power, we initiated research into the capacity for transformation that defines collaborative processes and genuine cooperative enterprises, starting with shared learning.

The future developments of these two lines of research should be seen in this light. Today more than ever, we need to be able to guide, orient and support people, especially during significant transitions. Combining technical and vocational training with values education for integral development - solidarity, ethics, justice, dignity and sustainability - is key to the effectiveness of our educational offerings. Moreover, we consider it equally important to set this area

of learning in a global context, based on a new anthropological reading of the human person and community life.

That is why both academic programmes, each in their own specific way, have concurred to rethink the emerging forms of learning and knowledge, notably of service and governance apropos of their procedural and participatory nature, their inspiring spirit and their inherent language.

The invitation to attend these courses is also being renewed with increasing focus on the selection of speakers, course description, with an overview of the schools of thought offered by the "Bible and Psychoanalysis" seminar along with a significant, structural development of the "Diploma in Leadership", whose second module is devoted to an introduction to the fundamentals, best practices and ethical reflections pertaining to the management of associations and institutions that our students direct and will be directing in increasing numbers in the many countries (about 120) that make the Gregoriana an ecclesiastical university at the service of the Church in every unreached corner of the world. ▀



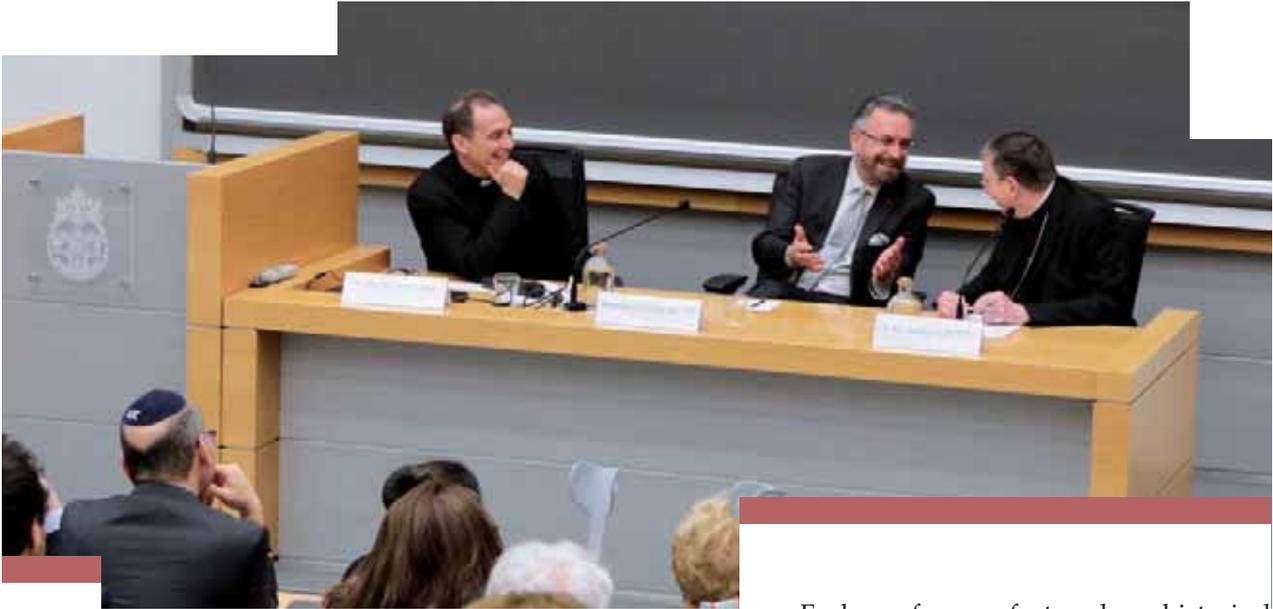
2018-2019 The Year of Cardinal Bea 50th Anniversary †

On the occasion of the 50th anniversary of the passing away of Cardinal Augustin Bea, the Centre for Judaic Studies that bears his name organised a Lecture Series to commemorate his achievements in the dialogue between Catholics and other Christians and Jews



1963 - Cardinal Augustin Bea with Rabbi Abraham Joshua Heschel (AJC), Jewish observer during Vatican II Council.

● Photo used by permission of the American Jewish Committee (AJC)



A panel discussion with Prof. Etienne Vetö (Director, Bea Centre), Rabbi David Rosen (AJC - American Jewish Committee) and H. Em. Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity.

Below: H.E. Mr Oren David, Israeli Ambassador to the Holy See, with Mrs. Aldegonde Brenninkmeijer-Werhahn.

Photo: Courtesy of FOTOGRAFIA PACIFICI

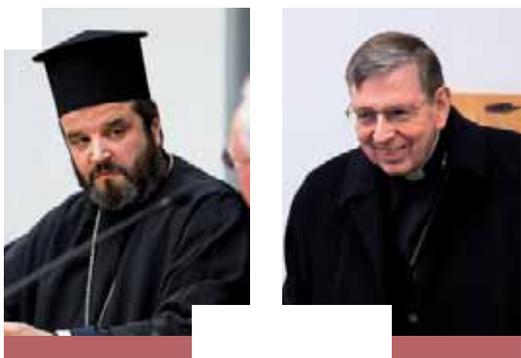
by the CARDINAL BEA CENTRE FOR JUDAIC STUDIES

Fifty years ago, on 16 November 1968, Augustin Bea passed away. Rector of the Biblical Institute and a main actor of the II Vatican Council, Bea was paramount in the new relations that developed between the Catholic Church and other Christians and with Jews. The Bea Centre for Judaic Studies dedicated a 2018-2019 Lecture Series to his commemoration in collaboration with the Pontifical Biblical Institute (PIB), Pontifical Council for Promoting Christian Unity and Center for the Study of Christianity at the Hebrew University of Jerusalem.

Each conference featured an historical contribution. Dr Saretta Marotta (KU Leuven) presented *Bea's Dedication to Jewish-Christian Relations* and Prof. Mathijs Lamberigts (KU Leuven) explored Bea's role in Ecumenism. Two of Bea's successors shed light on his contributions: Prof. Michael F. Kolarcik, S.J., Rector of the PIB with *Bea: as Rector of the PIB* and Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, with *The Heritage of Cardinal Bea*.

At the 18th Annual Brenninkmeijer-Werhahn Lecture in November, *Rewriting 'Nostra Aetate' Today*, Prof. Israel J. Yuval (Hebrew University of Jerusalem) spoke on how after the Council, Jews could more freely consider the Catholic Church and Judaism itself academically. Prof. René Dausner (Universität Hildesheim) showed that the achievements made are both considerable and fragile. At the December lecture on Biblical Studies, Jewish, Catholic and Protestant biblists presented *The Bible from Three 'Points of View'*: Prof. Peter Machinist (Harvard Divinity School), Prof. Daniele Garrone (Waldensian Faculty of Theology, Rome) and Prof. Jean Louis Ska, S.J. (PIB). Rabbi Dr David Meyer (Bea Centre) presided. At the February lecture on Ecumenical dialogue, *Charism of Unity and Petrine Ministry*, moderated by Msgr. Brian Farrell, LC, Bishop-Secretary of the Pontifical Council for Promoting Christian Unity, Prof. André

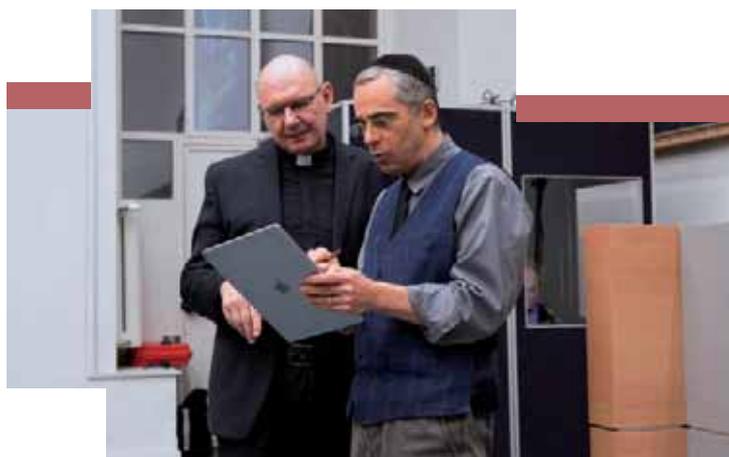




Birmelé (Université de Strasbourg), Dr Maximos Vgenopoulos, Metropolitan of Silyvria and Prof. Angelo Maffei (Università Cattolica del Sacro Cuore, Milano) presented Lutheran, Orthodox and Catholic perspectives on the Bishop of Rome.

“Dialogue calls for hearing two voices, and the witness of Jewish and Catholic instructors who teach together is worth more than many speeches.” On 28 February 2019, in a private audience given to the Bea Centre at the Vatican, Pope Francis said, “I would like to emphasize the fruitful advances made in dialogue between Jews and Catholics after Bea and following his example. Your Centre represents a fundamental step on this journey.”

In March, the Centre enjoyed collaborating with the AJC (American Jewish Committee). “Rabbi Abraham Joshua Heschel had a great role in *Nostra Aetate* so it was a privilege to collaborate with them for this milestone dialogue,” highlights Bea Centre Director Prof. Etienne Vetö, who moderated “Jewish-Catholic Relations in the Francis Era: Achievements and Challenges”, where AJC International Director of Interreligious Affairs, Rabbi David Rosen and Cardinal Kurt Koch discussed the unique relation the Catholic Church has with the Jewish people



and anti-Semitism today. The April closing lecture explored *Reading Scripture Together* with Prof. Amy-Jill Levine (Vanderbilt University) presenting a Jewish reading of the New Testament and Prof. Jean-Pierre Sonnet, S.J. (Pontifical Gregorian University), a Catholic reading of the Rabbinic tradition. Prof. Peter Dubovsky, S.J. (PIB) presided.

“How are we to continue this journey?” reflected Pope Francis in his February address. “There is a need to set out on another, broader [path]: that of making known the fruits of the dialogue, so that it will not remain the prerogative of a select few, but become a productive opportunity for many.” 

From Left to Right:
H.E. Dr Maximos Vgenopoulos, Metropolitan of Silyvria; H. Em. Cardinal Kurt Koch; and Prof. Amy-Jill Levine (Vanderbilt University).

Below:
Prof. Michael F. Kolarcik, S.J., Rector of the Pontifical Biblical Institute, with Rabbi Dr David Meyer (Bea Centre).

 Photo by M. CORREA

Jesus and the Pharisees

by JOSEPH SIEVERS - PAOLO PEGORARO
Pontifical Biblical Institute

Cosponsored by the Pontifical Biblical Institute, the Cardinal Bea Centre for Judaic Studies at the Pontifical Gregorian University, the American Jewish Committee (AJC), the Italian Bishops Conference, Verbum and other institutions, the international conference “*Jesus and the Pharisees. An interdisciplinary reappraisal*” has brought together experts on the various sources related to the Pharisees, as well as on their reception history and the stereotypes it has engendered. The conference combined a multidisciplinary approach to all the ancient sources about the Pharisees, with careful attention to the effects of opinions voiced about this frequently stereotyped group.

«The conference first dealt with the possible origins and meanings of the name “Pharisee” in different languages», explains Prof. Joseph Sievers, from the Pontifical Biblical Institute. «After a round table discussion of the results concerning the “historical” Pharisees, the second part of the conference was devoted to the history of the interpretation of the Pharisees and its effects, from Patristic Literature, to Medieval Jewish interpretations, to Passion Plays, the Movies, Religion Text Books, and Homiletics».

«This year on May 7th, 2019, the Pontifical Biblical Institute celebrates its 110th anniversary from its foundation by Pope Pius X in 1909. The Pope wanted to have in Rome his own school of research and higher studies dedicated to Sacred Scripture – the Bible. This International Conference, *Jesus*

Speakers of the conference “*Jesus and the Pharisees*”.

Photo by
M. CORREA



and the Pharisees, is one way in which we are celebrating our 110th Anniversary», said Fr. Michael Kolarcik, S.J., Rector of the Pontifical Biblical Institute. For this reason, after two days full of reflection and debate, in the morning of Thursday May 9th, the participants of the conference were received in private audience by the Holy Father at the Sala Clementina.

The conference brought together Jewish, Protestant, Catholic, and non-religious scholars from Argentina, Austria, Canada, Colombia, Germany, India, Israel, Italy, the Netherlands and the United States. Among them are the rabbis David Rosen (AJC), Abraham Skorka (Buenos Aires) and Riccardo Di Segni (Rome), as well as Prof. Amy-Jill Levine (Vanderbilt University), who taught “New Testament” to the Pontifical Biblical Institute. «For Jews, to know who the Pharisees were and what the Pharisees taught is to recover part of our history», she said. «For Christians, how the Pharisees are represented in the New Testament, positively and negatively, has impacted not only teaching and preaching, but also their relations with Jews. This con-



ference also contributed to addressing pressing issues of antisemitism, stereotyping, and bearing false witness against the other».

Internationally renowned experts who gave lectures included Harold Attridge (Yale), Yair Furstenberg (Hebrew University, Jerusalem), Adela Yarbro Collins (Yale), Hermut Löhr (Bonn), Steve Mason (Groningen), Eric Meyers (Duke), Vered Noam (Tel Aviv), Adele Reinhartz (Ottawa), Matthias Skeb, O.S.B. (Gregorian University), Günter Stemberger (Vienna), Juan-Manuel Granados S.J., Henry Pattarumadathil S.J., Craig Morrison O.Carm. (Pontifical Biblical Institute), Jens Schröter (Berlin), Philip Cunningham (Philadelphia).

In addition, Christian Stückl, the artistic director of the famous Oberammergau Passion Play, gave a special presentation about important changes made to the script of the play and Angela La Delfa presented a small exhibit about “Pharisees in Art.”

The two final papers were offered by Prof. Levine and Prof. Massimo Grilli (Gregorian University). A crucial question is how to speak more adequately about the Pharisees, not only in academia but also in

homilies? According to the speakers, it is necessary – from a historical point of view – to redefine the Christian movement within Judaism or rather the Judaisms of the first century. Within this plurality, the movement that starts from Jesus and the pharisaic one are in fact «brothers and different». After centuries of critical surveys, which insisted mostly on the controversy between Jesus and the Pharisees, the organisers affirm, it is urgent to return to dealing, on the historical-critical level, with the points of contact between Jesus and the Pharisees.

The search for personal and social transformation, with a commitment to seek what belongs to the “authentic will of God” (“justice”) is a legacy both of the Pharisaic movement and of the movement of Jesus and his disciples; the fulfilment of the Torah, which belongs to the basic structure of the Gospel of Matthew, is not very far from the search for Pharisaic perfection. Elements such as trust in God, judgment, faith in the resurrection, the expectation of future fulfilment... belong to the tradition of both rabbinic Judaism and Christianity. ▀

Freisemester, an opportunity for enrichment



by KATHARINA A. FUCHS
Institute of Psychology, Centre for the Protection of Minors

Fr. Philipp G. Renczes, S.J. and Dr. Katharina A. Fuchs, previous delegates of the Freisemester.

Right: Br. Paul Schroffner, S.J. and Mr. Daniel Zanibellato are the delegates of the Freisemester starting from 2018-2019 academic year.

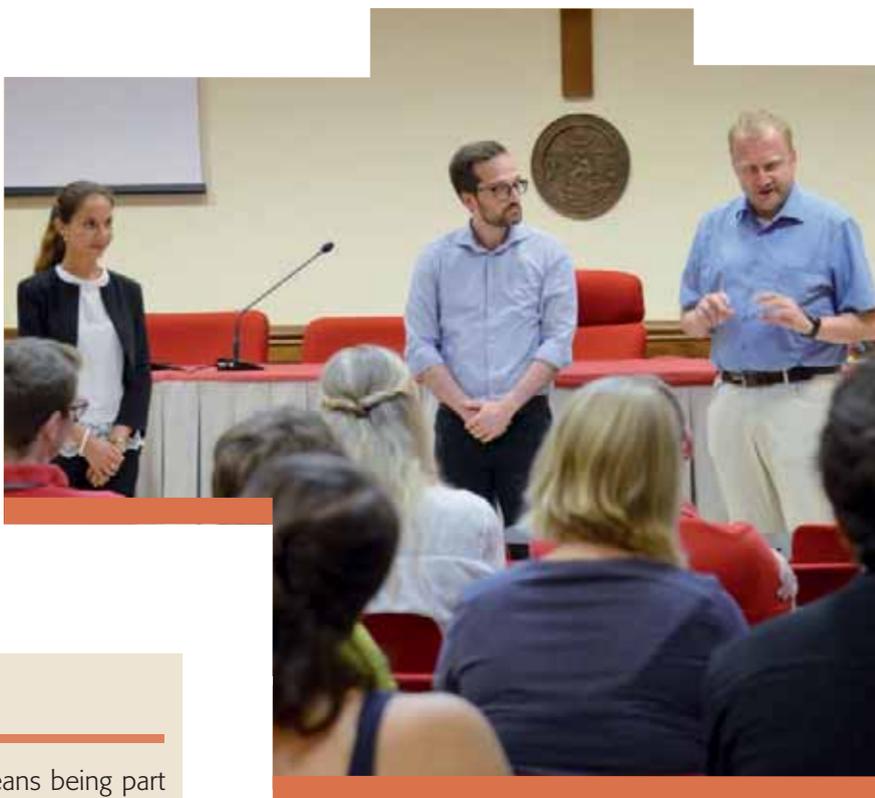
The “Freisemester” programme offers German speaking students the opportunity to study at the Faculty of Theology of the Gregoriana for one or two semesters. Originally established for seminarians, the “Freisemester” programme is today very much appreciated by lay students, both male and female

The “Freisemester” programme was established over 30 years ago at the initiative of the German Bishops’ Conference that encouraged all seminarians to spend a year away from the College and their Faculty at the end of first part of their studies. In response to this initiative, the Gregorian University offered German seminarians the possibility to continue their studies in Rome for a year. Over the years the “Freisemester” programme became increasingly popular among seminarians and not only in Germany. Little by little, seminarians from other German-speaking countries - such as Austria, Switzerland or - in Italy (South Tyrol), joined the programme. In the last 15 years the programme has become increasingly more accessible to lay and female students as well, who now make up a large part of the “Freisemester” group. Native German-speaking students enrolled in other pontifical or other universities in Rome also apply for admission to the programme.

◀ What does it offer?

How is it organised and by whom? The “Freisemester” programme is offered by the Faculty of Theology to students who enrol at the Gregoriana for one or two semesters. It offers a wide range of First Cycle classes of the Faculty of Theology under the guidance of a tutor, as well as some special courses in German. With the approval of the respective heads of Department, it is sometimes possible to enrol in a course of another Faculty or another Institute, or in another cycle of the Faculty of Theology. This makes it possible to actively collaborate at seminar level and to integrate studies at the university or the faculty concerned.

In addition to the academic offer of the Gregoriana, personal and interpersonal encounters, notably the interaction with teachers and students from all over the world, contribute to the development of a deeper



Testimonies / The best decision

«Being a student at the Gregoriana means being part of a large international family; re-experiencing the universal Church spiritually and academically and enjoying breaks in the beautiful Greg Café with people from all over the world. We German-speaking students can enjoy these wonderful experiences easily and with expert support thanks to the Freisemester programme. I am very happy about the time I spent here in Rome, and now I know: it was my best decision!»

EVA-MARIA SINGER

Freisemester student A.Y. 2018-19

Testimonies / Broadening our horizons

«From my point of view - as a German Freisemester student - studying under this programme broadens the horizons of reflection: the various courses illustrate scientific theology in all its breadth and its connection with the related disciplines. Against the backdrop of the city of Rome and the internationality of the Pontifical Gregorian University, this theology is integrated into the totality of the universal Church»

MORITZ VOGELBACHER

Freisemester student A.Y. 2018-19

understanding of Theology, the universal Church and faith.

◀ Whom to contact

For many years, the “faces”, i.e. the reference persons delegated by the Dean, were Fr. Philipp Renczes S.J., Professor at the Faculty of Theology, and Dr. Katharina A. Fuchs, associate professor at the Institute of Psychology and the Centre for the Protection of Minors. As of the academic year 2018-2019, the new delegates are Br. Paul Schroffner S.J., Lecturer at the Faculty of Theology, and Mr. Daniel Zanibellato, a Licentiate student in Moral Theology.

We are pleased to see that over the years the programme has remained attractive for students and all those requesting information for admission each year. Information can be requested by e-mail (www.unigre.it/Freisemester), by phone or in person at the Freisemester Office - located on the fifth floor of Palazzo Traspontina - which also offers support to students during their studies. ▶

Four postcards from the Gregorian



by DAVID ANGELES GARNICA

My name is David and I am a former student at the Faculty of Philosophy where, after completing a Bachelor's degree and the Licentiate, I finally obtained my Doctorate. I returned to Mexico two years ago to start living out the message that I read every time I went to the student chapel: πορευθέντες μαθητεύσατε. "Go and teach" (Mt 28:19).

I wish to share some significant snapshots of my experience at the Gregoriana with four images, four "postcards."

The first postcard is a portrait of my professors. From them, during the six years of studies at the Gregoriana, I have learned to seek excellence in intellectual activity. This quest for excellence and the kindness with which it has been transmitted to me have yielded the fruits enjoyed today by my students - future doctors and seminarians - at the university and seminary of my city, Morelia.

In fact, as a result of the university education received, I was assigned to the Bioethical Studies programme at the Faculty of Medicine. This postcard is therefore dedicated to my professors and to their great commitment, whose fruits have spread far beyond the classrooms in which they taught.

Another postcard illustrates my friends. The friendships born during the lessons and the breaks at the Greg Café live on, marked by the sharing of languages, approaches, and the diversity of our gifts. Even at a distance, friends have been present. The completion of several projects that might not otherwise have seen the light of day is due to them. I am hon-

David Garnica, Gregorian alumnus, doctor and philosopher – his doctoral dissertation, directed by Fr. Flannery S.J., received the Bellarmino Award in 2018 – shares the memories of his student years and their still powerful impact on his life

David with his doctoral advisor, Fr. Kevin Flannery S.J. His dissertation has been published in the series *Analecta Gregoriana* with the title *El caballo negro del Phaedrus. Demonstra, mostrar y armonizar el conflicto del alma* (Gregorian & Biblical Press, pp. 264).

Photo by P. PEGORARO



oured by this faithful and constant presence of Gregoriana friends in my professional and personal life. Thanks to this multicultural richness which is inherent in me and which often helps me, the University where I teach is developing an intercultural education programme, and, with a group of philosophers friends in particular, a centre of philosophical research is being created to offer points for reflection on the current challenges.

The opportunity to be a tutor at the Gregoriana was one of my best experiences: this is a very special postcard!

Learning the art of shared reflection, alongside my professors and students from the first cycle of philosophy, has been a privilege for me. The kind of philosophy professor I am today is a result of their patience and trust shown in that year of tutoring.

The last postcard is my life at the Lay Centre. Being a student at the Gregoriana, I enjoyed the experience of hospitality at the Lay Centre throughout the period of my studies in Rome. It was a real and true home, founded by Donna Orsuto and Rieckie van Velzen - with three very good chefs and a very friendly staff - that houses some 20 students from world countries and different religious traditions. In this house I found true friends who believed in me and accompanied me along my intellectual, cultural and faith journey in Rome.

The welcoming collaboration between the Gregoriana and the Lay Centre acted as a fruitful leaven that fermented the dough with which I arrived in Rome making me today the bread I can share with others in Mexico...

Πορευθέντες μαθητεύσατε. Through welcome, the Gregoriana encourages us to share and teach. Through teaching, I continue to learn. 



by JAVA DI DOMENICO - EMANUELA BELLU

Walking amidst past and present

Students and teachers
sharing some leisure time
and, at the same time,
discover even the most
hidden treasure of Rome:
this is the Roman Walk

The Roman Walk is an activity launched by the Student Relations Office. The idea took shape in 2013 at the initiative of students, foreign and non, wishing to step out from the daily academic environment by seizing the opportunity to discover and tour Rome. Mindful of the great fortune of living and studying in the heart of the capital, they wished to get to know it more deeply, focusing not only on the city's best-known attractions, such as the Coliseum or St. Peter's, but also on its lesser-known delights.

Each tour usually follows a specific theme for each itinerary: iconographic, thematic, historical, etc. Morning outings are followed by a lunch provided by the Greg Cafè,

which becomes an opportunity to share the feelings and impressions experienced during the walk.

There generally are four outings a year on Saturdays so as not to interfere with the lessons thus allowing everyone to participate. We invite the university professors, mostly from the Faculty of History and Cultural Heritage of the Church, who offer their time and their knowledge to accompany us in the re-discovery of Rome's artistic treasures.

Aside from being a time for leisure, this initiative represents an opportunity to raise awareness and bring art closer to those who are not involved in the historical-artistic sector. It nevertheless represents an opportunity for friendship, exchange, meeting between students and teachers of various faculties, in the spirit of sharing inherent in our academic environment.

Normally everyone can take part in this activity not limited by number. This, however, is at the discretion of the professor guiding the group. It also depends on which sites are visited, as there may be specific requirements to be met. It is a very pleasant experi-

ence for participants, who at the end of the day express their appreciation and wish to participate in the next tours.

During the walks we realise that what for us students of Cultural Heritage of the Church is the subject of daily studies, becomes a pleasant and exciting discovery for students of other faculties.

We are now in our third year organising the Walks; for us it is first and foremost an opportunity to serve the student community, but it is also a further reason to explore the city of Rome in greater depth, a city that is always a treasure trove of surprises.

The first Walk of the year took place under the guidance of Dr. Barbara Aniello, professor at the Faculty of History and Cultural Heritage of the Church, who accompanied us into the discovery of some artworks by Caravaggio, hence the name of the walk: "Caravaggio. The iconography of light."

Another Walk, held in the afternoon - guided by Dr. Cecilia Proverbio, professor at the Faculty of History and Cultural Heritage of the Church - took place at the end of March and led us to the rediscovery of St. John Lateran and the Holy Stairs. ▶

Jaya and Emanuela, authors of the article, invite their friends Eliash e Jeevan.

◀ Photo by R. SICILIANI

Left: "Caravaggio. The iconography of light" was the title of a Walk led by Dr. Barbara Aniello to discover Michelangelo Merisi's masterworks in Rome





The first one hundred years of *Gregorianum*

by the EDITORIAL STAFF

The journal *Gregorianum* celebrates its first one hundred years, during which it has participated in the main debates the Roman Catholic Church has faced. Its first issue was published in January 1920, ten years before the University moved to its new location in Piazza della Pilotta. «On occasion of the hundredth anniversary, the fourth issue of 2019 will be dedicated to the journal development during this period», explains the current director, Fr. Henryk Pietras S.J. «There will be articles on the different disciplines written by the authors

who, in the course of the years, have shaped *Gregorianum*, and made it well known and appreciated worldwide».

The journal contains original scientific works on Holy Scripture, Theology (Fundamental, Dogmatic, Patristic, Moral), Spirituality and Philosophy; contributions are written in French, English, Italian, Portuguese, Spanish and German.

The structure of the first issue would become fully traditional in the successive years; in the first place were «Articles» followed by «Notes», «Reviews», and finally

«Scientific News». At the beginning of 1921, however, a fifth section, «*Elenchus bibliographicus*», was added, and in the middle of that same year, a sixth, «*Conspectus bibliographicus*», commonly referred to as «The Bulletin», was added as well.

The authors of the first issue were highly renowned and in the following years, many of those who published in *Gregorianum* enjoyed great authority in the theological world as well as with the Holy See. The first contributors were for the most part professors at the Gregoriana, all of them members of the Society of Jesus. Exceptions to the rule that the authors should be members of the Society of Jesuits were rare, the feminine presence made itself evident from 1946, and in the following years, the participation of non-Jesuits would grow.

The newness of Second Vatican Council and its requirements regarding the manner of doing and teaching theology were strongly affirmed in two special issues in 1969 at the initiative of Peter Henrici, S.J., director of *Gregorianum* from 1968. Some of the authors for these issues who were not part of the Gregoriana teaching faculty were authors of great authority, for example,

Hans Urs von Balthasar, and Karl Rahner, S.J. Some of the in-house authors were also quite famous, as the Jesuit professors Bernard Lonergan, Juan Alfaro, Peter Henrici, Angel Antón, Josef Fuchs, Maria-susai Dhavamony and Hervé Carrier. The ensemble of these wise scholars illustrates how much the ancient and living tradition of the Church was once again finding its full dignity in theology.

Year after year, *Gregorianum* offered an ever-greater number of issues that dealt with common themes. Since 2003, under the direction of Paul Gilbert, S.J., professor of metaphysics, *Gregorianum* has been regularly presenting groups of articles on various subjects of interest for theology and philosophy, considering in particular the fifty years since the Second Vatican Council.

The review section of *Gregorianum* is one of the most appreciated. The reviews are the burden solely of teachers at the University, of which they thus present the major positions, not always directly but at least in the oblique manner of a review.

In 2011, Fr. Roland Meynet, S.J. was appointed director of *Gregorianum*, office that he held until December 2016, when he was succeeded by Fr. Henryk Pietras, S.J. ▶

Left:
Title page of the first issue of *Gregorianum*.

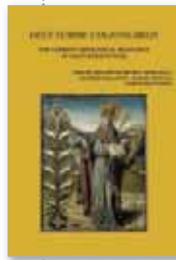
◀ Photo by
P. PEGORARO

Below:
Some of
Gregorianum
directors:
Charles Boyer,
Filippo Selvaggi,
Karl Becker
and Paul Gilbert.



The 13 Directors of *Gregorianum*

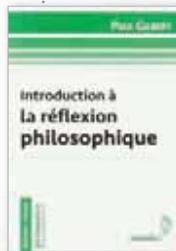
1920	Giuseppe Filograssi (<i>Professor of Biblical Theology</i>)
1920 - 1935	Domenico Palermo Lazzarini
1935 - 1945	Charles Boyer (<i>Professor of Systematic Philosophy</i>)
1945 - 1951	Georges Delannoye (<i>Professor of Metaphysics</i>)
1951 - 1954	Zoltán Alszeghy (<i>Professor of Dogmatic Theology</i>)
1954 - 1958	Filippo Selvaggi (<i>Professor of Cosmology</i>)
1958 - 1968	William Van Roo (<i>Professor of Sacramental Theology</i>)
1968 - 1971	Peter Henrici (<i>Professor of Modern Philosophy</i>)
1971 - 1985	Karl Becker (<i>Professor of Dogmatic Theology</i>)
1985 - 2003	Jacques Dupuis (<i>Professor of Dogmatic Theology</i>)
2003 - 2011	Paul Gilbert (<i>Professor of Metaphysics</i>)
2011 - 2016	Roland Meynet (<i>Professor of Biblical Theology</i>)
2016	Henryk Pietras (<i>Professor of Patristic Theology</i>)



Amaury Begasse de Dhaem, S.J. et alii (edd.)

Deus summe cognoscibilis. The Current Theological Relevance of Saint Bonaventure

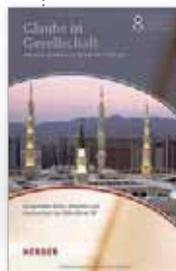
Leuven - Paris - Bristol, Peeters (BETL), 2018, pp. 716



Paul Gilbert, S.J.

Introduction à la réflexion philosophique: la sagesse et ses amis

Bruxelles - Namur - Paris, Lessius (Donner raison), 2018, pp. 248



Felix Körner, S.J. (Hg.)

Glaube in Gesellschaft: Ankaraner Stimmen zur Politischen Theologie

Freiburg im Breisgau, Herder Verlag GmbH (Georges Anawati Stiftung), 2019, pp. 263



Roland Meynet, S.J.

Le Psautier. Troisième livre (Ps 73-89)

Leuven - Paris - Bristol, Peeters (Rhetorica Biblica et Semitica), 2019, pp. 269



Rossano Zas Friz De Col, S.J.

The Transforming Presence of Mystery: A Perspective of Spiritual Theology

Leuven - Paris - Bristol, Peeters (Studies in Spirituality Supplements), 2019, pp. VI-137



Jaime Emilio Gonzalez Magaña, S.J.

Amar y servir hasta la muerte. Identidad sacerdotal y configuración con Cristo

Ciudad de México, Societas Librorum, 2019



Karlijn Demasure, Katharina A. Fuchs, Hans Zollner, S.J. (edd.)

Safeguarding: Reflecting on Child Abuse, Theology and Care

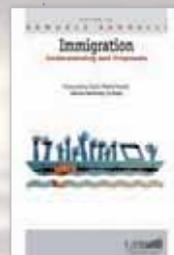
Leuven - Paris - Bristol, Peeters (Centre for Child Protection), 2018, pp. 237



Bryan Lobo, S.J. (ed.)

Enlightenment and Tantra. Hindu and Christians in Dialogue

Roma, Gregorian & Biblical Press (Documenta Missionalia), 2018, pp. 264



Samuele Sangalli (ed.)

Immigration. Understanding and Proposals

Roma, Gregorian & Biblical Press, 2018, pp. 368

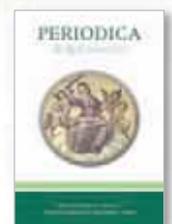
PERIODICALS



Gregorianum

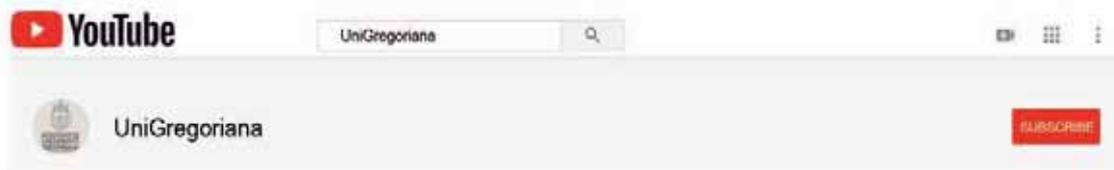


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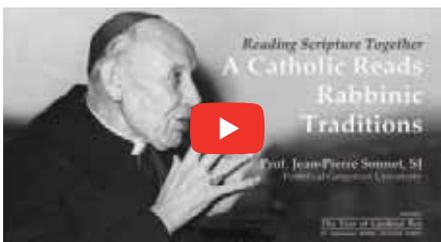
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 Conference - **Innovative solutions
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 Re-reading the Discussion After 55 Years**



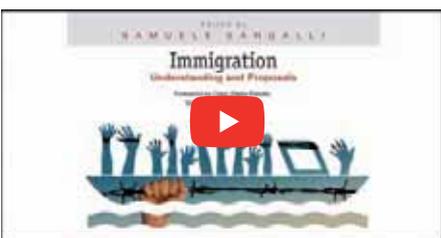
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Immigration: Understanding and Proposals
Foreword by Card. Pietro Parolin

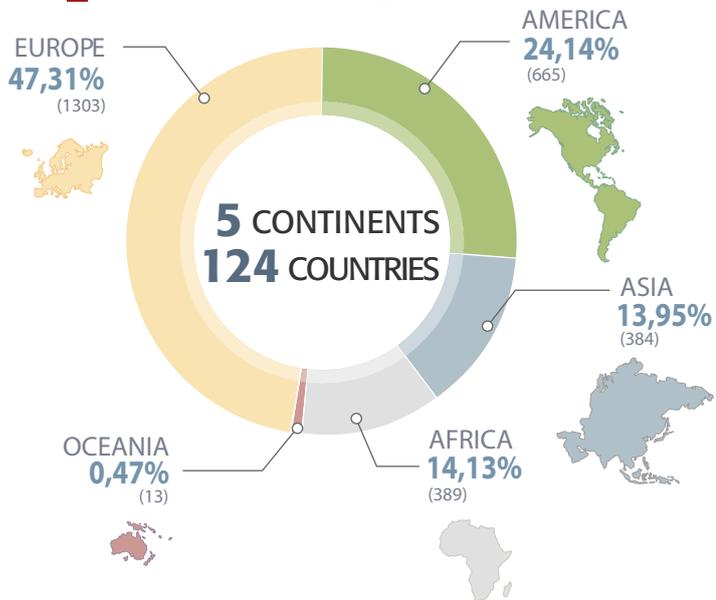


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 Closing Session**

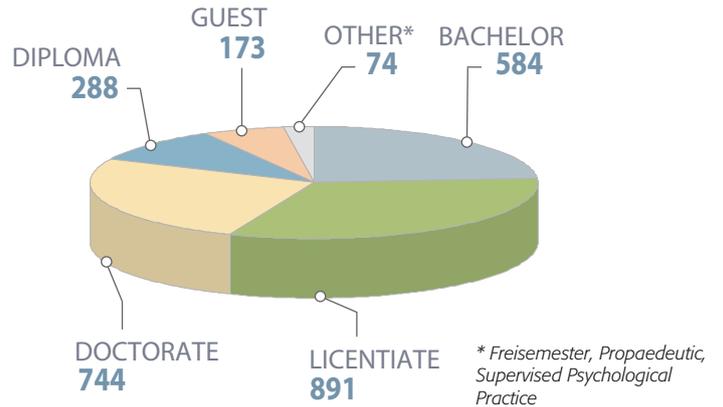


This is who we are!

Where are our students coming from?



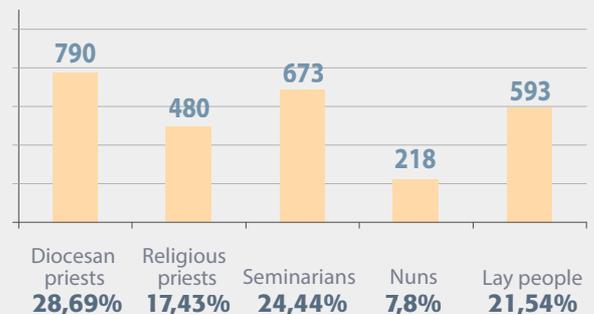
Students per cycle



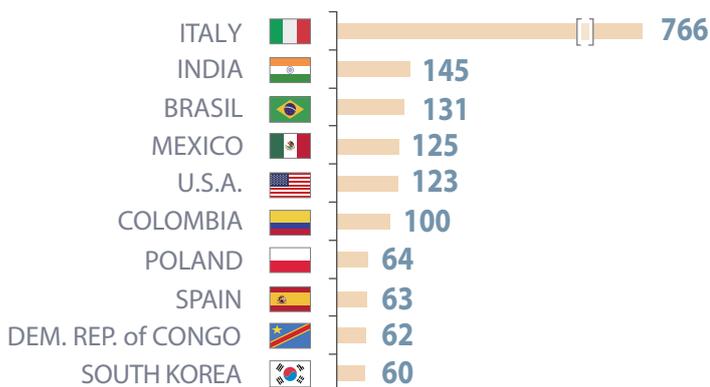
Total number of students in the recent academic years



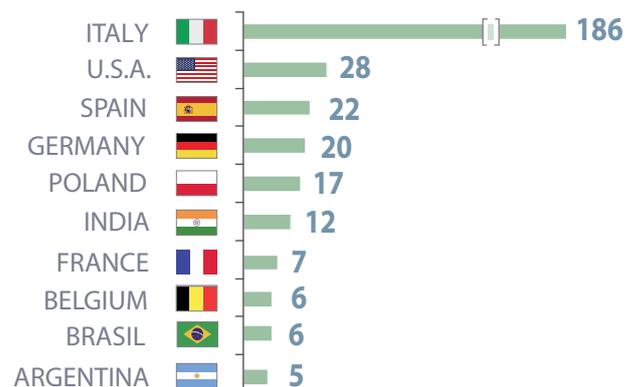
Who are our students?



Top ten: Student Nationalities



Top ten: Teaching staff Nationalities



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