



# la **C**regoriana

Year XVIII – n. 43 / Special Issue

*Virtus et Scientia*

Information Journal of the Pontifical Gregorian University

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



**VATICAN II COUNCIL**  
Renewal in light  
of the Word of God



**THE "ALBERTO HURTADO"**  
Faith and Culture Centre



The Greg honours  
**MONS. LUIS LADARIA**

The Gregorian University  
**MISSION AND LIFE**

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

Year XVIII – n. 43 – Special Issue | [www.unigre.it/LaGregoriana](http://www.unigre.it/LaGregoriana)

**Graphic project and layout**  
by GBPress | Gregorian & Biblical Press  
(Emiliano De Ascentiis | Lisanti S.r.l.)

**Printing** Arti Grafiche Picene S.r.l. | Via Vaccareccia 57 | Pomezia (Rm)

**Cover photo** Enrico Ciavoni

Printed in February 2013

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



Il marchio della  
gestione forestale  
responsabile

# An undertaking without reservations

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



**D**ear Friends,

as a University, and even more as a Pontifical University, we feel called upon to think courageously, determinedly and seriously. As **John Henry Newman** said: «*To be serious in seeking for truth is a requisite that is indispensable to finding it*». Above all, there is every need for untiring profundity, to seek without rest for the true and the good, for a rigorous and vigorous intellectual journey.

Intellectual enquiry is a personal task that nobody can undertake for anyone else. It requires the whole person, head and heart, and we can neither reflect nor think without being ready to risk a journey from which there is no return. Questioning the truth, listening to the Word of God, the desire to know Christ's person, leads us to the heart of authentic existence and to the frontiers of our cultures and societies.

These cultures and societies are not something external to our being but are something of which we are part, because we live at this time and in this place. I am always struck by these words of St. **Alberto Hurtado**: «*The greater the task, the smaller we feel before it. It is better to have the humility to attempt great things and to risk failure, than to be satisfied with turning in on oneself*».

The Pontifical Gregorian University is called more and more to be a living, burning reality, impassioned about the concerns of God and of man. We must consider formation a responsibility that is crucial to us. Once again, we hear the words of the **Holy Father**: «*It is, in fact, a duty to ask oneself what sort of priest one wants to form students into; what type of religious man or woman, what type of lay man or lay woman?*».

Our University must take upon itself this task, which the Church has given it, in a particular way, which is its own and which is very important for the Church and for the future. We must together live with a great ambition: to serve both Christ and his Church, man and the world in this area, which is both particular and decisive, which is the commitment of our University and church in Rome. **▀**

# The New Evangelization

## Abstract of the Academic Day 2012

All academic units met for the traditional interdisciplinary study day last March 8<sup>th</sup>. The Dies Academicus faced the topic of the next synod and ended with Mons. Rino Fisichella conference



di MARIO LÓPEZ BARRIO, SJ  
Acting Dean of the Faculty of Theology

**O**n the 8<sup>th</sup> March, 2012, the traditional interdisciplinary study day was celebrated at our University and the entire university community was invited to participate. This year's Academic Day considered the topic of the last

Synod, New Evangelization, and to confirm the Holy Father's commitment to draw attention to this aspect of the Church's mission, which he believes is very important today.

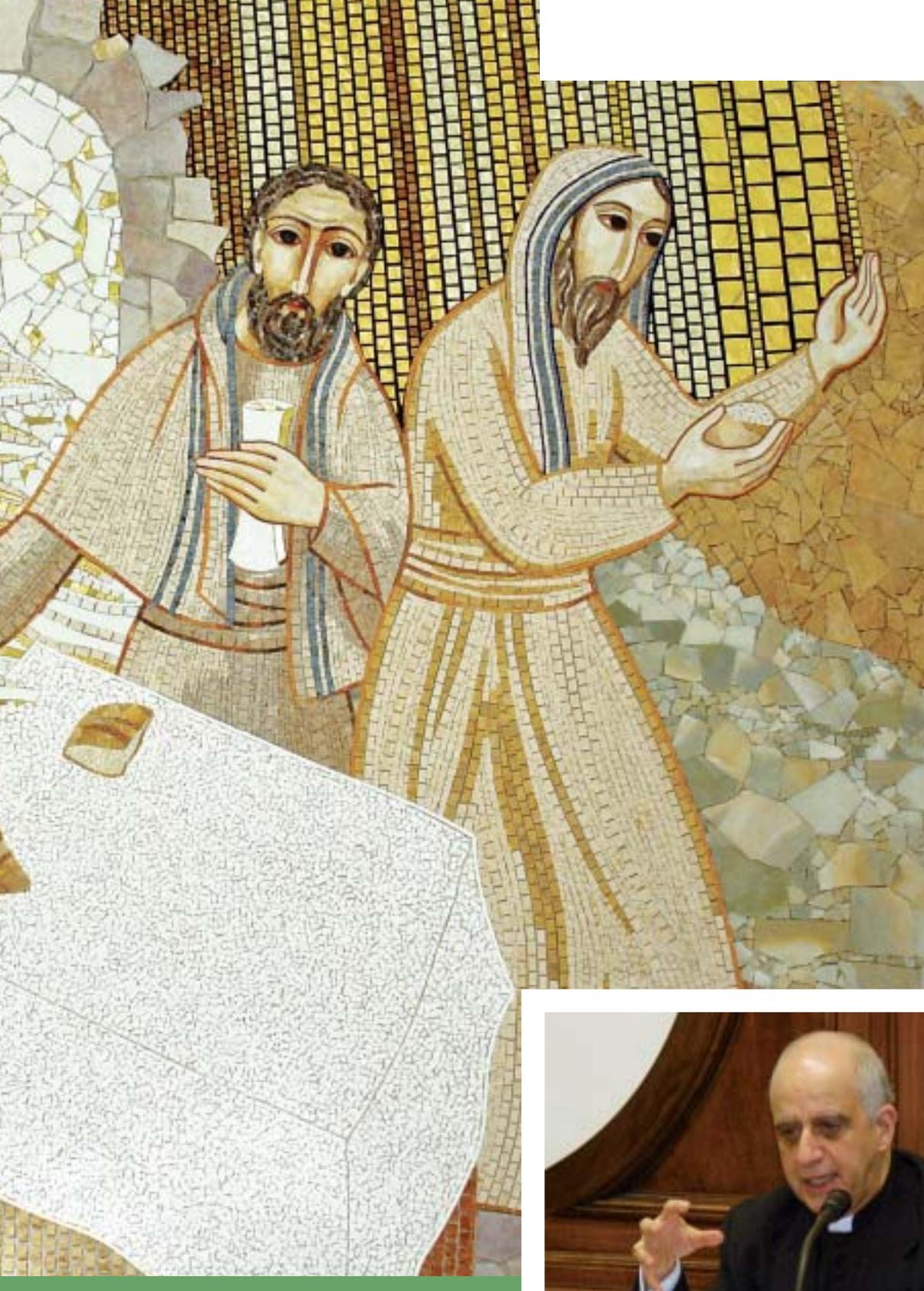
As a method of working, and to welcome all academic units to give an interdisciplinary perspective, in the first part of the day every single Faculty, Institute and Centre discussed a particular aspect of the general topic by means of presentations by lecturers and responses from one or more of the Third Cycle Students.

After the break, all academic units met at a plenary session to hear the keynote presentation from Mons. Rino Fisichella, Professor of Fundamental Theology at our University for over twenty years (1981-2002) and now President of the Pontifical Council for the Promotion of New Evangelization.

Mons. Fisichella's presentation began with two quotations: one from Martin Heidegger on the poverty of our world, which is even incapable of recognizing God's absence; the other from Fëdor Dostoevsky on the difficulty that modern man has in believing, which is caused by his own civiliza-

tion. We live, therefore, in an anthropological and cultural crisis. Contemporary man is characterized by his jealous guarding of his own independence. Man replaces God in the central position and puts forward a

**“The hope we bring is extraordinarily great because it makes it possible for us to look at the present time with confidence and serenity despite the problems,,**



The disciples of Emmaus recognize the risen Lord by His breaking of the bread, and then they go back to their community as witnesses (cf. Luke 24,28: «You are witnesses of these things»). Detail of the Chapel of the Holyest, Santa Maria la Real de la Almudena Cathedral in Madrid, by Marko Ivan Rupnik, SJ and the Aletti Centre.

Left: Fr. Mario López Barrio, SJ – Acting Dean of the Theology Faculty – moderator of the event.

Down: Mons. Fisichella during his lecture

Photo by LUCIANO SALTARELLI



useless hypothesis. However, before this dramatic situation, Catholics are called to take on new responsibility. «In fact, we are convinced – Mons. Fisichella explained – that our presence is essential. Nobody else can replace us [...] The hope we have is extraordinarily great, because it makes it possible for us to look at the present, even with its difficulties, with confidence and serenity.

The Dies Academicus 2012 ended with a plenary session of every academic unit in the Aula Magna of the University.

Right: two moments of the final lecture by Mons. Rino Fisichella, President of the Pontifical Council for Promoting the New Evangelization.

It is a form of hope that does not disappoint, since it is based on a promise of life that goes beyond any limit and aims to look only at the single thing that is necessary: a God who loves us and who has shared our humanity».

The task we face is to «produce ideas capable of laying the foundations of a culture for future generations, enabling them to live in real freedom, since it will direct them to the truth. It is this thought which has not been properly developed». It is thus necessary to synthesise the legacy of the past and to offer a new and updated interpretation of it. During his journey to Germany (September 23-24, 2011) Pope Benedict XVI repeatedly returned to this necessity. «We need to revisit and relive faith in a new way to make it something that belongs to the present»; and again: «Many people lack experience of God’s goodness [...]. They need places where they can express their inner nostalgia. Here we are called to look for new means of evangelization».

However, what «giving reasons» for one’s own faith (1 Peter 3,15), includes in a new, convinced way, cannot be separated from the evangelical model of this witness: «gently, respectfully and straightforwardly» (1 Peter 3,16). Mons. Fisichella underlined that «the presentation and announcements

of their hope believers make cannot resort to arrogance and pride, or a sense of superiority when confronted by other doctrines. [...] In the contemporary world we thus need a new apologetic approach that firstly takes up again the primacy of the mystery that changes and changes to demonstrate God’s

“The chronic sick, the dying, the marginalized, the disabled and all that expresses the lack of future and hope in the world, find relief in the Christian commitment,,

existence and the truth of His Revelation but, above all, to show how without His presence and proximity, man becomes a stranger to himself».

If it is true that the content of evangelization is always the same – that is, the announcement of Jesus’ person – what must change is the way we express and share this message. The focus is therefore on developing a new anthropology for our times, that is, a

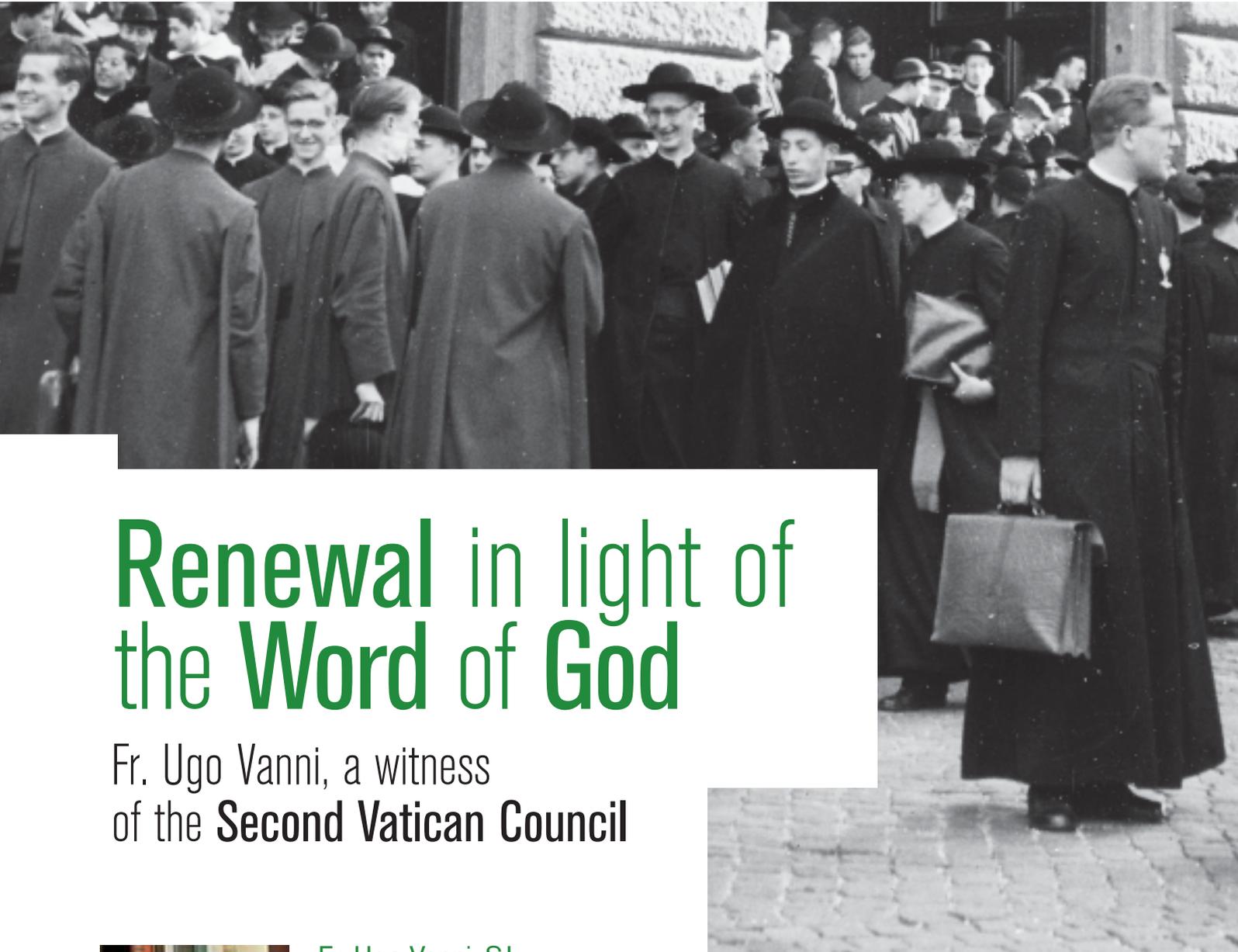




*new presentation of Jesus Christ.* This will be possible only if we pay greater attention to the elements through which the Church expresses her own being, that is, through *liturgy* and *charity*. In regard to *liturgy*, Fisichella recalled that «the many rites of which it is composed clearly show, with evidence, how the central and unique features of the mystery can then be expressed in different ways without lessening its ties to the unique faith professed». He had strong words on *charity*, too: «On the Lord's word we are heading towards everything the world has rejected, considered useless and ineffective. The chronic sick, the dying, the marginalized, the disabled and others, express the lack of a future and of hope in the world, and these are the commitments of Christians».

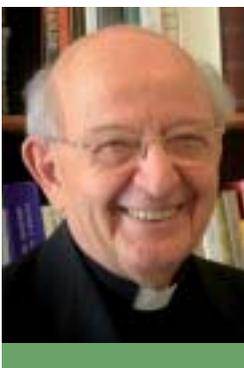


All of this makes God's Word clear and relevant. If the Church has always evangelized and still does, it is not because it is challenged by secularization, but because it is faithful to God's command that we make ourselves messengers and witnesses, to embody the Word revealed to us: «Evangelization is itself summarised in lifestyle, characterizing those who decide to follow Jesus Christ». ▶



# Renewal in light of the Word of God

Fr. Ugo Vanni, a witness of the **Second Vatican Council**



Fr. Ugo Vanni, SJ is Emeritus Professor of Scripture at the Greg. On the occasion of the 50th anniversary of the Second Vatican Council (1962) he gives us his testimony on that decisive period for the Church.

by PAOLO PEGORARO

**W**ho doesn't know him? Inside the Greg, Fr. Ugo Vanni is an institution. At the Gregorian and the Biblicum, he is almost the historic memory. He was trained here, firstly as a student and then as an esteemed exegete. On a special occasion, like the 50<sup>th</sup> anniversary of the opening of the Second Vatican Council, we asked him to comment on the changes he has witnessed in the past half-century.



**Fr. Vanni, your years of study started with Philosophy in the early 1950s (1951-1954), before the Council started. How were things then?**

«The social situation was very different from now. When you entered the Gregorian, the first things you noticed were the different cassocks worn by students from various colleges... a colourful stream of young men dressed in red, green and other colours went out from the University into the streets of Rome. It was an amazing

sight! They were such a spectacle that when the coloured cassocks were abolished, Rome's Council complained strongly: tour operators protested about the loss of a tourist attraction! I really have happy memories, and I had exceptional teachers...».

**If you were asked to remember one name above all?**

«During the years of Philosophy I remember especially Fr. Paolo Dezza, who later became Rector of the University, and

December 23<sup>rd</sup>, 1953: at the end of the lessons students from different Colleges exchange Christmas greetings in front of the University.

Left: Fr. Ugo Vanni, SJ (Argentina 1929), Professor Emeritus of New Testament Exegesis.



**During your years of studying Theology (1957-1961) at the Greg, you witnessed the creation and first operations of the preparatory commissions for the Second Vatican Council.**

«We also had other exceptional teachers, like Bernard Lonergan, Joseph Fuchs and Donatien Mollat. We attended our lessons, as young people do, with a certain critical attitude and made fun of our teachers and teased them. Within the limits of that period, we had good relationships with them. Speaking of limitations, by the way, it was inconceivable to imagine having a woman teacher, or even a female fellow student. During my seven years at the Greg as a student I don't remember ever seeing one!».

then Cardinal. He was open, available, and he made us feel that we were an active part of the Church, communicating to us a broader vision of the Italian situation. He was also opposed to excessive uniformity in studies, even philosophical ones, which had happened in some other Pontifical Universities and Jesuit institutes. Fr. Dezza himself established the Faculty of Social Sciences, in order to put the Gregorian into closer contact with people's practical problems».



## 1964: Pope Paul VI at the Gregoriana

### The opening and the closing of Vatican II (1962-1965) coincided with your studies at the Biblical Institute.

«Those were fundamental years. Pio XII's *Divino afflante Spiritu* (1943) allowed the use of scientific research methods for biblical exegesis. Until then this had only been used with ancient secular texts. It was a revolutionary novelty that the Biblical Institute welcomed immediately; when I started to study there, it was already an established practice. The Word of God I was discovering took me back to what I had studied at the Greg, but there was a new strength. The major decisions of the Council were arranged within the inner framework, without trauma, without breaks, making us appreciate and enjoy the newness, advancing calmly».

### What did rediscovering the two founts of Revelation – Tradition and Scripture – signify?

«The rediscovery of Scripture is one of the fundamental aspects of the Second Vatican Council. This growing development overcame the suspicions which had marked relationships between Protestants and Catholics for centuries. Collaborations between Protestants and Catholics are making a significant contribution, whether at the Biblicum or at the Gregorian, in particular through the international association *Novi Testamenti Societas*. We also noted that the Vatican Council encouraged all Catholics to read and to pray with the Bible and this helped us to feel we were being trained to help them do just this. I felt that I grew both humanly and spiritually during those years».

### Has the understanding of the divine inspiration of the Scriptures changed too?

«Inspiration does not mean a "seal of guarantee" from a God who remains far away. Rather, there is a transcendental force

«*Vobis feliciter concessum est, ut tempore Concilii Oecumenici educatio vestra contingat...*». These are the words used by Pope Paul VI to close his speech to our University community on March 12, 1964, while the Council was still sitting. His final words are reprinted here:

«*B*efore Our speech ends, Our heart is opened to you in a special way, beloved youth. [...] Dearest children [...] We look at your large group with trusting hope and paternal comfort. In fact, you who are today educated under Our very eyes, are witnesses of this extremely important Church event. You will later be Our attentive co-operators in your home country in putting into action the decrees of the Ecumenical Synod. Continue, following the wise rules of this University, to fervently take up the abundance of healthy doctrines and the worthy cult of ministers to the soul, which our times certainly need. By happy chance, your cultural formation is taking place during the Ecumenical Council; commit yourselves with pious willingness to respond to this extremely important gift».

within the words themselves, given to them by a constant divine presence. The inspired biblical text is also and primarily inspiring. The written Word of God is never closed in on itself, but is a germinating force».

### In *Lumen Gentium* the Church is no longer defined «*societas perfecta*», but «*mystery of salvation*»...

«Some years ago, a Cardinal said that it was thanks to the Greg and to the Jesuits that he learned to love the Church *as it is*. The Church is not yet perfect, but when it discovers its defects it is not scandalized, nor does it seek to "rend its garments". Rather, as Pope John Paul II taught, it humbly asks forgiveness and, as Pope Benedict XVI zealously insists, works hard to correct itself. She is a sinner who asks forgiveness and corrects herself, mother of the saints, the Church feels it is on a journey. This is the Church as it is, and the Greg teaches, and will continue to teach, the kind of adult love that the Church deserves. ▀



Paul VI cheered by Gregoriana students during his visit on March 12<sup>th</sup>, 1964, while the Council was still in progress.

**Right:** a student wearing a cassock and a saturno leans on the balustrade on the first floor... a glimpse of the Gregoriana still unchanged today.

**In detail:** a few professors of those years. From the top: Fathers Paolo Dezza, Sebastian Tromp and Joseph Fuchs.

# Classrooms renovation for a new pedagogy

Thanks to the help of our donors the University has been faced with the challenge of creating new classrooms in which technology and environment can come together to aid the teaching and learning processes.

by DANIEL McDONALD, SJ

Changing designs, time limitations, waiting for deliveries, expectations, fears, deadlines to meet, student input on designs, late deliveries, more deadlines, organization of work, panic over rotting scaffolding, actual shapes emerging, picking colors, a new floor, excitement, anticipation, in-

correct delivery of goods, a hole placed incorrectly in two walls, a wall that could not be moved, electrical problems, dust pollution, problems with windows and doors, the application of new Italian laws... and the list continues! Such were some of the emotions and realities during the summer of 2011 when work started on the renovation of the classrooms. By early October all concern vanished when the new renovations were completed and a genuine sense of a job well done emerged within the academic community of the Greg.

For 81 years the old classrooms in the central building had not been renovated, except for certain cosmetic changes, like new lighting, etc. The creaking floors, inadequate seating and desks created for a different time in educational theory – all created certain frustrations in our ability to deliver the highest quality education. So, thanks to the help of our benefactors, we immediately realized our first priority. That was to provide our students with the best new educational environment. We knew that the challenge would be to create “smart classrooms”, in which technology and environment come together to aid the teaching and learning process.



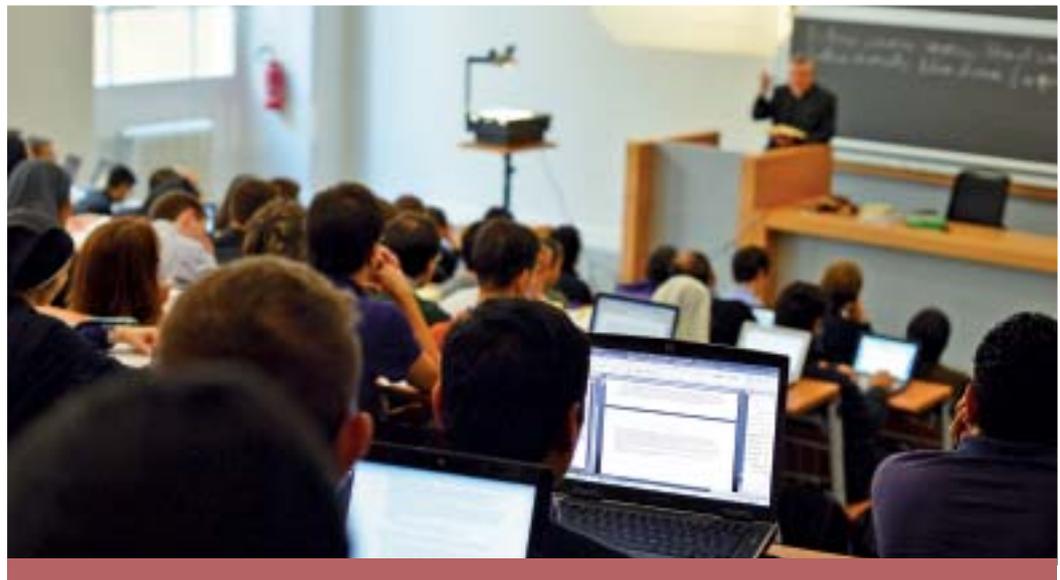
We could hardly have imagined the positive tangible effect that the renovations had on students and teachers. The renovations in particular have created a genuine enthusiasm for a new moment at the Gregorian University: a moment symbolic of the renewal of the Roman College for the Third Millennium. The renovated classrooms have not just made an impact on the bricks and mortar of the University but, more importantly, on the spirits of our students, professors and workers. So successful has been the response that the Vice Rector of the University reported to the Rector that he has, and continues to receive, many specific requests from professors and students of the first cycle that other classrooms they use be similarly adapted.



Certainly, all of our work must continue in multifaceted ways. To have a focus on renovation without ongoing formation in pedagogy, library development, teacher development, student services, advances in technology and the commitments of a university to research would cause many difficulties. All of these areas must work together. In a way, this expresses our Mission Statement and our commitment to the Holy Father. We are in the business of educating our students for service in the Church. All of these variables must therefore be examined together and we must re-

Classroom renovation works, still in progress, changed deeply the aspect of the Gregorian.

Photo by  
AFP/GABRIEL BOUYS  
LUZ ERIKA LIMACHI  
MEJIA



alize that we are “a work in progress”. All of this indicates that there are many things to attend to in the academic project and we are proud to say that, as a University, we are doing our best to focus on all of these issues simultaneously. Over time we will develop and continue to address the needs of

our students in structured ways. I end this brief review with a request that all reading this piece will pray for our benefactors. They provide us with genuine collaboration; a collaboration without which we are not able to continue to provide the best possible education in the best possible environment. ▸

## The new Greg-Café

*"Even a brick wants to be something..."*

In July, 2011, Father Daniel McDonald, SJ, then Vice Rector for Administration of the Gregorian University, decided to form a committee composed of professors, students and workers, to give general suggestions for the project of a new bar inside the Greg. Finally, last summer, the committee met again to launch the new GregCafé project under the guidance of the present Vice Rector for Administration, Father Vincenzo D'Adamo, SJ.

The target was to make an area suitable for a religious University entrusted to the Society of Jesus and attended by professors, teachers and students from all over the world. Most of the students therefore lead a humble lifestyle, characterized by spiritual and modest behaviour. The project aimed to return to this area its sober elegance and to enhance its functional and practical identity.



The new Greg Café has been thought as a meeting place for students and professors.

Photo by ALFREDO CACCIANI

In fact, the main challenge for the project was to include modern elements in a building with strongly defined historical, educational and spiritual features.

Furthermore, our idea of an inner Café was not merely of a restaurant-bar, but rather a lively meeting area, capable of fostering social and cultural relations and exchanges between all our University's members. Our hope is that we have achieved our goal, described well by the very famous words of the architect, Louis Kahn: *"Even a brick wants to be something..."*.

PAOLO BASILE



# The “Alberto Hurtado” Faith and Culture Centre

## Qualified formation for lay people

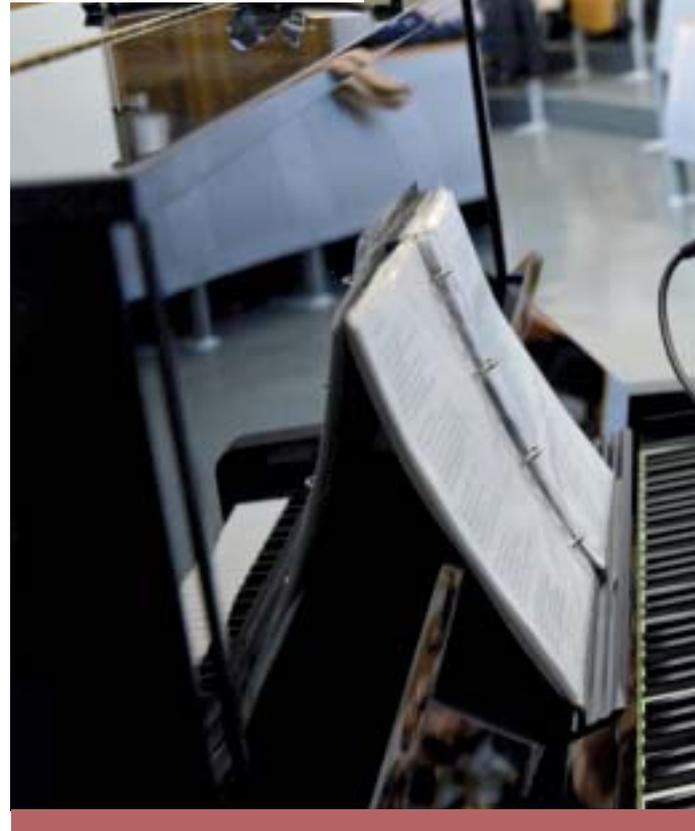
Lay formation has always been one of the most important purposes of the Gregorian University. This Centre will face new methods in order to follow the path of a religious belief strongly oriented to everyday life and the ways that we live together.

by PAOLO PEGORARO

**A** theological approach capable of reflecting upon faith, spiritual propositions and practical applications: this is the target of the new “Alberto Hurtado” Faith and Culture Centre, which began its work at the start of academic year 2011-2012. The new project has inherited the experience and

targets of the earlier Laikos Centre, from which it has evolved through following new methods, while continuing to attend to the lay world. This was a mission entrusted to the Pontifical Gregorian University by Pope Benedict XV at the beginning of the 20<sup>th</sup> century (1919) and which has since been confirmed by his successors. The Faith and Culture Centre is named after St. Albert Hurtado (1901-1952), a Chilean Jesuit who was able to live his own mission by combining his religious belief, philosophical activity and political commitment in an unusual way.

Father Sandro Barlone is the Centre’s Director and is a Jesuit convinced that it is necessary to start having areas of formation based on methods of discernment that are capable of generating personal and responsible answers in social and political life. «In order to grow up – he explained – we need to learn “to think inside the Church”. Otherwise, others will replace us in doing this, and not always evangelically. It is thus necessary to overcome the individualistic attitudes of the past and to consider lay people as serious



and demanding interlocutors; besides this, New Evangelization is at stake. Starting from this point, the “Alberto Hurtado” Centre has developed some study areas that are specific to the general situation in a city like Rome, whose citizens expect relevant formation paths from the Gregorian University».

If the other University faculties propose a more integrated approach, with many internal links even for didactic purposes, the “Alberto Hurtado” Faith and Culture Centre has a more interdisciplinary approach. For this reason it attracts those students who are already attending other Gregorian faculty courses and who may want to enrich their own curriculum with insights and approaches that are theologically oriented in a practical way.





Three study paths are offered in the first semester: the public lectures, *The Challenges of Faith and the Challenges to Faith*; the seminar on theology of the Christian life, entitled *Live, believe, think* led by Prof. Stella Morra; and the discernment group, *The Subsidiary Principle. Maps and Routes for Exploration*, led by Mons. Samuele Sangalli. The Centre is run by a Di-

rector's Council, which meets 4 times a year, and by an Executive Secretary, who plans, integrates and coordinates the Centre's numerous offerings. The Centre intends to be innovative and will attempt to explore faith and cultures in depth by addressing young lay people, who may want to integrate their professional and human formation with Christian faith and church teaching in order to face society's challenges. The academic contributions are organized according to timetables suitable for workers or students from other faculties or universities. Finally, the pedagogic methods adopted have a preference for small group works and for curricula for specific purposes. ▸



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Among the recent activities of the Centre, an evening to investigate the biblical roots of Bruce Springsteen's rock.

Above: Chilean Jesuit Saint Alberto Hurtado (1901-1952). Right: Director of the Centre, Fr. Sandro Barlone, SJ

◀ Photo by CRISTIAN GENNARI / ROMASETTE.IT

# An Ignatian Spirituality Centre at the Greg

by MARK ROTSAERT, SJ  
 Director of the Ignatian Spirituality Centre

**A**t the beginning of the Academic Year 2012-2013 the first activities of the new Ignatian Spirituality Centre, which I direct, began within the Institute of Spirituality of the Pontifical Gregorian University.

This Centre's first mission will be to offer an academic programme of courses and seminars which can be chosen by students from the Institute of Spirituality. During these months, its development has required interdisciplinary work among the professors and lecturers of the different Faculties and Institutes. Our intention is to put forward various aspects of St. Ignatius' spirituality, like his particular pedagogy and spiritual discernment, but also the study of the sources and some aspects of the history of the Society of Jesus.

We also want to offer study days, meetings for reflection, workshops, etc., open to all and with a perspective wider than a strictly academic one. Since the Centre does not award qualifications in specific studies – a License degree in Ignatian Spirituality is already offered in the Institute of Spirituality – this gives the opportunity not only to our students but to whoever wants to deepen the charisma which the Church was given by St. Ignatius.

During the first semester of 2012-2013 a pathway on the Suppression and Restoration of the Society is offered, mainly to students. This is offered for the coming anniversary (1814-2014). We have also started six meetings, open to the public, on Dialogue and Reconciliation, two aspects that are not exclusive, but which are certainly characteristic of Ignatian Spirituality and of its contempo-



Details from the vaulted ceiling of the Church of St. Ignatius, former university chapel of the Roman College. The Greg community still meets there to celebrate the inauguration of the academic year and the most important liturgical holy days.

rary pastoral variations (the Jesuit Refugee Service, Centres and activities for peace in Colombia, etc.). Events take place in Italian, English and Spanish. It is clear that this first year of activities will help us, above all, to understand what demands, exigencies and expectations people have of an Ignatian Spirituality Centre. The start of such a Centre, in fact, cannot be other than the fruit of careful discernment. ▸

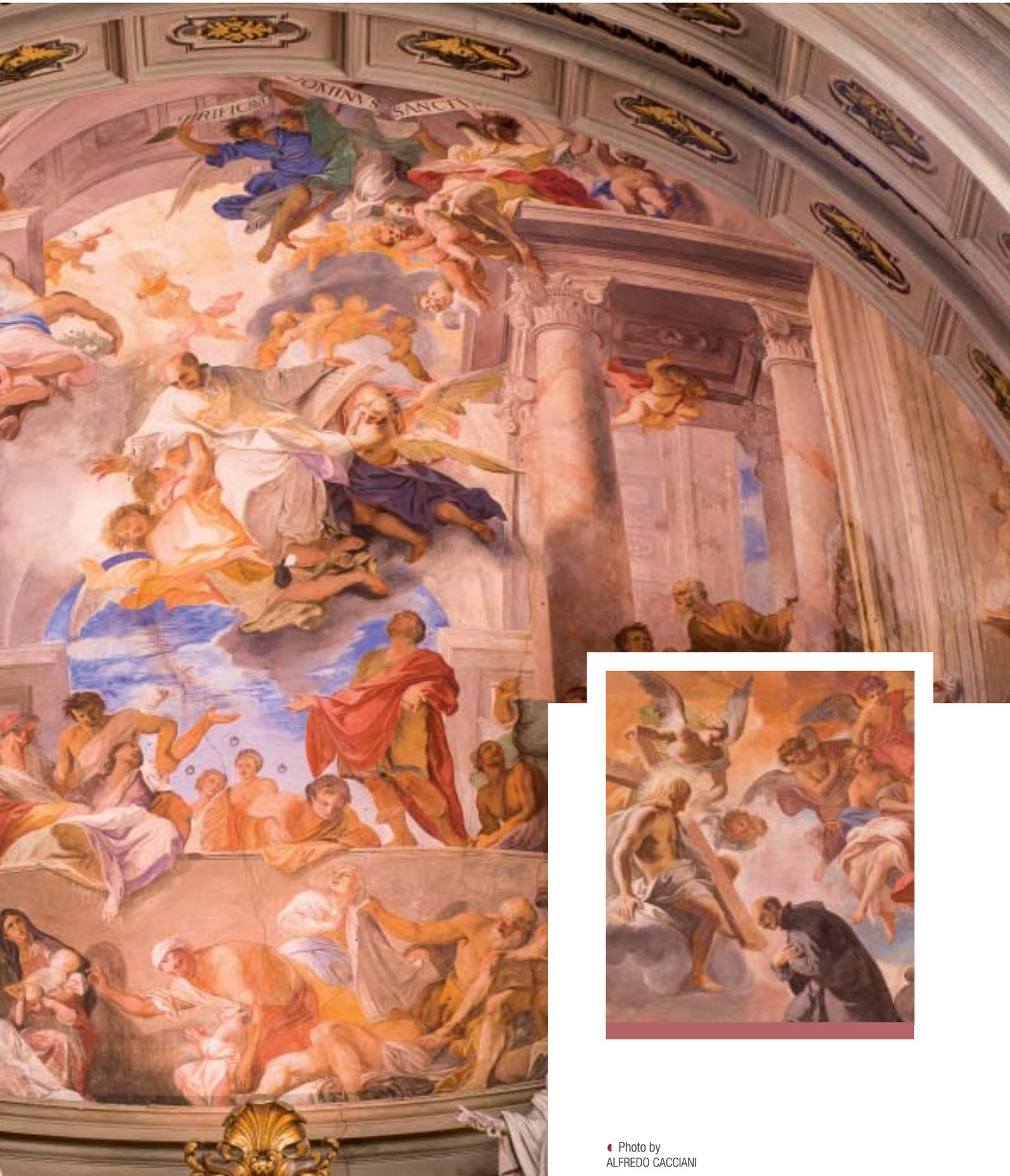


Photo by  
ALFREDO CACCIANI



# The Foundation of the Roman College (1551)

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

Following the cultural and apostolic success of the College of Messina (1547), St. Ignatius of Loyola considered the convenience of founding a college in Rome. On February 22<sup>nd</sup>, 1551, a group of fifteen Jesuit students settled in a modest house in the Via nuova Capitolina (now the Via dell' Aracoeli), which was owned by the Aquilani family. During the first five years, the largest sum given to maintain the college was 1,500 ducats (the currency used at the time) donated annually by Francesco Borgia, then Duke of Gandia, even though he had already secretly taken vows in the Society of Jesus.

## The humble beginning of a new apostolic challenge

On the following day, classes started and they were free to external students. This inscription was above the entrance door of the Roman College's first site: "School of Grammar, Humanities and Christian Doctrine, free". A young Jesuit teacher, Desiderio, started explaining Virgil's Eclogues and the Latin grammar of Jan van Spauteren to the first class. Another teacher, called Arnolfo, commented on Terence's comedies and on Cicero's *Epistles*. The Father Rector, Jean Pelletier, taught the Greek language. Eight months later, Hebrew teaching started.

St. Ignatius wrote a list of instructions to the Rector, mainly for the Jesuit students. It dealt with their spiritual and scholastic benefits, their physical health and with college management:

«Let each be left to govern himself in as far as the things that he has to study, that the Master has to hear, and in the way that, in one thing or another, he has to expend [...] in each faculty they will read the most solid doctrine and the most approved authors [...] They will be diligent in hearing the lessons and in [noting] what the master says, and if they have doubts about something [they must] have the intention of understanding it, communicating with someone who knows how to teach them».

As one would suppose, the Jesuits' demanding rules were adapted for external students.

Very soon, the teaching rooms were insufficient. In September, 1551, a building owned by Mario Capocci in the present Via del Gesù was rented. The second site of the Roman College had six classrooms, two of which were very large. Four months later, St. Ignatius wrote in one of his letters that there were more than 250 regular students (January 1<sup>st</sup>, 1552).

## Prosperity and Misunderstandings

The College's speedy development had immediate repercussions for the schools of other districts of the city, whose teachers – fearing that they would have no students because of the strong competition – set about discrediting the Jesuits by spreading a campaign of lies and injustices. St. Ignatius certainly did not let himself be intimidated by them, but recommended that the Rector and teachers be extremely cautious, and continued to leave the doors of the college open to the young people who wanted to learn and study there. In 1553, he organized higher education courses, bringing to Rome the best teachers from the Society's various provinces: «There will be three classes of theology per day [...] from Saint Thomas, another from the Master of Judgements (Peter Lombard), and another from Holy Scripture [...] The theology course will last 4 years and two more for those who want to obtain doctorates».

On 28<sup>th</sup> October, 1553, before the new Chairs were inaugurated, public debates were held in the Church of Santa Maria della Strada (where the Church of the Gesù now stands) to demonstrate the skills of the lecturers. A number of people were there, among whom were six cardinals: Carpi, Du Bellay, Cervini, Della Cueva, Morone and Pighino. There were two Jesuits among the speakers, Benedetto Palmio and Martin di Olave.



The inauguration of the first two higher Faculties – Philosophy and Theology – deserves special mention, since this is usually considered as the birth of the Gregorian University: November 6<sup>th</sup>, 1553. In his correspondence, St. Ignatius revealed his dream of founding a seminary that would perhaps be a model for other scholastic foundations, whose teachers would be formed at the Roman College.

### The Roman College University

Driven by the need to send some young teachers to the Prague College and to others in Germany, St. Ignatius urged Paul IV to allow the Roman College to confer doctorates (*Motu proprio* dated January 17<sup>th</sup>, 1556). The first two doctors of theology were the German Enrico Blysem and the Dutchman, Giovanni van der Tilden.

In September, 1567, Pius V extended privileges by raising the Roman College to the status of a University. Pope Ghislieri gave the Society of Jesus a new privilege: Jesuit students (scholastics) were allowed to conclude university studies with the degree of Master of Arts (Doctorate), despite having followed their previous studies in Grammar, Rhetoric and Philosophy at other European athenaeums. The Roman College was therefore on the same level as the Universities of Paris, Louvain, Salamanca and Alcalá.

As mentioned above, Fr. Martin di Olave played a key role in the foundation period. With the duties of Overseer – a sort of Delegate of the Father General – for the years 1552-1556, it was he who started the courses and, above all, the major faculties. His participation became even more necessary since the first rectors' terms of office were very short: G. Pelletier (two months), B. Olivier (two years), O. Manare (October-December, 1553), Q. Scherlat (January-March, 1554) and S. Romei (until 1568).

### Towards the Gregorian University

In 1560 it became urgent to find the Roman College its own site. After a stay at the Palazzo Salviati of almost three years, the Superior General, Father Diego Lainez, through the mediation of Paul IV, was given ownership of a tenement by the Marchioness Vittoria della Valle. The tenement, designated as a charitable institute, was made up of buildings belonging to her husband, Camillo Orsini, and her uncle, Paul IV, when he was a cardinal, as well as her own inherited home and some adjacent land where the construction of a church devoted to the Annunciation had begun. The area that the complex occupied is today partly occupied by the church of St. Ignatius and in part by the Roman College.

The gift was made on April 22<sup>nd</sup>, 1560, with an obligation to complete the church, the building of which had already started. A month later, the Jesuits moved to the new residence. However, this encouraged the Superior General, Fr. Claudio Acquaviva (1581-1615), to seek for a solution that would guarantee the institution's material stability. Consequently, he asked Gregory XIII (1572-1585) to take on the title of founder of the «*seminarium omnium gentium*», a request that the Pope accepted. To this end, he asked for property in the adjacent area as far as the present Piazza del Collegio Romano. However, this project included the appropriation and sale of some homes, but despite the owners' complaints, the pope launched the work without hesitation and offered 47,000 scudi (the currency of the time) which was the value of the houses that had to be demolished.

On January 11<sup>th</sup>, 1582, the first stone of the new building was laid. The works were directed by the Jesuit architect Fr. Giuseppe Valeriano. On October 28<sup>th</sup>, 1584, the solemn inauguration took place in the presence of Gregory XIII. The pontiff was welcomed by the Superior General, Fr. Claudio Acquaviva, and by the Rector, Fr. Benedetto Sardi. On that historic day, three eminent Jesuits expert in science and moral virtues: Francisco Suarez, Robert Bellarmine and Christophorus Clavius were present. The plaque placed on the Roman College's façade still attests to its foundation: *GREGORIUS XIII P.M. RELIGIONI AC BONIS ARTIBUS MDLXXXIII.*



## Bernard Lonergan and the Second Vatican Council

by GERARD WHELAN, SJ  
Department of Fundamental Theology

**B**ernard Lonergan was born near Montreal in 1904 and joined the Upper Canadian Province of the Society of Jesus at the age of seventeen. From 1933-41, he studied theology at the Gregorian University and returned there as a professor of dogmatic theology from 1953-65. He was registered as *peritus* at Vatican II from its second session onwards. He never claimed to be active in the writing of draft Council documents, but one member of the Council would later insist that Lonergan was held in such respect by other *periti* that many consulted him and rendered him, in fact, a “*peritus* of the *periti*”<sup>1</sup>.

At the time of the Council, Lonergan was well known because of his book: *Insight: A Study in Human Understanding* (1957). This was the product of years of reflection that tried to improve on the kind of neo-scholastic philosophy that prevailed in Catholic thought, which he considered excessively abstract, “classical,” and conceptualistic. By contrast, *Insight* invited readers to an act of “intellectual conversion” that combined Thomas Aquinas’ theory of cognition with the invitation to “turn to the subject” of Descartes. A central proposition of the 800-page book was: «Thoroughly understand what it is to understand, and not only will you understand the broad lines of all there is to be understood but also you will possess a fixed base, and invariant pattern, opening upon all further developments of understanding» (*Insight*, Introduction).

This work was intended to provide foundations for theology, but it would take Lonergan some further years to produce his more explicitly theological book, his second work, for which he would become well-known, *Method in Theology* (1971). Lonergan’s path to writing *Method in Theology* occurred during his years as a professor at the Greg. In taking this path, he was influenced by well-educated students he encountered there. He describes how many of

these students challenged him to read the post-Enlightenment, post-modern philosophers of existentialism and historical consciousness, with whom they were familiar. While he was critical of many aspects of the thinking of these philosophers, he also learnt much from them. He noted how the early Church Fathers had made selective use of the pagan Greek philosophy of their time and proposed that Christian thought could employ the same principle in engaging with modern and post-modern thought. So it was that, after *Insight*, his own account of human subjectivity took on a more existentialist tone and this helped him advance to related insights into theological method. 1965, the last year of the Vatican Council, was a year of great creativity for Lonergan and witnessed his first steps in composing *Method in Theology*. He understood this book to be deeply in tune with the Council and, indeed, in the next few years some came to consider him to symbolize the intellectual vitality that the Council had released in the Catholic Church. In 1969 he was appointed to the first International Theological Commission (along with a young Fr. Josef Ratzinger), formed by Pope Paul VI, and in 1970 *Time Magazine* featured him on its cover, describing him as being «considered one of the finest philosophic thinkers of the Twentieth Century».

We offer below extracts from a talk given by Lonergan to young Jesuits preparing for the sacrament of ordination in 1969, “*Existenz and Aggiornamento*”. This talk stresses the importance for those in priestly formation of allowing themselves be formed in “creative subjectivity” so as to eventually be able to form others. We notice also a constant theme in Lonergan’s thought: that individual self-appropriation is of importance in helping a “Church in the Modern World” to exercise a redemptive influence on human history.



### Quotations from the article “*Existenz and Aggiornamento*”<sup>2</sup>

«To speak of *Existenz*, on being oneself, is to speak in public about what is private, intimate [...] a becoming aware, a growth in self-consciousness, a heightening of one’s self-appropriation, that is possible because our separate, unrevealed, hidden cores have a common circle of reference, the human community, and an ultimate point of reference, which is God, who is all in all [...] as the subject develops, his world changes [...] human acts occur in sociocultural contexts [...] the properly human world, the world of community, is the product of freely self-constituting subjects. To exclude freedom is to exclude *Existenz* [...] For what is community? It is an achievement of common meaning [...] potential [...] formal [...] actual [...] realized by will, especially by permanent dedication, in the love that makes families, in the loyalty that makes states, in the faith that makes religions [...]

The word *aggiornamento*, minted by John XXIII and retained by Paul VI, is not entirely outside the range of the present reflections, for the problem set the church by the modern world is at once massive and profound [...] Modern man has created his states and his sciences, his philosophies and his histories, his cultures and his literatures, on the basis of an absolute autonomy [...] To speak of God is at best irrel-

evant; to turn to God – except by way of political gesture or emotional outlet – is to sacrifice the good we know and by our own resources can attain [...] The word *aggiornamento* has electrified the world, Catholic and non-Catholic, because it seems to imply a rejection of classicism, a rejection of the view that human nature is always the same [...] It opens, or seems to open, the door to historical consciousness, to the awareness that men individually are responsible for their lives and collectively are responsible for the world in which they live them [...]

It would be a long and very complex task to list all the ways in which change – *aggiornamento* – is possible and permissible and desirable, and all the other ways in which it is not. To do so would be beyond the scope of the present discussion. The present discussion rather is what kind of men we have to be if we are to implement *aggiornamento* that the Council decrees [...] in brief, we have to ask what it is for a Catholic, a religious, a priest, to be himself today. There is the modern secularist world with all its riches and all its potentialities. There is the possibility of despoiling the Egyptians [i.e., accepting what is good, rejecting what is bad]. But that possibility will not be realized unless Catholics, religious, priests, exist, and exist not as drifters but creatively and authentically.

As God did not create the world to obtain something for himself, but rather overflowed from love of the infinite to loving even the finite [...] (so) those in Christ participate in the charity of Christ; they participate in that charity because they are temples of Christ’s Spirit, members of his body [...], being in Christ Jesus is [...] identical with personal living [...] the questions [...] emerge concretely, so too they are solved concretely [...] the challenge to which Pope John XXIII initiated a response, may be solutions thought out in Christ Jesus [...] Our time is a time for profound and far-reaching creativity. The Lord be with us all – AMDG (*Ad Maiorem Dei Gloriam*) – and, as I have said, God’s own glory, in part, is you».

<sup>1</sup> This claim was made in an interview with the writer of this article in an interview given in 1995 by Monsignor Gerald Emmet Carter, Auxiliary Bishop of Montreal during Vatican II and subsequently Cardinal Archbishop of Toronto.

<sup>2</sup> B. LONERGAN, “*Existenz and Aggiornamento*,” in *Collection*, CWL4 (Toronto, University of Toronto Press, 1988) 222-231.

# The Greg honours Mons. Luis Ladaria

by PAOLO PEGORARO

On the past 16<sup>th</sup> January, 2012 the Greg offered a tribute to our Professor, His Excellency Mons. Luis Ladaria, called in 2008 to serve the Church as the Secretary of the Congregation for the Doctrine of Faith.

On the 16<sup>th</sup> January, 2012, our University honoured Monsignor Luis Ferrer Ladaria, full professor at the Gregorian for many years. In 2008, he was called to an important and sensitive service as the Secretary for the Congregation for the Doctrine of the Faith. However, he did not leave behind the many

students who have been fortunate enough to learn from him, a significant number of which he still serves as an Emeritus.

This event, sponsored by the Faculty of Theology, demonstrates the important work done by one of its most illustrious teachers. The event began with the welcome of the Acting-Dean, Fr. Mario López Barrio, SJ, who spoke of Mons. Ladaria's life. After graduating in Jurisprudence in Madrid, Mons. Ladaria entered the Society of Jesus in 1966 and completed his first and second cycles of Theology at Frankfurt, earning his degree in 1973. He was also ordained in 1973 and missioned to the Gregorian for doctoral studies. He then taught dogmatic theology at the Pontifical Comillas University and then, from 1979 at the Gregorian. Mons. Ladaria was Vice-Rector of our University from 1986 to 1994. He was nominated Secretary General of the International Theological Commission in March, 2004, and was ordained Titular Archbishop of Thibica on 9<sup>th</sup> July, 2008.

Mons. Ladaria, clearly moved by the warmth and affection of the participants, addressed the assembly: «I would like to encourage current professors and students of the Faculty to work with all their dedication to continue the work that was begun more than 450 years ago».

Fr. Michael Paul Gallagher, SJ, former Dean of the Faculty, wanted to paint a more human portrait of Mons. Ladaria. As professor of Dogmatics, Mons. Ladaria's classes were so popular that the University had to use the Aula Magna to accommodate the students. He is particularly appreciated for his great availability to students (he supervised more than 60 doctoral theses), his clear thought, wise judgements, ample vision, his welcome to both students and academic colleagues, his kindness, his unseen charity, 'the luminosity and Mediterranean clarity of his theology', and his 'non-polemical theological arguments'.

Among those who honoured Mons. Ladaria was also the Rev. Philippe Curbelié, Dean of the Faculty of Theology at Toulouse, member of the Managing Council of AVEPRO, and also the editor of the French edition of Mons. Ladaria's two most important books: *Il Dio Vivo e Vero: Il mistero della Trinità*, *The Living and True God: The Mystery of the Trinity*, and *Antropologia Teologica/ Theological Anthropology*.

A fitting way to conclude our homage to Mons. Ladaria would be to thank the participants for their warmth and affection, in his own words: «In the thirty-plus years of being on our Faculty of Theology, I do not recall having ever seen many events like this, and there has been no lack of illustri-



ous professors at the Gregorian - thanks be to God. I would not dare to compare myself with them. So I would wish that today our thoughts and homage go also to them. At the same time, I want to encourage the current professors and students of the Faculty to continue the great work begun 450 years ago, which has bestowed upon the Church many gifts in service of God». ▶

# Cardinal Karl Joseph Becker, SJ

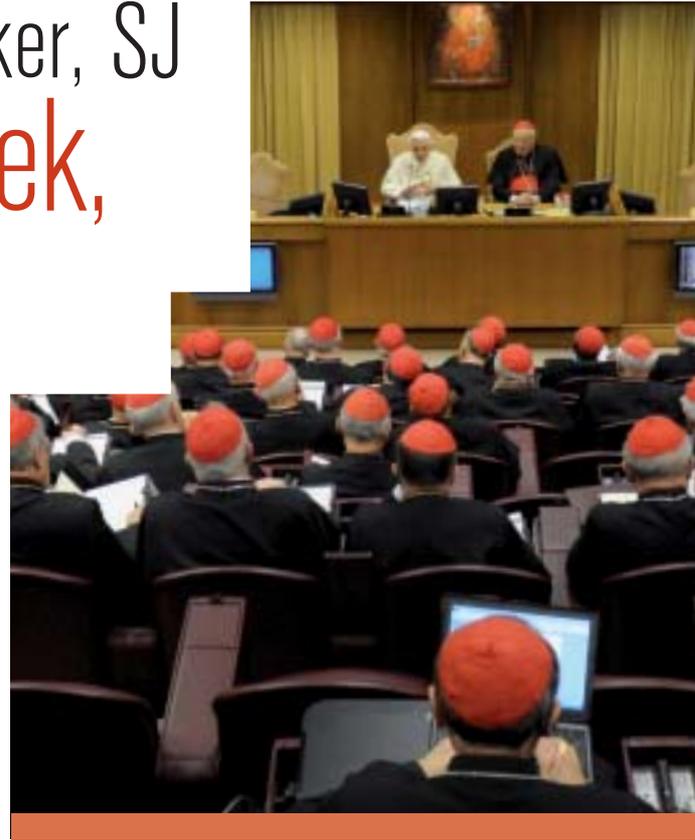
## The courage to seek, the faith to find

by PAOLO PEGORARO

Of the 22 cardinals created at the Consistory on February 18<sup>th</sup>, 2012, 14 were ex-students or ex-lecturers at the Gregorian University. Amongst them, Cardinal Karl Joseph Becker, SJ, Emeritus Professor at our University, where he obtained his doctorate and has taught since 1969. Consulter for the Congregation for the Doctrine of the Faith for almost 30 years – he was nominated in 1985 – stands out. Fr. Becker is the only one who has been dispensed from the need to be ordained as a bishop. He has a clear, frank gaze and a cordial smile. The new cardinal has agreed to this exclusive interview for his University's periodical.



Moments of the College of Cardinals meeting and the Consistory held on February 18, 2012, in which Fr. Karl Joseph Becker was made Cardinal.



**Eminence, your research has concentrated on the Magisterium and on dogmatic doctrinal development at the great Councils of the modern era.**

«Dogmatic development is not just a phenomenon of the past: we are living in a developing present and, especially after Vatican II, this is characterized by a rate of change that can seem hard to believe. I would like to see the Gregorian University study it closely. The notion and practice of the Magisterium is part of this dogmatic development. To combine this study with today's new problems should be fascinating at the Gregorian».

**What did the Second Vatican Council signify and what does it signify today for the universal Church?**

«To understand Vatican II one must know its history and the way it worked. In my early years I was able to speak often with Fr. Sebastian Tromp, SJ – who was firstly the Secretary of the Theological Commission, then of the Commission de Fide et Moribus – on these particular points. I remember that he foresaw that forty or fifty years later we would have to consider the points that were left open and the problems



created by Vatican II. Another Council now would not be sensible, in the meantime we will continue with its work, without falsifying it. This is our work».

**As Consulter to the Congregation for the Doctrine of the Faith, you worked beside Cardinal Josef Ratzinger from 1985. What does being a Consulter signify for a theologian?**

«A Consulter, above all today, must combine a solid knowledge of the past with an openness to modern problems. With Cardinal Ratzinger I shared a frankness and freedom of thought based on the Catholic faith. This is an atmosphere that I have always appreciated».

**Those who want to attribute you a «conservative» profile point to your involvement in the commission appointed for dialogue with the Sacerdotal Fraternity Pius X.**

Any theologian must be a conservative to become an innovator. It is this, in a pre-

cise way: one must remain anchored in the Catholic faith, not putting it under discussion as though it were an opinion. In any case, a theologian must also attempt to understand the other, who does not share his own position. He must have balanced principles: even in an erroneous position he may still find some intuition of the truth, and it is precisely this truth in whose interest one must seek and find».

**Even Rosmini's rehabilitation is not alien to you?**

«In respect of what I said earlier, this is exactly the criterion that was used in discussions on Rosmini. I did not share his philosophical and theological ideas, but I have to admire his genius in such a lively and fruitful openness during his time. Who of us will find the right synthesis immediately?».

**Pope Benedict XVI is the Director of the new Catechism and has written a number of volumes on Christ. He has created a Pontifical Council for New Evangelization, called a Synod on this theme, held a Year of Faith... what are your impressions?**

«In today's world New Evangelization is the most urgent task faced by the Church. It seems to me that the solution will be, above all, in the hands of pastoral workers. This is pastoral care that must be centred on the personal examples of these shepherds. The theologian must help, not damage, such care». ▸

# Formation: an investment for entire life

by STEFANO LONGHINI



In September 2010, Fr. Michael Hilbert, SJ, was named President of Fondazione La Gregoriana. This is the first change of President since Fr. Franco Imoda, SJ, who has directed the Fondazione La Gregoriana since its start achieving important results. We would like to thank Fr. Imoda with great recognition for the wonderful work he has undertaken in these years. Accompanied by the President, we now retrace the Foundation's mission and identity.

## Fr. Hilbert, how was the Foundation started?

«"Fondazione La Gregoriana" was born in 2003 to promote and finance the mission of the Gregorian Consortium, comprising the Academic Institutions of the Society of Jesus in Rome: the Pontifical Gregorian University, the Pontifical Biblical Institute, and the Pontifical Oriental Institute. The three academic institutes must confront tasks that are ever more complex and challenging, even from the economic point of view; to consolidate the teaching body with the best professors of international status; to attract the most worthy students, whatever their economic position; to encourage theological, philosophical and social research activities; to guarantee the teaching structures and the conservation of our libraries' legacies».

## Our readers may be surprised that a University like the Gregorian needs a Foundation that is committed to seeking economic support...

«Today the fees paid by students cover about 50% of the expenses of the three institutions. The remainder is covered by economic support from the Society of Jesus and from private donors. The contribution of do-

nations is thus fundamental to a balanced economy and to financing the growth of the Gregorian Consortium».

## Donations, legacies... How are these resources used?

«The list is really long! In the first place there are the funds that finance the costs not covered by study fees, as well as providing scholarships for students who come from developing dioceses and countries. Then funds are used to create and sustain research, seminars, courses, conferences, exhibitions and publications. We must not forget the need to restore and to digitise the precious volumes in the historical archive and the three libraries. We try to facilitate exchanges between lecturers and ex-alumni in different countries. Last of all, there are the teaching structures and classrooms to renovate, the information systems to bring up to date...».

## Naturally, there are other objectives...

«The Foundation wants to contribute to letting an ever greater and international public know about the academic and cultural patrimony, the values and realities of the three academic institutions. We intend to increase the number of Friends of the Foundation who undertake to support it by giving a monthly donation. Recently we have started to send out a monthly newsletter, to which one can subscribe by visiting our renovated website: [www.fondazionegregoriana.org](http://www.fondazionegregoriana.org)».

## Is there a particular point which you would like to stress?

«It is our intention to manage to welcome most of the ex-alumni of the three academic institutes and to have a presence in a variety of European countries, thanks to the development of the website and of the newsletter in a number of languages».

Right: the Consortium Gregorianum is made of the Pontifical Gregorian University, the Pontifical Biblical Institute and the Pontifical Oriental Institute (photo of a detail of the library).





### What are relationships between students and the Foundation like?

«It is important that all students are attentive to, and know about, the development of the Fondazione La Gregoriana, which in future will permit, through donations to the University and scholarships for students, access for the most worthy students, maintaining fees that are reasonable even for those who do not have the economic ability to pay the total cost at a University as excellent as the Gregorian. It is important that students are informed of the Foundation's activity and that they will, in their turn, become promoters among their friends and acquaintances, in such a way that the number of donors who, regardless of the amount of their donation, will contribute regularly to the long term support of the University, increases. This undertaking is very important so that students of tomorrow will also be able to benefit from the same quality of teaching that students receive today».

### Is there a particular role for ex-alumni to take on?

«We believe that ex-alumni – with their witness to the value of the Pontifical Gregorian University, the Pontifical Biblical Institute and of the Pontifical Oriental Institute, for their personal and religious formation – will be the truest sponsors, as well as the most effective.

Speaking of the activities and the tasks that they face every day – in their parishes, centres of formation, seminaries and places of work –, they can witness to how important the spiritual and cultural formation that they have received is, as are the values transmitted to them through their university studies. I welcome the opportunity to invite ex-students to contact us and to share with us their evidence. We are certain that we can rely on their generous contributions of ideas and of concrete support».

## Fondazione La Gregoriana

### A concrete contribution for the future of many

In order to learn more about our projects and how to contribute to the development of the Consortium Gregorianum, we invite you to visit our website: [www.fondazionegregoriana.org](http://www.fondazionegregoriana.org)

We welcome suggestions and generous practical support. Contributions may be made in one of the following ways:

- by telephoning the Secretary of the Foundation (+39. 06.67015105)
- by signing the RID form, downloadable from our website
- by sending an email to [segreteriaflagregoriana@unigre.it](mailto:segreteriaflagregoriana@unigre.it)
- by making a bank transfer in favour of Fondazione La Gregoriana, at – IBAN: IT 39 U 033 5901 6001 000000074037403

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## UNIVERSITY EVENTS

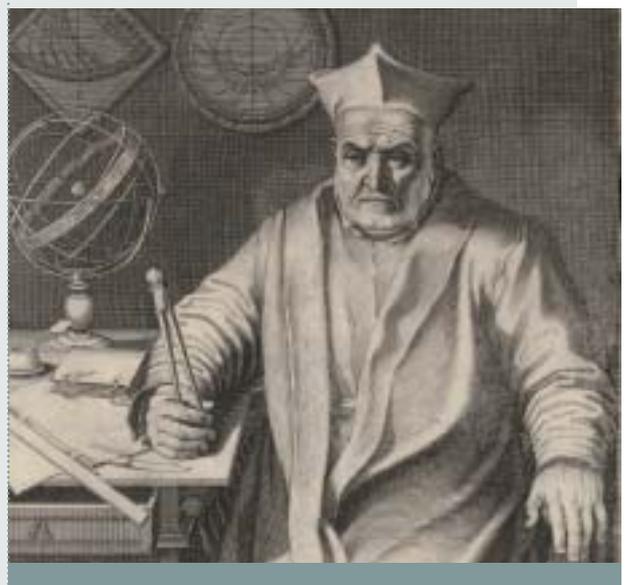
### The President of the Council of Europe at the Gregorian

On November 12, 2011, the event «*Living Together in Today's Europe*» took place in the atrium of the University's main building, crowded with participants and enriched by the presence of cardinals, ambassadors and religious leaders. The choir of the Almo Collegio Capranica sang Pelosi's *Ave Maria* on the arrival at the University of the Hon. Herman Achille Van Rompuy, President of the Council of Europe.

Following a welcome from the Rector, Fr. François-Xavier Dumortier, SJ, the Superior General of the Society of Jesus Very Rev. Adolfo Nicolás, SJ, and Cardinal Zenon Grocholewski, Chancellor of the Pontifical Gregorian University, there were the presentations: *Italy from Unification to Europe through the Constitution* by Prof. Giovanni Maria Flick, Emeritus President of the Constitutional Court; «*Solitaire – Solidaire*» ou *l'essence d'un vivre ensemble européen* by the Hon. Herman Achille Van Rompuy. Mr. Van Rompuy welcomed the Gregorian's invitation to share his reflections and personal experience of the Constitution of a more jointly responsible Europe, land of peace and justice.

### Christophorus Clavius: from the Archives to the Web

On October 19, 2012, a conference was held at the Pontifical Gregorian University entitled *Christophorus Clavius (1538-1612) on the Threshold of Science: His Teaching and his Networks*. It was organized by the Gregorian's Historical Archives (APUG) with the collaboration of the Institute of Computer Linguistics (PI) and the Digital Renaissance Foundation, all of whom are participants of the 'Clavius on the Web' project. At this conference it was possible to understand this Jesuit mathematician and the body of knowledge available to scientists connected to the Society of Jesus in the 16<sup>th</sup> and 17<sup>th</sup> centuries. The paths of these men and these documents left Rome and reached the remote lands of China. In the Conference's afternoon sessions, some of the documents produced by the Roman College, now kept in the Gregorian's Historical Archives were presented. The work of digitalization and restoration of Christophorus Clavius' papers is part of a larger project by the Fondo Clavius (for further information see blog: <http://claviuson-theweb.blogspot.it/>).



## Jean Vanier: Witness of Strength in Weakness

On Friday November 16, 2012, our University was honored by the visit of Jean Vanier, founder of *L'Arche* Community (present in 40 Countries with 137 communities) and of the *Foi et Lumier* Association. After the welcome by the Rector in the crowded Aula Magna, Jean Vanier gave a lecture, mainly a testimony and a sharing of his life. This is the conclusion of his speech: «God chose the mad and the weak to confuse the intellectuals and the powerful. He shows us a path of simplicity among us, going towards Jesus. Everything becomes easy. It is a grace, for me, to live among a little mad, sometimes very weak people, because that is the place where we understand that



we human beings are made to be happy. I hope our communities can be places where people can laugh, celebrate, be a little crazy together and giving thanks to God for our humanity. Let us try to be, in our world, little places where we can experience joy, because we are loved by God. The new evangelization is also the oldest: being happy.

## FACULTY OF MISSIOLOGY

### The 80 Years of the Faculty of Missiology

The 80<sup>th</sup> anniversary of the constitution of the Faculty of Missiology at the Pontifical Gregorian University (1932-2012) is intertwined with celebrations for the 50<sup>th</sup> anniversary of the opening of the Second Vatican Council. In this context, the Faculty of Missiology offered three demanding days of study based on the theme: *Mission, Church and Theology: 50 years after the Second Vatican Council* (November 28-30, 2012). Many experts were asked to speak, personalities of excellence in the academic and ecclesial world, such as Prof. Harvey Cox (Hollis Research Professor of Divinity - Harvard Divinity School), Fr. Marcel Chappin, SJ, (Vice-President of the Vatican's Secret Archives), Emeritus Bishop Peter Henrici, SJ, (Former Dean of the Faculty of Philosophy at the Gregorian) and Cardinal Karl Josef Becker, SJ, (Emeritus Professor of Theology and former Advisor to the Congregation for the Doctrine of the Faith).

A particularly interesting point was Prof. Cox (photo on the right) reading of the book *Catholic Engagement with World religions. A Comprehensive Study* (Orbis, 2012) in dialogue with its authors, Cardinal Karl Josef Becker and Prof. Ilaria Morali.



## INSTITUTE OF PSYCHOLOGY

### **An international Symposium about the Church and the Sexual Abuse of Minors**

The Symposium *Towards Healing and Renewal*, held at the Pontifical Gregorian University February 6 - 9, 2012, was part of an important process on the Church's pathway toward confronting the 'open wound' of the abuse of minors and vulnerable adults, as the Holy Father has called it. At the Symposium there were representatives from 110 Bishops' Conferences, 35 Superiors General of Religious Orders, both male and

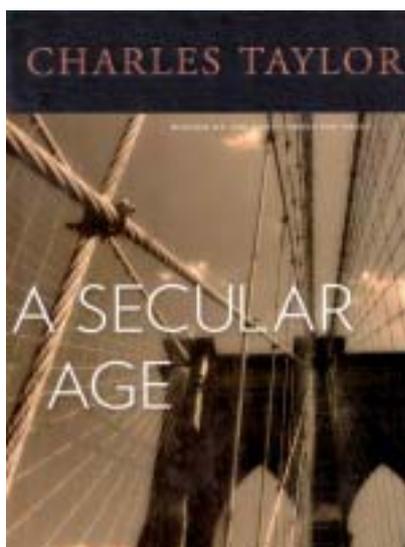


female; representatives of the Eastern Churches and Rectors of Catholic Universities from a number of countries. Those presenting papers were selected from people all over the world who are responsible for the Church's pastoral care. This wanted to demonstrate that such abuse was not a problem only in Western-oriented countries.

In conjunction with the Symposium, the Institute of Psychology at the Gregorian founded a Centre for Child Protection, headquartered in Munich. This Centre aims to help all bishops, priests and pastoral leaders to develop a global approach to the problems of abuse, not just in the Church, but also in the society at large. The initiative is fi-

nanced by the Archdiocese of Munich, the Dioceses of Augsburg and Osnabrück (Germany), and the Sisters of Mercy. In addition to private contributions, there was also a donation from the Papal Foundation, showing that Pope Benedict himself supports this initiative, a tangible sign that he wants to heal this wound through pastoral care. The Centre will develop a multi-lingual program of e-learning, that is, an internet-based learning platform, a modern and easily accessible tool that will carry forward the initiative ([www.elearning-childprotection.com](http://www.elearning-childprotection.com)).

The Centre will work with eight project partners, that will include dioceses and religious congregations, and be available in English, Spanish, Italian and German. The Acts of this Symposium have been translated into 12 languages.



## FACULTY OF PHILOSOPHY

### Looking at the “future of religious past”

The title can be hopeful: how can we intend it? Some reflections and analysis were proposed in the round table on *A Secular Age* by Charles Taylor, fostered and organized by the Faculty of Philosophy of the Pontifical Gregorian University with the partnership of the Course of Degree in Philosophy of Rome’s University “Tor Vergata”. In a well structured meeting during the presentation of the book *Modern man and the Church* (GBPress 2012), the round table session was chaired by the Dean of the Philosophy Faculty, Prof. Paul Gilbert, SJ. The speakers were Rosanna Finamore, Professor of philosophy of knowledge; Michael P. Gallagher, former Dean of the Faculty of Theology and Professor of fundamental theology; Prof. Giovanni Salmeri, Head of the Course of Degree in Philosophy of Rome’s University “Tor Vergata”; Prof. Paolo Trianni, from the Pontifical Athenaeum “Sant’Anselmo”, who works also in Rome’s University “Tor Vergata”; João Vila-Chã, SJ, Professor of social ethics.

## CARDINAL BEA CENTRE FOR JUDAIC STUDIES

### Jews and Christians side by side to find soul and future again

The Declaration of Vatican Council II, *Nostra Aetate*, that started an age of dialogue and friendship between the Catholic Church and the Jewish people, was a «fire of hope for all the world», as stated by the Chief Rabbi of the United Hebrew Congregations of the Commonwealth, Lord Jonathan Sacks, in the crowded Aula Magna of the Pontifical Gregorian University on December 12<sup>th</sup> 2011. The Chief Rabbi added in his conference entitled “Has Europe lost its soul?” organized by the Cardinal Bea Centre for Judaic Studies: «after 50 years, time has come to pass on to a new stage, that of partnership, that is, walk side by side before more and more aggressive forces working to ridicule our faith». It seems that this is a vital question for the old continent because – Sacks (who is considered as one of the most eminent speakers of the modern Hebraism) explained – «consumerism, the paranoid hypertrophy of the material objects, individualism are the signs of the decline of Europe asphyxiated by the economic crisis. If Europe loses the Judaic and Christian legacy which has given so much to its historical identity and



to its biggest achievements in literature, art, music, education and politics, it will lose its own identity and greatness. When a civilization loses its faith, it loses its future. When it discovers its faith, it discovers its future».

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### The Rome Colloquium of the Gregorian University Foundation

In 1972 the Gregorian University Foundation was established in the United States to support the missions of the Pontifical Gregorian University, the Pontifical Biblical Institute and the Pontifical Oriental Institute, and to provide the funds needed for scholarships, academic chairs, the libraries and capital improvements for these unique international institutions. Without the assistance of generous friends and benefactors, these world-class institutions would not be able to accomplish their academic and spiritual goals. St. Ignatius founded the Gregorian University as a «university for all nations, for the defense and propagation of the faith and for the training of wise and qualified leaders of the Church and society».

One of the initiatives of the foundation is to organize every year a visit of benefactors and friends to Rome, in order to familiarize them

with our works and the people who animate them. The visit, called the Colloquium, lasts one week, and the participants have the chance to meet with the Rectors of the 3 institutions, the Superior General of the Society of Jesus, and to take part in academic programmes, celebrate the Eucharist daily, be present at a Papal audience, tour the Vatican Museums, and especially get to know the professors and students who make up an international academic community unlike any other. In 2011, in addition to the Rome Colloquium, a pilgrimage to the Holy Land was also organized.

In 2003, a new foundation was established in Rome, the Fondazione La Gregoriana, whose area of activity is principally Europe. The Fondazione has been recently re-launched with renewed technical and professional expertise. The two foundations work together to harmonize best practices, to communicate our common mission, and to invite potential benefactors to support our students with financial aid, to help our academic programmes and our considerable library facilities. The development work of these foundations is critical for the future of the 3 institutions and thus also for the training of «wise and qualified leaders of the Church and society».

MICHAEL P. HILBERT, SJ





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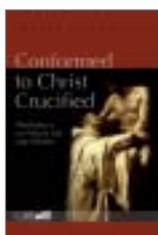
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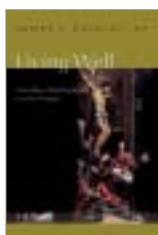
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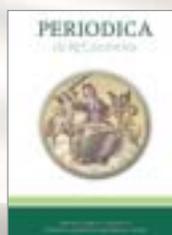
## Periodicals



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