

# la **Gregoriana**

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## «OUR BURNING COMMITMENT»

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**INTERRELIGIOUS  
STUDIES**



**THE UNITY  
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Liturgy and  
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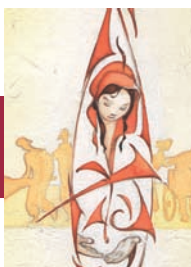
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# «Our burning commitment»

Inaugural address for the opening  
of the **2015-2016 Academic Year**

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

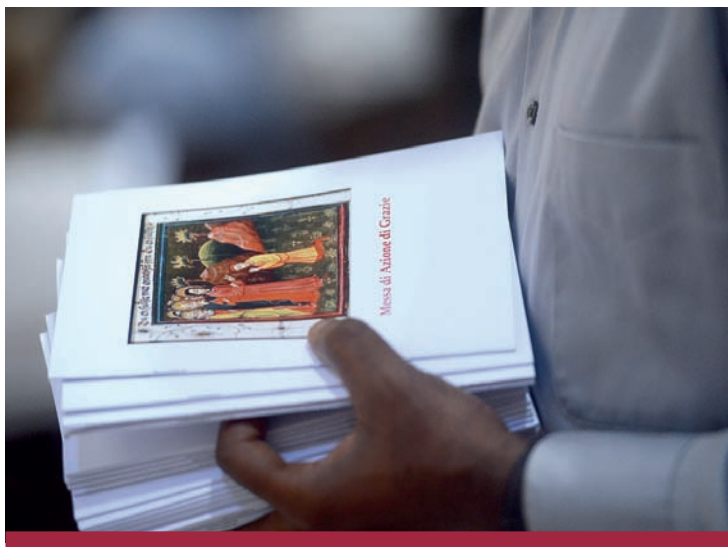
The 2015-2016 Academic Year was inaugurated with a solemn Mass held at the Church of Saint Ignatius last October 5. We publish here the Rector's inaugural address

would like to highlight four dimensions of the task we can take up and accomplish together:

- *intellectual commitment*
- *dedication to the mission of intelligence*
- *advancing with humility*
- *living the generosity of an open view*

## **Intellectual commitment**

Intellectual commitment is our common perspective, and it will be our daily duty. Intellectual labour through teaching, research, study and discussion is the *raison d'être* of a university. The be-all and end-all of a university is to nurture intelligence. It is a strong commitment, because the duty of human intelligence – and *a fortiori* of Christian intelligence – is to reflect, analyse, search, and think. We are well aware that Christian faith does not diminish but in fact impels and sharpens the will to actualize the full potential of reason



and to conduct man to truth, goodness and beauty.

Intellectual commitment does not lead us away from the world. We cannot strive forward with eyes half-closed or shut, with ears plugged, as sleepwalkers in the midst of things, or as spectators who take solace in withdrawal: we must be right here, in our present time, and allow ourselves to be challenged by the tragedies and injustices of the contemporary world, by the endless

war and tragic turmoil, by the cry of despair of those, who need the help of someone who dares to look, to listen and to be involved. Intellectual commitment means serving as a sentinel, who watches over and awakens human responsibility, who implores us to think about our historical and spiritual condition, who reminds us there is determination in the intelligence and strength in the faith that will not allow us to give up.

This is why our commitment cannot be detached or cool, but rather afire. An inner fire must burn to live with rigour the demands of having to analyse closely all aspects of our reality, to overcome the fatigue of days when you are walking in utter darkness, to reflect patiently and carefully, demanding everyone's undivided involvement. It is indeed a burning commitment, because we are all aware of the gravity and urgency of the challenges that lie before us – challenges we cannot ignore without seeking to escape from our human and Christian responsibility. A commitment of this kind brings us closer to a deeper understanding and to a broader reflection, to a perspective that is far removed from the superficiality and narrowness of a cowardly mind and from the voices that speak too loudly.







Endorsing the mission of intelligence means accepting this unending intellectual conversion; it means allowing the Lord to convert our intelligence, so that it can accomplish its mission.

### Advancing with humility

Humility is the sign and seal of true intelligence. Intellectual labour never ceases, because it means stretching one's ability to the fullest, questioning those limits that, in the silence of research, are turned into ever-broader horizons. In this voyage that never ends, a thought can blossom – a thought profound, forward-looking and, therefore, humble.

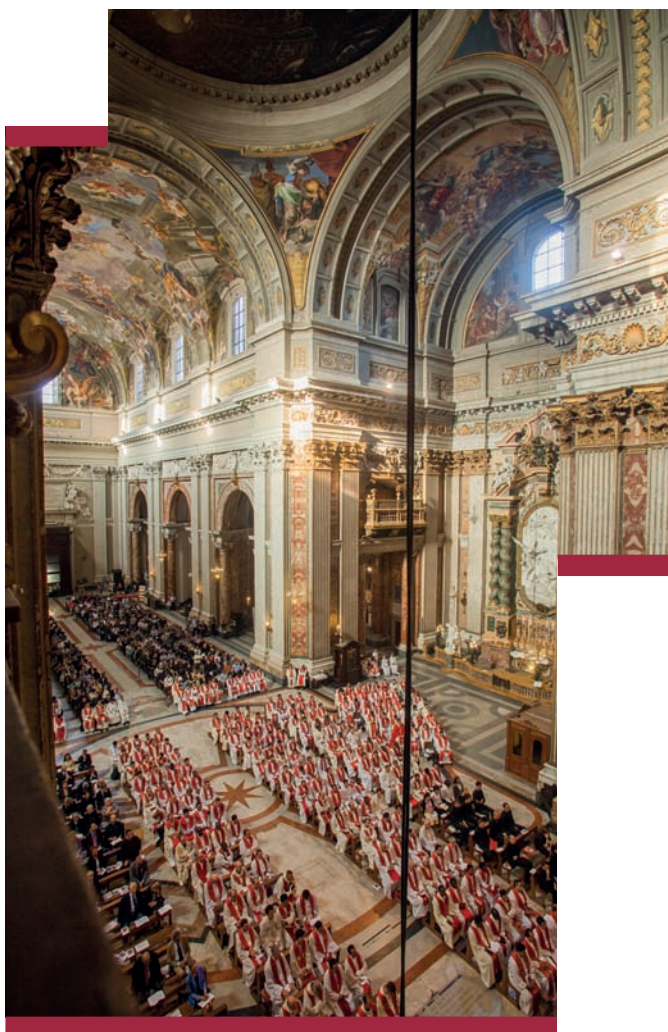
But humility in relation to intellectual commitment must also be *fervour* for intellectual commitment. The fervour that comes from the heart; that opens the inner path of love leading to those frontiers, where it is possible to fully grasp what is meant by committing ourselves and by fol-

The students of the Gregoriana have the task to animate the liturgy in the main celebrations which take place during the academic year: the Pontifical French Seminary at the last Mass of the Holy Spirit, and, on the other page, the Pontifical Mexican College at the previous Thanksgiving Mass.

Photo by  
CHRISTIAN GENNARI /  
LEONARDO CESTARI

### Dedication to the mission of intelligence

What is at stake is the mission of intelligence, human and Christian, in today's world. It is about an *open* intelligence, one that does not fear broader horizons but, on the contrary, is afraid of narrow-mindedness. It is about an intelligence that *goes deep down*, that reaches down to the roots of the problems at hand, a profound kind of intelligence that is wary of superficiality. It is about an intelligence that *marches on*, which longs for truth, because it will not bear the slavery of artificiality and shallowness. It is about a *courageous* intelligence that is not afraid to go against the tide, because it will not succumb to undiscerning chatter. It is about an intelligence that is *faithful* to that which drives it deep inside, shunning whatever would prevent it from progressing further. It is about a *creative* intelligence that does not fear new fields of knowledge, but dreads, on the contrary, intellectual sterility and the slumber of intelligence.





lowing Christ on the streets of tomorrow. Fervour is the flame of an intelligent heart. Without fervour, intellectual progress is merely a job like any other and may even slide into cold, heartless, intellectualism.

This kind of fervour expresses spiritual energy that allows you to burst out, to throw away the fetters that hold down the

spirit and the soul. While this walking humbly is an experience you must live on your own, I dare say it is something we must live together as a university, as a university community. We must withdraw from individualism and self-reference so that we can account «for the hope that is in you» (1 Pt 3:15).





### Living the generosity of an open view

The word “generosity” may appear to be somewhat *passé*. A word that brings to mind a face, where wrinkles run deep. A word that causes concern to those, who are used to weighing everything to avoid getting involved. “Generosity” is a key word for us, and for several reasons, but chiefly because we are called to live internationality as an opportunity and responsibility. Our strong intercultural awareness invites

the Lord: «*put out into the deep water*» (cf. Lk 5:4). Yes: “Go out into the open and you will be able to understand what struck you and be struck by what you have understood.” If we accept putting out into deep water, we can tell the Lord: “We have seen how Your Spirit is at work in all places and situations, how it is at work in the innermost recesses of human life and in the deepest folds of our history. We want to study, to teach, to research, putting our openness in the service of the Church and the world, to serve You

and to open Your way unto the heart and intelligence of each one of us. You know it is our will to be entirely devoted to Your mission and to be with You in the heart of the world. This wish of ours will allow us to walk with Your grace – the grace you bestow upon us day after day.”

*Intellectual commitment, dedication to the mission of intelligence, advancing with humility, living the generosity of an open view: four calls or, rather, four aspects of our common pursuit in this Academic Year. We can thus recall what the Holy Father indicated, on April 10, 2014, as*

being the heart of our commitment: «Your intellectual commitment, in teaching and in research, in study and in the most comprehensive formation, will be all the more fruitful and effective the more fully it is animated by love for Christ and for the Church, the more the relationship between study and prayer is strengthened and made more harmonious. This is not out-dated, this is the centre!».

us to develop the means to strengthen dialogue with each and all; it calls us to listen and to speak, to learn from each other, to share with everyone and, therefore, to live plurality, respecting all.

This kind of generosity, which does not depend merely on individual character, keeps an open view. We can ask the Lord to grant us the grace of a generous intelligence, an intelligence freed from the shackles that repress it, an intelligence that is capable of going beyond social, religious and cultural barriers.

The Church and the world need an intelligence that can understand the Word of



# Peace: Gift of God, Human Responsibility, Christian Commitment

by PAOLO PEGORARO



In the diplomacy of the Holy See, acting for peace means preventing the causes of conflict, facilitating reconciliation and acknowledging equal dignity and rights to all human beings.

Held on 11 March 2015, the annual *Dies Academicus* focused on *Peace: Gift of God, Human Responsibility, Christian Commitment* – a theme that, moving beyond the usual slogans, has lately gained tragic poignancy.

In the course of the first part of the *Dies*, which involved separate sessions, each academic unit put forward a line of reflection from their specific viewpoints thereby fostering the interdisciplinary method of study that the Gregoriana has strongly encouraged. The Secretary of State, Cardinal

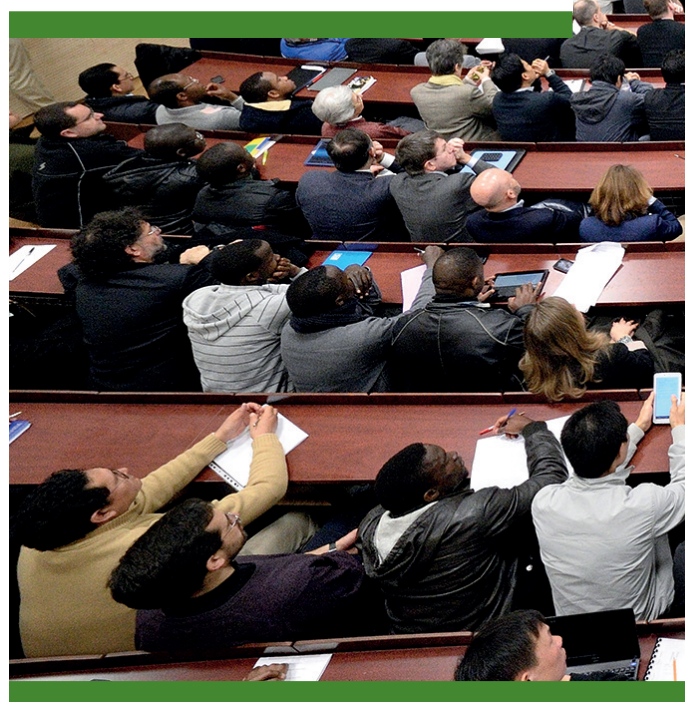
Pietro Parolin, gave a *lectio magistralis* entitled «The Diplomatic Activity of the Holy See in the Service of Peace», parts of which we have highlighted here. The full text is available in Italian on *vatican.va* (Bollettino Sala Stampa - 11.03.2015).

❷ The diplomacy of the Holy See has a clear ecclesiastical function. If it certainly is the tool of communion uniting the Roman Pontiff with the bishops at the head of local churches or supporting the life of local churches in relation with the civil authorities, I dare say it is also the vehicle of the Successor of Peter for reaching the peripheries of both the ecclesial and the human families. Without the work of the

pontifical diplomatic legations, how many believers – and not only the baptised – would see their faith curtailed?

❸ If achieving the goal of «true peace on earth» signifies for the Church the fulfilment of the history of redemption, for Pontifical diplomacy it means acting as an instrument of peace, and thus complying with perseverance, respect for rules and that fairness which international law expresses in the well-known principle of good faith (*pacta sunt servanda*).

[...] The word “peace” enshrines humanity’s general desire for peace that the Church acknowledges and endorses. [...] Working for peace means [...] preventing





the causes than can trigger armed conflict or, likewise, removing those factors that can restart the bloody wars that have just ended, favouring the reconciliation between the parties involved. [...] It is an issue involving not only responsibilities, both individual and collective, but also the rules of world governance.

❖ 4 ❖ It is increasingly becoming more urgent for the Holy See to change the paradigm on which today's world order is based. The events and atrocities that have occurred in the present time call for the players involved [...] to take action to prevent war in all its forms by establishing [...] rules that are able to develop, realise and,

above all, enforce the tools already foreseen by international law for the peaceful resolution of controversies and for averting the recourse to arms. [...] Starting with the centres of learning such as the University, we are all called to make the effort, to stimulate a mature conscience that is reflected in the action of governments and in the issues dealt with at an intergovernmental level.

[...] To this end, the Holy See intends to act as a stimulus for the other members of the international community in strengthening the awareness of the need for a renewed *ius post bellum* compared with the traditional one that is limited to establishing relations between victors and vanquished. [...] It thus becomes crucial not to limit one's ac-







tion to gaining knowledge of the causes of aggression but to tackling and resolving them in good faith.

❖ The diplomacy of the Holy See [...] feels committed to enhancing strong training and the development of skills, firmly convinced that it is not possible to be part of intergovernmental institutions without the required competencies, technical abilities and expertise. [...] As an ecclesial tool, it must assess “if and how” whatever emerges in those contexts reflects the good of the human family and not just a particular group. [...] A roadmap of this kind is necessarily bound to the aforementioned prevention of conflict and war but increasingly to the safeguarding of human dignity and its related rights.

[...] The call for human dignity on the part of pontifical diplomacy highlights the theme of religious freedom intended as a

well-structured right. [...] Conditions for peace should then be constructed by dealing with the issues relating to global development and international cooperation, starting with the definition of programmes and plans addressing the legitimate aspirations of those forced to live in conditions of poverty and underdevelopment.

[...] And finally, in a University, we cannot overlook the interest in education shown by pontifical diplomacy, [...] this means outlining an educational model that is in line with the times and capable of responding to the processes underway, acknowledging that peace for people and nations is an essential part of that «inalienable right to education that responds to their vocation and temperament, to the differences in gender, culture and traditions of their countries, and is at the same time open to fraternal cohabitation with other peoples with a view to ensuring true unity and peace on earth.» ▀



# The road paved by the *Nostra Aetate* Declaration

by PAOLO PEGORARO

The Pontifical Council of Interreligious Dialogue, alongside the Commission for Religious Relations with the Jews of the Pontifical Council for Promoting Christian Unity and the Pontifical Gregorian University have organised an international conference, from 26 to 28 October 2015, to celebrate the 50th-anniversary of *Nostra Aetate*, the conciliar Declaration on the Relation of the Church with Non-Christian Religions (28 October 1965).

As was pointed out in the opening addresses through the images of the road and the walk, the event should be seen as an opening to the present and to the future. Fr. Miguel Angel Ayuso Guixot M.C.C.J., Secretary of the Pontifical Council for Interreligious Dialogue, underlined that while much has been done in these years, «a lot still needs to be done». «Many words have been said but there also have been a lot of silence. The path outlined in *Nostra Aetate* continues to be highly topical as we are called to acknowledge, uphold and further all the spir-

itual, moral and socio-cultural values present in religions».

Rector François-Xavier Dumortier SJ, said «to commemorate means to march on», step-by-step on pathways that have already been opened. *Nostra Aetate* is not about the unmovable certainty of arrival, but about the dynamic courage of starting out. The attempt to eclipse the role of religions in public life, as well as the unacceptable violence perpetrated in the name of God, impose a «profound and intensive spiritual quest with a view to experiencing an authentic dialogue, intended as a true force of peace and friendship».

Before Cardinals Kurt Koch, President

«To commemorate means to march on»: with these words Rector Dumortier highlighted the driving spirit of the conference marking the 50<sup>th</sup>-anniversary of the *Nostra Aetate* Declaration. A short document that sounds almost like a prophetic plan for our age, where «a lot still needs to be done».





of the Pontifical Council for Promoting Christian Unity, and Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue, took the floor, scenes from the documentary *"Nostra Aetate, the Leaven of Good"* were screened. The title of the film comes from an expression pronounced by Pope Francis during the Angelus of February 1, 2015. The day closed with greetings from representatives of various religions.

### **Believers in dialogue, what service to human community?**

The opening session on Tuesday 27 October was dedicated by two Gregorian University professors to a dual reflection on *«Interreligious Dialogue: Believers at the Service of the Human Person»* from the perspectives of philosophy and theology.

According to Fr. Paul Gilbert SJ, former Dean of the Faculty of Philosophy, believers of all religions can offer humanity «a spiritual discernment on the utilisation of technical means». If on the one hand science and faith share the will to understand the world without staking a claim to it, technology does not target comprehension but the mere "instrumentalization" of what exists, bending science and faith alike to its interests. Spiritual discernment on technology and its use is therefore required for the

community of believers to ensure that religions are not considered «useful tools with regard to non-religious realities». Thus, on the one hand, we have an unceasing dis-



Card. Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue, with a member of the Sikh delegation.

Photo by  
LEONARDO CESTARI





person to increasingly become like the “image” of the divine within human reality».

### **The challenge of religious freedom: proselytism and apostasy**

The successive session, entitled “*Violence and the Engagement of Religions for Peace*”, saw Rev. Rocco D’Ambrosio (Faculty of Social Sciences – Gregoriana) in the role of moderator of two panels of discussions. The first included the General Secretary of the Islamic Cultural Centre of Italy, Abdellah Redouane, and the International Director of Interreligious Affairs of the American Jewish Committee, Rabbi David Rosen. The second was attended by Alberto Quattrucci (Men and Religions – Sant’Egidio Community) and Professor B. Wimalaratana of the Belanwila Rajamaha Viharaya

Buddhist Temple in Sri Lanka.

The theme of the afternoon session was “*The Challenge of Religious Freedom*,” with Fr. Franco Imoda, SJ, former Rector of the Gregoriana, as the moderator of the two round tables. In the first, the speaker was Rev. Fr. Christian Rutishauser SJ, Permanent Consultant of the Holy See for Religious Rela-

cernment aimed at removing the instrumental-idolatrous temptation in religions, and, on the other hand, at instilling the living breath of the Other through spirituality.

The address by Professor Bruna Costacurta, director of the Department of Biblical Theology at the Gregoriana, explored the basic assumption that the human being, according to Hebrew-Christian Holy Scripture, is constitutionally a dialogic being, whose rapport with the other is essentially realised in the word. «Interreligious dialogue becomes, on the part of believers, a true service of the human being, an aid to advancement and maturation that leads the



Fr. Franco Imoda, SJ coordinated the panel discussions on religious freedom. Here he meets Swami Chidananda (FOWAI Forum, India) and Prof. Rasoul Rasoulipor (Kharazmi University, Iran).



tions with the Jews, and Rabbi Daniel Sperber of the Bar-Ilan University, Israel, while in the second there were interventions by Rasoul Rasoulipor of the Faculty of Letters and Human Sciences of the University of Kharazmi, Iran, and Swami Chidananda of the FOWAI Forum, India.

The talk given by Professor Rasoulipor was much appreciated. He focused on the legitimacy of religious conversion and on the ethics of missions as central issues for an honest dialogue between Christians and Muslims.

The prevailing positions on the Muslim side regarding apostasy as well as the en-

ligious General Audience with the Holy Father, which was expressly requested by Pope Francis as an occasion to thank God for the rewards that have already been reaped along the road of interreligious dialogue and to invoke the Lord's blessings for what still needs to be done. In the afternoon, the participants debated the issue of *"Education and the Transmission of Values"*. The moderator was Fr. Bryan Lobo, SJ (Centre for Interreligious Studies – Gregoriana), and the speakers Dr. Singh Walia of the Sri Guru Granth Sahib World University, India; Dr. Nayla Tabbara, of the ADYAN Foundation, Lebanon; Rabbi Riccardo Segni, Chief Rabbi



The Honorable Chief Nosakhare Isekhure (Traditional African Religions) and Rev. Kosho Niwano (Rissho Kosei-kai).

gagement of a number of Christian confessions to provide aid in conflict zones with proselytism being the primary concern, have been harmful to Christian-Islam relations and undermined construction of interreligious peace.

On the last day, October 28, the participants in the Congress attended the Interre-

ligious General Audience with the Holy Father, which was expressly requested by Pope Francis as an occasion to thank God for the rewards that have already been reaped along the road of interreligious dialogue and to invoke the Lord's blessings for what still needs to be done. In the afternoon, the participants debated the issue of *"Education and the Transmission of Values"*. The moderator was Fr. Bryan Lobo, SJ (Centre for Interreligious Studies – Gregoriana), and the speakers Dr. Singh Walia of the Sri Guru Granth Sahib World University, India; Dr. Nayla Tabbara, of the ADYAN Foundation, Lebanon; Rabbi Riccardo Segni, Chief Rabbi



# An immersion in the mystery of God

Interview with **Fr. Anton Witwer, SJ**  
Director of the Institute of Spirituality

by PAOLO PEGORARO

The Institute of Spirituality, nearly six decades after its foundation, continues to train teachers, writers, spiritual mentors and guides. Its aim is to shed light on the essential elements of Christian spirituality with a special focus on Biblical spirituality and the contribution of theological, historical and psychological reflection.

**W**ithout any doubt, in today's world, we talk abundantly about spirituality, certainly more than about "religion" or "faith." It is just as true that it is often all very vague and self-made, and that, consequently, spiritual mentoring becomes crucial in the proclamation of faith. After having been the national secretary for the Apostleship of Prayer in Austria, the spiritual father of the diocesan seminar at Graz and regional secretary for the Central Europe Assistance, Fr. Anton Witwer has been in charge of the Institute of Spirituality since 2013. We ask him to tell us more about the history and mission of this academic unit.

■ In 1918 the Gregoriana set up the first chair in "Ascetic and mystic theology," a discipline that successively became what is the present-day chair of Spiritual Theology. Forty years later, on 30 May 1958, the Institute of Spirituality was es-

tablished. How has it changed in these past sixty years?

«We usually create new realities when the perception of something lacking arises, encouraging new ventures. Neo-Scholastic theology, which considered faith above all as adhesion to the aggregation of truths and attempted to justify dogmas philosophically, was not fully in a position to

contribute in delving deeper into the faith in God. This shortcoming, as well as the drive for sanctification, engendered a stronger interest for a relation with God that was alive and aware. This ultimately led to the establishment of the chair of "Ascetic and Mystical Theology" at the Gregoriana.

Considering that after the end of the First World War the full range of theological formation was in fact specifically addressed to seminarians and priests, it is no wonder that the demand for "spirituality" at that time was met by offering to would-be priests a basic training for "spiritual life."

When the Congregation for Seminaries and Universities approved, on May 30, 1958 the establishment of the Institute of Spirituality, the overall picture had not really changed that much.

The Institute specifically intended to provide spiritual training to priest and sem-







inarians and to give students who already had a licence in Theology, the possibility of obtaining a doctorate in Spirituality».

■ **A turning point must have been the Second Vatican Council...**

«Indeed, the Council and, successively, the introduction, in 1968, of the degree in Spirituality brought about many changes, including the need to define a curriculum that covered, as far as possible, all the essential aspects of Spiritual Theology. The Institute of Spirituality evolved step by step from a “spiritual school”, with the aim to transmit a complete knowledge of its field, to an institution which involves, as much as

possible, students in a reflection process, and through experience and personal meditation, to provide them with the competency they would need for all future work».

■ **What are the peculiarities of the Institute study methods compared to those of more recently established departments?**

«Although the Institute has an Ignatian imprinting, it does not offer a partial aspect of spirituality: with its *curriculum* it presents “Spiritual Theology” in a great depth and a very detailed way, underlining the essential elements of Christian spirituality, and reflecting on the factors which can affect the living faith. It should also be noted that the *curricu-*

■ Illustration by SILVIO BOSELLI  
Photo by PAOLO PEGORARO



*lum* is based on Divine Revelation and give ample space to biblical spirituality».

❖ **Despite the growing religious indifferentism, people's interest about spiritual themes is increasing. Which questions can secularism ask from Christian spirituality?**

«Secularisation means decreasing awareness of the mystery of God, of His presence, of His love and of the way He operates in the world. "Mystagogy" – the inclusion of others within faith – is the vocation of all those who have been baptised but is, above all, the task of the spir-

itual mentor. The proclamation of faith in a secularized world requires, on the one hand, an analysis of the causes and an awareness of other people's problems. On the other hand and above all, it is necessary a deeper understanding of faith acknowledging one's own weaknesses and being confident so as to be able to bear testimony, to an indifferent and mostly meaningless world, of merciful love. Without a continuing conversion, mystagogy becomes a mere pastoral technique, unlikely to revive the faith in the redeeming God». ❖





# A new Centre for Interreligious Studies

Interview with the Rector Magnificus  
Fr. François-Xavier Dumortier SJ

by PAOLO PEGORARO

In keeping with the intellectual and apostolic tradition of the Society of Jesus, the new academic unit will focus on two pillars: Islamic Studies and Religions and Cultures of Asia. Fr. Dumortier hopes to strengthen cooperation with other university centres and the many Jesuits who work in this area



The *Rector Magnificus* François-Xavier Dumortier announced in a letter to the university community the institution of the new Centre for Interreligious Studies in the academic year 2015-2016. Managed by a team that includes Fathers Laurent Basanese (Director), Bryan Lobo (Vice-Director) and Linus Kujur (Academic Coordinator), the Centre will have two study units: "Islamic Studies" and "Religions and Cultures of Asia."

Academically speaking, the new Study Centre is autonomous and contributes to broaden the University's inter-





disciplinary curriculum also by providing workshops and intensive courses focusing on contemporary interreligious and intercultural issues.

Fr. Dumortier explains the spirit of this new institution.

❖ **Fr. Dumortier, since you have come into office, the Gregoriana has set up four new Centres: the “Alberto Hurtado” Centre for Faith and Culture; the Ignatian Spirituality Centre ; the Centre for Child Protection; and now the Centre for Interreligious Studies. Alongside the six Faculties and the two Institutes, what are the specific characteristics of these “Centres”?**

«These Centres are academic structures where teaching and training is provided with a view to enhancing knowledge on topics the University believes is of paramount importance. These Centres are key for at least three reasons. Firstly, a Centre is interdisciplinary by nature and by vocation. The field of interreligious study embraces several dimensions: theological and philosophical, spiritual, political... We do need to stimulate across the board thinking in the University, involving all Faculties and Institutes. Secondly, a Centre is more flexible, smarter, and can do without the more formal structure of a Faculty or an Institute. And thirdly, a Centre not only can take in students who are not following the stan-

dard courses but also encourage out of the box thinking about emerging and topical issues».

### ❖ **Why a Centre for Interreligious Studies?**

«In today’s world there is an ever-growing awareness of religious plurality and spiritual diversity. We firmly believe it is crucial to provide a formation in the field of interreligious studies that is at the same time open and accessible. Stimulating a comparative approach allows students to gain the historical, philosophical, theological and political knowledge required to analyse interreligious relations and to sustain constructive debate. Interreligious encounter is no easy matter: You need solid training – a training that will allow you to know and understand other religions, other believers of other faiths, and to be able to go beyond the differences».

### ❖ **In other words, it is a journey...**

«Indeed, a journey, a journey that requires strong commitment. Every human being journeys towards truth and good. What we must do is to try to find how we can make this journey together, how we can walk together respecting each other but also in the light of the intelligence of our own Christian faith. Interreligious encounter leads us to look closer into our faith, and

Showing of the movie *Parfums d’Alger*. From left to right: photographer Vittorio Storaro, Fr. Basanese, actress Monica Gueritore and director Rachid Benhadj.

### **Previous page:**

The team of the Gregorian Centre for Interreligious Studies. From left to right: Fr. Bryan Lobo SJ, Fr. Laurent Basanese SJ and Fr. Linus Kujur SJ.

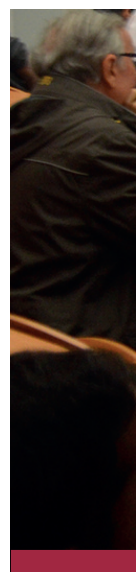
❖ Photo by PAOLO PEGORARO



give “the reason for the hope that is in you,” as Peter reminds us in his First Letter. Taking into account the religious identity of the other and the comprehension of a culture forged by specific religions, are key elements in the encounter between persons who belong to different traditions».

■ **Is this Centre something completely new?**

«While the Centre as such is a novelty, the Gregorian University can rely on a long tradition of interreligious studies. Our commitment in this field, it should be observed, is part of the intellectual and apostolic tra-



Director Mehran Tamadon, after the showing of his movie, *Iranien*.

**Down:** Dr. Monica Romano and Rev. Li Xuanzong during the evening dedicated to the knowledge of consecrated life in Taoism.







dition of the Society of Jesus, whose calling has always been to reach out to the frontiers of the Church and to face new challenges».

❖ **In today's public opinion, the word "religion" is increasingly associated with the word "violence"...**

«I believe we cannot give up that attitude where we must shun all temptation of violence. The faith in Christ does not appear to me to be one where we can succumb to any form of violence that denies, kills, eliminates... to a violence that not only can destroy society from the inside, but also threaten international peace. I believe the journey towards truth and good is increasingly becoming the journey towards knowing, meeting and understanding the other, in a respectful and realistic way. It is the way indicated by the Pontifical Council for Interreligious Dialogue in the document *Dialogue in Truth and Charity: Pastoral Orientations for Interreligious Dialogue* (2014)».

❖ **The Centre will have two units...**

«That's right. While one unit will specifically focus on studies pertaining to Islam,

the other will tackle religions and cultures in Asia. These are indeed very complex realities and our intention is, at this stage, to offer an in-depth introduction to these great religious traditions not only by courses defined in cooperation with the other Faculties and Institutes but also by setting-up specific initiatives, namely *workshops*, conferences, intensive sessions.»

❖ **What about cooperation with other Universities on these topics: is it a viable option?**

«It is something we strongly hope. Clearly, we would like to establish links with other Universities and Institutes to avoid unnecessary duplications, to develop synergies and to work as part of a network of academic institutions that share and pursue a common project.

To work with other Universities will allow us, whenever possible, to develop projects together and to implement exchange programs involving both teachers and students. And, of course, as a Jesuit, I would love to involve those Jesuits around the world who work on these matters». ▀

Prof. Tiziano Tosolini and Fr. Kujur during an event of the Forum "Religions and Cultures of Asia" dedicated to Japan.

# The Unity of Christians along a common path

Interview with Fr. Sandro Barlone SJ,  
Fr. Giuseppe Bonfrate,  
and Professor Stella Morra

by PAOLO PEGORARO

The Alberto Hurtado Centre launched a cycle of annual conferences on the various aspects of ecumenism. The originality of this programme lies in the focus given to academic conferences, to monastic life, to the testimony of martyrdom and to common prayer.

«The unity of Christians will not come from refined theoretical discussions where everyone will try to outdo the other with the soundness of their opinions. The Son of Man will come and we will still be discussing...».

With these words, Pope Francis closed the 2015 Week of Prayer for Christian Unity 2015, stressing the need to give priority to other ways.

Following this indication, the Alberto Hurtado Centre for Faith and Culture proposed for the 2015-2016 academic year a cycle of conferences focusing on *"The Unity of Christians along a common path"*. A series of 14 fortnightly meetings to







*Barlone: «Achieving a visible unity is what defines ecumenical awareness, which, on one hand makes real the hope in Jesus and, on the other hand, lengthens the unveiling reality, by making visible what is still invisible. The God nobody has ever seen and Whom the Only-Begotten Son has revealed, becomes visible in the unity of His children. This lengthening fits well with the image of a journey to be still completed, but already underway: *The Unity of Christians along a common path*».*

discuss the various aspects of ecumenism in the present and in the shared experience of martyrdom. «This allows us to see what unites us, which is greater than what divides us, and to remember the blood of those who have borne witness to this, unto death», commented Fr. Sandro Barlone, who directs the Centre with the help of professors Giuseppe Bonfrate and Stella Morra.



❖ **Is bearing witness to unity still a priority for the Catholic Church?**



❖ **The initial conferences, held by Professor Alberto Melloni and by Dr. Bogdan Tătaru-Cazaban, provided an overview on the renovation of ecumenical dialogue fifty years after Vatican II. What is the next step?**

*Morra: «In this Jubilee Year, mercy integrates, according to Irenaeus' extraordinary reading of the parable of the lost sheep, the anxiety of seeking, on the part of Christ, all those who have fallen away or lost their way and of re-joining them to the unity with the Father. And if we cannot find the path leading to oneness with God on our own, we will find it standing on the shoulders of the Shepherd».*

Prof. Alberto Melloni (Fondazione per le Scienze Religiose Giovanni XXIII, Bologna), Card. Peter Kodwo Appiah Turkson, President of the Pontifical Council for Justice and Peace, and Fr. James Puglisi S.A., Superior General of the Franciscan Friars of the Atonement

**Previous page:**

A moment from the vigil for the Week of Prayer for Christians Unity, animated by Taizé Community.

❖ Photo by BARBARA ANDOLFI





Significant space was given to ecumenical monastic experience, with three meetings on the communities of Chemin Neuf, of Bose and of Taizé....

*Bonfrate:* «The aspiration to realise a space for everyone pertains to the practical and spiritual dimension, an exercise in hospitality that is not limited exclusively to the material but also pertains to the spirit: to make space inside us so as to be able

to welcome the other. Desire comes before reality, and it is in the former that strikes root the imagination that gives shape to hope.

Monastic life brings that unitive drive to the present: aspiration and action, custody of liturgical and spiritual legacy, permanent experience of hospitality for all those who knock, ask and search. The root leads, binds tradition with reform, an effective prophesy that reveals the future which is the time of the promise of God incarnated in the *hodie* of those who act for the Kingdom of God».

In addition to this “fully experienced ecumenism,” Pope Francis insists on the “ecumenism of the blood.” The

meetings of the second semester were dedicated to this theme, with testimonies from Russia, the Middle East, Asia, Europe and Africa.

*Bonfrate:* «In blood dogmatic differences are tempered: upholding the value of the human person is paramount when one acts through self-giving. There are part of the world where Christians stretch out their hands to safeguard freedom and dignity, to defend life not only in war zones, but also in places where peace is only a simulacrum. They stretch out their hands where the integrity of a fragile humanism is injured - but still is the intangible reflection of Christ - , when the value of differences, the duty of reciprocity and the beauty of the *symphony* are neglected».

The programme includes a Liturgy of the Word officiated by Cardinal Kurt Koch, a reflection on mercy by Cardinal Appiah Turkson and an intercession entrusted to Mgr. Matteo Zuppi.

*Barlone:* «Prayer is the only force capable of disarming violence. Wars of religion first and then secularisation have killed people and words. We have to restart with the words of prayer, restoring their intercession value, their ability to bring heaven and earth closer together. By uttering those words we will become coherent thought and action, body sanctified by holy words capable of turning this world into the *habitat* of heaven where the unity of the human race is prefigured».



Dr. Bogdan  
Tătaru-Cazaban,  
Romanian Ambassador  
to the Holy See.

Down: Enzo Bianchi,  
founder of the  
Bose Community,  
and the  
Rector Magnificus  
Fr. François-Xavier  
Dumortier SJ.



# Liturgy and Evangelisation

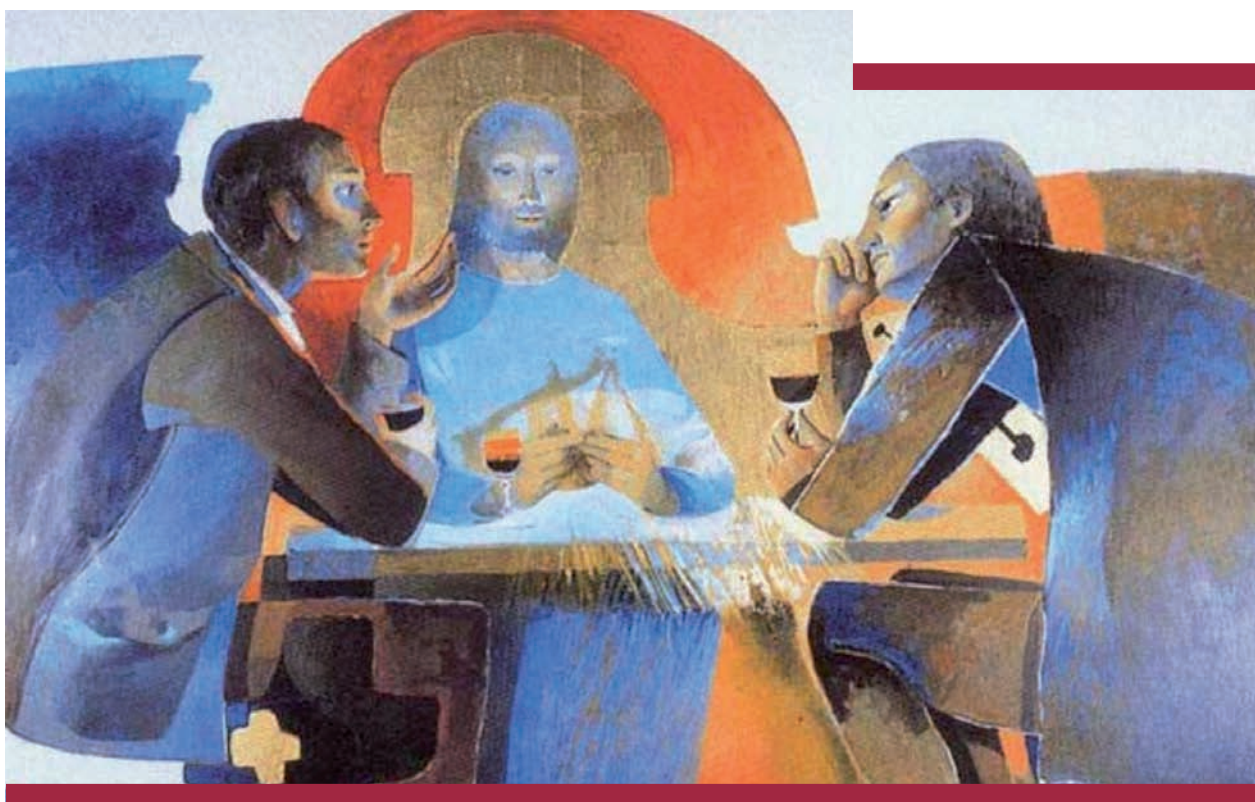
by VINCENZO D'ADAMO, SJ  
Administrative Vice Rector



«The Church evangelises and is herself evangelised through the beauty of the liturgy, which is both a celebration of the task of evangelisation and the source of her renewed self-giving». These words of Pope Francis (*Evangelii Gaudium*, n. 24) were the guidelines of the *Liturgy and Evangelisation* Congress organized in collaboration with the Italian Episcopal Conference, which took place in our University on February 25-27, 2015.

The Holy Father, through the Secretary of State, expressed to all attendees «appreciation for the initiative aimed at stimulating an increasingly proactive participation of the faithful in the Church's liturgical action». In the same message Pope Francis hoped «the symposium could awaken a renewed awareness on the evangelising na-

The Gregoriana hosted, from 25 through 27 February 2015, *Liturgy and Evangelisation*, a congress organised in cooperation with the Italian Episcopal Conference (CEI). 320 delegates participated, following five main reports and attending 21 workshops.





ture of liturgy, whose pastoral efficacy is strengthened also by the *ars celebrandi*, intended as the ability to make man's heart feel the pulse of God's heart, that is, his grace, mercy and love».

Mgr. Pierangelo Sequeri, who delivered one of the main lectures, responded to this exhortation talking about the *evangelising beauty of liturgy*. Not only he argued about the challenge of the «rehabilitation of beauty as such and the justification of its theological meaning», but also about the stiffening of an instrumental notion of liturgy that «contributed in a decisive way to that lack of interest for the poetics of faith, fundamental for the celebration of the sacrament».



The celebration of the Byzantine Vespers, presided by Mgr. Cyril Vasil', was one of the many "lived liturgy" moments experienced during the Congress.

Photo by  
CHRISTIAN GENNARI /  
LEONARDO CESTARI

The other speakers, too, referred to the new approach set out in the Apostolic Exhortation *Evangelii Gaudium* regarding the role of liturgy in evangelisation. Inasmuch as *culmen* and *fons*, liturgy, as part of the Church's evangelising mission, is given once again its autonomous specificity and it is protected against its reduction to a mere pedagogical instrument in the service of evangelisation.

Thus, what is the relationship between liturgy and evangelisation? It can be grounded on the various notions of the

Word-ritual relationship. As outlined in the lecture by the Benedictine monk Giorgio Bonaccorso, there is a vision where ritual – and therefore liturgical ritual – is deemed secondary to doctrine and faith; it is set against an anthropological vision where the dynamics of ritual itself is considered to be at the origin of the celebration of faith. As Rev. Paolo Tomatis pointed out, this changed approach can be traced back to Vatican II itself and to the *Sacrosanctum Concilium*. The relationship between these two ways of understanding the links between





faith and liturgy was at the heart of the debate on liturgy that first developed at Vatican II. Nevertheless, it is not possible, in both cases, to speak about faith without talking about liturgy and vice versa. Mgr. Sequeri, in fact, stressed on the need for a fitting initiation to the truth of faith that in Christian celebration «rather than expressing itself, actually takes place».

Liturgy thus becomes a key node where all the spiritual currents that nourish Christian life both converge in and depart from. According to Professor Goffredo Boselli, a monk at the

Community of Bose, «liturgy tells us what the Church is and, at the same time, tells us what the Church is called to be». This evangelising significance of liturgy requires the application of the same reflections on enculturation used to understand the process of evangelisation.

Professor Bonaccorso took a closer look at these implications (ethnic, historical and intra-cultural enculturation). If, on the one hand, there is the need for liturgy to adapt itself to existing cultural traditions and local Churches – a theme addressed by Rev. Tomatis – it is just as true that it must be able to read the signs of the time, taking up the challenges and seizing the opportunities that arise from a secularised society (topic of Professor Boselli's lecture).

Alongside this more theological-pastoral line of reflection, the Congress also observed the phenomenon of liturgy through a more philosophical perspective, one that could grasp *all* forms of liturgy, including the «secular» ones. «A liturgy that is solely in line with ordained ritual – as the Jesuit and expert

in metaphysics Paul Gilbert said – would be exactly akin to a military parade whose meaning is exquisitely immanent, being as it is a mere symbol of a finite social order that glorifies itself». The aim of a ritual that is truly religious is connected, on the other hand, to the will to be open to prayer, for it is just this intention that changes the finality of ritual, at the heart of which is the encounter of freedom in that dimension of silence that is constitutive of prayer. God, who is its interlocutor, prompts an unexpected call «in such a way that we have no chance of putting things back as they were to suit our requirements».

The three-day Congress did not only provide the opportunity to «talk» about liturgy, but also to understand its vitality by celebrating it every day in community. Particularly intense, for the vividness of its aesthetic-theological codes was the celebration of the Byzantine Vespers in Slavic at the Santi Apostoli Church, officiated by H.E. Mons. Cyril Vasil', Secretary of the Congregation for the Oriental Churches, and Fr. Germano Marani SJ, Ecclesiarch of the Sant'Antonio all'Esquilino Church.

During the Congress ample space was devoted to discussion between the participants and the speakers.







# The *Collegio Romano* from Restitution (1824) to Revolution (1848)

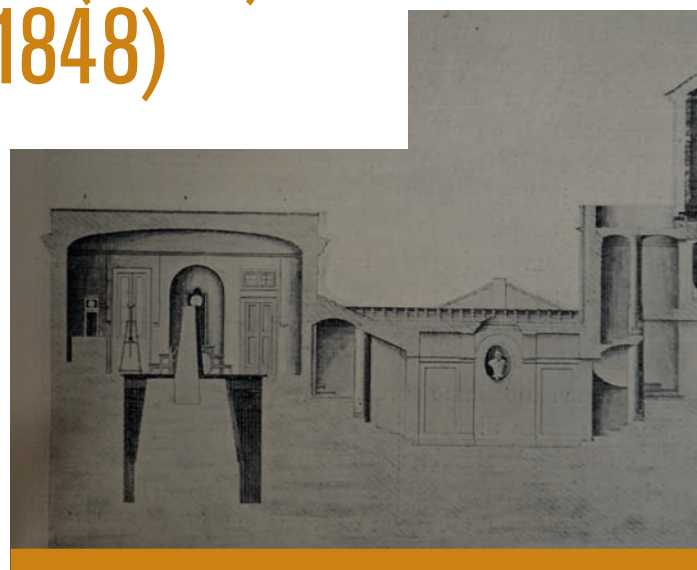
by MIGUEL COLL SJ  
Faculty of History and Cultural Heritage of the Church

It was Pius VII's intention, when he restored the Society of Jesus in 1814, to restore to the Jesuits also the *Collegio Romano*. The historical circumstances of the time demanded teachers with a sound formation in philosophy and humanities who could spread faith and protect it against the hostility of the rationalistic intellectual currents that were developing at the time. The members of the Roman clergy who governed the institution starting from 1773 were not always endowed with a fully-fledged education and could not be replaced at a short notice by the Jesuits due to the conditions within the Ignatian Order, whose components were either too old or too young, with the latter still having to complete their studies. More time was therefore needed.

## *The restitution: Reaffirming tradition*

Pope Leo XII on May 17, 1824, with the brief *Cum Multa*, ordered the restitution of the *Collegio Romano*, with the annexed museum and observatory, the Church of St. Ignatius and the Oratorio del Caravita, to the Society of Jesus. On October 1, Cardinal Carlo Maria Pedicini executed, in the course of a solemn ceremony, the Pontifical mandate of restitution to the Father Superior, Luigi Fortis. Pope Della Genga, who had taken the matter to heart, personally attended, on November 2, the opening of the academic year, expressing the will that the curriculum be restored to the status of 1773. This was done, and the courses included three years of grammar, three of Philosophy and Sciences and four of Theology.

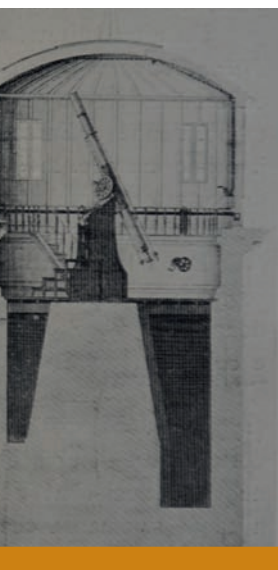
The first rector was Fr. Luigi Taparelli d'Azeglio



(1793-1862), author of *Saggio Teoretico di Diritto naturale* (1843). Giovanni Perrone (1794-1876) and Antonio Kohlman (1766-1838) taught dogmatic theology, Luigi Santinelli was an expert in moral theology, while Michele Zecchinelli, Giovanni A. Rizzi and Cornelius Van Everbroeck respectively taught Holy Scripture, Ecclesiastic History and Controversies and Canon.

Published in 1824, *Regole degli scolari che frequentano le scuole della Compagnia*, focused on the discipline pupils were to strictly observe at all time with a view to combining academic excellence with moral probity.

The philosophy course lasted three years and included logic, general metaphysics and elementary mathematics in the first year; physicomathematics, physico-chemistry and mathematics in the second year; special metaphysics and ethics in the third. The curriculum diverged from what was prescribed in the *Ratio studiorum*, but was permitted because the philosophy course was attended also by external students who continued their studies and graduated in other Universities, which demanded a



degree of proficiency in the sciences. To stimulate a spirit of emulation among students and to provide them with the means to exercise and hone in their skills in the sciences of the various courses, the Academies were soon re-established.

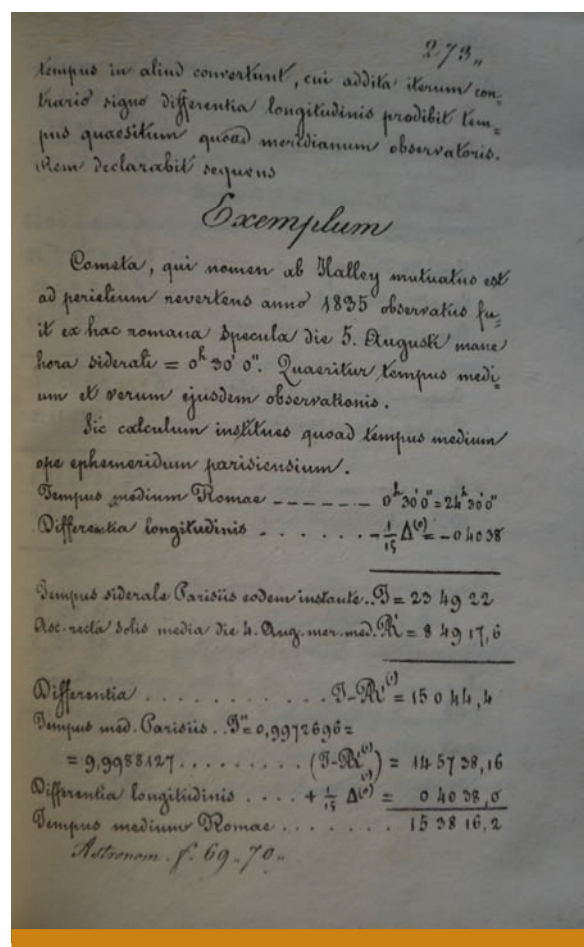
The religious and moral education of the students was closely watched by the fathers. Sacraments were received frequently and most students took communion on Sundays with their respective Congregations. Once a year – generally during the Holy Week – the entire student population, divided into three classes, dedicated several days to the spiritual Exercises. Four Marian Congregations were set up for the students: a) *della Scaletta*, made up of Philosophy students; b) *del Salone* for the students of Advanced Grammar, Humanities and Rhetoric, which was

based in the Main Hall; c) *del Passetto*, dedicated to the younger students and placed under the protection of St. Eutychian; d) *degli Angeli*, members of which were inducted to the *Schola cantorum*. These four Congregation were aggregated to the “*Prima Primaria*,” instituted in 1584 [see next article].

### **The Sacred Sciences: the return to Scholasticism**

The *Collegio Romano* was no doubt the driving force behind the resurgence of sacred sciences following their decline in the early part of the century. Fr. Taparelli once again gave to the discipline the methodological and doctrinal unity outlined in the *Ratio*. The rector postulated the necessity for a return to Scholasticism and to a rigorous application of the teachings of St. Thomas with a view to reconnecting religious science with the pristine sources of philosophy and catholic theology. It was under Taparelli’s rectorship that Gioacchino Pecci received his early education. Pecci was to become Leon XIII, the pope who promulgated the encyclical *Aeterni Patris* (1879).

The professors who taught here contributed to the reawakening of ecclesiastic studies that was shortly to take place. Egregious work was done by Antonio Kohlman, a professor of dogmatic theology who was endowed with an extraordinary dialectic and argumentative skills as proven by the many heterodox persons he converted, among whom Agostino Theiner, the famous Oratorian historian and Prefect of the Vatican Archives. The name of Giovanni Perrone shines brightly in the history of theology as one of the truly outstanding teachers of the time. For over three decades (1824-1855), he contributed significantly to renovating theological stud-





ies. His *Praelectiones theologicae* gave teachers and students alike new tools to counter modern errors. Under Perrone, three illustrious theologians developed: Carlo Passaglia, Clemente Schrader and Giovanni B. Franzelin, who would all continue to pursue the teaching of theology at the *Collegio Romano*.

### *The Positive Sciences and the Astronomic Observatory*

Alongside the ecclesiastical studies, also the positive sciences could count on famous teachers at the *Collegio Romano*. Andrea Caraffa (1798-1854) was one of the truly remarkable mathematicians of his age. Several scholars of the exact sciences blossomed under his tutorship, while many of his works have left a mark, including the *Elementa Matheses*, which was considered to be the best treaty of the time and published many times, both in Latin and Italian. Giovanni Battista Pinciani (1784-1862) was the director of a school that pursued for some twenty years a series of modern investigations, including the phenomena of electric rays, magnetism and cold currents. Two of his works became very famous, *Istituzioni fisico-chimiche* and *Cosmogonia Mosaica*, in which he strived to demonstrate that Revelation and tradition were in accordance with science.

The Astronomical Observatory started to attract the attention of scientists across Europe as a conse-

quence of its observations and discoveries. Conceived by Fr. Ruggiero Giuseppe Boscovich (1711-87) before the suppression of the Society, the observatory was established by Pius VI. Cardinal Zelada (1797) entrusted it to important astronomers, such as G. Calandrelli, A. Conti and G.F. Reinchenbach.

Father Superior General Fortis endowed the Observatory with new instruments, including a Cauchoix telescope, an excellent Gambe theodolite and a Breguet chronometer, tools to which celestial physics owes a lot in terms of key discoveries. Luigi Fortis himself entrusted the Observatory to Fr. Stefano Dumouchel (1773-1840), who was growing in fame and had come into contact with great astronomers in France and Germany. A disciple of Dumouchel was the talented Fr. Francesco De Vico (1805-48), who iden-

tified Halley's comet in 1835.

De Vico observed the satellites, atmosphere and subdivisions of Saturn; the spots and rotations of Venus; the nature of nebulae. He undertook a description of the entire visible stellar vault. His invaluable contribution to celestial cartography were interrupted by exile in 1848 and by his premature death in London on November 15 of that same year.

38<sup>o</sup>  
136<sup>o</sup> In his praedictione duplicibus stel-  
lis (ut de reliquis taceamus) miras praedus  
elucet colorum varietas, quae etiam magna ex  
parte optica duntaxat ab aliquibus existime-  
tur, hoc tamen neque cum omnibus id genus  
phaenomenis plane congruit, neque ita satis  
facit, ut nulla ulterior huius rei causa desi-  
derari queat. Habes aliquot ex praecipuis

Nomen Stellae	Colorum Varietas
f Andromedae	Comes praedina
24 Romae Bernicis	Comes coerulea
o Draconis	Rubra. Comes coerulea
η Cassiopejae	Rubra. Comes coerulea
12 Lincei (trigla)	Minima omnium coerulea
1 Canis	Rubra. Comes coerulea
f Leonis	Utraque rubicunda
e Bootis	Flava. Comes praedina - coerulea
5 Serpentis	Utraque coerulea
3 Herulis	Comes inversa



# *Ad maiorem Dei gloriam:* The Church of St. Ignatius

by MARIA ANTONIETTA CROCE

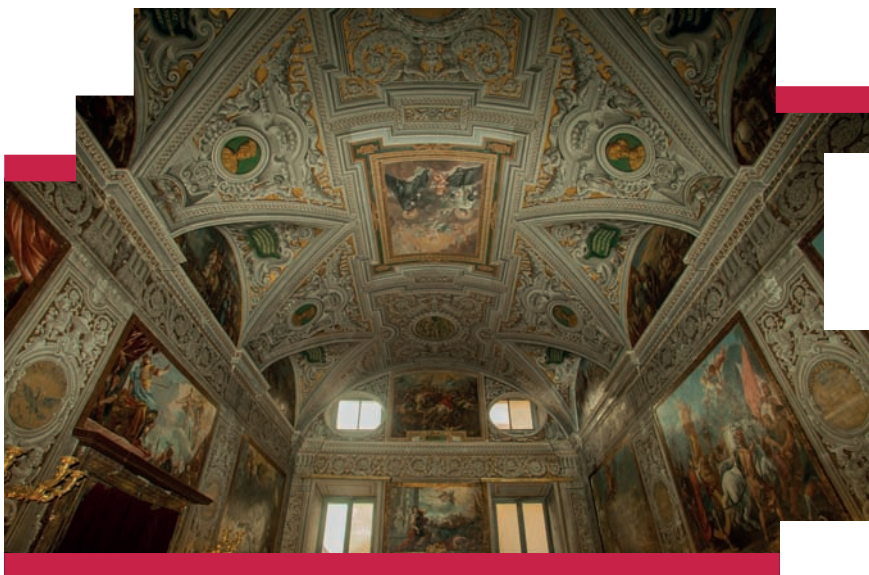


The Church of St. Ignatius was essentially founded as a response to the requirements of the many students who attended the Collegio Romano, the institution with which it has always maintained strong links. Its awe-inspiring majesty, achieved thanks to the donations of the Roman aristocracy, to the outstanding work of artists and craftsmen and to the contribution of the Collegio Romano itself, is the tangible sign of broad cooperation for the greater glory of God.

The first church of the *Collegio Romano* was the *Santissima Annunziata*, designed by the architect Giovanni Tristano. In this church met the Marian Congregation, founded by the Flemish Jesuit Jean Leunis and acknowledged by Pope Gregorio XIII with the name *Prima Primaria* in 1583. Broadly speaking the Congregation included the entire student population of the *Collegio*, divided into age groups. When the *Annunziata* was demolished, the Congregation assembled on the site itself, in a chapel that had been frescoed in 1658 by the brothers Jacques and Guillaume Courtois, aka the *Borgognoni* with scenes of battles where the intervention of the Madonna had been decisive for the victory of the Christians.

The decision to replace the *Annunziata* with the Church of St. Ignatius was dictated by the requirement of well over 2000 students of the *Collegio*. This entailed the demolition of the buildings of the so-called “Tolfa” donation, of a wing of the edifice built under Gregory XIII and of a significant portion of the *Annunziata* itself. The project’s main sponsor was Cardinal Ludovico Ludovisi, former pupil at the *Collegio Romano* and nephew of Gregory XV, under whose papacy St. Ignatius was canonised in 1622. Work on the new church started on August 2, 1626 and proceeded with great difficulties. The solemn celebration marking the centenary of the foundation of the Society in 1640 was held on a makeshift altar set against a backdrop of walls covered by large tents and curtains. On that occasion the Roman Senate offered a chalice and four candles to recall the College’s contribution to teaching and culture, a tradition that continues today with the City of Rome’s





The Saint Ignatius church, too, followed these principles. Fr. Orazio Grassi, who had been entrusted with the task of erecting the church, not only carefully studied the previous projects but also closely consulted with the best architects of the time, such as Borromini, Domenichino, Maderno, Bernini and Algardi. He then opted for a Latin cross plan with vast central nave, three intercommunicating chapels on each side, a wide presbytery and a *cupola* surmounting the transept crossing. For a number of reasons,

acknowledging, on St. Louis' Day, that very same commitment. In the Holy Year of 1650, a portion of the building was opened to the public, with a provisional wall being erected at the height of the crossing. The church was finally and solemnly consecrated by Cardinal Felice Zandolari on May 17, 1722.

In the wake of the Council of Trento, a new language had developed in architecture. The sacred space was to be exclusively reserved for ritual to heighten the worshippers' attention on the predication and the Mass, with focus being placed on stylistic simplification. Accordingly, early Jesuit churches consisted of a rectangular room, with an altar at the back and a flat ceiling. This architecture successively developed in the transept-cupola layout with vault ceiling over a large hall. Architects were generally given a free hand as long as a number of key concepts were firmly kept in mind, chief among which utility, functionality, essentiality and costs. To this end, a specific office was set up to assess projects for churches around the world, which strongly liaised with the Superior General. The *Consiliarius aedificiorum* was in charge of ensuring compliance with the *ratio aedificiorum* – with “our way” – by taking into account local culture and social needs especially in the various territories of mission. The architectural prototype singled out was the *Chiesa del Santissimo Nome di Gesù* in Rome, which was the model and base for all other churches.

among which soaring costs, the cupola was not built, but where it was supposed to be, Andrea Pozzo added a painted one on a flat canvas achieving outstanding *trompe-l'oeil* effect.

The exterior, in travertine, features two orders ringed by columns and pilasters with broad and flexible side coils. The first impression one gets upon en-





tering is that of sheer size. Size was in fact a paramount concern not only because the church had to accommodate the large number of students who studied and partly also lived at the *Collegio Romano*, but also the attending public which came «very frequently» and in great numbers, as the chronicles of the time recorded. Ample room was also needed by the ecclesiastic authorities that attended the church on events relating to the life of the Society and to the *Collegio* itself. In time, the original simplicity made way to a richer ornamental array – marbles, frescoes, polychromous altars – thanks to the donations of the Roman aristocracy. The links with the *Collegio Romano* are testified by the mortal remains of two saints who studied there: St. Aloysius Gonzaga (1568-1591), who lies in the Lancellotti chapel, and St. Jan Berchmans (1599-1621) in the *Annunziata* chapel. Here rests St. Roberto Bellarmino (1542-1621) as well, spiritual mentor and professor of the “*Disputationes*”, who expressed the wish to have his tomb alongside that of his beloved St. Aloysius. Also buried here are Fr. Felice Cappello (1879-1962), professor of Canon Law at the Gregoriana and an important confessor in Rome; Cardinal Paolo Dezza (1901-1999), the Rector of the Gregorian (1941-1945) who was successively appointed Pontifical Delegate of the Society by Pope John Paul II in 1981 following the illness of Fr. Pedro Arrupe. The funeral monument dedicated to Pope Gregory XV and to

his nephew Ludovico Ludovisi celebrate the generosity of the church’s patrons, seen in the light of glory. The technique used for the funeral drape point to the support provided by the laboratories and workshops of the *Collegio Romano*. Screws, washers, props are in fact identical to those utilised by the astronomers of the *Collegio*, as evidence of the closeness of ties between the two institutions.

The high altar does not have a baluster. This is because many students were actually clerics or priests so that a barrier separating the clergy with the common man was not required. But what this really meant was that the path of faith in the church – symbol of the path of life of each and all – and the encounter with God can take place at any time, without making any distinction between the sacred and profane spaces.

The church is the outcome of the commitment of many in the course of centuries. Great artists, famous and less famous, some even unknown as the many Jesuit brothers who contributed as carpenters, stone cutters, masons; the piety of priests who, in the course of the centuries, have contributed to the sanctity of the place, each with his charisma and dedication; the presence of students who learned here and matured their vocation in spreading the Word of God to the “peripheries” of the world; the devotion of the faithful; the innumerable private and public prayers of praise and intercession, all form a chorus, a marvellous polyphony of high and living spirituality *ad maiorem Dei gloriam*.





# The “steadfast heart” of the Pontifical North American College

by BRENDAN HURLEY, SJ



Inaugurated in 1859,  
the College accommodates 250 seminarians  
coming from the United States,  
Canada and Australia.  
Leaving one's own country to study in Rome,  
at the heart of the universal Church  
is both a challenge and a great opportunity.

**“F***irmum est cor meum*” (Ps 57:8), the motto of the Pontifical North American College, serves as a pervasive inspiration for all aspects of formation. Being of “steadfast heart”, the seminarian prepares for the many facets of future priesthood with the knowledge, confidence and gratitude that the Lord who has called him to this vocation will grant him



the sufficient grace of fidelity to it in service to the Church.

Pope Pius IX inaugurated the North American College on the Via dell’Umiltà December 8, 1859, seeing the opportunities





that formation in Rome offers seminarians not the least of which being a participation in the unity and universality of the Church. Given the increased numbers of seminarians seeking such formation, a new campus was constructed in 1953 on the Janiculum Hill. It is on the Janiculum campus that the current group of 250 seminarians live, pray and study in preparation for service to their dioceses in the United States, Canada and Australia, while the original Casa Santa Maria serves as a residence for our 62 priests in graduate studies.

### **A formation firmly founded on four pillars**

The structure of formation is built upon the guidelines laid out in the United States Bishop's Conference *Program of Priestly Formation* which itself relies upon Pope St. John Paul's *Pastoris dabō vobis* and the *ratio fundamentalis* published by the Holy See. Therefore, the program of community life revolves around the four major "pillars" of priestly formation: human, spiritual, intellectual, and pastoral. Each pillar is ad-

dressed in a systematic and developmental way over four years both through regular conferences and workshops and in close relationships with individual formation advisors and spiritual directors.

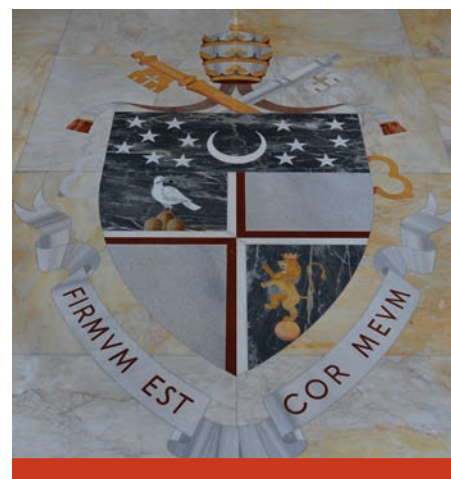
❖ The Pontifical North American College seminarian is **formed humanly** through a greater understanding of himself and his particular gifts placed in service to others. Growing in a priestly identity he is able to develop good relationships with friends and charitable relationships with those he serves.

❖ **Spiritual growth** finds its expression in a life of prayer that is at the same time personal and communal, drawing the man into a deeper relationship with the Lord. Liturgy, Eucharistic Adoration and spiritual direction encourage the man to discern how to give of himself as Jesus, Mary and the saints have done.

❖ **Intellectual formation** aims at the faithful understanding of Church doctrine as well as the ability to convey it competently to others. While largely the labor of universities such as the Gregoriana, intellectual life is supported by the

College's recommendation of additional reading. Seminarians particularly appreciate the Gregoriana's courses in Sacred Scripture which, combined with their own pilgrimages to the Holy Land, facilitate a deeper understanding Christian revelation. Particular seminars are also offered to our students by American priests stationed in Rome.

❖ **Preparation for pastoral care** looks to the other three pillars as resources brought to the service of direct ministry. Each year the seminarian learns from direct experience how to grow as a minister. The apostolic assignments cover a large area of ministry in culturally diverse settings including: Ospedale Bambino Gesù, Regina Coeli Prison, and the ministries of San-



#### **Previous page:**

The Holy Father with H.E. James Checchio, Rector of the College until January 2016. From February 1, 2016, the new Rector is Rev. Peter C. Harman.





t'Egidio and the Missionaries of Charity among others at many campuses of US Colleges in the city. These experiences form the men's hearts indeed to be steadfast and compassionate.

**The community, a place to share talents and responsibilities**

The community life of the seminary richly benefits from the many talented men living here. Musicians help make our liturgies beautiful and our shows entertaining. Athletes help maintain a full roster of sports events of baseball, basketball, and our own Martyrs soccer team for the *Clericus Cup*. Student cooks provide special meals and opportunities for hospitality to guests. The community is a place where men learn responsibility as well as good time management skills.

The rector, Msgr. James Checchio, oversees the formation program. The Pastoral Council, composed of elected students, exercises leadership as a forum for matters of common concern and serves as a consultative body to the Rector.

They all recognize the many challenges of leaving one's home country and culture. The program of formation acknowledges

this as one of the greatest opportunities foreseen by Pope Pius IX; to step outside one's national perspective and into the unity and universality of the Church. Msgr. Checchio speaks often of the importance of listening to the Successor of St. Peter to see the issues the whole world faces in following Christ. In this way, the call to a New Evangelization, rooted in an authentic experience of the merciful Christ, becomes a necessary part of the formation program.

The College has recently completed a large building expansion for educational and administrative purposes through the gift of a generous benefactor. The improved space will continue to form the steadfast hearts and minds of seminarians for many years to come and as the new building's inscription reads, "*Resonare Christum Corde Romano.*"







## Testimony \ “Living immersed in a Catholic culture has brought a sweetness to my faith”

I believe one of the greatest emphases of formation at the Pontifical North American College (PNAC) is being a man of communion, a theme that has also echoed in my classes at the Gregoriana. Looking back over the past three years, I am particularly grateful for two ways in which formation in Rome has brought me to deeper communion with God and with the Church: drawing near to the poor and experiencing a Catholic culture.

When walking to and from the Gregoriana, I pass several people begging for help every day. I was immediately thrown into a crisis of faith during my first year in Rome: what does it mean to be a Christian, to be someone aspiring for the priesthood, when so many of my brothers and sisters are going without basic needs? Through spiritual direction and apostolate work at Sant'Egidio soup kitchen, the PNAC provided me with opportunities to go to the peripheries and a forum in which to discern how God is calling me to respond to the needs of the least of his brothers and sisters. I have been moved to live a simpler life, but more importantly, to recognize my own poverty before God and beg Him for help.

Living in Rome has also given me the opportunity to experience a Catholic culture.

The sacred art, veneration of the Saints, and popular devotions that I have witnessed

while living in Rome has brought a sweetness to my faith that was lacking. For example, in the season of Lent, the PNAC participates in the station church pilgrimage, which allows us to celebrate Mass in a different ancient Church everyday throughout Lent, and though kissing images, joining processions, and making pilgrimages were all new to me before arriving in Rome, now I cannot imagine being a priest without such devotions and the sweetness that they bring to my faith.

Coming to a deeper recognition of my own poverty before God and being open to diverse expressions within Catholicism are indispensable for a priest, especially in the culturally diverse United States, which is home to 1/5 of the world's immigrants. I am grateful for the ways that the PNAC has facilitated my own experience as a foreigner in Rome, with its challenges and joys, to help me to be a better priest back home, a man of communion able to seek out the poor and welcome the stranger.



GREG GERHART







## Appointed the next Rector Magnificus of the Pontifical Gregorian University

The Holy Father Francis has appointed the next Rector Magnificus of the Pontifical Gregorian University. Starting from September 1, 2016, Rev. Fr. Nuno da Silva Gonçalves SJ will replace Rev. Fr. François-Xavier Dumortier SJ at the end of his mandate.

Born in Lisbon (Portugal) in 1958, Fr. Gonçalves joined the Society of Jesus at a young age and was ordained priest on July 12, 1986. He obtained a Licentiate in Philosophy and Literature at the Portuguese Catholic University and a Licentiate in Theology, as well as a Licentiate and a Doctorate in Ecclesiastic History, at the Pontifical Gregorian University.

From 1998 to 1999 he was Director of the National Office for the Cultural Heritage of the Church of the Portuguese Episcopal Conference and in October 2000 he was appointed Dean of the Faculty of Philosophy at the Portuguese Catholic University. He left this office in 2005 to become Provincial Superior of the Portuguese Province of the Society of Jesus.

He came back to the Gregoriana in 2011 as a professor at the Faculty of History and Cultural Heritage of the Church. He was soon appointed Director of the Department of Cultural Heritage of the Church and, later, Dean of the Faculty. He has published several studies on the history of both the Portuguese missionary endeavours and the Society of Jesus.

## In remembrance of Michael Paul Gallagher, SJ

Dublin (Ireland), 26 August 1939

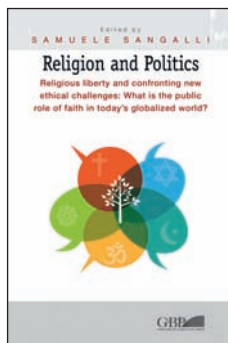
Dublin (Ireland), 6 November 2015

Following his Master of Arts degree at Dublin's University College, Fr. Gallagher joined the Society of Jesus novitiate (1961) and was ordained in 1972. From 1963 to 1967 he further pursued his studies in literature at Oxford University and, successively, at Heythrop College in London, where he received the doctorate with a thesis on «George Herbert and Renaissance Rhetoric». Back in Ireland, he took up theological studies at the Milltown Institute of Dublin and the Queen's University of Belfast, receiving the doctorate in Theology in 1980.

For a long period he taught modern literature at University College (1967-1990) and was also exchange professor at the Faculty of Theology and Philosophy at the Milltown Institute. In 1991, he was called to teach Fundamental Theology at the Gregoriana. In 2005, he became Dean of the Faculty of Theology for a three-year period, a post he held for a further few months in 2010 as vice dean. In September 2009, he was appointed Rector of the Bellarmine College. From 1990 to 1995 he was a member of the Pontifical Council for Dialogue with Non-Believers and, from 1993, of the Pontifical Council for Culture.

Well-known from Ireland to the United States, from Nairobi to Melbourne, Fr. Gallagher's academic activity in universities around the world was prolific. His studies, especially on the impact of faith on contemporary culture, produced numerous essays. In his theological research, literature always played a key role inasmuch as harbinger of man's expectations and aspirations.





**Sangalli Samuele (ed.)**  
Religion and Politics. Religious liberty and confronting new ethical challenges  
GBPress 2016  
pp. 384

What is the role of religion in the “public square” in our contemporary secularized world? Recognizing its current unavoidable presence, what could we hope for in a positive future for human society? These two questions summarize the core inspiration of the present book. In the first section, five lectures given by qualified experts provide a complex analysis of religion and its relationship to political power, from the point of view of theology, interreligious dialogue, political science, international relationships and diplomacy. The second part presents the results of an exchange among the young adults involved in this research and their intensive debate to discover reasonable answers to these essential issues, while also taking into account the world’s main religious traditions.



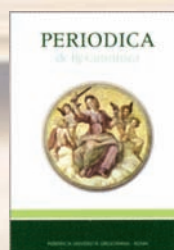
**“Retorica Biblica e Semitica” 4**  
**Meynet Roland**  
Luke. The Gospel of the Children of Israel  
GBPress 2015  
pp. 912

The Gospel of Luke, with its refined Greek, offers us a gospel of decision, of crossroads, that speaks to our times. This third Gospel is the transition between Matthew and Mark and the “spiritual Gospel” of John, the Beloved Disciple, which is traditionally placed as the culmination of the evangelical revelation. An initial approach to the Gospel of Luke can give an impression of disorder, as if it were a compilation of disconnected fragments. Many commentators have taken note of this aspect. However, Roland Meynet disagrees, pointing out that “it has been written in an orderly way”. We cannot forget that the New Testament was born in the Jewish world and that it is deeply etched by the writing techniques appropriate to that time. Having worked for more than 30 years in biblical and Semitic rhetoric, Meynet shows us the admirable and extremely precise composition of the Gospel of Luke.

## Periodicals



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Maiorem  
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Gloriam*

