

la **C**regoriana

Virtus et Scientia

Year XXV – n. 56 | Summer 2020

Information Magazine of the Pontifical Gregorian University

*History and Cultural Heritage
of the Church*

*Alberto Hurtado Centre
for Faith and Culture*

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Biblical

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For an
**AUTHENTIC,
RELEVANT
THEOLOGY**



2020-2021

Ready to Welcome You

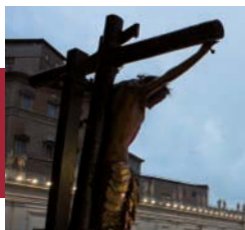
A Church that
**PROMOTES
JUSTICE**





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Sharing hope

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

The Covid-19 pandemic made us realise that we are more fragile and dependent on each other.

It changed our lifestyle, even in studying.

The Gregorian University replied promptly to the new needs, always aiming to innovate and improve.

Our mission consists of enhancing the potential of formation, because it ensures us a better future.

We are ready to welcome you.

As I write these lines, the Covid-19 pandemic continues affecting peoples indiscriminately across the globe, sowing disease, grief, suffering and uncertainty. The latest figures show that some parts of the world have already overcome the most severe phases, while others are still in the midst of a storm that affects and disrupts freedoms, habits and certainties. Thus, a virus leads us to acknowledge our fragility and interdependence and – we hope – our solidarity with the poor, the prime victims of the social and economic consequences of an unexpected crisis.

Also the academic world has had to face an unprecedented transformation as our vibrant campuses were suddenly left empty. In just a few days we had to create remote learning platforms to ensure continued interaction and teaching. The response from faculty, students, technical and administrative staff was generous and resourceful in its response to the emergency situation. We discovered unimaginable potential in our online lessons, combined with unforeseen proximity between teachers and students, via the mediation of a computer screen. At the same time, our conviction that no technological device can replace the dynamics of onsite learning, especially when enriched by prolonged time spent in the university premises and by personal daily exchange of greetings, has grown stronger.

The Gregorian University has also experienced and continues to experience these dynamics today, with clear repercussions on our research and teaching methods. When we say that “the world will no longer be as it was before”, we must ensure that our academic activity will accompany and indeed be ahead of this transformation. In fact, having overcome the first crisis, our perspective is not to revert back to the way it was before, but to innovate and improve, learning from present problems. This challenge requires the commitment of the entire university community, as well as the indispensable support of our friends.

The slogan that will accompany us in the time ahead is clear: “Ready to welcome you.” To be ready to welcome, first of all, the students, and at the same time be prepared to meet challenges, addressing them together with creativity and courage, recognising in them the signs of the times. In times of crisis, while seeking not to leave anyone behind or alone, our mission is to place greater emphasis on education, as it ensures a better future.

The next pages mirror the life we want to share; they reflect a joyful academic community which, despite the difficulties, looks to the future with hope. It is my wish to share this same hope with all our readers and friends.

Enjoy the read!



READY TO WELCOME YOU

It's not a slogan. It's a promise and a commitment, shared in hope and in fidelity to the mission we have been entrusted with

WHY ROME?

Why study in Rome, despite the difficulties? As the Holy Father Francis reminded us when he received us in audience: "Here there is a past and there is a present. **There are the roots of faith:** the memory of the Apostles and of the Martyrs; and here **there is the ecclesial 'today'**, there is the present journey of this Church which presides in charity, at the service of unity and universality. **All of this should not be taken for granted!** It must be experienced and appreciated, with a commitment that is partly institutional and partly personal, left to the initiative of each one." (Paul VI Audience Hall, 10 April 2014).

STUDIES

Many study programmes **may start either in the first semester** (October) **or in the second semester** (February) of the academic year.

The **civil recognition of academic ecclesiastical degrees – Baccalaureate, Licentiate and Doctorate** – is regulated by bilateral agreements and multilateral conventions, including the Lisbon Convention (1997), the Tokyo Convention (2011), the Addis Ababa Convention (2014) and the Buenos Aires Convention (2019), all ratified by the Holy See.

As an ecclesiastical university, the Gregorian University is subject to evaluation by the Holy See's Agency for the Evaluation and Promotion of Quality in Ecclesiastical Universities and Faculties (AVEPRO).

THE LIBRARY

The Library of the Pontifical Gregorian University reopened to the public on 18 May 2020, the first day of Italy's restart program (Phase 2). The Library has a patrimony of approximately **500,000 volumes, 150,000 items** from the Periodicals Collection and **five reading rooms**. The Library is equipped with a user identification system to allow access to **electronic resources including remote access**. Over the last few months its patrimony has been further enriched by new databases and e-book collections.

A new live chat service offers assistance regarding the Library's services and resources. Additionally, each semester the Library offers onsite and online *User Education* sessions for students and teachers, so as to **enhance the user-friendliness of its research tools**.



Preparados para acogerlos!

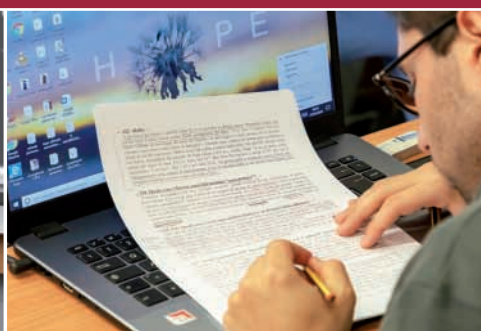
Prêts à vous accueillir!

Pronto para recebê-lo!

In the past few months, as the Rector of the University pointed out, “we learned so much in a short time”, bringing to light unimaginable potential combined with “unforeseen proximity between teachers and students in virtual classrooms.” At the same time, however, “our conviction that no technological device can replace the dynamics of onsite learning has grown

stronger; a conviction that is not due to nostalgia, in fact it is the result of long and consolidated experience.”

For this reason, in its *Norms for the next Academic Year* the Congregation for Catholic Education recommends “to teach in the ordinary way, with the lectures held in the presence of students and teachers.”



ONSITE LEARNING

Having carefully assessed the appropriate occupancy density to ensure compliance with physical distancing, the Pontifical Gregorian University has rearranged its classroom spaces to guarantee onsite learning in accordance with the recommendations and measures established by the competent local authorities. Its **51 classrooms, all with WI-FI connection, located in four historical buildings** (Centrale, Lucchesi, Traspontina, Frascara), offer a variety of learning spaces.

ONLINE LEARNING

Distance education “may be used to a limited extent and for specific situations” in connection with the ongoing health emergency (CEC Rules, 2). Having successfully experimented distance learning, online exams, and mixed-mode doctoral thesis defences in recent months, the Pontifical Gregorian University has activated a **learning platform** widely used by the **academic community worldwide**, with the support of a **consolidated team of developers**.

ACCESS AND SAFETY

Constantly “going forth” and “open to the world”; with its joys and sorrows, the University is not a self-contained bubble nor a place marked by barriers or closures. However, the new circumstances have further evidenced the importance of ensuring the safety of the Gregoriana’s learning and working spaces. In view of the new academic year, **thermal cameras with temperature control systems will be set up at the university’s entrances**, recording incoming and outgoing flow to protect everyone’s health.

For an authentic, relevant theology

A Interview with **Fr. Philipp G. Renczes, S.J.**
Dean of the Faculty of Theology

by PAOLO PEGORARO

What does it mean to rethink theology?
We discussed it with the dean
of our Faculty of Theology.
Ahead of the new academic year
the Faculty has upgraded the First Cycle,
optimally coordinating courses and seminars:
its strengths are a comprehensive
programme and in-depth overview.
The Licentiate and Doctorate
programmes elicit an ecclesial,
profound, and truly universal gaze



“At the present moment it’s difficult to draw conclusions, but it seems all too evident to me that many of the certainties that we thought enabled us to keep life under control have been shattered.” Our meeting with Fr. Philipp G. Renczes S.J., Dean of the Faculty of Theology of the Gregorian University, took place during the first phase of the health crisis caused by Covid-19, a delicate moment fraught with questions.

■ **The crisis has forced us to reconsider and rediscover what is essential. Does this also apply to theology?**

“It certainly does. We feel the need to return to the fundamentals of our existence so that we may rediscover the reasons for hope and joy, along with the common grounds of mutual trust, in an attempt to jointly and more effectively develop our “common home”, both on a socio-political level – through more respectful and supportive relationships – and with regard to the natural environment. In fact, not only have we lost sight of the natural environment in more ways than we thought, but the abuse that has been inflicted on it is evidently at our dramatic disadvantage.

In other words, the yearning to deepen our understanding of *God’s grace* has regained prominence. This reality, constituting a profound aspiration, touches us all indiscriminately. Perhaps for non-believers it manifests itself as an unspecified need, as for the believer such yearning has found a face in Jesus Christ and in Him the source of inexhaustible fullness. I find it very significant that our reflection – as a theological Faculty and with regard to the question “Covid-19 and God” – began with an initiative of the Department of Fundamental Theology, a department characterised



by the interface between “theology and philosophy.” In fact, the Day of the Department, livestreamed and open online to all students and faculty members, addressed the theme: ‘Who is the human person? New questions at a time of crisis’, as the very universality of the research in which we are involved comes into focus.”

❖ **The whole planet has become the “field hospital” predicted by Pope Francis. What are the chief inspirations of this pontificate for theological formation?**

“I would personally condense them into two key notions: ‘authenticity’ and ‘relevance’... or perhaps, more specifically, ‘recovery of relevance’ to confront trends that cause theology to isolate itself from the flow of ideas and reflections of other sciences. *Authenticity* and *relevance* are interrelated: Pope Francis invites us to synchronise theological notions with our individual existence. I would liken this process to Ignatian contemplation, whereby our various human needs

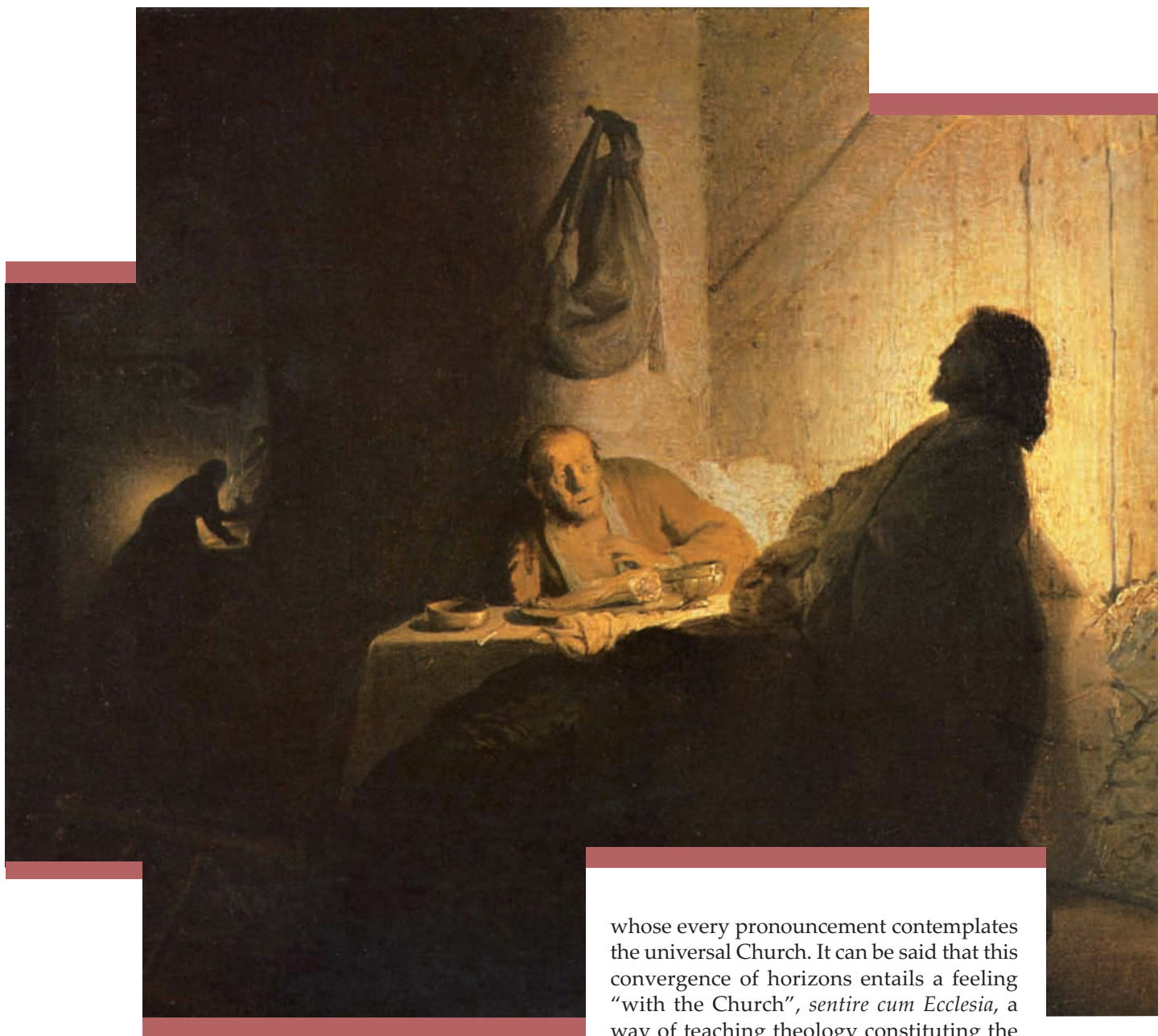
are mutually arranged within a process of verification, not least cathartic, aimed at establishing greater harmony between the ‘human discourse’ and the voice of Christ who beckons us to proclaim the Good News to men and women today. *Relevance* prompts us to join that movement, so dear to the Pope, in order to develop truly dialogical attitudes in the encounter with our fellow others reaching out to us today on many different levels: in the guise of another Christian tradition, of another religion, in the face of the non-believer or the no-longer-believer. To be relevant as theologians necessarily culminates in an interdisciplinary and transdisciplinary approach that the apostolic constitution *Veritatis Gaudium* requires us to implement.”

❖ **Almost half of the students at the Gregoriana are enrolled at the Faculty of Theology, a true global research hub. What are its distinctive aspects?**

“Our students and faculty members constitute an encounter with fascinating internationality. This means that with respect to any theological question we cannot be content with making a presentation and/or research confined to “local” or “regional”

Pope Francis in the churchyard of the Basilica of St. Peter's for the Moment of Prayer in times of pandemic convened on 27 March 2020.

❖ Photo
VATICAN MEDIA



"Then they opened their eyes and recognized him. But he disappeared from their sight" (Luke 24,13).
Rembrandt, *The Supper of Emmaus*, 1629, Jacquemart-André Museum (Parigi).

interpretation. Our Library is regularly engaged in updating our resources on an international level, and we require our doctoral studies to include not only the publications of a single nation, nor of a single linguistic context, but the most important publications on the subject at global level. Our faculty members from a variety of different cultures provide first hand information on recent developments in theological research across world regions, according to the field of specialisation. Our gaze draws inspiration from the Pope,

whose every pronouncement contemplates the universal Church. It can be said that this convergence of horizons entails a feeling "with the Church", *sentire cum Ecclesia*, a way of teaching theology constituting the distinctive mark of our Faculty."

❖ **Will blended learning (*on site - on-line*) shorten the "centre-periphery" gap? How can the European theological tradition in dialogue with those of other continents be enhanced?**

"Christianity evolved according to a process that flows – in cultural or political terms – from the periphery to the centre, from Galilee to Rome, *caput mundi*. In this process, theological elaboration has not simply shifted the centre of gravity from one place to another. In fact it succeeded in reformulating

from within the very definition of the notion of 'centre' and 'periphery'. Suffice it to say that in churches throughout Europe the space occupied by the altar is "oriented" towards Jerusalem, namely in the direction of what once was the periphery.

Another indication of this is found in the fact that the history of a marginal people, the people of Israel, was elevated to the status of Divine Revelation. Thus a local historical event became a history of salvation valid for all times and all latitudes. This process well expresses the mandate of our Faculty of Theology today: Jesus Christ, Head of the Church, is our focal point, but we cannot and must not statically define either the centre or the periphery, on which theological reflection is based. Rather, theological thinking unfolds in the fruitful encounter between the various cultures, which are in turn composite, that is, expressions of multiple components. However, this encounter must not result in a relativistic multi-centrality: it should continue being 'oriented' towards Revelation.

It is certainly true that, unlike in the recent past, when theology could be expected to speak a single language – Latin learned in schools across Europe – our mission today is to seriously and responsibly acknowledge the most diverse expositions formulated in different world regions, while avoiding the delusion of being able to create a "theology of multi-cultural globalisation." However, we can and must venture ever more boldly into the elaboration of theological formulations that account for the genuine transformation of specific cultural contexts, applying new forms of "de-centralisation" and "re-centralisation."

❖ **Most students are enrolled in the First Cycle. How does the Gregoriana respond to the need to lay solid foundations for theological thinking?**

"First of all, I wish to convey our gratitude for continual enrolment in Cycle I, II and III at a time when, in many parts of the world, Faculties of Theology are struggling to keep their academic offerings active, owing to low numbers of students. This encourages us to tackle our assignment with an ever greater sense of responsibility, especially with respect to the Baccalaureate programme, focus-



ing primarily on an "Introduction to Theology", in terms of *content* and *method*.

With regard to *methodology*, we have decided to promote greater coordination with regard to the structure of the programme, notably in terms of the interplay between courses and seminars. Starting next year, in conjunction with the courses syllabus for the semester, seminars will offer ideal conditions for involving students in the personal elaboration of the topics covered in class. Seminars will also be organised in groups of up to 15 students in order to encourage them to share their reflections with their teacher and the other members of the group.

As relates to *content*, the peculiarity of our Baccalaureate course remains unchanged, i.e. the combination of a comprehensive programme with an integral, albeit dialectical, overview. By way of example, our First Cycle students are not only guided to the study of the Bible with a course entitled "Introduction to the Old and New Testament", they also deepen their knowledge of the various thematic areas in specific courses: Pentateuch, Prophets, Sapiential books, Synoptic Gospels, the Pauline corpus, the Johannine corpus. These courses are complemented by courses in the area of Dogmatic and Moral theology which, also based on biblical sources, present systematic theology of history to date, in an attitude of openness and dialogue with the challenges and demands of everyday life." ❖



Some of the sessions of the XX Day of Fundamental Theology are available on the Youtube channel www.youtube.com/UniGregoriana in the section "Faculty of Theology".



A Church that promotes justice

A Interview with Fr. Ulrich Rhode, S.J. Dean of the Faculty of Canon Law

by PAOLO PEGORARO

Nearing 150 years since its foundation, the Faculty of Canon Law is committed to renewal and in implementing canon law, at the service of the local and universal Church, having the value of reconciliation as its guiding principle



The Gregoriana Faculty of Canon Law, founded in 1876, counts today six permanent professors, three associate professors, and twenty-seven external lecturers appointed for specific courses. Its students come from 54 countries, with a smaller percentage of European students, while enrolled students from Africa, Latin America and Asia are growing: from a third to as many as half the total number of students in the past ten years.

Students eligible for the Licentiate in Canon Law – a minimum requirement for serving as judge in an ecclesiastical Court and other offices – are those who successfully completed five years of philosophical-theological studies. On a total of 165 students, 97 are enrolled in the three-year Licentiate (second cycle) programme, while 65 are studying for their Doctorate (third cycle). The Faculty is directed by German Jesuit Father Ulrich Rhode.

❶ **Fr. Rhode, the Apostolic Constitution on the reform of the Roman Curia will be entitled *Praedicate Evangelium*. What is the relevance of Canon Law for evangelisation?**

“When everything goes well in the Church, the significance of Canon Law may escape our notice. We become aware of its importance when it is missing. This is also the case in States: we acknowledge the importance of the law when we see a failed State, or an oppressor State.

In many parts of the world Gospel proclamation is thwarted by the Church’s

apparent lack of credibility. Why has the Church reacted so negligently to sexual abuse for decades? Reasons certainly included an anti-juridical attitude that opposed the idea of having to punish someone. However, if the Church manages to promote justice in its midst, it can be an inspiring example, consistent with a Eucharistic prayer which reads: 'may your Church stand as a living witness to truth and freedom, to peace and justice, that all people may be raised up to a new hope.'"

❖ What is the specific approach to Canon Law offered at the Gregoriana?

"The governing statutes of our Faculty contain at least three statements showing a connection with the charisma of the Society of Jesus. The first: the objectives of the Faculty are not limited to the study, teaching and enforcing of law; they also include 'its continuous renewal and adaptation to the needs of the times' - I see here a reflection of Ignatian *magis* that is never content with the *status quo*.

The second: the positions for which the Faculty wishes to prepare its students include not only those in the particular Churches, in ecclesiastical courts and dioce-

san Curia. In fact, it expressly mentions the 'positions needed for the life of the universal Church' and the 'offices of the Roman Curia' - I see here a clear reference to the commitment of the Society of Jesus to dedicate specific service to the Roman Pontiff.

In the third statement we find explicit reference to the Jesuits. It reads: 'Reconciliation, a core value characterising the mission of the Society of Jesus since its origins, animates the Faculty's studies and research for promoting equality and justice.' Clearly, more than ever today, also the Church needs reconciliation between conflicting positions."

❖ The international dimension of the Faculty makes it a hub that brings together a large variety of cultural and ecclesial experiences. Where does Canon Law stand in the 'centre-periphery' context?

"The six Jesuit permanent professors of the Faculty come from different cultural contexts and continents: North America, South America, Asia and Europe. Also our students come from world countries. Whatever theme we discuss, the experiences made in various

A group photo with students from the Faculty. In the front row, from the left: Jesuit professors Ulrich Rhode, Gianfranco Ghirlanda, Damian Astigueta, and Yuji Sugawara.





The handing over of the keys to Peter, an 11th century miniature, Bayrische Staatsbibliothek (München).

world regions and cultural contexts emerge immediately. We seek to keep up the exchange between professors and students even after the completion of their studies, especially in our meetings with former students. In June every year we hold a week-long gathering between teachers and European alumni in the north of Italy. In addition, every two years we travel to Mexico, Central America, and South America for similar meetings. Such commitment requires considerable energy, as well as financial means provided by generous donors. However, it is of great worth, not only for an update of our former students – and other interested canonists from world regions – but also because it helps us professors learn more about practical developments in canon law in different parts of the world.”

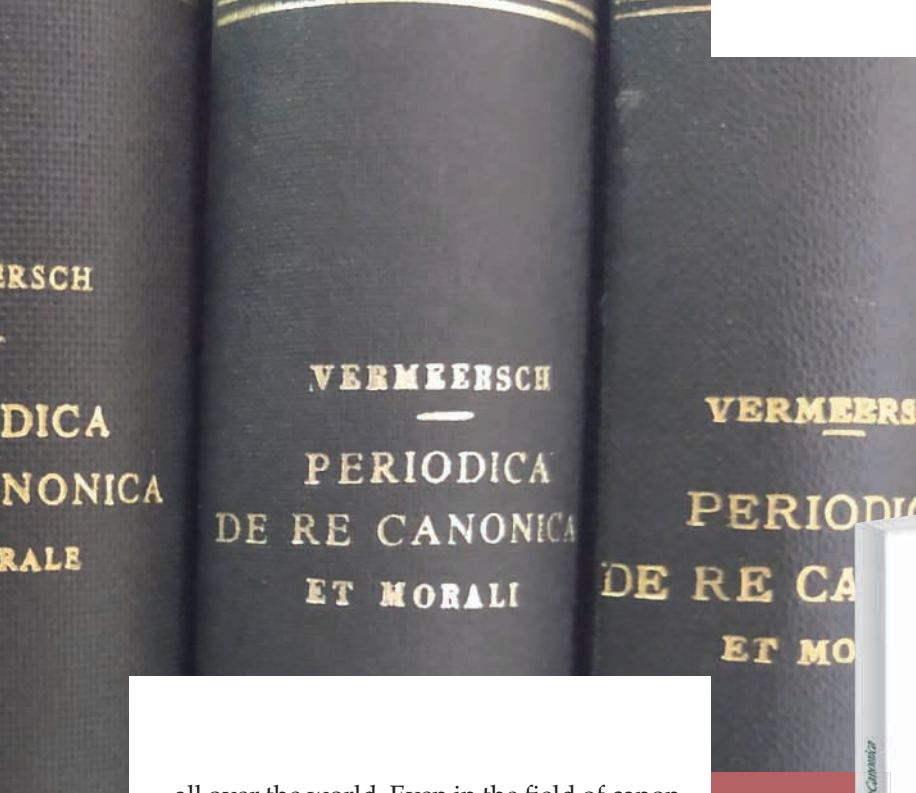
VERMEERSCH
PERIODICA
DE RE CANONICA
ET MORALE

■ The Faculty has recently celebrated the thirtieth anniversary of the creation of a ‘Law Specialisation Course’ for which St. John Paul II had words of praise. What does it consist of, and what does it offer?

“It is a two-semester pioneering programme at global level. Through seminars and practical exercises, it trains students for professional activity in ecclesiastical courts; primarily focused on procedural and matrimonial law. Educational materials are drawn from matrimonial causes in ecclesiastical courts. In analysing the proceedings, students take on the role of lawyer, defender of the bond and judges. To facilitate the discussion of the causes, the number of participants in the programme is limited to fourteen. Enrolment requires a Licentiate in Canon Law. The programme can be attended as part of the doctoral programme, or as a separate course. Every year we receive very positive feedback from students attending the programme; they confirm its great value for practical work in the courts.”

■ From printed materials to online resources: besides the Faculty’s magazine, *Periodica de Re Canonica*, you have also devoted your energies to the creation of online canonistic resources, such as the portal www.iuscangreg.it

“Indeed, the website features a number of databases and search engines that facilitate our daily work as canonists in the area of teaching and research. The portal is also available free of charge to interested parties

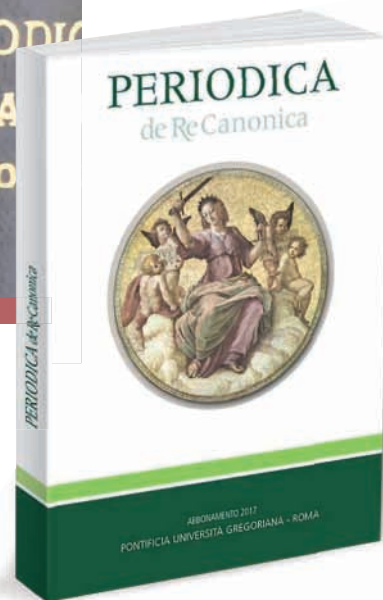


all over the world. Even in the field of canon law, we should not leave the Internet for the sole benefit of those who abuse it to spread hate and fake news. Moreover, the constant work to improve this website is a wonderful experience of cooperation between us teachers and our students.”

❖ **Each era entails conditions and situations that require specific legislative developments. In your opinion, what are the major “building blocks” of canon law in the third millennium?**

“In the first decades of this millennium the Church dedicated considerable efforts to two areas in particular. One is criminal law, unfortunately neglected in the past century. Another area, in which Pope Francis has been particularly active, is the simplification of procedural law, to assist people in difficult matrimonial situations.

Many other questions remain to be addressed, for example: how can we implement greater decentralisation in a Church living in such heterogeneous cultures? How can we decrease the tendency to call for a standardised Church, despite the very different circumstances we find ourselves in in different parts of the world? How can we promote the involvement of all the faithful in reflections and decisions, also at diocesan and parish level? How can we mitigate the risk of abuses of power in all its forms? How can we shape the relationships between ecclesiastical authorities and new movements and communities which do not readily integrate into traditional structures? Another very topical question is how to respond to the new civil legislation on the protection of personal data.”



❖ **Following the reform mandate entrusted to him by the Conclave, Pope Francis produced more regulations than other very long-lived pontificates. Is it enough to incorporate the numerous changes, or is it a matter of “initiating processes” that call for a wider renewal of canon law?**

“I confirm that the legislative output of the pontificate of Pope Francis is indeed considerable. However, it must be noted that a large part of the new regulations are intended for a very limited audience, that is, the Roman Curia. In fact, this was the field that the cardinals gathered in Conclave sought to reform. A novelty of the regulations promulgated in this Pontificate is the fact that with more frequency regulations are only given *ad experimentum*. The Pope does not hesitate to take the risk of promptly adopting new regulations, assessing their effectiveness only thereafter, open to amendment when suggested by practical application. Obviously this entails new challenges for us canonists.” ▀



Faculty of Philosophy

www.unigre.it/filosofia

Dean: Fr. Louis Caruana, S.J. - as of September 1 2020 Fr. Gaetano Piccolo, S.J.

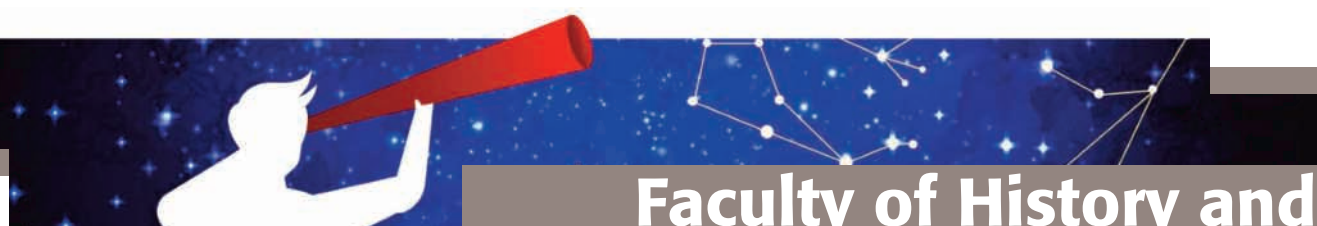
Established among the first Faculties of the Gregoriana, it aims to offer students academic education that will initiate them to personal reflection, scientific research and the teaching of philosophy. In recognising the human anticipation of Revelation along with the relevance of its theological expressions, it contributes to exploring "the heritage of Christian wisdom". The Faculty comprises an international group of 35 professors, representing all leading philosophical traditions and methods, in dialogue with the new currents of thought and non-European traditions. It promotes seminars and thematic research groups, formed by professors and doctoral students, and encourages the research of Visiting Scholars.

ACADEMIC DEGREES

- Baccalaureate in Philosophy
- Licentiate in Philosophy
- Doctorate in Philosophy

- The **First Cycle** offers a basic philosophical education to students who intend both to continue their studies in the Faculty of Theology (two-year programme), and to achieve academic degrees in the Faculty of Philosophy (three-year programme for the Baccalaureate).
- The **Second Cycle**, which lasts two years, entitles the student to a Licentiate. It offers a programme of in-depth studies with a view to the personal elaboration of a philosophical synthesis through courses with different specialisations.
- The **Third Cycle** normally lasts at least 3 years that starts with a one-year *Cursus ad doctoratum* during which the student perfects the methodology of university research and directs his or her investigation accordingly. The following years are dedicated to personal research and the elaboration of the Doctoral Dissertation.

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Faculty of History and Cultural Heritage of the Church

www.unigre.it/storia

Dean: Fr. Marek Ingłot, S.J.

The Faculty was established both for in-depth study and enhancement of the path and life of the universal Church in its historical process, and for the study and protection of the historical and artistic heritage of Christian Tradition. It aims to train future teachers and scholars of History and Cultural Heritage of the Church, and representatives of ecclesiastical and civil cultural institutions from throughout world regions. The aim is to raise students' awareness of the true historical and artistic expression of the Church

by learning to draw directly from a variety of sources. While embracing the opportunity of the monuments and archives present in Rome, emphasis is placed on research into the history and art that has flourished in the city and the proclamation of the Gospel in different cultures.

ACADEMIC DEGREES

- Baccalaureate in History and Cultural Heritage of the Church
- Licentiate in History of the Church
- Licentiate in Cultural Heritage of the Church
- Doctorate in History of the Church
- Doctorate in Cultural Heritage of the Church

- The **First Cycle** lasts three years during which students will acquire knowledge and understanding of the basic aspects of the historical development of the Church while acquiring the necessary tools to recognize and enhance its primary artistic and cultural expressions.
- The **Second Cycle** and the **Third Cycle** are carried out through the specialised Academic Programs of the Faculty's two Departments: the **Department of Church History** and the **Department of Cultural Heritage of the Church**. The aim is to prepare students for the use of scientific investigation methods and tools, as well as the acquisition of a specific teaching methodology.

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Faculty of Missiology

Dean: Fr. Byan Lobo, S.J.

www.unigre.it/missiologia

The Faculty contributes to form missionaries and evangelisers worldwide, qualifying teachers and experts in the field of Missiology for their respective particular churches or religious institutes. Besides common fundamental courses (biblical and theological foundations of mission, mission history, spiritual, anthropological, canonical and pastoral aspects of the proclamation of the Gospel, etc.), the Faculty offers students a critical reflection on the nature and methods of missionary service. In addition to frontal lessons, the educational offering includes workshops, seminars, participation in forums along with external activities, equally enhancing the richness of the missionary experiences of the students themselves. Interactivity, personal mentoring, interdisciplinary approach in academic research are the distinctive features of the programme of studies.

The Faculty comprises three separate yet complementary academic offerings:

- **Ad Gentes** (Gospel proclamation to that part of humanity who has not yet been reached by the Good News)
- **New Evangelization** (Churches of ancient Christian tradition in world regions experiencing secularisation or already totally de-Christianised)
- **Theology of Religions** (challenges posed to the mission of the Church with a special focus on issues related to inter-religious and intercultural dialogue).

The Faculty has launched an additional integrated one-semester programme in English entitled *"Renewal Program for Missionaries"*, for all those seeking an on-going formation in Rome on the issues of Christian Mission.

ACADEMIC DEGREES

- Baccalaureate in Missiology
- Licentiate in Missiology
- Doctorate in Missiology
- Certificate Programme

Faculty of Social Sciences

Dean: Fr. Jacquineau Azétsop, S.J.

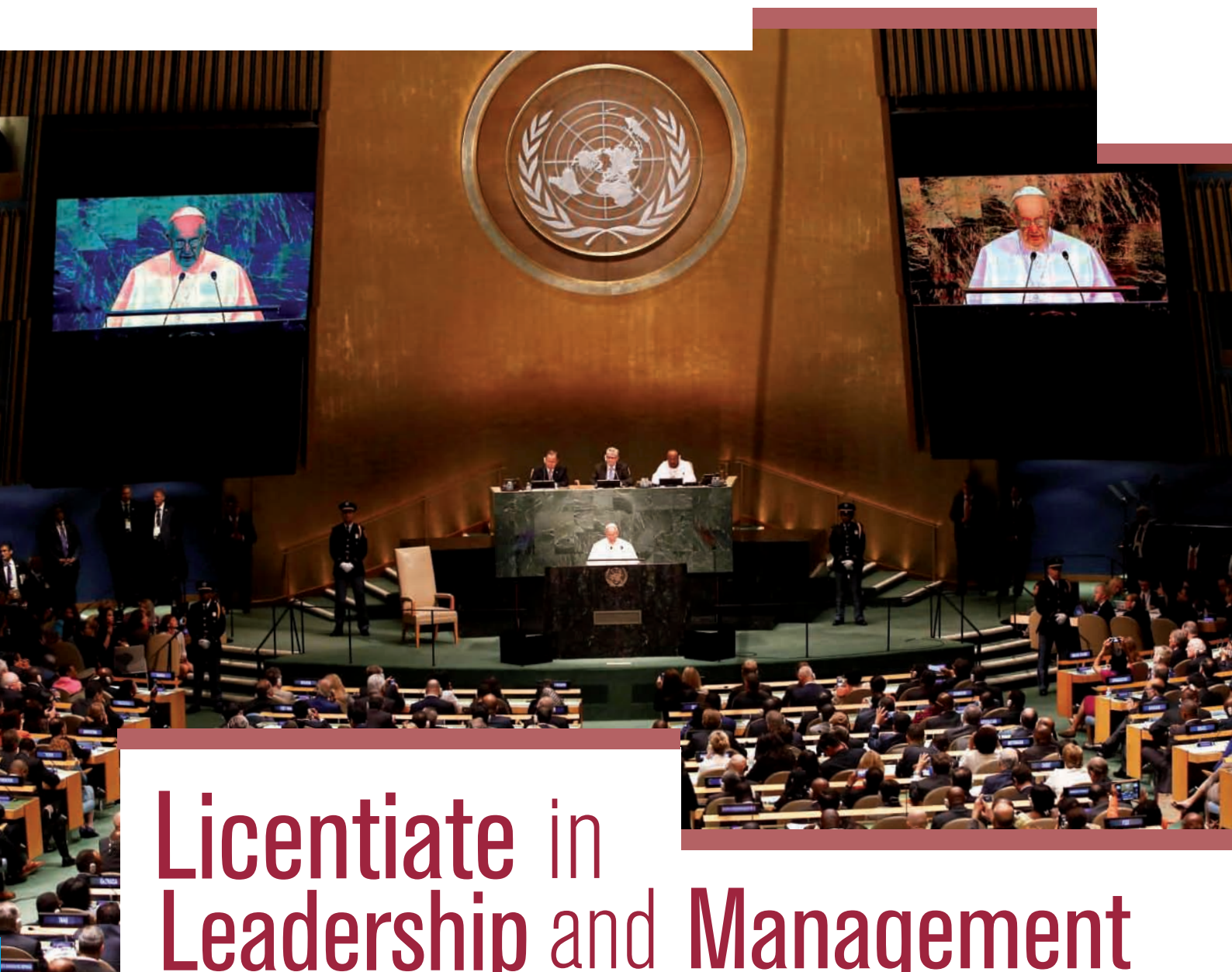
www.unigre.it/scienze-sociali

The aim of the Faculty is to offer students from all over the world, in an international context, the necessary educational tools that will enable them to carry out qualified professional activity in accordance with Christian principles, at the service of both the local Churches and the institutions working for integral human development.

- The **First Cycle** provides a preparation that focuses on the essential features of Social Sciences and related research methods. This academic programme provides students with the required competences to work in social and ecclesial institutions. The Baccalaureate offers students not only the opportunity to develop and elaborate research projects, it also enables them – according to specific criteria – to gain work experience in organisations in the area of social sciences.
- The **Second Cycle** is an educational path leading up to the Licentiate that qualifies students for the teaching of Social Sciences and the Social Doctrine of the Church; research activity (in particular, in institutions involved in the social sector, including the area of scientific analysis and pastoral planning); multimedia production and media management; leadership roles.
- The **Third Cycle** qualifies students as teachers and researchers in the Social Sciences, through doctoral research in one of the following disciplines: Sociology, Social Doctrine of the Church and Social Communication.

ACADEMIC DEGREES

- Baccalaureate in Social Sciences
- Licentiate in Social Sciences majoring in:
 1. Social Doctrine of the Church and Public Ethics
 2. Social Communication
 3. Sociology
- Licentiate in Leadership and Management (*starting 2021-2022*)
- Doctorate in Social Sciences
- Diploma in Leadership and Management, in cooperation with the the "Alberto Hurtado Centre for Faith and Culture"



Licentiate in Leadership and Management

Responding to management challenges inside the Church

by FERNANDO
DE LA IGLESIA VIGUIRISTI, S.J.
JACQUINEAU AZÉTSOP, S.J.
SANDRO BARLONE, S.J.

The academic offer of the Pontifical Gregorian University for the year 2021/2022 will include a Licentiate on organisation management and leadership. A programme of studies in Business Management imparted in the Church and for the Church, addressed specifically to those who – in the local churches – will administer institutions including schools, hospitals, publishing houses, consumer cooperatives, shrines, as well as the financial resources of dioceses, is a significant novelty for our university. The task has been entrusted to the Faculty of Social Sciences, which submitted a project, subsequently reviewed and approved.

Jesuit Business Schools

Although this area of study is new to the Gregoriana, it is an important part of the vast educational network of the Society of Jesus. In fact, the *curriculum* of Jesuit universities world-wide frequently comprises a Department of Business Administration and Management.

Moreover, *Business Schools* within the Society's network of higher learning have significantly expanded, building on an extensive network comprising 26 institutions in the United States, 25 in Latin America, 7 in Europe, one in the Middle East, 12 in India, 5 in the Far East and 2 in West Africa. The network of over seventy members connects the West and the East of the world, including Lebanon, with centres currently being established also in Africa and Vietnam. This expanding interaction has led to the creation of various associations, two of which deserve special mention: the *Colleges in Jesuit Business Education* (CJBE) and the *International Association of Jesuit Business Schools* (IAJBS).

Throughout the development of our project we were able to count on the advice and collaboration of these sister institutions. Binding agreements have been signed with some of them, while with others the collaboration is less formal, although equally intense. We have thus completed a programme that includes all the pertinent educational aspects and a highly qualified international teaching staff composed of North American, German, French, Spanish and Italian academics. These include six Jesuits, whose renowned proficiency is complemented by their commitment to the ideals of the new project.

Following in the footsteps of Saint Ignatius of Loyola

The widespread growth of business schools within the educational network of the Society of Jesus is deeply rooted in its own tradition, notably in the Ignatian criteria for choice of ministries. Number 622 of the *Constitutions* reads:

1. That place ought to be chosen where there is greater need;
2. Consideration should be given to where greater fruit is likely to be reaped;



3. 'The more universal the good is, the more is it divine', hence preference ought to be given to persons and places in which those who will most influence society are present, so as to envisage a desirable multiplier effect;

4. Go wherever the opposite mindset seemed more stable.

With regard to the first criterion, in a world so deeply marked by corporate performance, there is an urgent need to train competent professionals imbued with genuine Christian mindset.

As for the second criterion, experiences such as the economy of communion - mentioned by Benedict XVI in the encyclical *Caritas in Veritate*, given concrete form in the Corporación Mondragón inspired by Fr. José María Arizmendiarieta, and in many more cases - show that a different economy and other modalities are possible, that here the utopia may well take root.

So what about the third and fourth criteria? *Business* is an essential institution in society. It is the means by which goods and services that affect everyone's standard of living are provided, likewise its activities affect many groups, the *stakeholders*. Entrepreneurial activities' ability to serve humanity is best conveyed when effectively and responsibly conducted. Investing in the successful formation of business leaders means opting for the formation of individuals who will multiply the good in society. Ignatius referred to prominent figures, citing princes and magistrates (*Constitutions*,

Opposite page:
"Time to reform."
the historic speech
of Pope Francis
at the UN on
September 25,
2015.

Photo
ANSA/POOL REUTERS



622). Undoubtedly, today he would include the managers of small and medium-sized enterprises (SMEs) as well as multinationals.

Economy without virtue?

Today, perhaps more than ever before, business activities are lacking a climate con-

ducive to the growth of genuine virtues, diametrically opposed to venality, careerism and greed. In this sector, a worldly mentality stifles virtually everything, culminating in forms of hyper-liberalism that are alien to social issues. In this respect it is worth recalling the position of Christian social thinking, which substantively distanced itself from hyper-liberalism since its inception. Therefore, in institutions run by the Church and by the Society of Jesus the intention is to instil a Christian spirit, so that students may not become speculators or selfish managers who don't have at heart the good of society.

The Licentiate Programme in Leadership and Management reflects our twofold challenge: we aim for a solid academic education leading to excellence, inspired by and fostering a Christian, ecclesial and Jesuit spirit. It incorporates a reflection on identity, with five dedicated courses: 1. Business leader vocation; 2. Business ethics; 3. Ethical finance; 4. Canon law on asset management 5. Catholic social thought. It is our honest conviction that the remaining 24 courses are equally permeated by this guiding principle. ▀

PROGRAMME AND COURSES - Licentiate in Leadership and Management

The two-year licentiate programme is entirely in English with the following courses:

First trimester

- 1.1 - The vocation of the business leader;
- 1.2 - Geopolitics;
- 1.3 - Business organisation
(organisational theory and design);
- 1.4 - Accounting I: planning and control cycle.

Second trimester

- 2.1 - Accounting II: cost classification and management;
- 2.2 - Human resources and talent management;
- 2.3 - Internal and external communication;
- 2.4 - Research method and data analysis.

Third trimester

- 3.1 - *Corporate Strategy*;
- 3.2 - Marketing;
- 3.3 - Business Ethics;
- 3.4 - Ethical finance

Fourth semester

- 4.1 - Social finance (Fundraising);
- 4.2 - Accounting III: economic-financial analysis;
- 4.3 - Canon law and asset management;
- 4.4 - Impact management.

Fifth trimester

- 5.1 - Social entrepreneurship;
- 5.2 - Catholic social teaching;
- 5.3 - Management of religious bodies
and strategic pastoral planning;
- 5.4 - Social innovation and sustainability.

Sixth trimester

- 6.1 - Real estate management;
- 6.2 - Integration seminar: Church and social
challenges related to leadership and management;
- 6.3 - Project management;
- 6.4 - Final exam;
- 6.5 - Thesis



Beauty at the service of local communities

by PAOLO PEGORARO

Training as a means to deepen knowledge, for conservation and enhancement, constitutes the guiding principle of the courses offered by the National Office for Ecclesiastical Cultural Heritage and Religious Buildings of the Italian Bishop's Conference (CEI) in collaboration with the Gregorian University Department of Cultural Heritage of the Church: practical, necessary courses at the service of local communities. "Academic training has an added value in terms of training methodology and faculty, offering invaluable support to professionals", said Fr. Valerio Pennasso, director of the competent CEI Office. "Co-operation between professionals sharing the same objectives and sensitivities facilitates training and research efforts also in academia."

❖ **The Circular letter on *The Pastoral Function of Ecclesiastical Museums* (2001) mentions "a certain lack of ecclesiastical interest in the conservation and presentation of cultural assets."** Is ecclesiastical cultural

heritage now sufficiently recognised, protected and valued by the local communities?

"The 2001 document evidenced a more conservative approach, with the risk of considering it only in terms of assets, while the focus today is chiefly on management and enhancement. The latter engages the pastoral and daily activity of the local communities spread throughout the country. The individual bond with sites and things intimately experienced emanates from faith and Christian love, identity and *genius loci*."

❖ **How many people occupy positions of responsibility in ecclesiastical cultural heritage sites?**

"As many as 297 museums are listed on the website www.beweb.chiesacattolica.it, 863 archives and 568 libraries, totalling 1728 cultural institutions. Each of these certainly has a director, but qualified executive directors account for about 25% of them. There are 628 professionals specialised in specific thematic areas, along with a smaller number of individual or affiliated volunteers, as well

A workshop for the Cataloging course (Licentiate in Cultural Heritage of the Church, A.Y. 2018-2019).

❖ Photo
O. BUCARELLI - T. CASU



as employed custodial staff. One third of the total number of cultural institutions provide vocational training activity for volunteer staff, also participating in Regional programmes. Cultural heritage departments and religious buildings in Italian Dioceses also fall into this category, all of which have at least one director and assistant. Hence hundreds of people are actively engaged in the cultural and pastoral proposals of their ecclesial congrega-

tions. This represents a significant resource to be sustained and valued."

What is the level of education required? Is it an area where qualified lay people can work with, for, and in the Church?

"The mission of the Church encompasses the people of God in all its facets. The purposeful commitment to take part in this great undertaking must be sustained at

different levels and through concrete promotional efforts. The temptation is to turn to generous individuals often lacking proper training, offering their service for free, while it is necessary to invest in professionally trained and motivated staff. We do not want to exclude, but rather harmonise the responsibilities of professionals with the assistance of qualified and skilled volunteers: different roles and competences with different tasks and responsibilities. This should be applied to a wide range of situations."

How do you rate the collaboration with the Gregoriana?

"It is a very productive collaboration. Over the past few years we initiated a number of projects in partnership with the relevant associations. In 2018 three modules were carried out together with AMEI (Italian Ecclesiastical Museums Association) that involved organisation, collections, communication and relations with the local communities and the general public. Four modules were carried out together with ABEI (Italian Ecclesiastical Librarians Association): relevant Canon law, conservation, back-office and front-office services in the academic year 2019-2020. The programme "Learning, Management, Enhancement. Ongoing training for ecclesiastical cultural heritage professionals" will begin next October, lasting throughout the academic year 2020-2021. Online registration is available on the website: bce.chiesacattolica.it.

What can be done to ensure that this heritage is not viewed as a remnant of "extinct civilizations" but as a patrimony that reaches out to communities and their identity today?

"Full enhancement of ecclesiastical cultural heritage derives from the ability and commitment to ensure its use in continuity with the underlying reasons behind its creation and preservation. Ensuring continuity in the connection between cultural heritage and the lives of people and local communities, means guaranteeing their preservation. Ecclesiastical cultural heritage will thus form the "living patrimony" of living communities who will recognise themselves in their use over time." ▀

Institute of Spirituality

Dean: Fr. Pavulraj Michael, S.J.

www.unigre.it/spiritualita

The Institute of Spirituality promotes study, research and education on the subject of Spirituality, focusing on various dimensions: theological, biblical, historical and psychological. It prepares students to become teachers, writers, spiritual directors, animators and other ministries according to the spiritual needs of today's world.

The academic programme offers students a comprehensive theological and spiritual overview, marked by sapiential and spiritual discernment, thereby fostering and promoting their integral formation. Such training, in accordance with Ignatian spirituality, its pedagogical paradigm and activity, is directed towards the integral maturity of the student's intellectual, human and spiritual potentials.

- The courses to obtain a **Diploma in Spirituality** take place over four semesters, leading up to a final paper under the guidance of a Faculty member. **The two-year Licentiate** is intended for the study and in-depth analysis of the fundamental subjects required for all candidates in the first two semesters, followed by the possibility of tailored curriculum. Students who obtain this degree at the Gregorian University are not required to attend further courses or seminars for the Doctorate.

ACADEMIC DEGREES

- Licentiate in Spiritual Theology
- Doctorate in Spiritual Theology
- Diploma in Spirituality

Ignatian Spirituality Centre

Director: Fr. James Grummer, S.J.

www.unigre.it/spiritualita-ignaziana

The Centre is addressed to lay people, priests, and religious men and women. It promotes Ignatian spirituality through various modalities: learning pathways, cycles of conferences, courses, interdisciplinary round tables and events. In two semesters students can obtain the **Diploma in Ignatian Spirituality** – or over a longer period with a programme tailored to the candidate's needs – with a final examination consisting of a synthesis essay under the direction of a faculty member.

Educational offering:

- Formation Course for Spiritual Mentor. The "long track" learning pathway consists in a residential course (three modules of 4 days each) open to a limited number of students;
- "Fast-track": held at the Gregorian, offers in-depth study of a single aspect of Ignatian spirituality.

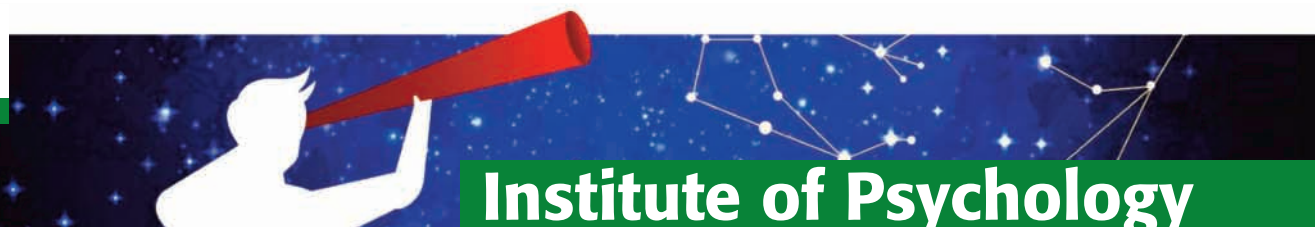
The conference cycles revolve around different aspects of Ignatian spirituality, along with the works and history of the Society of Jesus. Some optional academic courses of the Faculty of Theology and the Institute of Spirituality are also included in the Centre's activities.

The Centre has interdisciplinarity at its heart, an example of which is the Ignatian Spirituality and Transcendental Method research group, formed by Gregoriana professors specialised in the transcendental method in Philosophy and Theology.

ACADEMIC DEGREES

- Diploma in Ignatian Spirituality
- Training Course for Spiritual Accompaniment

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Institute of Psychology

www.unigre.it/psicologia

Dean: Fr. Stanisław Morgalla, S.J.

The purpose of the Institute is to prepare specialists in Psychology who integrate the spiritual and psychological dimensions into the apostolic and educational activities under their responsibility, and to promote the progress of these disciplines through scientific research. The academic degrees obtained at the Institute are officially recognised by the Italian competent authorities. The curriculum includes a Propaedeutic Year, the Second Cycle, Practical Internship and a Third Cycle.

ACADEMIC DEGREES

- Licentiate in Psychology
- Doctorate in Psychology

- The **Propaedeutic Year** provides students with comprehensive training in psychological and religious disciplines in an interdisciplinary perspective, leading up to their admission to the Second Cycle (Licentiate). The program offers students an introduction to the methodology of scientific research.
- The **Second Cycle**, which lasts two years, provides students with the skills to employ the acquired notions for both practical application and research activity
- **Practical Internship**, lasting two semesters, is aimed at the consolidation of professional skills, offering the student the opportunity of additional supervised practical experience.
- The **Third Cycle**, aimed at the preparation and discussion of a scientific project, leads to the completion of a Doctorate in Psychology. The dissertation must reflect interdisciplinary competence and a focus on the religious dimension of human reality.

Given the sensitive nature of the task that students are trained for, the Institute of Psychology reserves the right to evaluate and to decide – even during their studies – whether the student is eligible to continue the programme. The Institute's over 450 alumni work as formators and teachers as well as in other positions of responsibility throughout the world.



Centre for Child Protection

www.unigre.it/centre-for-child-protection

President: Fr. Hans Zollner, S.J.

The focus of the Centre is to protect children and vulnerable people by promoting measures against sexual and other forms of abuse. Education is at the forefront of its activities.

ACADEMIC DEGREES

- Diploma in Safeguarding of Minors
- Licentiate in Safeguarding of Minors

- **E-learning Programme.** The education programme offers the knowledge required to professionally and adequately relate to victims of sexual abuse and to their families and to take action for safeguarding minors. Its blended learning programme combines online resources with face-to-face classroom sessions by local institutions. It is available in five languages: English, French, German, Italian, and Spanish.
- **Diploma in Safeguarding** is a multidisciplinary, academic programme, intended for professional promotion of safeguarding children and vulnerable people in the students' home countries. Students from world countries learn the practical application of the skills gained through a range of real-life tasks pertaining to their specific cultural backgrounds.
- The **Licentiate in Safeguarding**, is a two-year academic programme with two specific specialisations tracks: prevention and intervention. Prevention specialists are able to perform risk assessments, train others and develop safeguarding guidelines, policies and programmes in conjunction with multidisciplinary teams. Intervention specialists focus on addressing disclosure and allegations of abuse; they can identify the appropriate measures for intervention with regard to victims, perpetrators, affected institutions, parishes, families, etc.

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Drawing closer to the suffering of others

by SR MARY M. LEMBO, CSC
Institute of Psychology - Centre for Child Protection

There are several ways to serve the Church. One of them is to draw close to those who have been hurt, extending a helping hand, helping them overcome their trauma while understanding the underlying dynamics of abuse in order to prevent it.

A moment of joy shared after the defence of the doctoral dissertation of Sr. Mary Lembo.

Photos AP/G.BORGIA

My experience at the Pontifical Gregorian University has been pleasant and constructive. The relationships with professors were uncomplicated; those with colleagues from different cultures constituted human support. I have learned to walk and learn alongside others, to share, exchange reflections and experiences.

The need for serious and continuous study, and for a job well done, prompted a yearning for in-depth reflection with an interdisciplinary approach. I found all of this in a setting that favours interaction between the humanities, social sciences and theology thus enabling me to live as a Christian, open to the horizon of the universal church and its mission, following the example of Saint Ignatius.

Faith-based response and development of the human person

The courses at the Institute of Psychology of the Gregoriana offered the opportunity to study the development process of the human person, which – as Fr. Franco Imoda, S.J., often reminded us – is “a mystery.”

The individual has great potentials, as well as limits. Men and women have received from God the grace, the capacity to know Him, to listen to Him and to respond to His call. Proclaiming faith in God implies living the Gospel in a coherent

and effective way in daily life. The process of development helps understand the struggles, hardships and difficulties that may hinder a coherent life in response to God's call.

The studies and vocation growth talks at the Institute of Psychology have helped me to better comprehend my strengths and limitations. This personal process has led me to understand others in practical experience, namely through personality assessment and participation in vocational growth meetings. By understanding the human person through an interdisciplinary approach I learn to live my Christian life, which thereby enables me to contribute to formation for consecrated and priestly life.

Building on this background of education and practical experience, my work at the Centre for Child Protection (CCP) has given me the opportunity to draw closer to the suffering of victims of various forms of abuse (sexual, trust, power). The reflections that emerged in the seminars, the workshops on issues such as human, emotional and sexual maturity for living the evangelical counsels, offered the inspiration for targeted research. I started by sharing my thoughts with some superiors and formators, with priests, and I perceived the need to conduct my research on the reality of sexual abuse perpetrated by priests on consecrated women. The objective of my doctoral project was to investigate the underlying dynamics from the perspective of prevention.

Abuses by priests on consecrated women

In the Church, the cooperation between consecrated women and priests constitutes concrete Christian testimony for Christians and non-Christians alike. Sexual abuse is a scandal that hinders testimony and evangelisation. Increased focus on the reality of abuse in the formation of priests and consecrated women can help prevent such suffer-

ing and embrace Jesus' invitation to be witnesses of His Kingdom, working together for His mission.

The research examines different types of abuse (rape, attempted rape, harassment, inappropriate solicitation with insistence) of consecrated women by priests in a pastoral relationship. In this asymmetrical relationship, the position and role of the priest exerts a certain influence – in spiritual terms and power – on consecrated women.

In these cases, sexual abuse has physical, psychological, social, relational, community and spiritual consequences that deeply damage the dignity and personal integrity of abused consecrated women, as well as the sisters in their communities. Some of them persevere in consecrated life facing daily difficulties and challenges, others leave and discover that integration into society is discriminating.

The study presents a set of proposals: *a)* preventive formation that clearly integrates self-awareness, affectivity (sexuality, emotions, needs), relational dynamics (manipulations) that reveal sexual misconduct; *b)* preventive recommendations to create sound professional and pastoral *boundaries*; *c)* guidelines to maintain them along with structures suitable for listening to and accompanying consecrated women, priests and persons undergoing formation.

Boundaries serve to protect themselves, the consecrated women, ministers, persons belonging to their mission and professional relationships. The guidelines foster awareness of the power unbalance present in pastoral relationships. ▀



A Filipino nun wears a banner on her head prior to a campaign to demand an end to violence against women and girls

Saint Peter Favre Centre for Formators to the Priesthood and Consecrated Life

Pro-Director: Fr. Adelson Araújo dos Santos, S.J.

www.unigre.it/centro-favre

The purpose of the Centre is to offer vocational and priestly formators greater pedagogical competence in carrying out the entrusted task of discernment and mentoring of seminarians, religious men and women. Inspired by Ignatian Spirituality, the Centre seeks to elaborate an interdisciplinary and dialogic model of formation (theology, spirituality, psychology and other human sciences). Courses and seminars, in-situ visits, exchanges in small – linguistic – working groups and thematic workshops promote both theoretical and practical preparation on the role of the formator. In addition, the proposal of personal mentoring – spiritual direction, vocational growth interviews, group dynamics – is intended to help prospective formators synthesise information for personal integration. The course is limited in number. More specifically, the Centre offers:

- a one-year programme, at the end of which the student obtains from the Pontifical Gregorian University and the Congregation for Catholic Education a Diploma for Formators in Priesthood and Consecrated Life;
- a two-year academic programme, at the end of which the student obtains a Licentiate in Spiritual Theology with specialisation in Vocational Formation at the Faculty of Theology of the Gregorian University.

ACADEMIC DEGREES

- Licentiate in Spiritual Theology with specialisation in Vocational Formation
- Doctorate in Spiritual Theology with specialisation in Vocational Formation
- Diploma for Formators to the Priesthood and Consecrated Life

"Alberto Hurtado" Centre for Faith and Culture

Director: Professor Stella Morra

www.unigre.it/fede-e-cultura-hurtado

Drawing on the rich tradition of the Roman College, the Centre extends its learning path to the "frontiers" to reflect on the relationship between faith and culture, addressing contemporary challenges posed to the Christian mind. It is directed primarily at young lay people, with an educational offering tailored to the schedule of students who may already have a study or job commitment. Priority is equally given to small group work and personalised learning programmes. Participation in individual courses is recognised with credits or in any case with academic certification. The Centre's educational offering includes:

- **Tuesday at the Gregoriana.** Cycle of 12-13 public conferences, open to all those interested, on a theme that will be analysed in depth throughout the academic year: faith, evil, grace, ecumenism, Christian humanism, the cultural revolution, holiness, the great books of the Christian tradition...
- **Makrothymia School.** "Macrothymia" is a biblical concept indicating the farmer's perseverance and endurance of fatigue through farsightedness rooted in the concreteness of life. An introductory study of the Bible and theology will be followed by three seminars leading up to "theological practice."
- **Sinderesis School.** One-year academic programme in socio-economic and political engagement, addressed primarily to young people under 35 years of age, driven by passionate civic spirit. It is a veritable cultural workshop structured in group work (co-ordinated by tutors and supervised by expert faculty members), individual itineraries, plenary assemblies, culminating in the annual publication of a research volume.

ACADEMIC DEGREES

- Diploma in Theological Practice: "Christianity and Cultures"
- Diploma in Ethical Practice: "Contemporary Social Challenges"



Cardinal Bea Centre for Judaic Studies

www.unigre.it/cardinal-bea-studi-giudaici

Director: Fr. Etienne Emmanuel Vetö, Icn

The Centre offers a solid preparation on Judaism and Jewish-Christian relations. It contributes to research in the field of Jewish Studies and to the development of a Christian Theology of Jewish-Christian relations. It draws on the library resources of the Gregoriana and the Pontifical Biblical Institute, notably the SIDIC (*Service International de Documentation Judéo-Chrétienne*) fund at the Gregoriana Library, among the most extensive collection of books on the inter-religious dialogue between Christians and Jews.

ACADEMIC DEGREES

- Diploma in Judaic Studies and Jewish-Christian relations

Those enrolled in the Centre as ordinary students can obtain:

- **Biennial Diploma:** four-semester academic programme;
- **Annual Diploma:** two-semester academic programme.

The Centre is actively engaged in international academic exchanges of students and teachers with universities in other countries - in particular with the Hebrew University of Jerusalem and other prestigious academic institutions in Israel, Europe, the United States, China and South America. It organises international conferences and meetings with the Jewish Community of Rome with a view to contributing to the overcoming of prejudices, increasing mutual understanding and creating a platform for dialogue and interaction. The experience of dialogue is in fact considered a fundamental aspect of the Centre's educational offering.

A fellowship is available for visiting Cardinal Bea Centre graduate students for a semester course of study at the Hebrew University of Jerusalem.



Centre for Interreligious Studies

www.unigre.it/studi-interreligiosi

Director: Fr. Laurent Basanese, S.J.

The purpose of the Centre is to clarify the many questions about the relationship between **Christianity and Islam** or between **Christianity and the Religions and Cultures of Asia**, in an increasingly globalised world. The comparative study provides the historical, philosophical, theological and political knowledge required for an analysis of inter-religious relations, argumentation and constructive debate. The educational offering is addressed to all those involved in inter-religious dialogue in the dioceses, to those intending to engage in intercultural and inter-religious mediation, and to all those professionals – in the area of education, journalism and public life – who wish to deepen their knowledge in this field.

The Centre's curriculum for the Diploma in Interreligious Studies (two semesters) consists of:

- Diploma in Interreligious Studies

- a *fundamental educational programme*: Courses and Workshops
- reading groups (focusing on an author, on an important work or on an interreligious theme)
- intellectual life, including university events and the events promoted by the Centre (forums, training sessions, etc.)
- personal readings and synthesis essays

The strengths of the Centre include the Memoranda of Understanding with the Pontifical Institute of Arabic and Islamic Studies (PISAI) in Rome and the Institut d'études islamo-chrétiennes of the Université Saint-Joseph in Beirut (Lebanon). Students can integrate their study plan drawing on the extensive, interdisciplinary educational offering of other academic departments of the Gregorian University.



Sinderesi School: Identity and Experience

by SAMUELE SANGALLI
Coordinator of Sinderesi School

Created in 2011, Sinderesi School offers an original pedagogical methodology, designed for the younger generations, to train them in critical thinking and commitment in the public sphere in the light of Christian social teaching.

“Since you have asked for discernment in administering justice... I will give you a wise and discerning heart” (1Kings 3:11-12). The known request of King Solomon in Gabaon is the leitmotif that has led a group of young people – coordinated by myself and with the encouragement of the then Rector Fr. François-Xavier Dumortier S.J. – to establish the “Sinderesi School” in 2011, within the newly created “Alberto Hurtado” Centre for Faith and Culture under the direction of Fr. Sandro Barlone S.J.

The aim was to institutionalise and academically qualify an original pedagogical, interactive and empowering methodology, aimed at fostering the knowledge of a criterion – inspired by Ignatian discernment –



From the left:
Stella Morra,
Director of the Alberto
Hurtado Centre;
Hans-Gert Pöttering,
President of KAS;
David Sassoli,
President of the
European Parliament;
Msgr. Mariano Crociata,
Vice-President COMECE;
Rector Nuno da Silva
Gonçalves S.J.; and
Samuele Sangalli,
Coordinator of the
Sinderesi School.

to address and evaluate the challenges facing the young generations in contemporary society. The Gregorian University, which at the time was in the process of redesigning its academic offer, especially to lay people, first with the Institute of Religious Sciences and then with the Laikòs Institute, was pleased to adopt – among the proposals of the new Hurtado Centre – this “school for practical application.” Its intent is to provide men and women with the skills for critical thinking together, while addressing the issues at stake in the public domain, in the light of Christian social teaching.

Method and publication of results

The educational offer, based on a set of monthly cenacles from the outset, aims to combine the need for concrete individual and community research pathways, foster-

ing the creation of working teams coordinated by qualified tutors and teachers, with debates followed by the publication of results, thereby leading to a more extensive critical appraisal. The annual presentation of the paper featuring the fruits of the Sinderesi School research, published in the English language since 2015, is now a regular event at the Gregoriana. Since 2016, the same results thus became focus of an International Seminar, organised by the “*Centro di Ateneo per la Dottrina Sociale della Chiesa*” at the Catholic University of Milan. Among the close group of organisations involved in this endeavour, our gratitude goes above all to the Rome branch of the “Konrad Adenauer Foundation” which, over the years, has always believed in and strongly supported this pedagogical workshop for the younger generations.

The volumes published so far testify to the achievements of a path, in three-year cycles, involving already over 700 young people and at least fifty faculty members. After an introductory year in which we “set the agenda” of the major problems - of an economic, political and social nature - characterising current globalisation contexts and read in the light of the suggested itineraries of Christian social thinking, we focused on two key values: *subsidiarity* and *solidarity*, investigating how these are experienced in the main sectors of social life.

In a second cycle we tackled a number of contemporary challenges linked to our changing times: the relationship between religions and politics, i.e. the meanings and modalities of their presence in the public sphere; a faster pace understood as the hall-



mark of a new configuration of the human person; technology viewed as the overcoming of our limits. A third cycle was introduced in September 2017, exploring the crucial global phenomenon of immigration, offering analyses and proposals, especially with reference to the situation in Europe and Africa, with an effort to rethink, with originality, the history and perspectives of both continents, proposing new tasks and itineraries.

Each volume published reflects the plurality of contributions and approaches, chiefly presented in the *Lectures* given by expert faculty and in the *Workshops* of research groups which, after an exhaustive presentation of the *status quaestionis* on the chosen theme, offer further in-depth analysis focusing on a specific case study. The latter is always concluded with an own point of view, fruit of the joint debate involving the young researchers, after having submitted – step by step – their work for discussion, or *brain-storming*, among all the participants in the School's annual session.

Role models: Guardini and Newman

Over the last few years, Sinderesi School's activity has been developed in conjunction with the Faculties and Institutes of the University, in constant interaction with those most directly connected with its curricula, first and foremost the Faculty of Social Sciences, of which it represents a research activity.

Thus, in addition to the notions transmitted to the young students, Scuola Sinderesi also led to the formation of a group of research tutors who now constitute a multidisciplinary team of experts skilled in assessing research work. This team enabled Sinderesi to develop interdisciplinary geopolitical quality evaluations, according to the specifics of the School, such as: focus on the challenges of the contemporary world; adherence to Christian ethics; enhancement of the creativity of the young.

The criteria of our research, developed over the years, draws inspiration from the hermeneutical horizon outlined in Romano Guardini's philosophical theory of polar opposition, illustrated in *Gegensatz und Gegensätze* (1925), in which the same Italian-German philosopher described it as a preliminary attempt at an effective method for understand-

ing reality. Its practical application revealed the extent to which this logical scheme effectively helps identify advantages and limitations of the epistemology of the various experts in the many disciplines involved in our investigations for the purpose of our moral discernment, which always extends beyond theories and data produced



by the various scientific approaches. It is the same rationale of the polar opposition constantly stirring the simultaneous evolution of the same ethical discernment criteria, following, in this case, the notion of development of doctrine, specific to another of our inspiring mentors: John Henry Newman.

To conclude, it can be said that Sinderesi School, within the Gregorian University, aims to be a laboratory of thought capable of attracting the attention of all those open to stimulate their intelligence through innovative paths, with regard to crucial issues of our contemporary world, always challenging but equally rewarding insofar as they substantiate the shared exercise of personal discernment (*sinderesis*) with regard to knowledge. We hope it will represent an effective training ground for responsible citizens, who also wish to get involved in the various areas where the “city of man” is being erected. ▀



Interreligious Studies, the need to live in context

by MATTEO PASTORELLI
Centre for Interreligious Studies

The Gregorian Centre
for Interreligious Studies
offers the opportunity to continue
the course of studies
at the Université Saint Joseph
in Beirut (Lebanon), in a unique
socio- political setting.
The experience of one
of our students.



After obtaining a Diploma in Interreligious Studies, in this academic year I had the opportunity to deepen specialised knowledge of Islamic Studies and Islamic-Christian Relations at the Université Saint Joseph in Beirut, Lebanon, thanks to the inter-university convention and – above all – thanks to the confidence placed in me by Fr. Laurent Basanese S.J., Director of the Gregorian Centre for Interreligious Studies.

A workshop called “Lebanon”

Needless to say, the experience of studying abroad is always conducive to enriching cultural and human growth. However, the time spent in the Lebanese capital has enriched me in a very special way, given the unique context, the specific nature of my studies and the approach that characterises

academic education on socio-religious issues, crucial for the understanding of today's world.

While on the one hand Lebanon is going through a period of deep crisis both on a socio-political and economic level, exacerbated by the recent pandemic emergency, on the other hand it is impossible to ignore its natural beauty, which has always fascinated all visitors to this land. From the sunny beaches to the cool mountain climate, from the remains dating back to Phoenician and Roman times, from the lush countryside to the bustle of traditional markets: every detail adds a touch of colour, fragrance and sound that makes a stay in this country a unique experience. Moreover, it is different from all the other surrounding Middle Eastern States, owing to the composition of its population, which includes Sunnis, Shiites, Maronite and Latin Catholics, Orthodox, Druze and other communities. Its peculiarity is also derived from a faith-based political system, probably outdated and inadequate to current needs, whereby the highest political offices are reserved according to the religious affiliation of the candidates.

In-context studies

As a matter of fact, religion and politics are dangerously close. In my opinion, this



is the reason why the opportunity to deepen Islamic-Christian relations in a setting such as this, where they are part and parcel of everyday life, adds a *quid pluris* that cannot be compared with any other setting, including academic excellence. Moreover, I had the opportunity to deepen the knowledge of Arabic, essential to study the Islamic tradition at a level that is not excessively superficial.

As for the University environment, the staff who welcomed me into the Faculty of Religious Sciences, comprising the Master's programme in Islamic-Christian Relations, were an additional asset that allowed me to live this experience to the full.

The courtesy and availability shown were rare and unparalleled. The hope remains that opportunities for human and cultural growth, such as a period abroad, will not be sporadic exceptions and will become an integral feature of the academic landscape for an increasing number of students. ▀





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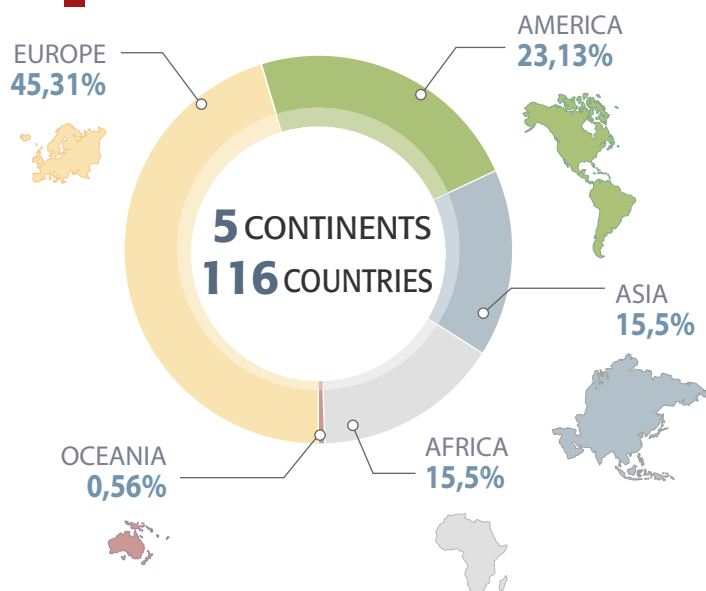
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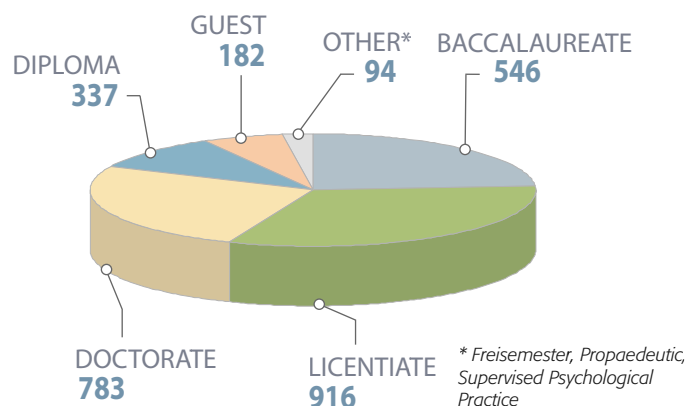
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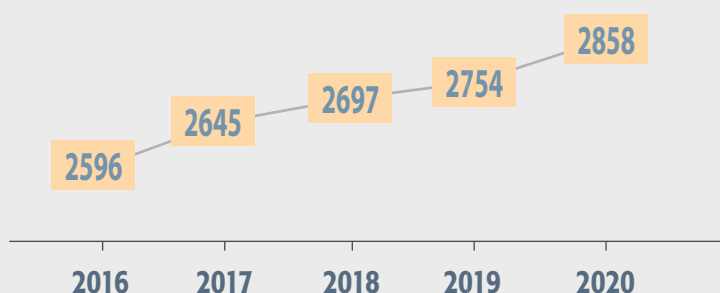
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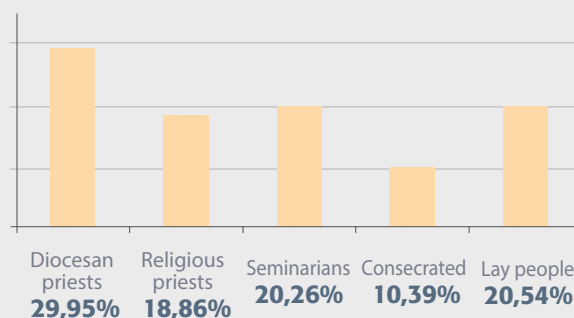
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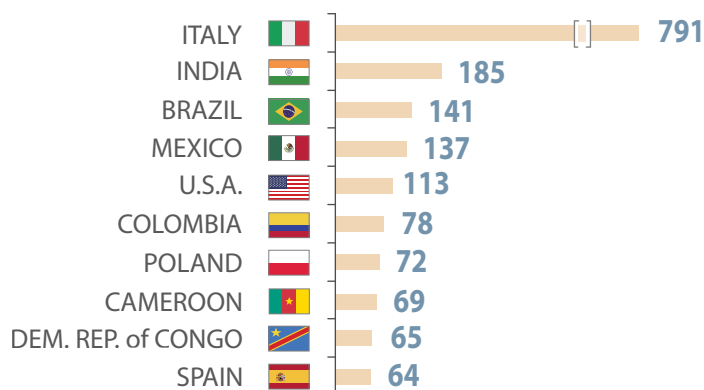
Total number of students in the recent academic years



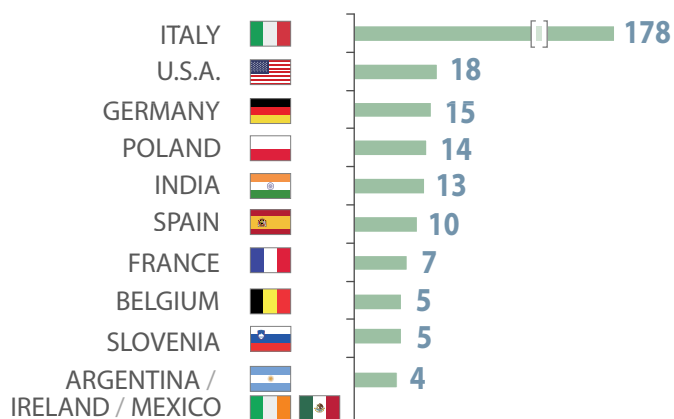
Who are our students?



Top ten: Students Nationalities



Top ten: Teaching staff Nationalities





Reflection and experience of Latin-American communion

by GILBERTO FREIRE, S.J.
Rector of the Pontifical Pius Latin American College

The Pontifical Pius Latin American College was established on 21 November 1858 under the pontificate of Pius IX by Chilean priest José Ignacio Víctor Eyzaquirre, and it was immediately entrusted to the Society of Jesus.

In the early years of its foundation, the College welcomed seminary students starting from 11 years of age, raised to 14 in 1904. Since 1976 and under the present Statutes, the College welcomes only student

priests from dioceses and archdioceses in Latin America who wish to pursue higher studies in Rome. Moreover, over the years, the Pius Latin American College gave rise to three more Colleges: the Pontifical Pius Brazilian College (3 April 1934), the Pontifical Philippine College (7 October 1961) and the Pontifical Mexican College (12 October 1967). All of them constitute an extension of the mission of formation for priests from Latin America and Asia.

It counts a large group of alumni: to date 4,241 have been formed, 475 of whom were consecrated bishops and 37 created cardinals. The most visible manifestation of the mature fruits brought to the Church is the significant number of pupils – currently 10 – for whom the cause of canonisation is underway. Msgr. Oscar Arnulfo Romero, canonized by Pope Francis on October 14, 2018, is the first Saint of the Church to have resided in the College.

Educating shepherds for the contemporary challenges of Latin America

Our strong desire is to abide by the ideal of our founders: to establish in Rome a Latin American College for the formation of priests – under the paternal gaze of the Supreme Pontiff – who are distinguished for their virtues, learning, and apostolic zeal, and for the defence and dissemination of the faith in Latin America. Now more than ever before, it is necessary for priests to be prepared to face pastoral challenges along with increasingly challenging situations in our universal Church and in the Latin American Church in particular.

Spiritual life is at the heart of the formation of our priests. Ignatian Spiritual Exercises starting at the beginning of the year are held under the direction of the spiritual father of the College, followed by spiritual retreats during “intense” liturgical periods. Personal prayer, Eucharistic celebrations of the community, Christmas novenas, adoration of the Blessed Sacrament, pilgrimages and personal spiritual accompaniment, are the priorities of



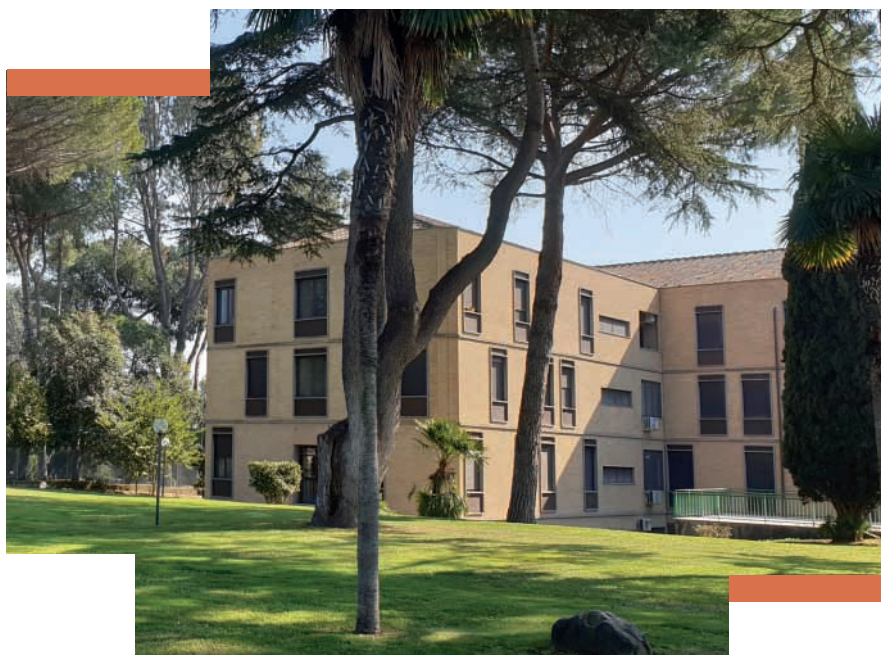
our Institution. The practice of personal and community discernment enables us to be in constant search of God’s will in individual formation and in anticipation of a new mission when we return to our dioceses.

The College, in fidelity to the Commission of Bishops, aims to motivate each student towards the growth of their priestly identity, in keeping with the guidelines set out in the apostolic exhortation *Pastores dabo vobis* (1992), and the ratio fundamentalis *The Gift of the Priestly Vocation* (2016). In this respect, the intention is to foster mature, fraternal, supportive, personal and community life, while incorporating the Latin American and universal dimensions.



Postgraduate studies and universal ecclesiastical sensitivity

The distinctive mission of the priests sent to Rome – besides the apostolic one – is their academic specialisation. The College offers a conducive learning environment with the continuous accompaniment of the Prefect of Studies, working in close contact with Universities where each student priest carries out his studies. An excellent library dedicated to Latin American subjects, primarily in the Spanish language, is also offered by the College. With regard to academic training, the Gregorian University is the educational centre where the priests of the Pius Latin American College are most numerous. The wide range of Faculties, the academic rigour and guidance offered to each student make the Gregorian University an attractive university for bishops who send their priests to Rome for postgraduate education.



One of our goals is to form authentic shepherds of the Church, configured to Christ, the one and only Shepherd. For this reason, especially during intense liturgical seasons and holidays, priests are offered formative apostolic experiences in the various parishes of Rome, Italy and Spain.

Proximity to the Vatican and the Holy Father allows them to live out universal ecclesiality and to “feel with the Church”, further enriching their pastoral experience. As the Holy Father Francis told us at the private audience granted to all the members of the College on 15 November 2018, it is our wish that the education imparted in the College form a full-blown priestly community with “a vision, a reflection and an experience of communion that is expressly ‘Latin Americanized’.”

Testimony - A place for human, intellectual and human growth

«I arrived in Rome on 30 August 2016 to study Biblical Theology at the Pontifical Gregorian University. I reside at the Pontifical Pius Latin American College. I learned about the College and its prestige, together with that of the Gregoriana, before arriving here, when I was still living in the Dominican Republic - today I belong to the Diocese of Mao-Montecristi. I had the opportunity to experience myself its high reputation while studying at the Gregorian University: an academic institution with the highest quality standards in human, educational and spiritual terms.

Amidst the University's multiple notable aspects, some are more significant to me. First of all, it has a large and varied student body, which made it possible for me to come into contact with cultures from the global community. Hence, prior to academic studies, I discovered the beauty of cultural sharing... that's why I call the Gregoriana “the university of encounter.”

The second feature deserving special mention is its outstanding faculty members, who placed scientific

research at the top of their personal agenda. Every teacher, with their unique method and expertise, contributes to the University's high-level intellectual and pedagogical standards, thereby motivating me to be more human and studious every day. Their sheer presence prompts me to want to deepen my theological studies.

Finally, its environment fosters spiritual as well as intellectual growth, which invariably brings me to want to strengthen my commitment to fulfil my needs and expectations as best I can. After completing the Licentiate, I started a Doctorate programme, enjoying the enthusiasm and support of my College and of my University.”

SANTOS MIGUEL MONCIÓN SOSA



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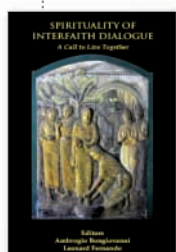
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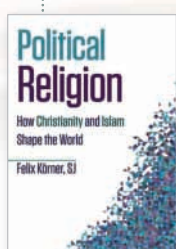


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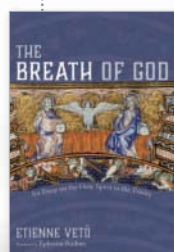
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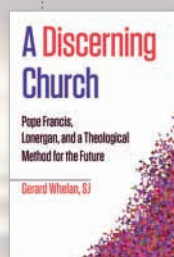
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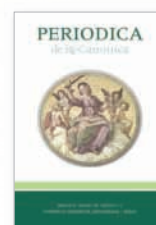
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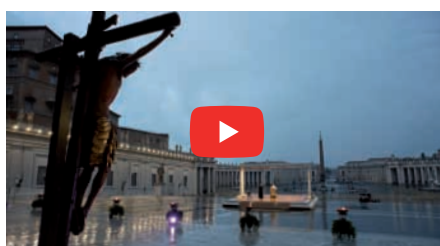
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