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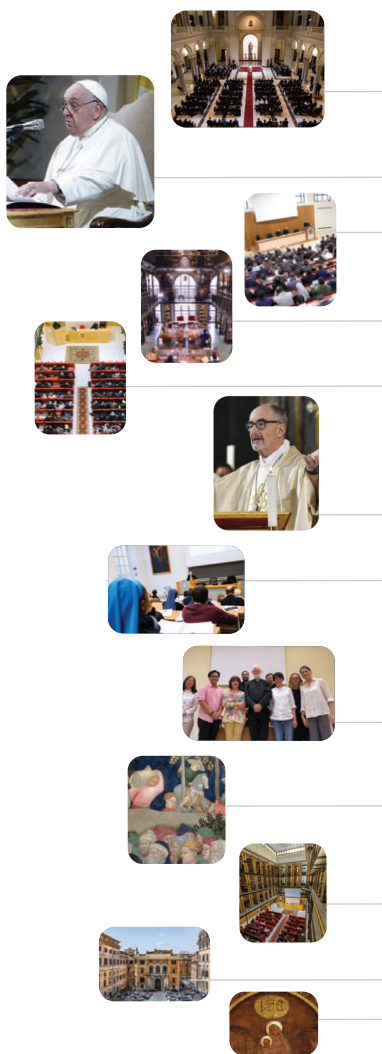


POPE LEO XIV
"PEACE BE WITH YOU ALL!"

THE THREE MISSIONS
OF THE GREGORIAN
UNIVERSITY

POPE FRANCIS:
A HOME
FOR THE HEART

THEOLOGY:
FIRST ORIENTAL
CYCLE



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Pope Leo XIV leads the Regina Caeli prayer from the central loggia of Saint Peter's Basilica in Vatican City, 11 May 2025. (ANSA/E. FERRARI)

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Il marchio delle università cattoliche per la responsabilità sociale



Il marchio della gestione forestale responsabile



A Jubilee of hope to renew peace

by MARK A. LEWIS, S.J.
Rector of the Pontifical Gregorian University

«Peace, both disarming and disarmed». These were among the first words spoken by pope Leo XIV the day of his election. The word 'peace' resounded throughout that initial address to the faithful, reflecting continuity with the pontificate of pope Francis, whose message of hope accompanies us during the celebrations of this Jubilee

“Peace be with you all!». Pope Leo XIV inaugurated his pontificate with the words of the Risen Christ, bearer of «a disarmed peace, a disarming peace, humble and persevering». A peace conquered at a high price because it is the peace of the Good Shepherd «who gave His life for the flock of God». During the first days of his pontificate, pope Leo XIV explained that he chose this name primarily in reference to Leo XIII, to his encyclical *Rerum Novarum* and to the great social issues of our time. I assure the new pontiff of our dedication to the service he offers to God and His Church.

Peace, social issues, artificial intelligence. There is a common thread tying these themes, which is hope, a legacy left by pope Francis that accompanies us during the celebration of the 2025 Jubilee. His sudden passing last April 21, 2025, Easter Monday, made us even more aware of his great gift, just a few months earlier, when he personally visited the Pontifical Gregorian University. This attention confirms the care and concern that pope Francis, the first Jesuit pontiff in the history of the Church, showed us throughout his pontificate.

We cannot forget how, less than one year after his election, in 2014, he chose to convene in the Paul VI Hall the gathered communities of the Pontifical Gregorian University, the Pontifical Biblical Institute and the Pontifical Oriental Institute. In that same hall, we were once again convened a few years later, together with the Rectors, faculty members, students, and staff of all the Pontifical Universities and Institutions in Rome.

The extensive and insightful speech he addressed to us last November can be found in the following pages. Meanwhile, the invitation extended to us ten years ago to foster collaboration and synergy has materialised in the definitive incorporation of the Pontifical Biblical Institute and the Pontifical Oriental Institute into the Gregorian University. I just want to highlight that in this latest speech, the word ‘heart’ appears no fewer than 20 times. «The university must become the home of the heart. Nurturing relationships requires a heart open to dialogue. The heart unites the fragments and with the hearts of others bridges of encounter are built».

On this same line, Leo XIV, addressing the Brothers of the Christian Schools last May 15, invited us to «explore ways, develop tools and adopt new languages to continue to touch the heart of pupils, helping them and spurring them on to face every obstacle with courage in order to give the best of themselves in life, according to God’s plans».

Visit of the Holy Father

on the occasion of the **Dies Academicus 2024**

Tuesday, November 5th, Feast of All Saints and Blessed of the Society of Jesus

On the morning of Tuesday, November 5th, the Holy Father went to the Pontifical Gregorian University to meet its community, on the occasion of the Dies Academicus. Among the many authorities who honored us with their presence we can point out: Card. José Tolentino de Mendonça, Prefect of the Dicastery for Culture and Education and Chancellor of the Gregoriana; Cardinals Luis Ladaria Ferrer and Gianfranco Ghirlanda; Mgr. Giovanni Cesare Pagazzi, Secretary of the Education Section at the same Dicastery; Mgr. Michel Jalakh, Secretary of the Dicastery for the Eastern Churches; and Mgr. Krzysztof Józef Nykiel, Regent of the Apostolic Penitentiary.

Pope Francis was welcomed by Fr. Arturo Sosa, Vice Chancellor of the Gregoriana and Superior General of the Society of Jesus, and by Rector of the Gregoriana, Fr. Mark Lewis, S.J. We report the texts in full version.

Address by Fr. Arturo Sosa S.J.
 Vice Grand Chancellor of the Pontifical Gregorian University and Superior General of the Society of Jesus

Dear Pope Francis
 Your presence among us fills us with gratitude. It is a confirmation of the University's mission and a source of hope.

First of all, we give thanks to the Lord for the inspiration of His generous ministry to the Church through the synodal journey, giving strength to an inclusive People of God, committed together to sowing the seeds of the Good News of reconciliation in Christ everywhere in the world, in all cultures and throughout human history. We are grateful for the impulse to walk together as missionary disciples, responding to the call of the Crucified and Risen Lord.

It reconfirms our commitment to make the activity of the University an effective instrument of collaboration in the mission which the Lord has entrusted to his Church. Teaching contributes to the integral formation of persons

with a solid intellectual formation, open to the mystery of God present in the complex reality of this world, and capable of reflecting on the gift of faith kindled in their hearts. Academic research in the various scientific, philosophical and theological fields provides a deeper understanding of creation and contributes to opening up new pathways of faith for the transformation of our human society into a more just, solidarity-based society that is respectful of creation. The university is in many ways woven into the fabric of human history and contributes in its own specific way to the reconciliation of all things in Christ.



Holy Father, Your presence in this Pontifical Gregorian University, integrated with the Pontifical Oriental Institute, the Pontifical Biblical Institute and the Collegium Maximum, confirms our commitment to this specific mission which extends from Rome to the rest of the world. It confirms our mission to make academic activity a means of spreading God's manifold wisdom among cultures and nations where we are engaged in carrying out the challenging and passionate university apostolate.

Your presence is the source of the hope that motivates us to conform our lives and our university work to the way of life of Jesus, the Christ, the only model of humanity, from whom flows the Hope of a world of justice and

peace, a world in which love is the foundation of reconciled relationships among human beings, reconciled with nature and with the Holy Trinity, the source of the free-flowing unconditional love that sets us free.

Holy Father, we welcome you to this University community, a beautiful expression of the People of God, where people of different cultures and generations walk together, bringing the message of God's gift, his Kingdom, yearning to welcome all of humanity in its midst. ▶

Address by P. Mark Lewis, S.J.
Rector of the Pontifical Gregorian University

Holy Father, It is with great emotion that I greet you today, as we celebrate an important moment in the life of the Pontifical Gregorian University, originally known as the Roman College. Institutions such as ours endure and thrive because, while they remain faithful to their founding principles, they also adapt to new realities and opportunities. The incorporation of our three missions, into the vision of one university, offers yet one more example of our adaptation to the concrete realities and needs of the Church today.

The mission of the *Collegium Maximum*, intends to provide strong intellectual formation for future leaders in the Church with particular attention to the dignity of the human person, the social dimension of faith, care for our common home, openness to the world of culture and science, ecumenical dialogue and relations with other religions, all in an environment that is both

international and intercultural reflecting our Church today. The Pontifical Biblical Institute, founded in 1909 by your predecessor of blessed memory, Pope Saint Pius X and entrusted to the Society of Jesus, is an important center for specialized studies of Sacred Scripture and its related sciences. This specialized mission brings us into contact with scholars from many faith traditions and foments a dialogue that seeks to be both scientific and fruitful.

The Pontifical Oriental Institute, founded in 1917 by your predecessor Pope Benedict XV, (in the context of the founding of the Congregation for the Oriental Church), was entrusted to the Society of Jesus by another predecessor, Pope Pius XI in 1922. Its specific mission is to serve the Eastern Churches as a "suitable seat of higher studies on Oriental matters." In doing so, we seek to provide a place in Rome where these "Oriental matters" can be studied with adequate resources and ample support.

For us to celebrate our diverse academic accomplishments in Your presence is an honor that allows us to renew our dedication to serve the Roman Pontiff by cultivating the unity of faith which respects the diversity of cultures that distinguishes the Church in its many local settings. Your Holiness will find our alumni in many parts of the world serving the church and society in diverse ways. You may have noticed some of our faculty and alumni facilitating the work of the recent synod, but also laboring with the poor at the margins of the church as well. Also, many of our professors and alumni are honoured to serve in various Dicasteries in Rome.

We rightly note 16 of Your predecessors in the see of St. Peter (17 if you count Pope Benedict who taught here), as well as the many cardinals and bishops who have studied with us, including those like Monsignor Rolando Álvarez who preaches the Gospel with courage and remains in solidarity with his priests, his flock, and all those deprived of their human rights.

We pray, and ask you to join our prayers, for the advancement of the missions and visions of our university, that we may always be of good service to the Church and her Vicar, and in this way be authentic proclaimers of the Good News. As I close, I anticipate your request for our prayers, and perhaps also your concern for how we might pray for you! I cannot speak for the rest of the university, but I can say that in my personal prayer for you, I ask that you be granted the wisdom you need to govern the Church well, the prayer of Solomon. I also take a page from what you pray for us, that you too, may have courage and tenderness in your Petrine ministry, courage to say what needs to be said, and the tenderness to encourage reform and reconcile us in the midst our sinfulness. ▶





Address of the Holy Father Francis

Good morning, sisters and brothers,

At the invitation of the Father General Arturo Sosa, I am here with you today, in the wake of the incorporation of the Pontifical Biblical Institute and the Pontifical Oriental Institute into the Pontifical Gregorian University, now designated Collegium Maximum. Upon receiving the proposal to incorporate the two institutes, I embraced it, confident that it was not merely an administrative restructuring, but rather an opportunity to revitalise the mission that the Bishops of Rome have consistently entrusted to the Society of Jesus. Proceeding in this direction would be a mistake if the approach were to be driven by a visionless desire for efficiency, limited to incorporations, suspensions and closures, neglecting instead all that is happening in the world and in the Church, which calls for a supplement of spirituality and a rethinking of everything in the light of the mission entrusted to us by the Lord Jesus, losing the specific charism of the Society of Jesus. This cannot be. When one walks only worrying about not tripping, one ends up

bumping into things. Have you asked yourselves where you are going and why you are doing the things you are doing? It is necessary to be aware of one's destination without losing sight of the horizon that unites each individual's path with the present and the ultimate goal. Likewise, in a university, the vision and awareness of the final goal prevents the "Coca-Cola-sation" of research and teaching, which would lead to spiritual "Coca-Cola-sation". Unfortunately, there are many disciples of "Coca-Cola" spirituality!

When Father General invited me, he asked me a question: What role can the Gregorian University play today? As I reflected on this question, I remembered a passage from the Letter of St Francis Xavier, preserved in the Office of Readings, which he wrote from Cochin in January 1544: "Certain thoughts have persuaded me to come here." St Francis Xavier expressed the desire to go around to the universities that existed at the time "crying out like a madman, riveting the attention of those with more learning than charity" so as to stir them into becoming missionaries for the love of their brothers and

sisters, “so they would cry out with all their heart: Lord, I am here! What do you want me to do?”

No need to worry, I will not start crying out, but the intentions are the same, that is, to remind you to be missionaries for the love of your brothers and sisters, and to be responsive to the call of the Lord, purifying everything (tools and inspiration) in discipleship of Christ. It is the Lord who inspires the mission and who sustains it. It is not for us to dare to take His place with our own pretensions, which make God’s plan bureaucratic, overbearing, rigid and unwelcoming, too often imposing our own agendas and ambitions on the plans of Divine Providence.

To educate is first and foremost about caring for others, and therefore it is a discreet, precious and delicate act of charity. When this does not happen, education turns into sterile intellectualism or into a form of warped narcissism, a veritable spiritual concupiscence where others exist merely as cheering spectators, empty vessels to be filled by the ego of the person in charge of teaching.

I was told an interesting story about a professor who one morning found his classroom empty. This professor was always so engrossed in his teaching that he realized there was no one there only the podium. The classroom was a large lecture hall and it took him several paces to arrive at what looked like a ‘professor’s throne’. When he realized that nobody was there, he decided to leave the classroom and asked the janitor what had happened. The man, previously timid, had changed attitude, he seemed more at ease... He pointed at the note that had been posted on the door after he had entered, which read: “Lecture hall occupied by immeasurable Ego. No open seats.”

It was a prank by the students during the 1968 protests.

When there is no heart, you can see it...really see it.

In my latest encyclical, *Dilexit nos*, I mentioned Stavrogin, a central character in Dostoyevsky’s novel *The Demons*. Through this negative character, I wanted to underline, by way of contrast, that the heart is the origin and destination of every relationship, with God and with our brothers and sisters. Relationships with everyone. This is well expressed in the beautiful motto of Saint John Henry Newman, which he took from the writings of St Francis de Sales: “Cor Ad Cor Loquitur: Heart Speaks to Heart” - which Benedict XVI was so fond of. With regard to Stavrogin, I recently came across a book by Romano Guardini, who portrays him as the embodiment of evil, since his chief trait is his heartlessness. Hence “he can draw close to no one and no one can ever truly draw close to him.”



Here with you today, with teachers and students coming from all over the world, what Guardini adds is especially meaningful: “Only the heart knows how to welcome and offer a home^[1].”

The foundations of this educational mission remain relevant for the Gregorian University community, teachers, students, administrative and service staff. In this respect, the words of St. Ignatius’ secretary about the reasons that led Ignatius to found the Collegio Romano after the successful establishment of the Collegio di Messina deserve to be mentioned. Unfortunately – I’m sorry, it pains me to say it - we have missed the opportunity to recover the title “Collegio Romano” (Roman College), which was linked to the original purpose, whose significance remains undiminished. I hope that something can still be done. “The good of Christianity and of the whole world depends on the good formation of the youth, for which there is a great need of virtuous and wise masters, the Society [of Jesus] took on itself the task, less visible but no less important, of this formation.” This is what the secretary of Saint Ignatius wrote in 1556, five years after a group of fifteen Jesuit students settled into a modest house not far from where the Via Aracoeli is now. The door of the house bore the following inscription: “School of grammar, humanity, Christian doctrine. Free.” It was most likely inspired by the invitation of the prophet Isaiah: “Come, all you who are thirsty, come to the waters; and you who have no money, come” (Isaiah 55:1). In those days, education was a privilege, a condition that still exists today. This confirms the contemporary relevance of Don Lorenzo Milani’s

[1] R. Guardini, *Il mondo religioso di Dostoevskij*, Brescia 1980, 236.

statement that schools are “hospitals that treat the healthy and reject the sick.” But by losing the poor, schools would be lost^[2].

What is the meaning of the inscription on the door of the house where the Gregorian University was founded? It is an invitation to humanise the knowledge of the faith, to light and revive the spark of grace in the human person, safeguarding transdisciplinarity in research and teaching. Let me ask: are you implementing *Veritatis Gaudium*? Are you considering the impact of Artificial Intelligence on teaching and research? No algorithm can replace poetry, irony and love. Students need to rediscover the power of creativity, to see inspiration blossom, to reconnect with their emotions and to know how to express their feelings. In this way, students learn to be themselves, to come into contact with the great thinkers according to their own abilities, without shortcuts that take away the freedom of choice, stifle the joy of discovery and rob them of the opportunity to make mistakes. We learn from our mistakes. It is often the mistakes that define the characters of our formative novels. As for the inscription on the door of the first seat of the Collegio Romano, the main point is to give contemporary relevance to the notion of gratuitousness in relationships, methods and goals. Gratuitousness is what makes everyone servants without masters, all serving each other, all recognizing each person’s dignity, no one excluded.

[2] Cf. L. Milani, *Lettera a una professoressa*.



Gratuitousness is what opens us to the surprises from God who is mercy, and frees us from cravings. Gratuitousness makes wise men and teachers virtuous. Gratuitousness educates without manipulating and binding to oneself, it achieves fulfilment in growth and fosters creativity. Gratuitousness reveals the mystery of God as love, the God of love that is closeness, compassion, tenderness that always takes the first step, the first step towards everyone, no one excluded, in a world that seems to have lost its heart. That is why we need a University that has the smell of the people, a university that does not trample on differences under the illusion of a unity that is only homogeneity, a University that is not afraid of virtuous contamination or of the imagination that revives what is dying.





Brothers and sisters, we are here in Rome, where we live in a state of constant meditation on what passes and what remains, as described in the poem by the 17th century Spanish writer Francisco de Quevedo.

I quote:

*O Pilgrim! you seek Rome in Rome,
but in Rome itself you cannot find Rome:
a cadaver are the walls Rome boasted,
and, filed down by time, its medals
appear more ruined by battles
with time than a Roman shield.
Only the Tiber remains, whose current
watered the city; now it mourns her,
a sepulchre, with dark, dolorous sounds
O Rome, in your greatness and beauty,
you fled what was solid; and alone
what flees lasts permanently!*

These verses should give us pause for thought: so often we build monuments in the hope of outliving ourselves, and leave behind earthly marks that we imagine to be imperishable.

The city of Rome is a prime example: only ruins remain of what was thought to be indestructible, while what was supposed to ebb and flow - the river - is in fact what has withstood the test of time. Once again, as always, the logic of the Gospel reveals its truth: to gain something, you must lose something. ^[3] What are we prepared to lose in the face of challenges? The world is in flames, the madness of war shrouds every hope in the shadow of death. What is there to be done? How can

After the Holy Father's address, the Dies Academicus continued with the awarding of academic prizes to students of the three missions, introduced by their respective Presidents. Above: Fr. Pino Di Luccio S.J., President of the Collegium Maximum.

Photo VATICAN MEDIA

Left: Father Peter Dubovský S.J., President of the Pontifical Biblical Institute, and Father Sunny T. Kokkaravalayil S.J., President of the Pontifical Oriental Institute, offer their greetings.

Photo C. GENNARI

we hope? The promise of salvation is wounded. This word - salvation - cannot be held hostage by those who feed illusions, associating it with bloodstained victories, while our words seem devoid of the faith in our Lord, our Saviour, of his Gospel, which speaks to us and shows us the true acts of salvation. Jesus came into this world and revealed to us the meekness of God. Do our thoughts seek to imitate him or, I wonder, do they use him to disguise the worldliness that unjustly condemned and killed him? Let us disarm our words; gentle words, please! We need to recover the path of an incarnate theology capable of reviving hope, a philosophy capable of rekindling the desire to touch the hem of Jesus' garment, to stand at the threshold of his mystery. We need an exegesis capable of opening the eyes of the heart; one that celebrates the Word that in every age grows with the lives of those who read it with faith. The study of the Eastern traditions is necessary to promote the exchange of gifts between the different traditions and to show that differences can be reconciled.

In this University, learning should not originate from abstract ideas conceived only on a theoretical plane, but

[3] Cf. *Mt* 10, 39; 16,25; *Mc* 8, 35; *Lc* 9, 24; 17,33; *Gv* 12, 25.



rather from observing and feeling the travails of concrete history, rooted in the close contact with the life of peoples and the symbols of their cultures, in the willingness to listen to the hidden questions and hear the cry that comes from the suffering flesh of the poor.

It is necessary to touch this flesh, to have the courage to walk in the mud and to get one's hands dirty. The University must produce God-given knowledge acquired through dialogue with humanity, leaving behind the "us and them" approach, if it intends to be the place and instrument of the Church's mission. For many centuries there has been a condescending attitude on the part of those engaged in sacred studies. As a result, we have made many mistakes! Now is the time for all of us to be humble, to admit that we do not know, and to recognise that we need others, especially those whose views differ from our own. This is a complex world and research requires everyone's contribution. No one, whether people with specialised skills or world views, can assume to be enough on their own. No single thought alone is the perfect answer to problems that arise at different levels. Fewer chairs, more non-hierarchical tables, side by side, all hungry for knowledge, touching the wounds of history. This is the style in which the Gospel can convert the hearts and answer existential questions.

Sisters and brothers, for this to happen, the university must become the home of the heart. Nurturing relation-

ships requires a heart open to dialogue. The heart unites the fragments and with the hearts of others bridges of encounter are built. The heart is essential for the University: a place of research for building a culture of encounter, not one of rejection. The University is a place of dialogue between the past and the present, between tradition and life, between history and stories. It reminds me of a famous scene from the Iliad in which Hector, before confronting Achilles, pays a visit to his wife Andromache and their baby child Astyanax. The sight of Hector heavily armoured scares Astyanax and causes him to cry. Hector takes off his helmet and lays it on the ground. He then gently takes his son in his arms and lifts him up to eye level. Only then does he speak to him [4]. This beautiful passage shows us the steps that lead to dialogue: laying down arms, putting oneself on an equal

[4] Cf. *Iliade*, VI 394-502.

The Mission of the Pontifical Biblical Institute awarded the "Marc and Rachelle Bibeau" prize for the best Greek and Hebrew language student to Fr. Anthony Mitri (above) and the "Marc and Rachelle Bibeau" prize for the best student in the Licentiate in Sacred Scripture to Fr. Valentin Rhonat (right).





footing with the other person in order to look him in the eye. Disarming oneself, disarming one's thoughts, disarming one's words, disarming one's gaze and only then can one meet on the same level in order to look each other in the eye. There is no top-down dialogue, none at all. Only in this way does learning become an act of mercy, the essence of which Shakespeare so beautifully

The Mission of the Collegium Maximum awarded the Bellarmino Prize for the Best Doctoral Dissertation in Theology to Fr. Matthieu Bernard (above) and the Bellarmino Prize for the Best Doctoral Dissertation in another discipline to Fr. Atsu Dodzi Jean-Paul Savi S.J. (below).

Photo C. GENNARI

describes: "The quality of mercy is not strained: it drops on to the world as the gentle rain does – from heaven. It's doubly blessed. It blesses both the giver and the receiver" ^[5], that is, both the teacher and the student. The expectation is that there will be learning on both sides. The dialogue established in relation to tradition and history should be compassionate towards the present - how many wounds are waiting to be healed! - while respecting the past. Showing compassion today and honouring "yesterday". The Trojan War provides another beautiful image, this time told in the Aeneid. The war revealed its all too tragic face, and when all hope seemed lost, Aeneas did two things. First, in order to save his father Anchises from the burning Troy, Aeneas lifted the old man onto his back. At first Anchises, who was crippled, tried to persuade his son to flee without him, arguing that his weight would slow them down. Secondly, Aeneas protected his son Ascanius with a firm grip on his right hand ^[6]. Thus, continues the famous line *sublato patre montem petivi* (in the Aeneid, the exact line is *Cessi, et sublato montem genitore petivi*, meaning "I gave way to fate and, carrying my father on my shoulders, made for the mountain"). And so, we too must go forward.

I don't know how many of you have seen Bernini's statue depicting this scene in the Galleria Borghese in Rome. Go and see it, you will discover a story carved in marble, and you will discover your mission, which entails

[5] William Shakespeare, *The Merchant of Venice*, act IV, scene I.

[6] Cfr. *Aeneid* II, 707-729.





carrying on your shoulders the history of faith, wisdom and suffering of all times. Walking in the present that is in flames and needs your help, holding the future by the hand. Together, past, present and future.

As I mentioned earlier, I was asked about the role of the Gregorian University today. In order to answer this question, it is necessary for you to make an examination of conscience and ask yourselves: is this mission still capable of transmitting the charism of the Society? Does it express and give concreteness to its founding grace? We cannot look back on what gave birth to us and see it as a crippled Anchises, to be abandoned on the pretext that our present and our future cannot bear its burden. We are guided by our roots: they cannot be severed.

The fundamental grace has a name: Ignatius of Loyola, and a concrete formulation in the Spiritual Exercises and in the Constitutions of the Society of Jesus. Throughout the history of the Society, the founding grace has consistently been transformed into an intellectual experience, the composition of the will of God, who works and guides humanity in mysterious ways, through the choices made by generations of men and women on a journey. I remember an anecdote: Father Ledóchowski wanted to clearly define the spirituality of the Society and for this purpose he wrote the Epitome: everything was regulated, including the time for lunch... everything. He was a close friend of the Benedictine abbot, so he sent him the first copy, to which he replied: "Father Ledóchowski, with this document you have killed the Society of Jesus!" Because he had stopped its progress. And the Society is moving forward, it is moving forward with discernment.

Underlying all this is the direct relationship between the Creator and his creature. In the 15th annotation, the one who gives the exercises is asked to maintain a balance "so that the Creator can have direct contact with the creature and the creature with its Creator and Lord". Applied to the role of the teacher, your ultimate goal is to promote, through study, the relationship with the Lord, and not to try to replace it.

Once again, the criterion that allows for the correction of our actions is the primacy of service. In order to serve God in everything we do, we ought to choose that which is more conducive to the end for which we were created (cf. SpEx 23). Discernment is needed to purify our intentions and to evaluate the appropriateness of our means. In other words, does this integration correspond to the founding grace? Those who govern and those who collaborate, do they do so in harmony with the founding grace, or do they just serve themselves?

Finally, feeling with the Church that asks us to put aside all our judgement and keep our minds disposed and ready to be obedient in everything to our Holy Mother Church (Cf. SpEx 353), a concept that might include the question of intellectual freedom and the limits of research.

I remember Fr. Kolvenbach's comment on these regulations at the Congregation of Procurators held in 1987. He said: "Creativity, spiritual movements, prophetic and charismatic initiatives lose their direction, become scattered and wear out when they are disconnected from the purpose of a greater service, that is, one that

transcends our worldly plans, our ambitions and our demands for efficiency. This is true even if we have a papal seal on it”.

The actualization of the rule of feeling with the Church is a very delicate matter for it gives rise to tensions and conflicts, and because of the difficulty of establishing boundaries between faith and reason, between obedience and freedom, between love and critical thinking, between personal responsibility and obedience to the Church. Each age has its own measures, a little less or a little more here, a little less or a little more there. Kolvenbach pointed out: “For what the Lord has joined together in the mystery of Christ and his Church, no one can separate” (cf. Ephesians 5:32). The Mystery transcends human measure, and union with it requires constant discernment. A constant journey. Honest, profound discernment, seeking what unites and never pursuing whatever separates us from the love of Christ and from the feeling of being one with the Church, a unity that cannot be limited to the words of doctrine alone, to the observance of rules. The way in which doctrine is used, frequently reduces it to being without time, as if “caged” in a museum, whereas it is always evolving, always alive, expressing the communion of faith with all those who live according to the Gospel. Generation after generation, all waiting for the coming of the Kingdom of God. Kolvenbach added: “In all circumstances, our attitude should be this: to experience the pain of conflict

and thereby participate in the process that leads to greater communion, thus fulfilling Jesus’ prayer: ‘that they shall be one, as we are one’ (John 17:21-22).” The pain of conflict and prayer. I remember Father Arrupe’s farewell, when he visited the host communities of the boat people, the slaves... and what did he say? “Work towards the integration of these people who are outside the system, many of them fleeing from their own cultures. But please don’t neglect prayer.” This was the last thing Arrupe said before boarding the plane.

These criteria for discernment, I believe, may help to provide the answer to the question of the mission of the Gregorian University, which can be summed up in one word: *diakonia*. A *diakonia* of culture at the service of the continuous restructuring of the fragments of every epochal change. A *diakonia* fulfilled without avoiding the effort of the incarnate concept, the fatigue of the concept seeking harmony with the Spirit, seeking communion after conflict: internal and external.

May you therefore aspire to thoughts that build bridges, that dialogue with different thoughts, that strive to reach the depths of the Mystery. I find the image of the

After the Dies Academicus, Pope Francis had a private meeting with the Jesuit community of the Pontifical Gregorian University. Below: the greeting of Fr. David Nazar S.J., Administrative Director of the University.

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Before leaving the Gregorian University, Pope Francis stopped for a photograph with the volunteers and administrative staff of the University.
Right: He then went to the student chapel with the Superior General for a moment of silent reflection and prayer.

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labyrinth very helpful. The only way out of a labyrinth is from above, from high above. Take care of what remains, in the twilight of life, because we will be judged by our love, we will be judged on whether our talents have fed, quenched the thirst, clothed, sheltered, visited the least of those we have met (cf. Mt 25:31-46). Let us juxtapose this passage from Matthew with the teaching that sums up the whole search for wisdom among cultures, similarly expressed throughout the ages and summarized as follows: culture is what remains after we have forgotten what we have learned. The culture that remains is love.

The University is a place for dialogue. Suppose two students arrive at the university each with a book which they then exchange. Both will go home with just one book. However, if these students exchange a thought or an idea upon leaving, each will take home one more thought or idea. More than just quantity, each will owe something to the other, each will be part of the other.

At this time, it comforts me, it does me good to read St Basil's teachings on the Holy Spirit, His accompaniment of the Church, everything emanates from Him. It's Jesus' promise that is fulfilled in time. The Holy Spirit is the harmonious composer of the history of salvation, He is the harmony. Like the Church, the University must be a harmonious ensemble of voices united in the Holy Spirit ^[7]. Each person has their own peculiarities, but

these peculiarities must be incorporated into the symphony of the Church and her works, and only the Spirit can compose the right symphony. Indeed, the Spirit does. Our task is not to spoil it, no, our task is to make it resound. Every mission needs servants who are attuned to the Holy Spirit and who are able to compose music together, a Divine music that seeks the human flesh just as the score seeks the instrument. This is synodality. A university that carries out its mission with an ecclesial mandate has to make sure that this style is witnessed to and imparted. Many times, authoritarian styles that do not listen or do not engage in dialogue prevail, assuming that only their own thoughts are right, and sometimes there is no thought, only ideology. Please be careful not to drift from thought to ideology. Ask yourselves if the choice of teachers, the choice of programs, the choice of deans, presidents, directors and, above all, the choice of the highest academic authorities, corresponds to that "quality" that still justifies the Bishop of Rome's entrusting this University to the Society of Jesus. For St. Ignatius, the intellectual apostolate and the houses of higher learning clearly had great potential. However, an honest analysis of the achievements reveals some critical aspects that could cast doubt on the ability to spread and propagate the faith, which is ultimately expressed in culture, which is what Saint Ignatius had in mind when he highlighted the mission of education.

It is not uncommon for us to see students from the Society's educational centres achieving high academic, scientific and even technical results, yet they seem not to have assimilated Ignatian spirituality. On many occasions we have been disappointed to see that some alumni,

[7] Cf. St. Basil, *Homilies on the Psalms*, 29,1; On the Holy Spirit, XVI, 38.

having reached high levels of governance, were not in harmony with the formation program. Reflection and honest self-criticism are needed here too. I encourage you, as I have said from the beginning, to reflect on the words of St Ignatius: "Where I am going and for what purpose" (SpEx 206). And above all: "where I am going and before whom I shall appear" (SpEx 131). Take note of these questions, for they will help you to discern your intentions and, if necessary, to purify them in order to better define your direction. Remember what distinguishes this University, for it could help you to rethink the mission of all the formation centres of the Society.

The Gregorian University's distinguishing features are represented by its coat of arms, which is to be kept in unison with the inscription on the door of that humble house, its place of origin, the 'Collegio Romano'. If you look closely at the coat of arms, you will see a motto encapsulating the charism of the University: *religiones et bonis artibus*. In the context of Baroque epigraphy, this phrase has traditionally posed a dilemma, the resolution of which is found in the tension between the two elements. *Religioni et bonis artibus*. It is here that a horizon of understanding and a question to be explored are simultaneously revealed. In fact, this evokes what Ignatius articulates in the Constitutions concerning the means that unite the instrument with God (expressed in the definition of the term "*religio*") and those that render it available to men (expressed as art). In this regard, I turn to you, entrusted with governing and guiding the mission of this University before

God, and to your students: to what end are you doing what you are doing, and for whom? St. Ignatius emphasises the hierarchy of these means: "the means which unite the human instrument to God and so dispose it that it may be wielded dexterously by his divine hand are more effective than those which equip it in relation to men...the interior gifts upon which depends our effectiveness in reaching the goal set before us" (Constitutions X, 813). Furthermore, in the Gospel, we find a question that interrogates every project: "For where your treasure is, there your heart will be also" (*Matthew 6:21*).

In the *Exercises*, Saint Ignatius revisits the concept of spiritual primacy, which should not be regarded as disincarnate spirituality. He repeatedly invites us to "ask for an interior knowledge of Our Lord, who became human for me, that I may love him more intensely and follow him more closely" (SpEx 104, 113, 130 etc.). In fact, Ignatius does not forget the '*propter nos*' and the '*propter nostram salutem*' of the Creed – for us and for our salvation – where universal salvation becomes concrete and existential in the expressions "for us", "for me". This is not an abstract concept, but a reality of which we experience a saved life, where 'me' and 'us' are inseparable, in the knowledge that not everything is salvation. How can there be salvation if all that drives us is the lust for power? This is a very topical question in matters of governance. Finally, Ignatius teaches us that everything must be expressed as a prayer, an incessant petition, that is, as a grace to be asked for, not as the product of





human effort. How sad it is to see that people put their trust primarily in human means, entrusting everything to the manager on duty. I ask those of you gathered here today, what is your relationship with the Lord? How is your prayer? Is it really formal or is it not? How is your heart-where is it? The university must be the home of the heart. As I have told you before, William of Saint Thierry teaches us that the heart is “a force of the soul which leads it as if by natural weight to its own place”^[8].

Finally, I hereby wish to recall St. Francis Xavier and his desire to go around the universities of Europe, “riveting the attention of those with more learning than charity”, encouraging them to become missionaries out of love for their brothers and sisters. Remember: then as today, according to the Ignatian charism, culture is a mission of love. I leave you with this spur for inner reflection and means. And one more thing: don’t forget your sense of humour: a woman, a man, who has no sense of humour is not human. I invite you to pray that beautiful prayer of St Thomas Moore: “Grant me, O Lord, good digestion, and also something to digest”. Seek it, pray for it. I must confess one thing, I have been praying it every

day for more than 40 years and it is good for me, it is good for me! Do not lose your sense of humour.

Before concluding, allow me to share with you a final quotation from St Ignatius, the second in the Spiritual Exercises, particularly relevant to you as students: “what fills and satisfies the soul consists, not in knowing much, but in our understanding the realities profoundly and in savouring them interiorly”. An honest assessment of the educational experience involves being shown the way and being helped to proceed independently on a deeper level, avoiding intellectualistic labyrinths or the mere accumulation of notions, and cultivating a taste for irony. Avoiding intellectualistic labyrinths from which one cannot escape on one’s own, and the accumulation of notions, and cultivating a taste for irony. On this path I wish you the joy of savouring the Mystery. Thank you.

[8] Guglielmo di Saint-Thierry, *De natura et dignitate amoris*, 1 PL 184, 379.

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Attention to the **integral** formation of the human person

Interview with **Fr. Pino Di Luccio, S.J.**
President of the Collegium Maximum

by PAOLO PEGORARO



The new configuration of the Pontifical Gregorian University provides for the organization of its action in accordance with three missions, each with its own historically meaningful mandate and ample prospects for the future. The Collegium Maximum represents the academic units and institutes erected at the "Gregoriana", whose foundation stems from the Roman College educational institution. The name was chosen with reference to the history of the Society of Jesus, when each province had its own "Collegium Maximum", which included the philosophical and theological departments and served as

a veritable cultural hub. The adjective "maximum" evokes the Ignatian notion of "magis", a central element of Jesuit pedagogy.

Pino Di Luccio is the president of the new Collegium Maximum. "I have spent most of my life as a Jesuit priest in the Middle East, mainly in Jerusalem," he says. "I received my doctorate from the Hebrew University of Jerusalem and then taught there as a visiting professor." Fr. Di Luccio has held professorships at the Pontifical Biblical Institute and at the Pontifical Theological Faculty of Southern Italy, and he recalls with particular fondness his links with Albania. In fact, during the merciless persecution of Enver Hoxha, contacts with the Jesuits in Albania were completely lost, to the point that they were referred to as "*Albaniensis Missio Dispersa*". When the regime fell, Fr. Di Luccio was among the first group of Jesuits who managed to reunite with some confreres who had survived by hiding with some Albanian families. They founded a community in Tirana, a seminary in Shkodra and began pastoral work in the capital's parish, thus re-establishing the presence of the Society of Jesus in Albania. Today, he faces a new challenge as President of the Collegium Maximum.

◀ **Fast, fragmented communication dominated by the logic of individual visibility has become the norm. "High culture" is associated with times gone by. How important is the promotion of solid academic training in the Church?**

"Indeed, social media has radically changed the way in which we communicate. This is also reflected in the complexity of our "digital" lives, with both positive and negative implications for learning and training. The digital world dominates our lives, but it cannot replace our capacity for discernment, nor the need for a solid, modern education. It is in this context that the *traditio fidei*, which we have been offering in our University for the last five centuries, takes on a crucial role: it is the process by which God's salvific Word makes itself continually present in time."

◀ **What is the meaning of Jesuit education today?**

"Our review, *Ignaziana*, is intended to provide a comprehensive answer to this question. The articles, essays and reflections published in this journal every six months, together with the initiatives organized every year, are intended to give teachers and students of the Collegium



Maximum of the Gregorian University an insight into what it means to study and teach in a Jesuit university.

More generally, Ignatian pedagogy seeks the harmonious development of all dimensions of the person: intellectual, spiritual, emotional and practical. Its aim is the integral development of the human person, extending beyond the mere transmission of knowledge. This pedagogical approach promotes students' self-discovery. It is a form of education that places the students at the centre, making them the protagonists of their own educational development. This has always characterized Jesuit education and remains an aspect of outstanding modernity."

● **Where does modern Jesuit pedagogy stand regarding artificial intelligence?**

"Clearly, technological progress and educational software for academic research can hardly be overlooked. Therefore, today's method of Jesuit education requires the integration of Generative Artificial Intelligence (GAI) technologies into academic learning. This requires a thorough knowledge of the tools and limits provided by generative AI technologies. These tools, when used in keeping with the principles of scientific and academic correctness, should not be seen as a threat to the teaching-learning process, but rather as a resource and a means of support for both the teacher and the student."

● **With more than half of all students, the Faculty of Theology is the most prominent academic unit of the Collegium Maximum. Can it be considered its "heart"?**

"The Faculty of Theology of the Collegium Maximum, where science and faith are in constant dialogue, has recently been enlarged. In the Ignatian pedagogical model of academic learning, theology is central to studying all the other disciplines. At the centre is the true heart, which is the Bible. The Faculty of Theology plays an important role both in the formation of future religious leaders and in deepening the faith in response to contemporary challenges, and, as mentioned above, in the study and topicalization of Tradition (in the study and in-depth study of sacred texts). It is also because of this response that the Faculty of Missiology and the Institute of Spirituality have been merged, *ad experimentum*, with the Faculty of Theology [see "Information", p. 52]."

● **Philosophy, Canon Law, History and Cultural Heritage of the Church, Social Sciences, Psychology, Anthropology, Interreligious**

“ Interdisciplinarity and working together create a fertile environment for research. In our university, academic units can be mutually inspiring and enriching as they pursue the common goal of offering academic training to persons from many and diverse cultures,,



“ The *traditio fidei*, which we have been offering in our University for the last five centuries, takes on a crucial role: it is the process by which God's salvific Word makes itself continually present in time,,

Studies, Formation to the Priesthood: these are some of the other academic units. In the new university structure, how can these academic units be mutually motivational in terms of research?

“Interdisciplinarity and working together create a fertile environment for research. In our university, academic units can be mutually inspiring and enriching as they pursue the common goal of offering academic training to persons from many and diverse cultures. On 25 February 2023, Pope Francis received in audience the rectors, professors, students and staff of the Pontifical Universities and Institutes in Rome, urging them to ‘find new ways of working together.’ Our academic units are called to follow this direction.” ▶

The Bible guides us, but it needs our questions

Interview with **Fr. Peter Dubovský, S.J.**
President of the Pontifical Biblical Institute

by PAOLO PEGORARO



The Pontifical Biblical Institute, with its 322 students and a faculty of 58 professors, is a small institute of highly specialised studies. The majority of its students are men and women religious or diocesan priests appointed by their superiors and bishops who need experts in biblical studies, lay Catholics who will become tomorrow's professors, coordinators of biblical pastoral ministry or engaged in dedicated apostolates. “They are all extremely motivated,” notes the President of the Biblical Institute, Fr. Peter Dubovský S.J. whose first love, however, was not the Bible. After completing his studies in biochemistry, Fr. Dubovský started working at the National Research Centre for Immunology and Oncology in Bratislava. He then became a priest of the Society of Jesus, completed his theological studies at the Gregorian University, obtained a Licentiate degree from the Biblical Institute and a PhD from Harvard University. Born in Slovakia, Fr. Dubovský believes that each student's cultural context can inform their studies. He explains this based on his own experience: “My doctoral thesis focused on a set of Neo-Assyrian tablets that I successfully identified as the world's first ‘secret service’, dating back to the eighth century BC, the time of the Prophets and of the production of certain biblical texts: how did the presence of a sort of ‘Big Brother’ surveillance affect a small province like Judea? Knowing the experience of the communist regime, I asked myself many questions.” In addition to his academic activity, Fr. Dubovský enjoys mountain walks and pastoral work with Scout groups.

◀ Today, Bible study is available in many academic institutions around the world. What is unique about your academic offering?

“We have recently introduced three educational pathways that highlight our core areas of study, with the possibility of choosing among the following specialisations: Exegesis and the Biblical Text - Languages and History - Hermeneutics and the History of Interpretation. Knowledge of the source languages is a primary requirement. A prerequisite for admission is the successful completion of an examination in Greek and Hebrew, or the completion of a one-year introductory course in these languages. A second distinguishing feature is the recognition that the Bible cannot be interpreted without studying the historical and archaeological context in which it was written. Therefore, in addition to Hebrew and Greek, students are required to know a third ancient language, i.e. one of the “lingua francas” that were contemporary with the Biblical texts and were used in the drafting of documents, transactions and international treaties. These include Syriac, Targumic Aramaic or Coptic for the New Testament; Ugaritic, Egyptian, Sumerian or Akkadian for the Old Testament. Our Faculty of Ancient Near Eastern Studies focuses on these disciplines. The third distinctive feature of our studies is the teaching of different exegetical methodologies. As I said, knowledge of the language and the historical background is a prerequisite. Students must also be able to decipher the text in order to understand its genesis, the figures involved in its authorship, how to distinguish different editorial strata... and finally, its inherent dynamics, its narrative, its rhetoric and the significance of its various characters. Finally, our students are taught to analyse the various preserved manuscripts of Scripture and to draw theological and spiritual insights therefrom.”

❖ **The study of the materiality of the Bible - its languages, history, archaeology, manuscripts - is thus necessary but not sufficient.**

“That’s the starting point, but it’s important not to stop at the materiality of the text and reach the stage of interpretation. To do this correctly and respectfully, this process is indispensable. Otherwise, there is a risk of interpreting the text in an instrumental way, trying to read into it what we are looking for. Conversely, it is the biblical text that should guide us, showing us the paths of theology, spirituality or pastoral care. But first we must let it speak, acknowledging our own difficulties in understanding it.”

❖ **The Biblical Institute also has a branch in Jerusalem. How does this contribute to the mission of the Institute?**

“Since its foundation, the Pontifical Biblical Institute in Jerusalem has played a very important role. It promoted archaeological excavations of the highest level, thereby providing the opportunity for in-depth study of the archaeological, cultural and social aspects of the Bible. In that context, Jesuit priests organised study trips with students to Egypt, Jordan and Turkey, sometimes on camelback. During his rectorship, Carlo Maria Martini established a partnership with the Hebrew University and requested that our students spend a semester in Jerusalem to study Hebrew and possibly modern Hebrew. In recent years, other disciplines have been developed and students have enrolled in a variety of courses there, most notably archaeology. In addition to the Hebrew University, we also work with other institutions.

The Pontifical Biblical Institute offers the possibility of discovering the Holy Land. It is all very well to have a knowledge of its geographical features, but it is not the same thing as feeling its summer heat, perhaps experiencing a period of drought and what it is like to be thirsty. Our



“ It is the biblical text that should guide us, showing us the paths of theology, spirituality or pastoral care. But first we must let it speak, acknowledging our own difficulties in understanding it „

“ It is evident that biblical studies must be complemented by other fields of knowledge for further advancement; interdisciplinarity is a prerequisite for conducting research in this area „

students have continued their activities even after 7 October 2023, and when I visited them, many thanked us for our decision to stay. It is not easy to experience the strain of living in a country at war. But it is a testimony. This is very important for the students, for the university and for the institutions. Education has many dimensions. These dimensions can be material, spiritual, or markedly academic.”

◀ What are the challenges ahead?

“There are a number of challenges. First of all, the very different educational backgrounds of the students. Thirty years ago, a large number of students had a background in classical studies - Greek and Latin literature. This is not the case today. This is not to say that the students are any less competent, but it is an indication that the starting point is different. Cultural and ethnic backgrounds also play a role in education, but this too is an irreplaceable asset. Survivors of the Rwandan genocide, for example, ask questions of the Bible that an Italian student would probably never ask. The students approach the text in different ways, and this opens up new possibilities of interpretation and new avenues of research. There are also challenges of an academic nature. To be present on the international academic scene today - as the Holy See requires of us - means publishing. It means taking part in international conferences. The first conference organized by the Biblical Institute took place in 2013. Conferences and workshops have been held on a regular basis since then. The new forms of academic activity require a significant change of mindset.”

◀ What does the Biblical Institute have to offer and what does it gain from the new configuration of the Gregoriana?

“I consider it to be a win-win arrangement. Firstly, our institute offers a unique educational experience, as outlined above. Secondly, it is evident that biblical studies must be complemented by other fields of knowledge for further advancement; interdisciplinarity is a prerequisite for conducting research in this area. While we have longstanding collaborations with the Department of Biblical Theology and the Bea Centre for Judaic Studies, there remains significant potential for expansion into areas such as Patristics, Moral Theology, and Systematic Theology. To be a moral theologian or a biblical theologian is not enough; there needs to be collaboration and dialogue with all disciplines. We have the opportunity to take biblical studies to the next level, together with the research of the professors of the Collegium Maximum and the Oriental Institute.” ▶

Rediscovering of our common heritage thanks to Eastern Christianity

Interview with **Fr. Sunny Thomas Kokkaravalayil, S.J.**
President of the Pontifical Oriental Institute

by PAOLO PEGORARO

◀ **T**he integration of the Institutes has led the Pontifical Oriental Institute to recognize that there is more than just the Oriental Churches, just as the Collegium Maximum and the Pontifical Biblical Institute recognized that there is more than just the Latin Church. Recognizing the existence and rights of the other, as well as one’s own obligations, forms part of the life of the new configuration of the Gregoriana”, said Fr. Sunny Thomas Kokkaravalayil, a Jesuit priest native of Kerala, India, President of the Oriental Institute. Fr. Kokkaravalayil is also a former student of the Oriental Institute, having obtained a Licentiate and Doctorate in Canon Law, a sub-

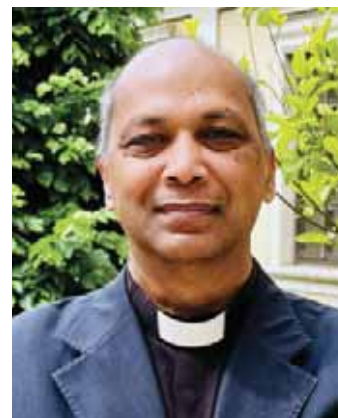
ject he has taught there since 2005, eventually becoming Pro-Rector of the same Faculty. In addition to the Faculty of Eastern Canon Law, established by Pope Paul VI in 1971, the Oriental Institute comprises the Faculty of Eastern Christian Studies, established in 1917, subdivided into three sections: theological-patristic, liturgical, and historical, as well as various departments or subsections (Spirituality, Languages, Music, among others). It has approximately 250 enrolled students, mostly from Eastern Europe, India and the Middle East, including Egypt, Ethiopia and Eritrea. "There are also students from the United States and from Europe - and not just Eastern Europe, such as Ukraine, Russia, Rome, Hungary, etc. -. In fact, the Oriental Churches are also present in Italy, Spain, France and Germany," adds Father Kokkaravalayil. "Most of the students are Eastern Catholics and Orthodox Christians, with some members of the Latin Church who wish to pursue these studies."

What is the specificity of the academic offering of the Oriental Institute?

"The vocation of the Oriental Institute is to be a higher institute dedicated to the scholarly study and research of Eastern Christianity. This implies, first of all, the study and publication of the sources common to the Eastern Catholic and Orthodox Church. [see page 53 of this journal]. It is important to recognize the substantial common heritage we share with our Orthodox brethren: it far outweighs that which divides us. Becoming increasingly aware of this, and thereby drawing closer to one another, is a service to the universal Church of God, which includes the Latin Church. In the past, many of our professors made significant contributions to the Second Vatican Council, especially to the decrees *Orientalium Ecclesiarum* on the Catholic Churches of the Eastern Rite and *Unitatis redintegratio*, which calls for Christian unity. To this day, about 20 per cent of our students are members of the Orthodox Churches, and there are also some Protestants. We cooperate closely with all the Orthodox Churches and enjoy a special co-operation with the Greek Church and with Greece."

Eastern Christianity represents a great variety in the Church. How is this reflected in your academic programme?

"In many cases the courses are expressed in their plural form. Not 'liturgy' but 'liturgies', not 'history' but 'histories', because there are many different Eastern Churches, and this is also reflected in Spirituality, Music, Canon Law. Similarly, there are many languages, both ancient and modern: Arabic, Syriac, Coptic, Russian, Armenian, Ethiopian, Georgian, Paleo-Slavic, Turkish, Canonical Latin, Sogdian... The Modern Greek course,



“The vocation of the Oriental Institute is to be a higher institute dedicated to the scholarly study and research of Eastern Christianity. It is important to recognise the substantial common heritage we share with our Orthodox brethren,”



which is also open to external students, is funded by the Greek Orthodox Church. Romania, through its Ambassador to the Holy See, finances the Romanian language course. We offer about fifteen courses, including ancient and modern languages. When it comes to Christian Oriental studies, I can safely say that we have the best library in the world. Many people visit us for research purposes.”

◀ **How do you respond to the challenges ahead?**

“The question that constantly guides us is how we can help the Eastern Churches, and the Church as a whole, to carry out their mission. The answer is certainly to be found in the research and publication of our common heritage, as mentioned earlier, in addition to the academic formation of our students. Our pedagogical method is circular: our teaching is the result of our research. It is therefore essential that our professors remain constantly up-to-date. A second important task is the service to the Vatican Curia, where many of our teaching staff are consultants for various dicasteries, and our publications are widely consulted and appreciated.”

◀ **What can the Oriental Institute offer and receive from the new configuration of the Gregoriana?**

“Fr. Robert Taft, S.J., a renowned expert in Oriental studies and liturgy, would often reflect on what the liturgies of the Oriental Churches could receive, understand or learn from the Latin liturgy. I think this is true in many ways: there is much that the Eastern world can learn from the Latin world. We must be open, we must be aware that there is another Church, other forms, other ways. This also applies to our Institute, because many future leaders of the Eastern Church are trained in our Institute. There is a lot we can learn, both at the academic level and in terms of leadership. At the same time, I hope that this integration will serve to improve the Gregorian University as a whole, making it more efficient and less bureaucratic. While this integration does not affect the autonomy of our faculties in planning events, it has been a most welcome stimulus for us. And for that I am very grateful.”

◀ **The Faculty of Theology introduced last year an “Eastern First Cycle” and a Licentiate in Ecumenical Studies, with classes taught by members of your Institute. In what other areas could cooperation be envisaged?**

“The Faculty of History and Cultural Heritage of the Church could be another specific area of cooperation with our History Department. Not least because teaching the history of the Latin Church requires an understanding of the origins and existence of the Eastern Churches, which demand a greater insight than that of the Western world. But there are many other areas of cooperation, such as liturgy, spirituality and, of course, ecumenism, the fundamental principle that underpins our existence. Our programs must be the result of a joint effort, no longer carried out in isolation.”

◀ **Synodality is today a central theme of reflection in the Catholic Church, a theme so dear to the Eastern Christian world. What is your impression of this particular moment?**

The Synod, although it is continuously practiced, especially in the Eastern Churches, is an integral part of the Church’s richness. Without a synod or a similar institution, there is no Eastern Church. Indeed, Pope Francis has clearly stated that the Latin Church too has a lot to learn from the Eastern world. In Eastern Christianity, however, the exercise of synodality is limited to the Synod of Bishops, which meets and adopts its decisions. The understanding of synodality can be enriched by studying the documents issued by the ‘Roman’ Synod and by examining the preparatory stages of the Second Assembly. I believe that promoting mutual understanding and thus mutual enrichment is an integral part of the vocation of the Oriental Institute. We can learn from one another. I firmly believe that our Institute’s role and prospects are no less important than they were in the past.” ▶





The Social Responsibility of the University

Interview with **Card. Michael Czerny, S.J.**
Prefect of the Dicastery for Promoting
Integral Human Development

by PAOLO PEGORARO

«The University is not an independent island; rather, it is integrated into a society with its distinctive history and challenges. The university is part of society, and as such, it carries a responsibility.” Following the lecture delivered at the Pontifical Gregorian University at the conference on the figure of Bernard Lonergan in May 2024, we met with Cardinal Michael Czerny, S.J., Prefect of the Dicastery for Promoting Integral Human Development, to discuss the role of the university as an institution immersed in a specific social context.

“During my two-year period of teaching at the Central American University of El Salvador (UCA), I remembered learning from Ignacio Ellacuría that the university possesses an inherent social vocation and responsibility. This is where students prepare to fulfil their vocation and for their future professions. At the UCA, where I taught the course on Latin American ‘*realidad*’ (“*La realidad latinoamericana*”), a philosophical reading of the socio-economic, cultural and historical context of Latin America, first taught by Ellacuría, I held the position of Vice-Rector for Social Outreach. This role complements that of the ‘traditional’ Vice-Rectors and embodies the university’s social role.

Universities, pontifical universities in particular, are expected to nurture students’ awareness of the society in which they live and encourage their active contribution to its development. In this regard, there is an increasing need for enhanced interaction and collaboration between the social sciences and other areas of ecclesiastical studies

“ Society is a human construction for which we are collectively responsible,”



“ If we close our eyes to this, we will be neither good Christians nor good citizens,”

❶ **Do pontifical universities, both international and intercultural in nature, embody a social responsibility by virtue of their vocation?**

A potential risk for non-Italian students studying in Rome for extended periods is the possibility of experiencing a sense of alienation from the local environment. This is an Italian society, and the student body includes citizens from a variety of countries, including Nigeria, Korea, Bolivia and North America. However, in Rome there are also communities of people from these countries, and for a variety of reasons, including immigration, asylum and other factors. It is important to recognize that they are as much a part of the responsibility of the students who study here as the Italian citizens.

❷ **In Kenya you founded the African Jesuits AIDS Network (AJAN), which brings together organizations working against the spread of AIDS/HIV in Africa and Madagascar. How can the university respond to such social needs without losing sight of its mission?**

“The idea was to help the Jesuits and their institutions respond to the challenges of AIDS. We could refer to what we talked about earlier: what can we, a university, a parish or a college, do in a community affected by the scourge of AIDS? A retreat house might argue that it is not its place to respond to this challenge. But people who dedicate their lives to the fight against AIDS have spiritual needs, they need spiritual support. A retreat house can then offer spiritual formation programs for nurses and other staff working in this area. This is just one example that shows that each person responds according to their own competence. Our role is not to replace health clinics. Thus, the university responds in its capacity as a university.”

❸ **Today’s academic curricula attach great importance to inter- and trans- disciplinarity. To what extent do the social sciences interact successfully with other traditional subjects in the academic curricula of the pontifical universities?**

“Modern social consciousness dates back less than two centuries in the history of the Church. It must be said that disciplines like philosophy and theology take time to recognize and integrate other equally valid ways of understanding reality. At the same time, it should be noted that the social sciences are still young and, having developed in a climate of sometimes aggressive anticlericalism, have not always succeeded in entering into dialogue with the more reflective and theological dimensions of the human person. These are limitations on both sides. But if one recognizes one’s own limitations, they can be addressed together in a collaborative spirit.”

❹ **Is this still imperfect relationship between the social sciences and the classical disciplines reflected in the life of the Church?**

“While most people are aware of the need to prepare the faithful for confirmation, it is less obvious that it is also necessary to prepare the faithful for society. This is a pity and a mistake. We cannot be good Christians, nor can we be good citizens, if we close ourselves off from society. We tend to see society as a given, something we find ourselves in, but isn’t the opposite also true? Society is a human

construction for which we are collectively responsible. Unfortunately, the education we receive doesn't always help us assume the necessary responsibility for the society in which we live."

❖ **You have been a student and teacher in Montreal, Chicago, San Salvador and Nairobi. In what way does the social environment contribute to the formation of this awareness?**

"It makes no difference where I am, whether I am in San Salvador or in Rome: I don't feel less responsible in Chicago because it's wealthier than Nairobi. Quite the opposite. In fact, when you enjoy the advantages of an 'elite' educational background, you have an even greater responsibility. Today we suffer from a huge democratic deficit and all our alumni have a great responsibility in this area. Unless this is addressed, many other issues will remain unresolved."

❖ **In a recent lecture at the Gregoriana, you quoted Bernard Lonergan and recalled the priority of "communication" or "pastoral life" of the Church. What do you mean by this?**

"In essence, the challenge facing the Church can be summed up in a single word: "inculturation". Pope Francis has done much to help us understand that inculturation is not a minor adaptation of external elements to fit the cultural milieu, but rather a radical process of incarnating the Gospel within every context.

It is my belief, as a bishop, that in this major challenge we are struggling with, the bishops should be able to rely on the Catholic universities, notably the Gregorian University. Because the faith has been present in Italy for twenty centuries, we assume that it is enculturated. That's not true. My impression is that the Gospel is barely incarnated in the contemporary culture, which is neither classical, nor that of the Renaissance period, nor the culture reflected in books. Thus, the challenge - whether in Rome, in Chicago, in San Salvador, in Nairobi - remains the same, albeit different each time.

I'm afraid that enculturation has been mistaken for a trivial matter, or ignored by convincing ourselves that - after all - it's our own culture that is relevant. On the contrary, it is the other person's culture that is relevant. This is why we have a section in the Dicastery dedicated to listening: it is necessary to recognize the vast variety of contexts and realities in which the Word of God and the life of the Church are realized."

❖ **How is this focus on attentive listening to local realities, to the particular Churches, translated into the structure and activity of the Dicastery for Integral Human Development? What fruits has it borne?**

"Listening - Dialogue, Research - Reflection and Communication - Restitution are the guiding principles of the three sections that make up the Dicastery. The underlying idea is to serve the local Churches through a process of dialogue.

The first section is dedicated to listening to the needs, questions and problems of the local Churches.

The second part involves research and reflection with the aim of identifying tools for gaining new insights and developing "good practices". Finally, the task of the third section is to ensure that these practices are transferred back to the local churches, leaving it to them to implement them in a creative and situation-specific way." ❖



“When you enjoy the advantages of an 'elite' educational background, you have an even greater responsibility,”

To the left: Card. Czerny during the mission in Belgium (above) and the mission in Ukraine (below).

❖ Photo DICASTERY IHD

Top: Card. Czerny presiding over the Mass of Thanksgiving for the academic year 2023-2024, a few days after the new Statutes came into force.

❖ Photo P. GALOSI

Moral Theology and Spiritual Theology: A newly integrated Department

Interview with **Prof. Donna Orsuto**
*Director of the Department
of Moral Theology and Spiritual Theology*

Edited by the EDITORIAL STAFF



This year, the university has created a new academic unit called the 'Department of Moral Theology and Spiritual Theology'. The two programmes are, by choice, kept distinct, but the two disciplines naturally overlap in many ways. The aim is to promote collaboration on different levels and to reach a wider circle of students by exploring the potentiality of a cross disciplinary dialogue

This year, the former Institute of Spirituality become part of the Faculty of Theology, through an integration with Moral Theology. Concretely, the university has created a new academic unit called the 'Department of Moral Theology and Spiritual Theology'. Prof. Orsuto, are you happy with the integration process?

"We have worked together with our colleagues from the Faculty of Theology to ensure a smooth transition. For the benefit of our students, we have seized the opportunity to build an innovative programme in Spiritual Theology that is up to date considering the needs of today's Church and society. Concurrently, we have continued to strengthen our Moral Theology programme. In fact, the option of strengthening the implementation of the inter- and trans-disciplinarity of our studies is a direct response to Pope Francis's wish expressed in the constitution *Veritatis Gaudium*, where the word 'collaborate' is used no less than 19 times".

Is there a risk that the identity and uniqueness of the Moral Theology and Spiritual Theology programmes might be lost after the transition to the new, integrated department? Have some of our past students have been concerned about this change?

"We have reflected seriously on this during the transition. We decided to keep the two licentiate programmes and the two doctoral programmes distinct, rather than offer a mix of spiritual and moral theology. However, the two disciplines naturally overlap in many ways, and dialogue between the two has not been lacking in the past. On the one hand, Moral Theology at the Gregoriana, having opted for a personalist approach in the light of Vatican II, has a long tradition of seeing the good life as dependent on spiritually informed personal decision making and deepening one's relationship with God. Spiritual theology in the Ignatian tradition, on the other hand, is enmeshed with the art of attuning one's heart to God's Spirit in view of discerning one's deepest desires and making significant life choices which are good and holy".



“We decided to keep the two programmes distinct, rather than offer a mix of spiritual and moral theology. However, the two disciplines naturally overlap in many ways”

❖ **In what way has there been an integration, concretely? How do you intend to foster dialogue between the two disciplines?**

“We are seeking to promote collaboration on various levels. In our programming, we are developing a few courses which are common to the two licentiate programmes, and which help students reflect on issues that concern both disciplines. In our research, we have been promoting collaboration among professors of different disciplines and encouraging our doctoral students to avail themselves of the opportunities provided by our new integrated department. Regarding events, there are several cross-disciplinary initiatives in the pipeline; we will focus on this in the coming academic year”.

“We are developing a few courses which are common to the two licentiate programmes, and which help students reflect on issues that concern both disciplines”

❖ **Do you believe that, looking at the various fulcrums of theology today, the new department can address the needs of students interested in knowing and deepening the long spiritual and ethical experience of the Church?**

“Yes, I do. We are also seeking to reach an even wider circle of students by exploring the potentialities contained in the cross-disciplinary dialogue. We believe that by journeying together we will effectively strengthen our identity of being attentive to our vocation to serve in the Church. We are doing this by confirming, on the one hand, the study paths established over the years in our beloved Institute and in the previous Department of Moral Theology, and, on the other hand, by opening ourselves to inspiration from both areas and laying the foundations for the implementation of a Synodal Spirituality in daily life”.

❖ **You oversee a very diverse Department. Why should students from all over the world come to Rome, learn Italian, and face many cultural barriers to study these disciplines at the Gregoriana?**

“One good reason is the environment which is created when this happens. The many cultures, viewpoints, and local Church experiences of our students and teaching staff greatly enrich our programmes and help us all to gain a wider knowledge of the Catholic



“We understand Spiritual Theology as a field of study, research, and formation to be explored from various dimensions: systematic, biblical, historical, and psychological. We also have a particularly robust offering in Ignatian Spirituality, including a one-year Diploma programme”

world. This diversity is reinforced by the possibilities of personalisation which a relatively large ecclesiastical university offers. Of course, it is not a huge university where students are lost in the crowd. Rather, the size of our department allows us to follow the Ignatian pedagogical tradition that deeply values the personal care afforded to each student (*cura personalis*). Our students feel that, given the class sizes and extracurricular opportunities, they can develop a meaningful personal relationship with their professors and fellow students during their studies here, allowing them to express themselves, discuss issues they care about, and exchange ideas”.

❖ **Is there a possibility of students coming to study at the Gregoriana as part of an exchange programme?**

“Given the particular nature of pontifical universities in Italy, and their dependence on the Holy See, we do not have EU-funded exchange programmes for students and professors. However, students from other universities may study at our department for one to three semesters via the Freisemester programme, if their home university is willing to accept the Gregoriana’s ECTS credits. The programme is quite affordable, and we have a system of student grants for those in need of financial support”.

❖ **You are also personally in charge of programming for the specializations in Spiritual Theology. Could you tell us more about the characteristics of the licentiate programme?**

“At the Gregoriana, we understand Spiritual Theology as a field of study, research, and formation to be explored from various dimensions: systematic, biblical, historical, and psychological. We also have a particularly robust offering in Ignatian Spirituality, including a one-year Diploma programme. Hence, we offer, through the courses and through the structure of the programme as a whole, a synthetic formation in Spiritual Theology, marked by a strong sapiential tone, and we pay particular attention to spiritual discernment, in order to promote and support a true and profound integral formation of those following the programme. We strive to prepare students for teaching, research, spiritual direction as well as other ministries in response to the spiritual needs of today’s world”.

Our Doctoral Programmes

The *Doctorate in Moral Theology* is pursued in an environment of rigorous scholarly inquiry within a research community and under the qualified guidance of a professor. In the *Cursus ad doctoratum*, aided by a selection of supplementary courses and various opportunities of thoughtful interaction with our academic staff, students embark on a process which allows them to select a research topic and choose a moderator. The Gregorian University offers its doctoral candidates the combined resources of three superb libraries and a peaceful space in which they can focus, thoroughly explore their research topic, and eventually make a real contribution to the progress of theological knowledge. The *Schola doctoralis* offers our doctoral students a series of seminar-style sessions on various topics to guide

their scholarly research and ensure a solid intellectual formation.

The *Doctoral Programme in Spiritual Theology* aims to encourage candidates to become competent scholars and true researchers. To this end, candidates are accompanied in a systematic acquisition of the diverse methodologies and the specific contents of Spiritual Theology, through a programme which includes a Candidacy Period or *Cursus ad doctoratum* (until the delivery of the dissertation topic), and a Research Period (from the approval of the dissertation topic until the presentation of the project). During these periods, students are in dialogue with their professors and other doctoral candidates about their research activities in the *Schola Doctoralis I* and *II*.

Moral Theology between polarization and frontier themes

Interview with **Fr. René Micallef S.J.**
Coordinator of Moral Theology Programmes

Edited by the EDITORIAL STAFF

Fr. Micallef, you are the coordinator of the moral theology programmes within the new Department of Moral Theology and Spiritual Theology. Can you tell us more about the tradition at the Gregoriana?

“In line with our tradition, developed over the years to respond to Vatican II and its call to rethink the way of teaching Moral Theology, our students are taught to appreciate and focus on the fundamental categories which ground moral discourse. This method puts the students in a position to face major ethical issues with a critical mindset, enabling them to assess a plurality of approaches. We propose, as the central axis of the curriculum, the study of the sources of moral discernment: Sacred Scripture, Tradition, the current teaching of the church, dialogue with culture and other religious traditions, personal moral conscience, and reflection on case studies”.

Given moral disagreement and polarization, teaching theological ethics can be challenging today. Is it possible to promote critical reflection whilst being faithful to the Church’s magisterium, as the Jesuit tradition has always sought?

“The Magisterium itself has invited us to seek this balance, and to avoid proposing a self-referential or nostalgic vision of ethics which idealises reconstructions of Christian life in pre-modernity or closed Catholic communities. From the reform



The Moral Theology programme is in line with the tradition of the Gregoriana, developed in the light of Vatican II: our students are taught to appreciate and focus on the fundamental categories which ground moral discourse. The fundamental part of the curriculum is the study of the sources of moral discernment





“In the tradition of the Gregoriana, we believe the living tradition of the Church should be studied rigorously, in its variety and complexity as a stimulus which can shed light on the new situations that Christians are facing”

Paolo Benanti, an expert in algorithm ethics and artificial intelligence, is among the professors of the Department of Moral Theology and Spiritual Theology at the Gregoriana.

Photo B. ANDOLFI

Previous page:
A protester holds a banner 'Human Rights' during a demonstration against migrants discrimination.

guidelines of Vatican II to Pope Francis’s promotion of an open, dialogical, and synodal Church, the Magisterium has asked us theologians to be truly in touch with Christians living in today’s world. The interplay between the old and the new is extremely important in this endeavour. In the tradition of the Gregoriana, we believe the living tradition of the Church should be studied rigorously, in its variety and complexity, not as a museum artefact or as an instrument to define a rigid Catholic identity, but as a stimulus which can shed light on the new situations that Christians are facing. At the same time, we bring many questions to bear on this tradition by honestly engaging with the many contemporary ethical issues: migration, climate change and biodiversity loss, human trafficking, fake news and populism, the effects of social media on moral formation, the implications of AI for decision-making, the ongoing transformation of labour and of the workplace, posthumanism, biomedical ethics in the context of post-pandemic anti-scientism, new debates on sex and gender, assisted suicide and abortion, and so forth”.

Some students come to Rome expecting to find a very classical curriculum in moral theology, consisting of Catholic teaching on abortion, euthanasia, premarital sex, labour and the economy, conscience and the natural law, presented with many citations from Aquinas and the Church Fathers. When they open the Moral Theology programme guide, they are often taken by surprise...

“We have courses touching on these topics, of course, but we expect most of the classical issues in personal, social, and fundamental morals to have been adequately covered in the first cycle of theology. Our licentiate seeks to cover any lingering lacunae and take students beyond these issues to appreciate the breadth of the discipline and face the wide range of issues it embraces. We have courses on religious freedom, comparative bioethics, social sin, moral discernment, the use of Scripture in social ethics, embodiment and technoscience, ethics and social communication, neuroscience and debates on free will, contemporary conflicts and peacebuilding, AI and the digital age, cutting-edge medicine and bioethics committees, the strengths and vulnerabilities of today’s families, gender theories and Christian anthropology, environmental justice, globalisation, and many more”.

Testimonies / What Do Our Former and Current Students Say About Our Programmes?

"Studying spirituality at the Greg was a great experience. Apart from the scientific parts of the course which were highly stimulating, the interaction between the 89 members of the class, from diverse parts of the world, was itself a great enrichment. As a student I was greatly impressed, too, by how dedicated our teachers were to us. Their availability in and out of class was an indication of how pastoral their outlook was.... I gained a great deal both academically and personally from the whole experience for which I remain grateful".



CARD. ARTHUR ROCHE
*Prefect of the Dicastery for Divine Worship
and the Discipline of the Sacraments*



"I enrolled in the moral theology programme simply because I was asked to do so by my superiors. At first, I was not very convinced, but then I ended up falling in love with both the discipline and the cultural and relational wealth learned and shared at the Gregoriana. This was intertwined with the relational harmony that we felt and breathed as students as well as between students and professors.

The rich and valuable content of traditional courses — such as fundamental morals, history of morals, Bible and morals, etc. — shed light and value upon the content of courses that dealt with new and current topics — such as neuroscience, posthumanism, techno-ethics, the issue of migration, etc. Thus, an interdisciplinary harmony was created and we were offered a complete scientific, ethical and human formation in the light of theology, that is to say, in the perspective of God present with and for us in history".

SR NORA BERSHIMI
*Franciscan sister, currently Assistant Director of the
Inter-diocesan Office of Family Pastoral Care
in Modena-Nonantola and Carpi, Italy*

"The change [from parish priest in Poland to licentiate and doctoral student at the PUG] was a great challenge for me. Yet, I discovered in all this God's great invitation to



trust him. Among the students I found those who helped me to overcome various difficulties, sharing community and faith. During my university years I acquired not only 'dry knowledge' but an experience of God along the path of theological exploration".

FR GRZEGORZ FORMELA
*Polish, STD, Spiritual Theology 2024, who currently serves
as spiritual director at the Major Seminary
of the Diocese of Pelplin, Poland*



"I chose the Gregorian University to deepen my knowledge of Ignatian spirituality that I became acquainted with in Germany training to be a spiritual director. I'm very glad to be able to learn from the Jesuits and greatly appreciate the teaching of my professors. I also enjoyed celebrating our faith together as a community of students and professors at Mass and on other occasions.

I am indeed very happy for every day that I spent at the university and am glad I chose to study there rather than at home. My studies are equipping me for my future ministry as a Lutheran pastor and for accompanying people in their spiritual life. At the same time, the formation and the experiences I am having in Rome are greatly enriching my personal journey with Christ".

ESTHER MÜLLER-VOCKE
*German Lutheran pastor in formation and current candidate
for a diploma in Ignatian Spirituality*

"The Gregoriana is more than a university for me: it is a mother who helps me to grow on all levels and then sends me with joy to witness Christ using everything I have experienced. The experience in the Department of moral theology and spiritual theology is unique. It has changed my whole life, especially on the human and academic level".



FR ÉLIE ASSAAD
*a Lebanese Maronite priest; he will shortly defend
his thesis on moral and spiritual discernment
and fatherhood in the Fathers of the desert*



Ecumenical Studies.

From experience to knowledge

by PAOLO PEGORARO

The Ecumenical Studies program offered by the Faculty of Theology follows an innovative approach: through a plurality of voices, in which representatives of the various Christian denominations, both professors and students, take part. The learning process takes place through face-to-face dialogue and mutual interaction

The Licentiate in Comparative Theology of Christian Traditions - Ecumenical Studies has just seen its first students complete the cycle. Launched in the 2022-2023 academic year, the Licentiate offers students from different Christian denominations the opportunity to study together for a two-year course in Rome, under the guidance of a group of professors who also belong to different Christian denominations. "The study of theology is more fruitful when it is accompanied by meaningful relationships. In this way, the subject matter is combined with real-life experience, and thus gains vitality," says Fr. Vincenzo, a diocesan priest from Padua who completed the cycle. This vitality transcends academic patterns and gives rise to a continuous exchange. "I have given to the university what it has given to me", says Anastasiya, a student with dual Russian and Belarusian citizenship, "namely, a reciprocal and sincere desire for a living faith tradition, the joy of God's presence in other people, cultures and experiences in the traditions we are learning to discover."

The two-year program comprises courses, seminars, residential trips abroad, a thesis and a final examination. "The core of the program, however, consists of a series of two-voices seminars that focus on the study process and on reflection," explains Fr. Gerard Whelan S.J., moderator of the Licentiate. "In this way, the professional expertise of teachers from different denominations in various areas of theology and ecclesial life is combined with the actual experience of enrichment and reflection through mutual exchange. The most innovative feature is the method, i.e. the shared experience of living and studying together for two years, which is why the students' voice is at the centre."



Live study as a moment of grace

I am **Karina Gandur** from Saint Petersburg and Beirut, and I am a part of the Russian Orthodox Church. There are three main gifts that I have received this academic year.

First, I have experienced what it means to have a real dialogue which is based on love and willingness to listen. In our program, Catholics, Protestants and Orthodox study together; moreover, this year we had seminars that were simultaneously taught by teachers who come from different traditions. For example, Moral Theology was taught by a Franciscan priest and an Anglican bishop.

Openly presenting arguments, sharing different perspectives, finding points of agreement, trying to collaborate in order to move forward in a dialogue were all valuable skills that we will carry on with us. The second gift was being able to learn about another tradition, that of an Anglican Church, by having a first-hand experience through our trip to London. We met the archbishop of Canterbury, representatives of the Malines Conversations Group, priests, cantors, parishioners, teachers, and students. This created an immersive experience that no theoretical knowledge from books could match. Finally, during one of the classes of Bishop Rowan Williams and Prof. Tamara Grdzeldze when we were engaged in a profound conversation about the Holy Trinity, I felt the movement of God's grace right there in the classroom and even said "Something is happening", a feeling I had only previously experienced in ancient monasteries and churches during Divine Liturgies. It was a reminder that the Holy Spirit breathes where He wills. (John 3:8) and that with all the differences and difficulties that we might have within our own churches or among us, we should strive to create a space for love to dwell.



Combining studies and meaningful relationship

My name is **Vincenzo Cretella**. I am a Catholic diocesan priest from Padua. My interest in the Licentiate in Ecumenical Studies stems from my passion for Eastern theology, which I deepened after the first cycle. I successfully completed the Licentiate in June, and at the end of the course my intuition was confirmed that the study of theology is more fruitful when it is accompanied by meaningful relationships. The subject matter, thus combined with lived experience, becomes ever more vital. This produces a more robust knowledge as it is cemented in friendship, which is fundamental to any theological encounter and dialogue. In this academic journey, in addition to my studies, I have also given priority to the relations between us students and to promoting the understanding of academic life, especially for those students at the Gregorian who come from a different country, Church or culture.



“The study of theology is more fruitful when it is accompanied by meaningful relationships,”

Opposite: students during the two-voices seminar by Archbishop Dr. Rowan Williams and Prof. Tamara Grdzeldze (Iliia State University).
 Photo K. GANDUR

Giving and receiving in mutual esteem



“The competence of professors from different Christian denominations is combined with the lived experience of enrichment and reflection through mutual sharing”

My name is **Maria Chiara Beccari**, I travelled to Rome to complete my Baccalaureate in Theology. I am now in the second year of the Licentiate program. My ecclesial reality is that of the Latin Catholic Church. To be able to study together with students from other Christian denominations and to be taught comparative studies at the same time is a unique source of enrichment. This is because we have the opportunity to study “with” each other rather than “about” each other. To learn “with” is the biggest asset, because one’s experience is the starting point of the learning process. The first experience is in the classroom and on the way to the university, in the exchange of friendly conversation in simplicity, in the awareness that friendship is the key to theological dialogue.


One afternoon, on my way back from the seminar with Rowan Williams and Tamara Grdzeldze, I experienced the gift of seeing the situation of the Church in war-torn contexts through the eyes of the other. Many questions arise, especially when the imposed veil falls and the reality of another context is revealed in a different light. How can we discern the decisions of a Church that calls itself Christian when the “with” Christ has become “without” Christ? There are so many questions, not necessarily answers, that prompt dialogue, openness to the other. In my experience, this is the most authentic exchange: an act of giving and receiving in a spirit of friendship, of relationship. When there is mutual respect, it shows, both between students and between professors.





For God we are all equally students

My name is **Anastasiya Charadoila**, I am an Orthodox Christian with Belarusian and Russian citizenship. I started the Licentiate program in Comparative Theology of Christian Traditions - Ecumenical Studies in October 2022, with a thesis entitled 'Hasten to do good things', a quotation from Friedrich Joseph Haass, a Russian physician of German origin, known as "Saint doctor". His canonization process is underway in the Catholic Church. His Christian faith was the foundation of his humanity, which he expressed in his beliefs and in his professional activities, helping and saving suffering people, regardless of their nationality or religion.

I think it takes time to "take a few steps away from the wall and see the whole building as it is". Above all, it is the people, the students, the nuns, the professors, who impress us with their academic expertise, but above all with their openness to us. I have given to the University what it has given to me: a reciprocal and sincere desire for a living faith tradition, the joy of God's presence in other people, cultures and experiences in the traditions we are learning to discover. The awareness that for God we are all students of equal value, and that He is for us "a merciful and loving Father and Teacher", our first Teacher of life. 

"I have given to the University what it has given to me: a reciprocal and sincere desire for a living faith tradition,"

The residential trip to England was eventful.

Above: the group visiting Westminster Palace, known as 'Houses of Parliament'.

Left: a moment of the lecture by the Rev. Dr. James D. Hawkley, Canon Theologian of Westminster Abbey and guest lecturer at the Gregoriana Licentiate in Ecumenical Studies.

 Photo M. CORREA

“Eastern” first cycle: a new service for the whole Church

by VALENTINA CULURGIONI



The Faculty of Theology and the Faculty of Eastern Christian Studies have launched a new collaboration: the Eastern First Cycle. The students broaden their academic horizons through dialogue and mutual exchange, for the good of the communities that will eventually be entrusted to them

«Research and study ought to be integrated with personal and community life, with missionary commitment, with fraternal charity and sharing with the poor, with care of the interior life in relationship with the Lord», Pope Francis said in his address to the community of the Gregorian university together with members of the Biblical and Oriental Institute received in audience in April 2014. He remarked: “Your Institutes are not machines for producing theologians and philosophers; they are communities in which one grows, and that growing occurs in the family.”

Those words, like a seed planted in the soil of the then distant incorporation, foreshadowed the spirit of a new reality that was to be inaugurated in the 2023-2024 academic year: the Eastern First Cycle, the fruit of a joint project of the Faculty of Theology and the Faculty of Eastern Christian Studies.

The Eastern First Cycle offers students the opportunity to deepen the study of theological disciplines with respect to the sensitivities and traditions of the Eastern Churches. These include, among others, Introduction to Theology, Liturgy and Spirituality of the Eastern Churches, as well as courses on the Sacraments and Canon Law. All other courses are common to the First Cycle of the Faculty of Theology, with a view to promoting the full integration of First Cycle students and encouraging the exchange of ideas and ecclesial experiences.

A renewed gaze on the Eastern Churches

How did the Eastern First Cycle come into being? The Second Vatican Council, with the promulgation of the Decree *Orientalium Ecclesiarum*, set the stage for a new gaze on the Eastern Churches, encouraging the universal Church to fully recognize their status within the Church and calling for a rediscovery of the richness of their liturgical rites, traditions and unique theological perspectives.

These invitations repeated by the Pontiffs over the years, have encouraged and supported the mission of the Pontifical Oriental Institute that has found, in this new phase of its service to the Eastern Churches and to the Church as a whole, a new path for fulfilling the mandate it received at its foundation in the *corpus* of the Pontifical Gregorian University.



In view of the current world scenarios of dialogue and, unfortunately, also of strong conflicts, knowing the history, the customs and the specific features of these Churches is extremely timely, so as to ensure an ever more fruitful contribution to the wellbeing of the peoples entrusted to their care.

New horizons of research, exchange and dialogue

Who are the recipients of the Eastern First Cycle? Students of the Eastern Catholic and Orthodox Churches, who come to Rome to receive a solid theological formation and then return to serve their home Churches with increased knowledge and experience, are obviously the primary recipients of this initiative. At the same time, students of the Latin Rites who wish to deepen their knowledge of the Eastern Churches are invited to take the courses offered by the Eastern First Cycle in order to broaden and enrich their academic and human formation, and perhaps offer their contribution to inter-ecclesial and inter-confessional dialogue in the future.

We are confident that this new opportunity, which will mature and be consolidated in the coming years within the academic offerings of the Pontifical Gregorian University and the mission of the Pontifical Oriental Institute, will become a fertile ground for the blossoming of new horizons of scientific research, but above all of new friendships and paths of mutual exchange and dialogue between students and future ministers of our Churches. **►**

“ This initiative is primarily directed at students of the Eastern Catholic and Orthodox Churches in Rome, as well as students of the Latin Rite who wish to deepen their knowledge of them ,”

“ Knowing the history, the customs and the specific features of these Churches is extremely timely in view of the current world scenarios of dialogue and, unfortunately, also of strong conflicts ,”

Body, motion and posture in the Bible

by PAOLA MOLLO
Faculty of Ancient Eastern Studies

The study of the human body and the way in which it is used, in a specific cultural or literary context, reveals important elements for the understanding of it. The conference *“Motion and posture in the Bible: language, translation, reception and effects”* explored its various dimensions and opened up new perspectives for the future

What does the biblical text mean when it describes postures or bodily movements that at first glance seem difficult to understand and translate according to the criteria of our contemporary cultures? For example, what is meant by “rising”, “prostrating”, “imposing one’s hands”, “returning” or “turning around”, “being immersed”? The notion of the “body” varies greatly between cultures and contexts, as recent studies have shown. To address these questions, the Pontifical Biblical Institute and the Sapienza University of Rome have jointly organised a conference on how posture and bodily movements are represented in the Bible (www.motion-posture.com). The initiative is supported by the European Commission in the framework of the research project “POSTURE: Posture and bodily movements in the Bible and Biblical religions” (contact person: Paola Mollo).

The first two days of the conference were held in the auditorium of the Biblical Institute, while the third day was held in the auditorium of the Department of Archaeology of the Faculty of Humanities and Philosophy of La Sapienza University. Presentations were given by scholars from various international academic institutions, including the Universities of Copenhagen, Birmingham and Geneva, as well as “L’Orientale” University of Naples, the University for Foreigners of Siena, the Alma Mater of Bologna and the host institutions. Despite its technical nature, the conference attracted a remarkable number of participants, not least thanks to the fact that it was live-streamed and to the lively and enriching debate between the panel speakers and the audience. All the content is now available online on the @pibiblico Youtube channel.

The human body as a social alphabet

In the study of a culture or literature, including biblical literature, an informed appreciation of the elements that describe the body and its use is important because they are particularly relevant from an anthropological, social and religious perspective. Indeed, movements and postures can reveal power relations and hierarchies between people; they serve as “externalizers” of social status, gender, age and physical features; they indicate and preserve good relations and group identity or, on the contrary, hostility and self-protection. Furthermore, certain movements and postures are associated with respect for authority, while deliberate violations of ethical norms can be signs of provocation and rebellion.

To understand these aspects situated in the “ancient and distant” context of the Bible, the organizers of the conference *“Motion and posture in the Bible: language, translation, reception and*



Detail of the fresco of Oratory of St. John the Baptist in Urbino, “Baptism on the Jordan River” by Lorenzo and Jacopo Salimbeni

effects” decided to adopt a rigorously contextualized methodology, primarily by means of linguistic, philological and literary analysis. The study of the texts, its language and its mechanisms has made it possible to gain a deeper insight into the meaning of the biblical notions applied to movement and posture, to understand their characteristics with greater clarity and, in some cases, to shed new light on certain biblical passages or their successive interpretations.

The importance of the historical and cultural context

A number of presentations by panel speakers provided examples from the Old and New Testaments, covering a variety of literary genres (fiction, prophecy, apocalyptic literature, wisdom literature, epistolography). In addition, various contexts and languages of the Ancient Near East, where the Bible originated, were analysed in order to provide a deeper understanding of the meaning of certain bodily movements, individual attitudes and gestures as they are depicted in the biblical texts. In particular, texts and examples from the Mesopotamian (Sumerian and Akkadian), Hittite, ancient South Arabian, Elamite and Aramaic cultures were examined. This was followed by a detailed analysis of the ways in which the ancient versions of the Hebrew Bible (the Aramaic Targumim, the Syriac Peshitta, the Septuagint, the Vulgate and the Vetus Latina, as well as the Coptic translations) interpreted some verbal expressions of movement and posture. The differences and the “cultural translation” process from the source language (Hebrew) to the target language and culture were explained in detail. Finally, taking a chronological leap beyond the time of the Bible and its translations, the ways in which Jewish and Christian exegesis of the first centuries AD transposed and interpreted texts with distinctive, sometimes problematic descriptions and expressions of movement and posture were explored.

Different aspects were discussed during the presentations: who is the entity that moves or assumes the posture (people, troops, God, celestial bodies, animals, inanimate objects, liquids, blood); which part of the body is actively involved (hand, palm, arm, knee, foot, face, eyes, cheek, tongue, teeth); which direction is associated with the movement (horizontal, vertical, undulating, circular, etc.); and finally, its significance in psychological and social terms (emotions, feelings, mental states, perceptions, rituals and liturgies, social interaction).

The conference left the participants with a heightened awareness of the importance of studying the biblical languages and the ancient versions in their historical context and in relation to the cultures of the Ancient Near East, in order to gain an increasingly deeper understanding of the biblical texts and their message. In fact, it can be said that this is at the heart of the educational and research activities of the Pontifical Biblical Institute in its two Faculties (Faculty of Biblical Studies - Faculty of Ancient Near Eastern Studies). Moreover, the fruitful collaboration with experts in Jewish exegesis (Faculty of Theology and Cardinal Bea’s Centre for Jewish Studies of the Collegium Maximum) and ancient Christian exegesis (Sapienza) has opened up new horizons, providing valuable material for recovering the cultural passages that have made it possible to transmit to contemporary societies certain biblical notions that have been handed down through centuries of interpretation. ▶

“ Movements and postures can reveal power relations and hierarchies between people ,”



“ Organizers of the Conference have chosen to adopt a rigorously contextualized methodology, primarily by means of linguistic, philological and literary analysis ,”

Opening up to new geographical and academic horizons

The voice of the students of the Pontifical Oriental Institute

by the EDITORIAL STAFF

The students of the Pontifical Oriental Institute belong to different traditions and cultures. Studying together and sharing is mutually enriching, leading to human and spiritual growth

The Pontifical Oriental Institute was founded by Pope Benedict XV on 15 October 1917, just a few months after the establishment of the Congregation for the Oriental Church, by the motu proprio *Orientis Catholici* as a “suitable seat of higher studies on Oriental matters”. In 1922, Pope Pius XI entrusted it to the Society of Jesus to further its specific mission of service to the Eastern Churches. Who are its students today? What challenges are they facing, what dreams are they pursuing? We asked some of them.

Making the Eastern Churches known in Taiwan



«My name is **Maria Hsu**, I come from Taiwan and was baptised in the Latin Rite Catholic Church. I am a member of the Focolare Movement. I work as a translator for the Taiwanese Court of Justice and for the “Paoline” editions and other Catholic publishing houses.

Thanks to my job as a tour guide for a travel agency, I am now a doctoral student in the History Department of the Faculty of Eastern Christian Studies at the Pontifical Oriental Institute. In 2019, I accompanied a group of Taiwanese pilgrims on a retreat at Chevetogne Abbey in Belgium. It was my first introduction to the Byzantine Rite, which I immediately felt drawn to and became immersed in. To deepen my knowledge of this tradition, the monks recommended that I go to Rome. I was there on a business trip and I happened to see the icon of Christ Pantocrator on the door of the Pontifical Oriental Institute. I felt compelled to enter the building: I am sure it was a sign from God for my vocational journey.

The first year of my program was dedicated to Byzantine studies, while in the second year the Dean gave me permission to begin my doctorate on the Syriac Churches, with a particular focus on the Eastern Church in China (Jingjiao [景教] in Chinese), where the first missionaries arrived in the 7th century. I am very enthusiastic about these new studies and research, which are so deeply connected to my own roots. Not only has this allowed me to become academically trained in the subject, I have also learned the ancient ecclesiastical languages, including Latin, Greek, Syriac, Sogdian (an ancient language spoken in Central Asian regions), and Arabic, which helps me in my study of manuscripts and in-depth research. My aspiration is to present an overview of the journey of the Church of the East along the Silk Road, from Mesopotamia to China under the Tang Dynasty. (7th-10th century).



My dream is consistent with the continuation of translations and research in this field, for the benefit of all those wishing to gain a better understanding of the Churches of the East, and to strengthen the relations between the Churches of the East and the Catholic Church, especially for a Chinese-speaking audience. In fact, in my country, the Eastern Churches are still largely unknown or considered heretical. My studies at the Pontifical Oriental Institute have made me realize that much work needs to be done to bring clarity. I hope that what I've learned will make a contribution in the Catholic academic realm and in Taiwanese communities.



The richness of Eastern Canon Law

My name is **Fr. Gianluca Nicola Maria Lopez O.P.** I am a Dominican priest of the Province of St. Thomas Aquinas in Italy (Southern Italy and Sicily). The Christian East is very dear to my Province. For example, the community of Preachers of the Basilica of St Nicholas (Bari), where the relics of this saint so dear to the entire Christian East are venerated, is involved in many activities related to the ecumenical mission. That is why my Province, in order to ensure the continuity of this ecumenical mission, is committed to training some of its youngest friars in Eastern studies. Therefore, coming from the Archdiocese of Bari-Bitonto, I completed a Licentiate in Eastern Canon Law at the Pontifical Oriental Institute.

For me, studying at the Oriental Institute has not only meant cultural and intellectual enrichment, or having the opportunity to engage with other cultures. Above all, it has been a source of human and spiritual growth. Here we touch with our senses the “Catholic” beauty of our Church: Latin Church and Eastern Catholic Churches. In studying at the Pontifical Oriental Institute, we learn to reason using a broader variety of categories and nuances. For example, a Latin Catholic will be familiar with the hierarchy of the Church, namely the Pope, the College of Cardinals, bishops, presbyters, deacons, and the laity, together with the holy People of God. However, the state of men and women religious is not separate from that of the clergy and the laity, but derives from them (cf. CIC, c. 207 § 2). In contrast, the approach to Eastern Christianity takes due account of the four categories of Eastern Catholic Churches. These are: the Patriarchal Church, the Major Archiepiscopal, the Metropolitan *sui iuris* and the other Churches *sui iuris*. It should also be acknowledged that in Eastern Christianity the religious state is a state in its own right, so that there are three states: clerical, lay and religious (the CCEO devotes three titles to them, X-XII).

Another example: the Eastern Churches arise from five great ancient traditions: Alexandrian, Antiochian, Armenian, Chaldean and Constantinopolitan. From these come the rites which are the liturgical, theological, spiritual and disciplinary patrimony of each Eastern Church (cf. CCEO, can. 28). Ignoring this means failing to separate the concept of rite from that of the Church *sui iuris*, thereby identifying the Eastern Catholic Churches with the rite, just as one would identify the Latin Church with the Roman Rite (which, while being the most widespread, is not the only one). I was fascinated by the richness, complexity and beauty contained in the terminology of the Church *sui iuris* (cf. CCEO, can. 27).

“A retreat at Chevetogne Abbey in Belgium was my first introduction to the Byzantine Rite, which I immediately felt drawn to and became immersed in,”



Rigour or affability? Method or spirituality?

The voices of the students of the Pontifical Biblical Institute

by the EDITORIAL STAFF



Two souls coexist within the Pontifical Biblical Institute: the first is academic rigour and the seriousness of scholarly research; the second is an environment characterized by a spirit of affability, spirituality and academic freedom. Together, these two souls contribute to the integral formation of its students

The Pontifical Biblical Institute was founded in 1909 by Pope Saint Pius X and entrusted by him to the Society of Jesus. It is a research and teaching institution specialized in the study of the Bible and related fields. But it is the voice of its students, their aspirations and concerns, their encounters, their hopes and the new horizons that unfold before them, that provides the best insight into its beating heart.

Intellectual rigour and affability



At the start of my studies towards a Licentiate in Sacred Scripture at the Pontifical Biblical Institute, I had been informed that proficiency in Biblical Greek and Hebrew would require considerable effort. Given that several years had gone by since my previous studies - a Bachelor's degree in Anglistics and Germanistics and a Baccalaureate in Theology - I had some concerns about the level of challenge that lay ahead. However, the time and effort I invested in the program began to yield positive results from the outset. As a result, the Biblical Institute, rather than being the feared centre for intellectual torture I had initially expected, soon proved to be a stimulating and appealing environment.

My name is **Sister Anna Matikova**, a Daughter of St. Paul. In the past, I held various positions at our publishing house, the "Pauline editions", in the Czech Republic. In light of my editorial and publishing experience, I was grateful for the opportunity to select classes for my Licentiate studies that prioritised written assignments. I humbly believe that the foundation of education at this level should be the cultivation of critical and creative thinking, rather than replicating previously acquired notions. My studies at the Biblical Institute have further reinforced this conviction, and I am grateful to have encountered lecturers who have the capacity to motivate students to engage in meaningful and stimulating research activity. Following the Licentiate, I was encouraged to consider pursuing a Doctorate, which I accepted with gratitude. Indeed, the doctoral journey can occasionally entail moments of frustration and disorientation, where the sense of purpose in conducting research alone along uncharted paths can feel overwhelming. During such times, it has been extremely helpful to receive support and encouragement from my fellow Licentiate and Doctoral students, as well as from the faculty members.


The remarkable blend of intellectual rigor and genuine affability that I have encountered among many people at the Biblical

Institute, is precisely what I wish to bring back with me, cherishing it not only as a sentimental memory but, above all, as a way of life to be nurtured.

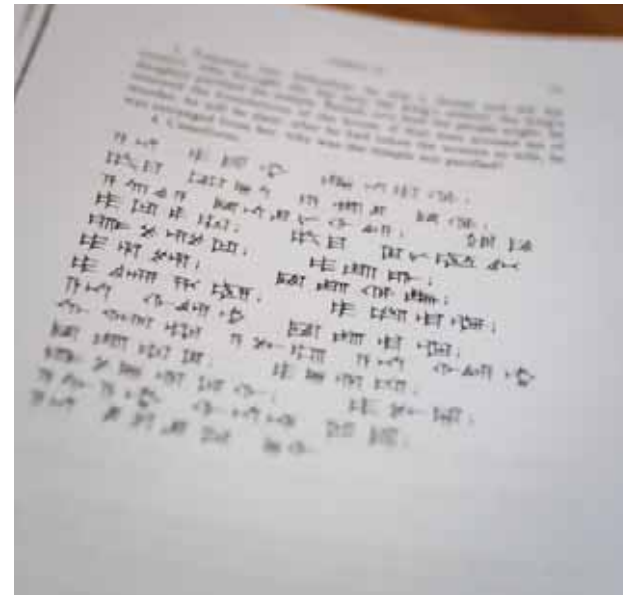


Combining a scientific approach with spiritual analysis

I am **Father Valentin Rhonat**, I am a French citizen and I belong to the *Communauté Saint-Martin*, a community of priests and deacons committed to praying, living and working together in the service of the dioceses. I began my studies at the Pontifical Biblical Institute with some trepidation and preconceived ideas. I was worried about the level of commitment required, the historical-critical methodology, the technically demanding exegesis, and even the inherent risks of faith. So, I was very surprised when, in my first year, a professor said: "You know, you don't have to be very intelligent to pursue Biblical studies". That is exactly what he said. He went on to explain: "There are no overly complicated concepts or theories, but rather many small elements that one must master". I must admit that I found it required hard work, daily effort, and a change of method, but if one is serious in their dedication to these studies, no extraordinary abilities are required. Today I find that my initial fears were unfounded and I find that the exegesis at the Biblical Institute is very well done. From the beginning, I was struck by the remarkable humility of the professors. Given the wealth of unanswered questions and information that remains unknown to us, the professors encourage us to express our ideas and thought processes freely. I found the fact that there are many methods of exegesis, and that there is no ideology that imposes one preference over another to be deeply inspiring. It fosters an atmosphere of academic freedom while respecting individual roles. Faith is also expressed in a discreet way, as many of us - from diverse backgrounds, including Jewish, Protestant and atheist beliefs - work around the Bible. This discretion has the effect of opening our minds to every intellectual world. We are fully Christian and fully Catholic, but we also strive to maintain an intellectual space that respects the individual before us, and some courses are in fact taught by Jewish professors. Although we do not currently engage in *lectio divina* at the Biblical Institute, as we do exegesis as scholars, it is evident that each professor individually pursues marked spiritual research on the Word on their own, to which we are invited.

At the Biblical Institute I also had some responsibilities as a student representative, an experience that enriched my understanding of the importance of sharing not only in the classroom. In fact, the professors encourage us to interact in such a way that we are able to have much more friendly conversations, including about the connection between our prayer life and exegesis. Most of us are priests and members of congregations, although there are a number of deeply religious lay people, and we are being trained not only to be scholars but also to be apostles. How will these studies help me in my ministry? I am training to be a teacher for our seminary, but there is more. I have gained a 100% academic perspective that I can enrich with a spiritual perspective. My ministry is centred on the Word of God and this will certainly guide me in my choice of pastoral proposals. This is a great enrichment for my community: one brother is an expert in dogmatics, another in patristics, and now there is an expert in exegesis. 

“The teachers I have met were able to stimulate students towards a serious and fascinating research”



“From the beginning, I was struck by the remarkable humility of the professors”

Information

New Configuration of the Pontifical Gregorian University

On March 15, 2024, Fr. Mark Lewis S.J., Rector of the Pontifical Gregorian University, received a decree from Fr. Arturo Sosa S.J., Superior General of the Society of Jesus and Vice Grand Chancellor of the Pontifical Gregorian University. The decree states that the new General Statutes of the University, which permanently incorporate the Pontifical Biblical Institute and the Pontifical Oriental Institute, are effective from 19 May 2024, which is Pentecost Sunday.

The three institutions share a common bond as they were all entrusted to the Society of Jesus by the Pope. The Gregoriana, established in 1551 by St. Ignatius of Loyola, served as the academic hub known as the 'Roman College' for centuries. The Pontifical Biblical Institute, founded in 1909, serves as a center for advanced studies of sacred Scripture. The Pontifical Oriental Institute, established in 1917, is focused on higher studies in the ecclesiastical sciences and the canon law of the Eastern Churches.

The Statutes were created following the Chirograph signed by Pope Francis on Dec. 17, 2019. In this letter the Holy Father ordered that the Pontifical Biblical Institute and the Pontifical Oriental Institute be joined to the Gregorian University, while still retaining their own names and missions. This was done in such a way that they are now part of "the same juridical person, as academic units of the University". The request aims to improve the ability of the two Pontifical Institutes to carry out their specific missions in the present context.



Pope Francis also expressed his desire for the Dicastery for the Oriental Churches to continue "supporting and promoting the mission of the Pontifical Oriental Institute", with the Prefect of that Dicastery assuming the function of Patron for the Institute. Finally, the Holy Father delegated the power to prepare

new statutes for the Pontifical Gregorian University, incorporating the two pontifical institutes, to the Superior General of the Society of Jesus and the institutions involved. The Dicastery for Culture and Education ratified and approved the new statutes on February 11, 2024.

The Pontifical Gregorian University is governed by a single Rector, who is assisted by his Council. The Council includes the three Presidents who share the responsibility for managing the entire University. They supervise and promote the fulfillment of the missions of the Pontifical Biblical Institute, the Pontifical Oriental Institute, and the Collegium Maximum (the latter body represents the faculties and institutes that have been erected at the Gregoriana to date). The University's Administrative Director and a sixth member appointed by the Vice Grand Chancellor are also part of the Council.

On May 19, 2024, the following individuals took office for a three-year term: Fr. Giuseppe Di Luccio S.J. as President of the Collegium Maximum, Fr. Peter Dubovský S.J. as President of the Pontifical Biblical Institute, Fr. Sunny Thomas Kokkaravalayil S.J. as President of the Pontifical Oriental Institute, Fr. David E. Nazar S.J. as Administrative Director of the University, and Mr. Luigi Allena as the sixth member of the Rector's Council.

Collegium Maximum

Gregorianum, a quarterly journal, was established in 1920. The journal publishes scientifically valid and original works on Sacred Scripture, Theology (fundamental, dogmatic, patristic, moral), Spirituality, and Philosophy. Contributions are written in French, English, Italian, Portuguese, Spanish, and German. In addition to articles, the journal includes three sections dedicated to bibliographic analysis. The annual volume, consisting of four issues, reaches approximately 900 pages.

| Director: Henryk Pietras, S.J. | Information and subscriptions: riviste.gruppstudium.it/content/gregorianum

Periodica de re canonica is the journal of the Faculty of Canon Law. In addition to studies and research in canon law, the journal publishes commentaries on rotal sentences and the decrees of the Apostolic Signatura. It also includes conferences from the Faculty's "Colloqui" with alumni. The fourth issue of each year provides information on the doctoral dissertations of the Faculty, including the topics presented by students, defended dissertations, and published ones. Each annual volume of *Periodica* is published in four issues, totalling approximately 700 pages. Articles can be written in Latin, Italian, French, English, Spanish, and German.

| Director: Gian Paolo Montini | Information and subscriptions: www.ancoralibri.it/riviste.html

Archivum Historiae Pontificiae, founded in 1963, focuses exclusively and specifically on the history of the Papacy and the Popes, considered of great importance for understanding general history. Published by the Faculty of History and Cultural Heritage of the Church, the journal has also expanded its scope to include studies on the Church's Cultural Heritage as a contribution to the history of the Papacy. It is an annual publication and is open to scientific contributions from professors, researchers, and scholars of the Faculty as well as other international academic institutions.

| Director: Roberto Regoli | Information and subscriptions: poj.peeters-leuven.be/content.php

Ignaziana is a free online journal that hosts research articles and in-depth studies in the field of Ignatian spirituality. It aims to fill a gap in the current publishing landscape of journals in this sector, which often require researchers to publish brief works or use non-specialist language.

| Director: Pino Di Luccio, S.J. | Journal Website: ignaziana.org

Pontifical Biblical Institute

Biblica, published since 1920, is a research journal dedicated to biblical studies on the Old and New Testaments as well as intertestamental literature. It covers fields of research such as exegesis, philology, and history. The journal is issued four times a year, with each volume comprising approximately 600 pages of articles, notes, and reviews. Articles are generally in English, French, or German, with occasional contributions in Italian, Spanish, or Latin.

| Director: Dean Béchar, S.J. | Information and subscriptions: poj.peeters-leuven.be/content.php

Orientalia is a journal dedicated to all aspects Ancient Near Eastern. Interdisciplinary contributions in history, archaeology, linguistics and literary studies based on textual and philological matters are equally welcome, especially when they have a special bearing on the understanding of ancient texts. It appears in two fascicles a year. Contributions are in English, French, or German.

| Director: Agustinus Gianto, S.J. | Information and subscriptions: poj.peeters-leuven.be/content.php

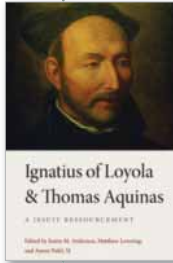
Pontifical Oriental Institute

Orientalia Christiana Periodica, founded in 1935, features articles, short notes, and reviews on theology, history, patristics, liturgy, archaeology, and canon law of the Christian East. Each year, two issues are published. The primary languages of the journal are Italian, English, French, and German.

| Director: Philippe Luisier, S.J. | Information and subscriptions: poj.peeters-leuven.be/content.php



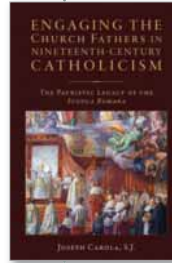
Collegium Maximum



**Justin M. Anderson -
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A Jesuit Ressourcement*

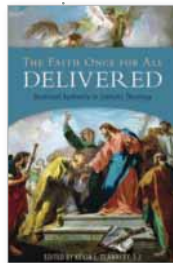
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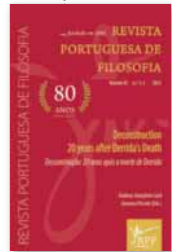
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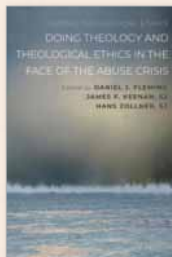
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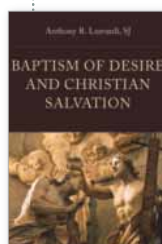
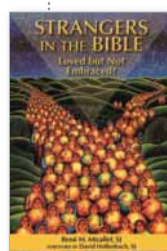
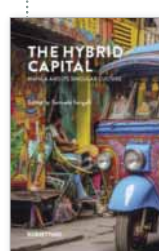


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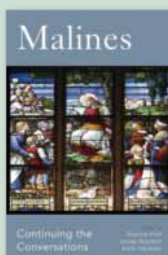
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