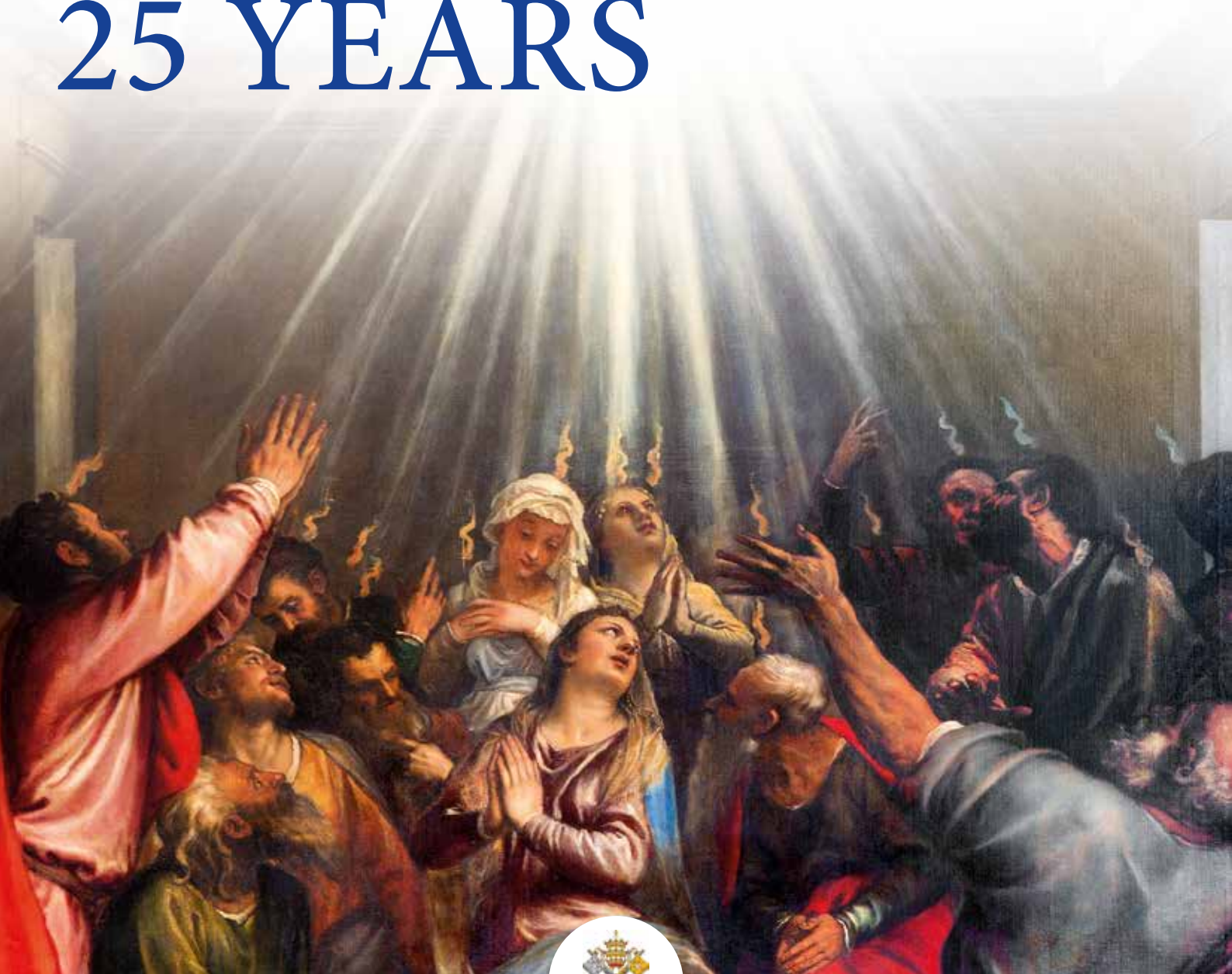


REGINA APOSTOLORUM

VERITATEM FACIENTES IN CARITATE



25 YEARS



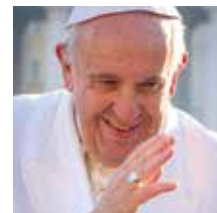
"TAKE YOUR LIFE
IN YOUR HANDS
AND MAKE IT A
MASTERPIECE."

POPE JOHN PAUL II



"THE TRUE
MORALITY OF
CHRISTIANITY
IS LOVE."

POPE BENEDICT XVI



"BE YOUNG PEOPLE
ON THE MOVE,
WHO LOOK TO THE
HORIZONS, NOT IN
THE MIRROR."

POPE FRANCIS

PEOPLE ON THE MOVE FOR 25 YEARS

“Educating apostles to bear witness to the mystery of Christ
in the service of the Church”

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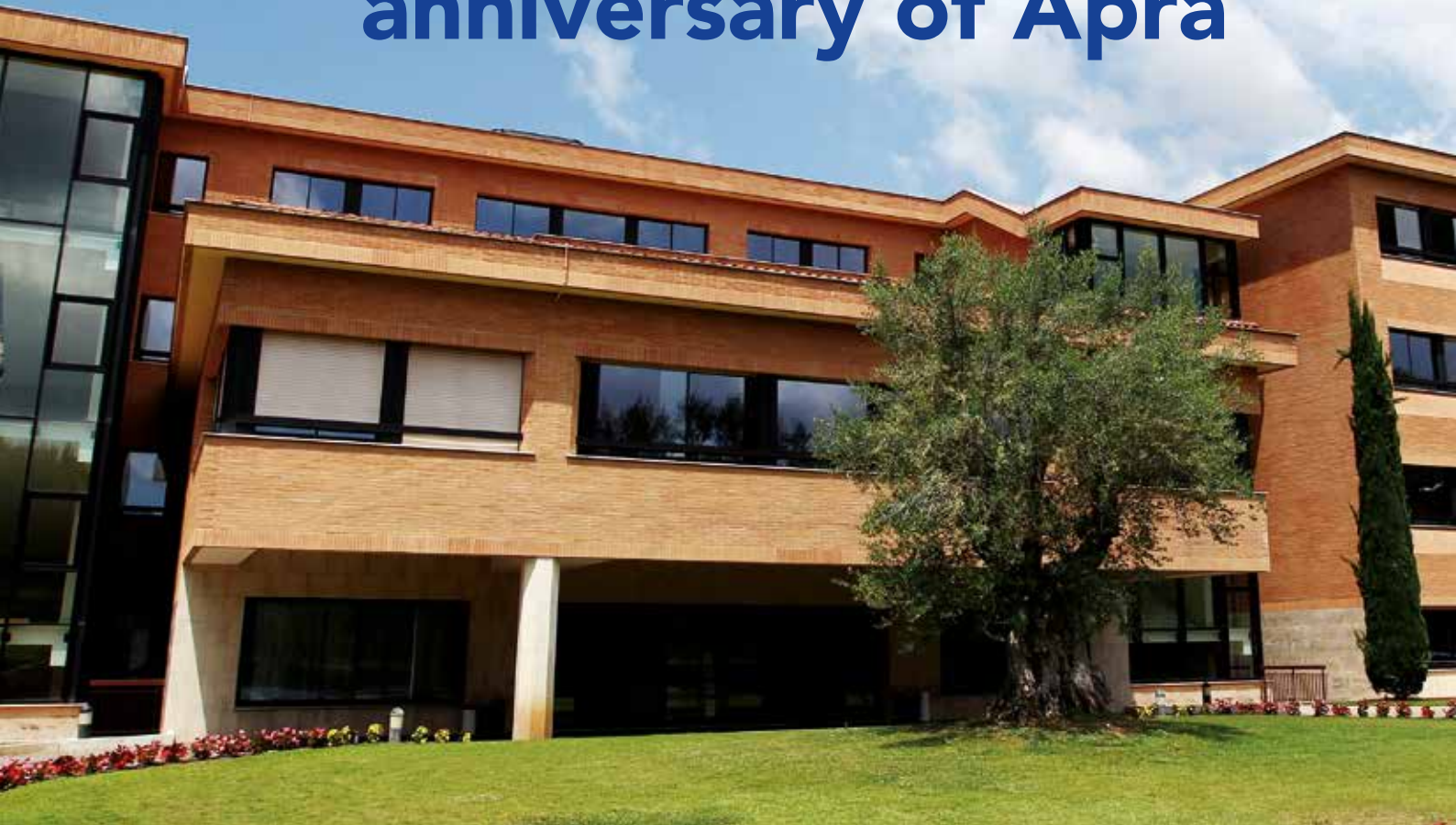
Texts by Fr José Enrique Oyarzún, LC, Deputy Rector, and Emiliana Alessandruci, Head of Institutional Communication, APRA. Photos from the historical archives of APRA and the Legion of Christ, by Daniele Ridolfi, Fr Luis Ángel Espinosa, LC, and Fr Brett Taira, LC. Cover photo: The Descent of the Holy Ghost, Titian - Venice, Church of Santa Maria della Salute.

VERITATEM FACIENTES IN CARITATE



1

Special edition dedicated to the 25th anniversary of Apra



1.1 - PRESENTATION OF THE MAGAZINE

The year 2018 marks the 25th Anniversary of the establishment of the Pontifical Athenaeum Regina Apostolorum (APRA). This issue of the magazine celebrates the work of all those who made part of the past, make part of the present, and will make part of the future of APRA. It is not a historical document, but an overview of its most salient moments through the voices and eyes of those who experienced them: authorities, teachers, students, employees, and alumni.

We have attempted to report the actions and projects that the Athenaeum has put in place to achieve its mission:

“Educating apostles to bear witness to the mystery of Christ in the service of the Church.”

“Creating lines of Christian thought, in full communion with the teachings of the Church.”



There is no clear separation between these actions and projects, because all of them can contribute to the overall complexity of our mission. We have divided them in two parts to highlight their impact on a given macro target and to make the narrative more reader friendly.

We have tried to describe the two dimensions of the mission of any university (education and research), in the light of the values underlying our cultural proposal. We have added a further dimension, the so-called "third mission", i.e. placing ourselves immediately in the service of the Church, a mission that we share as a community.



Hence, this issue of the magazine will describe the academic community in its complexity and through the testimonials of its members (teachers, students, alumni, and employees), focusing on the courses provided by each of APRA's faculties and institutes, as well as on the development of its lines of thinking through research and publications. An entire section will be devoted to APRA "going forth", i.e. to the community engagement and outreach activities that we propose to serve society. A period of 25 years, as our Rector often points out, marks the end of youth and the start of adulthood. This is why we have also chosen to propose a vision for the future.

"To look to the past with gratitude, to live the present with passion, to embrace the future with hope."

Pope Francis

1.2 LEADER ARTICLE. APRA: SERVING THE MISSION OF THE CHURCH.

*Fr Jesús Villagrasa, LC, Rector
of APRA*

After accepting the mission of travelling around the world to announce the good news that Jesus Christ was “the way, and the truth, and the life” (John 14:6), the Church has strived to keep the Gospel intact and alive, to better understand it with the help of the Holy Spirit, and to disseminate it throughout the world. “Indeed, the Church’s mission of spreading the Gospel not only demands that the Good News be preached ever more widely and to ever greater numbers of men and women, but that the very power of the Gospel should permeate thought patterns, standards of judgment, and norms of behaviour; in a word, it is necessary that the whole of human culture be steeped in the Gospel.” (*Sapientia Christiana*, quoted in *Veritatis Gaudium*).

In its evangelising and educational action, the Church has paid particular attention to creating ecclesiastical universities and faculties, i.e. academic institutions that are focused on Christian Revelation and related disciplines, and are thus closer to its evangelising mission. Within the framework and in the service of the Church’s mission, an ecclesiastical academic institution has the mission of inspiring procedures and strategies for the pursuit of its aims and of indicating the common goal towards which the energies of its members should be directed. Our mission draws its inspiration also from the mission the Legionaries of Christ, the promoters of the Athenaeum: “to form apostles as Christ formed His Apostles. By giving ourselves completely to Christ, He fills our hearts with passionate zeal for His kingdom. Filled with this



zeal, we build up the Kingdom of Christ in society and transform culture.”

Our Athenaeum has fulfilled this mission at academic level, by educating apostles and Christian leaders, from both the clergy and the laity, who will give witness to the mystery of Christ in the service of the Church, and creating Christian lines of thought in harmony with the teachings of the Church that will enable humankind to address its deepest theoretical and existential challenges and will imbue society with the spirit of the Gospel.



Hence, a Pontifical university is the expression of a “Church going forth” stressing the integral and cultural dimension of evangelisation, fostering the enhancement, dissemination, and use of knowledge with a view to contributing to the economic, cultural, and spiritual development of society. It is through dialogue and communication of the truth and of the good that universities can and must make their contribution to the development of communities and, more generally, of the entire human family, by optimising their available resources and striving for the common good. Knowledge by itself cannot address the issues of our time. What is needed is service. There is plenty of compelling historical evidence about the potential benefits of universities relying on this fruitful combination between knowledge and service. If we are open to service, we will not close our eyes to the world’s situation and we will feel the urgency of the evangelic announcement giving life or impetus to a new integral human development.

A university that fails to listen to the needs of society and to take action to serve them becomes irrelevant. A Pontifical university that does not feel, together with the Church, “the joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted” (Gaudium et spes, 1.), and does not endeavour to build a better common home will be irrelevant and fruitless. Service is not a philanthropic addition to the mission of a

university. The very nature of studies and research is targeted towards participation and communication of the truth and of the good, in the service of the “third mission”. Just think of the following: our courses for priest educators, serving the purpose of an integral human development; the sensitive issues tackled by our Institute for Higher Studies on Women, namely reconciling family life with work; the interreligious

dialogue promoted by our Marco Arosio Chair in Advanced Medieval Studies; or the dialogue developed by our Science and Faith Institute.

If our hearts are open to service,

we will not close our eyes to the world’s situation. It goes without saying that this commitment should be strengthened, by optimising quality and cooperation with any counterpart, any organisation, and any social player, especially with other universities. Our efforts will add to those of many other lay, Catholic, and Pontifical universities. APRA takes part and cooperates in the common work of the international network of the Legion of Christ and Regnum Christi universities. I can also testify that the rectors of the Roman Pontifical

“If we are open to service, we will not close our eyes to the world’s situation”

universities and the members of the International Federation of Catholic Universities and of the European Federation of Catholic Universities (FUIC and FUCE) intend to cooperate in these efforts. Indeed, the greatest

potential of universities lies in the pooling together of their initiatives and talents around major projects.

We hope that this Jubilee year has offered us the opportunity to thank the Lord in a more intense way for calling on us to participate in His mission of Salvation in the academic world, to search our souls and examine our way of responding to our academic mission, to renew our missionary commitment and enthusiasm, to revive our faith in the presence of God among us, our hope in the Lord, who never disappoints us, and our love for God that becomes intellectual charity towards our neighbour.



2

Academic community



2.1 OVERVIEW

“Every university has an inherent community vocation: indeed, it is, precisely, a *universitas*, a community of teachers and students committed to seeking the truth and to acquiring superior cultural and professional skills. The centrality of the person and the community dimension are two co-essential poles for an effective structuring of the *universitas studiorum*. Every university must always preserve the traits of a study centre “within man’s reach”, where the student is preserved from anonymity and can cultivate a fertile dialogue with his teachers from which he draws an incentive for his cultural and human growth.”

(Benedict XVI, 22 April 2007)

The Athenaeum sought to implement this concept of a university, focusing on the centrality of the person in his/her individual and community dimension, fostering an environment of open dialogue, cooperation, hospitality, and cordiality (APRA’s set of principles and values – *Ideario*, 14). Teachers, students, employees, and independent contractors strive to make the Athenaeum a “house where one seeks the truth proper to the human person” (Benedict XVI), aware that such a “house” implies close links, mutual confidence, and acceptance of each person as she/he is, in a sincere quest for truth.



As Pope Benedict XVI pointed out, universities are “true laboratories of culture and humanity in which, by deciphering the significant contribution of Christianity, the person is equipped to discover goodness and to grow in responsibility, to seek comparisons and to refine his or her critical sense, to draw from the gifts of the past to understand the present better and to be able to plan wisely for the future.”

Hence, educating means helping students to understand the truth and to seek to acquire a well-structured, profound, and objective knowledge, and promoting the nurture of intelligence in its deepest meaning. This approach to education translates into our intent to educate



students to acquire well-established but judicious scientific knowledge, i.e. to be able to identify the maximum perfection of human understanding that enlightens the lives of people, and to recognise the truth giving meaning thereto.

If we do not recognise this centrality of the perfection of intelligence and its end goal, i.e. knowledge of the truth, we cannot understand the meaning of an integral human education. Indeed, the quest for truth is the main objective of our overall academic activity. To gain insight into this issue, we should first figure out the process through which people acquire true knowledge, by improving their understanding of its fundamental elements.

First of all, we should recognise that the main player of the educational process is

the student, not only because it is his/her good that is pursued, but also because the student is the one that carries out the fundamental action of learning; his/her intelligence substantiates his/her effort to understand and reach a given truth, which is being refined in the process.

In this sense, our university devotes relentless and systematic efforts to recovering and emphasising the original role of universities as communities of teachers and students. This implies a renewed love for an integral education, where research and teaching are inspired by:

- integration of knowledge as a dialogue and a constant interdisciplinary debate;
- dialogue between faith and reason as an encounter between faith and reason in a single truth;
- ethical concerns in terms of priority of the person over things, priority of ethics over technics, and then knowledge, science, and technology in the service of humankind.



2.2 - TEACHING STAFF

"Therefore go and make disciples of all nations..., and teaching them to obey everything I have commanded you."

(Matthew 28:19-20)

“To you it is given to create the future and give it direction by offering to your students a set of values with which to assess their newly discovered knowledge. Few challenges are more exalting and rewarding than the instruction and guidance of young people, and few more difficult... At the same time as a teacher and a school system seek to adapt continually to the new, they must affirm and preserve the meaning and importance of perennial truths and values... the radically different cultural expressions and activities of our time, especially those which catch the popular attention of young people, demand that educators be open to new cultural influences and be capable of interpreting them for young people in the light of the Christian faith and of Christ’s universal command of love... It has always been difficult to be a Christian, and even more difficult to be a truly Christian teacher, especially if that teacher is called to bear witness from within a secular system. Every age presents a



new set of problems as well as fresh opportunities to witness to the redemptive love of Jesus Christ... An extremely important aspect of your role is that you are called to lead the young to Christ, to inspire them to follow him, to show them his boundless love and concern for them, through the example of your own life.”

(Pope John Paul II, 12 September 1984)

The teaching staff has been one of the pillars of the Athenaeum. In promoting debate, exchange of views, and dialogue, teachers are committed to accomplishing our common mission. Each of them feels that he/she is an integral part of our students’ growth process, and a promoter of lines of Christian thinking for the good of the Church and society. Our teachers have always had a spirit of service towards the Church’s evangelising mission. To fulfil this task, they listen to the demands of women and men, drawing stimulus to continually renew curricula, and develop lines and projects of research that are geared to enlighten and improve the lives of individuals, families, and institutions.

In accomplishing their mission, our teachers refer to our set of principles and values (Ideario).

Quest for truth

For us, a university is a home in which to seek truth. Therefore, the quest for truth is the core of our activities of study and teaching, the basis for our curricula, and a stimulus for fostering an adequate use of reason.

Quest for wisdom

The quest for truth culminates into the quest for the ultimate and global meaning of knowledge and life. Under this principle, research and education always seek to unify knowledge and to promote a systematic and structured view of knowledge in harmony with the various specialities. APRA welcomes the exchange of knowledge between different disciplines to acquire an increasingly integral knowledge of reality, by stressing the humanising harmony of interdisciplinary studies (Veritatis Gaudium, Foreword, 4.c).

The quest for wisdom has a strong existential connotation; thus, communicated knowledge and experience should be meaningful and capable of responding to technical and existential questions.

Harmony between faith and reason

The quest for truth leads to the recognition of the harmony between faith and reason. Reason needs faith to reach the highest and deepest truths. Faith, as a human act, needs reason to understand the Revelation and to be experienced in a mature way.



An international teaching staff

Our teaching staff has not only a solid scientific and pedagogical background, but also an international character, which has been growing over the years. The international nature of our teaching staff promotes interculturality and is a source of enrichment for students, who are exposed to different experiences and ways of living the life of the Church.

In 1993, the teaching staff of the Athenaeum consisted of 57 members: 21 for philosophy and 36 for theology. At present, we have 146 teachers (permanent, temporary, visiting, and assistant): 46 for theology, 33 for philosophy, 35 for bioethics, and 32 for religious sciences. They mostly come from the following countries: Argentina, Brazil, Canada, Chile, Colombia, France, Germany, Ireland, Italy, Mexico, Spain, Switzerland, the United Kingdom, and the United States.

In the past 25 years, we had the privilege of welcoming distinguished professors, scholars, and pedagogists of international standing. It would be hard to elaborate on the significant contribution that each of them has provided to the Athenaeum. We will thus confine ourselves to recounting the contributions given by emeritus professors, many of whom were present at the establishment of the Athenaeum, and by eminent professors who have passed away, but whose teachings are still alive among us.

TESTIMONIAL

The role of a teacher, H. Em. Card. Velasio de Paolis, 2013.

In 2013, H. Em. Cardinal Velasio de Paolis shared his 40-year-long teaching experience with us.

... A teacher of ecclesiastical sciences must be a person who has the spiritual experience of Jesus Christ. Otherwise, he/she will run the risk of being a bell that rings but does not resonate in the hearts of listeners... We are part of a journey. The world was not born with us... We thus have to participate in this journey, to continue it, and not to break with the past. In my opinion, breaking with the past is a very big mistake, because it means losing the starting point... Growth occurs in communion with those who have reflected... I remember that, when we entered the homes of Jesuit teachers, we found a simple bed, a washbasin, and a library of books, books, and books: poverty on the one hand, but lifelong commitment to their studies on the other hand. A teacher must devote himself/herself to his/her studies. He/she will find the meaning of his/her commitment in his/her studies... We must also be willing to go wherever the Lord leads us, based on the guidance of our superiors. A teacher must demonstrate to his/her students that he/she takes responsibility for them... If a friendship develops between a teacher and his/her students, then the teacher will not only be the one who teaches, but also the one from whom they will take example. A personal relationship is a place where we learn... A teacher, by his/her nature, must first enrich and prepare himself/herself: this the meaning of his/her commitment to his/her studies...





2.3

EMERITUS PROFESSORS: STORIES AND TESTIMONIALS

“Teaching is a beautiful profession... because it allows us to see the people who are entrusted to our care grow day after day. It is a little like being parents, at least spiritually. It is a great responsibility! Teaching is a serious commitment that only a mature and well- balanced person can undertake. Such a commitment can be intimidating, but remember that no teacher is ever alone: they always share their work with other colleagues and the entire educational community to which they belong.”

(Francis, 14 March 2015)

The emeritus professors of APRA are as follows: *Fr Fidel Quiroz, LC; Fr Florián Rodero, LC; Fr Michael Ryan, LC; Fr Javier García, LC; Fr Roberto González, LC; and Fr José Antonio Izquierdo, LC.*

Art. 35 - Emeritus professors

1. Emeritus professors are defined as permanent teachers who have reached 70 years of age and who have carried out at least 10 years of academic activity within APRA. The Grand Chancellor may, after hearing the opinion of the Rector and of the Governing Board, award the title of emeritus professor to permanent teachers who have interrupted their academic activity before reaching the age of 70, but who have carried out at least 15 years of academic activity within a given faculty.

2. Emeritus professors may continue their academic activity of research and teaching within a given faculty until 75 years of age with the prior approval of the Rector, after hearing the opinion of the Governing Board. Beyond 75 years, the approval of the Grand Chancellor is required.

(from APRA's By-Laws - Statuto)

TESTIMONIAL

Fr Fidel Quiroz: Well then...

Fr Javier Ayala, LC.

Fr Fidel, using a cane but still walking nimbly, would always arrive on time. After praying, he would resume his previous lecture with his typical expression "Well then"... and deal with the history of the Church with a lot of realism, some irony, but always showing us God's providence. We would smile at this great master who taught us many historical facts and processes, but much more: with his life and example, he showed us the meaning of being a priest and a son of the Church. During difficult situations for the Church, he would transmit serenity to us, which reflected his steadfast trust in the One who said: the gates of hell will not prevail... And he would pass on to the next chapter: "Well then..."

TESTIMONIAL

Fr Florián Roderó: lectures on Mariology, a gift for life, *Gérôme Bibliothèque Roustaveg.*

Since my childhood, I have often heard that the art of teaching is a vocation. If you have doubts about this statement and you wish to know more about it, I suggest that, at least once in your lifetime, you attend a lecture by Fr Florián Roderó, LC, distinguished professor at APRA. Two years ago, by following his lectures, I realised that a person may receive two vocations at the same time: the vocation of priesthood and the vocation of teaching, namely Mariology.

When Fr Florián entered the lecture hall to deliver his course on Mariology, the enthusiasm

depicted on his face suggested the deep joy of a child on seeing or hearing his mother, the same joy that Pope Francis (Evangelii Gaudium, 2.) invited every Christian to renew and communicate everywhere. It was a living testimonial for me and for all former students that we will share with other people in the exercise of our priesthood. I previously thought that there was not much to say and to learn about the Mariological doctrine. With Fr Florián, I learned that there is a lot to be discovered about the mother of Jesus and our own mother: thanks to the lectures of Fr Florián, I developed a passion for the study of Mariology, which made my experience at APRA even more gratifying. Thanks!

TESTIMONIAL

Fr Michael Ryan: a welcoming and wise Irishman, *The women from the Institute for Higher Studies on Women (ISSD).*

At difficult times, he is always ready to listen to us. He has a strong spirit of solidarity and transmits tranquillity and serenity. He has an outstanding irony, which makes his company really special. He is a humble person with a constant listening and learning attitude, making everybody feel at ease. For us, at the Institute, he is a solid and paternal figure to whom we have turned over the years to ask for advice and support. Staying close to Fr Ryan means staying close to a wise and welcoming person, who humanly represents the message of love that the Church intends to disseminate. He also incarnates the Irish spirit, bringing us some of the traditions of his country of origin, from St. Patrick's Day to the Irish coffee generously prepared for students and teachers.



2.4

DECEASED TEACHERS: STORIES AND TESTIMONIALS



Fr Antonio Izquierdo Garcia, LC, was full professor (professore ordinario) at the Faculty of Theology of APRA. His apostolic, priestly, religious, and spiritual structure was centred on Christ. He had outstanding intellectual and pedagogical skills. He authored numerous publications and was editor of the journal *Ecclesia* until the last day of his earthly life. He returned to the Father on 31 December 2013.

Prof. Nella Filippi: was our first female teacher and a real gift for her students. She remained actively involved in teaching until the onset of her last disease (2004), which happened when she was delivering a course entitled “The Yearning for the Absolute in Contemporary Liturgy”. We immediately missed not only her academic quality, but also her pleasant smile and her way of being so simple and dignified.

Fr Héctor Guerra, LC, was regional director of the Legion of Christ before becoming one of our teachers. He promoted the creation of Francisco De Vitoria University. He was the creator and promoter of our permanent exhibition on the Shroud, first in Jerusalem and then in Rome and other cities. He studied the Shroud because he regarded it as a tool for the new evangelisation. He wrote the last of his books, *Cristo nostra Pasqua, il mistero pasquale nella vita cristiana*, together with Cardinal Antonio Cañizares Llovera and the priest Juan P Ledesma. He was a great man and an excellent priest. He died in Madrid on 11 December 2015.

We benefited from the wisdom and cordiality of **Prof. Marco Arosio** from 1992 to 1995. His medieval studies on the Franciscan school enriched our Faculty of Philosophy. In 2009, when he was about to resume his cooperation



with and studies at APRA, he was called home by the Lord. His areas of interest and his example are still remembered and pursued by the Marco Arosio Chair, within our Faculty of Philosophy. The creation of this Chair pays tribute to the life of a man and a Christian scholar and is a recognition of his activity, his substantial and diversified scientific production, the exceptional contribution of his research, and his humaneness, as witnessed by all those who met him.

Fr Goswin Habets, became lecturer (professore incaricato) of Biblical theology within our Faculty of Theology in 1977. He was highly esteemed by his students. One of his most interesting courses was the one on prophets. A few hours after his death, a person who had attended his lectures stated that, after teaching the Old Testament throughout his life, he was now ready to be examined on the New Testament. He was taken in the loving arms of the Lord on 7 March 2005.

The teaching activity of **Fr Jean Galot** mostly revolved around the fundamental dogmas of Catholic faith: Trinity, Christology, and Redemption. His teaching was solid, without neglecting disputed issues, and he was responsive to the questions of the modern world. His essential feature was the deep unity of his various dimensions: scholar, teacher, and spiritual man. He authored an impressive number of theological and spiritual publications, as well as prayer books. He did not reveal all of his inner strength, but the innumerable people having closer contacts with, supported or helped by him, as well as the anonymous crowd of his readers, benefited from it.

He spent his last years in an infirmary, showing quiet simplicity and deep piety.

He endured a long journey to death, progressively losing his strength. He experienced this journey as a climb towards God. As he said on various occasions in his final days, he was reaching the top of the mountain for his ultimate encounter with God. He was called to the House of the Father on 18 April 2008.

Prof. Piero Viotto had a vocation for research and teaching. His first meeting with APRA was during an event organised by Centre Culturel Saint Louis de France on 12 December 1998. After a fruitful exchange of views with Fr Rafael Pascual on the thinking of Jacques Maritain, he established intense relations of friendship and cooperation with APRA, participating in different activities, projects, initiatives, exchanges of news and materials, meetings, and publications. In the following year, 1999, he started his regular cooperation with our young university.

Prof. Viotto provided a major contribution to our studies on the relationship between science and faith. As he put it: in schools and universities, I noted the dominance of a spiritualist attitude, setting aside the knowledge of being and firmly resting on the Kantian distinction between science and faith, which means separating morality and religion from knowledge; in contrast, Maritain increasingly convinced me of the need for linking moral knowledge with intellectual beliefs; as St. Thomas explains well, we believe because we realise that we have to believe, because faith is true. In our Science and Faith Institute, we are responding to his invitation.





2.5 - STUDENTS

“Men and women cannot reach a truly and fully human standard of living except through culture (Second Vatican Council, apostolic constitution *Gaudium et Spes*, 53.). The Church is attentive to the centrality of the human person both as the protagonist of cultural activities and as the ultimate recipient. Today more than ever the openness of cultures to one another is the most fertile terrain for dialogue among those committed to seeking authentic humanism. The meeting of cultures in universities must, then, be encouraged and supported having human and Christian principles, the universal values, as its foundation so as to bring up a new generation capable of dialogue and discernment, committed to spreading respect and cooperation for peace and development. Thanks to their intellectual, cultural and spiritual formation, international students have, in fact, the potential to become architects and protagonists of a more human world. I sincerely hope that there are good syllabi at a continental and worldwide level to offer many young people this opportunity... Dear young students, I encourage you to take advantage of your study time to grow in the knowledge and love of Christ, while you follow your itinerary of cultural and intellectual formation. Preserving your heritage of hope and faith, in the experience of your cultural formation abroad, may you value the universal opportunity of brotherhood and also the communication of the Gospel...”

(Pope Benedict XVI, 2 December 2011)





Students are called upon to play an active role in the academic process, by acquiring not only a rigorous specialist education, but also a general cultural education, making a synthesis between them and accomplishing the true meaning of a university: educating students in various areas so that they may continue their search for truth and its meaning throughout their lives, without ever losing sight of the inestimable value of the human being. Hence, students should always be intellectually active, by explicitly participating in activities, as well as in the identification and solution of issues. The learning process is possible because, thanks to scientific progress, we may improve our understanding of given truths.

Confronted with this ambitious target, students should become aware that they can become leaders in society.

Since its creation, the Pontifical Athenaeum Regina Apostolorum has always had an international and intercultural character. Initially, our students mostly came from Mexico (107), the United States (75), and Spain (57). In 2018, our students came from 67 countries, representing all five continents. There are several languages spoken in our Athenaeum, and many students are multilingual, though the courses are held in Italian. The number of students enrolled in 1993 was 319. Today, the number of students enrolled in our faculties (baccalaureate, licentiate, professional master, and doctorate courses) and institutes amounts to 1493.

Our Athenaeum welcomes and encourages not only internationality, but also interculturality. For instance, we have always had students celebrating rites other than the Roman one. In particular, over the years, we had students celebrating the Siro-Malabar rite (Kerala), the Siro-Malankara rite from India, the Melkite rite from Syria (Diocese of Alep), the Maronite rite from Lebanon (Maronite Diocese of Australia), the Byzantine rite (Ukraine), and the Ethiopian rite.

Through the UNESCO Chair in Bioethics and Human Rights, the Institute of Bioethics often organises courses and meetings, with a view to promoting not only an intercultural but also an interreligious dialogue. Cultural pluralism and multinationalism are also part of our set of principles and values.

"The treasures hidden in the various forms of human culture more clearly reveal the nature of man himself and open new roads to truth" (Gaudium et Spes, 44.). APRA is an international and intellectual community reflecting the catholicity of Rome, a city making part of the Catholic Church of Rome, a city that promotes knowledge, understanding, and harmonisation of the different cultures that are present in our Institution."

As stated by H. Em. Card. Velasio De Paolis, a student is at the centre of the activity of a teacher and of an institution. In this regard,



our Athenaeum undertakes major efforts to continuously improve its services for students.

TESTIMONIAL

A university in which to meet the world, Fr Carlos Blandon, LC.

When we attended the sacraments class and Alfred, a seminarian from Africa, started telling us about the pastoral difficulties in evangelisation that his Diocese encountered, I felt a great passion and desire to go on a mission. Something different and similar at the same time is what I feel when I see Yei, or one of the other Indian seminarians, praying or attending a mass: their fervour is stimulating and moving, leading us to rethink our spirituality and our relationship with God. My encounter with Daniel and Wilson, two seminarians from Colombia, allowed me to develop our friendship based on our shared background.

This extraordinary opportunity of making stimulating encounters drives us towards holiness, to love Jesus Christ more, to know the Church better, and to become more aware of its Catholicity. All this is possible thanks to the opportunity of studying at APRA in Rome. Every day, the Athenaeum offers us this opportunity. As is obvious, it is easy to find a black stain on a white tablecloth. Everything can be improved. But if we are honest with ourselves and try to see the bigger picture of all what God grants us through this university, we will realise that there are many things for which we have to thank Him. In my opinion, the biggest gift is the opportunity of meeting so many seminarians from all parts of the world, who fight out of love for Christ and show me that, in its diversity, the Church is one, the Church is Catholic.

TESTIMONIAL

The Athenaeum: a community rich in brotherhood, Fr Rodolfo Jiménez González, LC.

Part of the education of a religious takes place through philosophical and theological studies. I am a religious, a Legionary of Christ. I have

been studying at APRA for seven years.

As soon as I entered the building, I felt the excitement of somebody opening a gift box, of attending university for the first time. In my philosophical studies, I received considerable support from my teachers, classmates, and all the workers at the Athenaeum. After some time, this support turned into friendship and now I can say that we are part of a large family. At the end of the theological course, we have become a nice and diversified group; we have different nationalities, cultures, and ways of thinking, but the love for Christ unites us and I can certainly call my mates "brothers"!

TESTIMONIAL

What a marvellous opportunity: studying as the only woman within a group of men, Anita Cadavid.

I had already studied religious sciences when, in 2015, I had the opportunity of studying philosophy. I was happy and excited because I knew that I would receive a solid education in dialogue with the contemporary world.

Philosophy provides a direct and immediate support for my mission within the Athenaeum, at the Institute for Higher Studies on Women. I have to admit that, being often the only female student within large groups of men is a great challenge, but also an opportunity for them and for myself. Indeed, I can benefit from the contribution of each of them in view of mutual achievements: these constructive contacts help us grow as individuals and as a community.

I will always keep in my heart the memory of so many teachers and classmates who, with their personal and professional commitment, have demonstrated that studying and teaching are a true combination of vocation and mission.





2.6 - ALUMNI

Our alumni represent the culmination of the efforts that APRA's authorities, teachers, and employees undertake every day.

“The work of APRA is inspired by the value of people, stemming from the recognition of their dignity as creatures and children of God. All of its activities concern and are related to the people that APRA is called upon to serve. Placing people at the core of its activities implies recognising and promoting the development of each individual and community life, in an environment of open dialogue, cooperation, hospitality, and cordiality.”

(from APRA's set of principles and values - Ideario)

This constant focus on people, recognising and respecting their individuality and translating it into a customised pedagogical model, has enabled many of our students to benefit from an integral education thanks to a wide array of challenging courses, which have become seeds of success. Therefore, we are proud of the high proportion of alumni who have become priests, consecrated persons, and lay people and who are committed to disseminating the

Kingdom of Christ in the world, through their example and ministry. Some of our alumni have been appointed as bishops:

1. *H. Em. Mons. Antonio Suetta*
Bishop of Ventimiglia - San Remo
January 2014 (Doctorate in Theology)
2. *H. Em. Mons. Giuseppe Satriano*
Archbishop of Rossano Cariatì
July 2014 (Licentiate in Bioethics)
3. *H. Em. Mons. Benito Adán Méndez Bracamonte*
Military Ordinary of Venezuela
June 2015 (Licentiate in Bioethics)
4. *H. Em. Mons. Víctor Hugo Basabe*
Bishop of the San Felipe Diocese (Venezuela)
April 2016 (Baccalaureate in Theology)
5. *H. Em. Mons. John Bosco Shin-Ho*
Auxiliary Bishop of the Daegu Archdiocese (Korea)
June 2016 (Professional Master in Bioethics)



6. *H. Em. Mons. Francisco de Assis Dantas de Lucena*
Bishop of the Nazaré Diocese (Brazil)
July 2016 (Baccalaureate in Theology)
7. *H. Em. Mons. Luis Enrique Rojas Ruiz*
Auxiliary Bishop of the Mérida Archdiocese (Venezuela)
June 2017 (Professional Master in Psychology of Counselling and Existential Anthropology)
8. *H. Em. Mons. Jesús Castro Marte*
Auxiliary Bishop of the Santo Domingo Archdiocese (Dominican Republic)
July 2017 (Licentiate in Bioethics)
9. *H. Em. Mons. Santiago Rodríguez*
Bishop of the San Pedro de Macorís Diocese (Dominican Republic)
November 2017 (Professional Master in Bioethics)
10. *H. Em. Mons. Mario Alberto Avilés, CO*
Auxiliary Bishop of Brownsville (USA)
December 2017 (Baccalaureate in Philosophy - Baccalaureate in Theology)
11. *H. Em. Mons. Valdemir Vicente Andrade Santos*
Auxiliary Bishop of Fortaleza (Brazil)
July 2018 (Baccalaureate and Licentiate in Theology).

The mission of evangelising culture is also accomplished by alumni holding top positions in other academic institutions in the world: *Fr Jesús Quirce, LC, Rector of Anáhuac University of Cancun and former Rector of Anáhuac University of Mexico; Fr Charles Sikorsky, LC, President of Divine Mercy University; Fr Cristian Nazer Astorga, Rector of Finis Terrae University of Santiago del Chile.*

TESTIMONIAL

Disseminating the experience of APRA in the world, Sr Marta Dajana.

The period of study that I spent at APRA was dynamic and rich. I learned a lot and enriched my conception of the world by meeting people of diverse nationalities and cultures. I discovered

that diversity does not separate, but offers positive opportunities for an interdisciplinary and multicultural dialogue. Moreover, I realised that bioethical issues are cross-cutting ones and indiscriminately concern all of us, and that it is only by working together, connecting the different approaches and traditions, that we can find effective responses to them.

Today, I am using and developing the scientific knowledge that I acquired in Rome and at the Catholic University of Croatia, in Zagreb. In Croatia, bioethical issues have become increasingly topical, especially those involving the day-to-day life of people, such as infertility, assisted reproduction, living will, informed consent, end of life, and palliative care.

Although the majority of Croatians are Catholic (about 87%), their opinions on bioethical issues are often different from those expressed by the teachings of the Church. I think that this is due, on the one hand, to an insufficient knowledge of the Church's teachings and, on the other hand, to the lack of a public debate aimed at gaining greater insight into these issues.

As a bioethicist, I feel that Croatian society should acquire an education that broadens the horizons of rationality, as stated by Pope Benedict XVI: "in order to get a broader picture of the issues involving human life, we must suppose a reason open to transcendence."

I think that we should focus on the human being and his/her inviolable dignity. We must find an answer to the following question: Who are we? Are we individuals close to one another or persons made in the image of the triune God? My professional and public academic commitment aims at protecting human dignity, often neglected and obscured by the priorities assigned to scientific and technological progress; examples of this are embryonic manipulations in artificial insemination, freezing, pre-implant genetic diagnosis, abandonment of weak and terminally ill people. In these situations, in which people are weak and easily manipulated, I feel the need and personal responsibility for defending their dignity, when and where it is violated.

It is only by educating young generations to





develop a non-reductionist and transcendental rationality that we can steer progress towards an actually integral personal growth. Only a conception of the human being that considers not only individual autonomy but also collective responsibility can really protect the human being and his/her dignity, from the start to the end of his/her life on earth. To be "to the measure of man", the society of the future would need absolute principles and non-negotiable fundamental values, on which to build technological and scientific progress, recalling that each person is not only an individual but also a relationship.

I will do my best so that, in the society where I live and work, each person can fulfil himself/herself living as one with the others, for the others, and in the others, faithful to Christ's teachings.

TESTIMONIAL **Knowledge to improve society,** *Konstantinos Mastorakis.*

Attending APRA was a blessing for me! At APRA, I received a comprehensive education from teachers who were fully qualified and always available, and I acquired significant knowledge of bioethical issues. The environment of the Faculty of Bioethics helped me develop scientific skills that I applied in my experimental research (palliative care and quality-of-life assessment, an answer to the

problem of euthanasia) that I carried out at Santa Francesca Romana Hospice in Rome.

As one of the alumni of APRA, I have tried and will try to provide the world with the best of my knowledge, so as to contribute to improving society.

Currently, I am in Montreal (Canada) where I continue to contribute to the development of the scientific world. I am a researcher at McGill University, where I am conducting specific studies on pediatric palliative care. My areas of research are: analysis of the ethical implications of the new Canadian legislation on medical assistance in dying (MAID), and attention to children in pediatric palliative care.

In my opinion, palliative care can significantly contribute to society, individuals, and their family members, because it provides support for end-of-life conditions.

The position defended in my thesis is clear: an adequate response to end-of-life conditions is palliative care and not euthanasia. Law-makers will be right only if they regard the individual patient as a person who is suffering and not as a person wishing to terminate his/her life.

This is why, in my small way, I am motivated to seek to develop new ways to communicate these results to a secular and increasingly developing society.

I wish all the students of APRA to fruitfully continue their studies, without forgetting that unity is strength!

TESTIMONIAL **"Pedaling for scholarships",** *Fr Clemens Gutberlet, LC.*

Fr Clemens Gutberlet, LC, graduated in theology and philosophy from APRA in 2003. Today, he works at the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Vatican City. Fr Clemens is also a tireless cyclist who can combine sports practice with faith. In 2003, he organised an original initiative to support his Alma Mater: the Tour to France, a cycling trip of over 1,000 km, which took him and his team from St. Peter's Square to Lourdes in nine days. The Tour to France arose from his intent to



combine two of his great passions: cycling and integral Christian education: service is the path to be taken to live by faith and bear witness to the love of God. Love, as a path to true humaneness, expresses itself through facts.

Fr Clemens intends to support APRA in order to help young people to receive the same education as his own, broadening their

knowledge, strengthening their spiritual life, and disseminating the word of God in the world.

Thanks to the efforts of Fr Clemens and of all the benefactors that supported the Tour, new scholarships have been created for the most deserving, talented, and promising students of APRA.

In the wake of the initiative of Fr Clemens, we embraced the words of Pope Francis: *“challenge yourself in the game of life like you are in the game of sports. Challenge yourself in the quest for good, in both Church and society, without fear, with courage and enthusiasm.”*

This former student of whom we are so proud is not easily satisfied. He always gives his best both in his pastoral life and in sports, and we intend to follow and spread his example.





2.7 - ORGANISATION AND COMMUNITY

“APRA is an ecclesiastical university promoted by the Congregation of the Legion of Christ and canonically established by the Congregation for Catholic Education on 15 September 1993. It is governed by the apostolic constitution *Veritatis Gaudium* (VG) and makes part of the network of universities of the Legion of Christ and of the *Regnum Christi* movement. APRA actively cooperates with both the Legion of Christ and *Regnum Christi*, according to their charisma, in the common mission of evangelisation. As an ecclesiastical university, APRA devotes itself with scientific rigour to research on and teaching of Sacred Doctrine and related sciences (VG, 2.) in constant dialogue with the contemporary culture and world..”

(from APRA's set of principles and values - Ideario)

In the quest for truth and in the acquisition and transfer of cultural and professional skills, APRA intends to be a community centred on the individual, fostering an environment of dialogue, cooperation, hospitality, and cordiality. These are the values that have inspired APRA over time.

The growth of APRA required the enlargement of its organisation and offices, as well as painstaking work on the definition of

academic and non-academic internal rules. From an organisational standpoint, in line with its set of principles and values, APRA has always focused on the individual with his/her talents and has also put in place a system of assessment, repositioning, education, training, and continuing professional development of its internal staff. The entire community is organised and committed to being increasingly efficient and effective in the achievement of its mission.

An inspirational site

Until 2000, APRA carried out its activity in premises made available by the Centre for Higher Studies of the Legion of Christ (Largo Girolamo Minervini, at the corner with Via Piero de Francisci 3). Its current site at Via degli Aldobrandeschi 190 was inaugurated by the Secretary of State of His Holiness, H. Em. Card. Angelo Sodano. The construction of the building, set in a magnificent urbanscape, was completed in 2000. The campus is part of the environmental conservation area of Valle





The curricula that we propose go hand in hand with human and spiritual growth (integral education). This growth cannot have an individual dimension: our efforts in the past 25 years have been aimed at fostering human, spiritual, and cultural growth within a lively and cohesive community.

Since the establishment of the Athenaeum, our community has provided students with education and life experiences. Our community is rooted in Rome: belonging to this city represents for us a value and a source of spiritual and human experiences, which contributes to giving prestige to our community, teachers and students.

dei Casali of Rome. It is surrounded by woods with cork oaks and green spaces, of particular value for a building located in an urban area.

The modernity of the building is expressed by the brightness and width of its spaces unobstructed by pillars. The building is provided with large multimedia rooms, including a conference hall with 450 seats, a control room, and booths for simultaneous interpreting.

Particular emphasis was placed on accessibility for people with disabilities: the building has step-free entrances/exits, lifts and nearby areas sized in accordance with the relevant standards, toilets for disabled people, and wide accessible pathways.

“May your search for beauty in what you create be inspired by the desire to serve the beauty of the quality of life of people, of their harmony with the environment, of encounter and mutual help.”

(Pope Francis, 24 February 2018)

Every day, our Athenaeum strives to respond to this invitation by Pope Francis, by focusing on the individual and his/her harmony also through the care of his/her places of work and study.

A community of workers

“The first aspect that I would like to focus on, thinking of your commitment both as teachers and as students, as well as staff of the Institution, is that of appreciating the very place in which you work and study, that is, the City and above all the Church of Rome. Here there is a past and there is a present. There are the roots of faith: the memory of the Apostles and of the Martyrs; and here there is the ecclesial “today”, there is the present journey of this Church which presides in charity, at the service of unity and universality. All of this should not be taken for granted! It must

be experienced and appreciated, with a commitment that is partly institutional and partly personal, left to the initiative of each one”.

(Pope Francis, 10 April 2014)

The growth of APRA was made possible thanks to the strong support of the Congregation of the Legion of Christ – we are the only Pontifical Athenaeum within the network of Catholic universities – and of our benefactors from all over the world. By focusing its activity on the individual, with the factual support of the Congregation and benefactors, APRA has been voicing the wishes of its students and teachers. It has been a great challenge to build and translate the dreams of our community into actual projects, some of which have already been implemented.

The openness to innovation of our teachers, the interest of our students in continuous improvement in education, the enthusiasm of our employees in fulfilling our mission, and the involvement of philanthropists and alumni have strengthened our sense of belonging to a strong and deeply rooted community.

This growth, driven by the Congregation and philanthropists, was made possible, in part, by the outstanding work of many Legionaries of Christ, consecrated women and men of Regnum Christi, and all of our employees, many of whom have been part of APRA since its creation.



TESTIMONIAL

From the eyes of somebody who has witnessed and supported the growth of APRA, Daniele Ridolfi.



I began working at APRA more than 20 years ago, i.e. in October 1998 (the same year in which Pope John Paul II granted the title of “Pontifical” to our Athenaeum) as a temporary janitor. In 1999, thanks to my IT skills, I started working in the General Registrar’s Office (20 years ago). Since then, I have witnessed the construction of the new Athenaeum, brick by brick (before 2000, it was located in the current building of the Pontifical College Maria Mater Ecclesiae).

In 2000, when we returned from our coveted holidays, we started the Academic Year of the new Athenaeum. There were many things to be sorted out, and a lot of dust and rubble to be removed. However, spurred by the benevolence of some Fathers and eager to get things done, we employees patiently helped clean up our workplaces. There were lots of energy and much hope, working in a wonderful and spacious environment, surrounded by nature: what more could we possibly want?

During these 20 years, starting with the Faculty of Philosophy and Theology, I have seen the increase in the number of courses offered by the Athenaeum, with the Institute of Religious Sciences, the Faculty of Bioethics, the Science and Faith Institute, their affiliations, the Institute for Higher Studies on Women, etc. I have seen



a myriad of students (about 12000) beginning and making progress in their studies, personal, spiritual, and religious life: so many “small brothers” obtaining their baccalaureate in philosophy, then in theology, being ordained priests, and then obtaining their doctorate, and teaching at APRA.

In practice, I have seen our Athenaeum grow and evolve in all of its forms. But this is just the beginning. Our motto is: go forth!

TESTIMONIAL

Fifteen well-spent years, *Plamena Petrova*.

In the early morning of 2 May 2006, I walked through the door of APRA to begin a new professional career.

A stream of people, mostly religious, was flowing into the bright entrance hall. They were walking at a brisk pace and with smiling faces, making comments on lectures that had just ended or posing questions to some teachers. I was happy, thinking that this was a place full of life.

I was accompanied to the room where I was supposed to work, on floor - 1C, which at the time was very different from the current one. It was an enormous open-space office with more than 20 people working as part of their apostolates, the Athenaeum, and the newly established European University of Rome (Università Europea di Roma).

My desk was a classroom desk, on which two young people were putting a place card with my name “Plamena Petrova” and a computer. Even though I was no expert, I immediately realised that the computer dated back to the end of the 20th century, perhaps to 1995-1997. I must have looked baffled and somewhat worried, because my boss hurriedly reassured me: do not worry, you will get a new PC and a more comfortable desk within a short time.

I thus began my job with enthusiasm and commitment, finding difficulties but also friends. What I liked the most was mutual help from colleagues and support from students, who were always ready to give a hand in between lectures (putting invitations in envelopes or welcoming participants to an event).

Since then, many things have changed. The Athenaeum has evolved on multiple fronts. Today, sitting in a wide office, with a modern laptop and a silver-coated nameplate at the entrance, I remember with a certain nostalgia my early days in APRA. However, one thing has not changed - the stream of students, walking at a brisk pace and with smiling faces, always flows in. And I think that, to face the future, I wish I could be like them: being half a teacher - with wisdom and experience to be generously shared - and half a student - eager to learn new things and ready to respond to new challenges with the same enthusiasm as in my early days in order to pursue a genuine evangelising mission.



3

Courses



3.1 PRESENTATION

APRA provides the Church and society with a wide range of curricula. These curricula describe the different programmes, areas of study, and courses offered at APRA in a consistent and structured way. Our courses span different disciplines and academic levels.

The integral education of our students, towards which our efforts are directed, is not an end in itself. The seriousness and scientific rigour of our intellectual education, hinged on the search for truth, intends to contribute to educating people to be aware of the need for developing and leveraging their talents for the common good. We wish to educate people to be agents of factual and positive change of society in fulfilling their mission and profession. To this end, our course offerings are continuously updated and improved in accordance with our set of principles and values.



3.2 FACULTIES AND INSTITUTES

Canonically established on 15 September 1993 by the Congregation for Catholic Education and managed by the Congregation of the Legion of Christ, APRA began its existence with the Faculties of Theology and Philosophy. On 11 July 1998, Pope John Paul II conferred the title “Pontifical” on APRA and, on 3 September 2004, the Athenaeum acquired its final canonical status.

APRA acquired legal status in compliance with the Italian legislation (Decree of the Minister of the Interior of 10 January 2002, Gazzetta Ufficiale, Serie Generale, no. 19 of 23 Jan. 2002) and was registered (under no. 85/2002) with the Register of Legal Persons held by the local governmental office of Prefettura di Roma.

The **Faculty of Philosophy**, created upon the establishment of APRA, succeeded in maintaining the right balance between academic rigour and innovation. Indeed, various institutes originated from and are governed and promoted by this Faculty. The specific goals of the Faculty are as follows: acquisition of knowledge on and greater insight into the philosophy of being in its various dimensions; mastery of a perennially valid philosophical heritage; acquisition of knowledge on the lines of contemporary thought that are most influential on society; development of adequate critical thinking and ethical discernment skills; learning an effective methodology for study, research, and teaching. In 25 years, the Faculty has educated about 8000 students.



The **Faculty of Theology** was also created upon the establishment of APRA. The Faculty laid the groundwork for and strengthened the educational approach that represents a milestone not only of APRA, but also of the entire Church. In 25 years, this Faculty has educated about 7000 students. Although expressing the tradition and mission of APRA, the Faculty has managed to renew itself in its teaching and methodological approach, also through new technologies. This year, the Faculty launched its Verbum service, which facilitates student access to the Sacred Scriptures.

Teaching theology based on the Sacred Scriptures is not enough: it should also be easily accessible, so that it may become a constant reference for study, research, prayers, and Christian life. The student is accompanied in the study of theology in

such a way that he/she can incorporate it in his/her daily life and systematically express the truth of the Christian Revelation.

The **Faculty of Bioethics** was created in 1999 with a view to developing and consolidating a line of thought that was in line with the “culture of life” (*Evangelium Vitae*), by advocating full respect for every human being from conception to natural death, and fostering a dialogue among cultures and religions. Thanks to the cooperation of many of its teachers, the Faculty succeeded in responding to this challenge and translating these objectives into projects.

The Faculty is focused on very interesting and topical issues, proposing a scientific approach and contributing to academic reflections on highly innovative themes, e.g. neurobioethics, brain transplants, and new medical technologies. In our Athenaeum, it is regarded as an ideal place for intercultural and interreligious debate. It represents an important window towards the world of scientific innovation. It hosts students, professionals, activists, and scientists, always proposing an academic approach to themes that clearly have social implications. The Faculty has educated about 4000



students.

The Faculty promotes the Institute of Bioethics, the UNESCO Chair in Bioethics and Human Rights, and a number of initiatives enriching the life of our Athenaeum.

The **Higher Institute for Religious Sciences (ISSR)** was established in 1999. It is a degree granting institute, connected with and under the academic responsibility of the Faculty of Theology. The Institute provides specific education in religious sciences and prepares professional figures to work in the cultural realities of contemporary society. It is also involved in continuing education of consecrated women.

The **Sacerdos Institute** was founded in 2004. It deals with education, continuing education, and spiritual renewal of priests.

Worthy of mention is its course for seminary formators, proposing an update for all those who devote themselves to the education of future priests. The course represents an opportunity to study and to exchange views and experiences among formators who have the responsibility for accompanying seminarians to exercise discernment, and to mature. The programme is based mostly on the teaching of the new Ratio Fundamentalis Institutionis Sacerdotalis, on the Pastores Dabo Vobis, on the New Directory for the ministry and the life of priests, and on the Evangelii Gaudium apostolic exhortation. The 2018 course was attended by 84 priests from 21 different countries.



The **Institute for Higher Studies on Women (ISSD)**, founded in 2003, is intended to advance the role of women, alongside that of men, in any cultural domain, in order to create a line of thought capable of inspiring factual actions in social life. It ranks among the top centres for systematic and multidisciplinary studies on women, their identities, and spheres of action, and encourages cooperation between women and men in all domains: research, the Church, and the worlds of work and business. The principle guiding the Institute's reflections and studies is that women and men can be fully understood only in their reciprocity relationship.

The Institute intends to be a scientific and practical point of reference for leveraging women's talents in the world of work and to propose models of flexible organisation that make it possible to reconcile family life and work.

The **Science and Faith Institute**, canonically established on 13 April 2010, is focused on the study of, research on, and teaching of subjects concerning the relationship between science and faith, so as to respond to the new and urgent ethical and anthropological questions that are posed by the relentless progress of science and technology. Through its teaching and research activities, the Institute provides a forum for dialogue and a common quest for truth. The idea of the Institute arose within the Professional Master Course in Science and Faith (beginning in 2002), which was launched thanks to a competition that APRA won in 2001–2002. The course celebrates its 16th anniversary this year.

The Institute developed a Diploma Course in Studies on the Shroud. The first exhibition on the Shroud took place in 2006. The exhibition sparked a deep scientific and religious interest, which led to the organisation of the first Diploma Course in Studies on the Shroud in 2010. The centre for studies on the Shroud of our Athenaeum is in harmony and constant contact with the centre for studies on the Shroud of Turin, with which it shares its interest in an outstanding and mysterious relic, inviting "us to contemplate Jesus of Nazareth" (Pope Francis). It is an extraordinary piece of evidence that arouses the interest of both religious and lay people and it represents an opportunity for establishing an open dialogue with empirical sciences.



The **Institute of Bioethics and Human Rights** was created in 2010 as an expression of the Faculty of Bioethics. The Institute has the mission of analysing and improving the understanding of bioethical issues in relation to human rights. The activities of the Institute (teaching, scientific research, and dissemination of its line of thought) are founded on a humanist model of bioethics of Christian inspiration.

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) signed an agreement with our Athenaeum to create a UNESCO Chair in Bioethics and Human Rights. The

Chair, which makes part of the Institute of Bioethics and Human Rights, is promoted by APRA and the European University of Rome (Università Europea di Roma). It proposes a wide exchange of ideas and the sharing of experiences through a dialogue with higher-education institutions in various countries, especially developing ones.

At present, there are 12 UNESCO Chairs in Bioethics in the world. We are particularly proud to have one of them in our Athenaeum, in collaboration with the European University of Rome. The Institute of Bioethics reflects the interdisciplinary approach that is typical of some of the initiatives taken by APRA. This approach is fully in line with the spirit of the recent apostolic constitution *Veritatis Gaudium*. The foreword of the constitution stresses the positive value of the interdisciplinary approach, understood as a cross-disciplinary approach, "situating and stimulating all disciplines against the backdrop of the Light and Life offered by the Wisdom streaming from God's Revelation".

The **Fidelis Institute of Social and Business Ethics**, created in 2012, is part of an international network of research centres grouped within the Fidelis International Institute for Business Ethics. It is a centre for research on applied ethics promoting a holistic approach to business activities that respects human dignity and contributes to the common good. The Institute draws its inspiration from the pastoral constitution *Gaudium et Spes*, which describes the vision of the family, the economy, politics, and culture that the Athenaeum wishes to propose in today's world. Through its activities, the Institute creates a bridge between ethical and moral principles, on the one hand, and the reality of the cultural, social, economic, and political world, on the other.



4

Research and publications

Wake up the world!

(Réveille le monde)

Lyrics and music:
Communauté du Chemin Neuf

54 *p* Dm B^b F F Dm

EN: Wake up, wake up the world and sing al - le - lu - ia, The joy of God is o - ur strength, al -
 FR: Ré - veil - le, ré - veil - les le monde al - lé - lu - ia, La joie de Dieu est no - tre force, al -
 IT: Sve - glia - te, sve - glia - te il mon - do, al - le - lu - ia, ed an - nun - cia - te il Dio vi - ven - te, al -
 ES: Des - pier - ten al mun - do, a - le - lu - ya, A - nun - cian a nues - tro Dios, a -
 DE: Stcht auf und weckt die Welt und singt „Hal - le - lu - ja“, Die Freu - de Got - tes macht uns stark, hal -
 AR: 'ay - qe 'ay - qi - znu! au - lam, hal - le - lu - lah, fa - rah' el rabb' qanvs wa - tou - na, hal -

le - lu - ia, let us the earth... as in hea - ven, al - le - lu - ia, Lord Je - sus come, Lord Je - sus come!
 al - le - lu - ia, Je - sus sur la ter - re comme au ciel... al - lé - lu - ia le Sei - gneur vient, Il vient bien - tôt!
 al - le - lu - ia, Por - ta se al mun - do il se - ñor, al - le - lu - ia, Ge - ño - ver - ra, pres - to ven - drá!
 al - le - lu - ia, Para se a - ni - que - se en el mun - do el Se - ñor, a - le - lu - ya, vie - ne el Se - ñor, ¡Pron - to ven - drá!
 al - le - lu - ia, Him - mel und Er - de freu - e sich, hal - le - lu - ja, un - ser Herr kommt, er ist ganz nah!
 al - le - lu - lah, de - roh' el - na - me! uel - al - ard... hal - le - lu - lah qe - si - ban 'a - ten, 'a - ten ya - souva.

C Gm Dm B^b *p* C

C Gm

4.1

OVERVIEW: RESEARCH IN A PONTIFICAL UNIVERSITY

Research in a Pontifical University is expected to have a major impact on evangelisation of culture. In this sense, in the recent apostolic constitution *Veritatis Gaudium*, Pope Francis invited to conduct research in support of “the Church’s mission of proclaiming the good news of Christ to all, in dialogue with the different sciences and in the service of a deeper understanding and application of truth in the life of individuals and society.” (VG, 5.)

Aware of this need, since its outset, APRA has furthered research in different areas and on different themes related to the disciplines taught in its faculties and institutes. This is witnessed by the publications of our teachers, as well as by the meetings and conferences organised so far. Emphasis has been placed on promoting the dialogue between faith and reason with a view to integrating knowledge, especially in interdisciplinary dialogue.

Over the past few years, APRA has intensified this aspect of its life, by identifying some lines of research that are based on its institutional identity and that can be developed in a more structured way. In addition to creating research programmes and projects, as well as scientific publications, APRA has organised lines of research and projects through which it intends to increase interaction and cooperation among researchers and to have more opportunities to establish synergies with other institutions.

4.2

LINES AND PROJECTS OF RESEARCH

The research work of APRA is concentrated on different themes, which are related to the areas of specialisation of each faculty and institute: the philosophy of being; ethics and culture; the three rationalities; medieval studies; science and faith; studies on women; the individual, ethics and business; priestly education and spirituality, etc.

By seeking convergence of different ongoing research projects, APRA has organised some cross-disciplinary lines of research. One of them is *Being a Body, Being a Person*, an integral anthropology in dialogue with current cultural challenges and focused on the person in his/her diverse dimensions from a philosophical, theological, and interdisciplinary viewpoint. The goal is to improve the understanding of and establish an integral anthropological vision within a Christian philosophical and theological perspective, in communication with other areas of knowledge and other cultures, shedding light on and giving answers to the existential questions of humankind.

Over and above individual research, some group projects that support this line of research are: *Bioethical Challenges in Neurogenomics from an Interreligious and Multicultural Perspective*; *Being a Man, Being a Woman*; *Value@work*: giving value to work and centrality to the individual; *Neurobioethics: Research, Education, and Innovation*.



Library

An important element of education and research is the Pius XII Library, which was founded at the same time as the Athenaeum. The Library holdings previously belonged to the Centre for Higher Studies (Centro Studi Superiori) of the Legionaries of Christ.

In the year of its foundation, the Library purchased the personal library of the well-known Mexican historian Ernesto de la Torre Villar: roughly 3000 books on the history of Mexico and Latin America. In 2000, upon the creation of the Faculty of Bioethics, the first such school in the world, the Library began collecting a large number of publications on the subject.

The Library holds over 200,000 monographs and receives more than 1000 periodicals under subscription or exchange arrangements with other libraries.

The Library collections (half of which is kept on open shelves, while the other half is kept in the repository) predominantly consist of documents regarding the disciplines taught in the various faculties of the Athenaeum (theology, philosophy, bioethics, religious sciences, history of Latin America, etc.).

The Library, which joined in the National Library Service (Servizio Bibliotecario Nazionale - SBN) via Polo SBN degli Istituti Culturali di Roma in 2007, is also a participant in ACNP, the Italian catalogue of periodicals.

The Library actively participates in library cooperation initiatives for data and resource sharing, such as the ESSPER catalogue for searching articles in Italian periodicals of economics, social sciences, history, etc.

The Library has an on-line searchable catalogue and a reading room, open to the public and equipped with multiple PCs that are available for students. The Library provides loan, interlibrary loan, and document delivery services, and librarians are available to help Library users.



4.3

MAIN EVENTS AND CONFERENCES

APRA's research results have been presented and discussed in meetings and conferences on various themes that have been held in the past 25 years, attended by researchers from different disciplines and countries. The following is a list of the most significant ones:

- International congress celebrating the 5th anniversary of the encyclical *Centesimus Annus*, organised by APRA and the Acton Institute for the Study of Religion and Liberty in 1997.
- Conference on *Il modo cristiano di fare filosofia* (The Christian way of doing philosophy), organised by APRA's Faculty of Philosophy in 1999.
- Congress on *Il Cristocentrismo nella riflessione teologica contemporanea* (Christocentrism in contemporary theological reflection), organised by APRA'S Faculty of Theology in 1999.
- Congress on *Un nuovo femminismo per un nuovo millennio* (A new feminism for a new millennium), organised by APRA in 2000.
- Conference on *Università e società globale* (Universities and global society), organised by APRA's Faculty of Philosophy in 2000.
- Conference on *L'ispirazione della Sacra Scrittura* (The inspiration of the Sacred Scripture), organised by APRA's Faculty of Theology in 2001.
- Conference on *La Chiesa giovane con i giovani. Bilancio e prospettive delle Giornate Mondiali della Gioventù* (A young Church with young people. Results and prospects of the World Youth Days), organised by APRA and *Ufficio Nazionale per la Pastorale Giovanile* (National Office of Pastoral Care of the Youth) of *Conferenza Episcopale Italiana* (Italian episcopal conference) in 2001.
- International congress on *Il dilemma delle cellule staminali* (The dilemma of stem cells), organised by APRA's Faculty of Bioethics in 2001.
- International congress on *Donna e culture* (Women and cultures), organised by APRA in 2001.
- Conference on *Giovanni Paolo II e la proposta cristiana nel XXI secolo* (John Paul II and the Christian proposal in the 21st century), organised by APRA's Faculty of Theology in 2002.
- Conference on *L'evoluzione: crocevia di scienza, filosofia e teologia* (Evolution: a meeting point of science, philosophy, and theology), organised by APRA's Faculty of Philosophy in 2002.
- Conference on *Le radici cristiane dell'Europa* (The Christian roots of Europe), organised by APRA and the Pontifical Council for Justice and Peace, under the patronage of the Italian Presidency of the Republic and the Presidency of the Council of Ministers, in 2003.
- Conference on *Etica e organizzazioni: il valore del bilancio sociale* (Ethics and organisations: the value of social balance), organised by APRA in 2003.
- Conference on *Guadalupe: evangelizzazione e storia dell'America* (Guadeloupe: evangelisation and history of America), organised by APRA under the patronage of the Pontifical Commission for Latin America in 2003.
- Forum mondiale *Nord-Sud: Una rete etica per l'economia planetaria* (World's North-South forum: an ethical network for the global economy), organised by APRA and *Etica ed Economia - Scuola di impresa della Comunità di Roma* in 2003.
- Conference on *Il Peccato Originale, una prospettiva interdisciplinare* (Original sin: an interdisciplinary perspective), organised by APRA's Faculty of Theology in 2005.
- Conference on *La Bibbia nella Chiesa nel 40° Anniversario della Dei Verbum* (The Bible in the Church in the 40th anniversary of Dei Verbum), organised by APRA's Faculty of Theology in 2005.
- International conference on *Ontogenesi e Vita Umana* (Ontogeny and human life), organised by APRA's Faculty of Philosophy and STOQ Project in 2007.
- International conference on *La Sindone, tra scienza e fede* (The Shroud, between science and faith), organised by APRA's Faculty of Philosophy and Istituto Veritatis Splendor of Bologna in 2007.
- Interdisciplinary conference on *Rinnovare la filosofia alla luce della fede. A dieci anni dall'enciclica Fides et Ratio* (Renewing philosophy in the light of faith, ten years after the encyclical Fides et Ratio), organised by APRA's Faculties of Philosophy and Theology in 2009.
- Conference on *La partecipazione, fulcro del tomismo essenziale secondo Cornelio Fabro* (Participation, the focus of essential Thomism of Cornelio Fabro), organised by APRA's Faculty of Philosophy in 2010.
- International conference on *Teologia del corpo* (Theology of the body), organised by APRA's Faculties of Theology, Philosophy, and Bioethics in 2011.
- Conference on *I trascendentali e il trascendentale: percorsi teoretici e storici* (Transcendentals: a theoretical and historical approach), organised by APRA's Faculty of Philosophy in 2012.



4.4 - THE DEPARTMENT OF PUBLICATIONS



Scientific knowledge should be “public knowledge”, i.e. results from research should be shared, recognised, and validated within a scientific community. From this standpoint, the role of dissemination in research activities is crucial, as it completes the transmission of knowledge. In some respects, scientific, theoretical, or experimental breakthroughs can be regarded as scientific knowledge only after they have been disclosed and recorded in a final way.

This is why a Department of Publications was created within APRA in 2001.

Its first Head was Antonio Izquierdo, LC, from 2001 to 2012; he was succeeded by Fr Miguel Paz, LC, and Fr Nikola Derpich, LC, and now by Fr Rodrigo Ramirez, LC.

The specific tasks of the Department are the promotion and coordination of APRA’s publishing activity, i.e. preparation and organisation of printing, dissemination, and administration of the different publications of APRA.

With the growth of APRA over the years, also the publishing activity of the Department has expanded and become more diversified. In addition to books, the Department also publishes three journals.

The complete and updated catalogue of the Department’s publications - about 250 volumes covering APRA’s scientific, educational, and cultural commitment - is available on APRA’s website (<https://www.upra.org/ricerca/pubblicazioni/catalogo-di-pubblicazioni/>).



4.5

APRA'S THREE JOURNALS: ECCLESIA, ALPHA OMEGA, AND STUDIA BIOETHICA



Alpha Omega, founded in 1998, is a quarterly journal published by APRA's Faculty of Philosophy and Theology. It offers the results of research conducted by the teachers of the Faculty. So far, 60 issues have been published. The most prestigious contributors to the journal include: H. Em. Mons. Angelo Amato, H. Em. Card. Ennio Antonelli, H. Hem Mons. Antonio Cañizares Llovera, H. Em. Card. Dario Castrillón Hoyos, H. Em. Archbishop Rino Fisichella, H. Em. Mons. Walter Kasper, H. Em. Pio Laghi, H. Em. Card. Alfonso López Trujillo, H. Em. Card. Paul Paupard, and H. Em. Mons. Angelo Vincenzo Zani. Its first editor, who held the post until 2011, was Fr Carlos Villalba, LC; he has now been succeeded by Fr Miguel Paz, LC.



Ecclesia is a quarterly journal in Spanish with articles on culture, theology, pedagogy, spirituality, art, and history. It was founded in 1987. So far, 92 issues of the journal have been published. Among the prestigious contributors to the journal, mention is to be made of: H. Em. Mons. Angelo Amato, H. Em. Card. Giovanni Battista Re, H. Hem. Card. Carlo Caffarra, H. Em. Card. Dario Castrillón Hoyos, H. Em. Archbishop Rino Fisichella, H. Em. Card. Zenon Grocholewski, H. Em. Card. Alfonso López Trujillo, H. Em. Card. Jorge Medina Estévez, H. Em. Card. Paul Paupard, H. Em. Pontiff Emeritus Joseph Ratzinger, H. Em. Mons. Oscar Rodríguez Maradiaga, H. Em. Card. José T. Sánchez, H. Em. Card. Angelo Sodano, and H. Em. Card. Cristoph Schönborn. The first editor was Fr Cristóforo Guitiérrez, LC, who was succeeded by Fr Javier García, LC, Fr Antonio Izquierdo, LC, and now by Fr Fernando Pascual.



Neurodiritto: per una riflessione neurobioetica interdisciplinare



Studia Bioethica is the quarterly journal issued by APRA's Faculty of Bioethics with articles and other contributions on bioethics, as well as on biomedical and biolegal topics analysed in view of their ethical implications. The journal was founded in 2008 and 30 issues of it have been published until now. Among the most distinguished contributors to the journal, it is worth mentioning: Prof. Edmund Pellegrino, Prof. William E May, Prof. Laura Palazzani, H. Em. Card. Elio Sgreccia, Prof. Lourdes Velasquez, Prof. Martha Tarasco, Prof. Ruiping Fan, Prof. Carlo Casini, Prof. Tonino Cantelmi, Prof. Carlo Bellieni, Prof. Giuseppe Nola, and Prof. Giancarlo Blangiardo. Its editor is Fr Gonzalo Miranda, LC.



5

A university on the move



5.1 OVERVIEW

The expression “third mission” indicates that, in addition to education and research, universities have another fundamental mission: serving society.

The mission of APRA - educating Christian leaders and evangelisers from both the clergy and the laity, who will give witness to the mystery of Christ in the service of the Church, imbuing society with the spirit of the Gospel by creating and promoting Christian lines of thought in harmony with the teachings of the Catholic Church that will enable humankind to address its deepest theoretical and existential challenges – is closely connected with its third mission.

Hence, knowing how to establish and maintain a dialogue with all social and ecclesial realities is a pre-requisite for APRA’s collaborative efforts and accomplishment of its mission. This dialogue requires APRA to devote itself to community engagement and outreach activities. We must be active with our minds, hearts, and feet to meet, first of all, people who wish to be involved in our common service. We can find them in the ecclesial and non-ecclesial world, in public administration, in the private sector, in academia, and at a global level. In Rome and its region, the presence of public and private entities and organisations of different type is extremely high: these are the potential partners and users of our service, with which/whom we can share the knowledge acquired in the different faculties and institutes of APRA.

A dialogue with this diversified world is a source of mutual enrichment. We believe that a prudent, careful, and sensible transfer of theological, philosophical, and bioethical knowledge can benefit all of the above-mentioned organisations, if they can better interpret their specific social role, always bearing in mind the dignity of human life, the value of the family, and the duty of giving priority to the common good.

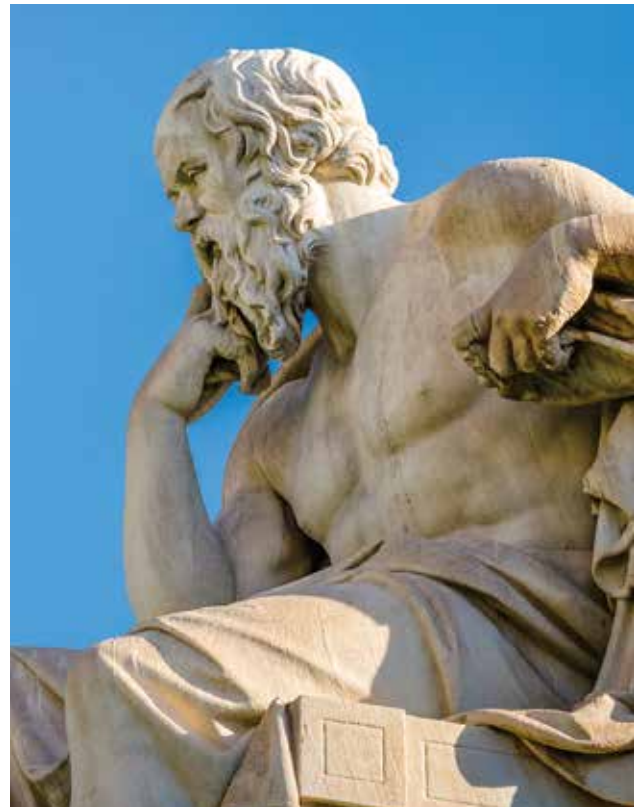


5.2 - TESTIMONIAL: SOME OF APRA'S PROJECTS FOR A CHURCH "GOING FORTH"

Fostering the Church's community engagement is among APRA's priority targets. Over the years, APRA has launched many projects geared towards this target. The following are the most recent of such projects.

Professional master course in philosophical counselling

This course, organised within the Faculty of Philosophy, proposes an approach based on practical knowledge. Indeed, its goal is to further the direct application, use, and enhancement of knowledge to contribute to personal growth and societal development. The course promotes three types of development: cultural development (increasing and disseminating philosophical knowledge), social development (supporting the impact of knowledge on individual and collective development), and professional development (preparing a new professional figure capable of responding to new market and labour market needs).



Training course on violence against women

This course, organised by the Institute for Higher Studies on Women (ISSD), is expected to contribute to creating a culture capable of inspiring effective actions to put an end to violence against women and children. The issue is tackled in a comprehensive way, gaining insight into all of its dimensions: personal, relational, social, cultural, and religious.



Studies and Permanent Exhibition on the Shroud

APRA's Othonia study and research group has tried for many years to contribute to safeguarding, promoting, and disseminating knowledge on the Shroud of Turin among all peoples and cultures of the world, to the benefit of future generations.

To this end, APRA - a special place for the dialogue between science and faith - hosts all the activities that have a direct or indirect relationship with research on, promotion, and wide international dissemination of knowledge on the Shroud. Examples of this dissemination include the permanent exhibition on the Shroud.

The exhibition "Who is the man of the Shroud?" proposes a deep reflection on the mystery surrounding one of the most studied historical records.

The exhibition is intended for all those who have a spiritual interest in the Shroud and who wish to intensify the interdisciplinary debate on its genuineness and meaning.



Workshop on informed consent

The workshop on "Informed consent: multicultural and religious perspectives" was organised by the UNESCO Chair in Bioethics and Human Rights as part of the I-Consent project. The goal of the workshop was to discuss the sensitive issues of informed consent that involve the different aspects, especially religious and cultural, of human beings. The workshop was attended by representatives of various religions: Catholics, Muslims, Buddhists, Confucianists, Hinduists, and members of the Jewish faith.



5.3

HOLY WEEK MISSIONS: A TRADITION OF APRA'S TEACHERS

“...so that the members of the Church will be credible and joy-filled witnesses to the Risen Lord in the world of today - capable of leading those many people who are seeking it to the door of faith.”

(Congregation for the Doctrine of the Faith, 2012)

This is why, even today, we must make a firmer commitment to a new evangelisation, in order to rediscover the joy of believing and finding new enthusiasm in communicating faith. Missions are apostolates in the service of the Church, of Bishops, and of Parish Priests.

Missionaries wish to share the deep meaning of Holy Week with parishioners by collaborating with parish priests in liturgical

“Teach with words but lead by example”

and other activities, e.g. visits to families and the sick, activities with children and adolescents, and conferences on specific topics, but above all by giving themselves to others.

A mission is a unique and ever-new experience that deeply touches the hearts of individuals, families, and communities. In donating ourselves to others and sharing important moments with them, we realise that, at times, even a small gesture can open the hearts of people and, above all, that we receive much more than we give.



It is a great opportunity that God offers us to do something for Him and for the good of people that He causes us to meet in our lives.

APRA has a long history of missions, especially those related to Holy Week (which are the ones with the highest attendance). Initially, most of these missions were held in Mexico. These days, our teachers carry out their missions mostly in Central and South America (Mexico, Chile, El Salvador, and Argentina), but also in Africa and the Holy Land.

“Go into all the world
and preach the Gospel
to all creation”
(Mark, 16:15)

Holy Week missions start on Palm Sunday and end on Easter Sunday. The missionaries celebrate and participate in the Liturgies of the Triduum in the various parishes: Mass of the Lord’s Supper, Way of the Cross, and Easter Vigil.

In the morning, the missionaries visit the sick, the aged, and other people to administer the sacraments. They also promote liturgical activities and sacramental life, hold faith formation sessions for adults and, jointly with local catechists, they organise educational play activities for children attending oratories on the themes of the Easter Triduum. The missionary Fathers also provide support to parish priests in confessions, concelebrations, meditations, and conferences.

TESTIMONIAL

My missionary experience, Fr Adrián Canal, LC

In this mission, I saw with my own eyes the paradox of those living in poverty: they lack many things, but they are happy.

I worked together with a group of young missionaries (about 180, men and women) from central Mexico (Mexico City, Toluca and Querétaro). The parish priest had entrusted a brother and myself with the task of visiting thirteen villages in the heart



of Sierra Madre (State of Puebla). It took about one and a half hours of driving to reach the farthest village from the main one: there were dirt roads full of potholes and, at times, so narrow as to allow the passage of only a single vehicle at a time; with rain and fog, the risk of rock falls or of falling off a cliff was very high. However, the natural landscape was fascinating. I spent most of Holy Week driving from one village to the other in a pick-up vehicle.

The local people live in a very austere way. Their region lacks basic infrastructure: safe roads, protection of homes from rain and insects, no hot water, cooking on open fires. In larger villages, there is a single telephone line and telephone calls are announced through a loudspeaker. Landline or wireless phones belong to the rich or to people working in cities. Nonetheless, these people are full of feelings: they have strong family relationships, are generous,

and are willing to share the little they have, like the widow of the Gospel. People have a lust for life and for having children. The work of missionaries and their example are important to those wishing to get close to God.

Missionaries should prepare themselves carefully, because they are examples and bearers of Catholic doctrine. Thanks to the work of missionaries, I saw people attending sacraments after a long time.

The mission of a priest is to carry the cross as the atonement for his own sins and for those of other people. Especially during confessions, you come into contact with sufferings, and you have feelings of brotherhood towards those who suffer. In hearing confessions, you understand that people suffer because of their weaknesses, but also because they bear the crosses that come from other people. How many wives



of alcoholics are there; how many girls are despised by their fathers because they are women, who cannot contribute to and therefore represent a burden on the family budget; how many children with brilliant minds are compelled to leave school and work to earn a living; how many children are mistreated by their employers or remunerated poorly for their work? I saw and listened to reports of abuse, oppression, and violence. Listening to so much suffering may cause you to become discouraged and to wonder why God permits these situations. And so, you commit to relieving that pain and drying those tears.

On Holy Friday, I carried the cross on the Way of the Cross in one of the villages that I visited. I do not like showing off. I prefer doing what I have to do and then disappear.

Carrying a cross in front of the people from a village may appear as an ostentation.

However, I wished to do God's will: taking up my cross to atone for my sins as Jesus Christ did, being a living sign of God's love, making people understand that God shares their sufferings. I felt the weight of the wooden cross. Actually, it was not very heavy, but for a person spending most of his time behind a desk, reading modern philosophers, carrying it was no piece of

cake! In spite of the weight, I felt a strange joy; I felt light headed, like during fasting. It was hot, especially for a person wearing black clothes.

I felt deep happiness, just like that which Jesus must surely have felt when carrying his cross for our salvation. I identified myself with the Redeemer. I united my small suffering with the pain that He suffered throughout His passion until His death. The Lord demonstrated that, for a priest, it is

worthwhile suffering for the sake of souls, not only for a few minutes on a Holy Friday, but also throughout one's own life. Jesus sacrificed himself for the good of people that He loved to the extent of dying for them.

And now I am longing to go back there. I have devoted myself to

pastoral care in Italy for many years, and I received from these missions much more than I could give. The real treasure that I brought to those people is not mine but that of God.

I thank God deeply for this opportunity and I hope that I will be able to go back there next year. I also thank the people from the municipality of Tiaola for their generous hospitality and for the wisdom that I learned from them.





5.4

TESTIMONIAL: INSTITUTIONAL DEVELOPMENT TO SERVE THE ACADEMIC COMMUNITY

APRA has accepted the challenge of changing the paradigm of its development. Indeed, all the activities and efforts of its Department of Institutional Relations are geared towards the good of our community and of the Church. We have conducted careful surveys and interviews to single out the needs and demands of the Catholic community, in line with the Pope's recommendations. We have concentrated our energies on enhancing our course offerings, as we believe that our courses should emphasise Christian thinking and firmly promote a model of integral education. To establish a dialogue with the modern world, we have selected all the tools that it offers, in response to Pope Francis's invitation:

“The world of media also has to be concerned with humanity, it too is called to show tenderness. The digital world can be an environment rich in humanity; a network not of wires but of people. The impartiality of media is merely an appearance; only those who go out of themselves in their communication can become a true point of reference for others. Personal engagement is the basis of the trustworthiness of a communicator. Christian witness, thanks to the internet, can thereby reach the peripheries of human existence... The streets (of the Church which goes out to the streets) are the world where people live and where they can be reached, both effectively and affectively. The digital highway is one of them, a street teeming with people who are often hurting, men and women looking for salvation or hope. By means



of the internet, the Christian message can reach to the ends of the earth. Keeping the doors of our churches open also means keeping them open in the digital environment... Communication is a means of expressing the missionary vocation of the entire Church; today the social networks are one way to experience this call to discover the beauty of faith, the beauty of encountering Christ. In the area of communications too, we need a Church capable of bringing warmth and of stirring hearts”.

Today, APRA speaks in different languages and goes as far as Mexico and the Philippines, collecting testimonials and creating forums of communication and debate, placing the important work of our teachers and of our students at the heart of its activities. We are a university on the move, capable of travelling along virtual routes and the streets of the earth without ever losing sight of the objective inspiring our actions and intents.

TESTIMONIAL

Those who contribute to our mission are part of our mission, *Fr Thomas Montanaro, LC, Vice Rector for Institutional Development*

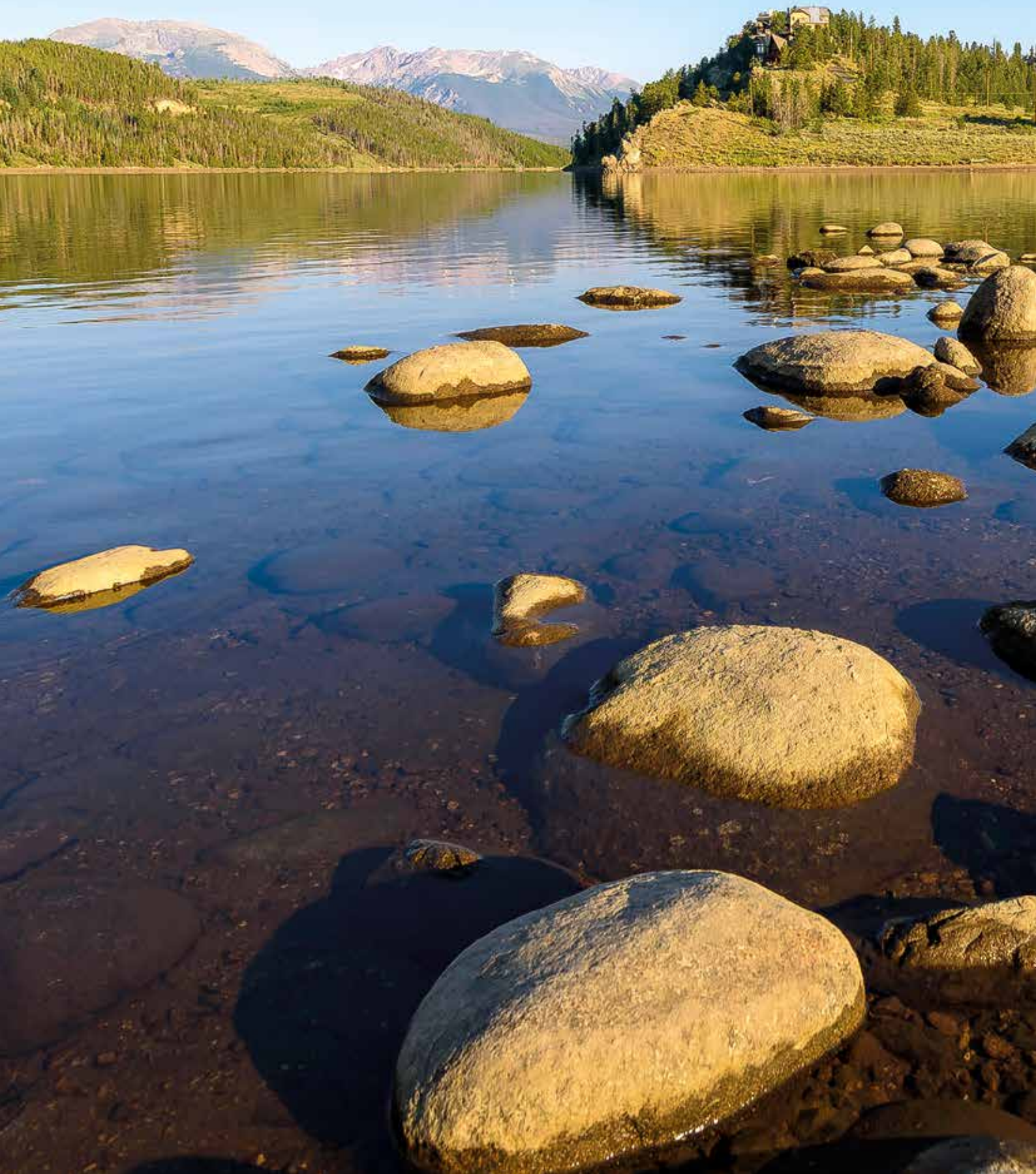
During my five years in the service of APRA, I had the blessing of getting to know many of our benefactors personally. From Italy to the United States, from London to Singapore, from Mexico City to Hong Kong, many people make sacrifices to develop our community, to accomplish our mission of educating apostles and evangelising the world of culture. In talking with some of these people, I inquired about the reasons for their decision to give support to our mission. I received different answers: a call from the Holy Spirit, love for the Church, confidence in the education offered by the Congregation of the Legionaries of Christ, evangelisation of culture, and improvement of the world. It is really wonderful to meet so many benefactors who deeply believe in our mission, which thus becomes a common mission. They believe in God, Christ, the Church, and the Legion of Christ, and they show their faith with generous donations. Our friends and benefactors are of paramount importance. We cannot accomplish our mission by ourselves, and many development projects, e.g. those covered by the Pontifical Endowment Fund, can be implemented only thanks to the

generosity of our supporters. I recall with joy an encounter with the couple making their first donation to the Pontifical Endowment Fund, which continues to be supplied by other donors. I thank our friends for their suggestions on how to develop and improve APRA, for their professional advice, for the time devoted to us, and for their encouragement. I thank God for the friendship that has developed among all of us. Our benefactors help us look to the future with hope. We know that we are not alone and that, year after year, we can be more effective in our educational and scientific research activities, thereby contributing to building a more Christian world.



6

Embracing the future with hope



Following the success of our first 25 years, we are beginning a new stage, one of maturity. Therefore, the future that we wish to embrace with commitment and hope is a process of progressive maturation in the different areas of our institutional life.

The foreword of the apostolic constitution *Veritatis Gaudium* and the values underlying our cultural proposal suggest a few milestones for our future.

First, we need to strengthen our role as a “laboratory of culture” that effectively contributes to evangelisation. We are a Pontifical academic institution, which is part of the community of believers in Christ; we profess and promote the Catholic faith (from APRA’s set of principles and values - *Ideario*, 11.), and are animated by the missionary zeal of a Church that “goes forth” (VG, 3.) Thus, we have to improve the quality of our scientific research and of the education that we provide to our students, in order to become the protagonists of the “bold cultural revolution” (VG, 3.), which the Church invites us to do.

“Only when the future is certain as a positive reality does it become possible to live the present as well.”

(Spe Salvi, 2)

Second, we need to establish and maintain a “wide-ranging dialogue” (VG, 4.b). From an academic viewpoint, this means continuing to respond to Pope Benedict XVI’s call to widen the horizons of reason, accompanied by Pope Francis’s invitations to expand our heart and our creative commitment, listening to the existential demands and needs of today’s society, and “going forth” to serve it.

This dialogue will translate into research and education initiatives, which will increasingly involve us in communicating with today’s society, patiently and respectfully listening to questions and doubts, in the quest for truth and for the meaning of human existence.

Third, we need to increase the amount of research and place particular emphasis on its interdisciplinary dimension. Indeed, Pope Francis stressed the need for giving new impetus to scientific research conducted in ecclesiastical universities, adopting an interdisciplinary approach capable of formulating a guiding synthesis (VG, 4.). To us, this means continuing to foster lines and projects of research resulting from relationships of cooperation both within APRA and with external institutions.

Fourth, we need to intensify our cooperation with other institutions, in particular with the members of the network of universities of the Legion of Christ and *Regnum Christi*, to which we belong and with which we share the same charismatic inspiration. This is tantamount to saying that we should apply the fourth fundamental criterion of renewal mentioned in *Veritatis Gaudium*:

“the urgent need for ‘networking’ between those institutions worldwide that cultivate and promote ecclesiastical studies, in order to set up suitable channels of cooperation also with academic institutions in the different countries and with those inspired by different cultural and religious traditions.”

(VG, 4d)

