



Santa Croce



PONTIFICAL UNIVERSITY OF THE HOLY CROSS FOUNDATION NEWSLETTER • FALL 2005

The Pontifical University of the Holy Cross

At the Service of the Church

“For My People and My Nation”



If we want to form minds oriented toward truth, we must shape souls thirsty for God.

In the center of the Roman Catholic world lies the Pontifical University of the Holy Cross.

It is the youngest of the Roman ecclesiastical universities, educating students for just 20 years. The oldest pontifical university is more than 450 years old.

Pontifical universities play a unique role – training their students for positions of responsibility within the Church and in the world.

Bishop Javier Echevarría, Prelate of Opus Dei and Grand Chancellor of the Pontifical University of the Holy

Cross, says that the university’s mission is to give a thorough preparation to “a new generation of men and women dedicated to serving the common good through the development of knowledge.”

The University, referred to as Santa Croce (Holy Cross), serves the whole Church by means of a broad and thorough work of research and formation in the ecclesiastical sciences, thus cooperating, according to its special function, with the Church’s mission of evangelization throughout the whole world.

“An important part of our work here at the University is directed toward training young men for the priesthood,” states Fr. Bob Gahl, Professor of Ethics. “Everything we do is directed toward ecclesial formation, both inside and outside the classroom. When these men go back home

to work as parish priests, they’ll be prepared to guide people with their pastoral counsel and their preaching.”

Each year bishops from throughout the world send some of their candidates for the priesthood to study in Rome. Many will go on to assume positions of responsibility within the Church. Lay students, which make up a minority of the student body, likewise are well prepared to assume significant roles in their professional careers.

At times a single student may represent an entire country. Such is the case of Markus Järvi, the only seminarian from the former communist country of Estonia.

“I am the only seminarian of the Church in Estonia right now,” states Mr. Järvi. “When I go back to Estonia, my challenge is to become a holy priest for my people and for my nation. My goal is to bring the people to the holy Catholic Church.” He adds, “I ask for prayers for our church and for vocations.”



Markus Järvi, Estonia’s only seminarian.

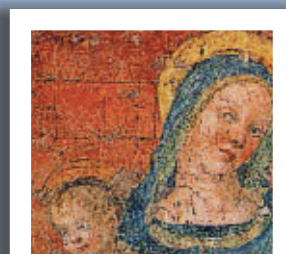
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Meet Fr. John Paul Wauck Communicating the Church to the World

“Know Your Product”



Fr. Wauck, a Professor of Literature, teaches in the School of Church Communications. Originally from Chicago, he attended Northridge Prep and Harvard University. Prior to becoming a priest, he worked as a writer for the Human Life Review and as a speechwriter for US Attorney General William Barr and Governor Robert Casey, pro-life Democrat from Pennsylvania. He has lived in Rome for ten years studying and teaching. Ordained in 1999, Fr. Wauck recently hosted a 13-part television series for EWTN on Christian literature called “Mirror of the Soul”.

What do you see as the mission of the University?

The Pontifical University of the Holy Cross is run by the Prelature of Opus Dei to train future priests, both intellectually and spiritually, for the entire world. The essence of its mission is to serve the Church by preparing priests for places in Africa, Asia, Latin America, North America, and all over Europe. In effect, Santa Croce (as students in Rome refer to the University) is providing an international ecclesiastical service.

Why?

Pontifical universities have a special responsibility since the priests they train very likely will go on to exercise leadership in their dioceses. Bishops, curia officers, canon lawyers, and professors or rectors of seminaries often come from among priests who have studied in Rome. So the pontifical universities have a unique role of training future leaders in the Church. In fact, Santa Croce has already

produced quite a few professors, seminary rectors and bishops, in its short twenty-year lifespan.

Does one need to be intellectually gifted to attend the University?

It's generally understood that bishops send their best people to Rome. With saying that, not all of the most talented people of a diocese study in Rome. Many very good students remain in their own dioceses. But those who come to Rome generally have shown special, above-average abilities, and their bishop deems it worthwhile to prepare them to take on greater responsibility.

The impact of training in Rome is huge. It's multiplied much beyond simply one priest. For example, a graduate may become the rector of his seminary upon returning to his country. He's effectively responsible for the training of many future priests. In some countries he may be responsible for all of the seminarians of that country. Or he might become the head of a tribunal or possibly the bishop of his diocese. By training well a few people in Rome, we may be performing a service for an entire diocese for years to come. It's a great responsibility.

Why does the University offer four schools?

All pontifical universities provide at least three tracks or schools: philosophy, theology, and canon law. These are the mainstays of the pontifical education system. Most of the seminarians that come to Rome study theology. A smaller number study philosophy, especially if they're going to be seminary professors. Some study canon law. The canonists tend to be future diocesan administrators as well as professors of canon law in seminaries.

Pontifical universities also offer other programs, which vary from school to school. Some examples are Sacred Scripture, Church history, and liturgy. Santa Croce offers the School of Institutional Social Communications (La Facoltà di Comunicazione Sociale Istituzionale), which we often refer to simply as the School of Church Communications, since it specializes in only one institution, the Catholic Church. This is where I teach. It's the youngest of the four schools at the University, although it has grown a lot over the years.

Of all subjects, why teach communications?

Church Communications fits into the general picture of the University's desire to serve the

Church. Some ways of serving the Church are perennial, such as theology, philosophy, and canon law - tools of the trade from time immemorial. But the social technological situation of today's world calls for other tools, ones related to mass communications and the relationship between the Church and the media. After all, the media is today's source of knowledge. If the Church wants to engage the world, it must have the tools of modern media at its disposal. It needs to understand both how the media works, and how it views and sees the Church. Moreover the Church needs to understand the opportunities for evangelization that modern media present. It's not simply a question of being defensive with regard to the media. The media works both ways. The Church needs to use the media to get her message out.

How does the Church do that?

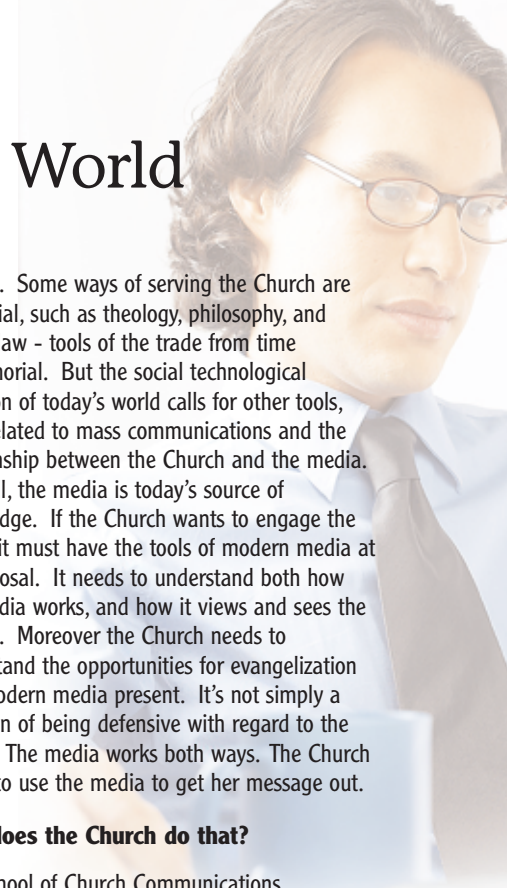
The School of Church Communications essentially has one goal - to train people to speak to the world on behalf of the Church using the modern media as an instrument of communication. Some examples would be a spokesman for a diocese, a spokesman for a religious institution, a producer of a radio or television station or an editor of a newspaper.

A diocesan newspaper?

Certainly a diocesan newspaper, but the program is not limited to religious applications. In fact, our students receive the same training that any secular journalist would receive. Our graduates are well prepared for just about any kind of journalism. We encourage our students, indeed they're required, to spend time in the summers working in news organizations, religious or not. Many students also work during the year in news offices around Rome.

So you encourage secular experience?

Secular training is very useful, very important. Not that it's necessarily the goal of the University to place its graduates in the secular media. That's fine if it happens, especially as religion editors. What's absolutely essential is that our graduates understand the way the secular media thinks and operates. To be able to communicate with the media effectively, you have to understand what they are looking for when they come with their questions. What does a newspaper need? What does a television program need? Each has a very different set of requirements. A television producer, for example, may want just 20 seconds of footage. He's not looking for a ten-minute speech.



What do you teach exactly?

One part of the program is a set of courses found in any school of journalism. These cover the basics - studio classes for radio and television, journalism, practical writing, theoretical classes involving organizational structures within the media, marketing, advertising, public relations. These give you the modern tools of the trade. Then there's the other part.

What's the other part?

When talking about communication for the Church, simply having the tools of the trade is not sufficient. One can possess the best technique and strategy in the world and still do a terrible job of communicating the reality of the Church. So the program includes the other wing of the argument, so to speak - the need to know your product. In this case, the product is the Catholic Church. You need to know your Church. This series of classes covers the history of the Church, ecclesiastical organization, some canon law, Catholic culture, and the history of ideas. It also includes my class, the history of the literary culture of Christianity, a sort of a Catholic great-books program.

What's the benefit of 'knowing your product?'

Students come out of the University armed not only with modern techniques, but also with a very firm grasp of the richness, complexity, and day-to-day administrative reality that is the Catholic Church, an institution that's been around for two thousand years. It's an incredible product, a fantastic product you're 'selling' to the modern world. One that requires a great deal of preparation to explain well. It's not simple and the story's very long. If you want to tell the story of the Catholic Church, you have to know a lot and this is what we instill in our students.

In regards to the media, are they adversarial towards the Church?

It's hard to generalize about the media. In any given case the answer may be 'yes,' but often the problem is a lack of background knowledge about the Church, which can be difficult to understand. But in the end, what matters is the clarity of your message. I've spent a lot of time talking to reporters from all of the major television stations and newspapers. In fact, last April, during the papal transition, I did 28 television interviews. I talked to ABC, CBS, CNN, BBC, the AP, and others, so I have some experience in this area.

The important thing, whether the media is adversarial or not, is to have a clear message. The most difficult situations occur when the person representing the Church doesn't have the information right or doesn't explain things well. In that situation, reporters act on their own. They talk to whomever. Frequently they find someone who tells them half-truths or half of the story and that's what gets reported.

What advice do you have for someone in this role of communicator?

A simple and valuable idea I learned from a journalist long ago is this, "The media is a vacuum, fill it. If you don't, someone else will." That advice came from one of our guest lecturers, Wilton Wynn, who for many years was the Rome and Middle East correspondent for TIME magazine.

The most important thing is to get your message out. You can only do this by talking to the media. Of course, you may get short shrift in an article, but that's part of the game. You have to accept that. Otherwise don't bother talking to them at all. You shouldn't feel upset when they don't put everything in there.

Directing reporters to the right people is also vital. Often times this is the most important service I provide. I help establish contacts with people they otherwise wouldn't know about or have access to. Even if they're adversarial or they don't understand the Church, a lot can still be done. This is where, if you have the training, you have a sense of what they're after and you can do an enormous amount of good.

What's your message to the readers of this newsletter?

Onward and upward! We have a good reputation and we're only at the beginning. We've hardly begun to fight. Things look very good. The expansion of the University will surely involve students from new countries. As the new kid on the block, we're not the first place people think of to study in Rome. That's starting to change. It's very exciting. There's an enormous horizon in front of us.

Fr. John Wauck can be reached at wauck@pusc.it.



A new DVD entitled "The Road to Rome - Training Priests for the Third Millennium" is now available. The video contains interviews of six students and several professors at the University. To request a copy, please contact the Foundation office.

Mass Cards

Mass cards are available from the Pontifical University of the Holy Cross Foundation. The cards can be used to request a Mass for a specific intention or for the repose of a soul. Masses are celebrated by a priest student of the University.

The cards are adorned with the image of Our Lady known as the Madonna of St. Apollinare, a fresco of the Umbrian-Roman School of the 15th Century. It represents the Blessed Virgin seated on a throne holding the Infant Jesus. The Apostles Peter and Paul are to her left and to her right.

According to tradition, it was covered with stucco in 1494 to be spared from profanation by the soldiers of Charles VIII that were quartered there. On February 13, 1647 part of the stucco fell off and

the image reappeared. From that day on the image has been greatly venerated. Since then, the "manifestation" is annually commemorated with a solemn celebration on February 13.

In the remodeling of St. Apollinare in 1742, the portico was transformed into a chapel and the fresco was moved to serve as the reredos above the new altar. Several Popes have prayed before the image.

The Basilica of St. Apollinare is presently used as the chapel of the Pontifical University of the Holy Cross.

To obtain a Mass card, please contact the Foundation office at 914-632-3778 or email us at Info@UniversityHolyCross.org.





All human work, whether manual or intellectual, can be converted into a place to meet God and to serve others. Work in the university, when carried out with professional

competence, is a source of harmony and solidarity among peoples.

“Is there a university vocation as such, in the

sense of a call to carry out a mission in society?” asks Fr. Giuseppe Tanzella-Nitti, Professor of Theology. “For Saint Josemaria, the Founder of Opus Dei, such a vocation existed. It was part of the Christian vocation to sanctify human realities and to show that work was a path to sanctity. As a consequence, the university vocation should lead to intellectually rigorous and responsible work, which serves the human community and responds to God’s will for all mankind.”

“A person who feels a calling to make the university his place of work”, states Bishop Echevarría, “is aware of undertaking a weighty yet exciting responsibility, before both God and men. In order to fulfill this responsibility effectively, spiritual effort is no less important than intellectual. If we want to form minds orient-

ed toward truth, we must shape souls thirsty for God.”

The University has seen more than five thousand students pass through its doors over the years. It is in the process of a three-year remodeling project necessitated by its ever expanding student body.

“Our students will face challenges in the third millennium. The university is preparing them for that,” states Fr. Gahl. “I’m very enthusiastic about the students who come to this University. It gives me enormous hope for the future of the Church.”

Pontifical University of the Holy Cross

The University, referred to as *Santa Croce* (Italian for *Holy Cross*), is an institution of research and study in the ecclesiastical sciences established by the Holy See. It includes schools of Theology, Canon Law, Philosophy, and Institutional Social Communications and an Institute for Advanced Religious Studies. The University is entrusted to the Prelature of the Holy Cross and Opus Dei. It was inspired by the vision of Saint Josemaría Escrivá, the founder of Opus Dei, who desired to develop a university in Rome dedicated to the intense training in the ecclesiastical sciences, at the service of the universal Church.

Make an Investment in the Training of a Priest

The Pontifical University of the Holy Cross Foundation assists the University in its financial needs and grants scholarships to students from poor dioceses wishing to attend the University.

Please consider making an investment in the training of a priest.

To make a donation, please send your check to:

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