

Catholic spirit

Faith and Culture at
The Pontifical Catholic University of Peru



PONTIFICIA
UNIVERSIDAD
CATÓLICA
DEL PERÚ



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WORDS FROM THE RECTOR

Along its many years of existence, the Pontifical Catholic University of Peru has always kept that driving force that led our founders, Father Jorge Dintilhac and a group of professional laymen, to create what our University is today: an institution at the service of faith and culture, illuminating culture from faith, enriching our lives as believers with the contributions of knowledge, and imbuing our country with Christian values. From the onset, giving demonstration of the light of faith in society has been a driving force at the heart of our institutional mission.

Although our country has continually been changing, along the years our University has always been a space where we have taken on –as individuals and as an institution– the new challenges that entail serving the Church and Peru.

As authorities, professors, administrative staff and students, we have found moments and spaces in which to pray together and strengthen our faith. The altruistic and generous work of so many, who left the best of their lives in this University, has been their way of living and demonstrating their faith. Meeting the demands of the University has not merely been a professional and academic duty, but a concrete manner of putting our convictions as Catholics into practice.

Along this path, those of us laymen working in the Pontifical Catholic University of Peru, who make of our work the principal means of serving our faith in the academic and cultural world, have had splendid pastors who, since their priesthood, have encouraged and accompanied us with their good example and words. While our first rectors were priests, when we laymen assumed the task of government more directly, we always believed that we did so because we are part of the Church, and as such, we assume the temporary tasks entrusted to us. Exemplary men of the church have continued accompanying us, and their contribution is invaluable, as they inspire our determination to faithfully serve the Gospel in the professional and cultural world.

This publication aims to recall that deep and fundamental feeling for our work, as well as the example of many colleagues who during their lives gave us testimony of faith and commitment. The task is never easy, but we continue trying to make a reality of the motto “Et lux in tenebris lucet”, which inspired Father Jorge and those who accompanied him in the dream of creating a Catholic University for Peru. We ratify our determination to continue at the service of our country, in the hope that the Spirit which motivated our founders will continue encouraging and accompanying us in our task.

Eng. Luis Guzmán Barrón Sobrevilla
Rector of the Pontifical Catholic University of Peru

“Although our country has been changing, along the years our University has always been a space where we have taken on –as individuals and as an institution– the new challenges that entail serving the Church and Peru.”



WORDS OF FAITH. FATHER JORGE DINTILHAC, FOUNDER OF OUR UNIVERSITY, DURING HIS PARTICIPATION IN THE FIRST NATIONAL EUCHARISTIC CONGRESS CELEBRATED IN LIMA IN OCTOBER 1935.



•• A LIGHT THAT SHINES ON

Since its foundation, the Pontifical Catholic University of Peru has preserved the spirit with which it was created: of being a highly rigorous academic institution and a source of knowledge from a Catholic and humanistic standpoint.

The idea of founding a Catholic university in Peru emerged in the early 20th century. At the time, the doctrines that promoted empiricism predominated at a university level, and Peru had no adequate academic spaces where Catholic students could strengthen their faith. At the 1899 Plenary Council of Latin America, convened by Pope Leo XII, Latin American bishops had already set forth the importance of fomenting Catholic education at all levels, and of establishing in the countries of the region centers for higher education in charge of ecclesiastical authorities, following the example of the Catholic University of Chile, founded in 1888. Along these same lines, the Catholic University of Argentina was founded in 1910.

In Peru, the great task of establishing a Catholic university was entrusted to the Reverend Father Jorge Dintilhac, S.S.C.C., a French-born doctor in theology who arrived in Peru in 1902. The Superior of the congregation of the Sacred Hearts, Father Florentino Prat, was placed in charge of forming a Peruvian school of higher education that would emphasize a Catholic education. Thus, this project was initiated, and with a great effort was accomplished on March 24, 1917, date in which the Catholic University of Peru was officially founded. The laity and clergy who were part of the organizing committee appointed Father Dintilhac as the University's first rector.

Things were not easy for the incipient university. Resources were scarce, and moreover, there was a significant sector of public opinion who opposed the idea of an institution of higher education of this kind, arguing that the Catholic Church should not intervene in tertiary education.

Nevertheless, Father Dintilhac's project had the support of numerous Catholic families. Moreover, in the face of a lack of spaces for academic pursuits, La Recoleta school lent some of its classrooms. Despite being a private university, "La Católica" had to follow the same academic agenda of the University of San Marcos, but it placed greater emphasis on religious education. Eventually, the number of students increased and classes had to be given in different locations in downtown Lima. In 1924, Father Dintilhac left the Rectorate, and was replaced by Monsignor Pedro Pablo Drinot y Piérola, who due to ill health was forced to leave the post and once again Father Dintilhac resumed direction of the University.

FROM FATHER DINTILHAC TO FATHER MAC GREGOR

On its 25th anniversary in 1942, the University received good news from the Vatican: Pope Pious XII had granted the University the title of Pontifical, denoting important recognition to the task that it had been carrying out. In the years that followed, the deaths of two of its most illustrious personalities came as a terrible blow to the University. In 1944, José de

la Riva-Agüero y Osma passed away. He had been a member of the University's High Council, a prestigious intellectual, an exemplary Catholic and a great benefactor of the University. In 1946, Father Dintilhac retired from the Rectorate, and left Víctor Andrés Belaunde, an intellectual from Arequipa, as pro tempore rector of the University. In April 1947, Father Dintilhac died. The following years the Rectors of the Pontifical Catholic University of Peru were R.F. Rubén Vargas Ugarte, S.J. (1947-1953), Monsignor Fidel Tubino Mongilardi (1953-1962) and R.F. Felipe Mac Gregor, S.J. (1963-1977).

The University continued to grow, and in 1959, under the Rectorate of Monsignor Tubino, the School of Religious studies was created with the aim of fostering theological disciplines. The School's director was Father Ulpiano López, S.J, who was dean of the Lima Faculty of Pontifical and Civilian Theology. In 1963, Father Mac Gregor, a Provincial of the Society of Jesus, assumed the Rectorate, and a new phase began in the University's life. It was during this period that the dream of having a University City became a reality, and a number of faculties moved from their premises in downtown Lima to the campus in Pando, a plot of land which was part of the legacy left by don José de la Riva-Agüero to the University. The Theology Department was created in 1970 to continue with the task of the School of Religious Studies, which had been dissolved due to the provisions of the University Act of 1969. To this day, this Department continues imparting Theology courses in all of the faculties of the University.

R.F. Jorge Dintilhac, SS. CC. (1878-1947)



Father Jorge, whose full name was Luis Eugenio Dintilhac, was born in Provins, close to Paris, on November 13, 1878. Initially he studied at the Greves school, at the time run by the Sacred Hearts Congregation. Once he completed his studies, he traveled to Spain and joined the Beire Novitiate (Navarra) in October, 1895. Later, he traveled to Chile, where he stayed until 1902, when he was sent to his Congregation's headquarters in Lima. In March of that same year, he was ordained as priest by Lima Archbishop, Monsignor Manuel Tovar, and he finished his studies in Theology at the University of San Marcos.

After a tenacious and unflagging undertaking, Father Dintilhac founded the Catholic University in March 1917, which at the time was confined to two classrooms in the old La Recoleta school in Plaza Francia in downtown Lima. At the inauguration he read a speech in which he conveyed the Catholic University's proposal to its students: "A Christian ideal that makes us free and guides people to real progress This sublime ideal is symbolized by a cross, not only because our Lord died on a cross, but because without sacrifice no progress is possible."

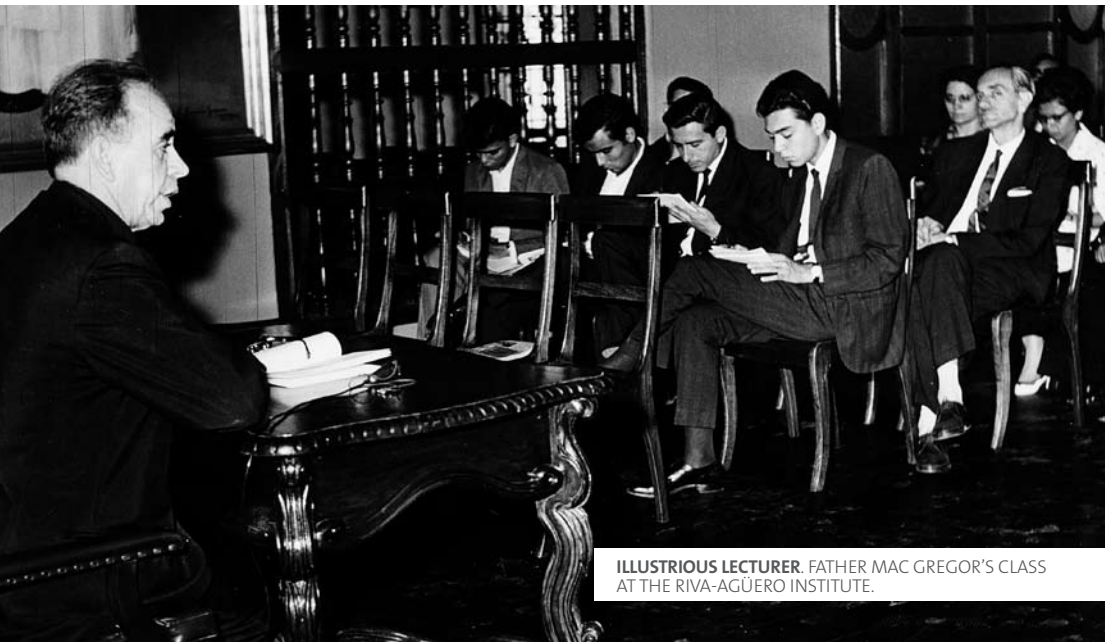
He was the first rector of the Catholic University, and his rectorate—with brief interruptions—lasted until 1947, the year of his death. In three decades as head of the University, Father Dintilhac managed to consolidate the Catholic University as a prestigious educational institution that was given the title of Pontifical in 1942. He died in Lima on April 13, 1947.

R.F. Felipe Mac Gregor, S.J. (1914-2004)



Born in Callao on September 20, 1914, as a young man he entered the novitiate of the Society of Jesus in Argentina, where he also pursued his studies in Theology and Philosophy. He was ordained on December 23, 1944. Later he graduated in Philosophy at Fordham University in New York. He returned to Peru to teach at the Catholic University, assuming the Logic and Ethics courses for fifteen years.

In 1963, Father Mac Gregor was appointed rector of the University, a position he held until 1977. Under his government, education was modernized, both in infrastructure—with the construction of new facilities in the Fundo Pando— and by increasing the number of academic units (programs and faculties, research institutions and outreach centers). It was during this period that the system of tiered tuition fees and scholarships for low-income students took shape. As Rector, Father Mac Gregor created and kept-up General Studies—a required stage of comprehensive education for students of the PUCP— despite the university laws of the time, which regulated that this stage should be set aside. The Pastoral Counseling Center of the University also started its activities during his administration. In the last years of his life, Father Mac Gregor was distinguished as Rector emeritus of the PUCP, and he continued to have ties with the University. He dedicated himself preferentially to creating foundations for an education based on a Culture of Peace. He died in Lima on October 2, 2004.



ILLUSTRIOUS LECTURER. FATHER MAC GREGOR'S CLASS AT THE RIVA-AGÜERO INSTITUTE.

●● A spiritual family

“At the Catholic University the relationship between authorities, professors and students is not merely based on regulations, but on a real cultural community. Our University is, first and foremost, a spiritual family (...). The progress of our institution, and its very existence, is based in this close cooperation.”

A passage from father Jorge Dintilhac 's message to the students of the catholic university of peru, taken from the publication "birth and development of the catholic university of peru, 30 years of existence (1917-1946)."

RELIGION AND KNOWLEDGE

In its long trajectory, the Pontifical Catholic University of Peru has fostered research and knowledge development. The Reverend Father Gustavo Gutiérrez, O.P, may be considered as the most prolific intellectual in matters of theology, an inspiring advocate of the Liberation Theology who joined our University in the early years of the School of Religious Studies. In 2003, Father Gutiérrez received the Prince of Asturias Award in Communications and Humanities, and in 2004, he was distinguished with the title of Professor Emeritus of our University.

In Social Sciences, a key figure is that of Reverend Father Manuel Marzal, S.J, a teacher at our University since 1968, and a promoter of the Anthropology specialty. In 1969, he was coordinator of Certification in Anthropological Studies, and later coordinator of the Doctorate in Anthropology in 2001. His contribution to social, historical and cultural Anthropology, not only enriched the University, but helped to consolidate this specialty in Peru and America, particularly in the field of Anthropology of Religion. In 2003, he was appointed Professor Emeritus of our University.

With the passing of time, the Pontifical Catholic University of Peru has kept alive the spirit that inspired its creation: that of being a space dedicated to an academic, human and Christian education, navigating in a sea of knowledge by the light of Catholic faith.

A great Catholic university

R.F. Jeffrey Klaiber, S.J., Head Professor of the Department of Humanities of the Pontifical Catholic University of Peru



“It may be said that there are two stages in the history of the Pontifical Catholic University of Peru. The first is that of Father Dintilhac, when the University was very small and denominational, for Catholic students. At the time, the climate was adverse to religion in the Peruvian university circle. It is for that reason that the University was created, with the idea of providing an environment where Catholic students could practice their faith and feel more at ease. An important presence during this stage was that of Victor Andrés Belaunde, who had given classes in universities in the United States, where he had noticed an environment of greater tolerance and respect. The second stage of our history was given with Father Mac Gregor, who opened the doors of the University to the modern world. It can no longer be said that it is a small denominational university, it has become a great Catholic university in dialog with the world. As an institution, the Pontifical Catholic University of Peru produces knowledge through books, essays on moral and bioethics, in addition to articles on economy, always from a Humanistic and Christian point of view.”

The Catholic spirit and the dimension of faith

R.F. Armando Nieto, S.J., Historian and Professor of the Pontifical Catholic University of Peru



“Our University is not Catholic merely for the specific courses in Theology or Religion it offers, the deeply Catholic spirit that spurred this University was always sought. This was the wish not only of Father Dintilhac, but of the professors who succeeded him in the Office of the Rectorate. Today, we have a much bigger and complex University which offers a humanistic education within a Christian dogma. In 1951, the rector of the Fordham University in New York visited Peru and said something which sounded paradoxical: that an adjective limits the substantive, but the adjective ‘Catholic’ for a university was not limiting, quite the opposite, it made it stronger and made it open to a dimension which otherwise it would not have, the dimension of faith. This spirit which has always been maintained in the Pontifical Catholic University of Peru provides us with a greater capacity to comprehend reality, not only empirically, but as a total reality, with far more certainties than an agnostic could ever have.”

●● HONORIFIC AUTHORITIES

Within the officialdom of the Pontifical Catholic University of Peru, is the title of Grand Chancellor, corresponding to the Archbishop of Lima and Primate of Peru.

Ever since the Catholic University of Peru received the honorific title of Pontifical from the Holy See on September 30, 1942, the Archbishop of Lima and Primate of Peru is considered as Grand Chancellor of our University. In accordance with the Statutes of the Pontifical Catholic University of Peru, the Grand Chancellor holds the honorific chairmanship of the University. He oversees that the University fulfills its institutional objectives while exercising the functions prescribed by the norms of the Catholic Church in the teaching of theology and issues of faith and pastoral care. He maintains the links of the University with the Holy See and the Peruvian Episcopate; and he appoints the director of the Pastoral Counseling Center of the University.

Likewise, the University Assembly of the Pontifical Catholic University of Peru considers five representatives of the Episcopate in its composition, while the academic director of Church Relations is present in the University Council.

GRAND CHANCELLORS OF THE PONTIFICAL CATHOLIC UNIVERSITY OF PERU

Pedro Pascual Farfán de los Godos (1942-1945)



Born on October 23, 1870 in Cusco, he pursued his studies in the Seminary of San Antonio Abad, where his religious vocation was consolidated. He was ordained as priest on December 29, 1893, and in 1907 was appointed Bishop of Huaraz. Years later, in 1933, he was designated Archbishop of Lima, organizing while in charge, the 1st National Eucharistic Congress (1935), as well as the Diocesan Synod. He saw the old ecclesiastical jurisdictions of Arequipa, Cusco and Trujillo elevated to the category of Dioceses (1943). He died in Lima in 1945.

Juan Gualberto Guevara Cuba (1945-1954)



Born on July 12, 1882 in Arequipa, he pursued his religious studies at the Seminary of San Jerónimo, becoming ordained as a priest in Puno, on June 3, 1906. He began to exercise his ministry as Assistant Parish Priest of Arica (1906-1910), but was expelled from this city by the Chilean authorities, who were hostile towards the most representative Peruvian figures in the region.

Later, he became Vice-rector of the Vitor parish church, and was admitted to the University of Arequipa, where he applied for a Bachelor's Degree in Arts in 1912. He was appointed Archbishop of Lima in 1945. On February 18, 1946, he received the cardinalate from Pope Pious XII, thus becoming Peru's first cardinal. He died in Lima in 1954.

Juan Landázuri Ricketts (1955-1989)



Born on December 19, 1913 in Arequipa, he joined the Franciscan Order, becoming ordained as a priest on May 16, 1939. In June 1952 he was appointed Coadjutant Archbishop of Cardinal Guevara, and two years later, in December 1954, he was designated Archbishop of Lima, an appointment he held for 35 years until 1989. He created Cáritas Lima, an institution dedicated to providing help to the poorest segment of the population which soon became Cáritas del Perú. In July 1962, he received the cardinalate. In 1988 he resigned at the age of 75, the age limit established by the Church to hold that position. He died in Lima in 1997.

Augusto Vargas Alzamora (1990-1999)



Born on November 9, 1922 in Lima, he joined the Novitiate of the Society of Jesus and obtained his degree in Philosophy in the Faculty of San Miguel (Argentina) and in Theology in the Faculty of Theology of Granada (Spain). He graduated in Education in the University of San Marcos. He was ordained in Madrid on July 15, 1955. Designated Archbishop of Lima and Primate of Peru in January 1990, he was made Cardinal by Pope John Paul II on November 26, 1994. He resigned to the title in January 1999, when he reached the age limit. He died in Lima in the year 2000.

Juan Luis Cipriani Thorne (Since 1999)



Born on December 28, 1943 in Lima, he graduated as an Industrial Engineer at the National University of Engineering. He pursued his religious studies at the International Seminar of the Prelature of the Opus Dei, and was ordained as a priest in August, 1977. He obtained his Doctorate In Philosophy and Theology In the University of Navarra in Spain. On May 13, 1995, he became Archbishop of Ayacucho, and on January 30, 1999, he was appointed Archbishop of Lima and Primate of Peru. On February 21, 2001, he was proclaimed Cardinal of the Church with the Presbyterian title St. Camillus de Lellis. Cardinal Cipriani assisted to the funerals of Pope John Paul II and participated in the Conclave of 2005, in which Benedict XVI was elected as the new Pope.



•• A LONGSTANDING RELATIONSHIP WITH POPE BENEDICT XVI

Cardinal Joseph Ratzinger was distinguished as Doctor Honoris Causa by the Pontifical Catholic University of Peru in 1986.

On July 21, 1986, the Pontifical Catholic University of Peru bestowed the title of Doctor Honoris Causa to Cardinal Joseph Ratzinger, at the time Prefect of the Sacred Congregation for the Doctrine of the Faith, in recognition to his valuable contribution to philosophical thought and Catholic theology. The academic act was presided by the Grand Chancellor, Mons. Juan Landázuri Ricketts, and the rector of the University of the time, Dr. José Tola Pasquel, who delivered the respective medal and commemorative scroll. The speech on that occasion was given by R.F. Manuel Marzal S.J.

Once his visit was over, Cardinal Ratzinger sent a letter from The Vatican to the University to express his thanks. In the letter, addressed to Dr. Tola Pasquel, and signed by Cardinal Ratzinger himself, he stated: “The honorable academic act, and the kind message relayed on the occasion, express a willingness to generously serve the Church, which will undoubtedly redound in the authentic Christian education of those who will have to serve the country, so deeply rooted in the principles of faith.”

Joseph Ratzinger was elected as successor of John Paul II, and became Pope Benedict XVI on April 20, 2005. On that occasion, the rector of the University, Eng. Luis Guzmán Barrón, sent a letter of congratulations for his election as Supreme Pontiff of the Catholic Church, reiterating to His Holiness the adherence of the Pontifical Catholic University of Peru to the Doctrine of the Church. This letter was formally replied by Monsignor Gabriele Caccia, advisor to the Secretariat of State of the Vatican, in which he conveys the gratitude of Pope.

🌐 Commitment to the Truth

“The commitment to the Truth of Cardinal Ratzinger, developed in great part from a university platform, is the fundamental reason for the Pontifical Catholic University of Peru to make him the recipient of its most important academic distinction. Thus, our University feels that it strengthens its own academic conviction and its commitment to the total Truth, which bases and completes partial positive truths that we laboriously seek in our daily tasks through our different disciplines.”

Passage from the speech delivered by R.F. Manuel Marzal, S.J., upon bestowing the title of Doctor Honoris Causa on Cardinal Joseph Ratzinger.



IN OUR UNIVERSITY IN 1986. DR. JOSÉ TOLA PASQUEL, RECTOR AT THE TIME, BESTOWING THE TITLE OF DOCTOR HONORIS CAUSA ON CARDINAL JOSEPH RATZINGER.

FAITH IN ART

Our University has deployed great efforts in the care and conservation of art works that represent the Catholic devotion of Peruvians through time.

Art is also an instrument to express and renew the faith of its creators and the religiousness of the people. Artistic work on religious themes produced at different times in history, also permit an approach to the historical identity of the Catholic Church, and a greater appreciation of its enormous cultural legacy. For this reason, the Pontifical Catholic University of Peru, standing firm to its commitment of protecting, conserving and fomenting faith, has collected a number of valuable pieces of religious imagery donated by different art collectors.

The house of don José de la Riva Agüero y Osma, headquarters of the Riva-Agüero Institute, holds numerous works of art bequeathed by this great benefactor of our University. Among them stands out a magnificent 17th century wood carving named “La Rectora”, representing the Virgin holding the Child Jesus. Valuable paintings are also kept in this space, such as The Annunciation –of the 18th century Escuela Limeña– The Visitation, San Martín de Tours, among others.

The Museum of Traditional Arts and Crafts of the Riva-Agüero Institute, on its part, has as many as seven thousand pieces in custody, out of which 65% have religious connotations. These pieces represent the faith that has existed in Peru for centuries and continues to this day. This museum has been entrusted with different private collections for their preservation, restoration and care. Thus, here it is possible to find the most complete collection of religious images produced by the Mendivil family, a line of gifted Cusqueño artists. Doris Gibson, chairwoman and board director of the magazine *Caretas*, also donated the only collection of the Corpus Christi produced by the Mendivil family, made up of over a thousand figures. This collection has recently been restored for preservation. The Elvira Luza Collection is another important group of 500 pieces that include crosses, retablos (portable altars) and religious images.



SANTA ROSA. CARVING IN WOOD OF LIMA'S PATRON SAINT, MUSEUM OF TRADITIONAL ARTS AND CRAFTS OF THE RIVA-AGÜERO INSTITUTE.



STAINED GLASS WINDOW BY WINTERNITZ. ADOLFO WINTERNITZ (1906-1993), FOUNDER OF THE FACULTY OF ART AT THE PONTIFICAL CATHOLIC UNIVERSITY OF PERU, HE PRODUCED SEVERAL MURALS, OILS AND WORKS IN STAINED GLASS, PARTICULARLY OF RELIGIOUS THEMES. HIS WORKS ARE TO BE FOUND NOT ONLY IN LIMA, BUT IN SANTIAGO DE CHILE, MADRID AND WASHINGTON D.C. IN OUR CAMPUS, THE STAINED GLASS WINDOWS DESIGNED BY THIS RENOWN ARTIST MAY BE APPRECIATED IN THE CHAPEL OF THE PASTORAL COUNSELING CENTER OF THE UNIVERSITY (CAPU) .

Thousands of pieces to care for

Luis Repetto, Director of the Museum of Traditional Arts and Crafts of the Riva-Agüero Institute



“Today we value those religious artistic objects that have to do with immaterial heritage and its transformation, evolution, and appropriation, and in the different forms Catholic religion is seen by the Andean, Amazonian and Afro-Peruvian world. The University assumes with great social responsibility the custody of this valuable cultural heritage, which in the religious aspect, represents the faith and devotion of thousands of Peruvians. We have thousands of pieces of the country’s heritage to care for.”





●● LIVING CATHOLICISM

The Catholic spirit is an essential part of daily life at the Pontifical Catholic University of Peru. It is practiced in our campus, and it is projected outside of the University.

The Catholic spirit has always been present in the different activities of the Pontifical Catholic University of Peru. That spirit is an essential part of our University. It is kept alive at different levels, and with diverse manifestations, either institutional or in charge of pupils and faculty. In these first years of the 21st century, Catholicism is a constant practice and a permanent guide in the task of our University.

Within the organization of the Pontifical Catholic University of Peru, is the Office of Church Relations –the institutional organization in charge of reaffirming Catholic presence in University life. Part of its work involves spreading the thoughts of the Church on current issues, as well as organizing courses, conferences, seminars and expositions. Thus, for instance, in 2006 it organized the International Academic Congress of Toribio de Mogrovejo: missionary, saint and pastor, to commemorate the 400 death anniversary of the second Archbishop of Lima and Patron of the Latin American Episcopate, considered as the great organizer of the Catholic Church in Peru. While the position of Director of Church Relations has existed in our University since 1969 –its first director was Father Gerardo Alarco Larrabure–, in 2003 it was established as an Academic Office, in charge of promoting the presence of Catholic faith. There is also the Faith and Culture Commission, created in 1995, a unit dependant on the University's Rectorate, entrusted with fostering dialog between Catholic faith and contemporary culture.



ACTIVE FAITH. YOUNG PEOPLE TAKING PART IN UNIVERSITY MISSIONS.

CONSTANT PRESENCE

The Catholic spirit of our University is also reflected in daily life at the campus. All faculties give courses connected to religion which are prepared by the Theology Department, whose teachers are priests and committed laypeople who participate actively in academic life and are always well-disposed to talk with students.

Beyond the classrooms, the University's academic year begins with Eucharist in which the main authorities welcome students, particularly those who have just entered. Throughout the year, Mass is celebrated from Monday to Friday in the Chapel of the Pastoral Counseling Center of the University (CAPU). Since its foundation in 1977, the tasks of this center have widened to offer more spiritual services and to bring students, faculty and administrative staff closer to the Catholic life. The CAPU is located in a centric area of the campus, and, in addition to daily Mass, offers spiritual counseling to the members of the University community. Every year, dozens of students become involved in the activities developed in the Pastoral Center. Furthermore, it prepares students who have not yet received the sacrament of Confirmation. Those who are already confirmed may join the Catholic University Groups. Students may also be part of the junior choir, of monthly prayer meetings and of silence retreats.

CAPU, a place to meet with faith

R.F. Ricardo Rodríguez, Director of the Pastoral Counseling Center of the University (CAPU)



"In addition to organizing activities and preparing an orderly program of education in faith, the CAPU is a place to meet with faith. Everyone is welcome, even those who do not usually practice religion. Here they have the possibility of encounter and of renewal with their faith. Our work is not limited to giving Mass. We also, for example, work at a spiritual level side by side of the students and members of the University family, with the presence of the chaplain and counselors who may collaborate. The CAPU has been gaining an interesting overtone, it is no longer simply a chapel and a place for Mass, it has become part of the student's daily life. Between classes kids meet here to study, to seek counsel or to pray, the chapel is always open."

The work of this Pastoral Center is not limited to the internal sphere of the University. Every summer, the School for Catechists opens its doors to students from Lima's different parish churches, with courses given by priests who participate in the University's academic life. Since 2006, the convocation has been so successful that an admission exam had to be implemented. Every year, the CAPU also organizes University Missions, through which young participants go to live for a time in marginal areas in Chota, Cajamarca, Manchay, Yerbateros and even in Chile. The missionaries offer spiritual support to the visited population, as well as educational activities to improve their quality of life.

•• Catholic links

The Pontifical Catholic University of Peru maintains close ties with the Catholic Church and connected institutions in order to carry out projects jointly. Along these lines, agreements have been executed with various civilian associations, congregations, vicariates and bishoprics. Through them, the University contributes the knowledge generated by its professionals to improve the quality of life in some of the more deprived communities in Pisco, Lurín, Jaén, Ayacucho and Puerto Maldonado. Moreover, the Pontifical Catholic University of Peru has designed programs to strengthen links to Catholic universities in other countries through teacher and student exchange programs.



OUTSIDE THE CAMPUS. PASTORAL COUNSELING IN MARGINAL AREAS.

Faith and the sense of life

Patricia Palomino. Administration student of the Pontifical Catholic University of Peru



“I believe that faith should be accompanied by deeds so that it does not appear to be empty. I have taken part in the CAPU since 2002. I started in the Missions group, with whom we went to Manchay. In 2005, I went as a confirmation catechist, and since 2006, I have participated in the Catholic University Groups (GUC). Thanks to the work at the CAPU, I have developed my capacity for leadership, but focusing it on my service to others. I have also become more responsible, which has helped me to be a better student. Through ‘La Pastoral’ I was able to find a deeper sense of what I was going to do with my life. I feel I have grown as a person, and that I have achieved what the University proposes to its students as a comprehensive education.”



THEOLOGY IN THE CLASSROOMS

Within our University's academic plan, a number of courses are offered which analyze theological issues from different angles.

For more than thirty years now the students of the Pontifical Catholic University of Peru have followed a course in Theology as part of General Studies. In the faculties of Education, Arts and Architecture –the subject has also been incorporated into the Adult Program–, it is required in order to pass the respective academic plan.

Formerly, the characteristics of the Theology course were similar in all of the University's units. However, after the academic reform in General Studies in Arts, students are given the possibility of choosing between four options: Christian Faith in the Contemporary World, Believing in Jesus Christ Today, Faith and Culture Today, and Introduction to the Holy Scriptures. In addition to these compulsory courses –students must enroll in at least one–, there are two elective subjects: Biblical Anthropology and Christian Faith and Human Dignity. Students from both General Studies in Arts and General Studies in Sciences may enroll. In recent years, students from both sections of General Studies have taken more than one Theology course as part of their credits, revealing a growing interest in these subjects.

Theology, an invitation for reflection

R.F. Luis Fernando Crespo. Head of the Theology Department of the Pontifical Catholic University of Peru



“Since its foundation, our University had courses on Religion, under one name or another. Early in the ‘60s, the Reverend Father Gustavo Gutiérrez, O.P., suggested that these courses should be of Theology, which is what corresponds at a university level. The Theology course is compulsory, and many students wonder why. I always say that their presence is not due to the adjective ‘Catholic’, but to the noun ‘University’. These courses are not provided for indoctrination, but as an invitation for reflection; an informed reflection, but also one with a critical sense, that strives to address the challenges that confront Christian faith these days, the so-called ‘paradigm of modernity’. The Theology course must also provide students with the elements needed to build a proposal that will permit them to live their Christian faith with freedom, coherence and commitment.”

Faith as a social fact

R.F. Felipe Zegarra Russo. Head Professor of the Theology Department of the Pontifical Catholic University of Peru



“On the first day of Theology class I always tell my students that we will study faith as a social fact. Students should know that they cannot merely approach religious fact from the standpoint of Anthropology, Sociology or Psychology, but also from Theology. Faith involves millions of people around the world; therefore it is a significant fact which deserves to be analyzed, even by those who profess being non-believers. Evolution must be studied, its crises, the questions raised, secularization and the diffusion of atheism. In the Pontifical Catholic University of Peru, Theology is a university course, and not a course of catechism nor a spiritual retreat. Other courses, such as Christology or Introduction to the Holy Scriptures, are designed for students who have an interest in those specific subjects.”

COMMITTED PROFESSIONALS

Many former students of the Pontifical Catholic University of Peru consolidated their religious commitment to this University and have later oriented it to their different professional fields. Here are the testimonies of four: an active member of a religious order, consecrated laypersons and laypersons dedicated to pastoral activities.

Daily faith with knowledge



Gladys Ayllón Yares. Educator, a member of the Group of Professionals of the Teresian Institution. She works at the Oblatos de San José Seminary

“The Theology courses illuminated my faith in the University. From what I learnt there, my faith horizon in Jesus became more defined. It was also wonderful to know there was Eucharist everyday at the University. It was also possible for me to pray in the CAPU’s chapel before going into classes or to the Library. I believe that the essential fact of this experience is that I felt that my daily faith, from the parish church, became stronger from the knowledge I acquired at the University.”

Linking faith and justice



R.F. Javier Quirós Piñeyro, S.J. Educator. Director of the Inmaculada Jesuitas School -Lima

“The University offers a number of possibilities for its members to express their faith. The most explicitly pastoral is the CAPU. There are also the Theology courses, which are an important space. I had the opportunity to direct a few Theology practices in General Studies, and I found the experience most enriching. To me, the essence of the University is that outlook which links faith to justice. In this sense, I believe that ‘la Católica’ has always held a clear position in favor of justice for a better country. As a graduate, this is something I have perceived clearly, and that is at the very heart of experiencing faith.”

Catholic values and principles



Angélica Matsuda Matayashi, Economist, works in the USAID MYPE Project

“I think that what distinguishes the Pontifical Catholic University of Peru from other universities are the values and principles it instills in its students. That is the added value we have as former students, which we put in practice in our different fields of expertise. I studied Economy, and from the moment the University frames this career within Social Sciences, you know that the approach is different. At the University I learned that Economy not only serves to make business, generate richness and make companies grow, but also to have a wider vision of the country and help the needier sectors to prosper.”

Commitment with the cause of the poor



William López Prieto, Economist, Director of the Peruvian Institute of Education in Human Rights and Peace (IPEDEHP)

“When I applied for the Pontifical Catholic University of Peru, I noticed two aspects that I found motivating: a solid education, and a commitment, based on faith, for the cause of the poor. While at the University, taking the Theology course and receiving a humanistic and Catholic education, I reaffirmed my understanding of the country. It is from faith that I felt a need to live in justice and fraternity, with a preferential option for the excluded. At the University I found in more that one of my professors a stance in defense of the poor, of building democracy, and I knew that the source of that proposal lay in faith.”

CATHOLICISM IN THE 21ST CENTURY

Professionals from the Pontifical Catholic University of Peru analyze from their own perspective the challenges that the Catholic community will face in this new century.



Faith and technology

Eduardo Ísmodes, Head Professor of the Engineering Department of the Pontifical Catholic University of Peru

“For centuries people have tried to demonstrate the existence or non-existence of God. Different new school of thoughts –particularly in relation to biotechnology– use scientific discoveries to support their skepticism, or to justify their denial of the existence of a supreme being. It is laughable to see how these discussions are always the same. Science and technology are incapable of taking us to the ultimate source of things, and faith in God is the main force that helps us to give sense of our lives. Sadly, the future of humanity seems to be at risk. Indeed, science and technology are mostly to blame for global warming. This reminds us that creation supported in faith can provide the answers to overcome the risks threatening the world today. Let us not forget that our University was the result of an act of faith. In the Science and Engineering areas, that same faith can drive us to create more things at the service of humanity, with the confidence that comes from having God’s support.”



Role and importance of laypeople

René Ortiz Caballero, General Secretary of the Pontifical Catholic University of Peru

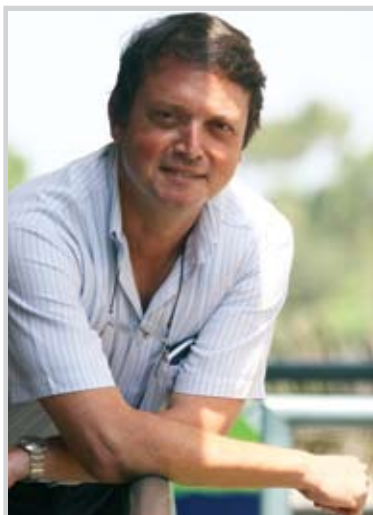
“Lay people render testimony of their faith in the world. Testimony has a spiritual sense, but also a social one. Thus, today, it implies the practice of solidarity in daily activities, whether in work, study or leisure. Solidarity in Peru implies human promotion, that is, humanization and development. A privileged manner of accomplishing this it through education, a task we are preferentially involved in here at the University. However, practicing the task of education is not enough; both in form as in content, it must be integrated under a Christian perspective, with the right to a decent life. This does not express anything new, it is the social doctrine of the Church which demands updating in the 21st century daily practice, invaded by pseudo technocratic values such as effectiveness and efficiency. Nor is it new to insist, that in order to achieve this, laypersons must get organized, and institutions must be efficient and effective channels of social projects, but with a sense of faith.”



The commitment of youth

María Dolores Velazco, Adviser at the Pastoral Counseling Center (CAPU)

“The CAPU, faithful to its mission, will continue educating and strengthening faith according to the principles of the Catholic Church, directing its actions to the students of our University and to the community in general. Thus, it is hoped that the young people who join are moved by a serious and real commitment to their surroundings, given that they are the living testimony of the faith they have received. Our projection is filled with hope and optimism, with awareness that human beings seek truth, happiness and inner peace... Human beings are social by nature, and must project outside of themselves by helping others.”



Evangelization of culture

R.F. Fernando Roca Alcázar, S.J., Professor of the Communications Department and Director of Student Affairs of the Pontifical Catholic University of Peru

“Evangelizing a culture is announcing to it the Good News brought by God through Jesus Christ. The knowledge of others, the respect and the capacity to dialog with people with different cultures and other beliefs, are presuppositions to be able to evangelize. Evangelization feeds and nourishes from all those characteristics that these cultures possess and that help men and women achieve their full realization as persons in the image of Jesus Christ. At the same time, it evidences those characteristics in them which distance us from this end. Those who fully embrace the Good News, make up a community of believers. The Catholic Church brings together Catholics who live and express their faith in different cultures. In our University, we try to put all of this into practice, and through that give testimony of that in which we believe.”



Anthropology of Religion

Alejandro Diez Hurtado, Anthropologist, Professor of the Department of Social Sciences of the Pontifical Catholic University of Peru

“Anthropology of Religion in Peru faces new challenges that imply the understanding of a series of recent phenomenon, such as, for instance, the contemporary and urban manifestations of popular piety. It has also open before it a barely explored field of what could be called ‘the new beliefs’ or ‘non-religious ethics’, which fulfill certain social functions similar to those which in days gone by, were provided solely in the religious sphere. The studies in Anthropology of Religion of our University are traditionally oriented at exploring the religious logic of the new and old forms of religiosity in the various creeds and confessions. All of this, within a context of expansion of new Christian churches, of regression of traditional forms of worship, and of nonbelief.”



CONTACTS

Pontifical Catholic University of Peru
1801 Universitaria Avenue, San Miguel (Lima 32 - Peru)
Telephone exchange: (511) 626-2000
E-mail: informa@pucp.edu.pe
Web page: www.pucp.edu.pe

Academic Office of Church Relations
Telephone: 626-2000 extension 5090
E-mail: dari@pucp.edu.pe

Theology Department
Telephone: 626-2000 extension 5080

Pastoral Counseling Center (CAPU)
Telephone: 626-2000 extension 2501

Riva-Agüero Institute
Telephone: 626-2000 extensions 6601, 6602
E-mail: ira@pucp.edu.pe

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PONTIFICIA
UNIVERSIDAD
CATÓLICA
DEL PERÚ

1801 Universitaria Avenue, San Miguel
Lima 32 - Peru
T: (511) 626-2000
F: (511) 626-2462

www.pucp.edu.pe