

ISSUE 3 | JULY 2021



LA PAROLA

PER IL FUTURO





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A WORD FROM THE PRESIDENT: Towards the 60th Anniversary

Next year Academic year, 2021-2022, ASPUST will celebrate its 60th Anniversary. As a millennial who will celebrate his 30th birthday in the year 2022, I feel a unique sensation. ASPUST will be twice my age, whilst I stare down the barrel of the great 30. Time passes quickly and chances are few. The Psalmist asks the Lord to *"teach us to number our days, that we may get us a heart of wisdom."* (Psalm 90:12)

An anniversary requires preparation. Sure, the past years leading up to a decennial anniversary serve as the best preparation, but of course, ASPUST deserves a party and a fuss.

Being a student is a precious time in life. It is time we devote to learning, to acquiring knowledge and most of all wisdom. We receive that what is handed on to us (cf: 1 Corinthians, 11:23) and this we make our own, so we too may be able to hand it to new generation. One of the Mottos of the Dominican Order is *"contemplare et contemplata aliis tradere"*, to contemplate and hand on to others what is contemplated.

Our time as students is a privileged time where we can study and contemplate. A time when we can unite with Christ's Passion in the crucifixion of our desks. A time of waiting and perhaps eager expectation for the great commission, to go out and teach all nations everything that we have been taught. (Cf: Matt 28: 19-20)

Nemo dat quod non habet, no man can give what he does not have. Study and contemplation fill us with God and the things of God. By study we drink from the fountain of wisdom and science. Contemplation of God is the drink of eternal salvation, that quenches man's thirst, so that he may thirst no more. (Cf: John 4:14) Studying at the Angelicum is a privilege not afforded to or taken up by many. It is here with Christ our Cornerstone and Thomas our Master, that we have a foretaste of heaven. Our time as students is precious, each day should be counted and valued, so that our hearts may gain wisdom.

This counting of days is exactly what we should do as a preparation for ASPUST's 60th Anniversary. 21,900 days is a long time. Many generations have passed through the gates of the Angelicum. Many great men and women have gone forth, both to teach the nations, but also, ultimately to their reward.

ASPUST is made up of all the students at the Angelicum. Of Men and Women. Of Seminarians, Sisters, Priests and Laity. The 60th anniversary of ASPUST will be an opportunity, to give Thanks to God for the Angelicum and our years of study within her gates. A moment to appreciate what we do have. A moment to remember all those who have given us what we have now.

Let us appreciate this upcoming 60th anniversary by counting the days we have already had and praying for a wisdom of the heart, so that we may appreciate what we do have when we drink deeply from the wells of wisdom.

Our Lady Seat of Wisdom, Pray for us.
St. Thomas Aquinas, Pray for us.
St. Raymond of Penafort, Pray for us.

In Christo,
Fr. Casimir Zielinski OSPPE
ASPUST President
2020-2021

UNA PAROLA DAL PRESIDENTE:

Verso il 60° Anniversario

Il prossimo anno accademico, 2021-2022, l'ASPUST celebrerà il suo 60° anniversario. Come millennial che festeggerà il suo 30° compleanno nel 2022, provo una sensazione unica. ASPUST avrà il doppio della mia età, mentre io affronterò il grande numero 30. Il tempo vola. Il salmista si rivolge così al Signore: "insegnaci a contare i nostri giorni e acquisteremo un cuore saggio. (Salmo 90:12)

Un anniversario richiede una preparazione. Certo, gli anni passati che hanno portato a un anniversario decennale possono essere la migliore preparazione, ma ovviamente ASPUST merita una festa e una celebrazione.

Essere uno studente è un momento prezioso della vita. È tempo che dedichiamo all'apprendimento, all'acquisizione della conoscenza e soprattutto della saggezza. Riceviamo ciò che ci viene trasmesso (cf: 1 Corinzi, 11:23) e lo facciamo nostro, cosicché anche noi possiamo essere in grado di consegnarlo alla nuova generazione. Uno dei Motti dell'Ordine Domenicano è "contemplare et contemplata aliis tradere", ovvero contemplare e trasmettere agli altri ciò che si contempla.

Il nostro tempo come studenti è un momento privilegiato in cui possiamo studiare e contemplare. Un tempo in cui siamo in grado di unirci con la Passione di Cristo nella crocifissione delle nostre scrivanie. Un tempo di attesa e forse ansiosa aspettativa per il grande incarico di uscire e insegnare a tutte le nazioni tutto ciò che ci è stato insegnato. (Cf: Matteo 28: 19-20)

Nemo dat quod non habet, nessun uomo può dare ciò che non ha. Lo studio e la contemplazione ci riempiono di Dio e delle cose di Dio. Con lo studio beviamo dalla fonte della saggezza e della scienza. La contemplazione di Dio è la bevanda della salvezza eterna, che disseta l'uomo, affinché non abbia più sete. (Cf: Giovanni 4:14) Studiare all'Angelicum è un privilegio che molti non concedono o non accettano. È qui con Cristo, nostra pietra angolare e Tommaso, nostro maestro, che abbiamo un assaggio del paradiso. Il nostro tempo come studenti è prezioso, ogni giorno dovrebbe essere contato e valutato, in modo che il nostro cuore possa acquisire saggezza.

Questo conteggio dei giorni è esattamente ciò che dovremmo fare in preparazione per il 60° anniversario dell' ASPUST. 21.900 giorni sono un tempo lungo. Molte generazioni sono passate per i cancelli dell'Angelicum. Molti grandi uomini e donne si sono fatti avanti, sia per insegnare alle nazioni, ma anche, in ultima analisi, per la loro ricompensa.

L'ASPUST è composto da tutti gli studenti dell'Angelicum. Da uomini e da donne. Da seminaristi, suore, sacerdoti e laici. Il 60° anniversario di ASPUST sarà un'opportunità di ringraziare Dio per l'Angelicum e per i nostri anni di studio alle sue porte. Un momento per apprezzare quello che abbiamo. Un momento per ricordare tutti coloro che ci hanno dato quello che abbiamo adesso.

Apprezziamo questo imminente 60° anniversario, contando i giorni che abbiamo già trascorso e pregando per una saggezza del cuore, in modo da poter apprezzare ciò che abbiamo quando beviamo profondamente dai pozzi della saggezza.

Sede della Sapienza, prega per noi.
San Tommaso d'Aquino, prega per noi.
San Raimondo di Penyafort, prega per noi.

In Christo,
Fr. Casimir Zielinski OSPPE
ASPUST President
2020-2021

To the Heights!

EDITORIAL - EAMONN CLARK, EDITOR

This Easter Sunday, I walked up onto the roof. It was a bright and clear day, so there was a good view. I looked out at the mountains to the East... the Apennines. Ever since coming to Rome, I have had it in mind to go up on the closer hills to look down on the city, to get a change of perspective, but so far that dream hasn't materialized.

It occurred to me that day that these were very old hills. A little research tells me that they were formed about 20 million years ago; however, I had in mind connections more personal than the flora and fauna of the middle Cenozoic Era (no jokes about the age of any of our professors, please!)... Peter and Paul would have looked at these same hills, for instance, even when celebrating Easter themselves. All the popes and saints and great figures who have come through Rome have gazed at those mountains. The peaks of the Central Apennines have watched the city go through all of its various trials, triumphs, and changes, and the city has always looked back up at them – almost entirely unchanging, like a great frozen wave, serving as a reminder to reflective souls that there was a time before us, and there will be a time after. The hills, like the world in general, remain and continue on with their “business,” eventually “forgetting” us, insofar as they were able to know us in the first place – for almost everyone, in a little while, only God will remember our lives. The world will not.

The hills give perspective.

God made most of the Covenants on hills. The patriarchs and prophets frequently prayed

on top of hills. Jerusalem and the Temple were built on a hill, and the Transfiguration was on a hill. Moses died on a hill overlooking all Israel, and the Lord Jesus Christ died on a small hill overlooking Jerusalem, then ascended into Heaven from atop yet another hill nearby. Rome too is built on a collection of hills, initially especially advantageous for defensive purposes, but such a position would have also been useful for communicating with the surrounding area through various kinds of signals. Two popes within living memory deeply enjoyed mountain climbing – our own alumnus St. John Paul II, of course – but also another great friend of the Angelicum, Pius XI, who actually was a serious alpinist before his pontificate and summited some of the most famous peaks in Europe, like the Matterhorn, Monte Rosa, and even the fearsome Mont Blanc.



ST. JOHN PAUL II

The Angelicum itself is built on the top of the Quirinal Hill. St. Pius V wanted to get the sisters at San Sisto out of the damp air of the swamp, up into a cleaner and healthier space. (The same group of sisters has since climbed once more, now living at the highest point in Rome, at Monte Mario... They have nowhere left to ascend to!) We

are all now perched upon a different kind of hill ourselves, after an “annus horibilis.” We have climbed up toward the end of a crisis, perhaps quite weakened. But if we can muster the strength to raise up our eyes, to communicate, to pray, and to fight, we will notice that we are in an ideal position. Never before have we had so much perspective.

While undoubtedly exhausted by the prospect of continued “remote learning,” we are – or should be – much more aware of how important our studies are by the glaring relevance they bear on some of the more complicated questions related to the pandemic and its associated pressures. How does the order of charity relate to the weighing of individual liberties and associated possible health risks? What are trends in technology that are able to be harnessed in a rebound in the coming months and years, and what does that mean for the economy? How do we measure various burdens of proof in view of a moral evaluation of public policy? What sort of effect does watching Sunday or daily Mass online typically have on a person’s soul over long periods of time? To what extent does a civil government have the right to determine what occurs during the liturgy? What international structures failed that allowed for the present crisis to get to this point, can they be fixed, and how? What is the relationship between conscience and civil law?

The list of questions goes on. As you can see, they are questions we are especially privileged to have unique insight into from our studies in philosophy, theology, canon law, and social sciences. Without descending into “debates” here in this column, I nevertheless wish to point



BL. PIER GIORGIO FRASSATI, O.P.



ACHILLE RATTI (PIUS XI) - CENTER

out a clear problem with a phrase one hears and reads in many places these days, even from sincerely well-meaning people: “follow the science.” By “science,” of course, is meant medical science, as opposed to the sciences which we are studying. The theoretical problem with this is that an empirical observation, even a correct and trustworthy one, cannot determine what should be done as a result of that observation. (This is the famous “is/ought gap.”) To live the good life requires knowledge of values which flow from the relationship among human beings and between human beings and the Trinity. This kind of knowledge does not belong to medical scientists as such – it belongs to us. It is we who must engage with statesmen and bishops and the masses of people they serve, helping to point out the good, to explain it, to love it, and to fight for it. Maybe we will die on this hill – some would say that it is worth it.

The hills give perspective. In many years we will look back at this moment; we will see the time before, we will see the time after, and we will know then if we made a good use of our privileged view.

Onward and upward, then. “To the heights!”

8 ASPUST Throughout the Years

BY WERONIKA CICHOSZ

What exactly is A.S.P.U.S.T? It is the: Associazione Studenti Pontificia Università San Tommaso. It is made up of the body of students and is a concrete manifestation of their active participation in the life of the university. The philosophical *telos* of ASPUST is to ensure the effective participation of students in university life.

Now, in these days of global pandemic there isn't much in the way of life at the Angelicum, but the Association remains as the link between the students and the deciding powers that be at the University. As such, ASPUST has its own, very humble, headquarters on the second (third for our American brothers and sisters) floor. Yes, to many it may come as a surprise that there is a second corridor with yet more offices. It is there that we find the ASPUST office and in its corner a shelf with twenty heavy folders containing memories and files of the Student Association through the years.

These archives take us back all the way to the pontificate of Pope Saint Paul VI in the year 1969. Unfortunately, we do not seem to have anything reaching to the times before Vatican II.

Flicking through fifty years of payment receipts, meeting minutes and letters may seem a droll task aptly fit only to the Lenten season of penance, but in actual fact there are many gems tucked away inside those pages. For one, half a century ago, before the dawn of email, google classrooms and zoom meetings everything that needed to be communicated between anyone had to be either handwritten or typed on a typing machine. Everything therefore was so much more personal, for instance a letter declining an invitation reading: *'My dearest friend, I am touched to the bottom of my heart by your invitation and it is with deepest sorrow that I must decline'*. It is quite clear that students had a far more poetical and positive outlook on life before they had to wear masks and be locked away in their bedrooms.

So what has changed?

Well, our brothers from the Pontifical North American College were, according to the archives, well known for throwing charitable fundraising events every year for which the tickets ranged in the low thousands of liras.

That was not the only show which the Angelicum students frequented. The Festa di San Tommaso, the patron of our school, was a very large celebration. The students put on a spectacle for everyone to enjoy and the Sala Colonne was overflowing with un-socially distanced people in a time when laws about smoking indoors were not even an idea, never mind that same idea being anywhere near dropping into reality.

In the spirit of the commissioning of Christ, ASPUST also organised some trips abroad, including to Montreal, New York City and Australia - truly the *ἐσχάτου τῆς γῆς*.

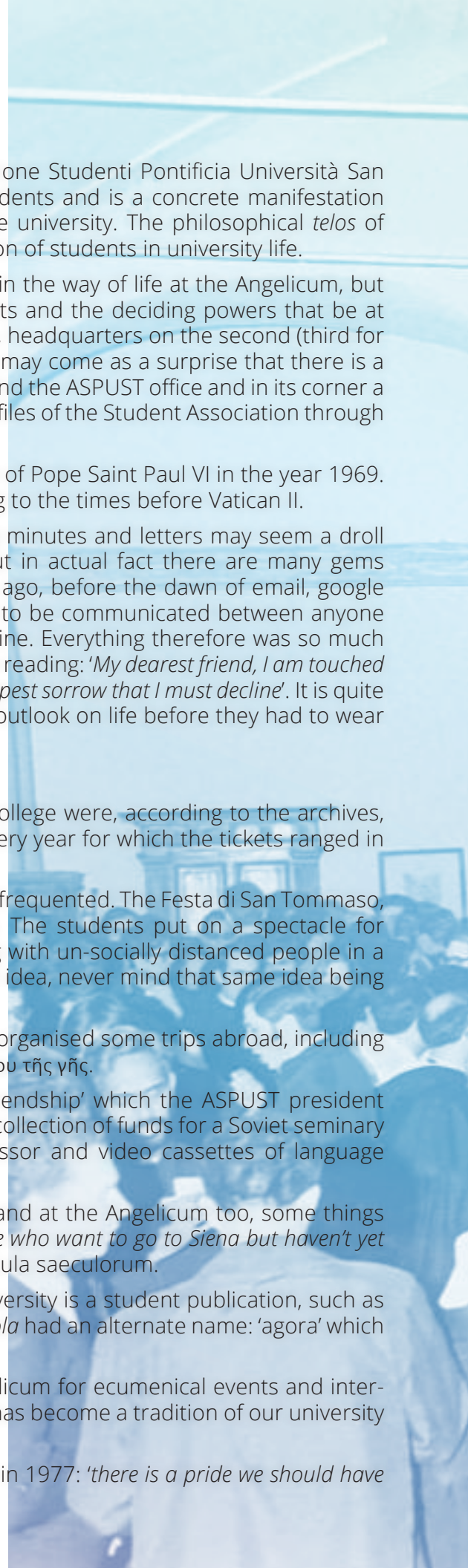
Moreover, the University used to observe a 'feast of friendship' which the ASPUST president pushed to reinstitute in 1990. That year, for Christmas, a collection of funds for a Soviet seminary took place so that they could purchase: a word processor and video cassettes of language courses.

However, unlike Parmenides claimed, all does not flow, and at the Angelicum too, some things never change. One such thing being the infamous *'people who want to go to Siena but haven't yet paid for their ticket'* list has been haunting ASPUST in saecula saeculorum.

A recurring project of the student association of any university is a student publication, such as the one you are reading right now. Back in the day *La Parola* had an alternate name: 'agora' which has been retired, but the publication remained.

There has always been an air of importance at the Angelicum for ecumenical events and inter-religious dialogue. It is an important work of unity which has become a tradition of our university and seems ever-relevant in this ever-divided world.

In the words of a candidate for the President of ASPUST in 1977: *'there is a pride we should have as being a student at the Angelicum, especially now.'*





Cos'è esattamente A.S.P.U.S.T.? È: l'Associazione Studenti Pontificia Università San Tommaso.

È costituita dal corpo degli studenti ed è una manifestazione concreta della loro partecipazione attiva alla vita dell'università. Il telos filosofico dell'ASPUST è quello di assicurare l'effettiva partecipazione degli studenti alla vita universitaria.

Ora, in questi giorni di pandemia globale non c'è molto nella vita dell'Angelicum, ma l'Associazione rimane come collegamento tra gli studenti e i poteri decisionali dell'Università. Come tale, ASPUST ha la sua sede, molto umile, al secondo (terzo per i nostri fratelli e sorelle americani) piano. Sì, per molti può essere una sorpresa che ci sia un secondo corridoio con ancora più uffici. È lì che troviamo l'ufficio ASPUST e nel suo angolo uno scaffale con venti pesanti cartelle che contengono ricordi e file dell'Associazione Studentesca attraverso gli anni.

Questi archivi ci riportano indietro fino al pontificato di Papa San Paolo VI nell'anno 1969.

Sfortunatamente, sembra che non abbiamo nulla che arrivi ai tempi prima del Vaticano II.

Sfogliare cinquant'anni di ricevute di pagamento, verbali di riunioni e lettere può sembrare un compito sciocco, adatto solo al periodo quaresimale di penitenza, ma in realtà ci sono molte gemme nascoste in quelle pagine. Per esempio, mezzo secolo fa, prima dell'alba delle e-mail, delle aule di Google e delle riunioni zoom, tutto ciò che doveva essere comunicato tra tutti doveva essere scritto a mano o digitato su una macchina da scrivere. Tutto era quindi molto più personale, per esempio una lettera che rifiutava un invito che recitava: 'Mio carissimo amico, sono toccato nel profondo del mio cuore dal tuo invito ed è con profondo dispiacere che devo rifiutare'. È abbastanza chiaro che gli studenti avevano una visione molto più poetica e positiva della vita prima di dover indossare maschere e di essere rinchiusi nelle loro camere.

Cosa è cambiato allora?

Beh, i nostri fratelli del Pontificio Collegio Nordamericano erano, secondo gli archivi, ben noti per organizzare ogni anno eventi di beneficenza per la raccolta di fondi i cui biglietti si aggiravano intorno alle migliaia di lire.

Questo non era l'unico spettacolo che gli studenti dell'Angelicum frequentavano. La Festa di San Tommaso, il patrono della nostra scuola, era una festa molto grande. Gli studenti mettevano in scena uno spettacolo per tutti e la Sala Colonne traboccava di gente asociale in un'epoca in cui le leggi sul fumo in ambienti chiusi non erano nemmeno un'idea, per non parlare del fatto che la stessa idea era quasi diventata realtà.

Nello spirito della committenza di Cristo, l'ASPUST organizzava anche alcuni viaggi all'estero, tra cui a Montreal, New York City e in Australia - veramente il $\Pi\sigma\chi\acute{\alpha}\tau\omicron\upsilon\tau\omicron\varsigma\ \gamma\omicron\upsilon\varsigma$.

Inoltre, l'Università era solita osservare una "festa dell'amicizia" che il presidente dell'ASPUST spinse a ripristinare nel 1990. Quell'anno, per Natale, si fece una raccolta di fondi per un seminario sovietico affinché potessero acquistare: un elaboratore di testi e videocassette di corsi di lingua.

Tuttavia, a differenza di quanto sosteneva Parmenide, non tutto scorre, e anche all'Angelicum alcune cose non cambiano mai. Una di queste è la famigerata lista delle "persone che vogliono andare a Siena ma non hanno ancora pagato il biglietto" che ha infestato ASPUST in saecula saeculorum.

Un progetto ricorrente dell'associazione studentesca di qualsiasi università è una pubblicazione studentesca, come quella che state leggendo ora. In passato La Parola aveva un nome alternativo: "agorà", che è stato ritirato, ma la pubblicazione è rimasta.

C'è sempre stata un'aria importante all'Angelicum per gli eventi ecumenici e il dialogo interreligioso. È un importante lavoro di unità che è diventato una tradizione della nostra università e sembra sempre attuale in questo mondo sempre diviso.

Nelle parole di un candidato alla presidenza dell'ASPUST nel 1977: "c'è un orgoglio che dovremmo avere come studenti dell'Angelicum, specialmente ora".



Ad Gentes

AN INTERVIEW WITH FR. BENEDICT D'SOUZA, S.M.

1 - What was your expectation of Roman education? Did the Angelicum fulfil it?

I had many expectations when I first came to Rome. I initially considered myself a 'student-tourist,' and I spent time my first few months in the Eternal City visiting a different church each weekend for Sunday Mass and doing my best to go on the mini pilgrimage walks around the city of Rome. Due to a lot of free time I even managed to go to various other churches during the weekdays while I was studying Italian at language school. It helped me to get a feel of the city and develop a better understanding of its deep history. I enjoyed these months because I saw various parts of Rome and this all came in handy whenever I had friends or family come and visit me in Rome.

But as soon as the semester started at the Angelicum things all changed. In New Zealand we normally have four courses a semester, so the normal load of 8 at the Angelicum was double this. However, due to the different university accreditation systems I had to take 10 courses in my First Semester so I could catch up with Philosophy courses I had not done. The lectures and course work were demanding as well as there being a lot of reading on a daily and weekly basis which left me with little free time. On the other hand, I really enjoyed studying with the huge diversity of students in the classrooms as well as the variety of lecturers. I could see the many practical implications of the things that I was studying so I dedicated more and more time to study and my initial expectations of being able to do this while simultaneously being in Rome as a four-year tourist came to a quick end.

2 - What is your favorite memory from the Angelicum?

It is hard to choose a favorite memory from the many beautiful and memorable Sacramental and liturgical events, as well as the stimulating and entertaining classes.

However, I think one of the most special experience was in the garden. There was a group of us during my first year of theology, who used to regularly meet in the garden for lunch. We didn't know each other well, but as the year progressed we started to get to know each other quite well. And because we were regularly there in the garden around lunchtime, others also started to join our growing group. I was lovely to break bread as well as our many conversations about our families, our countries, our cultures and our own religious congregations.

It really is a testament to how the Church can be a force to unite the diversity of the world.

The Source of this unity was obviously the Eucharist, in other words, the Adoration Chapel which was the heart of the Angelicum. Everyone from first year students to the Rector himself would make brief visits to the adoration Chapel. A reminder to each of us of the main reason that we were sent to or went to Rome. To receive from God, from the source and summit. To receive from Christ himself.

The highpoint of the Eucharistic aspect of the Angelicum was the annual Eucharistic procession. Due to the very secular nature of New Zealand, Eucharistic processions are not a common occurrence, so it was something that I really enjoyed experiencing at the Angelicum. There was obviously a lot of preparation involved in it from many different people. I think that it was this preparation that really helped me enter into it fully. I was in the Choir, so we had a lot of new hymns to learn and to then practice. Showing up to practices, learning new hymns, and then practicing them at home, helped impress onto me the importance of simple yet beautiful liturgy.

3 - What is the most helpful thing you learned from the Angelicum, for your spiritual life and your ministry, especially as it relates to New Zealand?

As I mentioned before, New Zealand is a very secular country. Therefore, any mention of the 10 Commandments or anything else of that sort is normally met with strong anti-religious sentiments.

The virtues on the other hand are more neutral and normally fall on listening ears, and this is something that has been very helpful in my ministry. They are a common point that we can all agree with, that there is a need for justice in society, that we do need to be temperate with our appetites, we do need fortitude with our daily life and prudence to guide us in our action. The advantage of the Angelicum is that St. Thomas Aquinas integrated Christian doctrine with the virtues so well. With the theological virtues of faith, hope, and love having primacy, followed by the very important cardinal virtues. I've already had many conversations with young people, who are non-religious and non-Catholic about the importance of virtues. We quickly agree on the importance of focusing on the mean, not focusing on excesses, and the importance of balance in our lives. Once we have this initial common ground and can talk to each other civilly it makes it easier to add the message of the Gospel to the conversation. And eventually when they are ready, I tell them about the Church that Christ founded.



I am very grateful to my professors at the Angelicum for all that they taught me about the virtues and their importance in our lives. In hindsight I wish I was more attentive and took better notes on the virtues and the importance of them in a modern western society.

4 - How do you hope your own time as ASPUST president helps the Angelicum, and what effect did it have on you?

One of the main things that I tried to improve during my time as president was communication. In a multicultural, multilingual, multidisciplinary university, communication is a real challenge if we are speaking the same language. With the bi-lingual nature of the Angelicum this is further complicated.

Something that we tried to work on is clearer communication channels, in other words trying to make it easier for the students' needs to be heard by the person that could help. This meant that I had to listen, which was not one of my strengths, and this is something that I worked on developing in my conversations at the Angelicum bar, in the cloister, garden, classrooms and even in the offices of the professors. I tried to listen to what different people had to say and to look for a way to find an outcome that helped as many as possible. A few months before I came to my current appointment as assistant parish priest, four parishes were merged into one. Listening to the needs of parishioners and finding a reasonable solution is a skill that I now find invaluable. Even though I am now only working in English the skills that I gained while at the Angelicum have been vital to the mission in ways that I never thought I would need.



A Lay Woman Studying Theology in Rome

BERNADETTE MCGONIGLE

"So why exactly are you here?" This was a question I was asked many times by other students at the Angelicum. While the question was always asked with a real sense of curiosity and interest, there were also tinges ranging from respect to suspicion. My friends in Ireland were a bit more blunt and simply asked: "Are you mad or what?" Assuming sanity, the question does beg an answer and the ongoing process of discernment has prompted this article. Each individual has their own motivations for undertaking studies but we must as a Church ask what is the role of lay women with theological qualifications in the future development of the Church.

My own experience in Ireland in undertaking a degree in Theology by way of distance learning with the Dominicans is that after several years when the race was run and the satisfaction of achievement passed, there was a sense of waiting which was shared by many of the other graduates. Waiting for what? Waiting for "the Church" to come knocking on the door to seek our services and to reveal our role to us? Needless to say, that knock never came. There was an inclination to come up with ideas but there did not seem to be an obvious channel for them. There are of course many ways in which a lay person can help in the Church and many more willing people are needed – the labourers are indeed poor. However, is the Church getting enough out of the resources that she has at her disposal? Is there not an obligation to use the labourers in the best possible way? Many of

my fellow graduates began to wonder if indeed they were just doing it 'for themselves' and they undertook further studies as a way of progressing.

There is a real need for discernment of the role of lay women in the Church today and that process must take place at every level. It cannot be refined to a debate around ordination as that discussion is likely to be fruitless and only serve to divide. Instead, I respectfully suggest there is a need for a body to be set up to complete a root and branch review of the situation and to clarify which roles are necessarily within the sole remit and authority of the clergy and which can and are being delegated to others. Channels need to be established to allow for contributions by lay women at different fora and in different ways. A piecemeal approach is unlikely to be sufficient to prevent what has been described as the hemorrhaging of young people from the Church in many countries. As it is, the process of attracting people back or retaining them will require much soul searching and divine inspiration. That inspiration also needs to be acted upon. Lay women who have answered their own personal calling to respond to the prompting to study theology need to feel that their efforts are feeding into something bigger and can bear fruit. At a local level, their efforts can be harnessed by their own parish, but a more structured approach may be necessary. The mechanics of doing this will follow only when the will and commitment is shown within the hierarchy. While the Holy Father's recent "Spiritus Domini" which officially allows for lay women to undertake certain roles in the Church is a step forward in the right direction in many countries, these developments are not something new in my own country. If lay women are responding to the inner call to study theology, then the Holy Spirit must be blowing in the Church as a whole. The hierarchy must listen to it and respond appropriately, allowing it to breathe life into the Church and the world. The initiative should be top-down but the response will be bottom-up. The invitation to engage may or may not be taken up and the nature of engagement and expectations will require management. Perhaps the nature of engagement itself will need a new model as it will dictate how matters progress. In a climate of growing distrust or worse, disinterest, we need to learn how to talk to each other again. For this, we can take inspiration from St. Catherine of Sienna, a saint and a lay woman.

EVANGELIZZAZIONE 2.0

L'équipe di comunicazione di Ser Fraile Dominico è composta da Fr. Bernardo, Fr. Néstor, Fr. Eleandro, Fr. Nacho e Fr. Jesús. Cinque fratelli di diverso origine: Spagna, Cuba, Repubblica Dominicana, Cile e Guinea Equatoriale, rispettivamente. Ma sono tutti figli della stessa provincia religiosa: Hispania. Si tratta dei frati studenti domenicani, provenienti sia dalla Spagna che dai vicariati in America. Per tre anni sono incaricati del sito web <https://ser.dominicos.org/>

Fanno ogni tipo di pubblicazione, scritta a turno da più fratelli studenti (compresi altri luoghi dell'Ordine): articoli di divulgazione, di notizie o sulla identità di predicatori; commenti sulla Parola di Dio; testimonianze vocazionali, ecc..

Sono inoltre aggiornati e attivi nell'apostolato attraverso i nuovi media, come Instagram, Facebook, Twitter e YouTube. La loro intenzione è quella di comunicare in modo pedagogico e attraente, per i più giovani, alcuni dei quali magari con dubbi vocazionali... Anche se in generale mirano a raggiungere tutti i tipi di pubblico: l'Ordine, come quest'équipe, è universale. Saranno felici di avervi come nuovi fan.

Coraggio! Puoi seguirli su queste piattaforme e social network:

- INSTAGRAM: @ser_fraile_dominico
- FACEBOOK: @serdominico
- TWITTER: @serdominico
- YOUTUBE: SerFraileDominico

L'Instagram dei frati studenti all'Angelicum:

- Fr. Bernardo: @curiosidades_academicas
- Fr. Néstor: @_psicoespiritualidad

FROM COMPUTERS, TO SOULS, AND BACK AGAIN

AN INTERVIEW WITH ELIAS SADER

Marzo 2020 è iniziato in un modo differente da qualsiasi altro mese dell'anno. La sensazione nell'aria era strana; sapevamo tutti che si stava entrando in qualcosa di inesplorato, con tutte le voci e le notizie che circolavano riguardo un potenziale blocco in Italia e in tutta Europa.

March of 2020 started differently than any other month of the year. The feeling in the air was aery and strange; we all knew that we were entering uncharted territory with all the rumors and news about a potential lockdown in Italy and all of Europe.

Poi è successo l'impensabile. Si noti che l'ultima volta che Roma ha affrontato una situazione simile è stato durante la seconda guerra mondiale. Da allora, l'idea del coprifuoco e dell'impossibilità di uscire di casa era fuori discussione, ed era considerata da tutti una reazione eccessiva.

Then the unthinkable happened. Note that the last time Rome faced a similar situation was during the second world war. Since then, the idea of a curfew and inability to leave home was out of the question, and it was considered by all to be an over-reaction.

Come studente della Facoltà di Scienze Sociali che ha anche la mia competenza in Gestione delle Informazioni con i Rifugiati e i Migranti, la scorsa primavera mi è stato chiesto dall'università di condividere i miei pensieri sulla sfida imminente. Improvvisamente il mondo è diventato come un grande campo profughi dove le persone erano scollegate da tutti i servizi, e la sfida principale era come continuare questi servizi con le migliori opzioni disponibili.

As a student at the Faculty of Social Science also having my expertise in Information Management with Refugees and Migrants, I was asked by the university last spring to share my thoughts on the coming challenge. Suddenly the world became like a big refugee camp where people were disconnected from all services, and the main challenge was how to continue these services with the best available options.



L'idea di un'università virtuale con corsi online per una laurea pienamente accreditata non era la norma in quel momento, specialmente per le università pontificie, poiché la didattica ha la presenza in classe come uno dei suoi requisiti. Molte costanti sono diventate improvvisamente variabili, e le istituzioni educative sono dovute passare dalla modalità in presenza a quella online affinché gli studenti non perdessero il loro anno accademico. Avendo questa preoccupazione in mente, c'erano sfide immediate da affrontare, come la selezione della migliore piattaforma per rispondere alle esigenze, la prontezza e la conoscenza della tecnologia di docenti, staff, insegnanti e studenti, il modo più efficace per comunicare le informazioni tra di loro, e l'elemento più chiave, cioè come gestire il cambiamento.

The idea of a virtual university with online courses for a fully accredited degree was not main-stream at the time, especially for pontifical universities, as the didactic has in-class presence as one of its requirements. Many constants suddenly became variables, and Educational institutions had to switch from in-presence to online modes so the students would not lose their academic year. Having that concern in mind, there were immediate challenges to address, such as the selection of the best platform to answer the needs, readiness and technology knowledge of faculty, staff, teachers, and students, the most effective way to communicate information between each other, and the most key element, namely, how to manage the change.

Quando è iniziata la corsa contro il tempo, l'Università ha dimostrato di avere capacità e talenti al suo interno: hanno raccolto la sfida e reso possibile l'impossibile. In una sola settimana, il personale e gli insegnanti sono comparsi sulla nuova piattaforma e le lezioni sono riprese online, anche alcuni esami.

When the race against time started, the University proved that it holds capacities and talents inside it: they jumped to the challenge and made the impossible possible. In only one week, the staff and teachers were trained on the new platform and classes were resumed online, even some of the exams.

La sfida chiave era al di là del sistema organizzativo di erogazione dei corsi, poiché questo è stato in realtà un catalizzatore per generare ancora più domande. Tutti gli studenti hanno accesso a internet o anche a un computer? Come fanno gli studenti a gestire il tempo davanti al computer tutto il giorno, e come si adattano alla nuova situazione? Gli insegnanti hanno la capacità di gestire le reazioni e i feedback della classe in un ambiente virtualizzato invece che fisico?

The key challenge was beyond the mechanics of the system of delivery of the courses, as this was actually a catalyzer to bring forward even more questions. Do all students have access to internet or even a computer? How are students managing time in front of the computer all day, and how do they adjust to the new situation? Do the teachers have the ability to manage the class reactions and feedback in a virtualized setting instead of a physical one?

Anche quando le classi ibride sono state introdotte alla fine del semestre, si sono sollevate sempre più domande. In realtà, queste domande non sono specifiche dell'Angelicum, ma questa situazione era solo un esempio di problemi più profondi e più ampi che ognuno di noi nel mondo stava avendo. Per quanto tempo continuerà questa situazione? Possiamo fare le cose diversamente? Abbiamo bisogno di incontrarci di persona? Possiamo virtualizzare tutto?

Even when the hybrid classes were introduced at the end of the semester, more and more questions were raised. In fact, these questions are not Angelicum specific, but this was merely an example of deeper and broader issues that each one of us on the globe was having. How long will this continue? Can we do things differently? Do we even need to meet in person? Can we virtualize everything?

A un anno dall'inizio della crisi, l'Angelicum ha dimostrato di far parte delle poche (non molte!) istituzioni che hanno mostrato un alto livello di resilienza verso il nuovo modo di fare le cose, soprattutto a livello comunitario, e la buona volontà di tutte le parti per far accadere le cose.

Ne è venuto fuori un buon risultato (forse non perfetto), ed è stato un continuo processo di apprendimento e adattamento.

A year from the start of the crisis, the Angelicum proved to be part of few (not many!) institutions that showed a high level of resilience towards the new way of doing things, especially at its community level and the good will of all parties to make things happen. A good (maybe not perfect) result came out, and it was a continuous learning and adjustment process.

Mentre l'università si dedicava al rafforzamento della sua infrastruttura IT, e dei relativi meccanismi, le opportunità si sono presentate insieme alle sfide. Con la disponibilità online e le sfide dei viaggi, le università si sono presentate con strumenti solidi per fornire il loro contenuto di formazione agli studenti d'oltreoceano e raggiungerli ovunque essi siano nel mondo. Con questo arriva una nuova nozione su come trasformare l'esperienza online dalla consegna del corso alla formazione. Ma è fattibile?

While the university went into strengthening its IT infrastructure, and related mechanisms, opportunities presented themselves alongside challenges. With the online availability and the challenges of travel, universities are presented with solid tools to provide its formation content to students overseas and reach them wherever they are across the globe. With that comes a new notion how to transform the Online experience from course delivery to a formation. Is it even doable?

Oggi ci troviamo nel cuore di una grande opportunità di essere audaci per reinventare e riconcepire la formazione intellettuale facendo mosse coraggiose nel reingegnerizzare i corsi e il materiale per fornire risultati chiave e l'impatto sugli studenti utilizzando metodi online. Fare ciò aprirà le porte non solo a un nuovo approccio ai corsi e al materiale, ma a un nuovo approccio e percorso accademico attraverso la selezione dei corsi e muovendosi verso ciò che può essere chiamato corsi su richiesta.

Today we are at the heart of a great opportunity to be bold to reinvent and reconceive intellectual formation by taking courageous moves in reengineering courses and material to deliver key outcomes and impact on students by using online methods. Doing that will open the doors not only to a new approach to courses and material but a new approach and academic path by the selection of the courses and moving towards what can be called courses on demand.

Per quanto l'idea possa sembrare assurda, con le differenze di orario e la disponibilità delle persone, con i corsi su richiesta raggiungere un nuovo pubblico di studenti è più facile e sarebbe uno strumento per diffondere il pensiero cristiano, affrontando le questioni di oggi di fronte a tutte le nazioni.

As absurd as the idea might sound, with the time differences and people's availability, with courses on demand reaching a new audience of students is easier and would be a tool to spread Christian thought, taking on today's questions in front of all the nations.

Questo è stato un anno intenso, e per me è stato l'anno della verità, in cui quasi tutte le cose che pensavamo fossero costanti e stabili nella nostra vita sono diventate domande a cui ognuno di noi ha dovuto rispondere individualmente e collettivamente.

This was an intense year, and for me it was the year of truth, where almost all of what we thought to be constants and stable things in our life became questions that each one of us had to answer individually and collectively.

Le nostre priorità, valori e obiettivi personali e comunitari venivano messi alla prova, e le risposte dovevano venire fuori. Cosa o specificamente chi doveva essere protetto? Avevamo uno scontro culturale tra modi di vita comunitari e indipendenti.

Our personal and community priorities, values, and objectives were being tested, and answers had to come out. What or specifically who should be protected? We had a cultural clash of communitarian vs. independent modes of life.

Per quanto quest'anno abbia disturbato i nostri progetti di vita, è stato anche una pausa nel tempo che ci ha permesso di ripensare ai nostri passi e ci ha costretti nel confino delle nostre mura ad affrontare le domande che stavamo evitando. Per alcuni, quest'anno ha affermato il loro percorso di vita e ha persino aperto nuove imprese. Per altri, è stato uno spazio per la crescita, la chiarezza e la coerenza con se stessi, e ha presentato serie sfide. Mentre alcuni di noi hanno guardato oltre e si sono tuffati in profondità per portare l'essenziale a questo nuovo modo di fare le cose, altri hanno lottato per invertire l'orologio.

As much this year disturbed our life plans, it was also a pause in time for us to rethink our steps and forced us in the confinement of our walls to address the questions we were avoiding. For some, this year affirmed their life path and even opened new endeavors. For others, it was space for growth, clarity and coherence with self, and it presented serious challenges. While some of us have looked beyond and dived to the deep to carry the essentials to this new way of doing things, others fought to reverse the clock.

Tutti questi movimenti sono umani normali, e il cambiamento non è mai un processo piacevole. La chiave è sempre in questi momenti tenere gli occhi su un punto di riferimento, e osare muoversi, come Pietro sul lago di Tiberio quando seguì Gesù sull'acqua.

All these movements are normal human ones, and change is never a pleasant process. The key is always in such times to keep our eyes on a point of reference, and dare to move, like Peter on the lake of Tiberius when he followed Jesus on the water.





LENT IN TIME OF A PANDEMIC:

PRAY, FAST, AND GIVE ALMS

BY WERONIKA CICHOSZ

Dear fellow Ange students, writing as I am during the season of Lent let me tell you a little about a humble initiative which has been growing in the background of this new, isolated world of the pandemic.

Because of all of the restrictions, which we all know about too well, many soup kitchens and relief initiatives around Rome have been forced either to suspend their activity or even close completely. As a result, our brothers and sisters in Christ who have no place to call home have to spend these cold rainy days without a place to find a warm meal or even a warm smile.

As a response to this need a group of students (many from our University) have begun going out twice a month with food bags, warm clothing, tea, and a good chat to the people sitting in the streets of the Eternal City.

When it all began in November the group was small but strong, about 10 people and some 40 food packages. As we stand now, at the biggest outreach so far we were 25 volunteers, and we reached 100 people throughout the whole city.

Through the openness and generosity of the Congregation of St. Cajetan of Thiene, Sant Andrea Della Valle has become the home parish of this mission. It is there that, once everything is prepared, everyone meets together to pray, get set, and go out in pairs. Even though the home of the mission is Catholic many of the volunteers come from many different Christian denominations – another gift which God has given us, to pray and serve in unity.

So why am I telling you all of this? Well, for one because there are already 500 people who know about this mission and are involved through prayer, donations and volunteering, and it is wonderful to expand the family!

The weeks of Lent are a gift from the Church to Her faithful. In Her wisdom She inspires us to go out into the desert and to seek God in the silence of our hearts through prayer, fasting, and almsgiving. This initiative embraces all three of these elements; everything that is done is done through prayer, it is the constant which guides decisions and envelops each outreach. When we go out we fast in a different sense, we fast from the comfort of cars and use our feet to bring food to those who are hungry, and we fast from indifference towards those whom we see. And finally, almsgiving; of course the material aspect is important, however, the best alms that we could give is attention to someone who is normally passed by and overlooked as they sit in public spaces all day long.

The most important thing, at the end of the day, that anyone can bring is affirmation of the dignity a person has in Christ.

If this sounds like something you would like to be involved in in any way, be it through volunteering your time or through prayer please don't hesitate to catch one of us around the school.

WHAT DOES THE PRESIDENT DO?

To be honest, who the ASPUST President is or what he does has truly little effect on the day to day lives of the students of the Angelicum, the one exception being the election in late October, when students are herded into the Aula Minor and told to vote. Like any organisation, there is a figure who represents it - like Fr. Michael Carragher, OP used to say regarding Can. 118¹, "the person who goes to jail." The statutes of ASPUST do just that: they name the President as representing all the students at the University, before all the various bodies and entities of the University. If the Rector wants to know what the students are thinking, he calls in the President and asks. Does that mean that the President needs to be some popular superstar? The man of the hour? All things to all people?

I'd say "No." There are many types of students at the Angelicum - religious sisters, seminarians, lay men and women and priests. Each of these kinds of students has been president of ASPUST. The President enjoys the confidence of the students, not only because they elected him, but also because he is one of them.

An incredibly special type of person enjoys meetings; thus, many presidents take the bullet for the students by attending various meetings such as the Academic Senate and together with the two student senators, watches over the rights of students, and, should they ever be challenged or threatened, fires the students' volley of three votes in the fray. But such battles, although they may have an impact on students, are usually hidden from their view. Rather, the most important ASPUST person in the lives of most students is the ASPUST Class Representative.

The Class rep is the all-important link between university and student, between professor and pupil. Professors do not want 30 or more students asking them the same question; rather they would prefer one voice to speak for many. The Student President too, wants to hear 30 voices as opposed to 1,000. Thus, once again we hold a meeting.

The Council of ASPUST is formed by the President and all the various Class reps of different cycles, classes, faculties and even language groups. The President convokes, chairs, and implements these meetings. For all this, the President has a Vice-President and a Secretary, to coordinate activities and to write it all down. ASPUST is fast approaching its 60th anniversary, and thankfully there is an archive that keeps the names, deeds, and legends of all those who have come before us in the hallowed halls of the Angelicum. And finally, yes, there are funds to organise student trips, refreshments after university events, print the student magazine *La Parola*, and various other things, which unfortunately do not include a wild bender in Vegas or a trip to the Bahamas. For these things, the President has a Treasurer to assist him.

I have been at the University for 6 years, and this year I have been elected President. I spent the previous two years as Senator and Secretary. In my first year, I lived with the then-President, who was in his second term. I do not pretend to be terribly good at Italian, but I certainly can write a great formal letter. Student politics is a great game to many aspiring politicians and churchmen, but ultimately, a role or office is a call to service; a Call to serve the Truth, one's fellow man, and to serve the University.

Below I provide the relevant section of the Statutes of ASPUST regarding the President, and I wish to finish with a list of all those who have come before me.

¹ Can. 118 Representing a public juridic person and acting in its name are those whose competence is acknowledged by universal or particular law or by its own statutes. Representing a private juridic person are those whose competence is granted by statute.

THE PRESIDENT OF ASPUST

Art. 15 - Il Presidente

§1. Il Presidente dell'Associazione è il rappresentante di tutti gli Studenti dell'Università presso i suoi diversi organi ed altri organismi; è il coordinatore generale della vita ordinaria degli Studenti, e gode della fiducia di questi conferitagli nella elezione.

§2. Il Presidente è ex officio membro del Senato Accademico. In esso egli rappresenta tutti gli Studenti (art. 19, § 1, degli Statuti Generali dell'Università), difende i loro interessi, esercitando la sua funzione con responsabilità personale. Deve informare e rendere conto della sua gestione a norma dei presenti Statuti.

§3. Presiede l'Assemblea Generale, l'Associazione degli Studenti ed il Consiglio dell'Associazione. E', di tutti gli organi suddetti, il portavoce autorizzato ed è l'esecutore delle decisioni del Consiglio.

§4. Ottiene l'incarico per elezione dell'Assemblea Generale. Il suo mandato inizia nel giorno di accettazione della nomina e termina coll'inizio del mandato del Presidente successivo. Il Presidente uscente può essere rieletto una sola volta.

§5. Il Presidente deve consultare, per quanto possibile, il Consiglio dell'Associazione prima di partecipare alle riunioni degli organi dell'Università. Di fronte ad essi deve essere portatore della opinione maggioritaria del Consiglio stesso e difensore degli interessi generali degli Studenti. Deve informare il Consiglio dell'Associazione di ciò di cui si è discusso nelle riunioni suddette.

§6. Deve rendere conto della sua gestione a tutti gli Studenti alla fine del suo mandato.

§7. Per l'esercizio della sua funzione, il Presidente dispone della somma di denaro risultante dalle quote ASPUST e versate da ogni Studente all'atto dell'iscrizione. Alla fine del suo mandato, deve rendere conto, tramite il Tesoriere, delle spese sostenute.

Art. 15 - The President

§1. The Association President represents all the students of the University before its various bodies and before other entities; he is the general coordinator of the ordinary life of the students, and enjoys the confidence conferred by their election of him.

§2. The President is a member ex officio of the Academic Senate. In it he represents all the students (art. 19, § 1, of the General Statutes of the University) and defends their interests, taking personal responsibility for his fulfilment of the role. He shall provide information on and give an account of his exercise of office in accordance with these Statutes.

§3. He chairs the General Assembly of the Students and the Council of the Association. He is the authorised spokesman of these bodies and is responsible for implementing the decisions of the Council.

§4. The President is elected by the General Assembly. His term of office begins on the day of acceptance of the appointment and ends when the next President takes office. The outgoing president may be re-elected only once.

§5. As far as possible the President shall consult the Council of the Association before attending meetings of University bodies. To such bodies he shall present the majority opinion of the Council and shall defend the general interests of the students. He shall inform the Council of the Association of what was discussed in these meetings.

§6. He shall give an account of his exercise of the office to all the students at the end of his term.

§7. To carry out his role the President has at his disposal the sum of money allocated to ASPUST and paid by each student at registration. At the end of his term of office, he must give an account, through the Treasurer, of the expenses incurred.

Presidents of ASPUST

1962/63: Olivier De La Brosse OP
1963/64: Benedetto Fulgione OP
1964/65: Stéphan Menard OP
1965/66: Philippe Seveau, MSC
1966/67: Jean-Claude Bouchard
1967/68: Al. Pasquale Nicoletti OSBM
1968/69: José Morais MIC
1969/70: Antonio De Rosso
1970/71: Tommaso Stencio
1971/72: Abdo Chidiac OAM
1972/73: Abdo Chidiac OAM (rieletto)
1973/74: Emman. Angel Cano Munoz OSST
1974/75: Giovanni Puggioni
1975/76: Emilio Rohana
1976/77: Kevin Walsh OMV
1977/78: Kevin Walsh OMV (rieletto)
1978/79: Domenico Aiutio OMD
1979/80: Rosario Barsi OMV
1980/81: José Narlaly OSST
1981/82: Nader Nader OAM
1982/83: Nader Nader OAM (rieletto)
1983/84: Michel Rouhana OAM
1984/85: Dominique Lebroun
1985/86: James Marley
1986/87: Nobert Glasmacher
1988/89: Ida Bonfrate
1989/90: Ida Bonfrate (rieletta)
1990/91: Basilio Sousanian
1991/92: Paolo Peri
1992/93: Basilio Sousanian (rieletto)
(M. Andrea Messineo)

1993/94: Raffaele De Lorenzo
1994/95: Pasquale Guastamacchia
1995/96: Jan Pazgan
1996/97: Benoit Badiunde
1997/98: Ryan Maria Renoud O. Cist.
1998/99: Antonina Di Stefano
1999/20: Domenico Zimmermann, SOLT
2000/01: Maged Maroun, OAM
2001/02: Maged Maroun, OAM (rieletto)
2002/03: Edward Alan Wlashe, O. Praem.
2003/04: Nael Abu Rahmoun
2004/05: Tranquilo Bonamgio
2005/06: Maged Maroun, OAM (rieletto)
2006/07: Paul Encinias
2007/08: Ryan Maria Renoud O. Cist.
2008/09: Cascardi Giuseppe, CP
2009/10: Tommaso Brisacani, CPPS
2010/11: Antonio Coluccia CP
2011/12: Antonio Coluccia CP (rieletto)
2012/13: Angeles Conde Pons
2013/14: Angeles Conde Pons (rieletta)
2014/15: Natanael Krajnovic OSPPE
2015/16: Natanael Krajnovic OSPPE (rieletto)
2016/17: Fabrizio Cambi OP
2017/18: Domenico Sprecacenero OP
2018/19: Benedict D'Souza SM
2019/20: Alessio Marchetti
2020/21: Casimir Zielinski OSPPE



Managing With Care

Towards a More Humane Economy

Réka Mohay
Faculty of Social Sciences

I. Introduction

Today's Western societies and economies are mostly characterized by some kind of post-capitalistic – but still capitalistic – tendencies. Most of the great transnational enterprises are functioning based on a highly bureaucratic system and an autocratic leadership style. What is interesting though, as every trend has its countertrend, is that besides this kind of approach to business, there is another paradigm emerging: one that puts human persons in the center. This kind of view focuses also on the common good and on virtues and human values. It is deeply intertwined with Catholic Social Thought and its most important proclaimers are rooted in the Christian faith, but the idea of a more humanistic approach to the economy and management is shared not only by Christians, as its fundamental human values are relevant to literally anyone who is aiming to live life focusing on aspects other than material profits. This view is supported by Pope Francis as well, who has repeatedly raised his voice for the humanization of the economy. The aim of the “Economy of Francis” event was also this: to initiate business ideas and social movements that go towards an economy that is not based on inequalities but on human relations.

In my article, I would like to present the basic ideas of a humanistic management style that puts human persons' needs and values, capabilities and talents in the first place, rather than aiming only to accumulate capital. It is important to note though, that an economy oriented towards the

common good and humanity does not mean a lack of profit, but it sees profit as an instrument that helps achieve our goals that focus on making society better: through useful goods and services and through jobs in which they can find a higher meaning, that let people make the best out of their talents and gain a sense of self-realization through their work.

II. The idea of a manager who cares

Luigino Bruni in his book, “The market and the gift”, speaks about a management style that is relational and is based on much more than mere contracts but also sees the human person in each employee. Organizations need the enthusiasm, passion, creativity, and emotions of the workers as well. In good management, however, not only the positive aspects are embraced, but the person as a whole. In a well-functioning company, relationships are not one-sided, but reciprocal. The first, basic element of this reciprocity is that the workers and their efforts are being truly recognized by their employers. They should be acknowledged in their whole human complexity. This is related to another inevitable requirement: their employer's presence in the places where the real work is done. Since the Hawthorne experiments, it is no new news that under observation, work productivity is likely to increase. (1) But there is another side to the Hawthorne experiments too: the presence of the managers who are supportive and interested in their employees, willing to initiate honest human relationships, will inspire the workers much more

than the mere awareness of being observed. It makes them feel cared about and involved in their work. That is actually what counts the most: for managers to care about the people they work with. Employees should feel that their work is worth the effort. They need to be motivated and formed into a real community that cooperates for something that is worth working for. They need to have a meaning in their work. If only money and the need of survival motivate someone to go to work every day, it will soon result in satiation, fatigue, and demotivation. (2)

Bruni makes some important suggestions to help today's job market. He points out that in the first place, companies must help their workers to reopen those existential windows that they themselves have strongly contributed to darkening. One thing we need is a well-functioning company with real relationships and motivated communities, as was just discussed above. But this does not mean that we should expect all our needs for recognition to be satisfied by our jobs and our managers, as Bruni underlines. I can agree with this observation that we need to understand that our jobs are not the only area of our lives where we need to be present, to receive recognition, and to feel accomplished, but a professional job should indeed provide the feeling of fulfilment. That is why it is fundamental that our complex and highly sophisticated businesses have a profound need for humanist and less technical managers. They ought to be experts in humanity, able to listen, to care, and to accompany the many troubles of organizations and their employees. Bruni also suggests that the prestigious business schools that are exclusively concentrated on tools and techniques should let their students acquire a more multifaceted knowledge: in poetry, art, philosophy, and spirituality. It also means the future managers should be trained by looking at the reality of work, inside factories, close to the workers – not always inside clean and cosy conference rooms. The future's market will have an enormous need for whole human persons, inside and outside companies, who also cultivate and activate those fundamental dimensions of the human being that we call, as the author puts it, gift, reciprocity, and interiority. These are fundamental

values and dimensions that make life worth living at work and at home as well. (3)

III. The Notion of Humanistic Management

In my opinion, this approach could be called a human-centred or personalistic management style. But in most of the professional literature, we can find these ideas under the definition of "humanistic management". Although there is a diversity of approaches regarding this notion, there is a common base which all the theories share: the concern for human beings and the human aspects of work, economy, and society. All these theories aim at defending a management style focused on people while "seeking profit on higher human ends". (4) They aim at obtaining results not through people but towards them: showing care for their well-being and flourishing. (5)

The notion of an inevitably forthcoming paradigm shift is proclaimed by Dierksmeier, who argues that after decades of relegating moral considerations to the margins of business theories, a paradigm shift is greatly needed. The growing openness to social sciences and humanities, and a return of qualitative methods and ethics to economics, are undeniably the markers of this shift. It also means a turn from the notion of profit-maximizing human beings towards an anthropology based on human dignity. (6)

In the work of Kimakowitz et al., one can see three interrelated dimensions that are fundamental in humanistic management: (7)

1. Unconditional respect for human dignity

Contrary to the traditional view of effectiveness based on inputs and outputs that considers human beings as outputs and objectifies them to achieve some material goals, humanistic management sees every human being in a Kantian manner: as an end in itself.

2. Integrating ethical concerns into managerial decisions

Humanistic management, as it was already briefly mentioned before, turns away from the one-dimensional goal of profit maximization. Instead,

the business sphere should serve the interest of society. The authors suggest leaving behind the old shareholder value model that measures a company's success based on the extent to which it enriches its shareholders. As an alternative, they promote the stakeholder value model that shows equal respect to all stakeholders, in relation to the respect of human dignity. The criteria of economic success shall no longer leave out ethical concerns and human values but include them. In short, businesses need to turn from profit maximization towards creating values for the society they function in.

3. The dialogical extension of managerial ethical reflection (seeking normative legitimacy)

After integrating ethical concerns into managerial decisions, managers shall initiate dialogue about these with their stakeholders, otherwise it could easily turn into a monological process. That is why it is fundamental to submit the decisions and practices to societal critique. Business leaders shall not care only about the approval of those stakeholders who are big and powerful enough to cause harm to their companies if they ever happen to feel offended. But this legitimacy of decisions shall be agreed upon by all those who are affected by the conduct of the business. (8)

A Hungarian scholar, Tibor Héjj, in accordance with the previous thoughts, underlines the notion of human dignity marking it as the fundamental base of humanistic management. He outlines two basic features of this management theory, then completes them with some other relevant notions. (9)

1. Stakeholder approach

On the one hand he also favors the stakeholder approach – the significance of taking into account the interests of all stakeholders. He names the stakeholders as the following: owner, managers, customers, employees, vendors, creditors, state, microenvironment(local responsibility)and the next generations (suggesting environment protection and sustainability). Standing on a Catholic ground, he names two other stakeholders from a spiritual perspective: the poor and God Himself. (10)

2. Servant leadership

On the other hand, humanistic management implies servant-leadership. As Argiolas also accents, efficiency and solidarity, economy and sociality, appear to be understood as complementary and no longer antithetical. He argues that love, solidarity, care, and respect are fundamental elements of management. Managers need to care. As persons are relational beings, this attitude is vital. (11) Chris Lowney speaks about a love-driven leadership that focuses on seeing the talents of the persons, is committed to and passionate about unlocking their potential, and is supporting and uniting teams. (12) Héjj also refers to the inventor of the modern notion of servant-leadership, Robert K. Greenleaf, who defines this kind of leadership as a philosophy that aims at enriching the lives of individuals, building better organizations and creating a world that is more just and caring.

3. Gratitude and reciprocity

In accordance with Bruni and in the wake of Caritas in Veritate (13), Héjj underlines the importance of gratitude and reciprocity – managers have to be aware of these values in order to conduct a business that focuses on human dignity and common good. He cites Stefano Zamagni, the well-known Italian economist who underlines how, without gratuitousness, the economy will not have a real future. If business eliminates and ignores morality and passion, only those will be willing to work in this sector who lack the required skills for initiating human relations, and it will frighten away those who have higher vocations, who feel the need for something more than just a job with proper salaries without anything “more” that nurtures the soul as well. Zamagni also reflects on the role of virtues, reminding us that “virtue cannot be produced or bought, but from virtue all wealth is created”. (14)

IV. Evaluation, suggestions and conclusion

In the light of the tragedies caused by the current pandemic, the interconnectedness of the whole human family became even more obvious. Thus, I find it of utmost importance to see, as Pope Francis

says, that “no one is saved alone” (15): it would also indicate that we should develop the culture of care – a culture and a society that is not centered solely on GDP and the growth of this indicator, where making profit is only a tool that serves higher human means. Where the psychological, mental, spiritual well-being of the persons and the state and quality of human relationships are equally important as economic growth. As the economic and social changes have also shown us, a free market and profitable businesses are not enough: we need top-down welfare policies, initiated by governments, but bottom-up grassroots movements are also needed.

Spreading the notion of a human-centered management style could be of vital importance; as businesses are fundamental pillars of our economy, their managers are capable of forming society. Pope Francis also encourages these new and creative forms of businesses that combine meeting the needs of the market with the needs of society and especially of those who are marginalized by today's economy. The Pope warns us that either we decide and act in order to shape the future initiating a real conversion of the economy, or history will pass us by. (16)

I would also like to underline the importance of education. As long as in most universities, business schools, and managerial training programs the decisive approach is a mechanical paradigm that tries to separate human reality from the economy, changes will be hindered. Change must be initiated at all levels, but management education also needs to be reformed. I think that at every university where business and social sciences are being taught, the new paradigm of economy should at least be introduced in some classes. We need more and more “ambassadors” of this kind of economy who can teach and show the new generations that businesses should serve people and not vice-versa. I am convinced that paradigm changes also start from families and schools. As far as I am concerned, our personal conscience and how we see the world will define our moral perceptions. This formation starts in early childhood. It is decisive regarding general human values, social responsibility, and

the ability to care for other people, to be able to cooperate with and listen to those who will be our employees when one eventually becomes a manager. How one behaves as an adult, is strongly dependent on how he is raised as a child. What kind of values, principles, human examples, and behaviours does he see at home? Then universities and business schools will build upon the previous years of formation. That is why besides parents and teachers, university professors also play a crucial role. Do they set a good example for their students – to be humble, empathic, forgiving, and honest? Do they teach youth to take care of each other, to appreciate a happy community more than one's material gains? These questions are of fundamental importance if we strive to humanize business and management.

I think we should never believe that society cannot be changed. It is nobody else but us who can change it. Stefano Zamagni in his talk at the “Economy of Francis” even stated how, although big changes may seem impossible, we should never give up trying and making small steps towards our goal. We can already see the progressive signs of a paradigm change. (17) The vision of the theologian and scientist Pierre Teilhard de Chardin on the evolution of creation may seem a bit too optimistic and utopian regarding the constant development of the world, but he made relevant observations when discovering the growing role of social cohesion and the social and spiritual development of humans. He considers it as the manifestation of cosmic evolution in contemporary times. (18) Our times are somewhat ambivalent, marked not only by the duality of inhuman structures but also by a growing need for authentic relationships, care, and humaneness. We should press on toward our goals and make everything possible for a more human economy. As the Pope encourages us in *Fratelli Tutti*, “each day offers us a new opportunity, a new possibility” for taking our future into our own hands and shaping our troubled societies. (19) By every effort we make along this path, we make a small yet essential step towards the Kingdom of God. This is our mission.

Notes

- (1) Cf. Bruni, Luigino. 2015. *Il Mercato e il Dono*. Milano, Italia: Università Bocconi Editore
- (2) Ibid.
- (3) Ibid.
- (4) Cf. Melé, Domenec. 2016. "Understanding Humanistic Management". *The Humanistic Management Journal* 1:33–55, 51
- (5) Ibid.
- (6) Cf. Dierksmeier, Claus. 2011. "Reorienting Management Education: From the Homo Economicus to Human Dignity". *Humanistic Management Network Research Paper No. 13/05*. Retrieved November 12, 2020 (<http://ssrn.com/abstract=1766183>)
- (7) Cf. Kimakowitz, Ernst, Michael Pirson, Heiko Spitzek, Claus Dierksmeier, and Wolfgang Amann. 2011. "Introducing this Book and Humanistic Management". Pp. 1-12 in *Humanistic Management is Practice*, edited by E. Kimakowitz, M. Pirson, H. Spitzek, C. Dierksmeier and W. Amann. Houndmills, Basingstoke, UK: Palgrave Macmillan.
- (8) Ibid.
- (9) Cf. Héjj, Tibor. 2017. "Human Dignity in Managing Employees". *Uniapac Opinion Series* 18:1-24.
- (10) Ibid.
- (11) Cf. Argiolas, Giuseppe. 2014. "The Social Vocation of the Firm", Pp. 23-44 in *Christian Ethics and Corporate Culture: A Critical View on Corporate Responsibilities*, edited by B. Okonkwo. Cham, Switzerland: Springer.
- (12) Cf. Lowney, Chris. 2005. *Heroic Leadership: Best Practices from a 450-year-Old Company that Changed the World*. Chicago, IL: Loyola Press.
- (13) Cf. Benedict XVI. 2009. *Encyclical Letter Caritas in Veritate*. Vatican City: Libreria Editrice Vaticana.
- (14) Cf. Zamagni, Stefano. n.d. "Prosperity, Poverty and the Responsibility of Business". Retrieved November 12, 2020. (<https://ordosocialis.de/pdf/Zamagni/PROSPERITY%20POVERTY%20AND%20THE%20%20RESPONSABILITY%20OF%20BUSINESS.pdf>), 13
- (15) Cf. Francis. 2020. *Encyclical Letter Fratelli Tutti*. Vatican City: Libreria Editrice Vaticana, 32
- (16) Cf. Francis. 2020. Video Message of His Holiness Pope Francis to Participants in the Meeting of "The Economy of Francesco: Young People, a Commitment, the Future". Retrieved November 25, 2020. (http://www.vatican.va/content/francesco/en/messages/pont-messages/2020/documents/papa-francesco_20201121_videomessaggio-economy-of-francesco.html)
- (17) Cf. Zamagni, Stefano. 2020. Speech of Stefano Zamagni in the Online Event "Economy of Francesco". [Video]. YouTube. November 19. Retrieved November 20, 2020 (<https://youtu.be/sSDky2r5eoE>).
- (18) Nemesszeghy, Ervin. 1982. *The Material World*. Rome, Italy: Teológiai Kiskönyvtár. Origin. 1982. *Az anyagi világ*.
- (19) Cf. Francis. 2020. *Encyclical Letter Fratelli Tutti*. Vatican City: Libreria Editrice Vaticana, 77

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HIS EMINENCE, GEORGE CARDINAL PELL ADDRESS TO THE ANGELICUM 2021

Thank you for the invitation to come here and pray with you before the Blessed Sacrament, which is such an important devotion and is so popular amongst young people of faith. I am pleased that this is the 18th year of this student initiative, still lead by students. Because as you know, as well as I do that around the world we are under pressure in different ways and places, but an enormous amount will depend on your generations' strength and fidelity, on your faith and in your prayers. I wish you well and I think a celebration like this, all is well.

The University of St. Thomas the Aquinas in the City, also known as the Angelicum, naturally looks to Thomas Aquinas to be her guide in the study of Sacred Truth, of the Saving Work of Our Lord Jesus Christ. Today, the Eucharistic Lord Himself will be carried through the halls of the University. The God who walked on earth in human form. The same God, who you study will walk among you. God, the unfathomable, the awesome and the powerful will be among us.

The Angelic Doctor was well acquainted with Eucharistic adoration and Eucharistic Processions. To him we owe the Liturgy of *Corpus Christi*. All its liturgical texts were either arranged by him or penned by him. *Tantum Ergo Sacramentum, O Salutaris Hostia and Sacrum Convivium* these are classics and are now rightly regarded as master pieces. Given to the Church, in Honour of the Blessed Sacrament, by the Angelic doctor. The Sequence of the Feast of Corpus Christi, *Lauda Sion Salvatorem*, presents the theological doctrine of St. Thomas on the Eucharistic in beautiful Latin prose, which I am not going to quote in Latin, is often sung with a beautiful melody.

Here beneath these signs are hidden.
Priceless things, to sense forbidden,
Signs, not things, are all we see.¹
Flesh from bread, and Blood from wine,
Yet is Christ in either sign,
All entire, confessed to be.²
Since the simple sign alone
Suffers change in state or form:
The signified remaining one
And the same for evermore³

I suppose there are many ways to God, but two special ways are the way of Truth and the Way of beauty. Thomas in the Office of *Corpus Christi* marries the two and presents the truth of theology in the truth of the Liturgy. His teaching especially here is not cold and abstract, but beautiful and present.

You have given them Bread from Heaven, containing all sweetness. The mission of Theology is to bring forth this sweetness contained within this Bread from Heaven. The mission of Philosophy is to help explain to us what this "Bread" is. Canon Law teaches us what to do to keep this Bread fresh and sweet. Whilst the Social Sciences help us to communicate all this to the Modern World. The four faculties, the four pillars of the University where you are studying and learning or should be. The Angelicum is your home. And in your house, you have the supreme guest.



On the night of that Last Supper,
Seated with His chosen band,
He, the Paschal Victim eating,
First fulfils the Law's command;
Then as Food to all his brethren
Gives Himself with His own Hand.⁴

The Eucharist is Our Lord's supreme gift. His New Testament to the Church and His will that we might love one another as He has loved us. It is this gift of his Love, you might even say a furnace of Divine Charity, that warms and powers or should warm and power this University. For 18 years, the students of the Angelicum have kept watch, an hour at a time with the Eucharistic Lord in adoration. What they have heard in the classroom, they take to the Eucharistic Lord in adoration.

Today dear Students, the Lord is again among you. The One you study, the One you hear about, the One you write about, comes among you. We come in faith and he cannot say to us now, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve but believe." (John 20 :27) The command is the same, the circumstances are different. A Eucharistic Procession is symbolic, it is about taking our Eucharistic Lord out from the safe confines of our Churches and into the World that is only sometimes a hungry and thirsty for the Truth, but on many more occasions now indifferent, uninterested, especially in our western world.

This year, the Order of Preachers celebrates the 800th anniversary of the Death of St. Dominic. His mother had a dream of a dog, with a flaming torch in its mouth, running and setting the world a blaze. I find this a disconcerting image St. Albert Great referred to Thomas as the dumb Ox, who will bellow so loud that the whole World will hear, I think this is rather more reassuring, still strange but reassuring. That is your mission, to set fire to the World with the Love of God, whilst our role as bishops is to make sure you don't burn the house down. And your role is to make the Saving truth of the Gospel resound in the whole Lord. In this Eucharistic Procession, let us make Thomas' words our own:

Thou, who feedest us below:
Source of all we have or know:
Grant that with Thy Saints above,
Sitting at the feast of love,
We may see Thee face to face.
Amen. Alleluia.⁵

¹Vetustátem nóvitas,
Umbram fugat véritas,
Noctem lux elíminat.

²Caro cibus, sanguis potus:
Manet tamen Christus totus,
Sub utrâque spécie.

³Nulla rei fit scissúra:
Signi tantum fit fractúra:
Qua nec status nec statúra
Signáti minúitur

⁵Tu, qui cuncta scis et vales:
Qui nos pascis hic mortáles:
Tuos ibi commensáles,
Cohærédes et sodáles,
Fac sanctórum cívium.
Amen. Allelúja.

– Lauda Sion Salvatorem.

⁴In supréma nocte coenæ
Recúmbens cum frátribus
Observáta lege plene
Cíbis in legálibus,
Cíbum turbæ duodénæ
Se dat suis mánibus.

– Pange Lingua.

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01

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02

03

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Graphic Design and Layout:

Kaloyan Kanchev

Photography:

don Elvir Tabaković, Can. Reg.

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Special Thanks to:

Weronika Cichosz

Fr. Benedict D'Souza, S.M.

Bernadette McGonigle

Elias Sader

Réka Mohay

His Eminence, George Cardinal Pell

Fr. Benedict Croell, O.P.





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