



# REGINA APOSTOLORUM MAGAZINE 2019-2021

PONTIFICAL ATHENAEUM  
REGINA APOSTOLORUM.  
EXPERIENCE, FAITH,  
AND PROFESSIONALITY  
FOR THE APOSTLES  
OF TOMORROW



VERITATEM FACIENTES IN CARITATE



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chap.  
**1**

PONTIFICAL ATHENAEUM  
REGINA APOSTOLORUM:  
AN UP-TO-DATE  
AND PERSONALIZED  
CURRICULUM FOR TOMORROW'S  
SOCIETY WISHES.

## The search for truth, dialogue, and interdisciplinarity are the cornerstones of the Pontifical Athenaeum Regina Apostolorum.

These are traits that are transformed into a cultural proposal that the Athenaeum intends to offer to the Church and society in general. By its nature, the universe of knowledge embraces the human and the divine, guaranteeing universality without which the ratio would renounce its highest aspiration and any dialogue would become sterile.

Pope Francis reiterates in *Veritatis Gaudium* that **dialogue breaks down walls, but first of all, it is necessary to have humility and meekness, caring about others**. Dialogue with current culture becomes a need, not a simple strategy, the foundation for knowing the genuine joy of truth and all its implications.

Interdisciplinarity and unity of knowledge are both essential parts often highlighted by Pope Francis: a close relationship between theological study and pastoral inspiration. The idea of an outgoing Church does not only concern the geographic sphere, but also the existential sphere of cultures and the ways of thinking: a profound **link between ecclesiastical studies and human promotion**.

Regarding this latter aspect, he declares that **ecclesiastical studies must be aimed at informing society and cultures in a Christian manner, because Christian informed society becomes a promoter of social and human progress** — adds Francis — **representing, for this purpose, a providential intellectual and cultural laboratory**. There is a cultural need to put it into practice in the face of an epochal change capable of restarting, by walking together, of restarting an “outgoing Church” towards this new era.



## It's time to restart!

EDITORIAL by Fr. José Enrique Oyarzún, LC

We are back in the classroom, thanks be to God and the will and commitment of everyone. In schools and universities, after a long complex period and several stops, we are back on track.

We have started sharing the formation and professional experience in the same physical space again, feeling closeness and experiencing interpersonal relationships, filtered by screens only when necessary and for the sake of functionality.

I think it is necessary, today more than ever, to remember who our starting point is: Christ. We must strengthen the conviction that, by being inspired by him, we can bring our commitment to study, research, and teaching to maturity.

Supported by your charity, we also renew our mission, our commitment to evangelize the culture in which we live. Aware of the change of epoch we are experiencing, we must feel the apostolic impulse more intensely, with a strong spirituality and community sense. To do this, we accept again and with renewed enthusiasm Pope Francis' invitation to be an “outgoing Church”. We too, as an academic ecclesial reality, are called to be an “outgoing Athenaeum,” facing the new challenges as well as old.

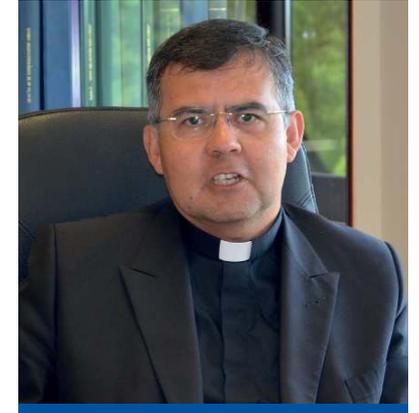
To achieve this goal, I would like to reiterate how much the Athenaeum's educational offer is committed to combining **seriousness, quality, scientific rigor**, reference to the **Magisterium** of the **Church** and openness to **dialogue** with the culture and needs of the **man of his own time**.

At the same time, it takes practical steps to ensure that students develop the faculties, skills and competencies that will enable them to acquire mature personalities, open to the search for truth and a healthy critical spirit. This formation is intended not only to instruct, but also to guide the development of each student, bringing to maturity the gifts received from God.

If we want to summarize this approach and the intentions that characterize it in a single linguistic formula, we can clearly affirm that it is an “integral intellectual formation,” open to the development of the entire human family and the construction of the common good. In this regard, it is absolutely essential to always keep in mind that, at the basis of integral education, there must be an integral conception of reality, particularly of man, which rests, from the point of view of knowledge, on a precise concept of reason. An open reason that recognizes itself capable of reaching the truth of things, thus overcoming a merely technical and utilitarian idea.

A reason that becomes a condition of possibility for adequate interdisciplinarity, since it recognizes the unity of knowledge and interchange between the different disciplines, and thus overcoming a fragmented approach promoted by an excessive emphasis on specializations. Furthermore, it provides the *ubi consistam* for a real dialogue, as all this takes on meaning only if one is open to the possibility of reaching objective truth.

Therefore, I hope that these simple observations will help us face the new academic year, with an increased sense of belonging to “our” academic community. And, in a spirit of fraternity, let us mutually wish a good journey along the paths of knowledge and evangelization. Meeting again in the Athenaeum and start anew from Christ.



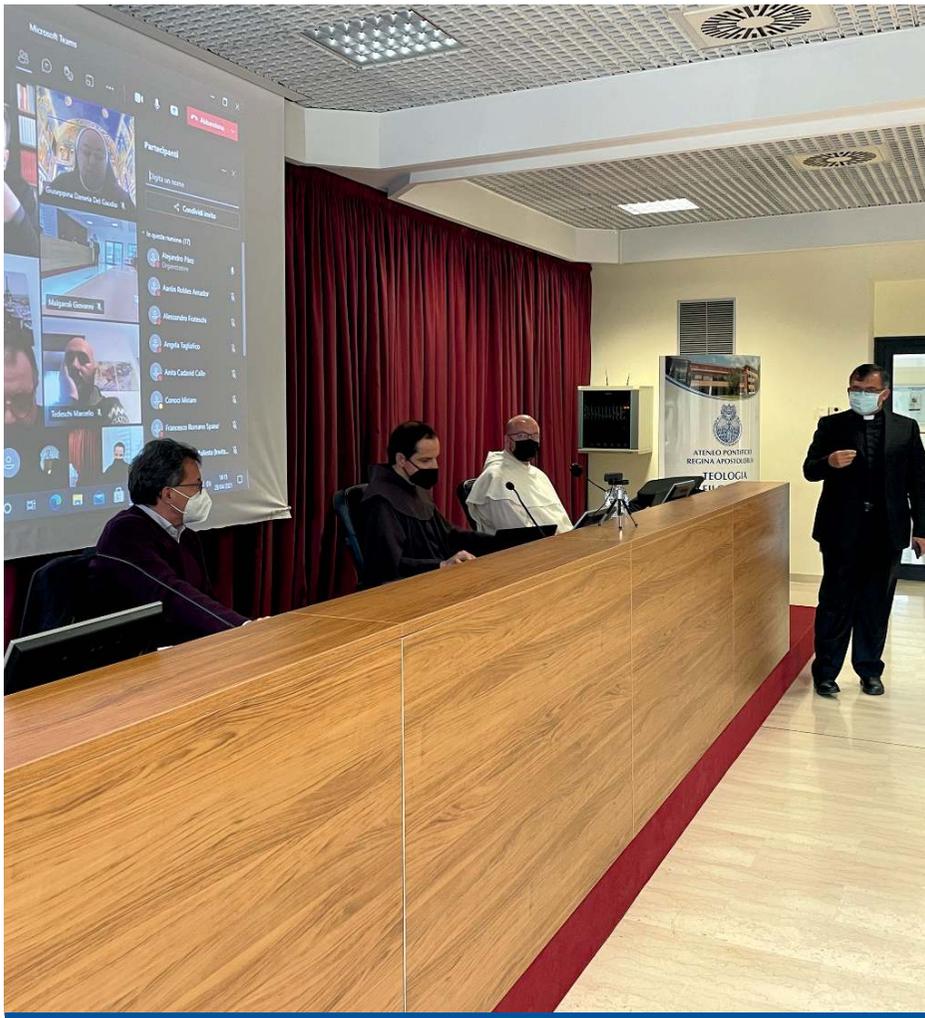


1.1

## STRATEGIC GOALS 2019-2024

## With a new five-year plan, the new arrangement aims at educational innovation,

with a didactic update of the curricula. It also aims to enhance human, spiritual and professional talent in the administrative and service fields. An academic community that after Covid-19 gives greater attention to mobility, inclusion and integral development by ensuring high levels of competence, commitment and sense of belonging.



## Our commitment does not stop

From 2019 to today, everyone had intense years, including the directive team and the entire Athenaeum community. The 25th Anniversary of the Athenaeum has closed. All the Statutes – general and particular – have been revised to respond to the requests of the new Apostolic Constitution *Veritatis Gaudium* and the cycle of the previous Five-Year Strategic Plan has closed. We have faced and accepted the changes dictated by the Pandemic.

It was a moment to take stock of the work done and to confidently relaunch new proposals given the challenges that dialogue with current culture poses to us. Looking back, we can certainly see much to improve, but we can also see important results.

In the last five years, nearly a **thousand students have obtained an academic degree at the Athenaeum**. If we count the *proper titles*, we arrive at more than 1,300 titles awarded, not even counting the formation courses that do not grant degrees. More than **1,500 enrollments in the Athenaeum** courses have been registered every year, divided among the three Faculties and the five Institutes. These figures, the ever-increasing impetus towards **distance learning courses** and the renewal of **international agreements** with various university networks were important information from which to analyze the situation and, therefore, arrive at agreed upon lines of action.

Planning began with the analysis of the results of the last five years, carried out in the Board of Directors during which the Rector added: *“I find that the result is a plan with a broad scope, which opens up horizons and stimulates the qualitative and influence growth of the Athenaeum in culture and society. However, it is, at the same time, well centered in important focal points, so that it can be the reference for generating concrete and non-dispersive sectoral operational plans. Now the task of the various heads is to coordinate work teams to draw up, present, and give impetus to the new sectoral operational plans to achieve the general objectives of the Strategic Plan”.*



*“From today and for the foreseeable future, the Pontifical Athenaeum will stand out for its real contribution to the evangelization of culture through interdisciplinary research lines, innovative formation, involvement, and growth of students in innovative programs, and their transversal skills. It will foster co-responsibility and human development of the whole community and a solid and diversified economy in support of innovation.”*

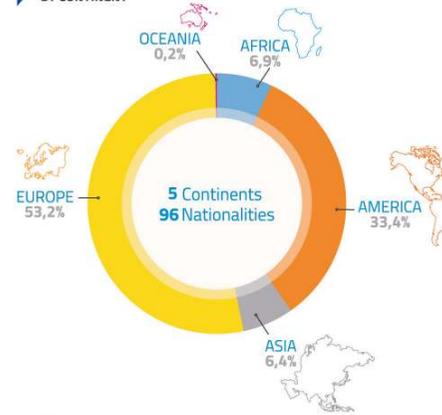
Board of Directors - September 2020



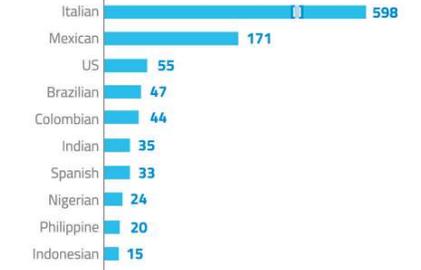
# APRA IN NUMBERS A.A. 2020-21

## STUDENTS 1.382

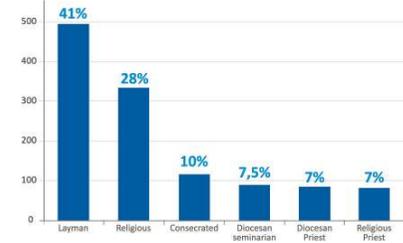
### STUDENTS BY CONTINENT



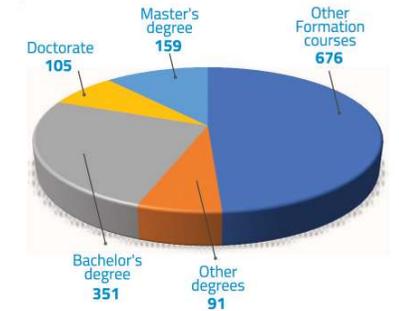
### STUDENTS BY 10 MOST NUMEROUS NATIONALITIES



### STUDENTS BY LIFE STATUS

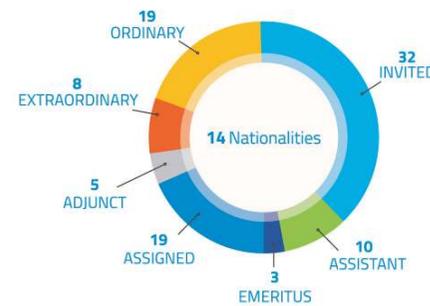


### STUDENTS BY EDUCATIONAL CYCLE

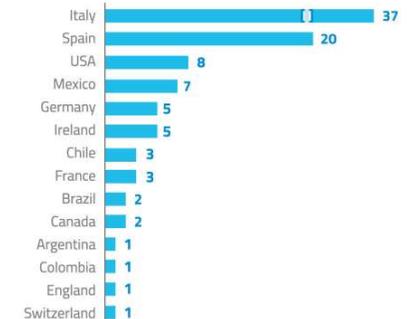


## PROFESSORS 96

### PROFESSORS BY CATEGORY



### PROFESSORS BY NATIONALITIES







1.2

**INTEGRAL, INNOVATIVE  
AND UP-TO-DATE FORMATION**

## “Mind, heart and hand to go out and meet the world. All three together, in a harmonious way.”

This is Pope Francis’ thought on education and the task of educators. Three languages that put in the forefront the sense of an integral formation as a comparison with reality, with the mind, with the heart, and with the hands, to harmonize thinking, feeling, and doing; an aspect that characterizes the contribution to evangelization.

*“The purpose of university education for our students is to make them the new Christian leaders in the service of the Church.”*

*“In the educational and human sphere, as is also noted in our ‘Ideario’ - recalls the Magnificent Rector Fr. José E. Oyarzún - the need is highlighted to bring the message of the Gospel into the social fabric at all levels, having an open heart, ready to listen, especially with attention to the theoretical and existential questions of man.”*

The Academic Institute is reflected in the Veritatis Gaudium document: in its availability for service, being useful and selfless, building bridges for the common good. This is the approach of the new Christian leaders who have a welcoming gaze in every human context and who, thanks to the action of the Spirit, lead this human reality back to the kingdom of God.



## The integral formation and the three languages of Pope Francis

EDITORIAL by the Academic Vice Rector Fr. David Koonce, LC

Already in 2018, all permanent and adjunct professors at the Athenaeum were invited to participate in a work session to discuss and propose improvements to the draft of the Athenaeum’s *Ideario*. It was an important moment of collegial discernment to articulate the “principles and values that underlie the specific contribution of the Pontifical Athenaeum Regina Apostolorum (APRA) to the evangelizing mission of the Church in contemporary society” (*Ideario*, 1).



I remember very well my surprise that one of the concepts most discussed in that assembly was integral formation. Why did this value arouse perplexity and discussion? Some said that it was out of place to speak of integral formation in the university. This is a concept that is well developed in the area of priestly and religious formation, but the proper place for integral formation is not the Athenaeum, but the seminary or religious house. The university, it was said, is the place of intellectual formation; integral formation, on the other hand, is done at home. Yet, the voice “integral formation” remains in our *Ideario*! Why? The answer to this question is complex. To begin with, the notion of integral formation permeates the entire pastoral activity of the Legion of Christ and the Regnum Christi Federation, especially in educational pastoral care, where the ideal of the integer homo is the basis of our vision of education at all levels, from primary school to university. The Athenaeum, as part of this network, feels identified with this value. Indeed, it considers it a defining aspect of our contribution to evangelization.

### So, what do we mean by integral formation in the university context?

I will answer the question with an expression that Pope Francis used on several occasions, especially with young people. Education uses three languages: the language of the head or **mind**, the language of the **heart**, and the language of the **hands**. The first language of education is that of the head, which deals with intellect, thought, and ideas. The second language is of the heart, to feel. The third language is of the hands, to make things. True education must therefore harmonize thinking, feeling and doing, so that there is correspondence between them. The comparison with life leads the student to think about what he feels and what he does; to hear what he thinks and what he does, and to do what he thinks and what he feels (cf. the meeting of the Holy Father Francis with the students of the Barbarigo College of Padua, March 23rd, 2019).

In another context, he said again:

*“Today’s religious illiteracy must be faced with the three languages, with the three languages – the language of the mind, the language of the heart, and the language of the hands. All three harmoniously”*

(Pope Francis, Meeting with the Polish bishops, July 27th, 2016).

In these few words, we find the whole **meaning of integral formation**, which, in its essential features, can be summarized as follows: **confronting reality with the mind, with the heart, and with the hands, to harmonize thinking, feeling, and doing**. Also, according to Pope Francis, the student who learns to face reality with these three languages often returns home with more questions than answers, and this **capacity for questioning** is so important for education (cf. the meeting of the Holy Father Francis with the students of the Barbarigo College of Padua, March 23rd, 2019).

In **education**, these three dimensions translate in technical terms as the combination of **knowledge, skills, and attitudes** that structure education by competence. University education addresses the mind, no doubt, because it is concerned with the transmission of knowledge, but not only that. Our students are formed to become apostles, Christian leaders at the service of the Church to bear witness to the mystery of Christ, which means that they must not only know the disciplines related to Revelation, but also know how to do it, so that the message of the Gospel penetrates the social fabric at all levels, with an open heart, formed in the attitude of listening and caring for the theoretical and existential questions of man.

As our *Ideario* says (n.16)

*“Intellectual life is part of the broader scenario of the life of a man who questions himself, relates to others, and seeks God. Therefore, in the context of academic specificity, APRA intends to help students to grow in all their faculties, seeking the harmonious development of the person in its various dimensions, and thus contributing to the achievement of an adequate unity of life.”*

**The harmonious development of the faculties** - of the mind to think, of the heart to feel, and of the hands to work — individually and, represents the **challenge of integral formation**. A university education that favors one or two of these dimensions, without involving the third, remains unbalanced and incomplete. We devote effort to exploring the different ways in which our academic community strives to speak the three languages. The language of the mind, heart, and hands.



## Challenges and leadership in ecclesiastical academic realities

Interview with Mons. Gianpiero Palmieri - Deputy of the diocese of Rome - July 5th, 2021

*A first challenge, which I define as cultural, is that of accepting to inhabit a certain place, in a certain territory, adjusting one’s academic research exactly to the experience of the place in which it is inserted.*



This is an enormous challenge because, compared to research that is carried out in a simply speculative sphere, there is the ability to recover the roots by means of questioning, the cultural challenges and everything that emerges from the territory in which that academic institution is located. Certainly the text of Pope Francis’ *Veritatis Gaudium* is in this direction.

This is of great support to theological research because it means starting from exactly what most interests the men and women of our time; a research that explores all areas of knowledge, including the philosophical and theological, but that starts from those questions that the men of that time and place ask themselves.

A second great challenge, which I feel very strongly, especially here in Rome, a city with a universal vocation, where there are 19 academic institutions, 55 colleges, the General Curia, the Procuratorate houses of many religious institutes, is certainly the universal capacity to reflect and to relate a multiplicity of knowledge that does not remain isolated, but that dialogue with each other; knowledge that characterizes the theological area that comes from that rooting that theological knowledge has with its territory. Here there are students and professors from all over the world, and the environment they come from is not irrelevant. In a particular way, the challenge of the Roman academic institutions is knowing how to make this diversity dialogue and bear fruit for a thought that is truly universal.

A first dimension asked of **Christian leadership** is to direct a truly believing gaze on reality; a believing gaze means being able to grasp in **every human context**, even that of the city, the **presence of God**. It means grasping the action of the spirit that brings reality forward in the direction of the Kingdom of God. Pope Francis, in *Evangelii Gaudium*, in the numbers of the second chapter dedicated to the challenge of evangelization in urban contexts, emphasizes the importance of this believing gaze that grasps the presence of God in those who work for the common good and fight for justice in **those who defend the most fragile**. A second point of leadership is to have a radical willingness to serve, to be humble and selfless. It is about seeking the common good and not seeking affirmation of one’s own side or self. The third dimension of Christian leadership is **the ability to build relationships**.

**Authentic Christian leadership** fosters them and increases these dimensions, and thus enables contexts to overcome the evil of individualism and become capable of **building communion** for the **good of all**.



1.3

**GROWTH AND DIGITAL  
TRANSFORMATION,  
TO REDISCOVER HUMAN TALENT**

## The epochal change and the health crisis resulting from the Covid-19 Pandemic have shaken our sociability, expectations and security.

In light of this delicate historical moment, the Pontifical Athenaeum Regina Apostolorum (APRA), with a deep-rooted identity and institutional mission, faces new strategic and academic challenges by focusing its attention on certain priorities.

The Rector, Fr. José E. Oyarzún, remains steadfast in the values and care of each component of the Athenaeum, especially the students, involving them in social and cultural activities, putting at the center the human being, the backbone of the pontificate of Pope Francis.

APRA wants to keep up with the needs and contexts imposed by change, while also appealing to the co-responsibility of the entire academic community, with special attention to the human talent of each individual.



## New Projects and Access Modes: a decisive step towards digitization

Di Mauro Bombardieri and Maria Selva Silvestri - Promotion Managers and Communication - APRA Institutional Development Department.

After an initial moment of bewilderment, especially during the time of the Pandemic, large organizations have equipped themselves to turn crisis management into opportunity.

The adoption of internal and external digital solutions, by Pontifical Universities, is unprecedented.

In this context, the Pontifical Athenaeum Regina Apostolorum (APRA) managed the first phase of the Pandemic and lockdown by organizing quickly and effectively on two fronts:

1. The management of remote lessons and exams, thus continuing their work of service to the Church with the formation of religious and lay students, through digital tools;
2. The organization of remote work for all employees and collaborators.

APRA, in a second moment, implemented strategic digital initiatives and projects, always in coherence with its Mission: to form apostles and Christian leaders in the service of the church.

One of these projects was the **digital tour** of the Shroud Exhibit, present in a dedicated physical space in the Athenaeum.

The Shroud is a linen cloth, on which is imprinted the figure of the body of a tortured and crucified man. The imprint has the singular characteristic of behaving like a negative.

The exhibition "*Who is the Man of the Shroud*" intends to propose a deep reflection on the mystery surrounding one of the most studied documents of history and what contemporary science says about it, but in a digital key.

The **idea**, which inspired the Department of



P. Nicola Tovagliari, LC  
Professore Assistente di Teologia

Institutional Communication Development, with the support and valuable collaboration of expert teachers and students, was to **offer a service to all stakeholders** in a more **innovative** and **usable form**.

Internally, therefore, a "docu-film" was produced, in three languages (Italian, Spanish and English) online on the institutional YouTube channel, during the weeks of Lent, available by subscription.

Between March and April 2021, about 70,000 people from all over the world requested direct access to the digital tour.

After Easter, the requests increased and, again with a view to offering an even broader service, it was decided to make the exhibition public online, reaching over 350,000 views. It was a success and an **growth opportunity** for the Athenaeum.

The number of views:

1. Italian video: 316,752;
2. English video: 19,919;
3. Spanish Video: 18,853.

## GROWTH AND DIGITAL TRANSFORMATION, TO REDISCOVER HUMAN TALENT

The Digital Exhibition is a journey into the key questions of that discovery; Who is the Man of the Shroud? What is this mysterious cloth, considered by many to be a relic of Jesus Christ himself? What does contemporary science say about it? Why does it appeal so intensely to our hearts?

The contents of the Exhibition offer, to all those who have a spiritual interest in the Shroud, the opportunity to deepen their knowledge of its value, its authenticity, its meaning and its message by continuing the dialogue between Science and Faith.

Building on the results of this Digital Project, APRA is even more committed to the **implementation of innovative processes** aimed at increasing the capacity to respond to **new educational needs**.

Concretely, this translates into a **rapid increase** in the **processes of digitization** and automation, including through investment in infrastructure and the identification of the necessary digital skills that in the post-Covid era drive change, with the aim of always providing the best service to the Church but never forgetting the importance of presence and that the offline can never replace the online.

Currently, the Exhibition has been reopened to the public, in accordance with COVID-19 regulations. Those who are interested can visit the Exhibition either here in the Athenaeum or on our YouTube channel. One option does not exclude the other!



*«From the face of this “Man of Sorrows,” who bears upon himself the passion of the man of every time and place, even our passions, our sufferings, our difficulties, our sins — “Passio Christi. Passio hominis” — emanates a solemn majesty, a paradoxical lordship. This face, these hands and feet, this side, this whole body speaks, it is itself a word that we can listen to in silence. How does the Shroud speak? It speaks with blood, and blood is life! ».*

Benedict XVI, Meditation in front of the Shroud  
Turin, May 2nd, 2010

*“This image — imprinted in the cloth — speaks to our hearts and urges us to climb the Mount of Calvary, to look at the wood of the Cross, to immerse ourselves in the eloquent silence of love.”*

Pope Francis - Extraordinary Exposition - March 30th, 2013

## Introductory Exorcism Course First time online

From March 1<sup>st</sup> to 4<sup>th</sup>, 2021, the Pontifical Athenaeum Regina Apostolorum (APRA) offers the First Introductory Course on Exorcism online through Zoom Webinar (in Italian, with simultaneous translation in English, Spanish and Portuguese).

The conception of this course was born and grew from the lively interest, the demand, and the scientific value of the topic. It offers a program that, in the academic field, represents an introduction to the theme of the ministry of exorcism.

The **Course** promoted the knowledge of this ministry, particularly among the priests and involved laypeople and interested people, addressing **topics** such as **theology** and the **role of the exorcist, canon law**, and some aspects of **psychology**.

An online Press Room was also organized at the end of the event, to summarize the most salient points of this ministry, highlighting needs and requirements, and opening a dialogue with the speakers.

Speakers: **Fr. Pedro Barrajón, LC**: Legion of Christ priest, professor of Theology at the APRA; **Fr. François Dermine, OP**: Dominican priest, exorcist, and National President of GRIS (Socio-Religious Research and Information Group). Moderator: **Fr. Luis Ramirez, LC**: Legion of Christ priest, coordinator of the Sacerdos Institute.



## Conference for the 700<sup>th</sup> anniversary of Dante Alighieri



On the occasion of the seventh centenary of the death of the great father of the Italian language, Dante Alighieri (1321-2021), the Marco Arosio Chair of Higher Medieval Studies of the Pontifical Athenaeum Regina Apostolorum, in collaboration with the European University of Rome, organized a conference, on site and online, with the aim of presenting a panoramic view of the philosophy and theology of the Supreme Poet.

The Conference brought together a variety of experts in different disciplines. In three days of intense activity, various facets of Dante's prism were unfolded, from the sources of his thought to the actuality of his influence; from astronomy to conviviality; from music to the spirituality that drives man to find *that love that moves the sun and the other stars*.

At the Aula Magna of the Pontifical Athenaeum Regina Apostolorum and the European University of Rome, the Conference presented the different aspects of the Italian Supreme Poet, Dante Alighieri, with the presence

of Italian and international experts of the highest level. Among the participants there were specialists in different disciplines, philosophers, theologians, literary men, poets, historians, musicians and journalists gathered to pay homage to the author of the Divine Comedy and to elucidate characteristic elements of his work. Below is a brief summary of some of the talks. All the conferences can be accessed through the link at the end of this article.

After the initial greetings from the Rector, the conference was introduced by **Fr. Rafael Pascual**, Director of the Marco Arosio Chair, who welcomed all the participants and who expressed his thanks to all those who made the event possible, remembering the Arosio family and the 10th anniversary of the institution of the Chair.

### Five parts and contents addressed:

1. Dante's thought and its sources  
(in two sessions);
2. Dante in the twentieth century;
3. Dante dimensions;
4. Dante today;
5. Dantesque Novelties.

During the two days, several professors contributed, such as **Fr. Pedro Barraón**, rector of the European University of Rome, **Marcello Ciccuto**, of the University of Pisa and President of the Italian Dante Society; **Edoardo Fumagalli**, of the University of Friborg-Switzerland, **Fr Alain Contat**, of the Pontifical Athenaeum Regina Apostolorum; **Gianluca Briguglia**, of the Ca 'Foscari University of Venice, **Giuseppe Ledda**, of the University of Bologna; **Gianfranco Maglio**, of the Theological Faculty of the Triveneto; and **Carmelo Pandolfi**, of the Regina Apostolorum... These professors submitted their report: **Giulio Ferroni**, of the Sapienza University of Rome; **Fabio Pierangeli** of the University of Rome Tor Vergata; the poet, essayist and writer **Davide Rondoni**, and professors **Carlo Serafini**, **Isabella Becherucci** and **Vittorio Capuzza**, of the European University of Rome.

**Fr. Pedro Barraón, L.C.** began the work of the Conference with an inaugural opening entitled **Dante a theologian**. Dante does not make a methodical theological treatise, but poetically expresses his theology. With his writings, Dante stimulates man not only to know the truth, but also to reach his ultimate goal, his salvation, the supreme happiness that is found in God.

Father Barraón developed Dante's theology in four points: 1. Faith is the foundation of theology; 2. An "existential" theology; 3. Theology, poetry, and beauty; 4. Actuality of Dante's theology.

**Prof. Marcello Ciccuto** then brilliantly exposed the similarities between Dante and St. Augustine with a dissertation entitled *Augustine and Dante facing the ultimate vision*. Through the reading of the last canto of Paradise, Prof. Ciccuto illustrated that human journey that starts from the sensible things to become himself the invisible image of the Divine. Dante takes his inspiration from the great Augustine to shape the path of man, who begins as a divine image to become a deified image. Prof. Ciccuto's presentation was an example of a profound reading of Dante.

**Prof. Carlo Serafini** introduced the session with a reflection on Dante and the twentieth century. For the twentieth century, Dante represents a topic of capital importance. Dante is an author of perennial modernity, his work resists time. There are two strands to consider. First, Dante created a universe by addressing the different realities of man. His work is all-encompassing because it embraces many aspects of human life. The second strand emerges from the foundation of the Italian language. With the language, Dante manages to give body to spiritual realities. In our times we have the task of following Dante, we must not rescue him from the past, but arrive where he has arrived.

**Prof. Giulio Ferroni** pointed out how the influence of Dante in the twentieth century did not remain only in the Italian poetic sphere. The author of the Comedy has inspired poets such as Montale, Zanzotto, Sansolini, Fortini, Caproni and Giovanni Giudice but has also spread abroad; an eloquent example is T. S. Eliot. The influence of Dante in the twentieth century has not been limited to poets but has been accepted in schools and in the education of society.

**Davide Rondoni** brilliantly delivered a paper entitled *Un tipo dantesco legge Luzzi*. According to Rondoni, Dante's man is the one who is on a journey, traveling and therefore in danger. Today, there is a very high risk of losing the sense of existence. Dante, in his journey, is one who risks the loss of eternal salvation. Today, Dante calls on society to pay attention to the meaning of existence and invites us to overcome the culture of indifference.

Dante tells us about his experience. This term, experience, is as central to Dante as it is to Luzzi. Dante judges his experiences in order to arrive at the essence of the meaning of life. For his part, Luzzi makes an examination of himself. The relevance of Luzzi's poetry is found in highlighting the notion of desire in an age where desire is dead, or at least in decline. Luzzi sees desire in a Dantean key as the issue on which poetry confronts the experience associated with risk. This would be the great contribution of the twentieth century to Dante's reading.

At the moment dedicated to Dante's dimensions, **Mirco Manuguerra**, President and Founder of the Centro Lunigianese di Studi Danteschi; the Members of the Association *Il Cammino di Dante* **Silvia Rossetti**, **Oliviero Resta** and **Massimiliano Venturelli**; **Prof. Rodolfo Papa**, of the Accademia Urbana delle Arti; and the journalist **Angela Patrono** intervened. In their speeches, the aspects linked to the convivial, artistic and cultural dimension in Dante were underlined. Works of art that inspired the Comedy were highlighted and how the Comedy had an impact on later artists, such as Botticelli.

**Mirco Manuguerra** has masterfully described the dimension of the symposium in Dante. His evangelist, Boccaccio, describes Dante's eating habits and his virtues in eating. It is Boccaccio who gives us a portrait of Dante, for whom man had to eat to live and not live to eat. In addition, Manuguerra analyzed several passages in the Commedia where Dante refers to food and drink.

**Silvia Rossetti**, **Oliviero Resta**, and **Massimiliano Venturelli** presented the Cammino de Dante (Dante's Path), among cultural, artistic, and landscape assets: a step towards culture. This journey starts from a cultural inspiration: the passion for the Divine Comedy. It is a question of following in the footsteps of the Poet among the landscapes travelled by Dante. This path is located between Emilia-Romagna and Tuscany.

The **professor Rodolfo Papa** developed the interesting topic of Dante and art. In his speech, Prof. Papa presented a four-point panoramic overview. 1. The images that influenced Dante in the construction of some parts of the Comedy, such as the baptistery in Florence, or the Mosaic of the Last Judgment in Santa Maria Assunta; 2. The theory of Dante's relationship with art; 3. General lines of illustration of the Comedy; 4. The Comedy as an artistic model. Among many works, Dante inspired the famous image painted by Michelino.

April 15th was dedicated to the study of Dante Today and the Novelties of Dante. In the morning, there were the biblical priest and composer **Mons. Marco Frisina** with a notable theoretical and musical intervention; Professors **Giulio d'Onofrio**, of the University of Salerno and **Alessandro Ghisalberti**, of the Catholic University of the Sacred Heart of Milan. The morning ended with the presentation of the works and the awarding of the special edition of the Marco Arosio Award (2020), conferred to Dr. Francesca Longo.

**Mons. Marco Frisina**, in his lecture entitled *Love that moves the Sun and the other stars*, masterfully expressed a spiritual and theological reading of Dante's work. Mons. Frisina recounted his experience in musical composition with songs from the Comedy. Dante, in his work, introduces music, particularly in Paradise. It is a piece of joyful music accompanied by angelic dances and songs. At the end of his exhibition, Mons. Frisina performed some of his wonderful musical compositions belonging to "his" *Divine Comedy*.

The **professor Giulio d'Onofrio**, in his report *The other woman of the poet*, brilliantly interpreted a song by Dante dedicated to *Violetta*. In this monostrophic song, dedicated to human love, Dante hides a profound and significant religious context. There are evocations of hope connected with Sacred Scripture, particularly the Psalms. Dante refers to Scripture as a shadowy manifestation of what men will see in heavenly glory. This poem could also apply to the Virgin Mary. Through a detailed exegesis of the texts, Prof. d'Onofrio showed similarities between the song to *Violetta* and various references to the Virgin, among them the Salve Regina, the meditation attributed to Saint Bernard on the Salve Regina, the Divine Comedy, and other writings by Dante himself.

The professor **Alessandro Ghisalberti** pointed out, in an excellent way, the Aristotelian influence in Dante in his lecture *Aristotle and Dante's Ulysses*.

The lecture consisted of five points:

1. The Aristotelian ideal in Dante's philosophy;
2. Ulysses' journey and Dante's journey, similarities and differences;
3. Ulysses, Dante, and the mermaid dream in canto XIX of purgatory;
4. The journey to become experts of the world; 5. The mermaids and knowledge. The report emphasized the importance of realizing the natural human desire to gain knowledge through experience.



However, Dante's experience illustrates how to overcome the temptation that brought down Ulysses. To pass the test and fully satisfy his desires, man can only welcome grace.

The award ceremony of the present edition (the tenth) of the **Marco Arosio Award** was also organized. The various candidates for the award presented themselves with a brief exposition of the arguments developed in their works. The jury and the committee of the Chair designated and announced the three best ones. **Dr. Francesca Longo** won the award with her study entitled "To Know the First Root": Dante's conception of incontinence in the context of late medieval ethical intellectualism. The other two candidates who deserved special mention were Dr. Laura Pasquini and Dr. Paolo Andreoni.

At this point in the conference, **Dr. Franco Arosio** intervened. He greeted the participants and expressed his satisfaction with the **collaboration** between the **Pontifical Athenaeum** and the **European University in the Conference on Dante**, hoping that these collaborations will continue in the **future**, also giving rise to new initiatives, such as the deepening of economic medieval philosophy, rediscovering the paternity of the Monte di Pietà Foundation and therefore of microcredit. He thanked the Authorities of the two Institutions, as well as the Director of the Chair, Fr. Rafael Pascual LC, and Prof. Marco Martorana, for the organization of the conference. According to Dr. Arosio, the conference offered a worthy tribute to Dante on this important anniversary. In addition, he recalled the worthy contribution of his son, Prof. Marco Arosio, to the cause of Dante, such as the rediscovery of the important work of the Franciscan Bartolomeo Da Colle di Val d'Elsa, a profound connoisseur of the Divine Comedy.

Professors **Fr. Samuele Pinna** and **Franco Nembrini** presented the volume *The desire to see God. Love and mercy in Dante*; also **Dr. Alberto Forni**, a former officer of the Chamber of Deputies and **Prof. Costantino Sigismondi**, of ICRA / Sapienza, intervened with their presentations.

Prof. Sigismondi masterfully exhibited Dante's astronomy. He presented Dante's astronomical sources and his planetary observations; an impressive fact of the Poet is his ability to calculate dates based on the position of the planets. Dante was a *polymath*, what he observed he remembered.

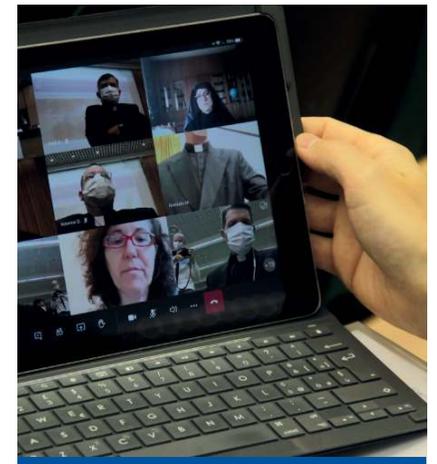
## The post Pandemic and Neurobioethics in comparison

Interdisciplinary Conference – Zoom Webinar, June 10th and 11th, 2021

The Faculty of Bioethics of the Pontifical Athenaeum Regina Apostolorum, the Neurobioethics Group, the BrainCircleItalia organized two days of reflection dedicated to post-pandemic, ethics, law, statistics, and anti-COVID vaccines.

Among the many questions and the many issues addressed were: individual surveillance and control through biometric recognition which states could maintain and implement even after the epidemic crisis; the role of the **digital revolution**, as a new form of coexistence between men that can redefine the current concepts of privacy and freedom; the redefinition of our identity spaces, reshaped by these invisible threats.

We are experiencing a very complex historical moment. On the one hand, it is the best time to be able to clinically and technologically address this Pandemic. On the other, the Coronavirus which, like a "storm", is unmasking our vulnerabilities, leaving uncovered those superfluous securities with which we have built our agendas, our projects, our habits, and priorities.



A Panel of the **highest scientific** and **cultural** depth including **Viviana Kasam** - President BrainCircleItalia, **Prof. Fr. Alberto Carrara, LC**, Director of the APRA - UER Neurobioethics Group, **Prof. Gian Carlo Blangiardo**, President of ISTAT, Prof. **Marina Pizzi**, Vice Rector of Research at the University of Brescia, **Prof. Matilde Leonardi** Neurologist, pediatrician, Director of UOC - Fondazione IRCCS Carlo Besta Neurological Institute, Milan, **Prof. Amedeo Santosuosso** Former President of First Chamber, Court of Appeal of Milan Professor of Law, Science, New Technologies at the University of Pavia, Department of Law Professor of ICTs, Artificial Intelligence and law at Institute of Advanced Studies (IUSS), Pavia (I) and many others, divided into four sessions, confronted and debated on these issues, in an interdisciplinary confrontation across the board.

### Promoters:

- Pontifical Athenaeum Regina Apostolorum (APRA);
- European University of Rome (UER);
- UNESCO Chair in Bioethics and Human Rights APRA ;
- Institute of Sciences and Faith APRA;
- Master's Degree in Philosophical Consultancy in Existential Anthropology APRA-UER.



1.4

## REVIEW TOPICS AND CURRENT ISSUES

## Another aspect of the Athenaeum's mission is to create and promote, in full communion with the Magisterium of the Church,

teachings that reflect the spirit of the Gospel, with the aim of responding to theoretical and existential questions of the human being, imbuing the entire society with the spirit of the Gospel. Pope Francis reminds us that we are called to contribute to a “*courageous cultural revolution*”, especially in the academic field, and to “*give reason for our hope*” in the face of the challenges posed by the new millennium. “*It is necessary to arrive, where new narratives and paradigms are formed, with meaningful, solid and credible academic proposals*” - exhorts Francis in *Evangelii Gaudium* - since the evangelizer's concern to reach every person is not sufficient, but the Gospel is also announced to cultures as a whole”.

“*It is necessary*,” the pontiff emphasizes, “*that pastoral theology enter into dialogue with other sciences and human experiences, in order to make the proposal of the Gospel reach the variety of cultural contexts in the world.*”



## The epidemic at the time of the artificial intelligence Conference report

By Prof. Fr. Alberto Carrara, LC, Director of the Neurobioethics Group

The mysterious American writer Emily Elisabeth Dickinson (1830-1886), known for her unusual life, lived mainly in the Amherst house where she was born, in a sort of quarantine. In addition to her well-known poem about the brain (*The Brain is wider than the Sky*) has among her compositions one dedicated to the storm.

Translated by Eugenio Montale in 1945, this poem, number 1593, sounds like this: “*1 With a sound of the horn the wind came, shook the grass; a green shiver of ice so sinister passed in the heat 5 that we barred the doors and windows as if a ghost of emerald entered: and it was certainly the electric signal of the Judgment. A bizarre crowd of panting 10 Trees, drifting hedges, and houses fleeing in the rivers, That's what the living saw. Touches of the desolate bell tower were the latest new ones. 15 How far it can go, how far it can go, in a world that doesn't move!*”.

We all came to know the Coronavirus that the World Health Organization (WHO) named “2019-nCoV” (i.e., new 2019 coronavirus) on January 12th and the related pathology “COVID-19” on February 11th. It has globally spread like a real “storm” in a globalized and technologized world that was moving in a frenetic and almost unstoppable way towards the achievement of its objectives of growth, production, and efficiency, rewarding with fame those “hard” and “soft skills” typical of our 4.0 industries.

For months the silence, the **isolation**, the desert of our cities, the solitude of our monuments became our **existential “storm”**.

Last March 27th, in an evocative, yet ghostly and empty St. Peter's Square, Pope Francis described this tragic moment with these words:



“*Dense darkness has thickened over our squares, streets, and cities, it has taken over our lives, filling everything with deafening silence and a desolating emptiness, which paralyzes everything as it passes: you can feel it in the air, you can feel it in the gestures, the looks say it. We found ourselves scared and lost!*”.

As the Israeli historian **Yuval Noah Harari** recently pointed out, we are living in the **best time** to be able to address this pandemic clinically and technologically, on the one hand. This is thanks to the development of molecular medicine, biotechnology, and artificial intelligence. On the other, the coronavirus storm is **unmasking our vulnerabilities**, leaving uncovered those superfluous certainties with which we have built our agendas, our projects, our habits, and priorities.

SARS-Cov-2 (the new Coronavirus) has no borders, it is not subject to barriers, nor to walls. It affects everyone and does not look at anyone in the face. It does not consider passports or social class. The virus does not read the titles on our business cards. But the same reason why it spreads, that is our common belonging to the same human nature, makes us rediscover that possible

antidote able to immunize us to face adversity: we are not monads closed in on ourselves, everything is conjoined, we are all intrinsically connected in the intertwining of being, so that no one can save himself alone. The coronavirus should awaken us from the deafening frenzy we were used to and which now scares us with its unrecognizable silence. The pandemic that has hit us underlines how **all our lives are deeply in communion with each other**, multiple interactions link them together. So today, more than ever, we feel on our skin the thrill of the common bond we cannot escape: belonging as brothers. **None of us lives alone**, and the lives of others continually enter into my life: in what I think, say, do and operate. And vice versa, **my life enters into that of others**.

*“We realized we were in the same boat, all fragile and disoriented, but at the same time important and necessary, all called to grow together, all in need of comforting each other. On this boat... we are all there... we too have realized that we cannot go forward, each one on his own, but only together”* (Pope Francis, March 27th, 2020).

There may be a big, more longer-term problem on the horizon involving the issue of surveillance and individual control through biometric recognition that states could maintain and implement even after the pandemic crisis. Harari also warns us on this: *“one of the dangers of the current epidemic is that it will justify extreme control measures... But even after it, this idea will remain”*.

We are called to reinvent our relationships and to discover our deep skills, those related to our empathic capacity, to knowing how to be with others, to listening, to solidarity, but also to morality and responsibility.

To reflect on this existential situation we live in, the **Neurobioethics Group** and **Brain Circle Italia** have organized a **day dedicated to the theme “The epidemic at the time of artificial intelligence. A new anthropology for a safer world?”** which took place on April 23rd, 2020, live from the Neurosciences and Neuroethics Facebook page.

**A panel of the highest scientific and cultural depth divided into 5 sessions debated today’s epidemic contingency in an all-out interdisciplinary confrontation. Over 5,000 people followed the event.**

The *digital revolution* can represent a new form of coexistence between men who, in making themselves useful to fight the new enemies represented by epidemics, reconsider the current concepts of privacy and freedom. Thus, the need for a pact between citizens and institutions emerges to rethink the methods of application of what Hobbes would define as a new “law of nature.” But how much of our identity spaces are we willing to give up fighting these invisible threats?

Presented and moderated by **Claudio Bonito** after the greetings of the academic Authorities, introduced the theme: **Viviana Kasam**, President of BrainCircleItalia, and **Father Alberto Carrara**, Director of the Neurobioethics Group.

The morning was divided into two sessions: in the first, the scientific one was attended by **Gian Carlo Blangiardo**, President of ISTAT, and **Luca Maria Gambardella**, University of Lugano, Dalle Molle Institute of Artificial Intelligence USI-SUPSI. In the second session, medical-clinical, **Matilde Leonardi**, neurologist, pediatrician, Director of the UOC - Fondazione IRCCS, **Carlo Besta** Neurological Institute, Milan; **Nicolino Ambrosino**, pulmonologist - Maugeri Scientific Clinical Institutes and **Stefano Mazzoleni**, professor of Computer Science and Big Data Analytics - Polytechnic of Bari.

The afternoon opened with the legal session, with the following speakers: **Amedeo Santosuosso**, scientific director, European Center for Law, Science and New Technologies (ECLT), University of Pavia; **Avv. Tania Cerasella**, lawyer, member of the GdN and Avv. **Emanuela Cerasella**, Attorney, Coordinator of the Neuro-Law Subgroup of the GdN. This was followed by the technical-analytical-philosophical session with participation of: **Damiano Sabatino**, CEO Travelport, and **Guido Traversa**, philosopher, European University of Rome – Coordinator of the Master in Philosophical Consultancy and Existential Anthropology. The Conference concluded with the psychiatric session in which the following took part: **Donatella Marazziti**, psychiatrist, University of Pisa, Lecturer at the Unicamillus University of Rome, Head of BRF Brain Research Foundation Onlus research and **Armando Piccinni**, neurologist and psychiatrist, Lecturer at the Unicamillus University of Rome, President of BRF Brain Research Onlus Foundation.

## Joint Diploma in Women and the Church, held from June 19th to July 3rd, 2021, promoted the importance of the contribution of women in the Church

Article by Marta Rodríguez - ISSD teacher. Aleteia, May 19th, 2021

In January of this year, the Holy Father published the *Motu Proprio Spiritus Domini*, with which he modified canon 230 and opened the ministries of the lectorate and acolyte also to women. In some areas, this decision came completely unexpected; in others, it seemed to have been hoped for too long. Every time we talk about the question of women in the Church, similar reactions emerge on the one hand a certain fear, on the other, a growing impatience in the face of the slowness with which changes are made. **What is happening in the German Church challenges us and makes us think.**



Pope Francis recognizes in *Evangelii Gaudium* 104 that the claims of women’s legitimate rights pose profound questions to the Church that challenge it and cannot be superficially sidestepped. He clearly recognizes (as well as *Christus Vivit*, 42) how much the long history of male chauvinism has weighed in ecclesial practices. This fact must be recognized and properly addressed. But it’s not just the women, nor it’s their problem alone. What is hidden here is perhaps an **opportunity for renewal for the whole Church**: to live more fully what she understood about herself in the Second Vatican Council. The ecclesiology of the Council is an ecclesiology of communion, which, from the foundation of the equal dignity of all the baptized, conceives all the ministries ordained at the service of the People of God. The word “synodality” is a way of being of the Church, which also gives space to a more widespread *ministry* among all the baptized (without taking away from the priestly minister).

The recent appointment of S. Nathalie Becquart as Undersecretary of the Synod of Bishops is another sign from the Pope, which confirms this direction.

The theological principles are clear, but the **path to cultural change** and practices is still long. In this terrain, women are perhaps the spearhead, because they force us to ask ourselves questions and to set out on the journey. What is the difference between the tradition as a source of theology and cultural traditions, which are limited and surmountable? Why is it so hard to apply and live theological principles? What are the cultural roadblocks? How can we deal with these roadblocks in the formation of priests and laity? In the question concerning the *contribution of women in the Church*, what are the principles that must guide the action? Which keys can guide the reading of the different contexts: the most restless ones and the most immobile ones?

The questions are many, and one must also know how to answer, considering the different cultural contexts. When the Holy Father speaks of this theme, he always repeats that it is a question of **“initiating processes”**. As an Institute of Higher Studies on Women (an institute erected by the Pontifical Athenaeum Regina Apostolorum in 2011) we asked ourselves how to initiate these processes, and we understood that a necessary **condition is to form the agents of change**. For this reason, in 2019 – 2020 we have proposed the **first Diploma** with the title **“Women and the Church”**.

The success of the first edition allowed a second one, which will be held this year from June 19th to July 3rd, in collaboration with the Pontifical University of Sant’Tommaso D’Aquino, the Pontifical Salesian University, the Pontifical Urbanian University, the Pontifical Faculty of Sciences of Education Auxilium and the Pontifical Institute for Theological Studies for Consecrated Life Claretianum. The initiative also counts with the collaboration of the Academy of Catholic Leaders of Latin America. This year’s diploma is entitled: **“Women and the Church: how to activate processes and promote effective collaboration between men and women in the Church”**.

### The Program is divided into three thematic modules, plus workshops.

The first module is the **socio-historical module**. It offers the fundamental coordinates of the historical evolution in which the various cultural issues are placed. It focuses on the strengths and weaknesses, the acquired convictions, and the problematic knots of the inculturation of the Catholic faith in its social dialogue, to look ahead with a proactive spirit.

The **anthropological module** (philosophical and theological anthropology) explores the meaning of sexual difference in the human person and the complexity of elements that come into play in the formation of sexual identity. It illuminates how it can be expressed in collaboration and reciprocity between men and women in ecclesial contexts.

The **ecclesiological and Mariological module** takes up the salient points of the conciliar and post-conciliar Magisterium regarding the laity and women, to open avenues of creative, faithful, and prophetic application. It develops what the figure of Mary says about the identity and mission of women in the Church, presents the status questionis some critical points, and the ways to go. The workshops, inserted at the beginning, middle, and end of the course, aim to assimilate and put into practice the contents of the lessons.

The path does not pretend to give all the answers. It is rather conceived as a laboratory of **ideas**, which can open **perspectives**, create **synergy** and think in creative **faithfulness to the Holy Spirit**.



## Human actions and environmental changes

By Fr. Fernando Pascual, LC

**Human beings acquire greater responsibilities not simply because they are part of the planet, but because they have a unique origin and a destiny that goes beyond the time and space we know.**

Over time, but more intensely in recent decades, there has been a growing interest in assessing the impact of human behavior on the environment. This interest is accompanied, in individuals and groups, by a serious effort to defend the environment from the harmful actions of the human species.

Behind this desire, there are two ideas, one obvious and explicit, the other little highlighted, but no less important. The first idea assumes that the environment is an asset that deserves to be protected. The second idea places humans, in part, as having special responsibilities towards the environment.

The first idea will have important nuances. It is obvious that the environment changes over the course of the planet’s history. Where once there was a forest, today there is a desert. Where meadows once flourished, there is now heavy growth of shrubs. What is often emphasized is that the **natural environment** would contain a series of **balances** that allow the **coexistence of different species** of plants and animals. These same species are a heritage, a value, which is worth protecting and conserving.

The second idea is quite complex and, in some cases, can lead to a strange contradiction. That humans have enormous potential is obvious and almost universally accepted, and it would be strange for anyone to deny it.

The problem is to explain the basis of these potentials. If one adopts a materialistic view, denying the existence of a spiritual soul and reducing the human being to a living species that arose through an autonomous evolutionary process, then human potentials would be part of that process and, therefore, something neutral, without ethical connotations.

But then a serious issue arises: why should a living being that, according to some evolutionists, originate from the development of the laws of matter, control its behavior to favor the survival of other species and, ultimately, of itself? In other words, if evolution has “produced” a being capable of building skyscrapers, paving roads, massively using oil, using bombs in wars, wouldn’t it be “natural” to allow such a being to act according to its possibilities?

It would seem easy to answer this objection, from a materialist perspective, by reasoning in this way: it is true that man emerged from matter and that there is nothing in him that separates him radically from animals, but it is also true that evolution itself has given man the power of self-control.

The reality, however, seems to go against this reasoning: it is enough to observe the enormous environmental changes, many of them harmful, that millions of human beings have caused and continue to cause; and to recognize that among these changes, many have gone precisely not only against the environment, but against human beings themselves...

There is another perspective on the matter. It consists in **recognizing that human beings** are not simply the result of autonomous evolutionary processes, **but are endowed with a spiritual soul, an intelligence, and a will**. They make man **different** from the other living beings on the planet and, therefore, **responsible** for the good or bad actions they may perform. In this perspective, attention to the environment is framed in a vision in which human beings acquire greater responsibilities. Not simply because they are part of the planet, but because they have a singular origin and a destiny that goes beyond the time and space that we know.

This is the perspective that emerges in the Christian vision. A perspective that finds concrete expression in a document directed almost exclusively at reflecting on the importance of the environment: Pope Francis’ 2015 encyclical “Laudato si.” This is the perspective that can contribute much to a theme of such interest and urgency, that of environmental conservation. Not only for the good of the human race, but also for so many species of animals and plants.

The environment we have received and the biodiversity that characterizes it deserve to be protected, because they make possible and beautiful our coexistence. We do not know how long it will last, as the planet, as we walk towards the world that begins beyond the frontier of death.



chap.  
2

AN ACADEMIC AND  
MISSIONARY COMMUNITY  
LISTENING TO THE FAITH  
AND CULTURE OF TODAY

Community life, teamwork,  
courage in the search for truth,  
listening to the will of God:

these are the words that resonate in the souls of hundreds of former students from the five continents of the Pontifical Athenaeum Regina Apostolorum of Rome.

The Athenaeum has always believed in and cultivated excellent relationships of friendship, fellowship, and collaboration with its students who have attended its classrooms in these last 25 years. They are bonds based on common cultural, social, and religious interests, as the same students, professors, and alumni say. APRA is committed to offer professional formation of excellence, create student-teachers dialogue, nurturing a sense of community within the entire academic community.

With sincere love, breaking down individualism, selfishness, and powers, the Pontifical Athenaeum Regina Apostolorum believes in creating a university environment that is more open, more welcoming, more valid, both scientifically and humanly, attentive to each individual/person who is part of it and that is at the service of truth.





2.1

## THE “VOICE” OF OUR COMMUNITY

## Greetings on the Doctorate *Honoris Causa* to Prof. Evandro Agazzi

By Fr. José E. Oyarzún, LC

Dear Dean, having heard your request, we are very pleased to confer the degree of Doctor Honoris Causa in Philosophy to the distinguished Professor Evandro Agazzi.

As Rector of this Athenaeum, I take this opportunity to extend a cordial greeting to Prof. Agazzi on behalf of our entire academic community, and to all of you here.

At the same time, I would like to briefly highlight some general aspects of his relationship with our institution and the touching points between his thought and our cultural proposal. They add to the reasons already presented by the Dean of the Philosophy Faculty, Fr. Alex Yeung.

In fact, the Dean mentioned that, between our Pontifical Athenaeum Regina Apostolorum and Professor Agazzi there have always been excellent relations of friendship, warm cordiality, and deep collaboration, based on common cultural, social, and religious interests. So much so that the scientific dialogue with him has proved to be a very fertile ground, the fruits of which have been abundant. We greatly appreciate his closeness and the magnificent contribution he has wanted and continues to offer us. And we thank God for having received this great gift.

That said, I share with you all the joy of paying an academic tribute to a man of faith and science that seals a cultural commitment and a Christian witness of the highest profile. The benefits of it have already been drawn both by those who have had the opportunity to know him in person, and by those who made use of his studies for various purposes.

And - guaranteeing the commitment of this Athenaeum



to broaden the knowledge of his figure - I sincerely hope that his example and his work will always constitute a beacon for those who want to dock in the ports of the one and only Truth of Christ, also oriented by the coordinates of scientific knowledge.

May Mary Queen of Apostles (Regina Apostolorum), our patroness, be your morning star and the light that continues to guide you in your cultural and academic mission.

Congratulations, Prof. Agazzi, and thank you for all you have done and will continue to do for the benefit of the scientific community.

## Thanks to Prof. Fr. George Woodall for valuable work with APRA

By Fr. Edward McNamara, LC

Prof. George Woodall was awarded the rank of professor emeritus at our Athenaeum this year. A prolific author with numerous books, articles, and scholarly contributions covering a wide range of canonical and theological topics. Prof. Woodall has been a pillar of the theology faculty at all levels, especially in the areas of family, sexual ethics, and teaching the virtue of Justice.

He also served as a member of the faculty council for several terms. In addition, he shared his pastoral wisdom in preparing candidates for the priesthood to exercise the ministry of the sacrament of reconciliation.

It is difficult to condense the legacy and example that Fr. George leaves to our faculty, however, if we could outline some of his characteristic virtues, we believe we could highlight three in particular: hard work, honesty, and equanimity. Hard work, aside from the evidence of his many publications, Fr. Woodall's many doctoral and licensure students gratefully acclaim his ability to quickly return their written work along with enticing and insightful observations designed to improve and refine their work.

Honesty and equanimity, whether answering theological questions or sharing his views in faculty meetings, Fr. George has never shied away from proclaiming the truth with precision, sound arguments, and fairness, though not lacking the spice of British humor. Above all, Fr. George Woodall is a priest who loves Christ and his mission and the souls the Lord has entrusted to him to accompany them in their intellectual development. It is the characteristic



of the wise shepherd who has assimilated the true wisdom enunciated in the epistle of St. James: "The wisdom that comes from above is first pure, then peaceable, meek, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace." (Jas 3:17-18).



Fr. Francisco Posada, LC  
Faculty of Philosophy

**"I believe that the Mission of every Athenaeum is to help each student grow intellectually, spiritually, and as a person. I thank all those who are part of this Athenaeum who have allowed me to live this experience to the fullest."**



Fr. Santiago Canal, LC  
Faculty of Philosophy

**"The path in the Faculty of Philosophy means Accompaniment, Mercy and Intelligence."**



Paola Serafini  
ISSR - Summer Course

**"Expectations were amply fulfilled, and I greatly appreciated the professionalism of the professors** both lay and religious, who delved into two fundamental facets of consecrated life: the theological and psychological aspects and, above all, attention to human formation. I think that these are occasions for discussion and also occasions for a change of mentality in consecrated life so that it may be more and more anchored to life and that each one of us may be increasingly aware, first of our own life, and then of the needs of the world. I think that this aspect has been emphasized in this course and I warmly thank this faculty for the opportunity it has given us and I really hope that this service can grow more and more."



Sister Mariella  
ISSR - Summer Course, 2021

**"Today the goal is to build communities of religious persevering in joy** an element that unites and calls us to bear witness to the beauty of religious life. This environment is very welcoming and familiar. I felt welcomed by the Director and by all the teachers who with professionalism, humanity, and experience try to transmit and encourage us with enthusiasm to be able to live the service of authority."

## THE "VOICE" OF OUR COMMUNITY

## Testimonials - Doctorates



Fr. Alberto Carrara LC  
Faculty of Philosophy, 2021

**“I am happy to have taken this first step to fully become part of the stable academic community of teachers at the Pontifical Athenaeum Regina Apostolorum.** I will follow with them the great mission of evangelizing culture and the formation of Christian leaders to give reason with philosophy, theology, and bioethics, to the great issues of the contemporary world. Thanks to all those who have supported me in these years and to all those who will also continue to follow the activity of the Neurobioethics group.”



Fr. Michael Baggot, LC  
Faculty of Bioethics, 2021

**“I had the opportunity to defend my doctorate here at the Pontifical Athenaeum Regina Apostolorum on transhumanism.** I have spent the past four years working and studying to see how the Thomistic tradition of natural moral ethics can enter into dialogue with transhumanist thinkers, with those who seek to overcome all our biological limits to achieve radical improvement. This was an ambitious creative project and I am so grateful to Regina Apostolorum for supporting me in this; for giving me the tools to analyze a new cutting-edge group and to create this work which I think is hard to find elsewhere. Thank you for the support of my professors and staff... My doctoral studies have enriched my work with hundreds of students as assistant professor of bioethics at Regina Apostolorum and adjunct professor of theology at Christendom College of America. The program helped me grow in knowledge, humility and fortitude. APRA thus formed me in the key virtues for my vocation to evangelize the culture. My doctoral defense marked the end of a fruitful period of personal growth and the beginning of a new and exciting stage in my lifelong mission... I can't wait to share the fruit of my research with the world when I publish my dissertation.”





Fr. Jorge Enrique Mujica, LC

Graduated in Philosophy at the Pontifical Athenaeum Regina Apostolorum, and collaborator of both print and digital media players for religious and communication issues. He has recently been invited to assume the editorial direction of ZENIT, one of the most important and oldest Catholic news agencies, in its Spanish version. In addition, he is the correspondent in Rome of the socio-religious information portal Religion en Libertad and still founder and current director of Actualidad Magazine.

In 2011, he was one of the 200 bloggers selected to participate in the international congress organized by the Pontifical Councils for Culture and Social Communications in Rome. He will soon begin a doctorate in communication.



Jennifer E. Miller

She received her doctorate in Bioethics at the Pontifical Athenaeum Regina Apostolorum. She is the founder of “Bioethics International”, a non-profit organization focused on raising the bar of ethics and patient-centeredness in healthcare innovation, and of the Good Pharma Scorecard (an index that classifies new drugs and pharmaceutical companies based on their ethical performance); she is also co-founder with Scientific American of the journal “Good Medicine, Health, Ethics and Innovation” in which she has published several articles. Jennifer is also a member of the World Economic Forum and is currently an Assistant Professor at the Yale School of Medicine. Dr. Miller’s current work explores the ethics and governance of how drugs, biologic products, and health technologies are researched, developed, marketed, and made accessible to patients. She also deals with big data ethics, artificial intelligence, and machine learning in the healthcare sector.

## Working and meeting community

By Melissa Maioni — Professor of Bioethics

Our name “Pontifical Athenaeum Regina Apostolorum” leads me to meditate on the moment of Pentecost

While the day of Pentecost was coming to an end, they were all together in the same place. Suddenly a crash came from heaven, almost like a rushing wind, and filled the whole house where they were staying. Tongues like fire appeared to them, dividing, and resting on each of them, and all were filled with the Holy Spirit and began to speak in other tongues, in the way that the Spirit gave them the power to express themselves. At that time, observant Jews from every nation under heaven lived in Jerusalem. At the sound, the crowd gathered and was disturbed, because each one heard them speaking in his own language. They were amazed and, with astonishment, they said: “Are not all these people who speak Galileans?” And how come each of us hear in his own native language? We are Parthians, Medes, Elamites; inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Panphylia, Egypt and parts of Libya near Cyrene, Romans residing here, Jews and proselytes, Cretans and Arabs, and we hear them speak in our languages of the great works of God”.

(From the Acts of the Apostles 2, 1-11)

We too find ourselves “**all together in the same place**” on a daily basis, and it often happens that we have to talk to people with **completely different languages**, not only from a strictly linguistic point of view, but also from a professional point of view. We see in our community a Chinese teacher who has to talk to a Mexican administrative employee. There are also those who take care of the academics, and between reading and an article, they find themselves interacting with the staff who take care of purchase requests. There is the secretary who must make reports for the authorities who have just returned from long institutional visits. There are those who get married or have to deal with their little children night cries, and interlocking family schedule. Also, those who have to think about when to pray their breviary or celebrate Mass. Yet in all this variety, there is a common desire to understand each other, to speak the same language, to find support and understanding from the colleagues, superiors, and all those with whom we share much of our day.

There is a common language, and this is love. A sincere love, made up of kindness, of service, which fights vain ambition, selfishness, and power. How beautiful it is to see us united, strong, committed to building a more open university, more welcoming, valid, both scientifically and humanly, attentive to every member that composes it and at the service of truth. Our diversities can be riches, useful resources for each other if each has the good of all at heart and not just their own. It would be wonderful to experience “being Church” in our working life.

For this reason, on May 8th 2019, on the 25th anniversary of the foundation of the Athenaeum, our academic community decided to carve out a space to be together, to be “with the family,” outside the usual workplace. We all went together to St. Peter’s Square and receive a greeting of the Holy Father and then we proceeded to have lunch at Castel di Guido.



These moments can be an opportunity to break down the barriers of our roles which, although it is necessary to guarantee seriousness and professionalism, sometimes stiffen relationships. Opening the doors of the heart, seeing more brothers and fewer colleagues, in front of a lasagna and a song, reveals our humanity, and perhaps even our fragility, which should not be a reason for embarrassment, but for authentic friendship.

Furthermore, remembering these 25 years of history, built on bricks of bright moments and difficult ones, made up of constants and changes, of faces and personal stories, of successes and failures, has allowed us to thank the Lord because, despite everything, in his providence and mercy, He has never abandoned us.

The colleague who rejoices in your success, the grumpy one who does not say hi in the morning, the austerity of that professor with whom you cannot joke, the good heart of that colleague who likes to give gifts, they are all small pieces that make us what we are. If even a small thing were different, it would no longer be us. We need all of our brothers!

Santa Maria Maddalena De' Pazzi, admiring a flower in her hands, meditated:

*"My God has thought for an eternity to create this flower, this fruit, for my love so that I might love it!"*

How wonderful to think that in these 25 years, in every single moment, through everything we have lived with the brothers (without excluding even a moment), "the Lord has taken care of us, to lead us on the path towards Him, because He has always loved us!"



## Collaboration between students

*Association for the Study of Philosophy and Culture (APC) is born*

Last October 2020, the Athenaeum Academic Authority approved the Association for the study of philosophy and culture / Association for the Study of Philosophy and Culture (APC)

The Association was promoted by a group of students from the philosophy faculty. Their purpose is applying the contents and intellectual skills acquired in philosophical studies to the analysis and study of the cultural and social life of our day. Already active since 2018, under the guidance of the student Darius Lawrence LC, in 2019, and of the student Bernardo Ross LC, now president. They presented the association's statutes to the academic authorities and requested official approval from the Athenaeum. The Council includes a Professor of the Faculty of Philosophy elected by the members.

The APC seeks to enrich the educational experience of philosophy students through philosophical and cultural discussion meetings.

### The academic community offers:

- Promotion of **refresher conferences** on current topics within philosophy and its influence in politics, economics, and world events. The conferences are open to all faculty members.
- **Philosophical analysis and discussions** of events of global significance.
- **Cultural visits** to significant monuments in and around Rome.
- It tries to offer an event open to the public to present the conclusions and events made during the academic cycle.

The Association is open to all Philosophy students, subject to the acceptance of the Members. There is the possibility that other people, not belonging to the faculty, may join.





2.2

NETWORK / #FACCIAMORETE

## Virtuous Leadership. A new international collaboration

We are excited and honored to announce the start of a strategic and institutional collaboration focused on leadership and service through virtues, based in Rome at our Pontifical Athenaeum Regina Apostolorum.

This collaboration, thanks to the generous support of the **Templeton World Charity Foundation**, brings together the **Joseph Ratzinger Vatican Foundation**, **Francisco de Vitoria University of Madrid**, the **Pontifical Lateran University**, the **Pontifical Salesian University**, the **Pontifical University of Saint Thomas Aquinas**, and the **Pontifical Athenaeum of Sant'Anselmo**, with our **Pontifical Athenaeum Regina Apostolorum** as its base.

The purpose of this international collaboration is to offer **formation** from the institutions of the Holy See that promotes a life of **virtuous leadership** in support of the **visions** and concerns of **Joseph Ratzinger** and **Sir John Templeton** for humble leadership and the cultivation of virtues, among current and future leaders. This Virtuous Leadership Funded Collaboration will develop in **several stages** which are already on the way, initially culminating in a **Virtuous Leadership Diploma** Program and finally arriving at further impact through **virtuous leadership projects** stemming from the early stages.

We are honored to start this promising international partnership on a topic so central to our mission and charism, and we entrust this project and all our partners to Mary, Queen of the Apostles.



## Exchange and Network between Academic Realities

By Fr. Jesus Villagrana, LC and Fr. Michael Ryan, LC - May 2021



*“Open Reason, Current Technology, Search for Meaning, Interculturality, and Internationality”.*

Pope Francis in his apostolic constitution *Veritatis Gaudium* invites ecclesiastical universities to network. The **Pontifical Athenaeum Regina Apostolorum** is happy to be part of different networks: the **International Federation of Catholic Universities**, the **European Federation of Catholic Universities**, but we are particularly happy to be part of the **RIU**, the **International Network of Universities of the Legion of Christ and the Regnum Christi**.

We are also aware that our contribution will offer this network the wealth of an ecclesiastical and pontifical university so that disciplines such as psychology, economics, and law do not remain closed in on themselves.

We have already started an online collaboration program called **“Profesores Globales”**. This project consists of the fact that a professor from one university can share his experiences and participate in the lessons of a professor from another university and perhaps from another country. With today’s technology, we hope to be able to make this collaboration grow a lot, convinced that it can bear many fruits for students in terms of exchange, interculturality, and internationality.

There are several projects, we would like to mention one of the most recent in which we see the specific collaboration of the Athenaeum. It is about humanities courses that we implement in collaboration with Anahuac online so that students from the schools of our universities can have access to humanities courses developed jointly by professors from the universities and professors from the Pontifical Athenaeum Regina Apostolorum.

We can only hope that this international collaboration program will bear much fruit for the students at our universities and allow them, in an even better way, to be builders of a society ever more worthy of the human being.

## An alliance between our universities (#APRA & #UER) - “Global Compact on Education 2020”



Global Compact on Education 2020

*La Formazione integrale quale modello pedagogico*

Ateneo Pontificio Regina Apostolorum & Università Europea di Roma

L'Ateneo Pontificio Regina Apostolorum e l'Università Europea di Roma mirano, in piena sintonia con il "piano educativo" proposto da Papa Francesco, a una **Formazione Integrale** che tende a ricostruire il patto educativo globale: "...*ravvivare l'impegno per e con le giovani generazioni, rinnovando la passione per un'educazione più aperta ed inclusiva, capace di ascolto paziente, dialogo costruttivo e mutua comprensione...unire gli sforzi in un'ampia alleanza educativa per formare persone mature, capaci di superare frammentazioni e contrapposizioni e ricostruire il tessuto di relazioni per un'umanità più fraterna*". È un invito a "...*dialogare sul modo in cui stiamo costruendo il futuro del Pianeta e sulla necessità di investire i talenti di tutti, perché ogni cambiamento ha bisogno di un cammino educativo per far maturare una nuova solidarietà universale e una società più accogliente*".

Le nostre due Università romane sentono tali compiti etici e spirituali in modo forte e comune: entrambe si misurano con ciò che Papa Francesco vede come un cambiamento epocale che necessita di "un cammino educativo" che non abbandoni nessuno, un "villaggio dell'educazione" dove "tutti" possano essere inclusi.

Si tratta di un modello di formazione permanente che lega lo studio alla vita, che relaziona tra loro le generazioni, le famiglie, le forme del sapere: un'alleanza tra "gli abitanti della Terra".

Mettere in primo piano la persona quale perno della comprensione della realtà in termini valoriali e cristiani, in una dimensione di "servizio" per la comunità.

Questa visione rispetta le altre persone nella loro individualità e relazionalità e la nostra casa comune, che sta alla base di un modello pedagogico teso a coltivare varie capacità trasversali alle scienze umane.

In poche parole, miriamo all'unità del sapere come interdisciplinarietà, in mutuo fruttuoso rapporto reciproco delle scienze, in quanto forme diversamente correlate che integrano le diverse forme di conoscenza umana.

La "Formazione integrale" quale modello pedagogico, ispirato a una visione cristiana, contribuirà al patto globale educativo nella misura in cui stimoli la consapevolezza delle finalità trascendenti che costituiscono la natura umana e il suo libero agire individuale e sociale.

Insieme, ribadiamo e rinnoviamo il nostro impegno a contribuire, con la ricerca, la didattica e il servizio alla società, alla realizzazione di un mondo più giusto, fraterno e umano, dove tutti possiamo veramente vivere la fratellanza e amicizia, e aderiamo pienamente ai valori sociali e pedagogici proposti dal questo Patto Globale Educativo.

José Enrique Oyarzún, LC

Rettore - Ateneo Pontificio Regina Apostolorum

Amador Barrajón Muñoz, LC

Rettore - Università Europea di Roma

## Joint Diploma in Women & Church - Collaboration between Universities and Pontifical Institutes

*"This shared project aims to show that it is possible to initiate ways of serene and serious dialogue on the role of women within the Church. And that is why I would like to thank all those who are part of this beautiful project."*

Anita Cadavid, ISSD Director.

*"With the Joint Diploma Women Church, there is offered the opportunity to create a laboratory to discover the density contained in the expression 'Feminine Genius' used for the first time by John Paul II."*

Fr. Leonardo Síleo, Rector of the Pontifical Urbaniana University.

*"Today it is extremely essential in education and formation that we know how to value the complementarity of the traits of masculinity and femininity with an anthropological and ethical view that is inclusive and that can prepare the new generations for new outlooks and new horizons to enhance the human."*

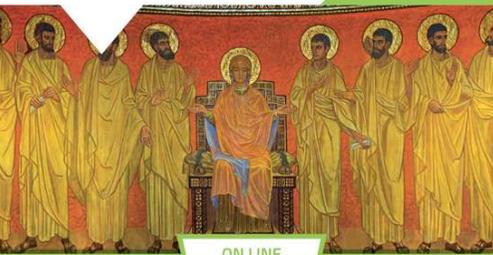
Fr Mauro Mantovani, Rector of the Salesian Pontifical University.

*"This Joint Diploma is important because it focuses on women and the church, a central theme for the Church and for today's society. Above all, because it aims to re-establish this Covenant between men and women. It is also a great opportunity to connect the pontifical universities, the fruit of a collaboration that surely can develop in the future."*

Sister Grazia Loparco, Auxilium Teacher.

*"We cannot promote the contribution of women, the collaboration between men and women in the church alone. That's why we're very pleased to have brought together different spiritualities and institutions in this Joint Diploma, which is meant to be a laboratory of ideas to open perspectives in those challenges we face today."*

Marta Rodriguez, ISSD teacher.



ON LINE

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2.3

## NEW PUBLICATIONS AND INSIGHTS

## Christian anthropology in the face of science

By Fr. Amador-Pedro Barrajón, LC — Full professor of Dogmatic Theology at the Athenaeum and Rector of the European University of Rome.



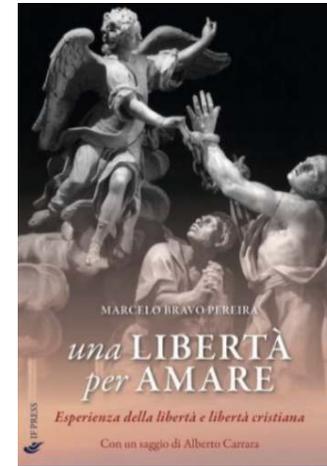
Author of several books, articles, and essays on dogmatic theology, spirituality, science and faith, pastoral care, and Catholic culture. He was director of the Sacerdos Institute and is a corresponding member of the Pontifical Academy of Theology. He has collaborated since the foundation of the Master of Science and Faith at the Pontifical Athenaeum Regina Apostolorum with a course on Christian anthropology in the face of science.  
(Presentation Christian Anthropology in the face of science — Series: Science and Faith — Essays n° 22)

**The Course Christian Anthropology in the Face of Science, presented and made available in lecture notes for students, aims to compare Christian theological anthropology with the results of science in some fields of knowledge which, at a superficial glance, could deny the spiritual dimension of man. In this way, it reviews themes of particular importance, such as the relationship between mind and brain, cognitive sciences, the status of the human embryo, the scientific theory of evolution, death, and immortality, framing them in a harmonious dimension between reason and faith.**

A scientific approach to reality denies the existence of the spiritual soul, because it does not accept the use of reason beyond the purely empirical. But, at a deeper level, one which **accepts** the mediation of a Thomist-inspired realist **philosophy**, the results of science, properly interpreted, can be integrated with a vision of the **human person**, created by God in his image, endowed with a spiritual soul and a material body, **called** in Christ to share in the **fullness of glory**. Finding harmony between faith and reason is a major challenge for Christian-inspired philosophy and theology. But it is also a challenge for science itself, because these other disciplines not only enrich it but also free it from claims which ultimately imprison it in a world closed to the reality of the spirit.

## Freedom to love. Experience of freedom and Christian freedom

By Fr. Marcelo Bravo Pereira, LC — Extraordinary Professor of Dogmatic Theology and Director of the Higher Institute of Religious Sciences



What is the specificity of Christian freedom? Christian freedom is **human freedom** itself in its most correct exercise, **elevated by divine** grace to the pursuit of supernatural goods. Freedom **is not just a choice** of contingency, devoted to nonsense. Freedom **is a gift**, it is **a mission**, it **is a task to be** carried out throughout life.

Freedom is the possibility that man has of being able to adhere to his Creator with an act that is fully his and, in turn, founded on absolute Freedom.

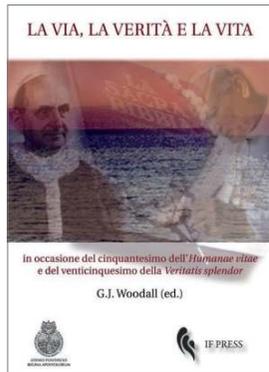
God is therefore neither a threat nor a limit to the exercise of human freedom. He is the guarantor of this same freedom. Far from God, there can be only slavery and spiritual death.

*Interior freedom is built in sacrifice, in struggle, in self-control, in the rejection of the lust of the flesh, the lust of the eyes, and the pride of life* (cf. 1 Jn 2:16).

This certainly costs effort. But in the light of the freedom that is promised to us — and that we are already able to experience on this earth — the yoke becomes soft and the load light (cf. Mt 11:30) nothing is impossible for God, and every sacrifice is small for the one who loves.

## The way, the truth, and the life

By GJ Woodall (ed.)

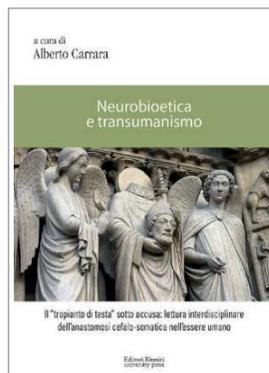


This publication collects the Proceedings of the Conference organized - by the Faculty of Theology of the APRA — on the occasion of two important anniversaries for the life of the Church: the fiftieth anniversary of *Humanae Vitae* and the twenty-fifth of *Veritatis Splendor*.

At a time when everyone is beginning to note with seriousness of the drop of births in the Western world, the text of Paul VI seems more prophetic than ever in the sense that it emphasizes the significance of procreation and openness to life as an integral part of the vocation to marriage and conjugal love.

## Neuro-bioethics and transhumanism

By Alberto Carrara



The “head transplant” under indictment: interdisciplinary reading of cephalo-somatic anastomosis in the human being.

Taking its cue from neuroscientific research and the emerging applications of neuro-technologies to the human being, the Research Group in Neurobioethics (GdN) of the Ateneo Pontificio Regina Apostolorum (APRA) in Rome has devoted much of its reflection, research, publication and formation of the academic year 2017/2018 to critically investigate these issues at three hundred and sixty degrees, choosing a very concrete topic as a “case study”: cephalo-somatic anastomosis in humans, also popularly called “head transplantation”. All of this was condensed into a postgraduate course in neurobioethics, the first of its kind, entitled “Neurobioethics and Transhumanism.” This volume collects most of the fruit of this interdisciplinary reflection, demonstrating the method of neurobioethics reflection that, from neurological, neurosurgical and neuroscientific aspects, is able to dialogue with humanistic disciplines such as philosophy, law, economics, up to theology.

The GdN is an active reality in the field of systematic and informed reflection on neuroscience and its multifaceted interpretations that today takes the name of “neuro-ethics” or “neuro-bio-ethics.” Since March 20th, 2009, the GdN organizes monthly meetings, seminars, round tables, conferences at national and international level. In 2017, it was recognized globally as one of the ten most active research groups in the field, dealing with the interdisciplinary reflection on the applications of neural science discoveries to the different phases of human life.

The lemma of the Neurobioethics Group **“the neurosciences that love the human person”** and its logo (a stylized brain made up of many men and women) underline the centrality of the human person from the perspective of realist Christian anthropology.

## Is intelligent design a scientific alternative to evolution? The teaching of the Catholic Church on evolution, creation, and intelligent design

By Fr. Rafael Pascual, LC - Alpha Omega, XXII, n. 2, 2019 - pp. 361-377

This article aims to clarify the epistemic status of the Intelligent Design proposal. We can consider it as an updated version of the classical ways of proving the existence of God, the so-called “fifth way”. As such, it appears to be neither scientific nor properly theological, but rather a proposal on a rational-philosophical level. At the same time, it must also be made clear that the denial of purpose in evolutionary biological processes is likewise a philosophical position, not a scientific one. I propose that we recognize this state of affairs and reformulate the debate at the appropriate level. On an argumentative level, it is just as wrong to overlook the controversy as it is to discredit one’s opponent. At the epistemic level, it is a mistake to present Intelligent Design as a scientific substitute for the scientific theory of evolution; it should instead be considered a true and serious alternative to the quasi-philosophical ideology of evolutionism.

## The difference between “person” and “man”. An anthropological discernment

By Fr. Juan Gabriel Ascencio, LC - Alpha Omega, XXIII, n. 1, 2020 - pp. 3-46

The concepts man and person are often used as synonyms. And they really are, at least in some ways. However, it should be noted that they do not coincide in every way. And it is not easy to find an answer that sheds light on the issue. What is mostly missing is a broader picture, an effort to find valid points of reference that can explain the differences no less than the similarities that exist between the concepts of “person” and “man”. Today, in a context that has become more complex because of the hopes placed in technology to transform the human being, we can ask ourselves whether proposing an anthropology that places the person at the center is a wise choice, in keeping with the times. Doesn’t the concept of the person appear to be inextricably linked to certain socio-cultural, philosophical and theological assumptions that have fallen into oblivion or are rapidly disappearing? In any case, we can ask ourselves: what advantage is there in basing any development of anthropology on the person and not on man, the individual, the Self or other anthropological concepts?

## A Pastoral Harmony

By Fr. Marcelo Bravo Pereira, LC - L'OSSERVATORE ROMANO, May 4th, 2021

Jean Daniélou (1905-1974) was created cardinal in the consistory of April 28th, 1969. A week earlier, he received episcopal consecration. During the ceremony, some people threw pamphlets from the windows to contest his episcopal consecration, as they asked where the people of this bishop without a diocese were. In his memoirs, Daniélou would reply that his people were young people, especially the university students.

Jean Daniélou, who in the past was accused of promoting a nouvelle théologie, which in the eyes of Garrigou-Lagrange was nothing more than a return to modernism, was created a cardinal by Paul VI. For the Jesuit, this honor was unexpected. He was only 65 years old, his appointment, therefore, went beyond the recognition of his theological contribution. Certainly, his influence, during and after the Second Vatican Council, was beyond question. Despite his

influence, the Jesuit was the first to recognize his speculative limits. He was aware that he could not compete with the depth of Henri de Lubac or Yves Congar, who would be honored with the cardinal's hat many years later. Once, Daniélou asked the Pope the reason for this decision, and Paul VI limited himself to saying: "Cela ne vous regarde pas" (It's none of your business).

Certainly, Paul VI had his reasons. There was a relationship of deep friendship between the Pope and Daniélou. The cardinal visited him at least twice a year. On the death of the cardinal, Paul VI, in his condolences to the archbishop of Paris, would confess that he feels even more pain due to the particular bonds of esteem and affection that united him to his person. The theologian, faithful to his vows as a Jesuit, felt vitally linked to the Apostolic See and the mission of the Supreme Pontiff and never missed an opportunity to reflect on the Pope's interventions and promote his Magisterium. With the purple, Paul VI did not entrust him with any other office, which is a strange thing since he was only 65 years old. His elevation to the cardinalate was therefore a recognition of the theologian's commitment to defending the fundamental and genuine orientations of the council in the face of the distortions, reticence, and false interpretations that swarmed in the various camps. Faced with the hermeneutics of rupture — whether traditional or progressive — Daniélou promoted what years later Ratzinger would call the "hermeneutic of continuity."

We can find in Daniélou a deep pastoral harmony with the orientation that Paul VI was giving to the Church, in full fidelity to tradition but at the same time in dialogue with the world. A concrete example of this defense, not only with the writings but with the practice, was the collection of signatures that the cardinal promoted, between 1968-1969, to strengthen the adhesion of the French Church to the Pope. On that occasion, about 160,000 signatures were collected.

His adherence to the Pope brought him into conflict with some of his colleagues. In 1969 several theologians signed a letter denouncing what they saw as Rome's interference in the work and freedom of theologians. Daniélou refused to give his endorsement and explained his position in "La liberté de la recherche théologique", an article published in the "Documentation catholique". In the past, he had suffered for his freedom as a theologian because of the censorship that came with *Humani Generis*. He would have been willing to suffer again to defend this freedom, but the cardinal was also convinced that the Church, especially after Vatican II, was now far from repressing theological work. However, it had the duty to defend the deposit of faith against proposals that would empty its meaning. **In fact, what really paralyzes research is not the hierarchy or Rome, but the lack of respect for the very nature of faith.**

The theme of dialogue is perhaps the aspect that brings Daniélou closest to Pope Montini. Paul VI introduced **dialogue as a theological and pastoral category** in the Church. Ecclesiam suam is the road map of the dialogical dynamic inherent in revelation. For his part, Daniélou, in his memoirs, considered himself a man of dialogue. Already at the time of Pius XII, he had collected some of his articles in a volume entitled Dialogues that was withdrawn from Jesuit libraries during the nouvelle théologie controversy. The cardinal engaged in dialogue on all levels: cultural dialogue, he himself was a man of great culture; dialogue with Protestants and Jews; interreligious dialogue, motivated in large part by his brother's conversion to Hinduism; dialogue with philosophy and even Marxism.

In this dialogue, both Paul VI and Daniélou were moved by their concern for the people of God, for the people of the poor who needed not only bread, but also Christian structures where their faith could develop. This concern for the poor, however, did not make them forget the importance of the formation and impetus of the elites of intellectual Catholics.

We close this historical review with the letter that Paul VI sent to the Superior General of the Jesuits after the death of the cardinal. The Pope, despite the suspicions that spread around his death, remembers him with moving words: *"Deeply grieved by the unexpected news of the death of Cardinal Jean Daniélou, who served the Church and honored this Company with his vast patristic and theological doctrine, with the richness, importance, and originality of his countless publications, the pride of Catholic culture, with his convinced, suffered, and exemplary fidelity to the Church, mother and teacher, we remember his chosen and humble figure of priest, religious, and enlightened member of the sacred college, and we invoke from the Lord the reward for his long labors for the good cause of the diffusion of the Christian faith, especially in university and cultural environments."*

## Bioethics and Covid-19. One year later: challenges and problems

By Fr. Maroun Badr — Ph.D. student in Bioethics, organizer, and moderator of the Seminar

On January 16th, 2021, **Fr. Maroun Badr** — Ph.D. student in bioethics of the Faculty of Bioethics of the Pontifical Athenaeum Regina Apostolorum - on behalf of the parish of the Cathedral of Frejus-France and in collaboration with the UNESCO Chair in Bioethics and Human Rights and the RCF (Radio Cristiana Francofona), **organized a formation/information day on "Bioethics and Covid-19. A year later: challenges and problems."** The day was broadcasted, in French, on the ZOOM platform during which **9 speakers** from 3 different countries took part: **France, Italy, and Lebanon** who presented their theme. Over **150 participants** from **13 different countries** attended.

After the initial greetings from Fr. Maroun Badr and the presentation of the program and the objectives of the day, four speakers took part in the seminar before noon. **Dr. Grégoire Hinzelin** (neurologist, France) presented an analysis on the failure of Artificial Intelligence (AI) in Covid-19 in the treatment of the seriously ill and dying. This phenomenon involves the question of the ethics of the relationship between doctor and patient. Immediately thereafter, **Dr. Antoine Chedid** (cardiologist, France) presented an analysis of traditional vaccine development methods and highly innovative gene therapy-based technologies used for the first time in human history to combat this pandemic.

After this medical aspect, **Mireille Robinson** (psychiatrist, France) addressed the psychological aspect presenting the psychological impacts of imprisonment on adults, the means to cope with them and some positive repercussions resulting from it. The first part of the day was concluded with **Msgr. Dominique Rey** (Bishop of Fréjus-Toulon, France) who made a reflection on the spiritual aspect, presenting the crisis as an opportunity to reclaim our faith and live in true fraternity.

The Seminar continued in the afternoon with five speakers. **Dr. Carola Saadé** (psychologist, Lebanon) analyzed the consequences of the experience of this crisis on children and adolescents. Still concerning children and adolescents, **Dr. Fabiano Nigris** (pediatrician, Italy) presented the most frequent clinical cases as well as the related causes of hospitalization and the long-term consequences caused by Covid-19. He did not fail to analyze some bioethical aspects that he addresses in his work. **Dr. Franck Arnaud** (lawyer and doctor in European law, France) spoke about the changes and challenges that the health crisis has brought to democracy and the exercise of fundamental rights in France and the European Union. Immediately following, **Dr. Emmanuel Morucci** (sociologist, France) reflected on the socio-political framework of complexity and interdependence during this crisis to identify how we can build an ethical approach in accordance with fundamental laws.

The last intervention was that of **Prof. Alberto Garcia** (Doctor of Law and director of the Chair). He analyzed and ethically interpreted the issue of the anti-Covid-19 vaccine in the light of human rights. He offered some fundamental points of reference for morally discerning how the use of vaccines can be a consent to evil or a contribution to the common good.

**The day, moderated by Fr. Maroun Badr, concluded with some reflections underlining:**

- 1** -The centrality of the human person, of his dignity, and his totality — physical, psychic, and spiritual — in any bioethical reflection in this particular context;
- 2** -The objective search, as far as possible, of the truth before making any ethical decision.
- 3** -Individual and collective responsibility in the exercise of fundamental freedoms in an unprecedented healthcare context.



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## NEWS AND NEXT COMMITMENTS

## New opportunities and new horizons

By Roberto Serafini and Zaira Herrera Reyes  
- Head and Assistant Fundraising and Alumni Office

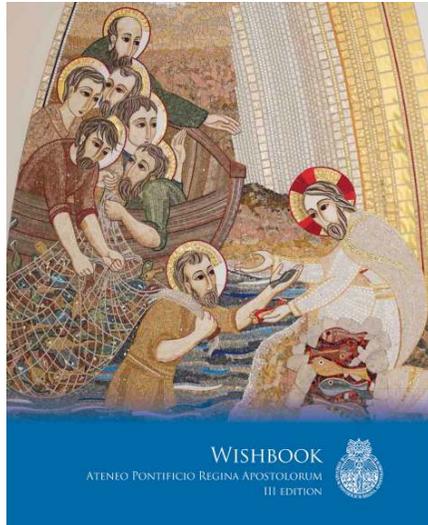
[The new Wish Book and the New page dedicated to donations.](#)

*As a Pontifical Institution, we are animated by the desire to make the mystery of Christ present in society, imprinting a Christian mark on today's culture, starting from the specificity of a pontifical academic institution promoted by the Legionaries of Christ. This sense of mission pushes us to continue to strive for new horizons and to face the challenges presented by the concrete circumstances in which we live. We are convinced that Jesus Christ is capable of answering the deepest questions of the men and women of our time, and we want to bear witness to this. We know that we are not alone in this effort, since, in addition to counting on God's grace, there are many people who support us with their prayers and with help of various kinds. To all of them, I express my most sincere thanks, especially to those who collaborate with the projects contained in this Wishbook, which are a concrete effort to make the Kingdom of Christ present in the culture."* (Fr. Oyarzún, Rector Pontifical Athenaeum Regina Apostolorum)

**The Wishbook III edition allows our Benefactors to donate according to a clear and well-defined structure.**

**First**, every year at the Pontifical Athenaeum Regina Apostolorum we welcome an average of 1,200 students: talented young men and women eager to build their knowledge, strengthen their spiritual life and prepare to be leaders in contemporary society. With the support of our Pontifical Funds, we aim to be at the forefront of culture and ceaselessly promote a Catholic vision of the person and human culture in the world.

**Secondly**, our Athenaeum intends to support academic research and teaching, involving the best professors also through scholarships for doctorates. Furthermore, we intend to enhance the



most promising candidates from abroad and thus expand our Research Team through new ideas and perspectives, with research and publications useful for broadening the horizons of knowledge.

Finally, the University Scholarships are based on our actual costs and are of great help for those talented students facing financial difficulties. Thanks to these scholarships, our excellent educational offer becomes accessible to all students wishing to contribute significantly to the New Evangelization. Scholarships, therefore, represent the most effective way to offer the Christian leaders of the world of tomorrow the ability to make a difference through dialogue and true knowledge. Supporting students through scholarships is one of the most significant ways to impact society, one person at a time.

### Also, donate online

Since July 2021 — coinciding with the launch of the Wishbook — the new Fundraising Page ([giving.upra.org/](http://giving.upra.org/)) is online to make donation easier for our Benefactors; through a few simple steps, it is possible to donate a single or recurring way, through PayPal, Credit Card, and Bank Transfer, both directly to the Athenaeum and through our Foundations.

## Real impact and new perspectives

We are pleased to share some testimonies that tell the story of how your donations impact lives and ensure the formation of apostles with different walks of life, scattered around the world to help evangelize the culture.



**Sister Annalisa**, a cloistered nun since 1988, sought ongoing formation to accompany her own discernment and vocation. When she began studying, she was at a distance because in community she observed papal enclosure, one of the oldest forms of contemplative life.

*"I attained the Baccalaureate in Religious Studies in 2013, the Master's Degree in Spiritual Theology in 2015, received the Academic Excellence Award on October 3rd, 2016, and the same year obtained the Baccalaureate in Theology.*

*The financial aid granted by Regina Apostolorum allowed me to obtain the Master's Degree in Dogmatic Theology in 2020, and I hope to continue my educational journey with the Doctorate in Theology. The study of theology has helped me to answer the questions that, sooner or later, every man and therefore also every religious must face. At some point, I felt that the heart was no longer enough and that the brain and intelligence also played an important role in faith and prayer."*



**Bernadette (Cheng Yuk Kai)**, a Catholic laywoman born in Hong Kong, was recently selected for one of our prestigious Scholarships for Catholicism and Investment Ethics thanks to the generous support of donors:

*"Ho avuto la fortuna di ottenere la Borsa di Studio per un Dottorato di Ricerca "I was fortunate enough to be awarded the Scholarship for a PhD at the Pontifical Athenaeum Regina Apostolorum on Catholic Social Thought and Investment Ethics. I obtained the Theological Licentiate in February 2021 and, with strong sensitivity and enthusiasm, I wish to introduce social ethics regarding investment*

*in families and marriage according to the teaching of the Church in order to serve God's people."*

## Establishment of New Foundations

### Regina Apostolorum Foundation

A charitable foundation, established in 2020, with 501 (c) (3) status. Its mission is to lead, encourage, promote and stimulate charitable, educational, and scientific purposes. In favor of our charitable purposes, it seeks to strengthen and disseminate the education of the traditions and teachings of the Athenaeum and of the institutions that share the values of integral formation for the evangelization of culture.

### Regina Apostolorum Foundation, Hong Kong, Limited

A charitable foundation qualified as tax-exempt under Article 88 of the Internal Revenue Ordinance. Its mission is to promote, encourage and support the advancement of education, the relief of poverty through the education and advancement of Judeo-Christian values in society, and other exclusively charitable purposes related to formation, education, financial aid, scholarships, and global development.



*"We look forward to sharing more and more of our activities and the impact of these Foundations in the near future, and thank you for your generous support!"*

## Pontifical Athenaeum Regina Apostolorum & Catholic Worldview Fellowship. Working together to evangelize culture.

**CATHOLIC WORLDVIEW FELLOWSHIP**

**REGINA APOSTOLORUM SCHOLARSHIP**

**Eligible students should meet the following conditions**

**Apply by March 1st 2021**  
The scholarship is for Catholic college students leaders from Hong Kong, and includes the opportunity of a three-year mentorship on leadership and community impact.

- 1) Application to the course at <https://catholicworldview.com/apply/>
- 2) Demonstration of an active role in the Catholic community of his/her respective university, and in his/her own parish. Bonus points for students who have been active/taken leadership roles in the wider Catholic community. (Reference letters attesting each of these roles are required for the application).
- 3) Commitment to the deployment of skills learned from the Fellowship to help with the formation of other Catholic students and evangelization of the college community. (Preliminary thoughts on how the candidate proposes to do this are required to be presented in the application).

fundraising@upra.org

The Pontifical Athenaeum Regina Apostolorum (APRA) and the Catholic Worldview Fellowship (CWF) have recently renewed their institutional commitment to collaborate in the formation of leaders of Catholic universities towards a new way of thinking and acting in the evangelization of culture.

Both international institutions see the urgent need for *“experiencing and guide the globalization of humanity in relational terms, in terms of communion and sharing of goods”* (Pope Benedict XVI, Encyclical Letter Caritas in Veritate, 42).

The hope is that these students will become *“servants of communion and the culture of encounter”* (Pope Francis, July 27th, 2013).

Thanks to the generous foresight of donors from Hong Kong and Mexico, the Pontifical Athenaeum Regina Apostolorum is offering both a scholarship for the 2021 edition of the prestigious Catholic Worldview Fellowship, which includes the opportunity for a three-year mentorship on leadership and community impact in Hong Kong, and scholarships for students from Mexico.

The experience at CWF in Germany and Rome will allow highly qualified students to establish relationships with other academics of prestigious international institutions and to develop a solid synthesis between faith and reason and between theory and life.

At the end of this experience, we expect that students will return to their cities, parishes, and campuses strengthened by this transforming experience of looking at history, the world, and their own life through the *“joy of truth [...] towards the new civilization of love.”* (Pope Francis, Veritatis Gaudium, 1).

We are proud to extend the impact of our mission through this well-established institutional relationship and thank you for your support and prayers.

## Student Coordination A new reality to promote Integral Formation and a Sense of Belonging

By Br. Matthew Bender, LC.

On December 1st, 2020, Fr. José Enrique Oyarzún, Rector of the Pontifical Athenaeum Regina Apostolorum, signed the decree establishing the **first “Coordination of Students”** composed of two volunteers, **Br. Daniel Ochoa, L.C.** and **Br. Matthew Bender, L.C.**, assisted by **Professor Fr. Alejandro Páez, L.C.**

The Coordination was the result of a year’s work and the desire of the **Rector**, who wished for the students to have a more integral experience during their stay in Rome. The work was carried out by a committee led by Fr. Oyarzún himself and composed of various members of the secretariat, administration, teaching staff and student representatives from the various faculties.

The goal is to create **a space** where students can participate **more actively** in the life of the Athenaeum; not only to facilitate communication between levels, but also to give them the opportunity to organize **activities** for themselves and have the opportunity to collaborate with the Athenaeum in **various programs and departments**. This will create ample space for the integral formation of students in the present and future, greatly **enriching the academic and human environment** of the ‘APRA community’ (#APRACOMMUNITY).

As a result of this fruitful collaboration, award ceremonies and academic celebrations at the end of the cycle have already been fruitfully organized.





We would like to thank all the authors and collaborators who made this edition possible.



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