



International Consultation
January 30th – January 31st 2020
Catholic University of the Sacred Heart
Opening address by Capp Chairwoman Anna Maria Tarantola

Good morning.

A warm welcome and thank you all for joining us today.

It is a great honor for me and for the Foundation to have the opportunity of your presence in this important discussion on “Ethos, Education and Training as the means for pursuing a more humane economy”.

Since 2013, the CAPP Foundation has held closed-door meetings, called Consultations, as part of its activities to disseminate the Social Doctrine of the Church (SDC). To date we have held six Consultations. They aim to deepen our understanding of current global socio-economic issues and are preparatory to the organization of the International Conference held in the Vatican every year in May/June.

The Holy Father Pope Francis, in the Audiences granted to the CAPP Foundation, invites us to ensure that the Foundation’s work will (and I quote) “*contribute to generating new models of economic progress more clearly directed to the universal common good, inclusion and integral development, the creation of labor and investment in human resources*” (May 2016, address to the Foundation).

Indeed, this is our primary objective.

It is a challenging task that we aim to achieve with in-depth studies, dialogues with world-renowned experts, across fields, Conferences, publications of books, courses in SDC for lay people and priests, and the CAPP International Economy and Society Award.

We are convinced that cultural change, and therefore education and training, are fundamental building blocks to construct the path towards an economy more attentive to the well-being of all people and towards a more human (humane) society. Pope Francis in *Laudato Si* is very clear in this regard.

The Holy Father, in the Encyclical *Laudato Si*, says, and again, I quote:

*“Many things must be changed but it is we human beings above all who need to change, we lack an awareness of our common origin, of our mutual belonging and of a future to be shared with everyone. This basic awareness would enable the development of new convictions, attitudes and form of life. A great **cultural, spiritual and educational** challenge stands before us, and it will demand that we set out on the long path of renewal.”* (*Laudato Si*, 202)

“An awareness of the gravity of today’s cultural and ecological crisis must be translated into new habits. Many people know that our current progress and the mere amassing of things and pleasures are not enough to give meaning and joy to the human heart, yet they feel unable to give up what the market sets before them...we are faced with an educational challenge.” (LS, 209)

*“If we want to bring about deep change, we need to realize that certain mindsets really do influence our behaviour. **Our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society and relationship with nature.** Otherwise, the paradigm of consumerism will continue to advance, with the help of media and the highly effective workings of the market.” (LS, 215)*

The Holy Father Pope Francis, in his recent address to the International Conference for University Leaders, entitled “New frontiers for University Leaders: The Future of Health and the University Ecosystem” (4/11/2019), offered important indications regarding the role of Universities. In particular the Catholic ones, I quote:

*“The digital world, the rapid, intense and continuous development of technologies, the evolution of the sciences and the strong pressure coming from the various spheres of socio-economic, political and cultural life pose **important challenges to academic institutions and urge them to provide adequate and updated answers.**”*

Answers that touch, as the Holy Father says, “...the very vocation of the universities, in particular the task of teachers to teach and do research and to prepare the younger generations] **to become not only qualified professionals in the various disciplines, but also protagonists of the common good, creative and responsible leaders of social and civil life with a correct vision of man and the world. In this sense, universities today must ask themselves about the contribution that they can and must make to the integral health of man and to a supportive ecology.**”

Pope Francis then proposes an invitation to Catholic universities:

*“If challenges affect the entire university system, **Catholic universities should feel these needs even more acutely.** With your universal openness (precisely from “universitas”), you can make sure that the Catholic university is the place where solutions for civil and cultural progress for people and for humanity, marked by solidarity, are pursued with constancy and professionalism, considering what is contingent without losing sight of what has a more general value.”*

And stressed that:

*“**Interdisciplinarity, international cooperation and the sharing of resources are important elements for the university to translate into solid and fruitful projects in favour of man, of all men and also of the context in which they grow and live.**”*

In the Holy Father’s exhortation, some key recommendations emerge:

- The necessity to be **aware and present in all aspects of daily life**, with its characteristic specificities and peculiarities, and in this world we must operate “for the integral health of man and for a supportive ecology”;
- The **key role** to play by the Catholic universities in the process of education towards new ways of Thought;

- The importance of **Interdisciplinarity and international cooperation** to define new models on a human and humane scale.

[Pope Francis tells us that education:

1. is an **ethical question** and this ethical dimension requires the use of three languages. The languages of:
 - **mind**, a new way of thinking in harmony with what we feel and what we do;
 - **of heart**, a new way of feeling in harmony with what we think and what we do; and,
 - **of body**, a new way of doing in harmony with what we think and feel.
2. It is a **complex process that encompasses several aspects**:
 - **Technological**: necessarily oriented towards an objective and, therefore, towards a precise vision of man;
 - **Epistemological**: concerning the full range of knowledge: humanistic, natural, scientific, technological;
 - Oriented to a new **episteme**, meaning that education is not only for impersonal, objective knowledge, but subjective knowledge too, influenced by the tacit dimension of knowledge that comes from experience and personal beliefs, from life lived.

*“In this horizon, the university has a conscience, but also an intellectual and moral strength whose responsibility goes beyond the person to be educated and extend to the needs of all humanity. [And FIUC is called to take on the moral imperative to strive **to create a more united international academic community**, on the one hand sinking its roots with more conviction in the Christian context from which the universities originated and, on the other, **consolidating the network** between the universities of ancient birth and the younger ones, to develop a universalistic spirit aimed at increasing the quality of the cultural life of people and peoples. The ecosystem of universities is built if each universities (or university student?) cultivates a particular sensitivity, given to him by his attention for man, for the whole man, for the context in which he lives and grows and for all that contributes to his promotion.”]*

*“Leaders training achieves its goals when it manages to invest academic time with the aim of developing not only the mind, but also the heart, consciousness, and practical skills of the student; scientific and theoretical knowledge must be mixed with the sensitivity of the scholar and researcher so that the fruits of the study are not acquired in a self-referential sense, only to affirm their professional position, but are projected in a relational and social sense. Ultimately, just as every scientist and every man of culture has an obligation **to serve more**, so the university community, especially if of Christian inspiration, and the ecosystem of academic institutions must respond to the same obligation together.”*

I have quoted these passages from the Holy Father’s speeches because they give us comfort in the decision we took in June 2019 to hold the seventh Consultation on the subject of education and training. We decided to involve universities, mainly Catholic, and firms in order to analyze whether

and how universities and the business and finance communities have on one hand the means and tools to give to the young a solid and round education to bring about a process of social, cultural and environmental change and on the other hand the willingness to create a working environment conducive to ethical behaviors, keeping in mind not just one's interest but that of the common good.

Education and Training can play a crucial role in building a world of peace, solidarity and justice; universities and firms can contribute vitally to help young people develop new ways of thinking, and new ways of acting.

Firms have a major role to play in affirming new ways of thought and new models of economic and social development. In-company training and corporate culture guide behavior. They are fundamental. They should be inspired by the same principle the Holy Father indicates for education if we want to prepare young leaders who are able to face the challenges of today's world with open and fruitful views on the well-being of people and the environment. What actions, attitudes, and results are rewarded by the companies? And how?

The voice of companies is necessary, therefore, together with that of universities, to understand if the virtuous path towards a more human (humane) economy has already begun and whether it is producing positive results.

We asked also some Institutional investors' representatives to participate to the Consultation but none of them could accept due to previous commitments.

In the cited speech of November 2019, the Holy Father Pope Francis has addressed an invitation to scientists and to all men of culture to "serve more"; and to universities, to increase cooperation.

Responding to this Call, the *Centesimus* would like to accomplish a challenging project, perhaps utopian, but dreams are the spice of life. In concrete terms, we would like to join the Strategic Alliance of Catholic Research Universities (SACRU) recently established, to be integrated eventually with the adhesion of lay universities, for the launch of researches aimed at the realization of a new model of economic and social development based on solidarity, justice, sustainability and environmental protection and new business models aimed at creating value for all stakeholders.

A new cooperative and human capitalism.

The research should also look into operational issues such as the definition of new quantitative indicators, how to evaluate the impact of sustainability actions, (ESG and CRS), environmental and human aspects.

It would be a concrete project, to be defined in detail, involving several universities working together, with the involvement of multiple disciplines; each university could indicate the discipline in which it feels particularly strong.

Together we can send a very powerful message: We want to do something. This is our common and shared commitment. These are our results.

In these two half days we would like to analyze what has been accomplished so far, the steps that have been taken, and those that still need to be taken in order to achieve results.

We would like to initiate a dialogue with and within the academic world, between different academic worlds, between the academic and the business world, all of us united by common feelings, beliefs and goals.

I conclude with a quote from Saint Paul VI, taken from *Gaudete in Domino*, which I like very much for the invitation to live in Joy:

*“There would also be a need for a patient **education effort** to learn or learn again to simply **taste the many joys** that the Creator already puts on our path: exalting joy of existence and life; joy of chaste and sanctified love;; pacifying joy of nature and silence; sometimes austere joy of careful work; joy and satisfaction of the duty performed; demanding joy of sacrifice”.*

Before proceeding further, I would like to take this opportunity to thank personally the Rector of the Catholic University of the Sacred Heart of Milan, Professor Franco Anelli, not only for hosting this Consultation, but also for the invaluable economic and organizational assistance. Special thanks also to Professor Giovanni Marseguerra, Coordinator of the Scientific Committee of FCAPP for his precious and constant contribution.

I now give the floor to Professor Marseguerra for his opening remarks