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## Birthday Corner:

### SEPTEMBER

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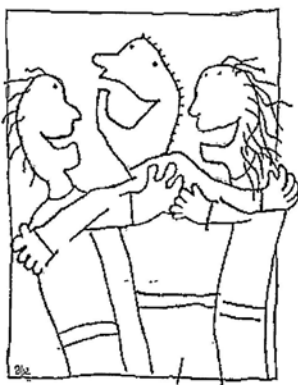


## THE PRESIDENT

Fr. Tom Ascherman, SVD

### Mission is Listening

Our understanding of missionary outreach sometimes overemphasizes preaching, teaching, or proclaiming. Worse still, mission can occasionally be reduced to sermonizing, haranguing, or pontificating. Some of the “mission” songs that we use in liturgy and in prayer services seem to be very strong on the themes of going out to TALK. But perhaps missionary outreach begins not with speaking, but with listening.



**Listening Before Speaking.** In 1992, a simple cartoon was published in a Catholic newspaper to illustrate the importance of ecumenical dialogue. Unfortunately, it missed the point completely. Do you see the mistake? Why is this a poor illustration of missionary outreach?

While the embrace of the three people is encouraging, everyone seems to be talking at the same time. And, alarmingly, NO ONE HAS EARS.

It may be an unintendedly humorous cartoon, but it also makes a serious point about mission. If everyone is speaking and no one is listening, is there any genuine encounter.

Many evenings, when I look back over the day, I turn to a well-turned phrase attributed to Zeno of Citium (c. 334–262 BC): “God gave us two ears and one mouth so that we would listen twice as much as we speak.” Honestly and sadly, I rarely conclude that I listened too much. Zeno would probably be disappointed!

**Apostolate of the Ear (and Heart).** Pope Francis often reminded us of the biblical call to listen. In his 2022 Message on World Day of Social Communications he cited a line of Scripture from the Letter of James

(1:19). “Let every person be quick to hear, slow to speak.” Francis insisted that listening is the first act of charity.

His message was titled: *Listening with the Ear of The Heart*. It is attached to this issue of the LOG. Two citations give a flavor of his very practical approach to listening:



“In reality, in many dialogues we do not communicate at all. We are simply waiting for the other person to finish speaking in order to impose our point of view. In these situations, as philosopher Abraham Kaplan notes [in his article “The Life of Dialogue”], dialogue is a duologue: a monologue in two voices. In true communication, however, the “I” and the “you” are both “moving out”, reaching out to each other.”

Pope Francis's observation applies directly to missionary outreach. Missionary dialogue cannot simply be two people taking turns talking. It requires that both persons “move out” toward the other.

“...why face the exertion of listening? A great diplomat of the Holy See, Cardinal Agostino Casaroli, used to speak of the “martyrdom of patience” needed to listen and be heard in negotiations with the most difficult parties, in order to obtain the greatest possible good in conditions of limited freedom. But even in less difficult situations, listening always requires the virtue of patience, together with the ability to allow oneself to be surprised by the truth, even if only a fragment of truth, in the person we are listening to.”

“The martyrdom of patience” is a striking phrase indeed. Listening requires patient humility — the willingness to believe that the person before us may have something to teach us.

**Where Do You Experience Listening at DWC?** In our teaching and learning, and in our life together, are we courageous and patient enough to listen? As a college here in Epworth and in the surrounding area, are we living out mission in an attitude of listening for the ideas, hopes and fears of our neighbors? Do we spend enough time and effort listening for what people might have to share with us? Before we tell them what we think they need to hear, do we take the time to discover what they are actually saying?

In the midst of the political and cultural divisions of the day are we willing to be martyrs of patient listening? Are we willing to listen even when we disagree, even when what we hear makes us uncomfortable, and even when we are tempted to prepare our response rather than understand the person speaking?

**Spiritual Direction** offers a good opportunity to practice listening with the Ear of the Heart. Our students, the SVD community, and many of the staff and faculty frequently spend some time in sharing their experiences of God and listening to one another. Bible Sharing, formal meetings of spiritual direction, and serious faith-filled conversations, allow the voice of God to be heard and heeded in our life together.

Missionary listening is not merely the absence of speaking. It is active hospitality. We make room for another person. We give that person our attention, our patience, and our heart.

Perhaps Zeno was onto something after all. We have two ears and one mouth. Maybe missionary discipleship begins by learning how to use them in that proportion.





## VICE PRESIDENT FOR ACADEMIC AFFAIRS

Dr. Joshua Young

### The Learning Cycle: Recall with Habit

The fifth level of the Learning Cycle is recalling with habit according to Muriel and Duane Elmer. Those familiar with education theory may hear the ghost of John Dewey in such a claim with his focus on habits. What the Elmers and Dewey were really trying to get teachers and learners to understand is that the best learning happens when the knowledge, skills, and reasons for what we do become a part of our daily habit or understanding. It means we're expert learners when we practice with intention for true change. However, this is also one of the most frustrating stages for instructors and learners because as much as we want students to use what we teach on a habitual basis, they have a choice and we may not like that choice.

At this level of learning, students must own their learning beyond performing for a grade. Students need to approach their own learning with realistic expectations and intention to make their education a useful habit. For example, many students leave our public speaking courses with the skills to present to American audiences, but when they leave the classroom... I often hear that people cannot understand our students when they do public speaking. It's frustrating, because I know *what* they learned and what they *can* do. And this is where we must acknowledge: that learners are responsible for what they do after they leave us. We acknowledge that students own their behavior and are responsible for their choices. Even though Peter was taught to see Christ, even proclaims Him savior, Peter still denies Christ. Teachers can teach, but students must do the work outside of the classroom to put what they've learned into practice, and with repeated practice without the threat of a failing grade, into habit. The question for faculty AND students is how do we move our college community towards learning for habit?

Faculty were provided a copy of *The Learning Cycle* at the 2026-2027 Faculty Institute and will be discussing it at the Fall Faculty In-Service.

### Missionary Hospitality Abounds

Thank you to everyone that made hosting the Iowa Communication Association Conference at Divine Word College a huge success! Participants made several comments about what a special place DWC seems and how lucky they were to visit. No doubt, the pink suited man seen on campus will continue to spark conversation, but participants left with a great sense of hospitality and appreciation. Special thanks to the kitchen and housekeeping staff and to faculty that shifted classes to accommodate our visitors. Thank you to IT and External Affairs for their support and coordination. And, thank you to students and community members for being so welcoming.



Figure 1

Figure 1- ICA President Dr. Gayle Pohl, University of Northern Iowa, and President-Elect Dr. Jennifer Hough, University of South Dakota, passing the gavel of leadership.



Figure 2

Figure 2- Dr. Gayle Pohl presents the ICA's highest award for service, The Citation Award, to Dr. Jenn Supple of the University of Dubuque.



Figure 3

Figure 3- Students from Wayne State College present their research.

(continued on page 4)



Figure 4- Conference attendees participate in a workshop on faculty mental health advocacy.



Figure 5- Conference attendees check-in.

# ASSESSMENT LOOP

Ms. Kimberly Burnett-Hackbarth



## New Assessment Workflow

Beginning October 12, 2026, Divine Word College will officially pilot a new assessment workflow powered by Microsoft 365, stepping away from Watermark (Aqua) to transition into greener pastures that we have full control over. Developed over several months by Ms. Liz Winter, this custom Microsoft 365 app replicates core Watermark features while adding a tailored functionality to address key data gaps. Faculty evaluators Dr. Joshua Young, Dr. Jason Reed, and Ms. Liz Winter will lead the initial rollout, testing the new system for streamlined data integration across our assessment processes.



As we prepare to launch our new Microsoft 365 assessment app, I want to extend a sincere thank you to Ms. Liz Winter for her outstanding work on this project. Over the past several months, Liz dedicated countless hours to building a custom application that not only captures everything Watermark (Aqua) provided, but also delivers key features and improvements tailored directly to our institutional needs. Her technical skill, persistence, and vision have given us a powerful, seamless tool that will serve Divine Word College for years to come. Please join me in celebrating Liz's incredible effort as we step into this exciting new phase!



## VICE PRESIDENT FOR FORMATION/DEAN OF STUDENTS

Fr. Tuan Hoang, SVD

### Board of Trustees and Donaghey Award

This weekend, members of the Board of Trustees will be at Divine Word College for their biannual meeting from **Friday, October 2, 2026**, through **Saturday, October 3, 2026**. The Board of Trustees serves as the college's highest governing body and is responsible for overseeing the institution and making important decisions for its future. Please extend a warm welcome to the trustees when you see them on campus this weekend.

As part of their visit, a Mass for the Board of Trustees will be celebrated on **Saturday, October 3, 2026, at 11:15 a.m.** All students are required to attend this Mass as we pray for and express our gratitude to the members of the Board for their faithful service to Divine Word College. Please come dressed in semi-formal or religious attire.

During the Mass, we will also present the Donaghey Award to Mr. Doug Stillings. This annual award honors individuals or groups who have demonstrated long-term commitment and dedicated service to the college. Let us join together in thanking Mr. Stillings for his generosity, dedication, and support of Divine Word College.



*Donaghey Award Recipients of 2025.*

### "Taste of DWC" International Food Festival – Ingredients

As we continue our preparations for World Mission Sunday, I would like to thank everyone who has generously volunteered to prepare one or more dishes for the "Taste of DWC" International Food Festival. We now have more than 40 dishes scheduled for this celebration.

For those who have signed up to prepare food, please email Sr. Aprilia Untarto, SSsP with a list of the ingredients you need and the quantities required as soon as possible. Her email address is [auntarto@dwci.edu](mailto:auntarto@dwci.edu). Receiving this information in advance will allow her sufficient time to organize and purchase the necessary ingredients.

The deadline for submitting ingredient requests is **Thursday, October 1, 2026**.

### Conference for Junior Religious and Diocesan Seminarians - *Boundaries and Relationships*

On **Wednesday, October 7, 2026**, all junior religious (men and women religious in temporary vows) and diocesan seminarians are invited to attend a conference on *Boundaries and Relationships* as part of their intermediate formation program.

The conference will be presented by Fr. Brian Van Fossen, a priest of the Diocese of Scranton. Healthy boundaries and relationships are essential in religious life because they foster personal well-being, strengthen community life, and support effective ministry. Understanding how to cultivate healthy relationships while maintaining appropriate boundaries enables religious and seminarians to serve others with greater freedom, integrity, and compassion.

The conference will begin at **5:00 p.m. in Room 107** and will be presented via Zoom. Please plan to arrive on time.

## Roadside Cleanup

This **Saturday, October 3, 2026**, Divine Word College's Justice, Peace, and Integrity of Creation (JPIC) Committee will sponsor a roadside cleanup beginning at **9:00 a.m.**

This service project provides an opportunity to demonstrate our care and concern for the Epworth community by helping keep our local area clean and welcoming. Br. Brian McLauchlin, SVD, the JPIC coordinator, has posted a sign-up sheet to help estimate the number of participants.

Please consider joining this effort as we work together to care for our common environment and help make Epworth a welcoming place for residents and visitors alike.



## FREE FIGHTING SAINTS HOCKEY TICKETS!

Cheer on the Dubuque Fighting Saints at **7:00 p.m. on Saturday, October 3!**

A total of 15 free tickets are available on a first-come, first-served basis.

See **Sandy Wilgenbusch** to claim your tickets. Don't wait—they're sure to go quickly!



**DUBUQUE  
FIGHTING SAINTS**

# UPCOMING EVENTS:

|                        |                      |                                                            |
|------------------------|----------------------|------------------------------------------------------------|
| 9/29/2026.....         | 8:00 AM.....         | Mass for Vocations - LC                                    |
| 9/29/2026.....         | 12:45 PM.....        | Faculty Senate                                             |
| 10/1/2026.....         | 12:45 PM.....        | IELI Meeting                                               |
| 10/1/2026.....         | 5:00 PM.....         | Formation Group Meeting - Sisters                          |
| 10/2 - 3/2026.....     |                      | Board of Trustees Meeting                                  |
| 10/3/2026.....         | 9:00 AM - 11:00 AM.. | Roadside Cleanup                                           |
| 10/3/2026.....         | 11:15 AM.....        | Mass with Board of Trustees<br>Donaghey Award Presentation |
| 10/4/2026.....         | 10:00 AM.....        | 27th Sunday in Ordinary Time                               |
| 10/4/2026.....         | 7:30 PM.....         | Vespers                                                    |
| 10/5/2026.....         | 12:45 PM.....        | Liturgy Committee                                          |
| 10/5/2026.....         | 7:30 PM.....         | Holy Hour                                                  |
| 10/6/2026.....         | 12:45 PM.....        | Presidential Forum                                         |
| 10/7/2026.....         |                      | ESL Term A Ends                                            |
| 10/8/2026.....         | 9:30.....            | Board of Administration Meeting                            |
| 10/8/2026.....         |                      | ESL Term A Testing                                         |
| 10/8/2026.....         | 12:45 PM.....        | FSLC Meeting                                               |
| 10/8/2026.....         | 5:00 PM.....         | Formation Group Meeting - Sisters                          |
| 10/9/2026.....         |                      | Mid-Term                                                   |
| 10/9/2026.....         |                      | Returning ESL Students Registration                        |
| 10/9 - 10/11/2026..... |                      | Retreat Weekend                                            |
| 10/9 - 10/11/2026..... |                      | Worldwide Marriage Encounter                               |
| 10/12/2026 .....       |                      | Term O Classes Begin                                       |
| 10/12/2026 .....       |                      | ESL Term B Orientation                                     |
| 10/12/2026 .....       | 7:30 PM.....         | Holy Hour                                                  |
| 10/13/2026 .....       | 12:45 PM.....        | Department Meetings DTP and DIS                            |



## VICE PRESIDENT FOR ADMISSIONS

**Len Uhal**

### Come and See Visitor

The Vocation Office will host a Come and See visitor later this week. Kade Davis from Richardson, Texas, will arrive on Wednesday and leave the College on Sunday. He is discerning a religious vocation and wants to learn more about the Divine Word Missionaries and Divine Word College.

Thank you in advance for welcoming him to our community.



## VICE PRESIDENT FOR OPERATIONS

**Steve Winger**



### Campus Safety Is a Shared Responsibility

The 2026 Annual Fire Safety and Security Report has been posted on the Divine Word College website. Required under the Jeanne Clery Campus Safety Act, the report provides information about campus crime and fire statistics, emergency procedures, security policies, and DWC's efforts to prevent and respond to safety concerns.

Publishing this report is more than a federal requirement. It reflects DWC's commitment to transparency, preparedness, and the well-being of everyone who studies, works, lives, or visits our campus.

Members of the DWC community are encouraged to visit the College website and become familiar with the report and available safety resources.

 Matthew Jacoby Library

opac.dwci.edu

## Share Your Thoughts: AI and Technology Use at DWC

AI tools like ChatGPT, Copilot, Grammarly, and Google Translate are now widely available. Some of us use them every day. Others use them rarely or not at all. To better understand how our campus uses these tools, the Matthew Jacoby Library is inviting all students, faculty, and staff to take a short survey.

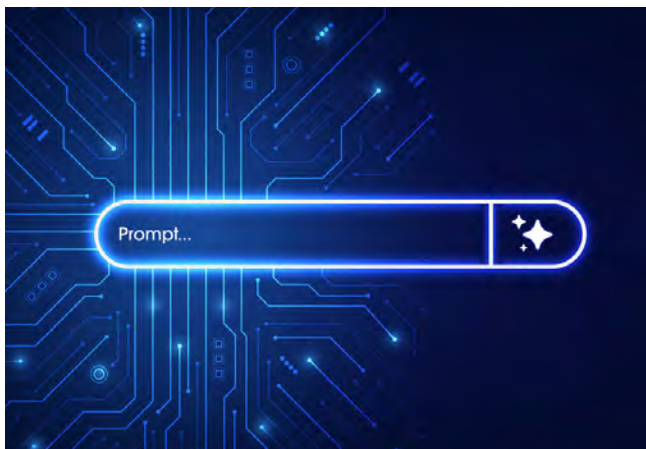
The survey asks about the AI tools you use (if any), what you use them for, your views on AI, and any concerns you have. It also asks a few quick questions about the devices, browsers, and search engines you use most.

- Your answers will help shape AI training and campus guidance.
- Responses from people who don't use AI are just as valuable as responses from people who use it often.

The survey takes about 10 minutes, and responses are anonymous.

Take the survey by 10/13: [DWC AI and Technology Survey 2026](#)

Questions? Contact Elizabeth Winter, Library Director and Archivist, at [ewinter@dwci.edu](mailto:ewinter@dwci.edu).



## REMINDER: Campus Reads Schedule

### Event 1: Introduction and Short Video

October 2, 11:45 AM to 12:45 PM

Location: Pour House

Join us for an introduction to the book and its central themes, along with a short video and guided discussion.

### Event 2: Book Discussion

October 30, 11:45 AM to 12:45 PM

Location: Pour House

Participants will gather to discuss their reactions to the book and explore how its themes connect to our campus mission and community.

### Event 3: Documentary Film

November 20, 11:45 AM to 12:45 PM

Location: Pour House



Fr. Gregory Boyle, SJ

**MESSAGE OF HIS HOLINESS POPE FRANCIS  
FOR THE 56TH WORLD DAY OF SOCIAL COMMUNICATIONS  
24 January 2022**

## **Listening with the ear of the heart**

Dear brothers and sisters,

Last year we reflected on the need to "Come and See" in order to discover reality and be able to recount it beginning with experiencing events and meeting people. Continuing in this vein, I would now like to draw attention to another word, "listen", which is decisive in the grammar of communication and a condition for genuine dialogue.

In fact, we are losing the ability to listen to those in front of us, both in the normal course of everyday relationships and when debating the most important issues of civil life. At the same time, listening is undergoing an important new development in the field of communication and information through the various podcasts and audio messages available that serve to confirm that listening is still essential in human communication.

A respected doctor, accustomed to treating the wounds of the soul, was once asked what the greatest need of human beings is. He replied: "The boundless desire to be heard". A desire that often remains hidden, but that challenges anyone who is called upon to be an educator or formator, or who otherwise performs a communicative role: parents and teachers, pastors and pastoral workers, communication professionals and others who carry out social or political service.

### *Listening with the ear of the heart*

From the pages of Scripture, we learn that listening means not only the perception of sound, but is essentially linked to the dialogical relationship between God and humanity. "*Shema' Israel* - Hear, O Israel" (Dt 6:4), the opening words of the first commandment of the Torah, is continually reiterated in the Bible, to the point that Saint Paul would affirm that "faith comes through listening" (cf. Rom 10:17). The initiative, in fact, is God's, who speaks to us, and to whom we respond by listening to him. In the end, even this listening comes from his grace, as is the case with the newborn child who responds to the gaze and the voice of his or her mother and father. Among the five senses, the one favoured by God seems to be hearing, perhaps because it is less invasive, more discreet than sight, and therefore leaves the human being more free.

Listening corresponds to the humble style of God. It is the action that allows God to reveal himself as the One who, by speaking, creates man and woman in his image, and by listening recognizes them as his partners in dialogue. God loves humanity: that is why he addresses his word to them, and why he "inclines his ear" to listen to them.

On the contrary, human beings tend to flee the relationship, to turn their back and "close their ears" so they do not have to listen. The refusal to listen often ends up turning into aggression towards the other, as happened to those listening to the deacon Stephen who, covering their ears, all turned on him at once (cf. Acts 7:57).

On the one hand, then, God always reveals himself by communicating freely; and on the other hand, man and woman are asked to tune in, to be willing to listen. The Lord explicitly calls the human person to a covenant of love, so that they can fully become what they are: the image and likeness of God in his capacity to listen, to welcome, to give space to others. Fundamentally, listening is a dimension of love.

This is why Jesus calls his disciples to evaluate the quality of their listening. "Take heed then *how* you hear" (Lk 8:18): this is what he exhorts them to do after recounting the parable of the sower, making it understood that it is not enough simply to listen, but that it is necessary to listen well. Only those who receive the word with an "honest and good" heart and keep it faithfully bear the fruit of life and salvation (cf. Lk 8:15). It is only by paying attention to *whom* we listen, to *what* we listen, and to *how* we listen that we can grow in the art of communicating, the heart of which is not a theory or a technique, but the "openness of heart that makes closeness possible" (cf. *Apostolic Exhortation Evangelii Gaudium* , 171).

We all have ears, but many times even those with perfect hearing are unable to hear another person. In fact, there is an interior deafness worse than the physical one. Indeed, listening concerns the whole person, not just the sense of hearing. The true seat of listening is the heart. Though he was very young, King Solomon proved himself wise because he asked the Lord to grant him a "listening heart" (cf. 1 Kings 3:9). Saint Augustine used to encourage listening with the heart (*corde audire*), to receive words not outwardly through the ears, but spiritually in our hearts: "Do not have your heart in your ears, but your ears in your heart" [1]. Saint Francis of Assisi exhorted his brothers to "incline the ear of the heart" [2].

Therefore, when seeking true communication, the first type of listening to be rediscovered is listening to oneself, to one's truest needs, those inscribed in each person's inmost being. And we can only start by listening to what makes us unique in creation: the desire to be in relationship with others and with the Other. We are not made to live like atoms, but together.

#### *Listening as a condition of good communication*

There is a kind of hearing that is not really listening, but its opposite: eavesdropping. In fact, eavesdropping and spying, exploiting others for our own interests, is an ever-present temptation that nowadays seems to have become more acute in the age of social networks. Rather, what specifically makes communication good and fully human is listening to the person in front of us, face to face, listening to the other person whom we approach with fair, confident, and honest openness.

The lack of listening, which we experience so often in daily life, is unfortunately also evident in public life, where, instead of listening to each other, we often "talk past one another". This is a symptom of the fact that, rather than seeking the true and the good, consensus is sought; rather than listening, one pays attention to the audience. Good communication, instead, does not try to impress the public with a soundbite, with the aim of ridiculing the other person, but pays attention to the reasons of the other person and tries to grasp the complexity of reality. It is sad when, even in the Church, ideological alignments are formed and listening disappears, leaving sterile opposition in its wake.

In reality, in many dialogues we do not communicate at all. We are simply waiting for the other person to finish speaking in order to impose our point of view. In these situations, as philosopher Abraham Kaplan notes,[3] dialogue is a duologue: a monologue in two voices. In true communication, however, the "I" and the "you" are both "moving out", reaching out to each other.

Listening is therefore the first indispensable ingredient of dialogue and good communication. Communication does not take place if listening has not taken place, and there is no good journalism without the ability to listen. In order to provide solid, balanced, and complete information, it is necessary to listen for a long time. To recount an event or describe an experience in news reporting, it is essential to know how to listen, to be ready to change one's mind, to modify one's initial assumptions.

It is only by putting aside monologues that the harmony of voices that is the guarantee of true communication can be achieved. Listening to several sources, "not stopping at the first tavern" – as the experts in the field teach us – ensures the reliability and seriousness of the information we transmit. Listening to several voices, listening to each other, even in the Church, among brothers and sisters, allows us to exercise the art of discernment, which always appears as the ability to orient ourselves in a symphony of voices.

But why face the exertion of listening? A great diplomat of the Holy See, Cardinal Agostino Casaroli, used to speak of the "martyrdom of patience" needed to listen and be heard in negotiations with the most difficult parties, in order to obtain the greatest possible good in conditions of limited freedom. But even in less difficult situations, listening always requires the virtue of patience, together with the ability to allow oneself to be surprised by the truth even if only a fragment of truth, in the person we are listening to. Only amazement enables knowledge. I think of the infinite curiosity of the child who looks at the world around them with wide-open eyes. Listening with this frame of mind – the wonder of the child in the awareness of an adult – is always enriching because there will always be something, however small, that I can learn from the other person and allow to bear fruit in my own life.

The ability to listen to society is more valuable than ever in this time wounded by the long pandemic. So much previously accumulated mistrust towards "official information" has also caused an "infodemic", within which the world of information is increasingly struggling to be credible and transparent. We need to lend an ear and listen profoundly, especially to the social unease heightened by the downturn or cessation of many economic activities.

The reality of forced migration is also a complex issue, and no one has a ready-made prescription for solving it. I repeat that, in order to overcome prejudices about migrants and to melt the hardness of our hearts, we should try to listen to their stories. Give each of them a name and a story. Many good journalists already do this. And many others would like to do it, if only they could. Let us encourage them! Let us listen to these stories! Everyone would then be free to support the migration policies they deem most appropriate for their own country. But in any case, we would have before our eyes not numbers, not dangerous invaders, but the faces and stories, gazes, expectations and sufferings of real men and women to listen to.

#### *Listening to one another in the Church*

In the Church, too, there is a great need to listen to and to hear one another. It is the most precious and life-giving gift we can offer each other. "Christians have forgotten that the ministry of listening has been committed to them by him who is himself the great listener and whose work they should share. We should listen with the ears of God that we may speak the word of God" [4]. Thus, the Protestant theologian Dietrich Bonhoeffer reminds us that the first service we owe to others in communion consists in listening to them. Whoever does not know how to listen to his brother or sister will soon no longer be able to listen to God either. [5]

The most important task in pastoral activity is the "apostolate of the ear" - to listen before speaking, as the Apostle James exhorts: "Let every man be quick to hear, slow to speak" (1:19). Freely giving some of our own time to listen to people is the first act of charity.

A synodal process has just been launched. Let us pray that it will be a great opportunity to listen to one another. Communion, in fact, is not the result of strategies and programmes, but is built in mutual listening between brothers and sisters. As in a choir, unity does not require uniformity, monotony, but the plurality and variety of voices, polyphony. At the same time, each voice in the choir sings while

listening to the other voices and in relation to the harmony of the whole. This harmony is conceived by the composer, but its realization depends on the symphony of each and every voice.

With the awareness that we participate in a communion that precedes and includes us, we can rediscover a symphonic Church, in which each person is able to sing with his or her own voice, welcoming the voices of others as a gift to manifest the harmony of the whole that the Holy Spirit composes.

Rome, Saint John Lateran, 24 January 2022, Memorial of Saint Francis de Sales.

Franciscus

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[1] " *Nolite habere cor in auribus, sed aures in corde*" ( *Sermo* 380, 1: *Nuova Biblioteca Agostiniana* 34, 568).

[2] "Lettera a tutto l'Ordine": *Fanti Francescone*, 216.

[3] Cf. "The life of dialogue", in J.D. Roslansky, ed., *Communication. A discussion at the Nobel Conference*, North-Holland Publishing Company, Amsterdam, 1969, pp. 89-198.

[4] D. Bonhoeffer, *La vita comune*, Queriniana, Brescia 2017, 76.

[5] Cf. *ibid.*, 75.

# How does DWC use AI?

Take the AI and Technology Survey

Students, faculty, and staff: your answers will shape AI training and campus guidance.

Everyone on campus is encouraged to take the survey, including people who don't use AI.

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 **About 10 minutes**

 **Anonymous**

 **Open until October 13**



**Scan to take the survey**