

# The Economy of **Communion**

a n e w c u l t u r e

THE ECONOMY OF COMMUNION

• A NEW CULTURE

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# TABLE OF CONTENTS

---

**3 A Human Cathedral**  
*Alberto Ferrucci*

---

**4 The message from Chiara to the  
Ginetta Industrial Park**  
*Chiara Lubich*

---

**5 The Inauguration of the Industrial  
Park Ginetta**  
*Ana Lucia Bandeira  
Ivanaldo Ferreira de Araujo*

---

**8 The Civic and Economic meaning  
of Charisms**  
*Luigino Bruni*

---

**11 Messages from and to Latouche**  
*Benedetto Gui*

---

**12 New Humanity at the UN**  
*Agnes Bernard*

---

**14 Statement of accounts of EoC  
business profits**  
*Luigino Bruni*

---

**14 From poverty to entrepreneurship**  
*Ana Lucia Bandeira*

---

**16 2007 Convention and Exposition  
of the EoC in Brazil**  
*Angela Pelizzon Garcia*

---

**17 The workers share**  
*Darlene Bonfin*

---

**18 The birth of the Amazon Industrial Park**  
*Doris Vidal e Mario Feio*

---

**20 The mystic of the EoC Industrial Parks**  
*Rodolfo Leibholtz*

---

**21 Health: a failure of the market**  
*Luca Crivelli*

---

**22 The 12 new dissertations**  
*Antonella Ferrucci*

---

**25 The new EoC Video**  
*Margaret Coen*

---

**27 Letters to the editor**  
*Alberto Ferrucci*

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# A HUMAN CATHEDRAL

**Alberto Ferrucci**

Visiting Strasburg, one of the most ancient cities of Europe, one is surprised to see the imposing bell towers of the Cathedral rise out from the narrow streets of the historical city center. Engineers today look with admiration upon the spires which have existed for centuries though built only from stone blocks and wood bonded by mortar.

After many centuries the spires still reach on high, built on a foundation in which each stone has been laid in a perfect arrangement based on its size and weight. In this way each stone supports and completes the others so that they rise together into the sky.

The history of the cathedrals built by our ancestors frequently spans many generations and each of which may have encountered collapses and fires. Every time new master masons were sought who had demonstrated their ability to build lasting cathedrals and the construction would resume.

Looking further into the history of Cathedrals it is apparent that our ancestors willingly spent large amounts of their available budget to obtain suitable construction material such as stone from far away quarries. They considered more important to use their time and money to acquire superior building materials and expert craftsmen, rather than seeking comforts for themselves and their families. The soaring spires witnessed their desire to sublimate the suffering of this world offering it on high to God.

In this issue we introduce the beginning of the Industrial Park Francois Neveux near the little city of Mariapolis Gloria of Belen serving the Amazon and North Brazil and the inauguration of the Ginetta Calliari Industrial Park near the little city of Santa Maria serving the North-East of Brazil.

Twelve years ago Ginetta initiated construction of the first EoC Brazilian Industrial Park near San Paolo. She affirmed, with the surety of the saints, that it would have a place in the new heaven and new earth because it was built out of love.

While the flags of Brazil, the State of Parana and the Focolare Movement were being raised, Ginetta's same words were on our lips at the inauguration of the new Industrial Park named after her.

Thus an additional cornerstone was laid in the foundation of a new type of Cathedral that is being built throughout the world.

This Cathedral expresses that beyond the aspirations of human beings towards the divine, there is the desire that the divine may operate on earth amongst the people, among the least,

so that they will not be the least and they will not be alone.

It is a human Cathedral whose people are not capable of performing miracles, but who made the decision to put into practice the new Commandment of Jesus of mutual love. In this way His plan for creation of universal brotherhood is brought back to earth.

Together they were able to do miracles. Many were able to do so as did those who welcomed, recognized and placed into action the gifts of God, the Charisms sent into the world to make the human family more human.

It is a cathedral made, instead of stone, with positive and open relationships, also in the economic field. This is so that not everything in the economy is left to the exchange of goods and services, as is typical of the market. This leaves space and opportunity for gratuitousness and reciprocity, to prove to the world that a fraternal economy, where there is respect for others and commitment to grow together, is possible. This is an economy that can show that a future ecologically and socially sustainable is not an utopia. It is possible thanks also to the gift of God for the third millennium.

Becoming man and dying on the cross Jesus already made healthy all the wounds inflicted by us on his plan for humanity. He made us brothers and sisters and today He invites us concretely to act, with our humanity, as He would act if He were here visible in the flesh with us.

It is our task as entrepreneurs and workers to show with facts how to structure our businesses to create goods and services that are love for others. Moreover we give our profits to share and jobs for those who have none. In this way we will give back to our brothers and sisters in misery the possibility to overcome their situation and regain their dignity and worth in their community.

The outcomes of these Industrial Parks won't be limited to the enterprises' invoices, their new jobs or their shared profits. The most important result will be to be able to offer to institutions and private, public and political entities examples of viable avenues to develop the new laws for harmonious communities.

My wish to all those who are dedicated to these Industrial Parks, is to aim high. Always remember that beyond both the successes and difficulties that the economic science manages to measure with its tools, they are building the Cathedral of the Divine in the midst of men.



# MESSAGGIO AL POLO GINETTA

Chiara  
Lubich

*Dear Entrepreneurs,*

*in this day when we are celebrating the beginning of the Business Park Ginetta, I share with you your joy and I thank God with you. He provided His providence, even in the midst of difficulties, so that this project could be initiated. It is one of the concrete expressions of the EoC which was born in Brazil, from that Ideal of unity, of sharing, of universal brotherhood, typical of the Focolare Movement.*

*God, who is Love, helps us to carry forward an Economy of Communion based on a culture of giving, differently from the consumerist economy based on a culture of having. Our Economy of Communion works for the common good, especially for the most indigent.*

*Keep going forward dearest, in your precious effort, setting in motion all the creative abilities God has given you. Remember however that they will be constructive and efficient if they will conform to His design. Jesus, present in your midst, thanks to your mutual love, will show you the way. I ask for Mary's protection and also Ginetta's so that your Business Park may be a luminous sign for many and I assure you of my spiritual presence.*

Chiara Lubich

18 august 2007



# INAUGURATION OF THE PRODUCTIVE PARK “GINETTA CALLIARI”

Ana Lucia  
Bandeira  
Ivanaldo  
Ferreira de  
Araujo



On the 18th of August 2007, after five years of intense work, on the occasion of the Regional Convention of the Economy of Communion, we inaugurated, in the City Hall of Igarassu, a city of the metropolitan area of Recife in the State of Pernambuco, the Productive Park of the EoC named after Ginetta Calliari. It is located three kilometers from the little city of the Focolare Movement called Santa Maria. It is built on a piece of land eight hectares in size, where there is room for 10 businesses with three hundred direct jobs. It offers a real hope for the surrounding area that suffers from widespread indigence.

### The EoC Regional Convention

The EoC Convention was held over two days and had 300 attendees among whom were entrepreneurs from the Spartaco Industrial Park of San Paulo and scholars from various parts of Brazil. Alberto Ferrucci delivered the keynote address titled: the Civil and economic meaning of the Productive Parks of the EoC while Rodolfo Leibholz delivered a talk on “Walking the Economic Path with Courage” Several entrepreneurs gave their testimonials, among which there was the very meaningful experience of Armando and Roseli Tortelli. They had previously shared their EoC experience with their two sons in their native town of Curitiba in the South of Brazil and at

the Spartaco Industrial Park. They also announced their decision to start together with the local entrepreneur Marcos Gugel, in one of the buildings just finished in the Ginetta Productive Park, a branch of the “Licitar Farmaceutica”, a business in their sector of pharmaceutical distribution. From their words it was obvious that, as when they

Industrial Park demonstrates. Their enterprise is making 50 % of the total sales of the whole Business Park.

### The Inauguration of the Ginetta Productive Park

In the presence of the mayor of Igarassu, an officer of the State of Pernambuco, Doctor Amaro Lins, chancellor of the Federal University and Senator Marcos



had started a new business in the Spartaco Industrial Park, their decision was not coming from an economic base but from their desire to contribute to the expansion of the Economy of Communion. Armando was also highlighting how that decision was not contrary to economic parameters as the performance of their business in the Spartaco

Maciel, former vice-president of Brazil, two Bishops blessed the first productive structures in the Park. Also in attendance were over five hundred persons who had come there even from the farthest areas of Brazil. Two weeks of continuous rain had successfully tested the drainage and road structures of the Park. At the moment of the inauguration, behind the indu-





Socorro Sobral

strial buildings, a rainbow was shining in the sky and the sun began to shine: many saw in this a visible sign of the Love of God for this project. The atmosphere was of supernatural joy, hope and certainty in the transforming power of the Charism. The ceremony began with the solemn raising of the three flags representing Brazil, the State of Pernambuco and the Mariapolis. The Brazilian National Anthem was played by the students of the Santa Maria School. This school trains and forms young people in the spirit of communion and universal brotherhood within the Mariapolis. It was a true civil and political moment, on the way towards a new economy, based on freedom, communion and equality. It was also an historical moment.

Every body was moved by the great importance of the event. A dream was coming true!

To symbolize the future, the youngest child of one of the two entrepreneurs of the first business was chosen to cut the ribbon officially opening the Industrial Park. A video in honor of Ginetta Calliari, who for 42 years spread the ideal of Unity all over Brazil, was then shown. She was also the first to take concrete action on behalf of the EoC project. The Church now proposes her beatification. Several speeches traced the history of the Park highlighting the continuous presence of the Divine Providence. They spoke about the purchase of the land, the incorporation in 2002 of the managing company, the courage of the early stock brokers

who contributed their money many times with great sacrifice. One example was that of an 8 year old girl who sent a brief letter with some money which she had saved from not having her afternoon snack in order "to buy one stock of the Park". In her speech, Socorro Sobral, director of the Park's company, said: "This is a special moment that became true because we believed in this project *which has its roots in Heaven*. Every brick placed in this location has a history of dedication and faith." Alberto Ferrucci in his Keynote address said that this Productive Park could be compared to a cathedral built as a sign of an eternity that we are living here. He went on to explain that only for people who live the mutual love of the Gospel is it possible "to build cathedrals, not made of





José Pereira

Marcos Maciel



Severino da Silva

Armando Tortelli



Ana Lucia Bandeira

Ivanaldo Ferreira

stones, but of open and positive relationships even in the economic field. Not everything should be treated as an exchange of goods and of services in the marketplace, but there should also be room for gratuitousness and reciprocity”.

Then the two Directors of the little city Santa Maria read the message from Chiara to the audience who listened to every word in profound silence. Her message was addressed to the entrepreneurs who are building the Ginetta Productive Park (see page...). Her prophetic words, with her invitation to live communion and universal fraternity, raised the souls of the entrepreneurs, scholars, politicians and everyone else present up to heaven and enabled them to envision broader possibilities for humanity. Finally, before

starting the celebrations, they uncovered a memorial tablet (plaque) with some of Chiara’s words from her message.

Doctor Amaro Lins commented: “One of the most remarkable aspects of the birth of this Productive Park is that it can offer entrepreneurs an example of respect both for the environment and also for the integrity of the person, giving the same value to everyone. Everyone is an actor in this project that is changing the current vision of the employer and of the employee in which the profit goes to the employer and the burden of carrying the business forward belongs to the employee”.

According to Senator Marcos Maciel, “the Park is important, first, because it creates jobs and it improves the economy. As a consequence it helps to expand the

processes for social change and to create a more just society. It is a new experience not only based on profits but also on the pursuit of the common good. It is an experience that operates according to evangelical principles to seek not only material goods, but to create as well the conditions for a more human, more integrated society and above all one with less inequalities”.

One of the people who was there said: “I felt the responsibility and the desire to be a stone in the construction of this great project of God”.

We entrust in the hands of our Lady of the Aparecida the future of this project, asking her for help to carry it forward with love and trust, for the glory of god and so that the Ginetta park “may be a luminous sign for many”.



# THE CIVIC AND ECONOMIC MEANING OF CHARISMS<sup>1</sup>

**Luigino  
Bruni**

**1. Different eyes**  
The moment has arrived to amend the economic and civic history of nations taking into account the civic and economic role of the Charisms. It is not possible in fact to understand in depth the history and today's reality of the economy of Europe and beyond, without taking Charisms seriously.

The manifestation of the Charisms is vast and powerful, it covers and permeates the world. It is like the blood that flows in our veins: we do not see it but it gives life. Religions are privileged places in which Charisms bloom because they find there a particularly fertile ground. Their manifestation, however, goes well beyond the visible borders of religions: it is the most secular thing you can imagine.

Looking only at the recent Economic realm let us think how much effort it would take to write even a small piece of the Charismatic history of humanity. Just consider all the men and women who devoted themselves to give life to the Union Movement, to the coops, to Savings and Loans, to Credit Unions, that even today continue to transform problems into resources and opportunities thanks to the different eyes through which they view the world.

The history of humanity, including our economic and social history, is also the fruit of these Charisms. The charismatic economy is therefore a co-essential dimension of civic life without which we are unable to understand much of reality.

If the founders of orders and social congregations, between 1500 and 1800, for example, had not been governed by their Charisms, the history of the European Welfare state would have been very different. The hospitals and the health care system, schools and education, the treatment

of the disadvantaged, were without doubt the fruits of public policies and institutions. Of no less importance in their creation was the manifestation of the Charisms that lead the way and opened these frontiers.

Who can deny for example the influence that Vincent de Paul in the 1500s had on European social culture? He started in France an extensive system to help many marginalized people. Poverty is the realm in which the Charisms have always operated to find new solutions. But a premise is needed here. We have to be careful when we speak about poverty. There is in fact poverty and poverty. Not all forms of poverty are inhumane: it is a wound but, it becomes a beatitude when it is chosen out of love for others. The word poverty conjures up a spectrum of reactions: from the tragedy of the have-nots (because of others or events), to the beatitude of those who freely choose poverty in order to liberate others from the misery they have not chosen. What else would drive this profound sense of action by tens of thousands of missionaries who work in disadvantaged countries?

My personal experience has convinced me that no form of poverty can be resolved without loving it: only those who can see beauty in poverty are capable of setting the poor free. Without Charisms one can never escape from the traps of poverty: institutions are not sufficient, even if they are co-essential.

Let's examine the following examples.

The city of Assisi saw the poor only as the refuse of society. Francis saw in them the "Madonna of Poverty", something so beautiful, that it brought him to choose it as his Ideal. Those who followed and still

follow him also chose this same Ideal. Portuguese and Spanish royalty saw the natives of Paraguay as the animals of the jungle, without a soul. The Charism of Ignatius of Loyola was able to see in these populations something "more and different". He was able to introduce this prophetic experience of civilization and enculturation known as the "reducciones" in the 17<sup>th</sup> and 18<sup>th</sup> centuries, a form of social economy never seen before.

Luisa de Marillac, St. Frances de Sales, St. Joan of Chantal and then St. Bosco, Scalabrini, Cottolengo, Fr. Calabria, Fr. Milani were given the vision to see something great and beautiful in the poor, the shameful, the derelicts, the street children, the immigrants, the sick, even the deformed. Attracted and inspired by these Charisms, they along with hundreds of thousands of followers were willing to dedicate their lives to these people.

Today we can find, if we are willing to see it, multitudes of people, carriers of Charisms, who are still forming social coops, NGOs, schools, hospitals, banks, unions and who fight for the denied rights of others, of children, of animals, of the environment, because they see "something more and different" that others do not see.

If it is true that in the present time, some fronts show a radical tendency to individualism and to both spiritual and ideal impoverishment, it is equally true that never before have we seen a flowering of Charisms for the thousands of battles for liberty and civilization. These are people of all kinds, but all possessing the capacity to confront a problem, remaining attracted to it, loving it, and transforming it from a wound to a blessing.

In the 18<sup>th</sup> century the charismatic dimension expressed itself in a special way in



women who have been protagonists and founders of important movements.

Frances Cabrini, Edith Stein, Simone Veil, Teresa of Calcutta, Chiara Lubich, to cite just some of the major ones who were women, who are today the charismatic face of our time for many. There is a strong bond between Charisms and femininity, between “the charismatic profile and the Marian profile” in the words of Von Balthasar.

Chiara Lubich, for example, because of her Charism born out of the cry of the forsakeness of Jesus on the cross, has sought out and loved the new poverties of today that are the poverties with regard to relationships, God, sense of life and happiness which lead her to find the disunities of the present time and care about them passionately as an answer to that cry<sup>2</sup>.

That’s why even if it remains true that the typical form of charismatic love is *agape*, we have to keep in mind that it is also true that *love-agape* is fertile – humanly and fully mature –, when it encompasses in itself both the other forms of love that is *philia* and *eros*.

The recipient of a Charism is not essentially an altruist or a philanthropist, but rather a builder of communities (*philia*) and a person in love (*eros*). Whoever therefore is animated (or we could say possessed) by a Charism, goes in search of the derelicts, the lepers, the lonely and this is motivated also by a love that is *eros*, by desire.

All this is eminently true for religious Charisms but it is not less true for Charisms not explicitly or primarily religious. Only persons in love and passionate are able to lead and attract many others to follow them, and passion is part of the repertoire of *eros*. Without

*eros* no problem is resolved because those who are helped must feel attractive, beautiful and lovable.

Those who are charismatic, those who receive or participate in a Charism, are able to rescue poverties because they see them as richness. Mother Teresa used to often say: “do not call them problems, call them gifts”.

Art is another realm within the human sphere where Charisms are evident. In fact the charismatic person is very similar to an artist. The artist is surely a recipient of a Charism and it is not by chance that, yesterday as today, many artists flourish around great charismatic figures. An artist working with wood told me: “Every once in a while I find a piece of wood in the forest or in the woodpile by my shed and within it I see a sculpture. The “non-artist” only sees something to burn in the stove in a piece of wood. The artist has different eyes and see in it a fawn, an eagle, arose, a crucifix. That’s how charismatic people are: they see the masterpiece in people and situations that everyone else discards. They can see the rose with the thorn, the risen Lord with the Crucified one. The artist then, certainly the great ones, are themselves “transformers” of “wounds” into “blessings”. A work of art is normally born out of a suffering, loved, in the artist himself, in others or in nature and transformed from ugliness into beauty.

Whoever does not believe in the presence of Charisms in humanity should explain the presence and action of artists.

## 2. Charisms and innovation

No fully human development nor social innovation are possible without Charisms. There exists in society a mechanism very similar to one hypothesized by Schumpeter for entrepreneurial innovation. In his

Theory of Economic Development the great Austrian Economist proposed one of the most intriguing and relevant economic theories of the 1800s, distinguishing between “innovative” and “imitative” entrepreneurs. The Innovator is that person who breaks the status quo, where there is neither profit nor loss, and thanks to a new idea, creates added value and development, advancing the economy.

Then the imitator entrepreneurs arrive, like a swarm of bees, attracted to the new opportunity for profit. From the moment they adopt this innovation it becomes an integral part of the market and of society. Thus the system is returned to a new equilibrium and status quo until other innovators come to advance the frontiers of economic development. This circular process of innovation and imitation is the actual creator of richness and development.

I’m convinced that within social dynamics there is a similar mechanism that operates between “charisms” and “institutions”. (Here I’m using the language of Max Weber who was probably influenced by Schumpeter). The charismatic person is the innovator, seeing unsatisfied needs, discerning new areas of poverty, opening new paths to solidarity, pushing forward the frontiers of humanity and civilization. Then arrives the institution, the State for example, that copies and absorbs the innovation which becomes the norm.

Let us think, for example, of the total impact that a business has on society and of its social responsibility. In the 50s and 70s there were some social innovators, whom I would call charismatic, who began to say that a complete economic picture must include not just economic and financial costs but also

environmental and social costs. Today, decades later, in certain sectors or countries, like France for example, it is becoming an obligation to write out a social budget. A bit later the State adopts and institutionalizes the innovation. Another example of consumer ethics: the first people to innovate and propose higher ethical standards in the production of goods were some charismatic persons like the founders of fair trade. Nowadays also more traditional businesses and multinationals are imitating these standards, raising them perhaps, forced by market demands. In turn the State and the International Institutions are slowly making social and human innovations obligatory, as in the area of child labor for example. We find a similar process in the field of human rights and of the environment: those charismatics who innovate, push forward the boundaries of humanity, and the Institutions that then follow. These innovators therefore are soon reached by the institutions and if they are not capable of new innovation they would then be indistinguishable from the imitators. And fortunately the civil climate of humanity is raised as well.

Civilization advances thanks to the charismatic-institution dynamic; to stop it or to fight it means to slow down the civic development. And when there are these temptations we have the first signals of a crisis in the experience of the charisma. *The true innovator is never afraid of the imitator.*

When the innovation is in crisis the imitator is looked upon as a rival as in a “game of zero sum” (as in poker) and all of the attention falls onto the distribution aspects of the exchange. One takes the cake as a given searching only to grab the biggest slice.

### 3. Kharis or “what given joy”

Charism comes from the Greek word *kharis*, grace, which literally means “that which gives joy” which is the same root of the word *gratuitousness*.

When I say gratuitousness here, I intend to mean that inner attitude that takes us to approach each person, each being, ourselves, knowing that that person, that living being, that activity are not ‘things’ to use, but realities to respect and love in themselves because they have value. I welcome and respect them because I recognize them as being good. This is why there is a very tight bond between gratuitousness and the activities that we perform because of intrinsic motivations (those activities that in themselves have their own reward). If when I approach you I do not exploit the relationship I’m generating with you for my own gain, only then will I find a rewarding relationship. For example, when we play a sport purely for the pleasure of playing it, we do not use our body for success or money (this is why the taking of drugs and the corruption of officials is a serious thing in all sports. It signals a lack of gratuitousness and without gratuitousness there is only spec-

tacle and business).

For this reason, I think, a gratuitous action does not necessarily have to be altruistic (in other words the action does not have to benefit another person). There exists a strong relationship between gratuitousness, charisma and vocation.

Those who have a vocation (from the missionary to the artist) can work in non exploitive manner, because each activity, from approaching a poor person to creating a painting, has its own reward. Without the interaction of gratuitousness, charisma and vocation, actions can be nothing but exploitive.

In my vision of gratuitousness; even when I paint, practice a sport, read a book, I can experience gratuitousness if I am driven by intrinsic motivations. And this, I believe, is the reason we find joy in seeing another person pursue an activity with intrinsic motivation (like, for example, the admiration for a poet, or for a genuine athlete). We appreciate it even if we do not receive anything in return. In fact, we are profoundly disappointed and feel bitterness when we realize we have been deceived about the true motivations behind the activity; when the motivation is shown to be non-intrinsic and disingenuous. Gratuitousness is a kind of “meritorious good” that produces, unintentionally, “positive externalities” onto others. And also this, I believe, is the social value of an experience like that of the EdC.

<sup>1</sup> Article taken from Chapter 7 of my book “The wound of the other” (that is being published)

<sup>2</sup> “Lord, give me all those who are alone” recites one of the most intense and charismatic meditations by Chiara Lubich (1960).

# MESSAGES FROM AND TO LATOUCHE

**Benedetto  
Gui**

Serge Latouche is one of the most critical scholars of the current economic system. He launched a movement of ideas espousing slower economic growth, deceleration, which is almost a slap in the face to the other 95% of economists more or less convinced to have to support acceleration, expansion, strengthening, or a continuation of this much discussed economic growth.

From what I have known about him I was convinced to go to hear him at a conference in my city. This event was attended mostly by young people.

He has been for many years a professor at the University of Paris and as a matter of fact he is also a prominent figure in the *no global* movement. He is tall and slender, even though he is approaching 70 year, somewhat austere in appearance and a bit peculiar in dress. He speaks excellent Italian with a pleasing French accent.

I was of the opinion that he was an adamant opponent not only of the inequalities of the free market system but of the system itself. I thought he was ready to preach the abolition of the market.

However everything that I heard him say at the lecture as well as a few words that we exchanged at the end, convinced me that I was mistaken, at least regarding his most recent positions which in my opinion merit a closer look.

He said for example that the word *deceleration* is just a slogan meant to be provocative and not a recipe to live by, day by day and even less an imposition by a minority on a reluctant majority.

I will now try to give my interpretation of some of his ideas. Our economic system produces an enormous amount of products that are hardly useful while sacrificing the environ-

ment and a large part of our energies.

To change these behaviors remains certainly an important objective, but to do that we need to create a cultural change to reduce the obsessive attention toward consumerism.

The market in itself is not a bad thing, and also, we can't do without it. It is however necessary to apply precise rules to control some tendencies of the capitalistic system. For example the appropriation of rights of people on the part of capitalism where there is a vacuum.

This is true in the case of the distribution of drinking water in many countries of the southern hemisphere. Today this has become big business for the multinational companies especially where the local authorities do not have the abilities to protect their rights implementing effective regulations.

I would add that similar considerations can also be made about other collective, invisible but not less precious goods, like *the public communication arenas*. Here we see for example how these goods serve private interests of the most entrepreneurial and unscrupulous people. There is also the case of the elusive richness of a community where there are *norms of shared civil behaviors*. This wealth is eroded every day by the communication messages that try to capture the attention of the audience by a variety of unacceptable media tricks.

Capitalism is not the only system trying to exploit such goods. Also the Soviet system devastated in a quite heavy manner the natural environment, as well as fascism, which was a pioneer in making use of mass media propaganda.

However today the system we have to deal with is capitalism. It is a system with an enormous strength, increased by the pla-

netary scale of competition and of the enormity of the possible gain. All this must be addressed, channeled and even slowed down. However it is not possible simply to limit ourselves to slowing down this process. In order for a system to bear fruit there must be a motivating force driving it. If our goal is not enrichment on a global scale then we need an alternative model.

Up to this point, Latouche has not seen such a positive incentive in the Economy of Communion. Rather, he saw the danger of a new paternalism by the ruling class. This is a stimulus for us to expand our active participation in decision-making and to broaden the goals of the project.

If Latouche would look more carefully at the foundation of the EoC, he could possibly find something precious. He would find a transnational community driven by ideal motivations which can be as strong as money or success. This is exactly what he proposes and wishes for in a transformation of the current economic system. The EoC community is ready to translate its ideals into exacting economic initiatives that are inevitably risky. Also its choices of work, use of goods and savings go against the grain of the prevailing logic. The EoC has a vision of life that takes into account, from the beginning, failures, inconveniences, infidelities, as inevitable economic traveling companions without being scandalized by them.

Finally they choose to journey with many people from different walks of life. For them, what is important is not so much to achieve prestige for one's own project but rather to aim at the prospect of realizing a welcoming and just economy. Many dream for this prospect, but they have lost hope of achieving this goal.



# NEW HUMANITY AT THE NU IN NEW YORK AND IN VIENNA

Agnes Bernhard

## New York: "A decent job for all"

"Social development is a necessity" stated the president of the commission for Social Development for the UN. The commission's 45th session which opened in March 2007 at the UN in New York, had as its theme "a full time job and decent work for everyone". This critical issue, as documented in 2006, showed that 195 million men and women could not find work and 1 billion 400 million, half of the entire world work force, earned a salary insufficient to rise above the poverty line, 2 dollars a day.

At this session 400 NGOs (Non Governmental Organizations) participated, along with officials of the countries involved, in generating 26 collateral events. One of these events was organized by New Humanity, an NGO within the UN, having general consultative status for the social projects born of the spirituality of the Focolare Movement.

This event, organized by New Humanity, presented the experience of the Roberto Tassano Consortium. This Consortium employs 1,300 workers who manage 13 homes, housing 700 elderly people and psychiatric patients. It also runs cooperatives in the education sector and it provides for the maintenance of city services. Finally, the Consortium manages three cooperatives which are the heart of its social system. The majority of the people working in these coops are disabled and work in a market economy, assembling electrical and nautical material for third parties, despite their disability. This would not be possible without the solidarity of the Consortium.

The objective of these three cooperatives is to create a trade school, giving the opportunity for work to people who otherwise would not be able to become integrated into the community. This private initiative relieves the



Health Department and the Public administration of Liguria of the responsibility of providing for people with drug dependency. Because of the aid from the Consortium the public sector is highly appreciative of not having to carry the financial burden of the costly services involved in integrating the disabled into the community.

Due to this appreciation, the administrator of the Consortium Maurizio Cantamessa, and the Holy See Representative to the UN, Bishop Agostino Migliore spoke about the project in New York, together with the Vice President of the Liguria region, Massimiliano Costa and the City Commissioner for solidarity of Genoa, Paolo Veardo.

After the presentation by New Humanity and on the activity of the consortium, everyone was moved and showed their approval with a great applause. After a greeting by Bishop Migliore, Mr. Costa highlighted the importance of social policies based on private-public sector cooperation. He also emphasized the support of social actions by volunteers willing, thanks to proximity, to give solutions to difficult public tasks. The commitment of the local public administration for the building of the new seat for the Consortium is the realization of these ideas. On the same note Mr. Veardo pre-

sented the long range plan for the city of Genoa.

The final dialogue revealed the wonder of those present for the existence of social businesses and public administrations like this. They were also curious about the secret of this dizzying growth of the Consortium at such an accelerated pace (70% a year).

The President of New Humanity, Alberto Ferrucci, connected this secret to the values of the Economy of Communion project, lived out by the Consortium, and to the benefits to society when authentic gratuitousness is practiced.

Following the events Dr. Guido Bertucci, Director of the Division for Public Administration of the Economic and Social Council of the UN, invited New Humanity to present this experience at the major international event of the UN, the 7<sup>th</sup> Global Forum of Vienna, July 28-30, 2007.





**Vienna:  
“To re-invent how to govern”**

The 7<sup>th</sup> Forum in Vienna followed, since 1999, those in Washington, Brasilia, Naples, Marrakech, Mexico City and Seoul.

Its title was “To re-invent how to govern” and it collected, from all over the world, contributions and positive experiences apt to rebuild the trust of citizens in politics and public life.

Attending this Forum were heads of States, parliamentarians, experts and representatives of international organizations and of those of the civil society.

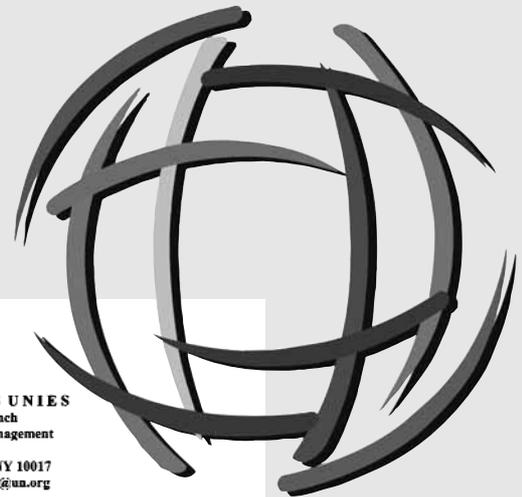
New Humanity had been invited to present its experience at the Workshop addressing the theme “To create trust through the involvement of the civil society”, together with other prestigious experiences, such as that of the Minister Protais Musoni who shared the positive involvement of the civil society in the tragic situation after the Rwandan conflict.

However all those experiences were coming from public officials or experts in public administrations and the only voice of an NGO was that of the Economy of Communion project. The EoC, in the person of Alberto Ferrucci, brought the experience of the Tassano Consortium. His theoretical contribution, about how to re-invent how to govern, focused on

the studies conducted by economist close to the EoC. Their thesis states that public help is not capable to eradicate poverty because it induces opportunism and diminishes the personal desire to improve.

ve. However, a more personalized help, channeled through and added to the gratuitousness of the civil society may reverse such negative attitudes if the service is managed by persons ready to treat people in difficulties as equals and of equal dignity, as their brothers and sisters.

Much remains to be done: the absence of the civil society on the list of the speakers for the UN Global Forum is evidence of the need for more committed functionaries but also for more commitment on the part of each one of us.



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2 July 2007

Dear Mr. Ferrucci,

On behalf of the United Nations, I would like to express my sincerest appreciation for your contribution to the recently concluded workshop on “*Building Trust through Civic Engagement*” held in the context of the 7<sup>th</sup> Global Forum on Reinventing Government in Vienna, Austria from 26 to 29 June 2007.

The two days of presentations and enthusiastic discussions and more significantly, the sharing of challenges and experiences from across the globe, immensely contributed to enriching the understanding of issues on civic engagement in public governance. The workshop participants found the presentations highly stimulating and enlightening. Furthermore, the lively discussions that emanated from the presentations clearly attest to the valuable contributions you made during your deliberations. The highlight of the workshop, I believe has been the participative way in which we finalized the findings and recommendations, on the last day of the workshop.

Please be advised that a publication featuring the presentations and salient highlights of the workshop will be made available in the coming months. Rest assured that we will continue to maintain our discussions with you on the subject of civic engagement in the coming days.

I take this opportunity to send you my warmest regards.

Yours sincerely,

M. Adil Khan  
Chief, Socio-economic Governance and Management Branch  
Division for Public Administration and Development Management

Mr. Alberto Ferrucci  
President  
New Humanity  
Email: alberto.ferrucci@new-humanity.org

# REPORT ON THE MANAGING OF THE EoC PROFITS

**Luigino Bruni**

In the 16<sup>th</sup> year after the launching of the EoC, we are happy to publish also in our newsletter a report on the managing of the profits donated by our businesses. They were utilized to reach the purpose for which the EoC was born. We wanted to show, following the example of the early Christians, a portion of humanity where there are no needy persons. How should we read these data?

In 1991 Chiara saw the project in the heart of the Focolare Movement: the entrepreneurs who were the pioneers were members of the Focolare Movement, the poor we wanted to help were members of our communities, especially in the developing countries. The EoC still now is growing with the Focolare Movement; it follows its developments and its maturation within the Church and within humanity.

Although this may appear a limit of the EoC if not even an obstacle for some people, we are convinced that it is a constitutive element of the project itself and it contributes to delineate its identity. Why?

As we can see clearly from the data, every year in addition to the profits shared by the businesses we add the contribution coming from the communion of the personal goods of the members of the Focolare Movement. This element has a strong cultural importance, because it says with facts, that the EoC is not only a communion mainly among enterprises and among entrepreneurs, that is something belonging only to the economic sphere; the profits of the businesses are just the point of an iceberg. This is formed by an entire international community, that is open and that chooses a communion of life and of goods as its life style. If this popular dimension would lack, the EoC would lose one of its specific traits: i.e. fraternity, which is the

element that says the EoC is not a project where the rich entrepreneurs give their surplus to the poor but rather a concrete expression of a new way to interpret the communion of goods. In the future this element may change form, but the popular and fraternal dimension of the EoC will remain a pillar of the entire project.

In addition, the help sent to the members of a certain community, where everyone is known and loved "by name", creates the premise for a key characteristic of the project, probably its main characteristic. The reciprocity between those who help and those who are helped is a reciprocity that unfolds on the equality level. We know from the successes and failures of many experiences, that in giving help to those who live in situations of poverty, the most delicate moment is not the collection of the resources but the use of those resources so that they will not generate paternalistic help and dependence but true and authentic development. Our experience, supported by that of many others, is that the economic resources become instruments of freedom from poverty, when the development project is carried out within the community, in which there is proximity between those who give and those who receive.

For all these reasons, and many more, we are very happy to offer to everyone in the EoC these data, which are still few and insufficient but that show the direction toward which we started walking 16 years ago. We hope that at this time it will have an acceleration in quality and quantity. From 2008 on we are planning to be able to publish in our web site ([www.edc-online.org](http://www.edc-online.org)) an EoC report with more and more detailed news about the current projects, the realization of

schools to teach the culture of giving, a report that will show our experience of communion being more and more alive, participated and mature.

## Budget for the EoC for 2006-2007

As far as the quantitative and geographical profile is concerned we have a summary budget, the qualitative use of funds for our poor is as follows:

- 50% for food
- 22% for schooling
- 17% for medical care
- 11% for living quarters

For the qualitative use of funds for formation is as follows

- 28% for the construction of Mariapolis Centers and our little Cities
- 28% for conventions, meetings and other formative activities
- 19% for development projects via AMU (Association for a united world)
- 14% for printing and communications
- 10% for travel to conventions, meetings and other formative activities
- 1% for office expenses

## FROM POVERTY TO ENTREPRENEURSHIP

Ana Lucia  
Bandeira



Renata Marques dos Santos



## EdC Budget 2006 - 2007 in thousands of Euro

<i>Nation</i>	<i>Business profits</i>	<i>Personal contributions</i>	<i>Totals contributions</i>	<i>Help to needy</i>	<i>Help for formative activities</i>	<i>Total help</i>
Africa		53	53	70	62	132
China	10	8	18			
South-East Asia				38	18	56
Korea	18	20	38	5		5
Philippines		6	6	179	15	194
Japan		13	13			
Pakistan					6	6
Argentina		12	12	158	23	181
Central America		27	27	171	70	241
North Brazil		13	13	81		81
North-East Brazil		16	16	206		206
Center-Sud Brazil	60	33	93	129		129
Chile and Uruguay				45	3	48
Italy	244	284	528			
Spain	64	51	115		6	6
France	10	39	49			
Portugal	16	15	31		8	8
Germany	60	45	105			
Austria	8	30	38			
Switzerland	56	19	75		22	22
Belgium and Luxemburg	120	36	156			
Poland	20	4	24	35	26	61
Holland		19	19			
England		11	11			
Ireland		4	4			
South-East Europe		13	13	190	49	239
Hungary					4	4
Lituania					10	10
Middle East				25	23	48
United States	76	50	126			
Oceania		7	7			
Other nations	50	127	177	29	61	90
<b>Totals</b>	<b>812</b>	<b>955</b>	<b>1767</b>	<b>1361</b>	<b>406</b>	<b>1767</b>

Renata was the youngest of seven children in a family living in Luziapolis, a small town in the State of Alagoas, in that part of Brazil called the North-East. In this area unemployment was very prevalent and people survive on the monoculture of sugarcane. The wages she earned working in an accounting office were barely enough to cover her most basic expenses. Her future was bleak. Then she received a monthly stipend from the Project of the Economy of Communion that made it possible for her to leave her job and study in Maceiô. With this scholarship her escape from poverty and her spiritual development began. She adhered to a strict budget, sometimes even giving up an ice-cream, in order not to waste the Capital of God

which is how she thought of the aid she was receiving. And so she graduated from High School and also took a course in computer tech support. Returning to Luziapolis she went back to work in an accounting office and she also enrolled in a computer science course at a State School. She then began to offer private lessons in computer science. Her father helped her by constructing, next to their home, a small building which contained a reception area, an office space and a laboratory. There she was able to establish a small business, of which she was the owner and instructor, called RM Informatica, which was the first computer school in her town. Her new business, with its two employees and its income, gave her

the freedom and opportunity to take a university level class in systems analysis. With her new and growing knowledge and skills, she was able to inspire many young people to start their own business. Although it was difficult, she was to keep RM Informatica open while competitors would open and closed their businesses. Renata's school was the most sought after and well known in the area. Upon completing their courses her students received a certificate of successful achievement. After having begun her relationship with the EoC as a poor person in need of help, now Renata is able to continue to participate in it, as an entrepreneur and by giving other young people the opportunity of creating a truly dignified life for themselves.

# THE 2007 EoC CONVENTION AND EXPOSITION IN BRAZIL

Angela  
Pelizzon  
Garcia

The first 15 years of the EoC were celebrated at the EoC Brazilian Convention in June 2006. All the representatives of the regional EoC commissions committed themselves to attend the 2007 EoC Convention, thus ensuring that all points of view within the EoC in Brazil would be present and heard.

To maintain this promise, the 2007 National Convention had its start, one could say, back on the 3rd of February with the meeting of all the representatives of the Regional EoC commissions, the boards of directors of the National Association for an Economy of Communion, of Espri, the managing company of the Spartaco Industrial Park and of the EoC Study Philadelphia Center. It was a time of profound communion among everyone, directed toward understanding together how to respond to the needs of people new to the EoC and desiring to take part in it.

In the three months following the convention, at Mariapolis Ginetta from April 29th to May 1st, many other meetings were held with all the regions of Brazil: the North, the North-East, the Center-South, the South-East, the South, and the little city Ginetta. The difficulties of the great distances in our large nation were overcome with Video-conferencing.

The central theme of the convention was given to us two days before the meeting started. It came in a message from Chiara Lubich inviting us to *"make our communion among everyone grow, aware of the fact that the Charism is the soul of all souls"*.

The title of the Convention was "The Economy of Communion: a choice for everyone".

It invited us to welcome with open arms and with all our hearts the record number of participants from all over Brazil. The over 700 attendees included representatives from Argentina, Bolivia, Guatemala, Honduras, El Salvador, France, Italy, Portugal



and the United States. Also attending were students, political leaders, economists, entrepreneurs, professors, journalists, laborers, homemakers, union leaders; and many of these were participating for the first time. The youth's presence was surprising both in number and in the intensity of their participation. Various dimensions of the project were studied in the three days of the Convention. In the 16 years of the EoC's history, the spirit of reciprocity and communion has exceeded all expectation in all sectors of the businesses. The main point of the congress was to find new ways of establishing relationships of reciprocity with the poor which would facilitate their breaking from the cycle of poverty. Entrepreneurs, academics, employees, managers and people who broke the cycle of poverty spoke of their experiences. With diverse expressions they all communicated one basic idea: the EoC has brought communion into economic relationships.

The number of companies exhibiting products at the 7th EoC expo had grown from the previous year. As there was not sufficient space to accommodate the more than 100 businesses from Brazil and other countries of Latin America, a canvas structure had to be set up on the first day. The businesses highly appreciated the opportunity to market

their products during the three days of the Congress. An added benefit was the opportunity for businesses to establish productive relationships for future collaboration and potential sales. All participants appreciated this Expo: it was crowded during every free moment.

An attendee, Bruno Ribeiro, an employee of the EoC business Pro-diet from Curitiba said: "In my life I was always interested in socialist ideas and I was critical of the capitalistic system that makes it impossible to have a just world. For these and other reasons I read revolutionary books including those written by Marx, Lenin and Che Guevara. The failed socialistic experiences of Eastern Europe and China left me without a solution. How could we have a just world, a world built on Christian principles? During the Congress I learned a fantastic solution in theory and an even more fantastic solution in practice.

The EoC can be the way for a more just and fraternal humanity. In the eyes of the entrepreneurs who shared their experiences there was a light that reflected their fulfillment not only as entrepreneurs but also as people, and that happiness is not found in having money.

I understood that it is not enough to change the economic system but we also need to change the culture, the minds of the people who comprise this system. The EoC accomplishes this by its new way of administration, the rapport among people, and the sharing of profits with the needy.

I'm remembering here the words of the French entrepreneur, François Neveux, "the more we give, the more we receive".

Together with the other Prodiel employees who understand the measure, the dimension and the importance of the EoC, I am committed to keeping our business moving constantly in this direction".



# THE EMPLOYEES ARE SPEAKING

**Darlene Ponciano Bomfim**

The Brazilian EoC Convention held one of its meetings in a warehouse in the Spartaco Industrial Park to hear a presentation by employees about what it means to them to work in a EOC business. The employees also announced the creation of the *Spartaco Association* which they formed to build relationships among themselves and to help one another.

The establishment of this association was part of the original vision of the ESPRIT 2010 Project. The Spartaco workers asked the advice of employees in other EoC businesses whose associations were already up and running such as the Femaq of Piracicaba and Cidade Nova. The Association was set up in December 2005 but for bureaucratic reasons could not start immediately. In September 2006 it received startup funds from several entrepreneurs and began operations. Today, still in its initial phase, the association already shows strong evidence of the spirit of mutual support without falling into paternalism. This performance demonstrates the strength of everyone's unity and points to a bright future. To date the association has 68 members from these businesses of the Spartaco Park: AVN, Eco.ar, EKN, ESPRI, KNE, Pro-Diet, Uniben and Policlínica Agape. Each member contributes 8 dollars monthly with the matching contribution from the businesses. A representative from each of these businesses is part of the association's governing board that meets every two weeks.

One of the first programs was a micro credit loan fund for its members. Members could take out a no interest loan no larger than their monthly salary. 23 members have already drawn



Elisângela R. C. Rossignol - az. Rotogine E.K.N.

Samuel Henrique Araujo - az. Pro-diet

Mariella Franceschinelli - az. Uniben

from the fund for a total of 13,992 R\$. The Association signed contracts with some pharmacies and for a dental program. It also trains members and their families in the production and sale of handmade items.

In addition some social events were sponsored: a Christmas Party in 2006 and in July 2007 the traditional mid-year celebration. Recently the association held a competition among graphic designers to choose its logo and its membership card. In the near future they will provide a course in house hold management and nutrition, with an emphasis on family budgeting. Thanks to these first initiatives in a few months it was possible

to help several people own their homes, take care of their health, buy kitchen appliances and other useful family items. With each of these new accomplishments, the participating families raised their quality of life and increase their self esteem.

Here are some of their comments: "Sharing our problems makes it easier to solve them." "The association was a terrific idea: for quite a while I needed some home appliances and now I'm able to buy them." "With this loan I was able to purchase construction materials." "Mine was one of the first loans granted by the Association. I was very happy because it enabled me to pay for the construction of my son's first home".



Eraldo Batista dos Santos - Ecoar

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# THE AMAZONIAN BUSINESS PARK WAS BORN

Doris Vidal  
Mario Feio

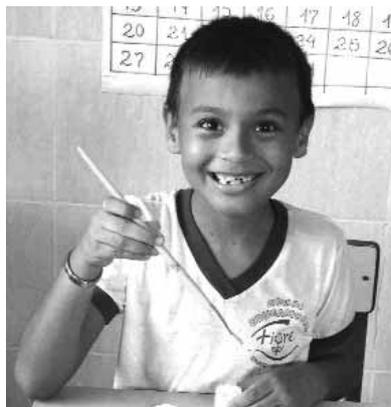
Mariapolis Gloria, one of the 33 little cities of the Focolare Movement throughout the world, is located in the North part of Brazil, 20 miles from Belém, entrance to the Amazon Basin. The area where the Mariapolis stands is 44,7 hectares in size. It has a Mariapolis Center with halls for 500 people and 276 beds. In the last year we hosted 6.284 persons. Sixteen families live on the grounds along with another 111 persons who are the soul of the various social activities.

With the upcoming birth of the nearby EoC Industrial Park, our little city, besides being a center of training and formation, will become more and more a civil, religious and economic focal point for the members of the Focolare Movement of the Amazon Basin and near- by States.

One of the most important social services present in Mariapolis Gloria is the NEF (Educational Nucleus Fiore). The NEF takes care of 289 children from the poor surrounding areas, from kindergarten through third grade. The support comes from the program Adoption At A Distance run by the New Families Movement of the Focolare. The school teaches a pedagogy of unity based on living universal brotherhood and respecting the dignity of each person through an open and true relationship.

At the NEF there is also a Multivalent Center providing care and health education to the children and their parents. The Center integrates education with health and the community; it organizes sewing courses for the students' moms and offers computer courses to young people and teenagers of the surrounding areas. This education allows the young people to find jobs that otherwise they would not be qualified for.

In the little city, following the



EoC principle to create jobs so that people can work, several different activities sprung up over time that now give employment to fifty to sixty persons and offer a chance for professional training. Some of them are: the clothing store, "The Lilly"; the bakery/ice cream parlor, "Joy"; and a clinic of phyto therapy.

Once the EoC project was announced, the Directors of the Mariapolis Gloria set aside an area of 14.5 hectares adjacent to the little city for the future EoC Productive Park. A good 13 years before, they had started a factory of jams and jellies made with tropical fruit, called "Done for us". This factory contributes to the development of the nearby town of Benevides-Parà, that had no industrial activities and a high rate of unemployment when "Done for us" was started.

This business was initially a cottage industry with only three employees and a production of 500 kilograms of jam a month. They now occupy a 412 square meter building, constructed with their own hands, and have 18 full-time employees plus 48 part-time workers who are mostly farmers. Today "Done for us" produces 110 tons a year of various sweets sold to over two hundred national and international customers. Their excellent jams are very popular locally and are also on display at the international Airport of Belem.

Within the future Productive Park, a floriculture activity called "Bud" occupies a separate 170 square meter building. "Bud" started as a project to offer professional training and job opportunities in gardening and flower arrangements to young people of the area. The business has 4 direct employees and 13 teachers. It was originally supported by Action for a United World. Now it is almost self-sustaining with the sales of tropical flowers but it can't yet cover the cost of its training programs.

Last May, after the Brazilian EoC convention at Mariapolis Ginetta in San Paulo, Alberto Ferrucci visited us at Mariapolis Gloria. He is the president of the AIEC, the Economy of Communion International Association created to help the development of the Business Parks. With the local entrepreneurs, tax and law experts supportive of the EoC project, Alberto and the directors of Mariapolis Gloria evaluated the situation. They looked at both the existing businesses in the North of Brazil and also at the future business growth that would likely result from the new EoC Productive Park. They decided it was time to inaugurate the park.

Seeing the Belem community's commitment to make this EoC project happen, Chiara responded: *"The time seems right for an industrial park because you already have the land and some*

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businesses! The name ECAMN (Economy of Communion of the Amazon Basin and of the Half North) you proposed for the corporation that will manage the Park also seems appropriate to me. I would call the new Park "Francois Neveux" in honor of the volunteer entrepreneur, now in heaven, who loved Brazil so much".

François Neveux was a French entrepreneur, a volunteer of the Movement, who finished his earthly journey in 2006. Out of his love for the EoC he started one of his businesses near San Paulo in the first Brazilian Industrial Park. He copyrighted new products for the ecological treatment of waters with the intent to expand his production to many parts of Brazil. To the Belem community, this name was a concrete sign of the prophetic dimension of the EoC for the Amazon Basin.

As a follow up of Chiara's mes-

sage, a group of experts, friends of the EoC, put forth names of people to serve on the commission whose task was to form a company to manage the Productive Park. The commission met with great joy and serious commitment and elected a board of directors. The President is Emanuel Matos, a university professor, an entrepreneur in the training sector and ex secretary of State for science and technology of the government of the State of Parà. The vice-president is Vania Mendonca, entrepreneur of a business and administration company and owner of a shoe franchise. The secretary is Ana Maria Bernardes, a Managerial Secretary with a Doctorate in administration.

Last year the Board of Directors drafted the bylaws for the ECAMN and submitted them to the general assembly composed of the first partners who

purchased ECAMN stocks, on the 10 of August 2007.

A meaningful fact during these events was in regard to the key business, "Done for us", of the developing Productive Park which shared a meaningful fact during these events. After a period of time with lots of success, lately, its entrepreneurs found a remarkable obstacle in maintaining its productivity because, all of a sudden, a state law, allowing the exemption of a large tax of 17% of the proceeds of sales for all businesses in the area was rescinded ahead of the schedule decided for 2010. In order to be even with all their costs they would have had to increase the prices of their products in an unacceptable manner for their customers. Several other businesses had obtained to be exempted from such tax, but not our "Done for us"! Together they looked over and followed along the office itinerary all the papers required for the exemption, they discovered the problem. The process had stopped because they were missing one minor paper: once they obtained it and delivered it the tax of exemption was granted again and retroactively with a remarkable refund.

In this event we saw the importance of working together in this new economy: the secret is our communion, a common commitment.



# THE MYSTIC OF THE INDUSTRIAL PARKS OF THE EoC

Rodolfo Leibholz

To reflect upon the life of the business Park I would like to recall a meeting that we had with the community where we had a period of questions and answers. Varied were the questions and comments; several examples follow.

How and why are you building the Parks? How much have you invested so far? What is your return on this investment? A *philosopher* asked why. An *engineer* asked how. An economist questioned the financing. The last question was asked by a *mediator*.

One enchanted questioner described the beauty in this experience. This person who had understood how this project spreads fraternity and communion in the economic system was a *mystic*.

It is through this mystical aspect that I would like for us to observe the experience of how the realization of the Business Park Ginetta captures this essence.

I imagined myself here, at the entrance of the Park, among those fruit trees and noticed my mind passing from the arena of thought to the arena of feelings.

I started to hear of the marvelous experiences that will be taking place here.

Some will be very simple but very meaningful; other projects will remain stuck on paper and will never proceed. Many ideas will arise but only a few will come to fruition that is only those that truly were in God's plan.

Many politicians will come to visit the Park searching for new paradigms. Students and teachers will be looking for new economic theory to give sense to their lives. Writers will search here for inspiration for their books. Religious men and women, priests and bishops will come to visit the Park to see for themselves that it is

possible to live in fraternity and communion in the economic world. I also noticed, many enthusiastic people will want to participate but few will withstand the struggle.

At this point I remembered our lives in the Spartaco Industrial Park because everything I quoted above has happened or is happening there.

And even more: we have had much joy, many moments of glory. We have had many gratifying moments when we were rewarded for all our efforts but we have wasted many hours, hours of stress and fear. We have had many conversations resulting in no conclusions. Health problems have kept us away from our struggles at least for the short term. We suffered over meaningless causes. We wasted energies on empty goals. Some investments bore no fruits. Opportunities were lost. Talents were not cultivated and were wasted. Some challenges were never faced.

Even so, the Industrial Park prospers. I would say that maybe because of all these things, the Park prospers.

Let us not look at this journey and struggle with euphoria over victories or with sadness and guilt over what we did not accomplish but with great patience and understanding.

For the "New Life" to happen in the Park we understand that we must love it in failure as well as in success.

We understood that Industrial Park is similar to the parable that the Lord has told about the sower:

The farmer went out to sow. Some seeds fell on the rocky soil, others fell in the middle of thorns, others fell on paths where they were stepped on or eaten by birds. Some managed to fall on good soil where they all bore fruit.

One of the functions of the

Industrial Park is to play the role of the farmer, scattering the seeds of fraternity and communion everywhere.

Like the farmer we must love our entire plot of land with its rocks, its thorns, its paths and with its good and fertile soil.

We must value and love every experience, especially the ones that fail, so that they are not lost. With our love we can bless and redeem them.

And now I would like to quote Ginetta who said "the EoC demands the blood of the soul". She was referring to the abandonment Jesus felt on the cross because it symbolizes a worldly failure. Those who choose to struggle for this Business Park will endure similar feelings of abandonment.

We have to develop this ability to see Him and embrace Him in the life of the Park. Because of this, in some form and in some way everything will make sense and will be saved.

If we live this reality, part of our lives will be fulfilled and the Ginetta Business Park will become sacred ground. A light will emanate from there to fill our minds and our sub-conscience, purifying them from all egoisms, ambitions and fears.

It does not matter that traditional economic theories are shrouded in darkness. Light is already shining in our hearts. This light carries with it the fire that creates life. It will keep our souls strong and it will brighten the economic future in Recife, in the North-East, and in Brazil as a whole.

Recife 18/08/2007



# HEALTH: A FAILURE OF THE MARKET

**Luca Crivelli** *The EoC is a fruit of a Charism which gives new eyes to those who live this spirit. They give a new perspective on the civil and economic life. This paper on the health field is moved by the desire to implement the experience of fraternity within these realms as well.*

In the last 50 years most of the Western democracies have elected to extend to the entire population access to basic health services, financed in part by the State revenues or by compulsory insurance, assigning to the State the task to regulate this sector.

More recently, however, the growth of health expenses outweighed the income from the tax revenue from the Gross National Product (GNP) which resulted in the inability to produce the expected outcomes in public health. All this created the need for a major reformation of the health system. Everywhere, the plans to limit the costs were: to strengthen the competition, to liberalize services and to grant to the population the choice between private and public services.

Also the transfer of health services from the National Government to the Regions can be seen in this perspective. The *devolution* does not only allow a closer relationship between the decision makers and the citizens. It also creates the conditions for greater competition among local administrations giving life to a national market for public health. Citizens "vote with their feet" by going to the region of their choice superseding their traditional relationships with their family doctor, their specialists, hospitals and national health insurance.

The ideas behind this change was that the market structure should have oriented the institutions toward the interests of the patients but the results were not as expected. Not only did the efficiency and quality of the private sector worsen but we witness a profound crisis in the public sector. Meanwhile the insurance and the

pharmaceutical industries saw great growth in their profits, this crisis could compromise the financial stability and the quality of universal health services.

The market works only in certain settings. It works very well if the consumer is interested in purchasing the maximum quantity of a product and the competition is regulated by price. It would, however, fail if applied to a sector like health. In this case the interest of the sick person determines the quality of the service (for those who do not work in the field it is hard to evaluate). It also depends on the trust relationships with the caretakers.

Why is it that the market overall worsens public health?

Because the user who first leaves the system and turns somewhere else is more capable than others of evaluating the service, he is the one who, with his knowledgeable protest (voice), could be a strong signal for an improvement of the public health service, stronger than a simple loss of a user.

According to the economist, Hirshman, the *protest* of the user who manifests his own dissent toward the quality of service, frequently utilized in the political arena, is an undervalued alternative in economics.

The future challenge for the health care market is, in our opinion, to know how to make good use also of protest signals, while avoiding a mass exit.

Does there exist a way other than the liberalization of the health care market?

Ten years ago Victor Fuchs, the greatest of the American health care economists, was already writing: *"The public interest is not served to the best by insisting on the necessity of promoting competition at all costs among those involved in the health care system. Patients could draw great benefits from the cooperation between hospitals and doctors, both in terms of lowers costs and better services"*.

He was affirming thus the need to go back to counting on "professional ethics" in addition to competition and regulations.

*Doctors and their code of ethics must continue to exercise an important role in health care decisions.* On the one hand it is right to guaranty the existence of a variety of health professionals; and it is also important to increase the efficiency of the regulatory systems, making them more able to inform the users about the real benefits of technologies and medicines and their respective costs. On the other hand, we need to promote, among citizens and professionals, a "culture of health" and of "responsible health care consumption". In his writings Hirshman calls all this "loyalty."

A competition based only on changing the providers of health services encourages a culture of health care consumerism and favors choices that are opportunistic with ruinous consequences for the public health care system. There is a tremendous need to reinforce the sense of responsibility of individuals for the common good, which often is also their own.

Those who convince heart patients to undergo costly procedures advertised in glossy airline magazine, that promises to show in color their heart pulsing, do not tell them that during the treatment they will be subjected to a dose of radiation equal to several x-rays. Meanwhile there exist less glamorous ultrasounds, equally efficient, that do not put you under any radiation.

Instead we should be promoting participatory initiatives that anticipate for example the inclusion of citizens in the planning and monitoring of services. These would offer individuals the chance to exercise their civic right to give voice to their needs. In this way the patients' civic sense would be reinforced and a positive process would be generated favoring, in time, more responsible choices of health care consumption.



# TWELVE NEW DOCTORAL THESES

**Antonella Ferrucci**

There are twelve doctoral theses which we are presenting in this issue, nine of which were written in Brazil, two in Italy and one in Argentina.

Ten of the theses are compiled by students in economics: of these, five deal with themes relative to the Administration of Enterprise, three address human resources, two talk about tourism and one discusses developmental economy. One thesis deals with geography, describes the spreading of the EoC in Brazil, and tries to evaluate the impact on the area of influence.

**World Archive of EoC Dissertations:**

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*The Dissertations and theses made available by the authors can be viewed on [www.ecodicom.net](http://www.ecodicom.net). Another site in 4 languages, [www.edc-online.org](http://www.edc-online.org), can be viewed in the sections "news" and "events" where you can always be updated on all the appointments relating to the EoC and with all the other sections to obtain bibliography information, data, statistics and much more.*



Noticeable is the concentration on the study of more immaterial aspects of economic relationships such as the atmosphere

within the enterprise and work relationships that seem to be perceived as the most innovative aspect of the EoC project.



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Second-level Doctorate in Strategic Administration  
Bahia State University - UFBA  
(Brazil)

August 24<sup>th</sup>, 2004

Language:  
Portuguese

**Thesis: EoC: Theory and Practice. Case Study: Sibrasa**

*Thesis Advisor: Dr. Genauto França Filho*

This work has as its focus the experience of the business administration of Sibrasa of Recife which has been part of the EoC project since 1991. The point of interest of this case study is its analysis of an economic style which, while traditionally oriented to industrial production, admits open and democratic discussion not only of its regulation but also of the business values to which it conforms. The study's approach is to assess the data obtained through questionnaires and interviews by distinct qualitative vocations. The principle objective of the analysis is to verify and describe the effective subsistence of the multiple principle bases of the EoC, as well as to analyze relative congruence between theory and practice at the heart of day-to-day business.



**Ruth Helena Soares Rosa Antonio**

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Second-level degree in Business Administration  
Brazilian Graduate Institute –  
International Department of  
Curitiba (Brazil)

February 28<sup>th</sup>, 2005

Language:  
Portuguese

**Thesis: EoC: A New Model for Enterprise Administration**

*Thesis Advisor: Dr. Néelson Castanheira*

The monograph's objective is to analyze outcomes consequent to the Brazilian firms' joining the EoC Project. Based on Christian and universal principles, EoC does not consider profit as the cardinal objective of economic activity. Rather, it proposes integrating the economic sphere with values like solidarity, freedom, and the culture of giving. From this new perspective, wealth is not the goal, but only a means by which to pursue genuine human happiness and a balanced and diffuse sustainable development. The Economy of Communion is a new form of understanding and business life. It promotes cultural progress as well, a progress which finds its fulfillment in joining brotherly principles to the center of more traditional economic dynamics. The very successful spread of EoC businesses in Brazil shows the efficiency and social utility of the economic realities inspired by EoC's principles.



**Suellen Cristina Ferreira Farago**

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First Level Doctorate in Accounting Science  
Associação Cultural Educativa  
of Vilhena (Brazil)

2005

Language:  
Portuguese

**Thesis: The results of the allocation of profits in the EoC project: the building of a new society**

*Thesis Advisor: Dr. Rodrigo Faccin*

The purpose of this study was to analyze the different possibilities and implications inherent in the concept of profit. From that beginning we progressed to a more specific study focusing on the EoC's practice of sharing their own businesses' profits with needy people in the communities around them. Next, we examined and interpreted the different positions suggested by social and economic reflection on this concept through the lenses of Marxism, Socialism, and the social doctrine of the Church. The results of this study confirm the validity of the EoC product as an effective and economically sustainable financial model capable of contributing significantly to the communities in which the EoC operates.

## Caterina Gelsumini

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*University of Florence*  
April 26<sup>th</sup>, 2006

*Language:*  
Italian

## Thesis: **Forms of Reciprocity and Economy of Communion**

*Thesis Advisor: Dr. Nicolò Bellanca*

Beginning with an anthropological analysis which emphasizes how our companies break free of the paradigm postulated by the neoclassical economic approach, we continued to deepen our study of the implications of the themes of giving and reciprocity within the economic arena. Through the use of the effective language of game theory, we demonstrated how normal economic activity is in most cases reciprocal and breaks down only when the parties behave selfishly. In the end, our analysis confirms the existence of a plurality of economic approaches that neoclassical economics may not consider, but which are nonetheless valid.



## Maria de Fátima da Silva Guimarães

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Geography  
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June 9<sup>th</sup>, 2006

*Language:*  
Portuguese

## Thesis: **EdC: l'espansione del Movimento dei Focolari in Brasile**

*Thesis Advisor: Dr. Giovane Mota*

This text has analyzed, with a strong geographical methodology, the outcomes rising from the spread of the EoC phenomenon alongside the Brazilian cultural geography. Analyzing and interpreting the data that came out of the research, essentially biblical, it is possible to appreciate how the capillary extension of the EoC project has contributed in a substantial and incisive way to alleviating the complex critical situations within the economic and social inequality existing in the different regions of Brazil.



## Paulo Sérgio Viana Chaves

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Second Level Doctorate in  
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*Language:*  
Portuguese

## Thesis: **Ethical Climate and the EoC: a case study**

*Thesis Advisor: Dr. Francisco Tarciso Leite*

This thesis aims at analyzing the ethical climate of a business, with the help of interviews and questionnaires. The collected data corroborates the validity of traditional indicators taken within the adopted theoretical model. However the inquiry about the perception of the real ethical climate recognized some points of discontinuity and incongruence in relation to the model by Arruda and Navran (2000) on eight out of the eleven reference indicators. The qualitative nature of our analysis will require obviously the use of a deeper level of integrated analysis, able also to analyze the data in view of all the external variables impacting the business with various degrees of intensity.



## Aila Santos de Almeida

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August 31<sup>st</sup>, 2006

*Language:*  
Portuguese

## Thesis: **Living the other: a proposal for the human fulfillment in the EoC businesses**

*Thesis Advisor: Dr. Marielza Barbosa Alves*

This bibliographical study with a qualitative character has as its objective the analysis of the positive effects that the participation in an EoC project can generate. It is also presented in terms of relationships among the different people who take part in it: the workers, the entrepreneurs, the customers, the suppliers and the local community. In the first part you find the history of the EoC. In the second part there is an analysis of the interpersonal relationships within the EoC efforts both from a practical level and from a theoretical one. The main result reached was the fact the study underlines the priority regarding the value given to the human being and his or her relative development within an economic and productive reality.



## Marcelo Alves Lopes Sampaio

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*Language:*  
Portuguese

## Thesis: **The EoC and organizational learning**

*Thesis Advisor: Dr. Sergio Proença Leitão*

This study is a comparative analysis between two rather important theories about causes and future scenarios that call for a transformation of our organizations, in terms of rethinking our current ways of interacting. The first theory relates to a study by Peter Senge about the learning processes within our organizations. The second one is proposed by the EoC project. The case-studies analyzed in this thesis relate to four Brazilian enterprises that have adopted the EoC project. The results obtained through questionnaires have been analyzed with standard statistical techniques. The study concludes that all 14 characteristics of organizations addressing learning listed in Senge's theory are also found within EoC organizations.





### Claudia Passuello

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Second level Doctorate in Languages and Cultures for Tourist Management  
University of Verona  
27<sup>th</sup>, November 2006

Language:  
Italian

### Thesis: The Economy of Communion in a tourist business

Thesis Advisor: Dr. Francesca Simeoni

This thesis aims at describing the existence of a new economic model. This model attempts to reconcile solidarity with effectiveness. Besides having profits as one of its goals, the model also aims at giving value to each person, respecting the human dignity of each person and improving the context in which the business works.

The analysis of a concrete example in the tourist realm was carried out to verify the possible implementation of the EoC values within a concrete and dynamic economic setting. In addition to the bibliographical contribution I greatly benefited from an interview with an EoC entrepreneur working in the hotel business. My thesis demonstrated that putting the human person at the center of everything does not compromise the financial results. In fact exactly the opposite is true. Customers express their satisfaction for the service and also for the initiatives sponsored by the Hotel to support the goals of the EoC and to which both customers and personnel can freely contribute.



### Julia Dutra De Andrade

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First level Doctorate in Tourism and Hotel Management  
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December 7<sup>th</sup>, 2006

Language:  
Portuguese

### Thesis: A new style of economic action: the EoC experience in the tourist sector in Brazil

Thesis Advisor: Dr. Henrique Catai

The thesis concentrates on a particular declination of the EoC project in the sector of sustainable tourism. It will evaluate the parallelisms and affinities found among the EoC, the CSR and the sustainable tourism movement.

The student did bibliographic research, conducted interviews and administered questionnaires to all the EoC businesses working in the Brazilian tourist sector. Analyzing the results obtained, the student put forward two concrete proposals to the participating Brazilian EoC businesses.

One was the idea of an EoC logo to be adopted by the tourist agencies adhering to the EoC project along with putting into practice required operational and qualitative standards. The aim would be to create a common commercial strategy for EoC tourist businesses. The second proposal is the development of a monitoring system with annual deadlines to ensure adherence to the EoC philosophy by the businesses adopting the logo.

This is considered a precious opportunity to re-orient the interests of each business in favor of the entire community within which they operate.



### Alicia Viviana Lorenzo

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December 19<sup>th</sup>, 2006

Language:  
Spanish

### Thesis: The EoC and the generation of decent work

Thesis Advisor: Dr. Mariana Buceta

Purpose of this thesis was the analysis of behaviors and of processes carried forward by entrepreneurs adhering to the EoC project. Particular attention was given to the creation of new jobs and to their quality. The student tried to deepen her understanding of the research through the various experiences of the workers who had come in contact with the EoC reality. Interviews were administered to workers and entrepreneurs in the province of Buenos Aires. The theoretical structure of the research was reviewed by authors such as Chiara Lubich, Bruni, Ferrucci, Gui e Zamagni. At the same time, data from the World Work Organization was very helpful in defining the term "decent work".

With regard to the EoC experience in Argentina, the thesis describes in a very clear and univocal way the convergence between the values pursued by the EoC project and the practices required by the World Work Organization to guaranty a "decent job".



### Luciana Gomes da Silva

First Level Doctorate in Human Resources  
State University of Maranhão (Brazil)  
January 5<sup>th</sup>, 2007

Language:  
Portuguese

### Thesis: The Motivation of Personnel: The Study of a Company of the EoC Project

Thesis Advisor: Dr. José Romulo Travassos

The thesis consists of an empirical study apt to support the theoretical indications provided from the EoC bibliography. The research was conducted via a series of prototype interviews within an EoC company. The results affirm that the EoC managerial style is very efficient in giving value to and motivating the personnel. As a result the personnel produce optimal performance as measured by income for the company. It is moreover verified that the application of this managerial style fits especially well with the studies by Herzberg (theory of the two factors / approach to needs) where the desire to be a protagonist of the human factors within some of the entrepreneurial dynamics addressing innovations, is highlighted. These results highlight the specific capacity of the EoC enterprises to be guarantors of a sustainable and harmonious economic development.

# A NEW VIDEO ON THE EoC

Margaret Coen  
Anne Swift  
Sandra Hoggett

*The Impressions of the directors of the English corporation Charisma Productions about the developments of the EoC project in the world.*

Our first documentary video on the EoC, "In favor of an Economy of Communion" was produced in November 1991. It portrayed the novelty of the project, the enthusiasm with which Chiara's challenge had been welcomed by Brazilian entrepreneurs and the fast spreading of it all over the world within the Focolare movement.

The true director was Chiara herself. She had intervened with suggestions during the editing and she wrote by hand its conclusion. She used those words that became the Magna Charta for the EoC that start with "Differently from a consumerist economy based on a culture of having, the economy of communion is the economy of giving..." In 1993 we completed "An Economy of Communion: a step forward". In 1995 we did one other video, called "The EoC takes off". In them we documented the inauguration of the first Industrial park in Brazil, near San Paulo, named after Spartaco Lucarini, and the one in the Argentine pampa called Solidaridad. We offered a panorama of the businesses born for the EoC and those renewed by the culture of giving of the project.

After 16 years of growth, a new documentary DVD came out in October 2007, fruit of the cooperation between Charisma Production and the International Commission of the EoC. By means of meaningful events, concretizations, businesses and interviews, it documents the developments of the EoC project in all these years and at the present time.

Looking for the documentation we needed, we had the opportunity to view the inauguration of the Lionello Bonfanti Business Park near Florence in



Italy. We were also able to mix with the crowds of visitors at the Expo of the EoC in Brazil. The 101 Brazilian businesses offered a marvelous show of professionalism, a sign of the security and depth of the project's roots in that country and of the impact of the culture of giving in their society.

Following our visits to various businesses and industries present in the Spartaco Industrial Park, we can witness that the new vision of the enterprise is silently and irreversibly penetrating all work relationships. We understood it not from the words of the managers but from the palpable serenity, happiness and satisfaction of the employees themselves on their job. Those who will watch our DVD will judge if our shootings do justice to the fraternity that in these enterprises has become synonym with their way of governing.

We were profoundly touched by our quick visit in the mud and under an incessant rain to the rising Ginetta Industrial Park in Recife, in the North-East of Brazil. Our meeting with the organizational secretariat of the Business Park on the veranda of the office took place in a cloud of vapor. It was almost a sign of the commitment and of the energy spent for the construction in the adjacent building yard of the first buildings that soon will be populated by businesses and workers. It will be a true beacon of hope, a way to get out of poverty and the promise for many of a more dignified life. We also had a chance to see the marvelous fruits born of the "third" of the enterprises' shared profits for the indigents: fathers with a new self esteem thanks to their new job and a regular income, young people without means now looking at a possible University degree,



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young men already professionals, moms who can take advantage of a gynecologist during their pregnancies. But it was under the scorching sun, in the arid lands of the State of C era, while we were dreaming of a bottle of mineral water, that we met with the crushing urgency of an economy oriented towards a society where there are no indigents. Here, in the project called "Alive Certainty", together with the Shalom Movement and the local government, the EoC is working with the farmers to ensure a survival agriculture also through raising cattle suitable to that climate. Going to Italy we met near Genoa with the Tassano Consortium, who is part of the EoC since 1991. Many call it "the Tassano miracle" because it grew to the point of having 52 coops, three of which are supported with the profits of all the others, where those who are hired are marginalized people and there they find a full inclusion in the civil society. The prac-

tice of the Consortium, generated and practiced as a gift to brothers and sisters, is able to convince everyone that the culture of giving lends itself to all kinds of business experience, clarifying it and giving it maximum potential. But the realization of the EoC that struck us in the most perturbing manner were the enterprises of the Productive Park in Croatia in our little city Faro (lighthouse), connected with other businesses also in Serbia. How shall we describe the Phoenix resurrecting from its ashes? We saw the reconstruction, from nothing, of people, of life, of businesses. Everything was born only to respond to hunger, to indigence, to the lack of housing for many families because of the war. In those lands the EoC caused a river of creativity, of entrepreneurship and of mutual love. All the material we collected in these trips of ours tells us, in our opinion, that only a Charism underlying that every person is created as a gift to the others,

could bring to businesses and to the attention of economists, the vision of the EoC. In the work we did to collect all the material we were also helped by the Argentinean movie director Jorge Gonzales and the Philippine movie director Mary Frances Colayco. We hope the DVD will bring a testimonial of the potential of the EoC when it is translated into the life of the enterprise, of the results obtained through the third of the profits for the poor and of the economic theory that is developing from it.

# LETTERS TO THE EDITOR

**Alberto Ferrucci**

## A group in the Philadelphia Center studies the theoretical bases of the EoC

During the meeting of Brazilian scholars and students with Luigino Bruni at the conclusion of the EoC conference of May 1st 2007, it was decided to create a continuing network via the Internet, an *E-group*.

On July 24th a meeting of the Philadelphia Center was held at Mariapolis Ginetta to form a *Brazilian study group on the theoretical bases of the EoC*. Professor Robert Cintra Martins of the Federal University of Rio de Janeiro, who had participated in the international meeting of EoC scholars in Italy in 2006, stayed several days in the Philadelphia Center, consulting the bibliography on the EoC in various languages available there.

He worked out a *proposal with some students to research the theoretical framework of the EoC*. It was then shared with everyone in the E-group.

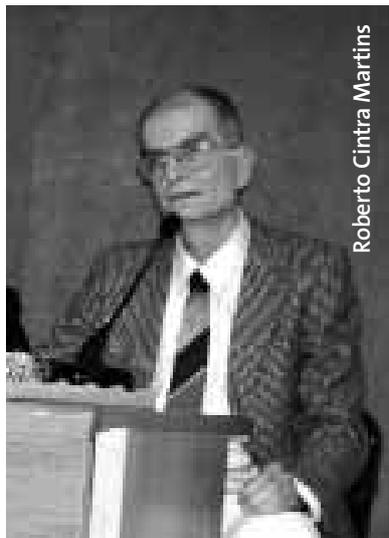
The research project envisions a systematic and cooperative analysis produced by a number of scholars studying a variety of issues. The first to sign up was Alexandre Arangao.

A draft of corporate by-laws was also developed for the Philadelphia Center. As a corporation the Center could then seek funds for its activities.

An application form for people interested in the various lines of research was also prepared.

We are confident that from now on we are entering a new and dynamic venture, with the participation of various professors, researchers and Brazilians students. We plan to ask Luigino Bruni to join our E-group so that he can interact directly with all the participants, receiving messages and making suggestions.

**Andréa Diges**  
(San Paolo, Brasile)



Roberto Cintra Martins

### About gratuitousness

An old maxim, both bitter and oversimplified, says that Banks exist only to buy and sell money. Every morning, at the bank: it is my job. At times it is a strange job. In order to grow its customer base the Bank is always creating new initiatives under the banner of "free!". It offers free credit cards and free services; next it may even offer its loans free.

Often I have felt the discomfort of having to look at a person only as a client rather than as a fellow human being. I was chastised because I had supported vehemently that clients should be treated as people.

I have always been convinced that also in business transactions the relationship has to be on a personal level.

A couple of days ago I approached an elderly client of modest financial means to give him information on one of our new "free" services. Instead he ended up telling me about his 40 year old son with cerebral palsy. I felt the need to give myself "freely" to him while continuing doing the work for which I'm paid.

Observing how I treated my elderly client, another man came to me to ask about some financial matters. Although I was not able to answer his question nor

was I able to offer him better terms than he had at his own bank, he chose to transfer his account to my bank.

Was my gratuitousness not also an economic activity?

One day I was walking through the olive grove near my house. As I was savoring the spring-like air and marveling at the beauty of nature, I thought of the One who freely put all this at my disposal: this fertile and fragrant soil, the century-old and reassuring trees, the clear and fatherly sun.

What motivated this ineffable and supreme gratuitousness?

That everything is free is a certainty because he never asks for anything in return, he never deprives us of our freedom. In fact we are free to do, to be, to not be, to not thank him and even never to think of him.

But he is always "gratuitously" faithful to his plan for each of us and so he waits, knowing that he may never see an act of gratuitousness from us. Whatever paths our lives take may be at a certain point, perhaps at the end, at the very last moment, freely we may recognize ourselves simply as the children of His cosmic love.

Gratuitously we have received and so let us give gratuitously, let us give what we are, without reservation. In our dusty streets, often dark and paved with misery, let us always reach out to touch the soul even of the least or most hurried among us.

**Gabriele Perrucci**  
(Taranto)

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“MOVIMENT FOR AN ECONOMY OF COMMUNION”

3<sup>rd</sup> International Convention

# Work in Communion

*Many challenges, one proposal*

Castelgandolfo

30 November

2 December 2007



## friday 30 november

- hours*
- 9.15 *Entrance in the hall*  
9.30 *Introduction and presentation of the Congress*  
Luigino Bruni
- 10.15 *Musical interlude*
- 10.30 *Introduction of the intervention of Chiara Lubich at the first international congress on Work*  
Pino and Mariele Quartana
- 10.40 **Economy and work**  
*(Video of Chiara Lubich 1984)*
- 11.10 *Interval*
- 11.40 **The spiritual and antropological dimension of work**  
Vera Araujo
- 13.00 *Lunch*
- 15.30 **Experiences**
- 16.30 *Interval*
- 17.00 *Round Table on*  
**Work, Conflicts and rights**  
*Moderator: Lorna Gold*  
• Cristina Calvo  
• Vincenzo Bonuomo  
• Antonio Marquez  
• Anna Marenchino  
• Stefano Zamagni
- 19.00 **Inauguration Show Room 2007: The enterprises introduce themselves**  
Monica Holl
- 19.30 *Dinner*

## saturday 1 december

- hours*
- 9.00 **New Horizons**  
*video of Chiara Lubich introduced by Alberto Ferrucci*
- 9.40 *Musical interlude*
- 9.50 **Work and beyond: between suffering and human flourishing**  
Luigino Bruni
- 10.30 *Interval*
- 11.00 **Experiences**
- 13.00 *Lunch*
- 15.30 **Work in Communion**  
*new video EoC*  
Leo Andringa, Margharet Coen
- 16.10 **When the communion changes the work: the proposal of EoC**  
Luca Crivelli
- 16.40 *Musical interlude*
- 16.50 **Stories of life and best practices**  
• Elisa Golin  
• Giampietro Parolin  
• Teresa Ganzon
- 17.10 *Interval*
- 17.40 *Round Table*  
**The times of life between work and gratuity**  
*Moderator: Benedetto Gui*  
• Helen Alford  
• Giuliana Martirani  
• Johan Verstraeten  
• Alexandre Aragão
- 19.30 *Dinner*

## sunday 2 december

- hours*
- 9.15 **The work in the reflexion of Iginio Giordani**  
Tommaso Sorgi
- 9.40 *Musical interlude*
- 9.50 **Dialogue and experiences**
- 10.50 *Conclusions and perspectives*

*Organising secretariat EoC*

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