



FONDAZIONE CENTESIMUS ANNUS
PRO PONTIFICE

CENTESIMUS ANNUS PRO PONTIFICE FOUNDATION (CAPP)

SUMMARY OF 2016 INTERNATIONAL CONFERENCE

BUSINESS INITIATIVE IN THE FIGHT AGAINST POVERTY
The Refugee Emergency, our Challenge

The 2016 CAPP annual international conference held at the Vatican on May 12th-14th addressed business in the fight against poverty, a theme previously developed in the Foundation's *2015 Statement*. Special attention was given to two subthemes: the European Refugee Emergency and the possibilities of new voluntary initiatives and alliances to serve the common good, on the lines traced by Pope Francis and following the consistent message of Catholic Social Thought. The conference was attended by 320 professionals and business executives, jointly with university professors, public administrators and religious leaders from 23 countries. The full list of speakers is attached.

The Church celebrates 25 years of the *Centesimus Annus* encyclical, a ground-breaking document for people active in business as it opened a new age in Catholic thinking about the market economy at the service of human development. It looked at the past 100 years since *Rerum Novarum*, but above all it was directed to the future, as Saint John Paul II writes at the end of the document, on the threshold of a new century: "In the third Millennium too, the Church will be faithful *in making man's way her own*, knowing that she does not walk alone, but with Christ her Lord. It is Christ who made man's way his own, and who guides him, even when he is unaware of it."

In an opening address, *Domingo Sugranyes Bickel* commented: "We are now deeply into the 21st century, many things have changed since 1991: we have experienced spectacular worldwide growth before falling into a crisis of unexpected consequences. The difficulties of managing globalization, the huge debt mountain – public and private - and the new technologies all mean difficult reforms to be undertaken and uncertainty on the future of work; many young people feel unprotected for their future and large sectors of populations, even in rich countries, are afraid of economic and social decay. It is possible that, being in the middle of what some people call a new industrial revolution, the trees prevent us from seeing the wider picture. But we also have to face the tremendous consequences of war and displaced populations, while many people from poorer countries want to find a better future in Europe and the United States." After leading the introductory prayer, *Cardinal Calcagno* wished the conference could truly contribute to a world where the poor, far from depending on alms, find a dignified way forward through work.

Economic Freedom, Social Entrepreneurship and Poverty Intervention

In *Andreas Widmer's* view, “profit is all too often considered evil in the arena of poverty solution”. What he called ‘the aid industry’ prefers tax, redistribution and social engineering. Technocratic as well as bureaucratic approaches to poverty have a similarly materialistic utilitarian base. The alternative, person-centred path needs to include entrepreneurship, and enterprise needs to consider the poor as people with unfulfilled potential, rather than as ‘a problem’. The modern market system has managed to eradicate abject poverty better than any previous economy, but this is far from enough. While in the US and in Europe small and medium sized enterprise (SMEs) are the proven engines of job creation and income generation, representing around 99% of all enterprises, the SME sector is almost entirely missing in developing countries. Poor people are poor, not because of what they have or lack, but because they are excluded from networks of productivity and exchange. Aid organizations, though well intentioned, as well as governments and financial institutions seem to have an outright bias against small business owners. On the contrary, the real success stories in development are those of SMEs reaching critical mass, and often their success was incubated in faith communities offering positive peer pressure and a relatively safe environment. Accepting these facts would entail substantial change: financial institutions should offer competitive loans to SMEs rather than to governments (or rather than just providing micro-credit, which helps mitigating poverty but is insufficient to create wealth); universities should foster mid-management education; rich countries’ governments should favour imports from developing countries and drop local subsidized export-dumping.

These views may be seen as provocative, but there is abundant evidence from real life to support them. Three case stories were presented in a panel chaired by *Jesus Estanislao*. Some international corporations have already adopted support to local business in developing countries as part of their enlightened self-interest main policies, as explained by *Francesco Vanni d’Archirafi*: ‘Junior Achievement’ for example, supported by large banks and companies worldwide, contributes to teach financial literacy, work readiness and entrepreneurship and to create real companies as school projects; it reaches 10 million young people each year with the help of 450.000 volunteers. The Citi Foundation has a similar programme called ‘Pathways to Progress’. In small credit projects supported by Citi, focus is often on supporting women’s endeavour which is more likely to impact families and communities. A second, more limited but highly significant example is that of Fr. *Luis Lezama*, the Spanish founder of a spectacularly successful co-operative chain of restaurants and professional education centres exclusively employing marginal young people. A third example was the international success story of *Young Hee Yu* from Korea, a good example of wealth creation inspired by faith all through.

This is perhaps not so paradoxical if one remembers, as *Cardinal Pell* explained in his opening speech, that the apostles were probably not poor, but rather successful fishermen and small businessmen. “Jesus knew the power of money to fascinate, corrupt and capture the human heart”, the Cardinal said, but He also understood money and how it works, as shown in the parable of the talents. Jesus had wealthy friends – Mary, Martha and Lazarus, Zacchaeus and Joseph of Arimathea. Had the Good Samaritan not owned any capital, he could not have left the money to care for the man who had been robbed. According to Catholic Social Teaching (CST), the vocation of the entrepreneur is essential to create wealth, work, and improve education and health care.

Are Christian inspired business decisions possible?

Especially since the *Centesimus Annus* encyclical issued 25 years ago by St John Paul II, there are many expressions in Catholic documents to support the role of enterprise and profit as measurement of success, provided economic decisions are taken within an ethical context and with solidarity in mind. But is this possible in practice for business leaders who have the

sustainability of the company as their first moral duty? How exactly can Christianity inspire business decisions?

On these questions, which emerge again and again since the CAPP Foundation started its work in 1993 as an unofficial, Vatican-based place for debate on applying CST, the organizers had asked on this occasion the chairman of a world-class leading business: *Nikolaus von Bomhard*, CEO of Munich Re and himself a committed member of the Lutheran Church. He started by recalling that Christianity was an essential element of Western economic development, for example in the frugality and work ethic of the initial medieval cloisters and later in the Calvinistic teachings. Christian inspiration was again present in the 19th century, both in the development of unsuccessful Socialist ideas and in the answers provided by Pope Leon XIII in *Rerum Novarum*. CST was essential to the development of the Social Market Economy concept and its institutions after the Second World War. For company leadership, the first essential principle is to comply with regulation in every country. But this is not enough and companies have also to develop their own voluntary ethical standards, or they need to adhere to existing such standards (not without a cautious discernment effort on these standards' true value). And this is not too difficult, in spite of cultural differences among parts of the world: there is a substantial *thesaurus* of universally accepted principles like freedom, equality, justice, security; and there are world-wide recognized business values like fairness, confidence, trust, reliability, predictability, open information and confidentiality. But then, from time to time, you are confronted with a dilemma where decisions have to be taken against a background of conflicting ethical demands, for example on environment protection vs economic development criteria: in those cases business leaders need to dialogue, to consider different stakeholders' opinions or requirements... but in the end there is an inescapable personal individual responsibility. Entrepreneurial interest and social responsibility are not incompatible, and to reach the right decision you need to consider three levels: Where does the decision lead in terms of a sustainable long term economic system? How does it affect the company's sustainable future? And finally, is it right from my own personal moral base? Thus, when asked 'are Christian inspired business decisions possible?' *Nikolaus von Bomhard* answers: yes. Ethical considerations should and must play a role in management decisions. Explicit religious values are difficult to proclaim in a large company, but this is not a problem, because the principles of Catholic Social Thought – common good, solidarity and subsidiarity are common thought. They can be shared by virtuous people everywhere.

As put by *Francis X. Rocca* in his presentation: “Business people – like people in every other line of honest work – want deeply to believe that their work is noble and possessed of greater meaning than mere personal gain. They thus make up a highly receptive audience for the encouragement and guidance of the church's social teaching. At a moment when so many have lost trust in major institutions, public and private, the Catholic vision of business leadership remains powerfully convincing and appealing, with potential to capture the imagination and raise the standards of its practitioners within the church and beyond”.

Facing the refugee emergency

Pope Francis has required the world's attention on many occasions, and especially Europe's attention to the refugee emergency. For *Dr Jakob Kellenberger*, the first point is to grasp the real dimension of the problem: 38 million internally displaced persons (IDPs) as a consequence of armed conflict or other forms of violence and about 20 million IDPs as a consequence of natural disasters and climate change. In this context, the Mediterranean landings which peaked at just above 1 million in 2014 are small numbers. It is also necessary to make distinctions between the legal frameworks applicable to different people on the move. At present, the largest and more urgent problem is that of IDPs from Syria, Iraq, Sudan and Somalia.

If one wanted to prevent the refugees' crisis, the first priority should have been to invest more in conflict prevention. In spite of many words, little has been done. If as is the case, armed conflict cannot be avoided, the application of existing international conventions and international humanitarian law would certainly help protect civilians and reduce the number of IDPs and refugees. But these laws are not being applied because the forces at war have little or no concern for the number of displaced persons. Regarding people on the move for economic reasons, the case is similar: a lot more should have been done to create prospects and jobs locally. Unfortunately, official development assistance is often deviated from job creation and the sovereignty argument prevents control on the local use of financial resources.

When, as we now see in Syria, the refugee emergency cannot be prevented any more, one has to be aware that "IDPs and refugees want to stay close to their places of origin". Thus, *Jakob Kellenberger* argues, agreements like the one made by the European Union with Turkey should have been made much earlier, also for Jordan and Lebanon: "the difficulties of the EU to apply a common asylum system with a minimum degree of solidarity between member States should have been and should be an additional incentive to support Syria's neighbours as strongly as possible". *Mr Kellenberger* has strong words to criticize the EU for losing time in discussing a theoretical system for refugee distribution while some member States "never cared to translate into national legislation the three directives which form this system... Against the paradise stories spread by human traffickers, why not explain ... that there is no functional European asylum system with all the uncertainties linked to this? How to understand that not more could be undertaken and at an earlier stage to prevent these human traffickers doing their deadly job?" A more realistic approach about the EU's capacity could have mitigated the present disaster.

In any case, according to this speaker, refugee emergencies affecting Europe will not stop. Thus it still is an excellent idea to invest more in conflict prevention and peace building in the Near and Middle East and to invest more in the creation of jobs in Africa. And concerning economic migrants, it is of primary importance to promote better understanding of the important economic and social role migrants play in the country where they work and in their home country. Migrants' remittances are essential for survival in failed or close to failed States. And regarding the European Union, *Mr Kellenberger* concluded, "the EU's self-understanding is that of a Community of values. If this is taken seriously then it is difficult to understand why EU member States should not be capable of practising a generous approach towards genuine refugees in urgent need of protection".

On the same subject, *Cardinal Tagle* asked in his closing address: "Such forced movements of peoples have led to trafficking in human persons, new forms of slavery, human smuggling..., in other words, a multi-billion dollar or euro business. It is a shame that business thrives on the misery of other people. Indeed the children of this world are wiser in dealing with their own kind (see Lk 16:8). But we have to ask: What is the response of the children of light?"

There are however also positive aspects in the present situation, and the magnitude of relief and emergency assistance provided, especially by non-governmental organizations, is impressive. In a panel chaired by *Fabio Pammolli* three speakers presented examples of constructive action: health services in neighbouring countries and in receiving countries, thanks to specific voluntary action from GSK, a pharmaceutical company (*Daniele Finocchiaro*); refugee reception in Germany, the European country with by far the largest contingents (*Ralph Heck*); and programs set up by the Italian Catholic Church (*Mons. Gian Carlo Perego*). Testimony from one of the 'Big Pharma' firms shows that company policy can be specifically put to serve health in poor environments in general, for example through specific research and distribution as generic medicines. The GSK example specifically includes support to health programs for refugees in Jordan and Lebanon as well as in Italy, Croatia and Serbia. Germany was largely unprepared and the structural effort to provide more than 1 million refugees with the level of social and health services of German society was huge. After a first generous early embracing, problems

are arising now, for example on housing prices and the tendency to build ghettos. More than “integration”, the challenge is one of cultural pairing, for which Germany in the end will prove capable as it did in the seventies for workers from Southern Europe and Turkey – but it took 15 years! Numbers are relatively smaller in Italy: about 325.000 landings in 2014 and 2015 (in 2015 routes changed and more than 850.000 landed in Greece alone); like Germans, Italians did a lot too for provisional housing, many in religious facilities; more than 11.000 unaccompanied minors arrived, 6.000 of whom disappeared after landing and are now untraceable. Reception policies need to be improved and the Italian church makes recommendations, like exploring urgently the possibility of granting residence permits for humanitarian reasons to migrants who are denied asylum; abandoning pre-selection of asylum seekers and asylum denial according to their supposedly ‘safe’ origin, something which is illegal according to international humanitarian and Italian law; acceleration of relocation procedures respectful of human rights; unification of reception procedures in Italy; family based services for minors. *Monsignor Perego* also believes that Europe is split and risks to disintegrate, failing to appreciate the precious resource of immigrating young people and families to build its future: “the quality of evangelization depends on how effectively and sincerely we put into practice the commandment ‘love thy neighbour’. Migration is the test”.

Fr Ryscavage offered a comparison with the refugee and migrant issues in the US, which are different from the European/Near Middle East/Africa situation. The US has been accepting about 1 million legal immigrants every year for the last 25 years. In general terms, the tradition of social and cultural integration of immigrants has continued, and the Catholic Church continues to play an important role in it, especially since many immigrants are Catholic. The conflicting issues have to do with illegal immigration and the continuing problem of unauthorized children immigrants escaping severe drug and gang violence in Central America. A radical drop in the Mexican birth rate and the country’s development indicates lower demand for migration in coming years, something which may create a labour force problem for American agriculture. As regards refugees, Congress used to admit up to 100.000 cases a year, but this process has been disrupted because of the threat of the ‘Islamic State’ (ISIS) infiltrating terrorists. The refugee issues are governed by the 1951 UN refugee convention; *Fr Ryscavage* thinks it would be a mistake to revise this agreement as it may open the possibility of various government attempting to weaken refugee protection and undercut the strategic international standard of protection. This international law could however be complemented with regional refugee and migration agreements.

In his address on the thematic priorities of the Holy See’s interventions at the international organisations, *Archbishop Paul R. Gallagher* said on this same subject: “Populations and entire regions are being displaced, trying to flee from war, from persecution, from exploitation and poverty. This mass migration has recently moved to the centre of political attention, more, however, because of the additional and unexpected inconveniences placed on the receiving countries, than for the scale of the human tragedy, seen in the price paid by thousands of innocent victims. The response to such mass displacement... especially in the most developed nations, has been a policy of refusal, exemplified, in some cases, by the construction of walls and barriers along national borders... The Holy See will continue to encourage Governments to overcome every form of narrow nationalism and, above all, to recognise the unity of the human race... Migrants are men and women, who enjoy the same universal rights, above all the right to life and to dignity. It is the task of all civil societies, including the commercial sector of those societies, to accompany this action and to engage actively in welcoming and integrating migrants and refugees”.

Coalitions for Change

The Holy See thus exercises its role as world-wide moral authority, but what should Christians in general do to try and enlist larger coalitions, capable of changing self-serving and exclusive

policy patterns? In his intervention during the first session, *Fr Lezama* presented a strong point, which is central to the teachings of Pope Francis: based on experience, the Church has to change from within if we want to convince. We have to come back to the train of the Vatican II Council, put an end to any Catholic ghettos, correct frequent misunderstandings about the role of priests who should be servants, not masters.

During a panel debate led by *Lawrence Gonzi*, *Adrian Pabst* showed that, in spite of extreme far left and far right movements seeming to be back ‘with a vengeance’, perhaps as a reaction to generalized moral relativism in society, new consensus can happen and Catholic Social Thought, ‘a gift by the Church to the world’, is uniquely positioned to deliver such consensus. We need to remember that things are contingent, not fated, and we are all capable of agency, as persons, as groups or as larger alliances, even across nations. CST is unique because it has an overarching vision, although it does not work as an ideology; it touches all aspects of life and ‘it tells a whole story’. It reminds us that we are capable of both virtue and vice and that we need to encourage virtue, because that is the way of mitigating vice. The problem of course lies with the difficulties of scaling up this vision against many vested interests, which can exist in business, but also among regulators, politicians and even in culture and education. The answer can only be to encourage centres for virtue, to broadcast lots of good practice which are based on generosity, reciprocity and contribution. The challenge is about taking personal responsibility for ourselves and for others.

Mons. Sánchez Sorondo agrees, but he thinks we need ethics moving from dialogue to action. This is why Pope Francis has instructed the Pontifical Academies, for example, to work precisely on the new forms of slavery, human trafficking and prostitution, calamities which are all related to migration. In their work, the Academies have invited Christian denominations, but also Shiite and Sunni Muslim, Jews and other religions to discuss common action. Other areas for priority action marked by the Pope are those of global climate change and its link to poverty, and the need to promote education. *Lord Brennan* confirms as a politician that the traditional right and left are falling apart and the future of large urban areas and the young can evolve in unpredictable ways. CST can be the base of agreement because it is largely human decency and common sense; it should be taught in the first place to our own schoolchildren! As regards refugees and children refugees, unfortunately the UN and the governmental structures are often too rigid and intransigent; there is no relationship between the big decisions (for example, EU offering six billion euros to Turkey, ”and we haven’t heard of a significant plan”) and the real projects one did try to promote to provide provisional housing, for example, in Syria and Kurdistan close to the Turkish border. And how is it possible that 100.000 children refugees can’t be received in a group of countries of 500 million people? It is urgent to let people know and show it is possible. *Marc Surchat* thinks that there are two main barriers against scaling up ethical policies: there are systems which are self-serving, but very efficient, which produce the mafias and slavery and tolerate youth unemployment and other ills. The other barrier is a lack of co-operation among ethically based initiatives: there is not enough sharing of information about possible new solutions, often technology based and promoted by NGOs. For *José María Simone* the essential element to sustain coalitions oriented towards the common good is to be found in sustainable, person-centred company management where leaders are servants; this opens the possibility of a true revolution in decision making. And *Flavio Valeri* explained how in a place with a strong rooted practice of philanthropy and charity like Milan, a financial institution can support employees’ will to work for the community.

From CAPP Foundation’s consultations on the financial crisis and the subsequent reform efforts (‘The Dublin Process’), one of the conclusions emerging was presented by *Josef Bonnici*: the creation of a network of Voluntary Solidarity Funds (VSF) as a moral response to increasing income inequality. The idea is based on the parable of talents: success is the product of our work; we don’t have all the same capabilities; we work for a higher purpose – not only for our interests; we will be held accountable. There is evidence of a continued worsening of inequality in rich societies and the inability of growth to ‘lift all boats’: against the fact of large groups of

society falling behind, what is our moral obligation as Christians? What can be done to “transform people into better fishermen”? The VSF network will be an attempt to enlist as many Christians as possible to embrace the concept and contribute regularly a small percentage of their income. The use of funds will be either through interest-free loans or donations to support scholarships and training courses, family mentoring and the promotion of small entrepreneurship. This initiative does not pretend to compete with existing charities; a clearly long-term oriented purpose should be its differentiating feature. The VSF will offer an opportunity to people to meet their moral obligation to help others building on their own capacities through an expertly governed and transparent structure¹.

Faith based commitment

Cardinal Pell spoke in his introductory address of currents which are running against Christian living in the Western world, whereas there is no such visible decline in Africa, in Asia or in South America. When people are disaffiliating and young people are absent, the temptation for some Christians could be to take refuge in the small world of church affairs. Certainly, lay participation to the running of parishes, dioceses, hospitals, schools and the proper financial running of these institutions is essential. Episcopal and priestly leadership are necessary for evangelization, not so much for management. And the role of laity is also more ambitious in spreading the message: as affirmed by the Second Vatican Council, it is to seek the Kingdom of God by engaging in temporal affairs and ordering them to the plan of God.

But what if, as *Cardinal Tagle* said in the final session, so many people suffer an “economy of exclusion”? “Those who used to be on the margins or fringes of society have been pushed out. They are the persons excluded from the growth or development that some countries and businesses have achieved. But if the majority of peoples are excluded from growth, we have to ask if the so-called growth is real”. This brings us back to our starting point, the need to include the poor in productivity and exchange channels. How is this going to happen? Economists, as mentioned above, have their recommendations, mainly through support of small enterprise reaching critical mass. From his more personal point of view, *Cardinal Tagle* has some practical advice:

“I propose that we all engage in an examination of consciousness...:

- Are the poor included in our vision-mission statements?
- Are the poor included in our goals and planning? As commodities, consumers or partners?
- Is the development of the poor a factor in deciding on products and services?
- Are the poor consulted in the type of development that they desire?
- Is our corporate social responsibility an appendix to our corporate life or is it integrated in the way we do business?
- In our offices and establishments, are personnel trained to deal with the poor?

Pope Francis said that reality is greater than ideas. The excluded are not categories or numbers but persons, like us, with feelings, dreams, hurts and thresholds. We come to the poor... with a posture of humble learning from their wisdom... The pursuit of inclusive growth by business and the corporate world should begin with the ‘entry’ of poor persons in our consciousness to disturb us, to teach us and to move us to action.”

¹ The VSF initiative is developing autonomously from CAPP. A VSF Foundation is being established in London and local pilot VSF entities are being discussed in several European Catholic dioceses.

Being linked to the Holy See through the Centesimus Annus pro Pontifice Foundation involves a special meaning and a challenge: as *Archbishop Gallagher* explained:

“The three perspectives that I have briefly traced (the anthropological, the political-international and the ecological, in broad terms) allow us to recognise how the Holy See assumes a role on the international scene, that might be considered prophetic, recalling to everyone’s attention: the fundamental and overriding dignity of every human being, the necessity of bringing about an international order founded on harmony and peace – thus rejecting violence as a means of resolving conflict – and the necessity of constructing a process of truly sustainable development, both for the good of the earth and for that of the human family in its entirety. To do this, we cannot simply protect our own interests, disguising them as rights, while ignoring the obligation to respect the rights of others. It needs to be remembered that no nation can guarantee its own security and its own economic and social well-being by isolating itself from the rest of the world and without showing solidarity with other countries. The Holy See’s position is also a call to responsibility by everyone, especially by those who occupy leading roles in civil society and in the direction of economic activity.”

Adhering to this Vatican-based Foundation should help members to commit concretely to “a new humanism”, as defined by *Archbishop Celli* in a meditation. “Pope Francis defines this new humanism as the product of three abilities: ability to integrate, ability to engage in dialogue, ability to create”. In this process, *Celli* recalled, Christians will find support in a Church which should be a mother: “a mother may not approve our choices, but she keeps her door open for us, for our return”.

At the audience to participants in the conference, the *Holy Father* said: “It is my hope that your Conference will contribute to generating new models of economic progress more clearly directed to the universal common good, inclusion and integral development, the creation of labour and investment in human resources”. This challenging invitation marks the way forward for the work of the Foundation, but it is also a clear invitation for all those who want to act in the economy in a way which is rooted in their Christian faith.

CONFERENCE INFORMATION

The annual international conference organized by the Centesimus Annus pro Pontifice Foundation (CAPPF) was held at the Vatican from May 12th to 14th, 2016 under the title:

BUSINESS INITIATIVE IN THE FIGHT AGAINST POVERTY

The Refugee Emergency, our Challenge

The list of speakers, chairpersons and rapporteurs included:

Nikolaus von Bomhard, CEO of Munich Re, Germany

Josef Bonnici, Governor, Central Bank of Malta, member of CAPP Foundation's Scientific Committee, Malta

Daniel Lord Brennan, House of Lords, Capp Foundation's Advisory Board member, UK

Cardinal Domenico Calcagno, President of APSA (Administration of the Patrimony of the Apostolic See), Vatican

Jean Pierre Casey, Head of Investments, European Private Bank - CAPPF, UK

Archbishop Claudio Maria Celli, CAPP Foundation's International Assistant, former President of the Pontifical Council for Social Communications, Italy

Mark De Micoli, operations manager - CAPPF, Malta

Jesus P. Estanislao, member of CAPP Foundation's Scientific Committee, Institute for Solidarity in Asia, Manila, Philippines

Daniele Finocchiaro, Chairman & General Manager GSK Pharmaceuticals Italia, Italy

Archbishop Paul R. Gallagher, Secretary for Relations with States, Secretariat of State, Vatican

Lawrence Gonzi, former Prime Minister of Malta – member of CAPP Foundation's Board, Malta

Ralph Heck, Director McKinsey, Germany

Jakob Kellenberger, former State Secretary for Foreign Affairs and former President, International Committee of the Red Cross (ICRC), Geneva, Switzerland

Fr. Luis Lezama Barañano, Social entrepreneur, Spain

Giovanni Marseguerra, Secretary of CAPP Foundation's Scientific Committee, Catholic University 'Sacro Cuore', Milan, Italy

Adrian Pabst, member of CAPP Foundation's Scientific Committee, University of Kent, UK

Fabio Pammolli, member of CAPP Foundation's Scientific Committee, Institute for Advanced Studies IMT, Lucca, Italy

Msgr. Gian Carlo Perego, Director General, Fondazione Migrantes, Italian Episcopal Conference

Cardinal George Pell, Prefect of the Secretariat for the Economy, Vatican

Francis X. Rocca, Wall Street Journal Vatican correspondent

Thomas Rusche, entrepreneur, member of CAPP Foundation's Board, Germany

Fr. Richard Ryscavage SJ, specialist on Immigration and Refugee issues, Fairfield University, Connecticut, CAPP USA Ecclesiastical Assistant, USA

Msgr. Marcelo Sánchez Sorondo, Chancellor of the Pontifical Academies of Science and Social Science, Vatican

Jose María Simone, entrepreneur, International President of UNIAPAC, Argentina

Domingo Sugranyes Bickel, Chairman of CAPP Foundation's Board, Spain

Marc Surchat, Chair of the Working Party No. 1 on Macroeconomic and Structural Policy Analysis at the OECD, Paris, France

Cardinal Luis Antonio G. Tagle, Archbishop of Manila, President of Caritas Internationalis, Philippines

Attilio Tranquilli, entrepreneur, CAPPF Local Coordinator, Italy

Flavio Valeri, Chief Country Officer Deutsche Bank Italy, member of CAPP Foundation's Advisory Board, Italy

Francesco Vanni d'Archirafi, CEO Citi Holdings, New York and London, member of CAPP Foundation's Advisory Board

Andreas Widmer, Director, Entrepreneurship Programs, CUA (Catholic University of America), USA

Young Hee YU, Chairman of Yudo Group and CBFK former Chairman, South Korea

Luanne Zurlo, Founder & Co-Chair, World Education & Development Fund (Worldfund) - Assistant Professor of Finance, The Catholic University of America (CUA), USA