



*Fondazione Centesimus Annus  
Pro Pontifice*

CENTESIMUS ANNUS PRO PONTIFICE (CAPP) FOUNDATION  
SUMMARY OF 25<sup>TH</sup> ANNIVERSARY INTERNATIONAL CONFERENCE  
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## NEW POLICIES AND LIFE-STYLES IN THE DIGITAL AGE

**The 25<sup>th</sup> anniversary of the Centesimus Annus pro Pontifice Foundation was intended to look for the “New Things” which ask for innovative ways of applying Catholic Social Teaching (CST). From a wide range of diverse issues covered, a few basic guidelines arise, which have to do with education, governance of technology, social dialogue and a full understanding of the human person.<sup>1</sup>**

“In its work since 1993, the Foundation has tried to detect causes and directions of current change. With generous dedication and precise analysis by theologians, business people and professionals, economic experts, university scientists, technology and science specialists, it has been able to read the map of a new emerging world [...] But no map is useful if there is no direction given by a compass. The map of human life requires an ethical compass and Catholic social teachings is the compass which you propose [...]. Organizations often tend to become self-referential and to focus their activity on geographically or socially homogeneous groups. This has not been the case of the Centesimus Annus Foundation, which has kept afar from self-complacency or elitism”. With these compliments, **Cardinal Domenico Calcagno**, at the time President of APSA and, in this capacity, supervisor of the Foundation’s work, opened CAPP’s 2018 international conference at the *Palazzo Cancellaria*, a Vatican historical compound in central Rome. Chairman **Domingo Sugranyes Bickel** welcomed participants from 20 different countries and expressed the Board’s deep gratitude to APSA

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<sup>1</sup> This summary was prepared under supervision of the Board of Directors of the Foundation. The opinions expressed are responsibility of the authors. Full video registration of sessions and/or abstracts of interventions can be found on the Foundation’s website [www.centesimusannus.org](http://www.centesimusannus.org).

and the Holy See for supporting the Foundation and allow it to work with autonomy within the priorities indicated by the Holy Father. **Giovanni Marseguerra**, speaking on behalf of the CAPP Scientific Committee, asked all participants to enrol in a long-term exercise, to “see, judge and act” for an integral human development.

### **From 1993 to 2018**

**Alberto Quadrio Curzio** was a focal point during many years for the CAPP Foundation. He defines himself as a “liberal-social” economist, one who believes in entrepreneurship and a socially oriented market economy. Against the spectacular economic growth and absolute poverty reduction of the last twenty-five years, there were of course the dramatic events of terrorism, war and unregulated migration, and the financial crisis. With his four basic analytical criteria – development and solidarity on the one side; subsidiarity and sustainability on the other – Quadrio Curzio thinks that two remarkable institutional facts are worth appearing as historically significant: The United Nations and especially the approval of Sustainable Development Goals (SDG)<sup>2</sup> in 2015; and the construction of Europe. Both institutions have many drawbacks. The UN process is highly symbolic for world-wide solidarity but lacks binding strength. The European Union and the Eurozone, which encompass true political and social solidarity building, are at present misunderstood and criticized as being too bureaucratic. Still the search for the spiritual and cultural dimensions was never totally absent from the European institutional process<sup>3</sup>. Disaffection towards Europe is partly due to failures of the process itself: (a) Europe’s inability to mediate in Middle Eastern and African conflicts explains part of the migration crisis; and (b) Europe is relatively generous in its aid effort, especially towards Africa, but her efforts lack coordination and, consequently, the use of funds is inefficient. The lack of common European defence policies also means inefficient expense and dilapidation of funds, while an irrational armaments race continues. For many, these points are idealistic, but on the other hand there is a growing international consensus on the need for infrastructure investments world-wide and concern about keeping and amplifying a multilateral governance of such projects, where employment, transportation, energy, climate change are inter-related. If institutions do not intensify their commitment towards solidarity development, there is a strong risk today that oligopolistic financial and technological interests will dominate, and a destructive trend will end-up uncontrolled. The current problems of human coexistence seem to have a common pattern: the lack of awareness of one's subjectivity and responsibility as

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<sup>2</sup> “Transforming our World: the 2030 Agenda for Sustainable Development” includes 17 goals and 169 targets covering poverty, hunger, health, education, global warming, gender equality, water, sanitation, energy, urbanization, environment and social justice.

<sup>3</sup> Alberto Quadrio Curzio was a member of the “Reflection Group on the Spiritual and Cultural Dimension of Europe” from 2001 to 2003 with Romano Prodi as President of the European Commission.

persons who are part of the community. This requires a renewed effort from institutions – including the CAPP Foundation – towards education: “The failure of the person as a member of a community, and his claim as a self-sufficient individual only exacerbate the dysfunctional dynamics we are now witnessing at the economic, social and political level. We cannot remain passive given that creative solidarity is our ethical-civil mission”.

### **Detecting today’s New Things and socio-economic priorities (as in *Rerum Novarum*)**

The CAPP Foundation has devoted 25 years to reading Church social statements and discovering how they apply in practice. It will continue doing so, including with the most recent Vatican paper on finance<sup>4</sup> which interestingly discusses how in practice the profit motive and economic rationality should interact with ethics in a “virtuous circularity”. In the past three years CAPP has devoted special attention to digitalization, artificial intelligence and the consequences on culture and the future of work<sup>5</sup>. But technology should be a means, not an end. Taking this wider approach, **Domingo Sugranyes Bickel** asked panel members what major new social problems CST should address. Could Christian thinking inspire today a flourishing of fertile initiatives – in institutions, in education, in business – as was the case after Leo XIII courageously identified the social problems of the industrial revolution in 1891?

The first answer was on the message itself: what remains of it when emotive reception has overcome rationality? **Fr Gaetano Piccolo** started from the definition of post-modern thinking by French philosopher Lyotard in 1979. The end of the great narratives – Marxism, religion, psycho-analysis – has left pieces on the ground, small narratives which are not complex and are still being used for decision making. They are more like myths or slogans. Language has changed. We are at a time of quick, incisive, thrown words and this changes our way of thinking, even from a neurological standpoint. After more than 2000 years of rationality, people today want to express their affective needs and pay little attention to reasoning. An excessive attention to affective needs used to be considered as a disorder to be cured by psychology; now it is the rule. This trend is not only negative, it can be taken as a starting point to reconstruct what Pope Francis calls discernment. Baumann spoke of “pearls lacking a thread”. The primacy of the affective can be reconquered, which means finding the link and moving from information towards knowledge.

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<sup>4</sup> “*Oeconomicae et pecuniariae quaestiones*. Considerations for an ethical discernment regarding some aspects of the present economic-financial system” 17 May 2018 <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2018/05/17/180517a.html>.

<sup>5</sup> “Catholic Social Teaching in Action: Facing the Challenges of the Digital Age”. Edited by Giovanni Marseguerra and Anna Maria Tarantola. Libreria Editrice Vaticana 2018

For **Janez Potocnik** there is such a link: a dramatically urgent need to change the ways of the present economic growth consensus which is driving us into the wrong direction. Consumption being a much stronger economic engine than population growth, our use of resources per dollar of GDP has increased enormously and is becoming less efficient. The growth consensus is erroneous because price signals are not correct: financial capital is over-rewarded and over-valued, labour is under-rewarded and under-valued, and natural capital is not valued at all. We deny the costs or externalities which are being paid by the health system or – implicitly – by future generations who cannot complain. If you include ecological, environmental and social components, growth is not really happening. What can be done? In the first place, change the measurement sticks for governments and for companies. Tax, subsidies, procurement decisions should be reoriented towards sustainable growth. Business should recognize that addressing only the risk of the company is not enough when considering the real challenges of the 21<sup>st</sup> century. For example, half of the cities that will be existing in 2050 have not yet been built. Where will all the materials come from? Problems are global. One of the main points, as indicated by Quadrio Curzio, is the need to redefine sovereignty.

**Carmen Herrero** points to another way of looking at the inefficiencies of the present. Without equality of opportunities, talent is being wasted. This is happening especially because of barriers in education and the lack of access to capital. Formal equality does not always favour substantive equality: circumstance (social, economic or gender) is often stronger than the level of personal effort, and therefore the system does not work efficiently enough. It has been shown that, for example, rich people obtain better benefits from public education than poor people, especially in a system which does not match the requests of the job market, as happens in many countries. To enhance the equality of opportunities, empowering effort over circumstance probably requires more investment in basic schooling, to improve the quality of secondary education, and to reduce subsidies at the university level. The question of universal basic income should at least be discussed.

Changes and decisions of such dimensions require a new ethical consensus which must be acceptable to people of all beliefs. Modern capitalism and business ethics were largely based on Protestant thinking in Holland, England, Scotland and the Dutch and English colonies of North America. This tradition, which was at the base of individual rights and duties, may be now divided or corroded by post-modern secular individualism. **Steve Young**, himself a Protestant, dedicates his efforts to build a common view of “moral capitalism” for the human family, not only among Christians, but also with Islam and other religious traditions. When asked about the specific contribution of the Reformed Churches to social ethics, he mentions the Calvinist concept of common grace. God not only had His grace given to us as individuals in terms of salvation. God graced us all with an

environment, the cosmos, air, land, water, life... which is our responsibility to sustain and maintain as ministers and stewards of God. Another Reformed tradition is Luther's notion of vocation, which supports the idea of talents and equality of opportunities. This resonates very much with the CST central idea of human dignity. Looking at vocation and talent helps to contrast a corrupt post-modern, secular anthropocentrism. The Protestant tradition also has an answer to propose to the prevalence of the affective. As Adam Smith thought, we are given a moral sense which is neither rational logic nor pure emotion. It is a faculty of relating us to other people in which both reason and emotion come to bear. This moral sense must be trained and nurtured by schools and by Churches.

How do politicians look at problems which by nature are long term and require decisions whose effects go much further than the next election? **Roberta Metsola** said she always had this question on her mind when exercising her mandate as member of the European Parliament. Any decision there has consequences for millions of jobs and livelihoods in different countries, and often the choice is between a bad decision and a worse one. On many questions political groups and parties do show a capacity to look ahead of re-election day, and it certainly is the case for the Christian Democratic group of MEPs. However, some areas are particularly difficult, like that of migration, where emotions flare up, borders close and political groups toughen up into irreconcilable positions. Even on the question of migrants, Catholic politicians need to go back to the persons involved, those who have no option simply because putting their children in a boat is safer than keeping them on land. Ms. Metsola hopes that debates like those of CAPP can inspire politicians to make choices which favour a full human development, and she knows that it may include sometimes to take difficult decisions between those who are eligible for protection and those who are not.

Can the new dimensions also find their space within decision processes in business and among social partners? Employers and workers organisations are under pressure because of the new forms of paid work, which do not follow the patterns of formal employment. There is one area on which employers and unions can find agreement: digital skills, education, continued training.

**Peter Scherrer** insisted on the need for lifelong access to education. There are other new areas linked to the 4<sup>th</sup> industrial revolution with very immediate implications: for example, the psychological risk of continued connection and stress. Workers in the new economy lack bargaining power and sometimes even have no access to social security. Whether business decisions consider larger social objectives depends very much from company to company. The good employers don't want to have 'dirty' competitors who undermine social standards. What we need is implementation of agreements. Important, future looking agreements are being elaborated at European level, but these not always are being applied at national and at local level. As concerns the points made by

Mr Potocnik, the unions are totally in favour of the transition towards an ecologically efficient economy.

**Alberto Bombassei** drew from his experience as leader of a large family-owned, international business, which in a nutshell consists of making profit and reinvesting into the growth of the company. This is far from an obsession for money, on the contrary it is the entrepreneur's first moral duty. And not any kind of growth is acceptable. The company has integrated in a community, which implies social responsibility and involvement in philanthropic activities. But that is not enough. Business must feel responsible for the development of its surrounding territory and, especially regarding continued education, it calls for a wider agreement with unions. Mr Bombassei wonders why union leaders make a difference between 'good' and 'bad' employers and don't apply the same self-criticism to their own organisations. He was personally involved in bringing up these problems to the public fora as a member of the Italian Parliament. In view of an uncertain future, Mr Bombassei is convinced that from industrial restructurings to the difficult decisions about pensions' sustainability, it is necessary to build a strong collaboration between employers and unions as their real interests are convergent. The same applies to questions of globalization and international competition, where all interests must be considered, even those of the poorest among the poor – see for example the case of very poor countries which produce the necessary materials for batteries and today don't get a just return – or to the consequences of digitalization and the 4<sup>th</sup> industrial revolution. Employers and workers share common interests.

At a dinner event held at *Palazzo di Spagna*, home of the Spanish Embassy to the Holy See, **Domingo Sugranyes Bickel** said how significant it was for the Foundation to meet at a place where debates about ethics in the political and economic spheres were held for more than 400 years. Ambassador **Gerardo Bugallo Ottone** thought that more focus is needed on the opportunities than on the risks of the digital revolution – “a falling tree makes more noise than a full forest growing” –. He underlined the need to feed the new communication channels with a moral message which can raise souls and hearts. He gave a special welcome to His All-Holiness Bartholomew as the first Ecumenical Patriarch to visit this historical place. **Patriarch Bartholomew** expressed thanks to the Embassy of Spain and asked the Ambassador “to convey our best wishes to the Royal Family and the rulers of this noble country and all its inhabitants”. He said that “our Churches [...] have never been afraid of dialogue, even at times of theological and cultural conflict, when it seemed that the fundamentalism of a few would have the last word”.

### **The family facing job uncertainties and the digital cultural revolution**

In his meditation after early morning Holy Mass at the *Basilica di San Lorenzo in Damaso*, **Archbishop Claudio M. Celli** turned to exasperated individualism

which can break family links and often leads us to consider the Gospel as a 'menu' where individuals choose their 'likes' instead of letting the **Gospel** question their whole life. We need to go back to basics and ask whether our family life is a dynamic path for personal growth and fulfilment, a place where giving is more important than receiving, a place for forgiveness. It may be a radical change of perspective, like that requested to the rich young man, whom Jesus loved, but who "went away sad, for he was a man of great wealth"<sup>6</sup>. Who knows, maybe that young man came back later? The Gospel doesn't tell us. The key to that radical change is to understand God's tender love: "I myself taught Ephraim to walk, I myself took them by the arm... I was leading them with human ties, with leading-strings of love... I was like someone lifting an infant to his cheek"<sup>7</sup>. "I hold myself in quiet and silence like a little child in its mother's arms"<sup>8</sup>. Love is patient, the Apostle said to the Corinthians: we are called to follow God's example in family life, accept the other as real, be patient with one's own limits and the limits of the beloved ones.

Are families prepared to face shocks from the outside and to manage uncertainty, as imposed by the digital revolution? This was the question asked by **Anna Maria Tarantola** to her panel members. Families and schools are two essential educational agents, and both may be insufficiently prepared to the new challenges, partly because of incompetence, partly because they are unconscious of the way traditional ethical rules apply to a permanently interconnected world. Internet is a dangerous place. Because of apparent anonymity, many people behave in a way they would never do in the presence of an eyewitness. The danger of the new social media groups is that they exploit human psychology, and no one knows their lasting effect on our children.

**Msgr Renzo Pegoraro** referred to the *Laudato sí* encyclical and the way Pope Francis denounces a paradigm where technology influences our way of thinking in a direction which is in the interest of a few power groups, not of the common good. With its enormous potential, digital communications also threaten the family's privacy and the necessary personal encounter and dialogue. It is necessary to take up the challenge of a better use of digital means and this can be done by rediscovering the mystery of Incarnation, which leads to the meaning of real experience, rooted in bodily and psychological reality for parents and children. It requires rediscovering time and space against virtual illusion. It needs developing virtues of listening and evaluation, and rediscovering privacy, a certain confidentiality about emotions and family matters against an environment of violence and lewdness. Do we invest enough effort in just knowing where our children are really, what really moves them?

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<sup>6</sup> Mark 10:22

<sup>7</sup> Hosea 11:3-4

<sup>8</sup> Psalm 131

**Msgr Guy-Réal Thivierge** reflected on Christian education in the context of a cultural and technological revolution. It requires an answer to two essential questions: what is human and where are we heading to? Discovering the human person leads to the discovery of the Creator. But the Church cannot limit itself to speak about God. Faith in Jesus Christ affects our way of life, it drives us to look at progress in a positive perspective and to exercise a prophetic role about what could destroy fully human dimensions in society. The responsibility of the Church goes well beyond a mere ethereal reminder of a few major religious principles.

**Clair Brown** described a world out of balance: inequality is rising, we are polluting the earth, and now we have a digital revolution which we need to integrate and not have it take over our lives. Digital technology is double-edged. It was supposed to produce a wonderful, democratic, transparent world. But after a few years it is dominated by monopolies which are invading privacy. We see that students don't know what they are reading on the internet, because education doesn't prepare them to distinguish true from fake. Education in the first place requires to develop curiosity, to experiment the learning curve as fun. Robots will take over the tedious and unsafe part of jobs. The whole of society should profit from more time for family, church, spiritual life and learning. We need to teach people how to enjoy life, and we need to transfer green technology to the developing world while we also learn to live more simply. We know how to move to clean energy and how to relieve suffering, let's come together and do it. This is close to *Laudato sí*. Ms Brown calls it "Buddhist Economics".

**Iñaki Echeveste** presented an example of a new pedagogical framework which integrates innovation skills, human development and family participation. The *Santa María la Blanca* school and other schools forming the EBI System created by Fr Luis de Lezama already attend to more than 10.000 students. It uses a software, EBI Platform, an academic management module through which students and families can consult their personalized plans and have full access to online services. At school, students work one on one and as teams in a way which promotes a responsible use of technology, the capacity of innovation and self-management in collaboration with families. The aims are to educate for an uncertain world, to develop knowledge and skills, to learn to be critical consumers of information and to collaborate with others. It is a systematic approach towards educating people who own the automation debate. It is based on the idea of a society which protects people, not jobs.

**Silvia Fargion** introduced the results of a survey made in Trentino-Süd Tirol on families and child-rearing today. Families are changing and financial instability, which is a growing factor, is partly linked to situations of single parents. Parents are being told all the time what they should do, but seldom listened to. Experts say parents do not spend enough time with their kids, while parents, when asked, speak of precarious jobs, uncertain conditions and the growing demands of the

work market; time for kids is not so much a question of quantity, but of quality. Experts say parents do not have authority on children, but parents complain that they don't have role models: "we can't do what our parents did with us because the world is so different". Parents feel lonely. They feel that relating to their kids is a challenge. Communication with children and their virtual world is difficult, but some do find ways, for example by inviting/challenging children in conducting tasks with their parents. Little is done to organise parental self-help and informal peer-to-peer exchanges.

**Marie-Jo Thiel** observed that automation and the new job organisation is not necessarily bad for family life, for example if it allows working at home and workers thus stay closer to a world of relation and empathy. In the process, new jobs are appearing which combine production and consumption, user and resource provider roles. Work will perhaps recover elements of craftsmanship. The future is not necessarily bleak, but the present bottleneck is in the acquisition of skills. It is estimated that 44% of the EU population does not have basic digital skills. The poor are also the excluded from digitalization. The family plays an essential role in all this, and it must remain an ideal place, perhaps the only one, for relaxation, dialogue, leisure and vacation – a real breather. Against a background of growing job uncertainties, the family should be supported and protected in the new digital professional frameworks. In the end, companies will only be winners if the families also win.

### **Towards a sustainable food chain: responsibility against the 'throwaway culture'**

Creating new life styles implies action. Examples were given during the conference of concrete initiatives inspired on the CAPP Foundation debates. **Camilla Borghese-Khevenhüller** presented the action plan started by their family-owned pharmaceutical business in collaboration with an Italian University and a Catholic University in Cameroon to prevent the misuse of antibiotics in the breeding of chicken and to develop a completely natural anti-inflammatory medicine based on moringa herb. In a different approach, **Pascal Duval**, interviewed by journalist **Vania de Luca**, gave an update on the Voluntary Solidarity Fund (VSF International), a fund-raising initiative to support existing projects which 'teach fishing' to fight growing inequalities in our immediate vicinity. VSF was born out of CAPP debates and was introduced in previous conferences. It is now developing as an autonomous UK based international charity.

CAPP conferences always included not just academic, but also action-oriented debates. **Paul Dembinski** explained why CAPP had chosen the theme of a sustainable food chain, which means taking Pope Francis' criticism against a 'throwaway culture' literally. The matter is of great economic, ecological and ethical relevance.

**Daniel Gustafson** declared that some of the highest priority issues of global society relate to hunger, food production and distribution, and their relationship to the environment. Most of the world's poor live in rural areas which have the highest proportions of people suffering from hunger and are the most vulnerable to climate change. The size of inefficiencies in the food system is enormous due (a) to food loss close to production, and (b) to food waste close to consumption. The Sustainable Development Goal number 12.3 aims at reducing the amount of edible food wasted by half by 2030. An FAO study from 2011 estimated that one-third of all food is either lost or wasted. Loss is mainly due to lack of storage and transportation facilities. Waste, mainly in developed countries, has to do with consumption. A key point is the huge impact on climate change and greenhouse gas emissions, caused by food waste, more than by food loss. One can say that the size of the food loss and waste is a symptom of other, bigger problems. The reasons for food loss are clear, but why is waste so high? Again, the externalities – the real cost to society – are not reflected in prices. Damage to the environment is not included in the price of what we pay for the food that we throw away. On the other hand, incentives for consumers and retailers don't work in favour of not wasting food; sometimes the quality requirements – sell-by dates or good appearance of food – play directly in favour of waste. The negative impact of waste on the environment is evident, but is there any link between waste in developed countries and hunger in developing countries? This is not so clear. The link exists, for example through climate change. *Laudato sí* explains very clearly how things are connected, even when they do not appear so at first sight. If the way we treat each other, the way we consume, the way that we treat the planet, the way that we work in society are connected, then clearly food wastage is not helpful.

**Wenge Fu** started from a fact. China has reduced extreme poverty from over 60% in 1990 to about 4% of total population. Food loss and waste are also a serious problem in China. Loss on the supply chain is still bigger than waste by consumers. People in China are traditionally thrifty but tend to waste food and money for hospitality. Now Chinese people are becoming more conscious consumers, they tend to look for quality. Consumption upgrade is not sufficiently followed by supply. We need to improve production, and this is where joint-ventures with Europe make sense.

**Donald Moore** described the dimension of the international Agri-Food network, which represents farmers and industry. For example, there are 133 million dairy farms in the world and 600 million people living from them. The average per dairy farm in the world is 1.9 cows. A lot of the dairy sector around the world is formed by cooperatives with women playing a leading role. What can the private sector initiative do to improve the food chain and reduce waste? The main problem with milk is short shelf life. New technology, precisely developed in China, now allows, for example, to produce yogurt with a six months life at

ambient temperature. For the food industry sector, the first challenge is food safety and the fight against food contamination. Several large industrial groups are working in pre-competitive safety centres against food contamination. Large groups have signed to the SDG 12.3 and are accelerating their own objectives towards zero-waste in the supply chain. Several technological initiatives and start-ups around the world are at present working on ecologically safe methods to extend shelf life and to improve distribution of discounted products. The private sector is now heavily involved in this process.

**Andrea Segrè** addressed the questions of waste prevention and food recycling. Recycling is essentially a question of bringing together the donors, who have food in excess, and the ones who need it. Nobody is against that – the economy of gift does really exist – it is a question of organisation. But this immediately leads to more fundamental questions about consumer behaviour. Recycling is practically possible from distribution and restaurants, not from private consumers. Preventing private waste through food education at school leads to questioning “pure” economics and proposing a transition towards “economic ecology” where the economic criteria are an important, but not a separate issue. This is what we really mean when we talk about new life-styles.

**Justin Byam Shaw** ended the round-table with his real-world experience of the Felix Project in London. In the UK, two million people are struggling to feed themselves and their families while the food industry has a surplus of about 700 thousand tons of edible food. 93% of this surplus is spread on crops, buried in a hole or burnt. Only 7% reaches charity. The project tries to correct the mismatch by collecting food from supermarkets and food manufacturers and delivering it to charities; it delivers already about three tons of food a day and the amount is growing.

**Paul Dembinski** asked each panel member what priority action they would advocate. Mr Shaw recommended that everyone in the room ask their local food shop and restaurant what they’re doing with their food surplus and why they don’t donate it to charity. Mr Segrè recommended food education at school as a compulsory, universal subject. Mr Moore mentioned developing the use of by-products from human food systems back into the animal food-chain and improving management and economic security in the food sector in poor countries. Mr Fu wants the food sector to modernize in his country to produce the quality products the market requires. Mr Gustafson mentioned two priorities: food recycling, on the one side; and promoting the creation of new jobs within the food chain in functions which simultaneously reduce loss and improve links between the rural sector and small cities.

### **Human Work, Inclusive Employment**

**Giovanni Marseguerra** introduced his panel, which touched on a subject the CAPP Foundation had already discussed at several previous conferences –

human work, inclusive employment. The use of industrial robots is already transforming work patterns, it destroys some jobs, it creates others and it changes the tasks performed by workers, but also by highly specialised professionals like surgeons. The macro figures must not be forgotten. According to ILO estimates, and despite differences between countries, unemployment is decreasing in developed countries, down to 5.5% in 2018, the lowest rate since 2007. By contrast, emerging economies are experiencing an increase in unemployment. A high proportion of jobs world-wide are considered vulnerable, gender disparities are still of concern, and the problem of young unemployment remains high everywhere, while an aging population is posing serious problems for the future of pensions.

**Alessandra del Boca** analysed in detail the Italian work statistics, which need to be read in the context of a declining birth rate and a tendency of young people to stay longer in education with the hope of obtaining better preparation and specialization. There are several fallacies in public opinion about youth unemployment and the perspective of delaying the age of retirement. The problem of the older workers may be difficult to address because they are unprepared for any kind of change. But it's a fallacy to believe that longer active life will increase youth unemployment. The total amount of jobs is never a fixed figure. The young have many opportunities, new jobs are coming out constantly. There is a need for better vocational programs and better adjustment of education, combining digital and humanistic training, but this can be done. Work is the first form of social inclusion for the young and for the elders. Employment policies must be activated for better matching of needs and capabilities. Businesses need to use the experience of the elderly and offer training to the young. Experience has shown that inclusion can be profit-making and it can become a competitive advantage.

The following panel interventions were based on work by some of the Foundation's local groups. **Nadia Delicata** from Malta expressed the need to establish ways of connection between creativity and work, now enshrined in the logics of technocracy and profit-making, and human relational ends, which are lived almost exclusively in family life. This disconnection from creative work is typical of the technocratic paradigm. Rediscovering the transcendent dimension of work has to do with vocation, discernment, and a true understanding of an economic ecology. We have allowed the works to take on a power of their own. Recovering control requires a realistic sense of earnestness, gravity and asceticism: conquering by humbling ourselves first. **Rev. Walter Magnoni**, while referring to the work of several Italian CAPP local groups, illustrated three fundamental things we need to rediscover to give sense to future work: memory, because humans' capacity of recalling past experience works the opposite from machine data repositories; culture and the capacity of rational thinking, at a time when humanistic training is the only way to govern digital programming; and

spirituality, which means dedicating time and effort to the basic questions of what is really important, why am I alive, what is really worth living. **Fr Justinus Pech** referred to work done by the German CAPP group. At 'macro' level, there are four main issues: (1) What is the correct price of a working hour in the digital world? Many jobs of the new economy are not paid a dignified wage; (2) Training and education, as was already mentioned. (3) The recovery of partnership and workers participation, which is under threat in the new economy; and (4), we need to identify who are the losers of digitalization and care for their needs. At 'meso' and 'micro' levels, business administration education must change. CST principles like personal dignity, solidarity and subsidiarity can be proposed as a reasonable base for management, even if without any religious dimension. The Catholic Church should understand technology, not speak against it; as in the past, as the oldest institution in education, it should take up its role as an ethical platform and mentor in society.

Two more panel members reacted, each of them from their specific vantage point. **José Manuel González Páramo** shared the constructive views expressed about digitalization. Our role is to give the correct diagnosis for politicians, business and unions to adapt their policies. Inequality was effectively reduced with the effects of the first industrial revolution, but now the problem is different: segments of the population in the middle suffer more, whereas low wage job segments involving interpersonal relation, and the more qualified segments on the other end are thriving. This polarization is one of the motives of the rise of populism and protectionism. At the same time, patterns of employment are changing. Traditional work can be 'unbundled' and some tasks can be outsourced to robots, to different companies or to different countries. In recent years, outsourcing to robots becomes cheaper than delocalization to countries far away. Trying to stop the process or breaking machines like the Luddites means death for businesses which don't adapt. The only possible answer is a radical rethinking of labour relations, in a world of non-standard, fragmented and changing employment. We all need to dance with machines and learn what makes us successful when the tune changes. Policies must be redrawn to help people, not jobs. Our advantage on robots is called creativity, thinking out of the box, complex human interaction, pattern extraction. Training in skills that are not replicable by robots is the key. There are already examples of companies basing their successful strategies on this principle. Big data and digital technology could be used effectively to reorganise public and private employment services. Flexible innovation is the answer. A universal basic income would not be the answer. It is terribly expensive, and it could create incentives for exclusion, while having a job is the real driver for inclusion.

**Peter Scherrer** thought that digitalization is different from previous technical change because it dissolves time and space. Of course, digitalization can help save resources, it can help fighting pollution, it can reduce dangerous work, it

can increase freedom. But the main threats remain: permanent connection and stress, fragmentation of work, dissolution of status for workers turning into clients/self-employed/contractors, without any security and guarantees. Education and training are the answers, but one should discuss this in realistic terms: who will benefit from education? Who will be neglected? Who is going to invest in educating elderly workers? Who is going to work for inclusion in the regions which are already left behind? Universal basic income is not the answer, we agree on this. But we absolutely need to look for new ways of participation of workers and workers' representatives in the search for new solutions. This is a challenge for employers and governments, but also for unions, which are losing influence on labour agreements in many places. It is in the tradition of CST: more cooperation between unions and the churches is also necessary to reinvent social dialogue.

In a conclusive round, Mr Marseguerra asked panel members about the gender gap. Ms del Boca underlined the multiplying effect on employment and growth of more female participation in the work force. Ms Delicata thought the gender gap may be an old-fashioned approach in a world where all skills and social roles are changing, even those of men and women. Fr Magnoni reminded of St John Paul's insistence on the value of sexual difference. The Church needs also to revitalise the role of women. Fr Pech thought that technological change is so deep that our traditional "core products", including those of the Church, are under pressure; these are our real challenges. Mr González Páramo believed female participation is growing rapidly already; digital transformation may play a positive role in that it promotes teleworking and financial access to credit (microfinance credit is basically connected with women). Mr Scherrer believed legal provisions would do the main job against gender gap but, in any case, the unions are trying to fight for it too.

### **Catholic Social Teaching and Evangelization**

In a final session, **Robert A. Nalewajek**, who was the initiator of CAPP-USA, presented his personal experience and his understanding of CST as evangelization. Most Catholics are still today unaware of social doctrine, which is often left out of seminary curriculum, so parish priests don't refer to it at all. As Saint John-Paul emphasized, Christian teaching proclaims God and His mystery of salvation to every human being, and for that very reason reveals man to himself. CST stands in contrast to the social contract theory undergirding modernity, which assumes that we are committed to our own self-interest. With the principles of human dignity, solidarity and subsidiarity, CST provides a compelling answer to the problems of modernity, and still we keep it under a bushel. We have a paradoxical situation with more Catholics in positions of power and the simultaneous erosion of Catholic values in public life. We need faith, hope and ingenuity to renovate our engagement. Forming our consciences on the CST principles and applying them with prudential judgement in our

personal and professional lives is what will lead to the common good. It's not the Church as such who can take the battle upon herself. The state of mentalities, both in the Church and in social life calls for the action of the lay faithful. CST is not a theory, it is above all a motivation for action and against moral subjectivism. When doing so we are not provocative: we invite all to enter the joy of truth. At CAPP-USA meetings, members start with a prayer: "Send Your Spirit to be with us and open our hearts to do Your will as we make this journey dedicated to evangelizing your world through Catholic social teaching..."

To place this vocation in a larger Church context, **Cardinal Fernando Filoni**, in charge of the Congregation for the Evangelization of Peoples, had accepted to answer questions about the meaning of evangelization in current Catholic thinking and action. The whole missionary machinery of the old *Propaganda Fide* has essentially changed its vocation after the 2<sup>nd</sup> Vatican Council, the statements by Popes Paul VI and John Paul II and, very recently, *Evangelii Gaudium* from Pope Francis. In the past, it was understood as bringing faith to non-believers. Today, evangelization means bringing Christ to all people. There are three target groups: the baptized and active Christians, the baptized who are outside ordinary Christian life, and those who don't know Jesus Christ. Pope Francis is very clear about the common denominator: evangelization is not proselytising; announcing the Gospel must go with making Christian life attractive in itself. Churches in Africa and Asia have changed substantially. Fifty years ago, bishops and priests there would be mainly European or American missionaries, now they are all locals. The profile of the young churches has evolved, even if they are not more than eighty years old. Now it is often their turn to send priests to old Europe. They are evangelizers of themselves, they define what Church they wish to build. The central education institutions in Rome and other traditional centres remain very active at their service, but the whole context has changed, and we now also need to learn from them. The question of Christians in the Middle East is of special importance to Cardinal Filoni, also on a personal level since he was directly involved on different occasions, especially in Iraq. Christians there have been an element of moderation for centuries, until the recent wars which have destroyed entire Christian communities. It is an essential duty for Western Catholics to help Middle Eastern Christians to return to their country and to recover their place and status, including the right to religious freedom.

The second day ended with a soloists, choir and orchestra concert featuring works by Vivaldi at the church of *Sant'Andrea delle Fratte*.

### **A Common Christian Agenda for the Common Good**

For a special celebration of the Foundation's 25<sup>th</sup> anniversary at the Sala Regia of the Vatican Palace on Saturday May 26<sup>th</sup>, **Cardinal Pietro Parolin** welcomed His Holiness Bartholomew, the Ecumenical Patriarch of Constantinople. Although the word 'agenda' may be misinterpreted as political or self-serving, the

expression is valid because the common good is not something ethereal and it can legitimately be taken by all Christians as a goal for social life. It can be common to all those bound by the ecumenical ties of the faith in Jesus Christ and His message of the Gospel. Agendas usually promote lesser goods, national or regional interests. In response to the mounting challenges of today, the Holy See seeks to promote through its diplomatic service “a common Christian agenda for the common good” through the fight against poverty and the promotion of integral human development, as well as caring for our common home based on integral ecology and our responsibility to future generations. The Church’s commitment for the common good further implies the promotion of peaceful coexistence, international security and the progress of disarmament. It also includes the global response to migrants and refugees as well as the concerns for cyber-security and about the use of artificial intelligence.

**Patriarch Bartholomew’s** address<sup>9</sup> started from a worldwide crisis of solidarity, an ongoing process of destroying solidarity, which puts the future of humanity at risk. In the field of the economy, the reduction of the human being to *homo oeconomicus* and its subordination to the tyranny of needs have transformed society into a gigantic market. Extreme economic one-sidedness causes both serious economic and ecological problems. In the field of science, technology is no longer man’s servant, it is his primary driving force. We worship the computer, the *homo faber* becomes *homo fabricatus*. We continue producing terrible weapons of mass destruction. The dominance of machines locks up the human person in a virtual reality. In the field of society and politics, the dominating words are ‘me’, ‘autonomy’, ‘self-realization’. Humans are fed by the possession of material goods, which leave no space for sharing and communion. Disagreement about human rights lead to indifference, subjectivism and the dominance of ‘parallel monologues’. Nobody can face these problems alone: we need each-other and the Christian churches need to join efforts. The role of religion in fact is being re-evaluated: while the repulsion of Transcendence extinguishes the creative powers of man, paralyzes hope and feeds cynicism, the contrary is true when human beings recognize themselves, not only as citizens of the world, but also as citizens of heaven. The Orthodox Tradition regards the human being as ‘a living being to be deified’. In the words of 14<sup>th</sup> century byzantine theologian Nicholas Kabasilas “there is nothing as sacred as a human being, whose nature God Himself has shared”. The present crisis is an opportunity for continuing the long and impressive Christian tradition of philanthropy and solidarity. Our Churches resist injustice and all anti-personal powers that undermine social cohesion by putting forth the social content of the Christian Gospel. As in *Laudato sí*, we have supported from the beginning the idea that serving our fellow human beings, preserving nature, environmental

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<sup>9</sup> See full text on <http://www.centessimusannus.org/wp-content/uploads/2018/05/3.-Discorso-Patriarca-Bartolomeo-I-2.pdf>

justice and social justice are inextricably interconnected. The Roman Catholic Church started by addressing social matters and has later included the ecological issue at its core, while the Ecumenical Patriarchate started with the care for natural environment in 1989 and today finds itself also engaged in a struggle for solidarity, for the protection of childhood, for the support of refugees, as well as initiatives against modern slavery. “Therefore, it was natural and beneficial for us to meet in our journey”. The title of our address mentions the word ‘common’ twice. The Church is in fact the place for common salvation, common ethos, common obedience. Life in the Church is a foretaste and an expectation of the common kingdom. In the communion of the Church, mind and heart, faith and knowledge, freedom and love, the individual and society, the human being and the entirety of creation are all reconciled. The Christian tradition does not have solutions and answers ready for every single problem, but our faith is an inexhaustible source of crucial truths for human beings and the world. Our Churches can create new possibilities of transformation for our world. In fact, the Church itself is an event of transformation, of sharing, of love and of openness.

At the end of the conference, participants were received in audience by **Pope Francis**, who had met with the Patriarch on that same morning and underlined his presence as an eloquent sign of the necessary ecumenical cooperation and common responsibility. Here are some extracts from the Pope’s address to the members of the CAPP Foundation<sup>10</sup>: “The current difficulties and crisis within the global economic system have an undeniable ethical dimension [...] Your Foundation has a vital role to play in bringing the light of the Gospel message to [...] pressing humanitarian concerns and in assisting the Church to carry out this essential aspect of her mission. By continuing to engage with business and finance leaders, as well as union officials and others in the public sector, you seek to ensure that the intrinsic social dimension of all economic activity is adequately safeguarded and effectively promoted. All too often, a tragic and false dichotomy – analogous to the artificial rift between science and faith – has developed between the ethical teachings of our religious traditions and the practical concerns of today’s business community. But there is a natural circularity between profit and social responsibility [...] The ethical dimension of social and economic interaction cannot be imported into social life and activity from without but must arise from within. This is, of course, a long-term goal requiring the commitment of all persons and institutions within society [...] You seek to form the conscience of leaders in the political, social and economic sectors. I encourage you to persevere in these efforts which contribute to the building of a global culture of economic justice, equality and inclusion”.

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<sup>10</sup> [http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco\\_20180526\\_centesimus-annus.html](http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco_20180526_centesimus-annus.html)

## LIST OF SPEAKERS

His All Holiness **Bartholomew I**, Ecumenical Patriarch of Constantinople  
Alberto **Bombassei**, President of Brembo S.p.A, CAPP Foundation Founder  
Clair **Brown**, Berkeley economist  
HE Gerardo **Bugallo Ottone**, Ambassador of Spain to the Holy See  
His Eminence Cardinal Domenico **Calcagno**, President of APSA (Administration of Patrimony of the Holy See), Vatican  
Archbishop Claudio M. **Celli**, International Assistant to the CAPP Foundation  
Alessandra **Del Boca**, Brescia University  
Nadia **Delicata**, Malta CAPP group  
Paul H. **Dembinski**, CAPP Foundation Scientific Committee  
Pascal **Duval**, Chairman of VSF Steering Committee  
Iñaki **Echeveste**, Director of Communication, Colegio Santa María La Blanca (Iruaritz Lezama Foundation), Madrid  
Silvia **Fargion**, Trento University  
His Eminence Cardinal Fernando **Filoni**, Prefect of the Congregation for the Evangelization of Peoples  
Wenge **Fu**, Director of the Economic Management School of China Agricultural University  
José Manuel **González Páramo**, Executive Director of BBVA Group  
Daniel **Gustafson**, Deputy General Director of FAO  
Carmen **Herrero**, University of Alicante, Spain. Premio Rey Jaime I de Economía 2017  
Rev. Walter **Magnoni**, National Ecclesiastical Counsellor for Italy  
Giovanni **Marseguerra**, Coordinator CAPP Foundation Scientific Committee  
Roberta **Metsola** MEP, European Popular Party, Malta  
Donald **Moore**, Chair of International Agri-Food Network (IAFN)  
Robert A. **Nalewajek**, Founder and Executive Vice-President, CAPP-USA  
His Eminence Cardinal Pietro **Parolin**, Secretary of Vatican State  
Father Justinus C. **Pech** OCist, German CAPP group  
Msgr. Renzo **Pegoraro**, Chancellor, Pontifical Academy for Life  
Gaetano **Piccolo SJ**, philosopher, professor at Pontifical Gregorian University  
Janez **Potočnik**, Co-Chair, UN Environment International Resource Panel  
Alberto **Quadrio Curzio**, former CAPP Foundation Scientific Committee Chairman, Chairman of Accademia dei Lincei  
Peter **Scherrer**, Deputy Secretary General, European Trade Union Confederation  
Andrea **Segrè**, Founder of Last Minute Market and Zero Waste Campaign, President of FICO (Fabbrica Italiana Contadina) Foundation  
Justin Byam **Shaw**, Chairman of The Felix Project  
Domingo **Sugranyes Bickel**, Chairman Centesimus Annus pro Pontifice (CAPP) Foundation  
Anna Maria **Tarantola**, CAPP Foundation Board member  
Marie-Jo **Thiel**, Strasbourg theologian, member of the Pontifical Academy for Life  
Msgr. Guy-Real **Thivierge**, Secretary General, *Gravissimum Educationis* Vatican Foundation  
Stephen B. **Young**, Global Executive Director, Caux Round Table