A Free and Fraternal Economy
The Franciscan Perspective

Martín Carbajo Núñez
A Free and Fraternal Economy

The Franciscan Perspective
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<td>AA</td>
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CA  JOHN PAUL II, Encyclical Centesimus annus
CSDC  PCJP, Compendium of the Social Doctrine of the Church
CEI  Italian Bishops’ Conference
CFL  JOHN PAUL II, Exhortation Christifideles laici
CCC  Catechism of the Catholic Church
COD  Conciliorum Oecumenicorum Decreta
CV  BENEDICT XVI, Encyclical Caritas in veritate
DC  BENEDICT XVI, Encyclical Deus caritas est
CST  Catholic Social Teaching
DV  SECOND VATICAN COUNCIL, Constitution Dei Verbum
DZ  DENZINGER, Enchiridion symbolorum
EA  JOHN PAUL II, Exhortation Ecclesia in America
ECS  PCCS, Ethics in communications
EG  FRANCIS, Exhortation Evangelii gaudium
ES  PAUL VI, Encyclical Ecclesiam suam
EV  JOHN PAUL II, Encyclical Evangelium vitae
FR  JOHN PAUL II, Encyclical Fides et ratio
GS  SECOND VATICAN COUNCIL, Constitution Gaudeamus et spes
LE  JOHN PAUL II, Encyclical Laborem exerceris
LibC  CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction Libertatis conscientia
LibP  LEO XIII, Encyclical Libertas praestantissimum
LS  FRANCIS, Encyclical Laudato Si’
MD  JOHN PAUL II, Letter Mulieris dignitatem
GCST  CONGREGATION FOR CATHOLIC EDUCATION, Guidelines for the Study and Teaching of the Church’s Social Doctrine
PCCS  Pontifical Council for Social Communications
PCJP  Pontifical Council for Justice and Peace
PP  PAUL VI, Encyclical Populorum progressio

PT  JOHN XXIII, Encyclical Pacem in terris
QA  PIUS XI, Encyclical Quadragesimo anno
RH  JOHN PAUL II, Encyclical Redemptor hominis
RN  LEO XIII, Encyclical Rerum novarum
RP  JOHN PAUL II, Exhortation Reconciliatio et paenitentia
RSF  PCJP, Reform of the international financial system
SRS  JOHN PAUL II, Encyclical Sollicitudo rei socialis
SS  BENEDICT XVI, Encyclical Spe salvi
VS  JOHN PAUL II, Encyclical Veritatis splendor

Writings of St. Francis

1LtF  The First letter to the faithful
2LtF  The Second letter to the faithful
Adm  The Admonitions
CiC  The Canticle of the creatures
LtAnt  A Letter a Brother Anthony of Padua
LtL  A Letter to Brother Leo
LtMin  A Letter to a minister
LtO  A Letter to the entire order
ER  The Earlier Rule (Regula non bullata)
LR  The Later Rule (Regula bullata)
Test  The Testament

Franciscan Sources and Authors

1C  CELANO, The Life of St. Francis
2C  CELANO, The Remembrance of the Desire of a Soul
L3C  The Legend of the Three Companions
AFH  Archivium Franciscanum Historicum
A Free Fraternal Economy

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The Anonymous of Perugia

Bullarium Franciscanum

The Mirror of Perfection, Larger version

The Little Flowers of Saint Francis

Bonaventure, Collationes in Hexaëmeron

Jacques de Vitry, Historia Occidentalis

Bonaventure, The Major Legend

The Assisi Compilation or The Legend of Perugia

Bonaventure, Quaestiones super libros metaphysicorum Aristotelis

Duns Scotus, Opera philosophica

Ord. Duns Scotus, Ordinatio vel Opus Oxoniense

Bonaventure, Opera omnia,

Collegii St. Bonaventurae

Bonaventure, Opera omnia, ed. Comm. Scotisticae

Bonaventure, Opera omnia, ed. L. Vivès

Bibliographical and Common

Act. Articulus

Acta Apostolicæ Sedis

Vatican Secret Archives

Biblioteca de Autores Cristianos

Chapter

Confer, see, compare

Aforementioned

Distinctio, distinctiones

Editor, publisher, coordinator, coordinators, editorial

Economy of Communion

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Edizioni Dehoniane Bologna

Editrici Francescane

Ibidem

Idem, the same

Insegnamenti di Giovanni Paolo II

(Religious) Teachings of John Paul II

Insegnamenti di Benedetto XVI

(Religious) Teachings of Benedict XVI

Insegnamenti di Francesco (Teachings of Pope Francis)

Libreria Editrice Vaticana

Number, numbers

L'Osservatore Romano

Pars, page, pages

Migne, Patrologia Graeca

Migne, Patrologia Latina

Prologus

Quaestio, quaestiones

Thomas Aquinas, Summa Theologiae

Unicus, unica

University Press; Presses université de

University

Volume, volumes
The globalized world has recently suffered a serious economic-financial crisis that has put several Western countries on the verge of bankruptcy. The crisis began to be felt in 2007, then exploded dramatically in September 2008, with the collapse of Lehman Brothers¹ and other financial institutions. Many analysts affirm that this is not just one more of the cyclical crises that are frequent in capitalism; instead, it is a real structural crisis² that has put into question the entire economic system and the anthropological foundations on which it has been built.³

As time has gone by, the voices of alarm have faded away and many politicians and economists now say that the crisis was not caused by the economic system as such, but by some imbalances that can be easily corrected.

The financial crisis of 2007-08 provided an opportunity to develop a new economy, more attentive to ethical principles, and new ways of regulating speculative financial practices and virtual wealth. But the response to the crisis did not include rethinking the outdated criteria which continue to rule the world. (LS 189)

Instead of “reviewing and reforming the entire system,” (LS 189) going beyond the technocratic paradigm, those politicians and economists prefer to keep things much as they are, with only some minor adjustments, while keeping consumerism and greed as the engines of the economy. A greater attention by central banks on speculative bubbles would be enough to avoid excessive indebtedness. Besides, they propose to foster productivity through investing most of the capital in the efficient sectors. This

¹ Lehman Brothers was a U.S. banking company with more than 25,000 staff members around the world, which collapsed on Sept. 14, 2008.
would imply reducing welfare state benefits (pensions, health, education), lowering taxes, and stimulating private initiative.

In the pages that follow, the reader will find a study of the important contribution that the Franciscan friars made, during the thirteenth, fourteenth, and fifteenth centuries, to understand, accept, and humanize the incipient market economy. According to some authors, they were decisive in the emergence of the modern market economy, both at theoretical and practical levels. The friars even founded financial institutions: the Mounts of Piety.

It may seem paradoxical that friars who had embraced the most radical poverty may have also made such a fundamental contribution to the humanization of the new economy. The key is to be found in their affectionate closeness to poor and simple people. Living among those who had not the necessary means to make their way in the new economy and suffered the exploitation of usurers, the followers of St. Francis try to help them with innovative solutions to stimulate individual initiative in the framework of the common good. They do not long nostalgically for past times, because they know that God is the Lord of history and nothing is foreign to his plan of salvation. Rather than denigrate, moralize or repeat ready-made formulas, the friars listen and try to help. Their poverty and minority free them from any kind of greed or group interests; their openness to the Highest Good helps them to trust in human’s creative capacity and goodness. Instead of just giving alms or offering a punctual and paternalist social assistance, they face the root of the problems and invite all, rich and poor, to contribute to the solution. This is how Peter of John Olivi and other Franciscans laid the theoretical foundations of the new economy, while Bernardine of Feltre and many other preachers promoted the Mounts of Piety.

Those responses from yesterday can guide the search for solutions to the current crisis. It is not a question of looking back nostalgically to times gone by. Instead of returning to another age, we must properly orient the future, taking into account the many and valuable socioeconomic achievements of the last centuries. A better economy is not in the past, but in the future: it has to be built with everybody’s creative collaboration and taking into account the valuable contributions of the past. Indeed, the values of prudence and justice, on which the modern economy is based, need the dynamic complement of the reciprocity/gratuitousness that has founded the charismatic economy of the followers of St. Francis. This book offers indications on how to build a free and fraternal economy, founded on the Franciscan principles of freedom, gratuitousness, fraternity and common good.

The Franciscan intellectual tradition and charismatic continue to have a remarkable relevance today. The passage of time has not diminished the fascination that Francis and Clare have always awakened worldwide. John Paul II recognized this fact in 1986, during the first inter-religious meeting at Assisi. Since then, a meeting of this kind is celebrated at Assisi every year, giving rise to the so-called “Spirit of Assisi.” In 1986, the Pope said:

We are meeting in Assisi, where everything speaks of a singular prophet of peace known as Francis. He is loved not only by Christians, but also by many other believers and by people who, though far-removed from religion, identify with his ideals of justice, reconciliation and peace.

The emphasis that St. Francis’ followers have given to freedom, dialogue and fraternity, in all aspects of human life, including economics, is in tune with the yearnings and aspirations of contemporary people. In fact, Duns Scotus, “a teacher and guide of the Franciscan School,” was proposed by Pope Paul VI, in 1964, as a model of the spirit of dialogue that the Second Vatican

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Council had promoted and that the Pope himself had adopted as a relevant objective of his pontificate. (ES 27) Paul VI considered that Scotus’ doctrine and personality are in line with the goal and spirit of ecumenical, interreligious and intercultural dialogue. He is also a model for the encounter with the contemporary world and with atheism:

In our times, however rich in human, technological and scientific resources [...] Bl. John Duns Scotus is present, not only with this subtle intellect and extraordinary capacity for insight into the mystery of God, but also with the persuasive force of holiness of life, which makes him for the Church and for all mankind a master of doctrine and life.10 The teachings of Scotus may perhaps provide a Golden framework for this serious dialogue between the Catholic church and [...] the other Christian Communities.” (APar 14) Besides, from “the valuable theological treasure of John Duns Scotus can provide formidable weapons in the struggle to disperse the black cloud of atheism which hangs darkly over our age. (APar 11)

John Paul II confirms the exemplarity of Scotus for “a serious dialogue in the search for unity”11 and ratifies that he “is even today a pillar of Catholic theology, an original Teacher, full of ideas and incentives.”12

After the Second Vatican Council, dialogue has been proposed as a fundamental attitude in the Catholic Church’s encounter with the secularized world and with the faithful of other religions. Today this dialogical attitude continues to be an indispensable condition for peaceful coexistence in our complex global society, ever more related, connected, and interdependent. Bauman asserts that the present dilemma of humanity consists of “either talking together or dying together.”13 Human life and the sustainability of the entire ecosystem are at stake.

Having left behind the difficulties and hardships of the post-war period, during the 1960s there was a notable optimism about the human capacity to eradicate poverty and alleviate economic inequalities. It seemed clear that economic development would bring happiness and prosperity to all humanity and guarantee a future of peace. The problem of environment sustainability was not deemed urgent yet. Giving voice to the yearnings and hopes of that time, Paul VI stated prophetically that “the fulfillment of the whole man and of every man [...] is the new name for Peace.”

In recent decades, however, the emphasis goes more on the risks posed by development and on the need to link progress to relational factors, such as reciprocity, fraternity and gratuitousness.14 Already in 1974, Easterlin verified empirically that economic growth is not enough to ensure people’s happiness.15

Today, consumerism is promoted to guarantee a constant and indefinite growth of the GDP. This increase puts in danger the environmental sustainability, as already stated in the 1972 report “The Limits of Growth.”16 Thus, it is necessary to review our lifestyle and the way we relate to people and the environment. The challenge is not limited to physical ecology, but extends also to human ecology. Consequently, the Franciscan perspective becomes more relevant, because it emphasizes the need to combine efficiency and solidarity, material and relational

11 JOHN PAUL II, “Approval of liturgical worship of blessed Duns Scotus,” n. 4
We need to recover the deep relational sense of the economy, as reflected in the etymological sense of some of the terms associated with it. For instance, to “give credit” expresses that double economic and relational component: without mutual trust (“I don’t believe you”), financial credits are blocked (“I won’t lend you money”) and people cannot enjoy a quiet and happy life. Besides, the word “economy” is formed by two Greek words: οἶκος (house, family) and νομος (norm). It thus indicates that the priority of the economy is not the efficiency in producing and accumulating wealth, but rather the fact of making of our world a welcoming home, where everyone can live in family, without exclusion. The etymological sense of the word “interest” is “being with” (inter-esse), showing that the most desirable good is the relationship with God and with the others; i.e., the search for one’s own interest is inseparable from the common good. Also the word “competition” (cum-petere) should not indicate a ruthless struggle of interests but a common effort to innovate in order to find together the best solution, the most suitable answer, so that public happiness and well-being may grow.

The Franciscan tradition emphasizes the intrinsic sociability of the human being, who enters into society not because he needs it or wants to get profits (indigentiam) but rather because his intrinsically social nature fosters him to self-giving (abundantiam). It also asserts that the identity of the human person does not depend on what he possesses or produces, but on his ability to donate and to build meaningful relationships. Therefore, progress and economic efficiency should not be ends in themselves, but only means for human beings to develop their intrinsic sociability; i.e., to foster the communication that leads to communion.

Thus, in order to guide the search for solutions to the current crisis, this book has proposed the recovery of the values of freedom, gratuitousness, fraternity, and common good that have characterized the economic thinking of the Franciscan tradition, in such a way that the economy can respond to the criteria of ethics without being detached from politics. From a positive anthropology, open to gift and gratuitousness, it is possible to re-establish a balanced and harmonious relationship between the State, the market, and civil society, so that everything may be at the service of both the singular person and the universal human family. It is a demanding task and also a divine gift that we need to implore with devotion. In this sense, it is suggestive to remember this prayer of Cardinal G.B. Montini, the future Pope Paul VI:

Francis, help us to purify economic goods of the sad tendency to lose God, to lose our souls, to lose the love of our fellow citizens.

See, Francis, we cannot break away from economics: the source of our daily bread and that of others; it is the calling of our people, that go out to conquest the goods of the earth, which are the work of God; it is the fatal law of our world and our history.

Is it possible, Francis, to handle the goods of this world, without becoming prisoner and victim to them? Is it possible to appease the anxiety of our economic life, without losing the spirit of life and love? Is friendship between Sister Poverty and Sister Economy possible? Or are we relentlessly doomed, by the terrible words of Christ: “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven?” (Mt 19:24)

Even St Ambrose gave us this admonition: “O rich, you do not know how poor you are!” (De Nabuthae, 2.4), but we no longer remember it, and we never understood it very well. You too, Francis, did you not teach your children to work, to beg, to do good, that is, to seek and deal with economic goods, of which human life cannot be without?”

Teach us, help us, Francis, to be poor; that is, free, detached and master, in the search and use of these

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1 Using the word οἶκος (house) and its derivatives (οἰκοδομή), St. Paul invites us to build the house of God that we are (Eph 2:19-22). In the same terms he describes his mission (2 Cor 13:10).

2 “The economic sphere […] is part and parcel of human activity and precisely because it is human, it must be structured and governed in an ethical manner.” CV 36.
terrestrial goods, heavy and fleeting, so that we remain men, we remain brothers, we remain Christians.”

In the book of Genesis, the seventh day reminds us that man has been created not for production, but for a joyful dialogue with his Creator. It is a day without sunset or dawn, a day without end, projected into the future. It does not invite to idleness, but to fullness, to perfect joy, to recover the playful sense and the relational dimension of existence.

An economy that responds to the principles of freedom, gratuitousness, fraternity, and common good will give us back the joy of living and make it possible to work together, in harmonious relationship with nature, actively preparing the new heavens and the new earth.


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for Review Only

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