

Editorial



Ignacio ROSSELOT,
Fondacio's President

Are there associations, movements, communities, who, in their history, haven't gone through difficult times, who do not have conflicts,

who do not undergo critics which might slow down or even jeopardize their vocation and their action? Crisis! Source of suffering and heartbreaks but also a way to renewal. The characteristic of life are to be always moving and evolving. We are constantly asked to question ourselves, to die to be born anew. Fondacio is today in this ordeal and lives a step towards greater maturity. This is not the first time and probably not the last. We believe that God has given Fondacio gifts and He does not take them back.

The community bears good fruit

on the ground. This letter proves it. Activities in countries where Fondacio is present are more and more rooted in faith to proclaim in the Church the Good News of the Gospel and to contribute with others to bring about a peaceful world. You will read in this letter happy and encouraging accounts.

However, the international governance of Fondacio needs to be revisited. After more than two years of difficulties experienced at the level of its Council and of the International Headquarters' team we have come to this conclusion .The community is a human construction that evolves, adapts itself according to questionings and changes that come with each stage of its history. Church leaders encourage us to perseverance and detachment in order to welcome what is new, to cleanse and provide what is missing. Fondacio is facing a new phase where it will have to learn to exercise fully its ability

to be responsible for its destiny.

At the moment, we have to rethink the organization of the International Headquarters in order to adapt it better with the principles of governance that follow from our spirituality. Fondacio is a community spread throughout the world. Present in twenty five countries on five continents, it is very diversified in its missions, by the cultures and audiences to whom it addresses. Today, we are looking for a better rebalancing of responsibility reflecting this diversity which is a blessing and a source of treasures to share.

Christ has a universal face. He comes to meet cultures and highlight the unique and valuable character of each one, while He leads us to communion. We are invited to live and marvel at the richness of this diversity, without compromising unity. Being in communion with diversity is a societal issue which we are called to live where the community exists. There

"Work, a blessing"

Constraint or blessing, how do we consider work ? Alain Deleu a committed actor in trade unions, tells us what he thinks... p.10

An event :first pastoral visit in Japan

C.Bertille, in charge of Fondacio Asia and F.Proutreau, vice-president of Fondacio, accompanied Chieko Hirao, permanent staff member of Fondacio, in a very promising visit for Fondacio's future...p.3

Stilts or how to learn to stand up.

In Columbia where youth's criminality is one of the highest in the world, Oasis project tends to prevent violence through programs whose activities symbolize the building work of the human being done by Fondacio. Zoom on ... p.6

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must be a possible angle of view to receive in a different way some issues which are in the news, for example, welcoming strangers and the drama of mass migrations? The column, entitled «Food for thought» in the previous letter spoke of this issue.

Each issue aims at stimulating thinking. This month, we deal with the question of labor: a constraint or a source of fulfillment? Painful current events as recent strikes in-

dicating discontent around the world and the social unrests of recent weeks that are becoming revolutions, especially in North Africa, affect and challenge us as Christians. Alain Deleu, honorary chairman of the CFTC (French Confederation of Christian Workers), gives us the experience and testimony of a committed trade unionist. For him, work can be a blessing, and in social relations, «the courage to act for

common good can be contagious.»

At the beginning of this year, I am ending this editorial by using the words of a young African with responsibilities. Greeting us in his own way, he says «I bless the Holy Spirit for the new step ahead. May this new year be «shalom» to all and everyone». Let us remain rooted in personal and community prayer, the only source of true peace that God can give us.

HIGHLIGHT

We continue our presentation of Fondacio's members to attest the diversity of characters and profiles that makes up the community. In this issue, Jean-Théodore Lompo, member of Fondacio Burkina Faso introduces himself.

Portrait

Born April 17, 1970, I am married with two sons. I am an agricultural engineer. In primary school, I was for a little time (1982-1983) a member of the movement «Coeurs Valliants, âmes valliantes» (CV-AV) then from secondary school to the University (1984-1997), I was a militant in the Youth Catholic Students (YCS). Meanwhile in 1986, I discovered the Charismatic Renewal at the National meeting of YCS, a movement that did not exist in our Diocese. With friends, members of YCS, who were also present at the meeting, we started a charismatic prayer group which was the beginning of the movement in the Cathedral parish of Fada N'Gourma and we took part in leading it until 1991, when I had my final exams and left for the University of Ouagadougou where I continued to be active in YCS and in the Charismatic Renewal. I also took part in the catechesis of children in the parish of Fada, as «Daddy Catechist.» During my 13 years of professional experience, I was a Program Officer of several development projects and NGOs and since April 1st, 2009 I am in charge of Agro-Business Project of the international NGO Catholic Relief Services (Ex-Cathwel), Program of Burkina Faso.

As far as hobbies are concerned, I like music, sports (football), travelling and cinema. In life, I love praying, truth, honesty, sincerity, justice and peace. I also believe in friendship, and brotherly love.

I knew the existence of the Christian Community of Formation (CCF) in Fada. But it was in 2007



Jean-Théodore LOMPO, member of Fondacio Burkina Faso

during a session of FONDACIO for couples that I decided with my wife to join the community.

What touches me in the mission of FONDACIO is first of all the very spirituality of the community and the fact of combining evangelizing and social work. In my opinion, key issues in this world, are education, health and fighting against hunger. I firmly believe that FONDACIO can and should play a vital role in contributing to education in general and in particular of children and youth, giving hope to patients and especially those infected or affected by the pandemic of the century (AIDS) and finally contributing to development projects to fight against hunger in the world.

Event



From 19th to 30th november 2010, Charles Bertille, in charge of Fondacio Asia and François Prouteau, Fondacio's vice-president, went to Japan with Chieko Hirao, Fondacio's permanent, for the first pastoral visit. The objectives were to build and to strengthen the network for the mission of Fondacio in Asia, to promote the Institute of Formation Fondacio et call for candidates, to raise funds particularly for Japanese mission and IFF Asia...

by Chieko HIRAO

The origin of this journey goes back to my call which I received during my formation year at IFFEurope in 2007-08. In 2009, I was invited to be with community in Philippines and work for Youth Pastoral in Fondacio Asia, and went back to Japan three or four times a year. Gradually, the Church in Japan started to invite me to give services there such as for the animation of the Asian Youth Day (AYD) preparation, and Laity Congress.

Strengthened by these experiences and with the help of my parents who put me in touch with key people, we visited Tokyo, Osaka, and Fukuoka to meet bishops, priests, movements, youth and sponsors to understand the situation and needs of the Church of Japan and to discern the call of God upon us. It has been very enriching and full of promise – more than we had expected. Throughout the visit, people were encouraging us in our choice to serve. It seemed to touch something essential in the Japanese faithful we met – the desire and hope for lay formation, lay people engaged in mission and pastoral work. Some priests and people were surprised when we told them that we found a certain maturity or readiness among the laity. The quality of life, level of education and professional experiences predisposes them to be of service. There is a foundation the Church can build upon. The little contact we had with youth and laity confirmed this readiness and thirst of people. □ As an example, in a meeting with 12 youth in Tokyo, contrary to what 2 priests had told us earlier on the difficulty to get young adults to commit to a year's formation, three youth raised their hands to say they are eager to join the formation year at IFFAsia or IFFEurope, two are ready to sponsor others, and one wishes to serve as a missionary with the local Japan Lay Missionary Movement. These were our high moments! Meeting youth in Fukuoka, we could hear their love for Church and search for deeper faith.

In spite of the vast progress of the country, it is striking to note that there were no commissioned lay pastoral workers in the dioceses we visited. One bishop said he is

changing his thinking on this since meeting Chieko! This 'lack of space' for lay pastoral workers within the structures of the Church was echoed by a number of priests and laity. We also heard about the pain and difficulties the people and church has experienced with some lay movements. What was important was we came in friendship to learn and to serve. For us, it will always be in partnership with the local Church. We shared these encounters we had in Japan with the two bishops. Both expressed passionately their wish that young people grow in their faith and take leadership to build the local Church with vision. And they are ready to personally support these young people.



Although Japan enjoys a high standard of life, there is a spiritual suffering (the number of people who commit suicide is over 30,000 every year, i.e. 80-90 people are committing suicide every day), because of loneliness, bullying at school, materialism, competitive society, family breakdown, loss of belief etc. There is also a growing poor

with the economic crisis and policies. We saw them in the parks in Tokyo. The Mass in a parish in Tokyo was full with migrant workers from Asia & South America who make up a sizeable portion of the Catholic population. The Catholic Church in Japan is about 0.4% of the population of 127 million, or about 452,000 present in 16 dioceses. Founded in 1549 by St Francis Xavier, the Christian community went through 250 years of persecution where the faith was passed on without priest or building or external help. There were 187 martyrs (most of them are lay people) beatified by the Church in 2008. Nevertheless, the growth of the catholic faithful in Japan is stagnant if not negative. Of the 1521 priest in 2010, 927 are Japanese and 594 foreigners, most of the latter being very aged. The challenge of the Church of Japan seems to point towards a spiritual renewal, creating the space for laity in its structures, and becoming a more Asian and Japanese Church present and active amidst its peoples.

As we announced in the previous letter, the 85th Social Weeks was held in November in Paris on the theme “Migrants, to build a future together.” These sessions are a place of training, reflection and debate that contribute to social cohesion and the search for concrete solutions. They introduce into public debate the testimony of Christian thought. In this context, Fondacio hosted a workshop meeting with migrants who testified of their journey, their difficulties, but also their joys and their hopes for this experience of being uprooted. It’s one of those stories that we present. Nsingi Mpemba Wivine is French since 1997. She comes from the Democratic Republic of Congo where she was born in 1957. She studied nursing and worked as a A1 graduated nurse in Kinshasa until 1985 when she had to flee the dictatorship of her country. She has been living in France since then. Her testimony takes us right to the heart of the difficulties of an unwanted immigration.

by Wivine NSINGI MPEMBA

“My arrival in France at 28, first as an asylum seeker then as a refugee and finally as French since 1997 is the consequence of living conditions in Africa that are imposed on us. Famine, disasters of all kinds and the lack of freedom of expression, have generated various movements including recurrent student demonstrations in which I was involved

My first feelings when I arrived in France were marked by the desire to escape this host country and go back home. I was invaded by a kind of ambivalence between the fear of living a calamity in the DRC and some anxiety about this new refugee status to be acquired. There was no question for me to become an ordinary refugee. I had decided to go back to my family, at the end of my studies.

It was a great shock to learn that I would be able to work only as an auxiliary nurse in spite of being a graduate in DRC. In fact, I soon understood that I did not have much choice except to stay in France and accept its requirements. To improve

my professional status from 1987 to 2005, I gained a good skill level in order to find a satisfying job, with a university degree in health and social action (UDHSA), with the French state diploma of nursing, the university degree and master’s degree in Health and Social Sciences and

“The important thing was to impose myself and prove that I was not useless but rather that I had different words to speak of the same things or to reach the same conclusions.”

the Professional Master in Public Health. In fact all these accumulated degrees enabled me to get only the position and status of a nurse. This engendered in me a lot of frustrations, questions, even mental blocks. Was it due to a simple information problem, a problem of adaptation to the French system or rather a problem of integration?



Wivine NSINGI MPEMBA

Story

My professional start was difficult. I had to take a job as an auxiliary nurse and adapt to current medical and paramedical language with the feeling of being misunderstood or belittled. The important thing was to impose myself and prove that I was not useless but rather that I had different words to speak of the same things or to reach the same conclusions. I took courage to study nursing again in order to live like others. Entering directly into the third year was for me like a sunbeam in my night.

In fact, I must admit that there never was, during all these years, a significant difference or segregation between caregivers, neither for the pay nor for benefits (at least in state hospitals). I often hear that Africans take much time for cares and are slower in different departments. I interpret this statement by the fact that Africans are much more relational and consequently work more slowly.

Sometimes I feel that patients or their families prefer, without saying

it openly, to be looked after by a white nurse. I was directly asked whether I was actually a nurse. A black person can only be a nursing auxiliary or a nurse's aide. I noticed that these questions come more often from elderly people than from young adults. I was even asked that question by African patients.

Wastefulness of hospital equipments was the beginning of my professional life in Europe. I'm less careful today, but coming from a poor country where the endowment of care devices is not plentiful, it was for me inconceivable and shocking.

In my 25 years of presence in France I have learned that a gulf separates us from Africa. I live in a modern world that advances with giant strides into the latest technology, like medicine does. There are advantages and disadvantages with both preconceived ideas among native French people as well as migrants. Most people normally have access to health care and social protection as well as vocational training. These realities are no longer found in Africa.

I have also discovered freedom of expression which is sometimes surprising and shocking to the point of suffocating, suppressing or ignoring others' freedom. A child who speaks of his rights and threatens to call the police or rather his mistress or his mother still shocks me, despite my 25 years in France. The lack of scruples and modesty also annoy me, like young people who are kissing all the time.

I have an ordinary relationship with the French, working colleagues, colleagues in academic promotion, neighbours on the same floor in my building (even by a simple "hello"), French friends in associations or

even brothers and sisters in Jesus Christ in the parish, in the chaplaincy or during retreats in new communities.

This proximity exists with the patients I see every day when

In my 25 years of presence in France I have learned that a gulf separates us from Africa.

working, and that I win over especially with dying people. In this relationship between medical person/patient, I had more than once to pray for a patient who, I felt, had this desire. If this caring initiative has surprised more than a colleague, who initially laughed at it, it has always been beneficial for both patients and their families that ended up by involving themselves more in their own way. One night I had to pray for a dying patient. Having realized that she was a Catholic, I sang several "Ave Maria" then "Our Father". That was enough for her to come out of her coma whereas her death was imminent. My colleagues, who when transmission came, were about to make fun of me, were surprised and the family expressed their joy to see the patient back to life.

My work in hospital enabled me to experiment not only the mercy and goodness of God but also and above all to feel and understand the existence of His wonders even in suffering (not easy to explain!).

Once in France one of my concerns was to serve the church in a parish but it was not easy because of my job as a nurse at night. I feel joy to experience the service between Africans and native born French in a parish, in an association or simply with individuals in a private setting.

I am now coordinator of the association KIVUVU KONGO CENTRAL in France acronym 2KCFrance (Kivuvu means hope), who wants to work for the development of a province of the DRC, the South-west of Congo, especially in order to help the rural population. Again it is a rich experience of contact and self-giving.

Professionally, I really want to evolve and get involved in management to practice the skill acquired through my various trainings. This takes me back to the biblical passage of the parable of the talents of which Jesus speaks in Luke 19, 11 to 28. I still dream of returning home but my life is now here in France.

To learn more about French Social Weeks : www.ssf-fr.org

Focus on...

.....an Oasis to gain height



Latin America today is the region where the crime rate among young people between 15 and 24 is the highest. With Venezuela and El Salvador, Colombia is in the top three of this dismal podium.

Adolescents are the most affected population in the family sphere as well as school or social environment. This surrounding and daily violence has a high-risk impact: victims are potential future aggressors when they are not already.

Faced with these facts, members of Colombia Fondacio initiated the Oasis project including a program for adolescents in high risk urban areas which aims to occupy the leisure time with activities opening on future prospects . A particularly surprising activity but very instructive: the stilts ...

by Gustavo LOPEZ, Permanent at Fondacio Colombia, manager of the Oasis DSP

Columbia Fondacio sought to answer the cries of the world. Through Development and Solidarity Projects (DSP), particularly centered around social integration, Fondacio has an original way. Thus is the action that the Oasis project conceived and realized. This concerns the north-west of Bogota, an area called San Isidro, which consists of 6 districts with 10 500 inhabitants living for most of them in an overwhelmingly great poverty. Wishing to respond to the calls of the Gospel to go to the poorest, Fondacio Colombia has mobilized people and resources necessary to provide the means to foster the creation of Oasis, a development and soldarity project (DSP), which aims to prevent generalized violence conditions in our country in order to build communities of peace.

In its first three months of existence and presence in San Isidro, Oasis managed to reach 40 people (30 adolescents and 10 mothers), following calls to young people aged 14 to 17 and to adult women. Two programs were created for each of these audiences:

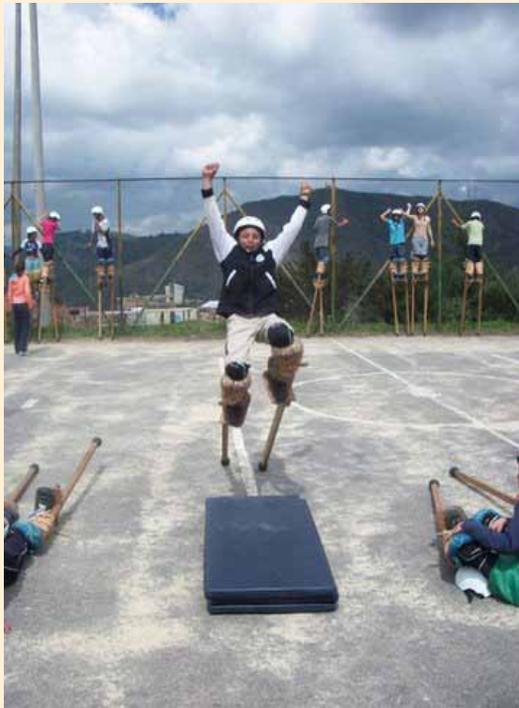
- The prevention of juvenile violence
- The prevention of violence specifically against women

The challenge of solidarity and development of the project is to foster the creation of small community groups around believers, including specific spiritual Fondacio proposals. Oasis is from now on, a place open to the personal growth of each beneficiary, in the style and pedagogy specific of Fondacio. For example, the teenagers' program "Standing up" works in a Club dynamic: sharing one's life, having meals together, having a physical activity, reflecting on themes, with testimonials and

guests. Fondacio proposes a gateway into the growth process as a disciple.

The youngsters are invited to come three times a week on alternate days with school days, to perform sports but also artistic activities in learning to master the art ...of stilts. The aim is to help these young people to get up, to stand up, not only on these extensions of their two legs that the stilts represent but also in their own lives, in the middle and beyond their own misfortunes. Working with stilts helped them to learn to walk again: with stilts, you must first crawl, then stand with the help of your hands and in clinging to something, take the first step in taking the hand of others and giving his own, finally showing dexterity in order to obtain gradually a good balance....

For these young people who meet many difficulties and are facing difficult living conditions, they have to make choices and to make decisions. Learning the «art of stilts» has an echo in their daily lives : standing up with dignity in the precarious conditions in which they live, persevering with strength and discipline in every stage of life, establishing lasting emotional stable relations, and putting firm steps in the construction of their project of life ...



 Belgium

November 21st : Solo Forum “Oppressive isolation or inhabited loneliness, the inner route of Ety Hillesum”

The solo group of FONDACIO brought together more than 80 people for a first forum (there will be three) around this theme. Being able to meet and open perspectives between solo, brought much life and joy.

 France

All Saints day : 1st meeting of the PIX programme “seeking God” for teenagers, with 35 teenagers.

November : Start of the programme “Young Disciples” 18-30 with 35 young adults

October 15 : Evening at the Ermitage for financial and prayer support members.

(<http://www.fondacio.fr/fondacio/spip.php?article692>)

October: 19, 20 and 21 Days for permanent staff members at the Ermitage with the presence of Bishop BOISHU and bishop DEFOIS. Wonderful words of encouragement and reassurance about the crisis at the headquarters.

20 to 23 December : Teenagers’ Christmas Camp ‘ Attitude Hope. “ more than 150 have already registered .

 Chile

October :

Training Session “Vision of the Man in the Christian faith”: 4 meetings with a dozen members and friends to think on fundamental questions, informed by the Scripture.; Where do we come from? where are we going? Who is the man for whom You are so mindful ?



VII th. “del Viento Festival”: 600 people attended this day which was for the families of the city of Huechuraba in order to celebrate spring, with the Eucharist, traditional games, folklore, crafts and outdoor meals

Pastoral Team of children with 50 children between 4

and 12 : “The Eucharistic presence in the bread and wine.”

November

Last community meeting, report and discernment for Fondacio’s members. Theme: “Blessed is the person who belongs to the Lord.”

Exhibition and closing of “Plastilita”, workshop of creation and artistic expression for young people, at the Centre Los Almendros every Saturday from June to November.

Pastoral care for children : meeting with 3 groups from 4 to 14, on the theme “The Adoration of the Magi.”

December

Christmas dinner for 60 needy families : each receives a package containing food and gifts from members of Fondacio to enable them to celebrate Christmas with dignity.

Concert “Autosacramental de Navidad “(poetry and music), creation of Fidel Sepúlveda, sung by a choir.

Closing Mass of the “Peregrinación de Confianza” to celebrate the return from Taizé of 80 young people from parishes in the area.

Christmas Mass in the Park of Los Almendros, celebrated by Bishop Cristián Precht, vicar-general of the Archdiocese of Santiago.

Summer Camp “Crearte” Meeting God through nature and art for young people aged 14 to 19 .

 Togo

The Council of Fondacio Togo entrusted a new mission to André Dokopé TIKPERIBOU: Being responsible for the European volunteers department. Here below his tasks :

- to promote voluntary work to our partners for the humanitarian support of our developing interdependent projects.
 - to identify the needs of human resources in these different local structures tell them to Fondacio headquarters or elsewhere for possible candidates.
 - to organize the arrival and the welcome of volunteers.
- See to their successful integration into the various places of mission and to supervise the follow up on the ground.

 Burundi

First steps of Fondacio in Burundi

Owing to the initiative of Emmanuel Manwangu, Fondacio is gaining a foothold in Burundi. A small team of six people was formed waiting for the steps taken with the Archbishop of Bujumbura to obtain an official permission to establish in the diocese. The request is on the way. To contact us: manwangu@yahoo.fr

IFFAsia

From September to December 2010 : IFF Asia has organized four theological sessions on the theme “Understanding the Word of God, today.” These sessions are open to everybody, are an integral part of the program “Laity in Mission.” They were led by Dr. Jose M.de Mesa a Philippine catholic theologian.

From 4 to 14 January 2011 : Opening session of the 2010/2011 season at IFFAsia: “The ministry of Youth,” a newly developed module on ministry serving the youth pastoral care: a look at the situation and challenges young people face in Asian countries, framework and principles of youth pastoral care, steps on the path of discipleship, with practical workshops and testimonies.



International Headquarters

The team of Fondacio headquarters has welcomed two new volunteers :

Antoine Dargnies, Financial Manager
Brigitte Amiot, head of the communication department

ZeBible, another experience!



Fondacio is source and partner of the project ZeBible, thanks to Elisabeth Terrien. Béatrice François, head of the Art and Liturgy mission, involved in this adventure presents it to us.

Complete Edition of the Bible with reading aids, this initiative, a first one, wants to give young people the desire to open the Bible, offers them food for thought and gives them access to the text. It will come out in book-shops next May. A web site “companion” of ZeBible offers a play and interactive access to the Bible.

Several local and international initiatives will give the opportunity to discover step by step this ambitious project

On the way to the launching : ZeBible 9

- For 9 months, from September to May, a biblical text is presented on the web site of the project “companion”

www.zebible.com, every month, an animation route, step by step, a song composed by the Christian rock band P.U.S.H enables future readers to enjoy in advance the spirit of ZeBible.

- On May 14th, 2011, issue of ZeBible. Youth gatherings are organized in dioceses in partnership with Protestant and Orthodox Churches. Meeting around the Word: ZeBible is meant for young people, Christian or not, Catholic, Protestant or Orthodox. For ZeBible is the result of a state of mind and offers a large toolbox: explanatory notes, portraits and maps, methods of reading ... This is the challenge taken up by the French Bible Society (league) (FBS) who, with its partners, pilots the project.

- A creative competition has just been launched, it offers young people (under 26) to illustrate a biblical passage among the 9 texts, with their choice of media (photo, video, music).

To enter the Contest : <http://www.zebible.com/zeprojet/concours-zebible/a-vous-de-jouer>

To download the 9 routes, free of charge : <http://www.zebible.com/zeprojet/zebible-9>

To listen and download the songs by PUSH (Pray Until Something Happens) : <http://www.push-music.net>

To build an event on May 14, download animation tools : www.zebible.com



November 2010: Schoenstatt meeting (Germany) in order to prepare 2012 meeting where Fondacio will participate actively. As in 2007, the idea is to invite leading personalities of the European socio-political world . The event will be broadcast via satellite throughout Europe. Activities will be organized simultaneously in many European cities. En 2007, over 10,000 people representing over 240 Christian communities and movements were gathered to witness the relationship of communion between themselves. This testimony to the diversity seen as an asset and not as a reason for fear or separation can be a sign of hope for the whole Europe, especially where the “living together” is in danger.

www.together4europe.org

“Work, a blessing”

Daring to say that work is a blessing, in a Western world that thinks of reducing working time a lot in order to enjoy “free” time can be experienced as a challenge even a manipulation of minds. On behalf of a word in Genesis (3,19) taken literally, “you shall eat bread by the sweat of your face until you return to the earth from which you were taken” is not really encouraging and shuts mankind in the denial or the bitter taste of doom. There are many examples that confirm this mentality. Alain Deleu, honorary chairman of the CFTC (French Confederation of Christian Workers) is full of respect when speaking of the need to work to live, or rather to save one’s life. He offers us a path enlightened by a unionist’s experience of over thirty years during which negotiations and fight for more justice alternated. Alain Deleu, chairman of the CFTC from 1993 to 2002 has always voiced his difference from other union leaders, he militated for negotiation, participation and conflict mediation, as well as for academic freedom and family policy. Leader of numerous initiatives for dialogue, he was closely associated in the writing the white book of the Christian Conference of Globalization “Dialogues for a habitable earth” (Bayard). He is married and has five children.

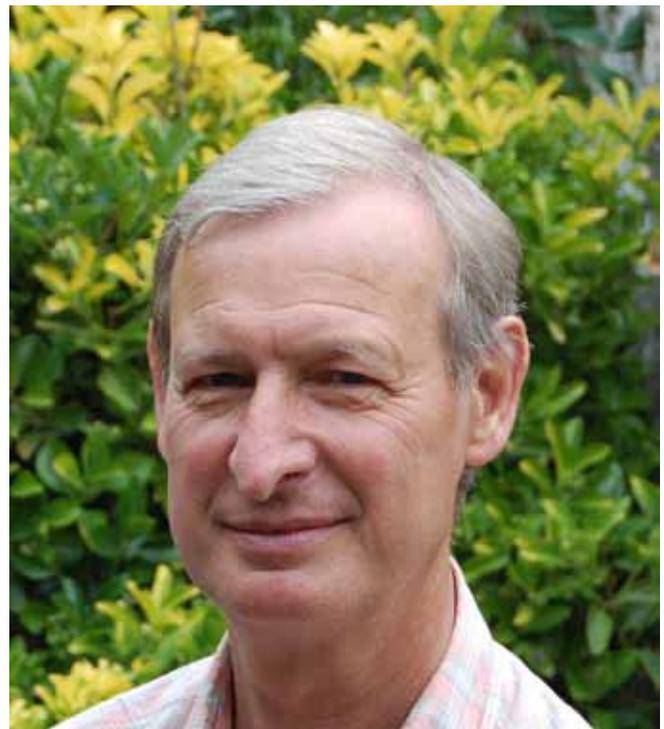
by Alain DELEU, Honorary Chairman of CFTC (French Confederation of Christian workers)

Human labor is caught in the dislocation of our society : the computer science revolution, the world competition, the relentless pursuit of an uncontrolled finance. Fortunes are made and unmade, public debts accumulate.

So insecurity is spreading : unstable jobs, precarious contracts, forced part-times, labor organization subject to the hazards of the market, fragility of self-employment. Even the reduction of the working time, which should have freed up time for living better, contributed to increase pressure on workers. In this context, we must emphasize one of the most unbearable and fearsome injustices: discrimination against people because of their origin and their social situation (not to mention the disparity between men and women). The name, address, color of skin, can be major obstacles to hiring and to the career of our citizens.

In the 90s I had denounced the practice of the “disposable worker” by observing that at least in Europe and more widely in the world, workers became the “expendable adjustment” of the economy, an expression which is today part of the everyday language. Don’t economists use an index that measures the rate of unemployment below which the economy would generate inflation (1)? For mass unemployment weighs on earnings and therefore on inflation.

It is trite but necessary to denounce the omnipotence of money, valuable servant but tyrannical master. This key indicator of the health of firms can become the only assessment tool and the only objective. States themselves



Alain DELEU, Honorary President of CFTC

have lost control of the financial speculation.

We must not accept this situation as inevitable. Many people, on the scale of their responsibilities, act for companies to be socially and environmentally responsible, for investments to show solidarity. These are goals for trade unionism, but also for contractors, consumers and investors concerned about human development. Both are contractors of fraternity, they show the way to our political

leaders. The courage of acting for the common good can be contagious.

The Parable of Talents can be transposed: each person should implement a maximum capacity in order to make humanity the cause and purpose of the economy. Everyone should be attentive to the slightest degree of the freedom he has and use it.

Money has no meaning, but the use made of it has some. Already, in *Centesimus Annus* (1991), John Paul II marked the limits of liberal economics: "The economic system does not include within its framework criteria enabling to distinguish correctly the new and highest forms of satisfaction of human needs and the new intrinsic needs which hinder the personality to reach its maturity" (CA n°. 36).

He denounced the anthropological error of materialistic systems, whether liberal or interventionist and called for "a society of free work, of enterprise and of participation" which "does not oppose the market, but asks for it to be properly controlled by social forces and the State, to ensure the basic needs of the whole society" (CA n°. 35).

"With the earth, the main resource of mankind is mankind itself. The intelligence enables human beings to discover the productive capacities of the earth and the multiple ways in which human needs can be met. It is his disciplined work in a joint cooperation, which enables the creation of communities of work ever broader and safer to accomplish the transformation of the natural and human environment itself" (CA n°. 32).

We must start again from human labor. In its many forms, paid or voluntary, it produces wealth, contributes to the identity and expression of the dignity of individuals, to their development and their social integration. Men and women of good will can agree on concrete targets for an economy of human development.

In France, for example, the Economic and Social Council (ESC) has developed a set of proposals in a report by Bernard Vivier on "The role of work" in July 2003.

This was primarily to rethink the content of work and improve working conditions. Many trades are physically demanding, and for other jobs, nervous or mental fatigue is a weight..

It is essential to allow all the protagonists of the

company to participate in the work organization to combine the improvement of working conditions, the quality and profitability of production. Each person, where it is, should question itself about the possibilities of strengthening participation rather than keeping an "exclusive territory" at the direction or supervision level.

A particular concern is the integration of young people in the working world, bringing closer education and enterprises and also the enhancement of manual work.

Secondly, the ESC has put into perspective the cooperation between labor mobility and safety of workers. The insecure conditions of employment requires a worker's status that ensures social continuity and professional transitions, faced with the hazards of employment. It starts by excluding no longer the youngest and oldest. This may entail a better management of jobs and skills. There are nice accomplishments, but the practice is complex and still requires a lot of progress in the application. Training throughout life is essential, as well as the harmonization of family and professional life.

Finally the ESC called for a new form of social participation: acknowledging the responsibilities of employee representatives, enabling them to be formed, including the Small and Medium firms and Handicrafts, with appropriate resources.

Besides all the risks it entails, the mutation in progress can also be seen as an opportunity. A new world is being built with new horizons. Solidarity was natural at the family and "clan" level, or even at the city or the country level. It stands out as vital to the global scale. The issue of sustainable development for a habitable world challenges the intelligence and courage. Yes, facing a worrying future, there is a future for human labor, for imagination, research, enterprising spirit, joint effort. Yes, working can be a blessing.

(1) NAIRU: No Acceleration Rate of Unemployment

Alain DELEU's publication :

"Travail, reprends ta place ! - Libres paroles d'un syndicaliste". Publisher : Fayard

Centisimus Annus

In his article (see pages 5 & 6), Alain Deleu refers to paragraph 36 of Centesimus Annus.

In 1991, John Paul II issued this encyclical, 100 years after the publication of *Rerum Novarum*, written by Leo XIII, first encyclical firmly devoted to the development of the Social Doctrine of the Church. Criticism of neoliberalism, of the conception of capital and profit, which ignores human beings as well as the resources of the earth, Centesimus Annus denounces “the primacy of material things on Mankind” and emphasizes the need of ethics in the economy.

In paragraph 36, whose excerpt we propose, as well as excerpts from paragraphs 31 and 43 - John Paul II insists on the need to respond to a demand for quality rather than quantity.

The pope wrote : “ I now wish to propose a “re-reading” of Pope Leo’s Encyclical by issuing an invitation to “look back” at the text itself in order to discover anew the richness of the fundamental principles which it formulated for dealing with the question of the condition of workers. But this is also an invitation to “look around” at the “new things” which surround us and in which we find ourselves caught up, very different from the “new things” which characterized the final decade of the last century. Finally, it is an invitation to “look to the future” at a time when we can already glimpse the third Millennium of the Christian era, so filled with uncertainties but also with promises — uncertainties and promises which appeal to our imagination and creativity, and which reawaken our responsibility, as disciples of the “one teacher” (cf. Mt 23:8), to show the way, to proclaim the truth and to communicate the life which is Christ (cf. Jn 14:6).

31 (...) In history, these two factors — *work* and *the land* — are to be found at the beginning of every human society. However, they do not always stand in the same relationship to each other. At one time *the natural fruitfulness of the earth* appeared to be, and was in fact, the primary factor of wealth, while work was, as it were, the help and support for this fruit-

fulness. In our time, *the role of human work* is becoming increasingly important as the productive factor both of non-material and of material wealth. Moreover, it is becoming clearer how a person’s work is naturally interrelated with the work of others. More than ever, work is *work with others* and *work for others*: it is a matter of doing something for someone else. Work becomes ever more fruitful and productive to the extent that people become more knowledgeable of the productive potentialities of the earth and more profoundly cognisant of

More than ever, work is work with others and work for others

the needs of those for whom their work is done.

32. (...) Indeed, besides the earth, man’s principal resource is *man himself*. His intelligence enables him to discover the earth’s productive potential and the many different ways in which human needs can be satisfied. It is his disciplined work in close collaboration with others that makes possible the creation of ever more extensive *working communities* which can be relied upon to transform man’s natural and human environments. Important virtues are involved in this process, such as diligence, industriousness, prudence in undertaking reasonable risks, re-

liability and fidelity in interpersonal relationships, as well as courage in carrying out decisions which are difficult and painful but necessary, both for the overall working of a business and in meeting possible set-backs.

The modern *business economy* has positive aspects. Its basis is human freedom exercised in the economic field, just as it is exercised in many other fields. Economic activity is indeed but one sector in a great variety of human activities, and like every other sector, it includes the right to freedom, as well as the duty of making responsible use of freedom. But it is important to note that there are specific differences between the trends of modern society and those of the past, even the recent past. Whereas at one time the decisive factor of production was *the land*, and later capital — understood as a total complex of the instruments of production — today the decisive factor is increasingly *man himself*, that is, his knowledge, especially his scientific knowledge, his capacity for interrelated and compact organization, as well as his ability to perceive the needs of others and to satisfy them.

35. Here we find a wide range of *opportunities for commitment and effort* in the name of justice on the part of trade unions and other workers’ organizations. These defend workers’ rights and protect their interests as persons, while fulfilling a vital cul-

tural role, so as to enable workers to participate more fully and honourably in the life of their nation and to assist them along the path of development.

In this sense, it is right to speak of a struggle against an economic system, if the latter is understood as a method of upholding the absolute predominance of capital, the possession of the means of production and of the land, in contrast to the free and personal nature of human work. In the struggle against such a system, what is being proposed as an alternative is not the socialist system, which in fact turns out to be State capitalism, but rather *a society of free work, of enterprise and of participation*. (...).

36.(...) It is not wrong to want to live better; what is wrong is a style of life which is presumed to be better when it is directed towards “having” rather than “being”, and which wants to have more, not in order to be more but in order to spend life in enjoyment as an end in itself. It is therefore necessary to create lifestyles in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments. In this regard, it is not a matter of the duty of charity alone, that is, the duty to give from one’s “abundance”, and sometimes even out of one’s needs, in order to provide what is essential for the life of a poor person. I am referring to the fact that even the decision to invest in one place rather than another, in one productive sector rather than another, is always *a moral and cultural choice*. (...)

43. The Church offers her social teaching as an *indispensable and ideal orientation*, a teaching which, as al-

ready mentioned, recognizes the positive value of the market and of enterprise, (...) This teaching also recognizes the legitimacy of workers’ efforts to obtain full respect for their dignity and to gain broader areas of participation in the life of industrial enterprises so that, while cooperating with others and under

Just as the person fully realizes himself in the free gift of self, so too ownership morally justifies itself in the creation, at the proper time and in the proper way, of opportunities for work and human growth for all.

the direction of others, they can in a certain sense “work for themselves” through the exercise of their intelligence and freedom.

The integral development of the human person through work does not impede but rather promotes the greater productivity and efficiency of work itself, even though it may weaken consolidated power structures.(...)

By means of his work man commits himself, not only for his own sake but also *for others* and *with others*. Each person collaborates in the work of others and for their good. Man works in order to provide for the needs of his family, his community, his nation, and ultimately all humanity. Moreover, he collaborates in the work of his fellow employees, as well as in the work of suppliers and in the customers’ use of goods, in a progressively expanding chain of solidarity. Ownership of the means of production, whether in industry or agriculture, is just and legitimate if it serves useful work. It becomes illegitimate, however, when it is not utilized or when it serves to impede the work of others, in an effort to gain a profit which is not the result of the overall expansion of work and the wealth of society, but rather is the result of curbing them or of illicit exploitation, speculation or the breaking of solidarity among

working people. Ownership of this kind has no justification, and represents an abuse in the sight of God and man.

The obligation to earn one’s bread by the sweat of one’s brow also presumes the right to do so. A society in which this right is systematically denied, in which economic policies do not allow workers to reach satisfactory levels of employment, cannot be justified from an ethical point of view, nor can that society attain social peace. Just as the person fully realizes himself in the free gift of self, so too ownership morally justifies itself in the creation, at the proper time and in the proper way, of opportunities for work and human growth for all.”



 CHILE

12/03 at Los Almendros Centre – First community meeting of Fondacio – 9am to 2pm to launch the pastoral care of the year.

Information, subscription www.fondacio.cl

 FRANCE

26 and 27/03: pastoral weekend “The challenge of the Gospel “at the spiritual centre of Fondacio France, l’Ermitage at Versailles

This meeting is meant for members and more widely for friends and those who are near Fondacio, who want to testify the Gospel in the midst of the society and sensitive to the spirituality of Fondacio. We give priority to the young “we make the bet that if the young are happy with what they get, and are a good number, the older will be fed by this week end. It is a way to give them their own space. Priority to new comers (whatever their age) “We want to gather the people who will write the future with us and who will answer the growth in progress.”

And numerous proposals of training at the Hermitage: Training for young couples: “ Before the yes” ; weekend “ two for life! Lasting in couples ... a path, a challenge, a choice! “ Training “ decide in pairs “Training” Listening, a learning! “...

Information, subscription www.fondacio.fr

 BELGIUM

10 / 01 - 7 / 02 - 14/03: Prayer meeting at the Mimosas centre in Brussels This activity takes place every month –the next ones : 4 / 04 - 2 / 05 and 6 / 06

1st & 15 / 02 +1st & 8 / 03 at Rixensart: Session “ daring life at any age “ for people 65 and over. “ Program: teaching, reflections, meditations, testimonials, prayers ...

1, 2 and 3 / 04 at Wépion: Session “Towards a New Life “for young people from 18. A meeting to find God in the heart of one’s own existence and of humanity.

From 11 to 16 / 04 in Habay-la-Neuve: Camp “adventurers of life “for young people from 12 to 14, open to all, believers or not, to know themselves better, open up to

others and question one’s hope for the world.

yves.vanoost @ gmail.com

From 20 to 24 / 07 Mont de la Salle in Ciney: Session “Loving and building one’s couple” Testimonies, dialogue, hymns, workshops ... with a team of Fondacio and various contributors..couples-familles@fondacio.be

Information www.fondacio.be

 CANADA

Création of “frenzied pieces” an original musical created by Dany Dubois, a permanent of Fondacio Canada with a theatrical company : characters of society games find themselves stuck in a box in which they should not be.... the audience participate : entrance ticket + bringing a second-hand game or toy. They will be given to an organism which repairs them, they will then be given to the most underprivileged.



First performance in April 2011

Information www.fondacio.ca

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solidaires.fondacio.org



Fondacio
5, rue Monsieur
75343 Paris Cedex 07
Tél. : +33 (0) 1 56 58 68 10

www.fondacio.org

communication@fondacio.org