



**Manifesto from the Brazilian Articulation for the Economy of Francis and Clare
On the launch of the “Council for Inclusive Capitalism with the Vatican”**

22 December 2020

DRY WATER, CLEAN COAL, HOT ICE, FRATERNAL NAZISM, INCLUSIVE CAPITALISM.

The correlations made above are contradictory and strange, but it was this way that we received the news of the launch of the “Council for Inclusive Capitalism with the Vatican” last December 8th.

The reception promoted by Cardinal Peter Turkson, Prefect of the Congregation for Integral Human Development, which put Pope Francis in dialogue with the so-called Council, does not constitute the first meeting; on the contrary, such meetings have been going on for some years.

The contradiction and the strangeness lie on the fact that corporations of exponential profits, big global players of capitalist accumulation, reproduction, concentration and centralization, meet themselves with the Vatican allegedly intending to reduce inequality and exclusion, while pulling the flag for the “salvation of capitalism.”

For us, it is curious to realize that, in order to combat and overcome socio economic and environmental injustices, this Council proposes the flag for the salvation of a system that, paradoxically, be capitalist and, at the same time, “inclusive”.

The *Economy of Francis* was received by the whole world as a result of all that has been appointed by the Magisterium of Pope Francis himself on these issues. He himself has already denounced that “*this current economy kills*” (EG, n. 53), because “*the profits of many grow exponentially, while those of the majority are located farther and farther from well-being*” (EG, n. 56). In fact, the capitalist system is, in its essence, accumulative and concentrating; therefore, even if its agents “do not want to”, it generates inequality and exclusion, in addition to destroying nature.

For us, this movement is based on self-interest, which aims at “*the salvation of banks at all costs*” (LS, n. 189), and the use of financial resources in favor of the old policy of maintaining power. The Economy of Francis and Clare points out to the need for “*the development of a new economy more attentive to ethical principles and for a new regulation of financial activity*” (LS, n. 189), which is at the service of life, especially that of the poorest, and caring for nature.

Thus, we reject any discourse that takes people away from the focus on truly overcoming the sorrows of this world. We join ourselves to the popular movements, who understand “*solidarity in its deepest sense, and so make history*” (FT, n.116), in search of the live well principles in a land without evil. We believe that this reality will come through an economy oriented towards justice, as well as a political system based on solidarity, which harmonizes the social, environmental and economic dimensions in view of the effective protagonism of the poor in this new time.

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