The Economy of Francesco

Values, Vision and Mission

Official presentation 2026

About this document

This document is the result of the work carried out in 2025 by a Working Group of the EoF Foundation on the Core Values and Culture of The Economy of Francesco. The Working Group was composed of members of the Board of Directors, the Scientific Committee and the Foundation's Executive Team — particularly from the Education & Culture and the Community & Engagement areas — as well as representatives of the Youth Supporting Members within the Assembly and one representative from the Dicastery for Promoting Integral Human Development.

The document builds on lived experience within the EoF community, seeking to articulate the values, vision and mission that have emerged over time and in which the community can genuinely recognise itself. It reflects the perspectives of different expressions of the Economy of Francesco, including Local Hubs and Villages, and is informed by key documents of Pope Francis, Pope Leo XIV and the Magisterium of the Church, as well as internal EoF materials, surveys and the 2023 community consultation.

It is intended as a reference framework for understanding, communicating and further developing the identity and culture of the Economy of Francesco. As a living document, it will be updated as needed.

For any questions or comments, please contact: secretariat@francescoeconomy.org.

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Who we are

The Economy of Francesco (EoF) is a global community of economists, researchers, entrepreneurs and changemakers from more than 100 countries around the world working to "*transform today's economy and to give a soul to the economy of tomorrow*"[1].

The EoF community was born from a series of personal callings that, thanks to Pope Francis' intuition, became a common call and a shared vocation. This call remains deeply personal: EoF brings together people who were touched by Pope Francis' letter of 1 May 2019, as they were already living their lives seeking to respond to the challenges of our time — just as Saint Francis of Assisi did 800 years ago when he heard the call: "*Go and repair my house, which, as you can see, is falling into ruin*." By inviting young people around the world to be protagonists and to give a new soul to the economy, Pope Francis renewed that call, which has since grown into a collective response. This call is not an isolated event, but the spirit that inspires and renews us to "*become artisans and builders of our common home, a common home that 'is falling into ruin'*" [2].

This is why EoF embraces two legacies that inspire its mission. The first is that of Saint Francis of Assisi, who radically reformed institutions from within — from the Church to peacebuilding, and even the economic system. The second is that of Pope Francis, who called us to transform "such an economy that kills"[3] by embracing the paradigms "integral ecology" (Laudato Si'), "social friendship" and "universal fraternity" (Fratelli Tutti) like lenses through which to look at reality and transform it.

These legacies are enriched by the witness of Saint Clare of Assisi. Just as Francis and Clare's journeys were shaped by deep friendship and a mutual exchange of visions, EoF recognises that fraternity grows through relationships lived in reciprocity. Inspired by Clare's wisdom, courage and distinctive contribution as a woman, we believe that the full participation of women is essential to building an economy of life and care.

Walking to live these legacies in a spirit of fraternity and deep listening, EoF embraces the call to "sparking processes, blazing trails, broadening horizons and building common bonds[4]". It is a process led by young people to empower young people, a community walking, listening and

[1] Letter sent by the Holy Father for the Event "Economy of Francesco", Vatican, 1 May 2019.
[2] "Address Of His Holiness Pope Francis" on the occasion of the visit to Assisi for the Event "Economy of Francesco". Saturday, 24 September 2022.
[3] Papa Francesco, *Evangelii Gaudium,* n. 53
[4] Video Message of the Holy Father Francis to the Participants in The Economy of Francesco Meeting. Saturday, 21 November 2020.

discerning collectively, in line with Pope Francis' famous admonition: "initiating processes rather than possessing spaces" (*Evangelii Gaudium*, n. 223).

To carry on this process and answer this call:

Our purpose is to give a soul to the economy by embodying our core values — fraternity, care and the common good — in our vision, working method, narrative and projects.

Our vision is an economy with a soul — one in which the culture of universal fraternity shapes every relationship, taking care of people, the Earth and all living beings, and striving for the common good, thereby renewing socioeconomic culture and structures.

Our mission is to advance a youth-led, grassroots process of global and systemic transformation of the socioeconomic culture and structures. We pursue this by rethinking economics and shaping alternative economic vision, narrative and practices — through interdisciplinary academic research; entrepreneurial, social and educational projects; advocacy initiatives and policy proposals — all oriented towards fraternity, care and the common good.

Our approach is:

- Interdisciplinary: Researchers from other disciplines interested in economic issues have joined the economists initially invited by Pope Francis to work side by side with entrepreneurs and changemakers in a virtuous circle of collaboration.
- Intercultural and interconfessional: we are a diverse community that engages with people from different knowledge and backgrounds, cultures, spiritualities and beliefs.
- Intergenerational: While it is we, the youth, who are leading the process of change we seek to bring about, we deeply value intergenerational collaboration — building fruitful partnerships among senior academics, practitioners, activists, entrepreneurs and young people, and nurturing a culture of dialogue and reciprocity in a time of intergenerational tension.

EoF integrates global and local dimensions, engaging both at international and local levels:

(i) internationally, through 12 thematic Villages, as well as various global projects and initiatives, such as the EoF Academy, the EoF School, the International Summer School, EoF for Peace, the global events and online gatherings and more;
(ii) locally, through more than 50 Hubs in different countries and regions, where EoF members from the same region are collectively committed to taking and bringing back to their territories the experiences and insights gained internationally, and exploring new ways to live EoF according to

local specificities and needs, with good practices feeding, in turn, into the EoF international experience.

VIDEO: The BEGINNING and who we are
VIDEO: The ACTIVITIES and what we do

Our history

When, in 2019, Pope Francis called on young researchers, entrepreneurs and changemakers to join him in Assisi for an event to discuss how to create a more inclusive and sustainable economy inspired by the values of Francis of Assisi, more than 3.000 young people from over 120 countries across five continents responded.

For that event, twelve significant locations across the city of Assisi were selected to host twelve working sessions, each dedicated to a major theme — a challenge of today's and tomorrow's economy. This inspired what later became the 12 EoF Villages. Though the COVID-19 pandemic made an in-person meeting impossible at that time, it became an opportunity to transform the Villages into global online networks: 12 thematic working groups where young economists, researchers, entrepreneurs and changemakers across different countries and disciplines exchange ideas, conduct research and co-create an alternative economic narrative to address today's major challenges and promote concrete practices in response to them.

From this same spirit, local Hubs naturally grew across the world — groups of young people who bring The Economy of Francesco to life in their own territories through study, dialogue and concrete initiatives rooted in local realities. Hubs are crucial as they allow EoF to take root and expand, fostering friendships and collaborations that can flourish through greater proximity and continuity.

Today, the EoF Villages and Hubs remain dynamic communities of research and practice, spaces of encounter and creative reflection — places where new ideas, proposals and friendships take root, nurturing an economic transformation oriented towards fraternity, care and the common good.

The Economy of Francesco community finally met Pope Francis in Assisi in 2022. Together, they signed The Economy of Francesco Pact, committing themselves to building a new humanism in economic relations through their work and expertise at the local, national and international levels.

Following Pope Francis' initial letter in 2019, EoF continued to grow at both the international and local levels, advancing research and projects through its Villages and Hubs, promoting initiatives

such as the EoF Academy, the EoF School, the International Summer School and EoF for Peace, and organising annual international and local events.

In 2023, a consultation with the EoF community marked an important moment in the development of the movement. Through this process, participants expressed the need for a structure that could support the growth and continuity of the Economy of Francesco and helped identify the steps needed to move towards a more structured and organised framework. At the end of that year, Pope Francis asked the Organising Committee — originally created during his first call to the youth — to continue accompanying and safeguarding this process.

Responding to this request and seeking to provide a structured framework capable of preserving the original EoF spirit, the Economy of Francesco Foundation was formally established on the afternoon of 23 September 2024. Its purpose is to support young researchers, entrepreneurs and changemakers in promoting a global economic transformation oriented towards fraternity, care and the common good in line with the EoF Pact.

The Foundation's main mission is to support and coordinate the activities of The Economy of Francesco, while remaining closely connected to the global community and safeguarding young people's protagonism through its Assembly of Representatives, composed of young EoF members and senior supporters. Young people are also represented on the Scientific Committee and on the Board through a Youth Supporting Member elected from among the Assembly's Youth Supporting Members.

To date, the EoF community has over 1.000 active participants from more than 120 countries, a living reality in constant evolution, and continues to be an interdisciplinary, intercultural, interconfessional platform for change, led by young people and strengthened by intergenerational dialogue, where people share ideas, stimulate research, study innovative approaches and develop projects to transform *"today's economy and to give a soul to the economy of tomorrow*"[5].

[5] Letter sent by the Holy Father for the Event "Economy of Francesco", Vatican, 1 May 2019.

Our core values

The spirit of EoF

We recognise the core values of EoF as fraternity, care and the common good.

We believe in an economy with a soul — one in which the culture of "universal fraternity" and "social friendship"[6] shapes every relationship, taking care of people, the Earth and all living beings, and striving for the common good, thereby renewing socioeconomic culture and structures. In fact, "to take a stand for the common good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society, juridically, civilly, politically and culturally"[7], the very structures we wish to transform. We call them 'core values' not because they are the only ones, but because they are recognised as foundational across our community[8]. They serve as an overarching framework that embraces all our values and gives them meaning.

They represent EoF's spirit[9] as they are the breath "giving life to our bones" (cf. Ezekiel 37), breathing life into our movement. Indeed, these values are not abstract concepts imported from elsewhere; they have emerged from the spiritual and narrative capital of EoF's people, recognised through dialogue and lived experiences across cultures and spiritualities within our community.

These are living values because we strive to embody them both personally in our daily lives and collectively in the way we relate to one another. They continually renew our present actions and inspire our vision for the future. They guide our purpose and approach, our vision and mission, shaping our working method, how we see, judge and act in our research, the dissemination of knowledge and education, our entrepreneurial and social projects and our policy proposals and advocacy efforts.

They reflect the legacies of Saint Francis of Assisi and Pope Francis, both deeply rooted in the Catholic Social Teaching (CST), whose core and guiding principle is the inviolable dignity of every

[6] Pope Francis, Fratelli Tutti.
[7] Pope Benedict XVI, Caritas in Veritate, n.7.
[8] This is based on the analysis of different sources:
- the work of the "Core values and culture" working group representing the community through youth and seniors from the main bodies of the Eof Foundation (Board, Assembly, Scientific Committee), the Dicastery for Integral and Human Development, the EoF Foundation staff, the rest of the community;
- survey and focus group results from the Consultation process of the EoF community of 2023;
- survey on the core values of Villages' members (2025);
- survey on the core values of the rest of the community (Mapping EoF, 2025).

[9] In Hebrew, "ruah", a single term encompassing spirit, breath and wind.

human person. These values, therefore, express universal and cross-cutting principles that transcend faith and ideology. They serve as a point of communion within the EoF community, embracing different beliefs and cultures. They are rooted in the person of Jesus, who identified himself with the poor and the outcast[10], while remaining open to indigenous spiritualities that recognise the interconnectedness of humanity, God, Mother Earth and all creatures.

Finally, these values provide concrete pathways to build peace, understood as "*a demand of the common good*"[11] and a process that is the *"fruit of justice and love"*[12], rooted in relationships of care and fraternity.

Fraternity

Fraternity, understood as "universal fraternity", is based on the *"acknowledgement of the worth of every human person, always and everywhere*"[13] and extends beyond human relationships, encompassing our connections with the biosphere, including animals, plants, soil and the atmosphere[14]. Fraternity can be defined as the way individuals perceive and conceive their own and others' relationships, based on the interplay between two dimensions: objective features — how fraternity manifests externally, such as reciprocity and openness — and subjective features — how fraternity is lived and perceived by the parties involved, such as communion and proximity[15]. *"In this sense, fraternal relationships are those in which the parties prosume — that is, simultaneously produce and consume — relational goods*"[16].

Therefore, fraternity can both shape private relationships and have economic, political and social implications. We can see it as the precondition for an individual to care and build the common good.

In EoF, we aim at embodying fraternity's subjective features — communion, recognition, mutual care, affective tone, proximity and transitivity — on two mutually supportive and interconnected levels:

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[10] "Whatever you do for one of the least of these brothers and sisters of mine, you do it for me" (Matthew 25:40)
[11] Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church, n. 166.*
[12] Ibid., n. 494.
[13] Pope Francis, *Fratelli Tutti*, n.106.
[14] Cf.Luigino Bruni, Dalila De Rosa, Tracey Freiberg, Serena Ionta, Matteo Rizzolli, Valentina Rotondi e Paolo Santori, *World Fraternity Report 2025*, available on https://francescoeconomy.org/world-fraternity-report-2025/
[15] However, a fraternal relationship does not necessarily require the simultaneous presence of both subjective and objective elements, like in the case of intergenerational fraternity. For further details see: Bruni et al., *World Fraternity Report 2025.*
[16] Bruni et al., *World Fraternity Report 2025.*

- the communion with the people living the structural injustices we want to address by "*looking at the world with the eyes of the poorest*" and "*becoming their friends*"[17]. Following Saint Francis' path, we live fraternity by going towards the "lepers" of our time, making brothers and sisters into friends, making them close even if they are geographically and existentially far away.

- the communion among us, nurturing the "culture of encounter" (Pope Francis) across disciplines, cultures, generations, political visions and spiritualities, as what nurtures our fraternity is not being similar but having the same calling and the common mission of transforming the economy of our time, starting with fraternity. In this sense, we cultivate a genuine "social dialogue"[18], one that may include tensions yet remains rooted in deep respect — a dialogue that refrains from adopting partisan positions in economics or politics, while maintaining a clear and coherent vision. This type of dialogue is the only condition to building together processes that may take longer but are more integral and systemic — as no one is left behind — and more enduring, as they grow from something small to eventually reach all sectors, levels and actors of society, as the Gospel suggests[19] and Saint Francis did.

As we believe fraternity should be at the centre of social and economic renewal, we also embody the objective features of fraternity — reciprocity, openness, horizontality, inclusivity, relational goods — placing these dimensions at the basis of our entrepreneurial and social projects, as well as of our advocacy actions and policy proposals, analysing them in our research, deepening them in our Academy, School and International Summer School. In particular, fraternity is currently at the core of our research into its deeper meaning, as well as its expressions across diverse cultures, backgrounds and spiritualities, and how it can be measured at the national level. These insights inform the Fraternity Index, which will be featured each year in the EoF World Fraternity Report.

Care

Care is the central attitude that, in our vision, should guide personal, socioeconomic and political decisions towards the integral protection of human life, honouring the integrity of creation, prioritising the dignity of those most in need and of all that is most vulnerable. A culture of care,

[17] "Address Of His Holiness Pope Francis" in the occasion of the visit to Assisi for the Event "Economy of Francesco". Saturday, 24 September 2022.
[18] Pope Francis, *Fratelli Tutti*, chapter VI.
[19] "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches" (Mathew 13:31-32).

promoted by Pope Francis in Laudato Si' and Fratelli Tutti, is what enables us to fight against the *"throwaway culture"* and the *"globalisation of indifference"* that means *"becoming used to the suffering of others"* (Pope Francis). Therefore, we believe care is a fundamental component of social life and a practice that should involve everyone (J. Nedelsky) so that we can build more just, inclusive and caring communities while safeguarding our common home for present and future generations.

In EoF care:

- is embodied in the call we received from Pope Francis, as Saint Francis did 800 years earlier: "*Go and repair my house, which, as you can see, is falling into ruin*." Fraternity and care are inseparable: fraternity calls us to see the ruins surrounding us and shapes the way we relate to one another, while care gives those relationships concrete expression through the repair of the wounds and ruins of our time and our territories.
- is a mindset to implement a real systemic and structural transformation of the economy, as it is interconnected with and can provide an answer to all the main challenges we are facing: structural economic inequalities, gender divide, work exploitation and lack of adequate work-time balance, the crisis of the welfare state and healthcare systems, pandemics, migrations, the crisis of democracy, the destruction of our common home and armed conflicts[20].
- is embodied in the research, projects and stories that emerge from the EoF community[21].

Common Good

The common good, stemming from the "*dignity, unity and equality of all people*", is "*the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily. The common good does not consist in the simple sum of the particular goods of each subject of a social entity. Belonging to everyone and to each person, it is and remains 'common', because it is indivisible and because only together is it possible to attain it, increase it and safeguard its effectiveness, with regard also to the future*"[22].

The common good is not an abstract concept but a reality that must always be discerned in its concrete context, beginning with attentive listening to people and to reality. For this reason, it is

[20] For J. Nedelsky's contribution of this topic inside EoF, look for instance "Nedelsky: the revolution of care begins with time" and "Giving Care: (A) Time of Economic Change, Starting from Work" (in the EoF School 2025).
[21] Some examples are the articles of the series #eofpeople, such as "Caring Is Already Doing Economy" and "Defending the Earth, Regenerating Hope".
[22] Pontifical Council for Justice and Peace, *Compendium*, n. 164.

inseparable from integral ecology and deeply connected to care and fraternity. The common good points to a culture of "we"": "*it is the good of 'all of us*"[23], a good rooted in relationships and, as Luigino Bruni describes it, "*a special form of relational good*". It is also, as the Social Doctrine of the Church reminds us, "a requirement of justice and charity"[24]. Rather than limiting individual freedom[25], the common good presupposes the responsible freedom of persons and peoples, exercised with a profound love for life[26] (Mazzucco, Limata and Oliva). This responsibility extends to preserving and regenerating the commons: public goods such as natural resources (water, soil, air) as Laudato Si' reminds us, but also the social goods that sustain human flourishing, including education, healthcare, justice and democracy.

In EoF, we embody the common good by:

- Promoting research that defines and broadens our understanding of the common good and values common goods, by highlighting their importance for our communities and societies, and developing new solutions to preserve and regenerate them[27].
- Developing entrepreneurial projects oriented towards the common good — in their aims, organisational and production structures and social initiatives — where the common good stands at the centre of purpose, reflection and decision-making.
- Advancing initiatives of economic democracy that foster education for responsible consumption and raise awareness about the gambling phenomenon, affirming that exploiting the poor for profit is an enemy of the common good.
- Promoting collaboration with local, national and international institutions through dialogue, advocacy and policy proposals aimed at enhancing the common good — understood as the primary goal of politics, the "*highest form of charity*"[28].

[23] Benedetto XVI, *Caritas in veritate*, n.7.
[24] Ibid.
[25] I Mazzucco, Limata and Oliva in Rotondi, V., & Santori, P. (Eds.). (2023). Rethinking Economics: Starting from the Commons. Springer International Publishing. https://doi.org/10.1007/978-3-031-23324-1 .
[26] L. Bruni and Mazzucco, Limata and Oliva in Rotondi, V., & Santori, P. (Eds.). (2023). *Rethinking Economics: Starting from the Commons*. Springer International Publishing. https://doi.org/10.1007/978-3-031-23324-1
[27] See for instance, Rotondi, V., & Santori, P. (Eds.). (2023). *Rethinking Economics: Starting from the Commons.* Springer International Publishing.
[28] G.B. Montini, Discorso agli studenti, in «Studium», 24, 1928, p. 3.

Our vision

The prophetic dimension of EoF

"Your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 3:1)

Our vision is an economy with a soul — one in which the culture of universal fraternity shapes every relationship, taking care of people, the Earth and all living beings, and striving for the common good, thereby renewing socioeconomic culture and structures.

Our vision is not abstract; it arises from transforming the EoF journey into wisdom. While retaining a prophetic dimension, it goes beyond ourselves and our experiences, aiming to offer a long-term perspective and a direction we recognise we have yet to fully realise.

An economy that lost its soul

If prophets are those who listen to the Spirit and interpret the present in order to open paths towards a possible future, then, as prophets of a new economy, we cannot avoid denouncing "an economy that kills at its root[29]." The current socioeconomic system has lost its soul. By embodying a short-sighted form of capitalism focused solely on profit, it has become both an accomplice to — and often a cause of — the rare and complex convergence of crises that defines our time: armed conflicts, forced migration, climate change, pandemics, financial instability, the erosion of democracy, rising poverty and inequality, as well as a profound spiritual crisis marked by loneliness and a loss of meaning.

Like sentinels in the night our world is experiencing, we listen to the "cry of the earth and the cry of the poor[30]," which gives rise within us to the questions: "Watchman, what is left of the night?" "How much longer until morning?" (Isaiah 21:11).

[29] Cf. Pope Francis, *Evangelii Gaudium*, n.53.
[30] Cf. Pope Francis, *Laudato Si'*, n.49

A new economy

What is this morning that we see coming? (cf. Isaiah 21:12)

The new economy we seek embodies our core values of fraternity, care and the common good. For this reason, we believe that today's economy requires a profound systemic transformation.

Where we now encounter an economy that kills at its roots, we seek to build one that addresses the structural causes of today's interconnected crises. As Pope Francis reminds us, "It is not enough to make cosmetic changes; we need to discuss models of development[31]." Such a transformation requires a new culture capable of shaping new socioeconomic structures.

A new culture

Where today we see a "lack of adequate and inclusive answers" and a "certain fragmentation in our analyses and diagnoses that ends up blocking every possible solution" (Pope Francis)[32], tomorrow we envision alternative economic thinking and narrative, shaped through a youth-led global process of listening, dialogue, research and deep reflection among people from different disciplines, cultures, faiths and generations, as the Economy of Francesco makes possible.

Our proposal does not seek to put forward a single new economic model. Rather, it seeks to bring together and reconcile different economic paradigms and traditions — from the values and thought of Saint Francis of Assisi and Pope Francis to Civil Economy and Doughnut Economics, to name just a few. While rethinking economics through new research and practices, we engage with all economic theories and models that uphold the values of fraternity, care and the common good, integrating their insights and experiences as we strive to make these principles real and renewed in everyday practice.

Where today we see a *"throwaway culture"*[33], tomorrow we desire a *"culture of encounter"* and care, as changing the economy begins, as Pope Francis reminded us, with a call to: "*love the economy, concretely love the workers, the poor, prioritising the situations of greatest suffering*"[34].

In this sense, "loving" is fundamentally understood as actively seeking the greatest good of one's neighbour (*proximo*), especially of those who are most vulnerable or marginalised, as further emphasised in Pope Leo XIV's apostolic exhortation, Dilexi te. This understanding is neither sentimental nor utopian. Rather, it reflects the way Saint Francis fostered reconciliation, peace and

[31] "Address Of His Holiness Pope Francis" on the occasion of the visit to Assisi for the Event "Economy of Francesco". Saturday, 24 September 2022.
[32] "Video message of His Holiness Pope Francis to The Economy of Francesco". Saturday, 21 November 2020.
[33] Cf. Pope Francis, *Evangelii Gaudium*, n.53.
[34] Pope Francis, Address to the Delegation of "The Economy of Francesco", 25 September 2024.

dialogue throughout his life: from his encounter with the Wolf of Gubbio — a story symbolising the transformation of fear and conflict into a pact of mutual care — to his historic meeting with Sultan al-Malik al-Kāmil in Egypt during the Crusades, a landmark of dialogue across cultures and religions. The same spirit continues to inspire peacebuilding initiatives around the world today, including the Parents Circle – Families Forum, which brings together bereaved Israeli and Palestinian families; Rondine Cittadella della Pace, where young people from countries in conflict learn to live together; and restorative justice practices, which seek healing and reconciliation by bringing together victims, offenders and communities.

Where today we see a culture of inconsistency between words and actions, tomorrow we seek an "economy of witnesses"[35], where people embody (incarnate) the change they wish to see. In the Economy of Francesco, we strive to live this cultural transformation every day, beginning with our own lifestyles and economic choices. We do so not by claiming perfection, but by embracing coherence as a lifelong aspiration — nurtured by love for the economy and sustained by fraternity.

New socioeconomic structures

Where today we see fragmented analyses, disconnected solutions and structural inequalities, tomorrow we desire an economy in which public institutions, businesses, intermediate bodies and active citizens work fraternally together through a grassroots, youth-led process, recognising their shared responsibility for transforming socioeconomic culture and structures in pursuit of the common good. In this economy, care is placed at the centre, fostering an integral ecology where "everything is connected"[36] and where sustainability is truly sustainable only when it is environmental, economic, social, relational and spiritual — for everyone[37] and at every level of society.

"We believe in this economy.
It is not a utopia, because we are already building it today"
(The Economy of Francesco Pact, signed by Pope Francis in Assisi, 24 September 2022)

[35] Ibid.
[36] Pope Francis, *Laudato Si'*, n.91.
[37] "Address Of His Holiness Pope Francis", Saturday, 24 September 2022.

Our Mission

The heart of EoF

Our mission is to advance a youth-led, grassroots process of global and systemic transformation of socioeconomic culture and structures. We pursue this by rethinking economics and shaping an alternative economic vision, narrative and practices through interdisciplinary research, entrepreneurial, social and educational initiatives, advocacy and policy proposals — all oriented towards fraternity, care and the common good.

The mission lies at the heart of the Economy of Francesco. Just as, in Scripture, the heart is the place of discernment, where decisions are made and the Spirit is heard, our mission guides both how we work and what we do.

EoF's working method

To bring about the structural change we seek by providing adequate and inclusive answers, it is first necessary to adopt a working method — a way of acting that is coherent with the change we want to bring about. We recognise that the EoF Villages and Hubs have developed different organisational models and working methods that reflect the diversity of our community. Drawing on the experience of recent years and identifying their shared characteristics, we can summarise the Economy of Francesco's working method in three steps: listening, analysing and co-creating.

This is in line with the Catholic Social Teaching method — see, judge and act — while also reflecting the path traced by our two legacies.

Saint Francis of Assisi began his mission with his kiss to the leper, an act that opened his eyes to reality and transformed his vision: *"What had seemed bitter to me was turned into sweetness of soul and body*[38]*."*

This inner conversion later inspired a profound transformation of the Church — and eventually of society and the economy — influencing peace processes, international relations and even the creation of the first public banking institutions (*Monti di Pietà*).

[38] Tommaso da Celano, Vita prima Sancti Francisci, n. 17

Similarly, Pope Francis offered us two important signposts during our meeting in Assisi in 2022: "look at the world through the eyes of the poorest" and "incarnation" by "translating ideals, desires and values into concrete actions"[39].

Our three-step method consists of:

1. Listening. Just as love begins with listening, loving the economy, as Pope Francis urges us[40], means initiating our actions by a double act of listening: listening to the issues we want to address and to those who experience them; listening to each other within our Villages and Hubs and the different bodies of the EoF Foundation, fostering fraternity and communion among ourselves and with the people facing the socioeconomic challenges we want to address.

2. Analysing. In a virtuous circle of collaboration among researchers, entrepreneurs and changemakers, we produce both quantitative and qualitative analyses of the issues emerging from the listening process. These analyses contribute to shaping our economic vision, thought and narrative, which can then be translated into concrete actions and socioeconomic proposals. In turn, these actions generate new insights into reality, enriching both our analyses and the narrative itself.

3. Co-creating change. These analyses are transformed into tangible solutions through participatory and fraternal co-creation, balancing relationship-building with concrete action — what we call "*incarnation*". This is how we can truly build inclusive answers: by seeing and listening to the whole of reality before acting — since *"reality is greater than ideas"* (cf. *Evangelii Gaudium*) — and by involving those who experience these challenges both in identifying needs and in shaping the solutions. These solutions are therefore more effective because they are not imposed from above but emerge from a fraternal communion with those most affected, and are grounded in a careful analysis of needs and an assessment of the impact of the proposed actions, both before and after their implementation. In this way, co-creation is not simply a methodology but an expression of our core values, emerging from fraternity and care and remaining constantly oriented towards the common good.

This method is not abstract, but rather a synthesis of the ways of working that EoF Hubs and Villages have developed and experienced over the years, transforming lived experience into wisdom. It is therefore both the fruit of our shared journey and something that is never fully realised or

[39] "Address Of His Holiness Pope Francis" on the occasion of the visit to Assisi for the Event "Economy of Francesco". Saturday, 24 September 2022.
[40] Cf. Ibid.

consolidated — something that lies ahead of us, continually inviting us to renew ourselves, guiding and orienting our path.

One example of this lived experience is the working method developed by the Agriculture & Justice Village. Starting from deep listening to the injustices and distortions of the agri-food system, often experienced by its own members, the Village developed an economic narrative addressing these challenges and exploring possible solutions in light of EoF's values and the legacy of Pope Francis. Shared through different channels and brought together in a book, this narrative was translated into entrepreneurial and social projects aimed at addressing these challenges, such as Farm of Francesco, as well as advocacy initiatives and policy proposals[41]. Another example is the methodology developed by members of the Vocation & Profit Village, who, drawing on the values they identified as central to their community, created an effective approach to listening, analysing and co-creating solutions to concrete challenges from everyday life, presented either by Village members or by people outside the Village. Known as *What a Dilemma*, this approach fosters mutual understanding and the development of a culture of peace in interdisciplinary, intercultural and intergenerational contexts, reflecting The Economy of Francesco's way of working.

Working areas

In the cultural transformation we seek to inspire, and in building an "economy of witnesses", what characterises the Economy of Francesco community is its commitment to embodying the change it envisions by transforming lifestyles and economic choices, while embracing this journey as a lifelong vocation. As young people engaged in diverse fields and countries, we strive to be the "leaven" that allows the change we seek to permeate society, simply by living our vocation as economists, researchers, entrepreneurs and changemakers within our own communities and contexts.

While responding to our personal call in the places where we live and work, and walking together in a shared mission, we seek to contribute to the systemic transformation of socioeconomic culture and structures. To this end, we pursue three complementary directions, as set out in The Economy of Francesco Foundation Statute:

- Research & Study;
- Business & Innovation;

[41] The narrative, projects and policy proposals are summarised in A. Smerilli (2022), Il nostro pane quotidiano, Edizioni San Paolo.

- Education & Culture.

Research & Study

As stated in our vision, systemic transformation of socioeconomic structures must begin with **cultural change**. From the very beginning, through collaboration among scholars from different disciplines, The Economy of Francesco has sought to develop new ways of seeing, interpreting and narrating reality. Beyond critiquing the shortcomings of current economic systems, EoF seeks to generate new knowledge and develop a **socioeconomic narrative** that brings together different fields of knowledge — including economics, philosophy, history and theology — with the **narrative and spiritual capital** of the EoF community, while engaging in dialogue with the business sector and public institutions.

For this reason, we established the EoF Academy, providing fellowships that support young scholars, both financially and academically, in developing scientific research and projects related to EoF's main themes and core values. The Academy creates spaces for interdisciplinary and intergenerational collaboration, where early-career researchers and senior academics from the Scientific Committee, the EoF Villages and external institutions work together through thematic working groups, seminars, lectures and workshops. It also encourages participation in international conferences, enabling fellows to present their work, exchange ideas and build academic networks across disciplines and countries.

Following the first research fellowships in 2021, the Academy has grown into a vibrant community, with regular meetings where researchers share updates and advance together towards common goals. Today, it brings together more than 50 researchers from 26 countries, including both fellowship recipients and non-funded members, forming a true “living lung” that continuously renews and enriches the socioeconomic narrative of The Economy of Francesco.

The Academy has also generated a growing body of scientific publications. Fellows from its second edition (2025–2026) have published peer-reviewed articles, book chapters and other research outputs — many developed within doctoral and postdoctoral research — that contribute to advancing academic dialogue on The Economy of Francesco and its core themes. In 2026, the Foundation launched the **EoF Academy Series – Researching the Economy We Need**, a publication series showcasing the research carried out by fellows of the Academy's second edition. By making their work accessible to a broader audience, this initiative strengthens the dissemination

of knowledge generated within the EoF Academy and contributes to public debate on the economy we need.

As the EoF Academy continues to grow and new fellowship cohorts are launched, we are also building an alumni network to strengthen the lasting connections developed among its participants and extend the Academy's impact across generations of researchers.

Alongside the Academy, the EoF School serves as the Foundation's global online learning platform, creating an open space for the presentation and discussion of topics emerging from the EoF community. Since its launch in 2020, it has reached more than 36,000 accumulated online views, making The Economy of Francesco's ideas accessible to a broad international audience.

This educational ecosystem is further enriched by the **EoF International Summer School**, which provides immersive interdisciplinary learning experiences for scholars, students, entrepreneurs, policymakers and practitioners. Across its different editions, it has brought together more than 150 in-person participants, while extending its impact through online dissemination and combining academic excellence, community life and practical engagement around the key themes of The Economy of Francesco.

An integral and essential part of the cultural transformation we seek to bring about, and of our socioeconomic narrative, is the **narrative and spiritual capital** of our community. This capital is composed of people's concrete stories, cultural traditions, spiritual journeys, good practices and social projects that embody EoF's core values and vision. Rooted in the legacies of Pope Francis, Saint Francis of Assisi and Saint Clare of Assisi, this capital helps us respond to the most pressing challenges facing our societies and our common home.

In 2026, with the support of the Italian Episcopal Conference (CEI), the Foundation launched two additional research fellowships dedicated to exploring the themes of spiritual capital and the common good, further strengthening EoF's commitment to interdisciplinary research inspired by Catholic Social Teaching.

Beyond generating new knowledge, The Economy of Francesco seeks to ensure that **research becomes a living cultural resource for the community and society**. In doing so, it enriches the shared language and imagination through which we understand and transform economic reality. As part of this commitment, we have increasingly invested in the development of what we call narrative capital: the capacity to generate, collect, interpret and disseminate stories, concepts, knowledge and cultural practices that embody and inspire a more just, inclusive and sustainable economy. This work is expressed through the written production of our community — including books, articles,

essays and other publications — as well as through initiatives that bring together scholars, entrepreneurs, communicators, activists and practitioners.

This commitment is reflected in initiatives such as The Economy of Francesco: A Glossary to Repair the Language of Economics, a shared glossary that emerged from the lived experience of the EoF community, and the **G.R.I.O.T. – Research Group Enterprises, Works and Texts**, which contributes to generating, preserving and disseminating the community's narrative capital. Together, they strengthen the shared language through which The Economy of Francesco interprets economic realities and imagines possible alternatives.

This approach to research also seeks to develop new conceptual frameworks, methodologies and practical tools that help us understand and transform economic systems. One significant example is the **Fraternity Index Study**, a new research tool developed by a group of scholars engaged in The Economy of Francesco to measure fraternity within economic systems. Based on an innovative indicator built from international data, the study explores the degree of fraternity within and between national economies, demonstrating that fraternity is not only a moral and social value but also a measurable dimension of economic life. Deeply rooted in the legacy of Saint Francis of Assisi and the teachings of the encyclical Fratelli Tutti, the study offers a new perspective on development, cooperation and collective well-being, inviting institutions, businesses and civil society to rethink economic development through the lens of fraternity.

Through these projects and initiatives, The Economy of Francesco seeks to affirm that scientific research should not remain confined to academic publications that risk reaching only a limited audience, but must always be **at the service of society and the common good**. By generating shared knowledge, new languages, methodologies and practical tools, research contributes to a cultural transformation that takes concrete shape in the transformation of socioeconomic structures — a transformation necessary to build **an economy centred on care, animated by fraternity and oriented towards the common good**.

Business & Innovation

A real systemic change in socioeconomic structures implies that this narrative is also embodied in concrete projects, as Pope Francis asked us. If “everything is connected” (*Laudato Si’*), systemic change requires an economy at the service of every person and of “good politics that seeks ways of building community” (cf. *Fratelli Tutti*), where business activity is seen as “a noble vocation” and where the “marketplace, by itself, cannot resolve every problem” (*Fratelli Tutti*), but involves every

socioeconomic actor and sector — from public institutions to businesses, intermediate bodies and active citizens worldwide.

For this reason, our community is developing entrepreneurial and social projects in response to challenges identified globally and in different local contexts. These projects are conceived and developed by EoF members through the Villages, local Hubs and other collaborative networks, and continue to evolve through the commitment of the community, combining innovation with care for people and the Earth and the pursuit of the common good.

Examples include The Farm of Francesco, which works to create more just and sustainable agricultural and food systems by putting farmers at the centre, providing training, including spiritual formation, and amplifying farmers' voices in local and global decision-making processes; Pacar School, which advances high-quality education in new technologies within schools in Zambia, empowering young people and strengthening local economies; The Profit Podquest, which explores new understandings of profit and its role in society and encourages people to translate these reflections into concrete action at the service of the common good; and the Francesco Collaborative, which brings together investors, faith leaders and fund managers inspired by Catholic Social Teaching to foster investment practices aligned with the values of the Economy of Francesco. Another example is the EoF Incubator, a community-led initiative developed through the collaboration of EoF Croatia, EoF Netherlands and the Business in Transition Village, providing entrepreneurial projects and start-ups with opportunities for mentoring, peer learning and collaboration across the EoF network.

Since its establishment, the Economy of Francesco Foundation has sought to strengthen these initiatives by fostering connections, creating opportunities for collaboration and supporting their visibility and long-term development. In this spirit, the Foundation has been promoting the Entrepreneurs Webinars as a regular space for dialogue to accompany and strengthen the entrepreneurial community. Bringing together entrepreneurs, researchers and practitioners from different countries and generations, these webinars foster reflection on topics relevant to purpose-driven entrepreneurship, the exchange of experiences and good practices, peer learning and the creation of new collaborations. They are open not only to the EoF community but also to all those who share its values.

Alongside entrepreneurial and social projects, EoF members engage in advocacy and develop policy proposals arising from our research and the development of an alternative economic narrative. We collaborate with a wide range of stakeholders, from entrepreneurs and business leaders to associations and partner organisations worldwide, as well as religious bodies and local, national and international public institutions — including municipalities and regional authorities, the United

Nations (UN), the European Union (EU) and various Latin American institutions, just to mention a few.

Through these joint efforts, we work to concretely address socioeconomic challenges from the local to the global levels, always guided by our commitment to the common good. The role of businesses, entrepreneurs, public institutions and diverse social actors in fostering peace and justice is key to building economies that place the human person, in all their dimensions, at the centre. Engaging across these spaces is crucial, as systemic change in socioeconomic structures requires moving from good practices to good policies at every level — from those on the ground to the institutions and decision-makers that support them — so as to contribute to making politics the "highest form of charity[42]."

Together, these initiatives demonstrate how the Economy of Francesco has grown as a living ecosystem, where ideas emerging from the community continue to inspire new forms of collaboration and entrepreneurial, social and political action across different countries and contexts.

[42] G.B. Montini, Discorso agli studenti, in «Studium», 24, 1928, p. 3.

Education & Culture

The vision of the Economy of Francesco becomes a lived culture through education, dialogue, storytelling and shared experiences. By nurturing imagination, language and relationships, we seek to cultivate new ways of thinking, imagining and living the economy, creating educational pathways, cultural initiatives and formative experiences that enable people and communities to embody our core values of fraternity, care and the common good.

Our educational approach is inherently interdisciplinary, intercultural and experiential. We understand learning not simply as the acquisition of knowledge, but as a process of dialogue, encounter and personal and collective transformation. Through formal and non-formal education, cultural production and community engagement, we contribute to building a new socioeconomic narrative capable of inspiring concrete action across different contexts and generations.

This mission is pursued through formation programmes, educational resources for schools and educators, conferences, seminars, webinars, public conversations and cultural initiatives. By bringing academic knowledge into dialogue with entrepreneurial experience, civic engagement and lived practice, we seek to make the vision of the Economy of Francesco accessible to diverse audiences and relevant to the challenges of our time.

To support this mission, we develop educational resources that communicate and embody the vision of the Economy of Francesco across different generations and contexts. A key example is the multilingual EoF in the Classroom Educational Kit, designed to support schools and educators in introducing the Economy of Francesco to younger generations while encouraging its implementation through the engagement of local EoF Hubs. We also develop foundational resources that contribute to documenting, preserving and further developing EoF's cultural identity, accompany the onboarding of new members, articulate the movement's identity and values and strengthen a shared language. These include the Guidebook for Presenting the book *The Economy of Francesco: A Glossary to Repair the Language of Economics*. This work is complemented by G.R.I.O.T. – Research Group Enterprises, Works and Texts, which contributes to generating, preserving and disseminating the narratives emerging from the life of the community.

The Economy of Francesco also creates spaces for reflection on today's most pressing challenges and significant developments in society. Through webinars, public conversations and calls to action, we foster dialogue on issues such as artificial intelligence, technological change, peace, ecological transition and the evolving Catholic Social Teaching, helping the community discern their implications for the economy we seek to build.

This commitment also takes shape through global campaigns and collective initiatives that connect reflection with civic engagement and concrete action. Reading Marathons — including those dedicated to Iranian and Afghan women — create opportunities for shared reflection and public awareness across different languages and countries, while initiatives such as Ask for Peace and Steps for Peace bring communities together around dialogue, solidarity and a shared commitment to peace and humanitarian causes. Other initiatives encourage critical engagement with everyday economic choices: Money for Peace invites reflection on the ethical use of financial resources; Into the LABel promotes responsible consumption by drawing attention to the social and environmental value behind everyday purchasing decisions; and SlotMob encourages economic democracy by supporting businesses that reject gambling and promote the common good.

The Foundation also accompanies and strengthens the educational and cultural initiatives developed by local Hubs, Villages and partner organisations, fostering intercultural and interdisciplinary collaboration while creating opportunities for shared reflection and formation. International gatherings, global campaigns, calls to action and collective initiatives become spaces where learning, community building and cultural transformation reinforce one another, strengthening the bonds that sustain the movement across countries and generations.

International gatherings such as the EoF Global Event bring the global community together in person to deepen relationships, celebrate the journey of the movement and discern future directions, as in Assisi with Pope Francis in 2022 and Castel Gandolfo in 2025, with the next in-person gathering planned for 2028. The EoF Online Global Gatherings, held regularly since 2020, sustain dialogue and participation across the worldwide community. Thematic webinars on contemporary issues, such as *Magnifica Humanitas – Echoes of the New Encyclical*; global campaigns and calls to action, including *Towards Restarting the Economy* and the annual celebration of *International Women's Day*; and cultural initiatives accompanying the liturgical calendar and major international observances — including Advent, Christmas, Easter and other significant dates — further contribute to making the Economy of Francesco not only a body of ideas but a lived culture capable of inspiring communities and future generations.

Key Reference Documents for the Economy of Francesco

2019 – Invitation and Concept

- Title: Letter of the Holy Father for the "Economy of Francesco" event
- Date: 1 May 2019
- Link: vatican.va
- Summary: Pope Francis invites young economists and entrepreneurs to participate in an event to rethink the global economy. He emphasises the need for an economy that gives life, is inclusive and cares for the environment.

2020 – Methodology and Commitment

- Title: Video message of the Holy Father to participants in "The Economy of Francesco"
- Date: 21 November 2020
- Link: vatican.va
- Summary: The Pope encourages young people to continue working for a more just and fraternal economy, stressing the importance of placing the poor at the centre of economic decisions.

2021 – Reflecting on the Economy

- Title: Video message of the Holy Father for the second global event of "The Economy of Francesco"
- Date: 2 October 2021
- Link: vatican.va
- Summary: Pope Francis highlights the need for a supportive and sustainable economy, encouraging young people to be the protagonists of real change.

2022 – Purpose and Direction

- Title: Visit of the Holy Father Francis to Assisi for "The Economy of Francesco"
- Date: 24 September 2022
- Link: vatican.va

- Summary: During his visit to Assisi, the Pope stresses that there is no “Economy of Francesco” without respect, care and love for the poor, placing them at the centre of the economy.

- Title: The Economy of Francesco Pact
- Date: 24 September 2022
- Link: pact
- Summary: Document signed with 1.000 young people during the event in Assisi.

2023 – Ongoing Reflection

- Title: Message of the Holy Father to participants in the fourth annual meeting of “The Economy of Francesco”
- Date: 6 October 2023
- Link: vatican.va
- Summary: The Pope expresses joy at the ongoing work of young people to renew the economy and encourages them to persevere with enthusiasm and commitment.

2024 – Foundation and Future

- Title: Address of the Holy Father Francis to the delegation of “The Economy of Francesco”
- Date: 25 September 2024
- Link: vatican.va
- Summary: Pope Francis receives the delegation and reinforces the importance of continuing to build an economy based on the values of Saint Francis, highlighting the need for concrete and sustainable actions.

2025 – Restarting the Economy Jubilee Event

- Title: Message of the Holy Father Leo XIV to participants in the “Global Meeting of The Economy of Francesco”, 28.11.2025
- Date: 28 November 2025
- Link: vatican.va

- Summary: Pope Leo XIV sends a message to the participants encouraging young people to continue advancing an economy inspired by the Gospel and committed to justice and the common good.

- The Economy of Francesco Foundation Statute
- The Economy of Francesco Foundation Strategic Plan 2025–2027

Suggested publications

Scientific papers published by EoF Academy Fellows

Bruni, L., & Smerilli, A. (2008). *Benedetta Economia. Benedetto di Norcia e Francesco d'Assisi nella storia economica europea*. Città Nuova.

Gaglione, M., & Girardo, M. (2022). *The Economy of Francesco. Il racconto dei protagonisti per una nuova economia*. Vita e Pensiero.

Rotondi, V. (2022). *Manuale di Pubblica Felicità*. Edizioni Paoline.

Rozzoni, S., & Limata, P. (a cura di). (2022). *The Economy of Francesco. Un glossario per riparare il linguaggio dell'economia*. Città Nuova.

Rotondi, V., & Santori, P. (eds.). (2023). *Rethinking Economics Starting from the Commons: Toward an Economics of Francesco*. Contributions to Economics. Springer.

Rozzoni, S., & Limata, P. (orgs.). (2023). *A Economia de Francisco. Um glossário para reparar a linguagem da economia*. Tradução de Artur Morão. Universidade Católica Editora.

Rozzoni, S., & Limata, P. (eds.). (2024). *The Economy of Francesco. A Glossary to Repair the Language of Economics*. Translated by Simona Mureddu. Universidade Católica Editora.

Rozzoni, S., & Limata, P. (eds.). (2025). *La Economía de Francisco. Un glosario para reparar el lenguaje de la economía*. IMDOSOC.

Ionta, S., & Santori, P. (a cura di). (2026). *L'economia di San Francesco. La profezia del poverello d'Assisi e le sfide del presente*. Città Nuova.

Bruni, L., & Cerrino, M. B. (a cura di). (2026). *Quando il credito odorava di grano. Alla riscoperta dei Monti frumentari nell'Italia Centro-Meridionale*. Ecra.

Smerilli, A. (2022). *Il nostro pane quotidiano. Per un'economia solidale sostenibile*. San Paolo.