

EUCHARIST AND BUSINESS LIFE

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I PART

INTRODUCTION

The business leader occupies in today's world an extremely interesting and of responsibility position. I won't extend about it mostly because this is obvious and also because I have already discussed this subject, at least partially, in another work (1).

It is enough to remember here that when the last World War finished and the Plan Marshall was organized in order to promote Europe's reconstruction, the productivity teams highlighted that the actually preponderant factors "are neither the techniques nor the diverse mechanical devices, but the intellectual discipline and an ethical attitude with regard to the work to be done" (2).

As another interesting reference, I mention the case of a professor of the famous M.I.T. (Massachusetts Institute of Technology) who recently commented at the end of his course that as well as the last hundred years have been dominated by those countries that have taken best advantage of the iron, the coal, etc., by means of the technique, the next half century will be dominated by those that know how to use best the human potential.

On the other hand, many distinguished scholars think that for a real technical progress it is indispensable an orderliness of the economic life that assure an harmonious, balanced and organic whole (3).

Nowadays, in other countries and also in ours, most people search the solution to the social economic problems either in a rigorously uniform and inflexible planning that embraces the whole world or in the spontaneous forces of the vital instinct, in the affective impulses of the individuals and of the peoples.

"Both roads are false, and they don't reflect God's wisdom who is the first to relief the misery and to give example." (Pius XII).

The first of these solutions, that promotes the modern man's *depersonalization*, is called by Pius XII "superstition " because it attributes "an almost prodigious power that is not possible that it have" to a rigid formula; as for the second one - to put the hope exclusively in each individual's creative forces - Pius XII says that it is "contrary to God's plan who is the order's Master."

To find the solution "it is necessary that the humanity contemplates the action of God to learn from His way of acting, infinitely wise and effective, the means to help the mankind." And an essential element in this action "is the personal and immediate contact carried out in the Incarnation's mystery " (4).

We will see next how the Eucharist - a permanent sacramental presence of the Word incarnate among us - with its silent call to a greater *personalism* and a greater *solidarity*, is not only the motor but also the direction, the “steering wheel” of an authentic business life.

II PART

EUCCHARIST AND BUSINESS ATTITUDE

In the business world of our country it is usually found an attitude of disorientation, of frustration, and even of resentment. It is not necessary to go very deep in the analysis to notice that that happens because while on one hand we are unjustly attacked and our effort to fulfill our mission is underestimated on the other hand we are not stimulated.

Can we business leaders that try to act in a Christian way share this attitude? Which should our attitude be? It is evident that it must be Christ's attitude.

Christ-Eucharist, when He is exposed on the tabernacle for our adoration, seems to insist once more on those basic Christian attitudes that He taught us in the Sermon on the Mount.

Let us note that the Beatitudes - blessed means happy - bring with them the true happiness, but they are also a call, a stimulus to the action. If they moderate our impulsive, natural attitudes, it is in order to reorientate our action so that it may go more directly to its objective, be more stable in its effects and give us more happiness in all the stages.

I will try to analyze them briefly, not in themselves, but in which ways they can have a direct application to the business life.

First Beatitude: «Blessed are the poor in spirit: for theirs is the kingdom of heaven.»

This First Beatitude refers to the attitude of dependence on God and of detachment of the earthly things on which we usually tend excessively to lean. It means that The One who knows us better than anybody else assures us with His authority that there is a very deep bond among the detachment, the happiness, and the perfection.

It seems to me that with regard to the business leaders we should apply this evangelic counsel in several forms:

- a) Detachment of our personal ego. For example, not imposing our own ideas for the only fact of having the authority to do it (which, on the other hand, attempts against the company's efficiency).
- b) Detachment of the social ego. How many times decisions are taken not for economic or social considerations but for vanity! Since certain expenses in order not “to be less” cannot be qualified in another way. Even in the public companies cases have been seen in which, because some neighbor country has faced the production of a product to which is attributed prestige, it is considered urgent and indispensable to make the same thing, even in an uneconomical way.
- c) Detachment of the exaggerated spirit of safety. The business leaders must be “company men”, capable of detaching themselves of the fear to lose the goods on which we lean to feel secure, and, trusting God and with a wise optimism, they must take some risk, mainly if it is for developing the natural resources or for creating new and true work

sources or for undertaking other activities – journalism for example - that, although risky or unproductive, may contribute to the common good.

- d) Enough detachment of our goods as to be generous in giving or rather “re-giving” our received talents, either material or spiritual, for the community’s good. They have been given to us in order that we administer them keeping in mind the others.

The Holy Trinity is a model of this, for, as we already know, God is Love, and especially God Father is given Love, that is, infinite Love infinitely given. Love is the giving of self.

The exchange of Love from the Father to the Son and vice versa, that is, all the exchanged Love, is the Holy Spirit.

There is then a continuous, dynamic giving that we should take as an example.

- e) Intellectual poverty, humility of someone who knows that she or he doesn't know or can everything.
- f) Spirit of poverty in front of God, because only if we feel poor, insufficient, empty, hungry, God will give us. (The elder brother of the prodigal son is a typical case of the opposite).
- g) Acceptance of the poverty of means. Most of the decent companies of our country are in a financial and technical position very inferior to their equivalent in other countries. That increases the concerns of those who manage them, even only in order to assure their existence, and consequently it distracts them or prevents them from fulfilling certain plans of social improvement, which are very difficult to apply without a solid economic basis. Well, it is difficult but it is not impossible, and there is always a lot that one can make, even if the money is scarce. Let's try to get out of this poverty of means, but without being perturbed neither stopping to act when we don't succeed in it.
- h) The ideal of detachment that Christ proposes us should make us to understand better our duty in relation to the essential distinction between the basic goods, which are important to attain and to assure to the whole community, and the luxury satisfactions, although the investments in their production are usually more profitable.
- i) And finally, the spirit of poverty should express itself in some concrete deprivation, either individually (the differences, mainly in times of big contrasts, are offensive and they hurt, and therefore the ostentation assumes serious antisocial characteristics) or in the company like as a whole.

Briefly, if the wealth were in the hands of the poors in spirit, it would multiply the wealth.

Second Beatitude: “Blessed are the meek, for they shall inherit the earth.”

As well as the First Beatitude teaches us that those who don't attach themselves to the earthly mundane things are given the right to the Kingdom of Heaven, in the Second Beatitude, prepared by the first - that mows the anger's most abundant source that is the longing of possessions or of power - the meek ones are also promised to have that of the earth.

Many believe that meekness is something negative, or at least only passive; not the virtue of an hero but that of a doormat that allows to be trodden down without complaining.

Just the opposite: meekness is not something that restrains us, that inhibits our personality, but the application of an authentic force of character, in the moment that our neighbor needs it, in order to give ourselves best.

Meekness makes us masters of ourselves, *calm*, and it enables us to see the limitations and the greatness of our neighbor, to see in her or him a child of the Common Father and therefore to respect her /him.

In other words, it demands *self-control*, so in this way *I'll be able to give myself, to serve the others*.

Justice is objective and indifferent to people; meekness, as it makes us always to act with full self-control, confers something very special to our relationships with our neighbor and therefore it is one of the most necessary virtues for the life in common.

Only the meek ones will be able to carry out a truly effective action, because only the person who has reached previously a full self-control will have the necessary calm to see clearly the circumstances and the people possibilities, the Plan of God about oneself and about the others, and also to possess that meekness that conquers the hearts and unites the wills.

This doesn't mean that one never must proceed with severity, but rather it is necessary to make it *without pride*. The pride person reactions always.

Business leaders in order to be efficient have to be meek and have to know to restrain their irritation, etc. An angry answer to somebody who is also irritated, it is not only bad for the own perfection but for the business activity - for example, if the other one is a client - and for the human relationships, inside or outside the company.

Briefly, we should be masters of ourselves to be *as the others need us to be*.

Third Beatitude: "Blessed are those who mourn, for they shall be comforted."

Of course this is not the selfish cry of someone who cannot get what she or he wants, like the boy that cries for a toy, but of someone who feels the sin's consequences in herself or himself and in those who surround her or him.

Who has not felt, as San Pablo, pulled between good and evil? (5). And it is not necessary to remember the sufferings that our neighbor's imperfections constantly cause us, even those of the best of our acquaintances.

This beatitude teaches us to judge rightly the creatures, a judgment frequently full of sorrow (6) but, like that of the Lord, also full of love: it makes us not to reject them (what would be an insult to God, their Creator) neither to idolize them (what would be equal to leave Him aside) (7), but rather we see them just as they are and we perceive that God wants to make arise good and an overabundance of grace even there where the misery abounds (8).

In consequence, this beatitude also calls us "to give ourselves", "to be open to our neighbor", always willing - in spite of the conscience of our defects - "to cry with those that cry" (9), humbly grateful to God for the opportunity of serving Him, even if somebody brings us her or his grief in a not very opportune moment.

And this attitude, completely opposed to that of those who, satisfied with themselves, withdraw from their neighbor saying that they already have enough with their problems to want to be worried with those of the others, brings "consolation", not in the sense usually ascribed to this word - like the relief that brings to take an aspirin -, but in the sense that Our Lord attributed

to it when He said that He will send us the Holy Spirit, the Paraclet, the Comforter: that is, a strengthening that also secondarily calms us and makes us happy in order to the renovation of the necessary force to overcome the suffering (10).

The matrimonial life – a model of all society, even a business one - will help us to understand this teaching regarding our relationships with our neighbor. One of the elements that constitutes the beauty of the marriage's institution is not only the perfection of the spouse, but also her or his imperfections that make that the other spouse have the opportunity of demonstrating her or his love, patience, hope, happiness, on thinking of an eternal future united the both of them with God and to each other.

And, as a mother who the more fertile she is, the more frequently she will have reasons for "crying" because of a sick son, the business leaders, the more genuinely they are such, the more contacts they will have with their neighbor, and as a consequence they will have more sufferings; but that should not restrain them in their actions.

Sometimes we heard some business leader saying: "I retire of the business because I am tired of fighting with people"; there are without doubt many and very legitimate arguments to retire, but this is not one of them.

Digression: the businessperson's solitude.

Today in our country many of the business leaders feel alone, misunderstood. They are aware that no union leader wants, not even accepts, to speak alone with them, for fear of "committing himself", he fears that "the boys think ill of it"; they also corroborate with sadness that there are people that call them to their homes at eleven in the morning or at three in the afternoon and many of them don't want to believe that to that height of the day they already have been intensely dedicated to promote the company for many hours.

They have the impression that there is a barrier, or at least, to use the expression in vogue, a curtain between them and the other members of the firm, that when some worker wants to see them it is only to request them some favor. A curtain that is so much more difficult to lift the bigger the company is, and therefore it is more difficult to maintain or at least to establish a personal contact, from man to man.

What solitude that of the business leader!

This is a solitude that only the Eucharist can fill. In it we not only unite to Christ but *we unite to the others*. The liturgy remembers us continually that as well as the wheat grains are many and the bread only one, and also the grapes are many but the wine only one that afterwards become Christ's Body and Blood, in the same way, although we are many we are one in Christ. In the Eucharist the artificial barriers, individual or collective, are overcome, they are the social economic fruit of inadequate structures that, frequently unconscious and unwittingly, separate us from the other members of that community of activities, of interests, of life, that a company should be (44).

The Eucharist is then the great means for the effective achievement of that aspiration to feel and to be truly human, because it unites the persons to each other in Christ, true God and true man. Christ, through the Communion, unites us to Him merging mysteriously in us (11).

Fourth Beatitude: "Blessed are those who hunger and thirst for righteousness: for they shall be satisfied".

It is not about the average justice, about the defense of our own rights with the best lawyer in the market; but rather when we say "justice" - to give everyone what is theirs – we must think of the rights of all, including those of God, from whose rights in fact are derived those of all the others.

In these moments in which the business leaders find so many difficulties to carry out our mission, this Beatitude should not only prevent us from discouraging ourselves for all this but rather it should encourage us to continue trying that the demands of justice be satisfied, beginning with those of God and continuing with those of the persons that depend on us; if we try only to defend our own rights we not only won't be satiated, not even satisfied, but rather we will be frustrated.

And let us don't worry about the magnitude of the task and the difficulties that we find; the beatitude doesn't put the emphasis on the magnitude of the success that we achieve but on the magnitude of the love with which we try to carry out the portion that corresponds to us.

Fifth Beatitude: «Blessed are the merciful: for they shall obtain mercy."

This beatitude, of a so clear general meaning, should be specially considered by us, men placed in a privileged position - which is very different from that of privileged -; because just as an example of lack of correspondence to the great mercy of God, Our Lord mentions a man of a certain economic position (12). Something similar happens with the parable of the steward to whom a lot was forgiven but who didn't forgive in turn (13) and that finishes with the call to use the wealth to earn friends "so that, when you fail, they may receive you into eternal habitations".

This is a wonderful suggestion, and very practical! Indeed, what more else can one, who someday maybe will have to undergo the exam of one's behavior, request than to know ahead how to come out well with one's Judge and, even more, to be able to establish oneself one's sentence "because... the measure you give will be the measure you get." (14).

Another interesting feature of this beatitude is that Saint Thomas, commenting it, relates it with the Gift of Council - that motion of the Holy Spirit that illuminates our human prudence with the wisdom of God. In other words, he affirms that the human judgment will be as much more certain, *truer*, and more understanding, as more merciful it is.

If we analyze certain errors, omissions, or lack of professional ethics that are frequent among the social groups of lower economic resources, with this attitude of spirit we, the business leaders, as a duty of truth and mercy, should recognize our responsibility as a social group, because many of those flaws come, among other reasons, from lack of religious teaching during several generations, of which they were deprived because of laws approved by our grandparents, who were the only ones that could vote, for those who lacked economic wealth didn't have any weight in the elections.

Let us keep this well in mind before qualifying disapprovingly someone for the color of his or her head!

Sixth Beatitude: "Blessed are the pure in heart: for they shall see God."

Evidently this beatitude implies the moral purity and particularly that purity – related with the 6th and 9th Commandments – to which the average use has limited the word. This is indispensable because its lack causes a “heaviness” that obstructs the spiritual life (15).

But it is much more far-reaching than that. The heart is the symbol of the deepest, of all the most vital of a human being. “Pure in heart” means that the heart is turned towards a single address, without duplicities, deceitfulness, neither deceits, even to oneself; that is to say, an “integral” heart. Those who have it have opted to be logical with their faith and try consciously to leave aside all that disturbs their union with God.

In that way, free of the personal interests that blind us and prevent us from seeing the reality, we will see God and His creatures as they are.

There is a narrow bond between one’s integrity and one’s capacity to see clearly, between right doing and seeing, knowing, Jesus (16). It is something similar to what happens when a ray of light penetrates suddenly through a window and it makes us see matter particles that until then we had not observed; we will perceive in all that surrounds us a charm and a completely new meaning (17).

This allows us to understand, although sometimes it happens after a long time, the reason why some business leaders who are clever but act with arrogance or roguery fail; they have blinded themselves to the light, they lack wisdom.

And in order that it doesn't happen to them what it happens to those mothers who, for not wanting to lose the dominion on their daughters, cannot see enough conditions in any of their pretenders, because what they truly want it is not their daughter’s happiness but to satisfy their own ambitions, the business leaders should take care to act only guided by their authentic and constantly purified duty as executives. If they move away from it for a moment and, to give an example, if for vanity or for reprisal against a competitor or an union, they would insist on following certain commercial or union politics, although passionless advisors suggest them that it isn't convenient, they will harm themselves and those who surround them, because their *attitude* will necessarily have impeded them to see the reality, not only the divine but also the human one.

And if we should ask about the best means of achieving this purity of heart, this control and healthy orientation of the sensual longings of all kind, in order to, among other things, be able to see the earth and the heaven in their true perspective, I believe that the answer is obvious; it is necessary “to put the heart” in the source of the purity and wisdom: in the Eucharist.

Seventh Beatitude: “Blessed are the peacemakers: for they shall be called sons of God.”

Peacemakers are those who have peace in their heart and they irradiate it around them. It is logical that they be called children of God because in fact the Son of God was just who incarnated to make the peace between the earth and heaven.

I don't need to extend about this attitude because it doesn't require many explanations; it is enough to say that it is the social order’s oil. There are many people that ardently want a new social order and with whom we agree, at least in what they criticize of the current one; but they want *to enforce* it by violent means and there is the error.

As for the business leaders daily activity, in this time in which we are all so full with work and concerns and with so much propensity to irritate when somebody brings us an additional problem, which perhaps for her or him is a big one but it is small for us if we compare it with others of the company, what better stimulus than this beatitude to apply happily this balm to the social order that is the spirit of peace!

Eighth Beatitude: "Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven".

Every time that our conscience makes us to do something (for example, to extreme the measures before to dismiss or to suspend someone without enough founded causes), or prevents us from using some procedures (as offering bribes to obtain an exclusive benefit) which are used by the competition or, what is more painful, that partners or colleagues pressure us so we use it; in other words, every time that we find incomprehension for fulfilling our estate duty, this beatitude not only encourages us to fulfill our duty but to do it with joy (18).

And the Argentine Bishops, in what could seem a direct comment, after stating that our job as business leaders "is often so difficult because you suffer the heavy inheritance of the errors of an unjust economic order that has exercised its pernicious influence during several generations" (19), remind us that "it is not licit to leave, in order to follow the longing of profit or of power, the inflexible line of the Christian principles" (20), and that on the other hand these principles "are the most effective for achieving the authentic happiness also on the earth" (21). They end up indicating us where we will find the force to apply them: in an intense Eucharistic life" (22).

Conclusion:

These are then, in my opinion, some of the attitudes that the Sermon on the Mount inspires us.

All of them are eminently positive, and it is evident that they are related neither to that passive resignation for which commonly they are mistaken nor to that resentment that unfortunately clouds and makes bitter many people who on the other hand possess a very firm will and zeal.

III PART

EUCCHARIST AND BUSINESS DUTY

The watchman is in a high place not in order to appreciate better the landscape but to take care of the city.

Every privilege is an opportunity of service, of making more fertile the duty of loving our neighbor; therefore every privileged position, of leadership, is a position of service. It was Christ, the Son of God, who surrendered the greatest service possible to the humanity.

Let us try to analyze the Eucharist's influence on the business leader's main duties.

a) Duty of self-improvement

Our first duty toward God our Creator, our first service to Christ, is to use in the best possible way the "talents " that He has trusted us being "faithful" (23) to our estate duty, so that *we are that what we should be*.

We should also try to fulfill the divine commandment "You, therefore, must be perfect, as your heavenly Father is perfect" (24) at work, uniting the religion and the professional life in such a synthesis that our spiritual life may become deeper and our professional life more fertile.

I won't extend myself on how the business leader should be, because I already have done it in other occasion (1). To the ends of the subject two considerations are enough.

The first one is that this duty obviously includes the one of being efficient, which supposes, in case that one didn't have the necessary competence, to surround oneself of people that possesses it and then - taking example of Our Lord in the Eucharist- to be *accessible* (45) to them, not only in a physical sense but also psychologically, not being exaggeratedly bothered by their defects, but trying to take the maximum advantage of their good conditions, assimilating them, incorporating them to the company's life.

The other one is that the final objective of this effort for our self-improvement is not to become a "perfect", but locked in oneself, isolated in an ivory tower, business leader. On the contrary, only if - in the way of the Persons of the Holy Trinity, whose life is a continuous giving of themselves to each other - each one of us puts in common the received talents, we will develop all our potential. In other words, we will accomplish our personality –we will be more human - in the measure that we give ourselves, that we communicate to the others (46).

b) Duty of service:

The duty of service, founded in the words of Jesus himself (25) makes that one's activity, although led by one's own nature to favor one's particular interest, represents at the same time a service made to the neighbor, directly or through the company.

Also in this the example of the Eucharist is clear and definitive.

What more contributes to prevent the men from living united is that everyone, if they possess or believe to possess some superiority, seeks to dominate their sisters and brothers to then be served by them.

The world is a victim of the pride. I don't refer to the legitimate manifestation of some superiority but to the pagan and arrogant use of the authority, of the influence, of the social situation.

The true greatness is humble; everyone that has an exact concept of the power knows that the authority has not been given to them for their personal good but for the common one. The Communion will give them the true attitude: the haughtiness of knowing that one is a child of God and simultaneously a humble recognition (26) on contemplating how Jesus in the Eucharist gives Himself to us so much, to such an extent, that He has wanted to be absorbed, eaten by his disciples under the Eucharistic forms.

Like Jesus in the Eucharist our personality should be open to the others. *We also have to be food for the others.*

Father Hurtado, S. J., used to mention Amado Nervo: "All those that come close to you do so to request you something - the poor money, the heart-stricken comfort, the weak strength. Give! Give! You can and you should always give! Every moment of the day you must give, although it is only a word of encouragement, a handshake, a smile" (27). "Every moment of the day you should be as Him who is the Perpetual Giving of Himself".

c) Duty of progress

The Eucharist, besides being guaranty of the future life, is charm of the present one. It stimulates the pleasure of living and it raises the longing for expanding, melting in the mysterious dynamism of the whole creation (11).

It remembers us the biblical commandment of "dominating the earth" and the talents parable, that induce us to lead all technical advance that liberates the people, multiplies their creative capacity and avoids any waste of the material.

Using all the power of the people and of the earth gives a material benefit but it also leaves a spiritual benefit (28). For example, when we burn fuel rationally and dedicate that energy to produce useful goods or services, we are "rising" that fuel, because it is completing its own end, for which God created it (29).

Before going fully into the development of this subject I would like to make two comments. The first is that I refer to the authentic progress that is not the same thing that quantitative growth but rather it includes the qualitative one, that is to say that the company's good - and therefore the business leader's duty - doesn't always coincide with which is greater neither with which makes a lot of money. The daily experience shows us that there are small companies that do well, big companies that do bad, that give very good dividends but for being constituted on false bases - state privileges, monopolies in fact, etc. - present serious problems.

And the other one is, without advancing here what will be the next point, that we should have here very present the bitter complaint of Pius XI in *Quadragesimo Anno*: "that the inert matter leaves the factory ennobled, while the people are corrupted and degraded there".

Then we must not only promote the technical progress, but also give it a Christian soul.

The Eucharistic transformation is the "model" for every progress, it is the greatest possible transformation, and it is a permanent invitation to all authentic progress.

"It is the symbol of that transformation that happens in the human being that makes him to pass from the sinner's condition to that of saint. It is also, secondarily, the symbol of all the changes that add value to a given matter, in the technical, intellectual, artistic or social order".

And inversely, there is not a secular change that may not be the humble image of the Eucharistic transformation (30).

The Eucharist - a Sacrament and therefore made up of "matter" and "form" (matter and spirit) makes us to think that the company must also be an instrument of progress, of human and supernatural perfection. In other words, that it should be analogically sacramentalizable.

As well as the blessing of an automobile is a "sacramental" that has natural (for example that I don't distract and collide) and supernatural (that I use the car for further glory of God) effects, the company should not only manufacture or distribute good products but rather it should

be an environment that doesn't pervert nor deform the people that work in it, and it should contribute to the growth of Christ's life in the souls. (31).

I finish these ideas remembering with grief a business leader that didn't worry about improving technically his industry, because he said that he had less problems and higher dividends if his most capable staff worked in achieving extensions in his debts payments to the Pension Funds.

d) Duty of human promotion:

It is the logical consequence of the basic teaching of the Christianity - and of the Eucharist in particular - about the eminent dignity of every human being.

Saint Thomas manifests concretely that we must "make that everything converges to the personality's greatest growth."

The business leader, for being in a privileged position, has to take the initiative. We should work for the man's elevation: we are responsible of our staff's human elevation, without hindering in any way, for that reason, their legitimate initiative and their necessary responsibility.

The business leaders should consider every one of their collaborators as a "possibility" to whom they must facilitate their fulfillment, helping them to discover all the good they are capable of doing and to develop the best of themselves.

The company should be an instrument of human dignificación; the "climate" in it should be such that it could contribute to the people's elevation and give them *through their work and in their work* the best of the opportunities for their development; the business leaders should give their workers all the freedom possible so that everyone could be the master of their acts and they would be able to express their personality.

The Eucharist confirms all this because it is another evidence that Jesus wanted to establish a friendship's relationship, what supposes an exchange, a reciprocal donation; His love has been given to us so that we in turn love.

The daily experience teaches us how a mother knows her son - she knows for example, when he is in love, although he doesn't tell it to her - and this is something independent of her intelligence, it is a fruit of her love; in other words, *she knows him because she loves him*. Likewise the business leaders that love their workers will know them better and they will discover in them unsuspected capacities

This desire of human promotion will also prevent us from "installing ourselves" in the current social economic system, and we should try in the measure of our possibilities to promote the necessary reforms of the structure and of the human relations climate, to achieve the workers "promotion" to the dignity that belongs to work, to the human beings and their family, our Bishops call us to do that (32) and the Eucharist also inspires us to do it.

Who proclaims better the human beings greatness and procures their "divinization" than the Eucharist?

e) Duty of being artisan of the social peace

My predecessor in this tribune (33) has thoroughly developed the subject of the social peace, so I will limit myself to remind you that it implies the search of the union and that the Eucharist is the authentic ferment for the unity.

The technique doesn't unite; at most, it unifies in the uniformity, which is a very different thing.

The science makes "colleagues "; the technique "companions "; the Eucharist sisters and brothers.

The Science gathers in laboratories, academies, international congresses; the technique in those anthills, that not other thing are the big factories and cities; the Eucharist, in the Mystic Body (11).

The business leader in charge of the company's unity, is also *the first responsible and the decisive factor* for the peace in it.

To give an example, I remember well how, when I was a marine, in a squadron of four identical ships that had identical tasks there was always some of them where the atmosphere was more cheerful and that was so without impairing the efficiency neither the fulfillment of the regulations, and the decisive factor, without doubt, was the character of the ship's chiefs.

IV PART

EUCCHARIST AND BUSINESS ACTION

The influence of the Eucharist in the human society is not direct or automatic; it is made felt through the men and women that constitute the society.

The action of the Christians should be like that of Jesus in the Eucharist, insomuch as it is possible, causing in us a double deeply community attitude: responsibility in the face of God and service to the people, feeling responsible for the concrete application of God's Love, so that people could perceive how and how much God loves us.

a) Multiplying action:

The Holy Eucharist is a transformation potency that acts since 2.000 years (34). Jesus has not satisfied himself with becoming one of us; He has wanted to make of each one of us a part of *Himself!* (35).

His Father's glory was His leading passion; but this glory, in fact, is the same thing as our salvation. He identified our interests with His and those of His Father, in order to multiply, beyond all calculation, the number of redeemed souls (36).

Those who eat a common bread incorporate that bread to their own bodies, making it part of themselves; but those who in the Eucharist feed on the Heaven's Bread, they are not only nourished by Jesus but rather they are transformed in Christ, *incorporated* as members to His Mystic Body (37). *And as well as for the Eucharist, Christ divinizes us, elevates us to Him and assimilates us, so that it is not us who live but He who lives in us, making us other Christs, likewise the business leaders should exercise on those who surround them an elevating and*

promoting action, trying to make of them as many entrepreneurs; they should be MULTIPLYING AGENTS (38).

The *capitalism* sees in those who seek to obtain capital - and the subsequent economic power - a rival, an opponent; the communism seeks that nobody may have economic power but the State; the *Christianity* stimulates in everyone the development of the necessary aptitudes to assume economic responsibilities and it aspires that they are used (what is different from usufructed).

In other words, the business leaders should really be "entrepreneurs", company people, venturesome, creators of labor sources.

"The created things are the smile of God", San Ireneo says. The business leaders, on creating work, should not only distribute but also multiply the smile of God. Let's hope that we don't monopolize the smile of God, because we would deprive the world from happiness.

On the contrary, the wealth should create wealth, provide work to the people, and increase the economic vitality, in order to achieve in this way an orderly and dynamic economy, which is one of the social peace bases.

b) Personal action:

The Eucharist estranges us from an impersonal, mechanical conception of the society. Jesus, during his permanency on the earth, didn't ask if the misery He observed came from the defects of the political and economic organization of His time. This doesn't mean that that left Him indifferent. On the contrary, He is the Lord of the world and of its order. But His action, His love acted and acts meanwhile from person to person (39).

Jesus, in front of a grief, demonstrates a generous understanding and a sincere compassion; He is not only close to those that suffer but rather He puts Himself in their place.

The Eucharist – Jesus Christ present among us, alive among us, surrendered to us, *made available for each one of us*, each time that we want so - confirms us all this, and He infuses us the spirit of readiness and of cordiality in the personal treatment that sustains the social peace.

It is also necessary to mention, at least briefly, that the Eucharist is the answer to the problem of the modern man's massification for it not only reminds us that Christ came to serve, but rather it teaches us how: from Person to person, *individually*.

c) Organic action:

Who has been incorporated to Christ in the Communion cannot help wanting that *the whole human society may prepare and reflect the reciprocal communion between the individuals* (40), which evidently requires the establishment of a social order.

And on "situating" each one of us with regard to Christ, we put us in our true place with regard to the other parts of the Mystic Body, with what the true order is restored. An example allows perhaps, keeping the distances, to show what I mean. An airplane that comes near an airport, on positioning with reference to the control tower fixes its position with regard to it and therefore with regard to all the other airplanes that want to land, keeping in this way an order that assures that the landings may be carried out without difficulties.

d) Action encouraged by the social charity:

The righteousness alone cannot achieve the complete union and the harmony that will make that the society may be a body that functions perfectly. Only the social charity, with its emphasis not on the rights and duties but on the love to the neighbor, can offer the necessary "motivation" so that we apply the generosity, patience, and indispensable tolerance during the very slow transition process from a disorganized society to another that would be united in its search of the common good. Only it will achieve that each individual doesn't feel submerged in a certain social group - union, "leading class", lieutenants, etc. - and act only as a member of that group (41); only it will allow us to analyze clearly the errors or omissions of the diverse social groups, even of ours; only it will prevent us from classifying people by their race or by the color of their skin!

e) Altruistic action but without agitation:

Christ was very much limited in His activity - the public one only lasted three years - but He was limitless in His immolation.

The Eucharist is God that governs the world, model for all government: self-forgetfulness, exclusive pursuit of the good of the governed, without agitation.

If the business leaders try to model their actions in the Eucharist they must consequently also be willing to sacrifice themselves for their company, to act with abnegation and without agitation.

They will have the sense of the real thing, of the possible thing, and the enough self-control to act not for instinct neither for habit but after meditating; and where can one do it better and with more calm, at least in general, than in front of the Sacrament?

f) Optimistic action:

The evil doesn't have to surprise us. On the contrary, those who live of the faith and know the effects of the original sin, the humanity limits and miseries, are not scandalized to find the evil around them neither inside themselves.

They don't allow to be led neither by pessimism nor by a false optimism; they see the evil, but they don't allow it to restrain them or to crush them, but rather they overcome it.

The hope founded in the faith situates us in the truth. We not only believe in Christ's Redemption but also in the active permanence of the renovating power of the Church.

The Catholics that allow to be led by a kind of a inferiority complex, by panic, sin against the hope founded in the faith, says Pius XII, believing that our contemporary Christianity is not proportionate to the gigantism of the whole secularized world that wants all to be solved by the technique and the economy.

g) Action with Maria as a "partner":

Our action must follow Jesus' steps: it should be deeply Marian.

If it had not been for Maria we would not have Eucharist, for we have Christ's Humanity thanks to the action of the Holy Spirit through Her; the Holy Virgin modeled His Humanity.

Business leaders, to fulfill well all their responsibilities need to act in a virile way, with fortitude, but at the same time without that curtness and harshness frequently found in those who act in a "serious" manner; they will act on the contrary with cordiality, kindness, that is to say in such a way that it may be easy for the others to love them (42).

Who better than the Virgin, our Mother and the Mother of each one of our neighbors, to help us *to be like we should be, as the others need us to be?*

Let's become used to act with Her, taking Her as a Partner, and, as it happens when we had partners, acting at least with the general intention of having her approval, and when we have to face some difficult problem, consulting her expressly.

V PART

CONCLUSION

Knowing that words are nothing more than words, Our Lord was not satisfied with giving us slogans, even they were clear, imperative, and urgent, but rather He instituted the Eucharist's Sacrament in order to help us (43).

And it, for saying so, is "logical". Since to achieve the community that we all aspire to, it is necessary that there is respect, *understanding; from there there is only a step to the mutual consideration, which facilitates the dialogue, the communication, which in turn engenders the compassion that leads to the communion with the others.*

And where, if not in the communion with Christ, Head of the Mystic Body, will we find the light and the force to carry out, for our good, and that of our neighbor, of the Homeland and of the Church, an authentic business life?

NOTES

- (1) E. Shaw, *El Papel de los Dirigentes de Empresa*, Buenos Aires, 1959.
- (2) Peter Drucker, "The next twenty years", p. 85.
- (3) Peter Drucker, *op. cit.*, p. 34.
- (4) Pius XII, Christmas Message, 1952.
- (5) Rom. 7, 19-23.
- (6) John 2,24
- (7) Vann, O. P.: *The Divine Pity*, p. 82.
- (8) J. M. Perrin, *L'Evangile de la Joie*, p. 95.
- (9) Rom. 12,14.
- (10) Vann, *op. cit.* p. 81.
- (11) V. Bonamín, S.D.B., *Didascalia*, Año XIII, N° 6.
- (12) Mateo 18,24.
- (13) Luke 16,1-8.
- (14) Matthew 7,2.
- (15) Perrin, *op. cit.* p. 114.
- (16) John 10,14; 8,31-32,43; 7,17; Guardini, *El Señor*, Torno I, p. 269.
- (17) R. Knox, "The Window in the Wall", p. 5.
- (18) Matthew 5,12.
- (19) Pastoral Colectiva del 29 de Abril 1956, par. 105.
- (20) *id.* par. 117,
- (21) *id.* par. 30
- (22) *id.* par. 128.
- (23) Matthew 25, 14-30, 1 Cor. 4,2.
- (24) Matthew 5,48.
- (25) Luke 22,27.
- (26) Plus, *La Eucaristía*, p. 82
- (27) Meyer, *Lend Me your hands*, p. 231.
- (28) B. Jousset, President of the Confédération Française du Patronat Chrétien, private conversation. See also the first part of "Spiritualité de l'engagement", author Th. Suavet.
- (29) Hernando Campos Menéndez, private conversation.
- (30) E. Rideau, S. J., *Técnica y Eucaristía*, *Lumen Vitae*, 1958, N° 4.
- (31) Cgo. Etcheverry Boneo, private conversation.
- (32) Pastoral Colectiva 1956, par. 3.
- (33) Hernando Campos Menéndez: *Cristo y la Paz Social*.
- (34) Guardini, *op. cit.* tomo II, p. 34.
- (35) Plus, *op. cit.*, p. 68-73.
- (36) Faber, *Le Saint Sacrement*, p. 138
- (37) John Murphy, *The living Christ*, p. 164
- (38) I owe this concept, perhaps the most important of this paper, as well as many others that it would be too long to mention, to Father Manuel Moledo, ACDE's (Catholic Association of Business Leaders) advisor.
- (39) Pío XII, Christmas Message, 1952.
- (40) Montcheuil, S. J., *Le Royaume et ses exigences*.
- (41) John Cronin, S. S., *Social Principles and Economic Life*, p. 76-77.
- (42) Alexis Carrel, *Diario del Viaje a Lourdes*.
- (43) Plus, *op. cit.*, p. 87.
- (44) P. Dedyn, private conversation.
- (45) M. A. Nougues, *id.*
- (46) J. Cavo, *id.*