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| **“*Oeconomicae et pecuniariae quaestiones*” – 現行経済金融の様々な問題点*****Considerations for an Ethical Discernment Regarding Some Aspects of the Present Economic-Financial System*** |
| **現行経済金融システムの諸相に関しan ethical discernmentするための様々な約因****教理省･高次統合人類発展市民評議会 両省合同報告　2018年1月6日発行** |

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| [*Oeconomicae et pecuniariae quaestiones*](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html) | by 齋藤旬 20240220 |
| ***I. Introduction***1. Economic and financial issues draw our attention today as never before because of the growing influence of financial markets on the material well-being of most of humankind. What is needed, on the one hand, is an appropriate regulation of the dynamics of the markets and, on the other hand, a clear ethical foundation that assures a well-being realized through the quality of human relationships rather than merely through economic mechanisms that by themselves cannot attain it. This ethical foundation needs to inform a range of persons but especially those working in the fields of economy and finance. In this situation a synthesis of technical knowledge and human wisdom is essential. Without such a synthesis, every human activity tends to deteriorate. But where it exists, it can foster progress towards the integral and concrete well-being of the human person. | **I．はじめに**１．経済金融問題は今日、かつてなかったほど私達の注意を引いています。なぜなら多くのhumankindの物質的well-beingの上に、金融が及ぼす影響が日増しに大きくなっているからです。こうした場合必要とされるのは、確かに一方で市場ダイナミクスへの適切な規制ですが、他方では、明確な倫理基本となります。なぜなら或る種のwell-beingは、様々な人間関係の質を通じて実現されるからです。この様々な人間関係の質は、単なる経済メカニズムだけでは保持されません。むしろ、明確な倫理基本により保持され、こうしてこの種のwell-beingが確かなものとなるのです。また、ここで必要とされる倫理基本は、広範囲のpersons（ペルソナ達）に、特に経済金融分野に従事するpersonsに知らされなければなりません。即ちこの状況では、人間の智慧と技術的知識とが合成されることが不可欠です。もしこの様な合成を欠けば、人間活動の全てが劣化に陥ってしまいます。しかしこの合成をexist（形而下存在）させれば、人間ペルソナ（the human person）のwell-beingは、具体的高次統合に向けて進み始めることが可能となります。 |
| 2. The integral development of every person, of every human community, and of all people, is the ultimate horizon of the common good that the Church, as the “universal sacrament of salvation,”[[1]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn1%22%20%5Co%20%22) seeks to advance. In the *fullness*of the good, which has its origin and consummation in God and is fully revealed in Jesus Christ, the head over all things (cf. Eph 1:10), lies the ultimate goal of every ecclesial activity. Such well-being flourishes as an anticipation of the Kingdom of God, which the Church is called to proclaim and establish in every sphere of human enterprise[[2]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn2%22%20%5Co%20%22), and is the special fruit of that charity which, as the bright path of ecclesial action, is expressed even  in the social, civil and political realms. This love for society “makes itself felt in every action that seeks to build a better world. Love for society and commitment to the common good are eminent forms of a charity that affects not only relationships between individuals but also ‘macro-relationships, social, economic and political ones’.” That is why the Church sets before the world the ideal of a ‘civilization of love’.”[[3]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn3%22%20%5Co%20%22)  Love for the integral good, inseparable from love for the truth, is the key to authentic development.\_\_\_\_\_\_\_\_\_\_[[1]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref1%22%20%5Co%20%22) Second Vatican Ecumenical Council, Dogmatic Constitution on the Church [*Lumen gentium*](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html), 48.[[2]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref2%22%20%5Co%20%22) Cf. [*ibid*](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html)., 5.[[3]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref3%22%20%5Co%20%22) Francis, Encyclical Letter [*Laudato si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)  (24 May 2015), 231: *AAS* 107 (2015), 937. | ２．全てのperson、全ての人間community、全てのpeopleのこういった高次統合発展は、「救いの普遍的秘跡」[1]であるthe Churchが目指す究極の地平線です。この様なthe *fullness*of the good[訳註1]は、神にその起源と頂点を持ち、あらゆるものの頭であるキリスト（エフェ 1.10）の内にその全てが顕（あらわ）されます。またthe *fullness*of the goodの内に、教会組織の全活動の究極ゴールが置かれています。神の国の一つの先取りとして花開くこの様なwell-beingは、地上における人間事業の全領域において確立・宣言するようthe Churchが召命されている[2]ものであり、また、教会組織行動の光の道として、社会・市民・政治の各領域においても表現されるcharityが特別に結実したものでもあります。こういった社会愛は「より良い形而下界を築こうとする一つ一つの行為において感じられます。即ち、charityが影響を、individuals間の諸関係にだけでなく『macro-relationships（マクロ経済における人と人との諸関係）および社会・経済・政治における諸関係』にも、及ぼした結果生ずる傑出した表象形態が、社会愛と共通善貢献なのです。　だからこそthe Churchは『愛の文明』という理念をこの形而下界に示したのです。」[3] この様な高次統合善を求める愛は、真理を求める愛と不可分であり、本当の発展に向かう鍵となるものです。\_\_\_\_\_\_\_\_\_\_[1][第二バチカン公会議公文書改定公式訳](https://www.amazon.co.jp/%E7%AC%AC%E4%BA%8C%E3%83%90%E3%83%81%E3%82%AB%E3%83%B3%E5%85%AC%E4%BC%9A%E8%AD%B0%E5%85%AC%E6%96%87%E6%9B%B8%E6%94%B9%E8%A8%82%E5%85%AC%E5%BC%8F%E8%A8%B3-%E7%AC%AC2%E3%83%90%E3%83%81%E3%82%AB%E3%83%B3%E5%85%AC%E4%BC%9A%E8%AD%B0%E6%96%87%E6%9B%B8%E5%85%AC%E5%BC%8F%E8%A8%B3%E6%94%B9%E8%A8%82%E7%89%B9%E5%88%A5%E5%A7%94%E5%93%A1%E4%BC%9A/dp/4877501738) 187頁、教会憲章48[訳註１]まだ定和訳の無い神学用語のようだ。「神善の完遂」と仮訳を与えておく。英語goodの語源はGodであり、「神」の意味をぼやかして「神善」をimply（暗示）できるのだが、日本語「善」ではこういったconnotation（含意）は難しい。[2][第二バチカン公会議公文書改定公式訳](https://www.amazon.co.jp/%E7%AC%AC%E4%BA%8C%E3%83%90%E3%83%81%E3%82%AB%E3%83%B3%E5%85%AC%E4%BC%9A%E8%AD%B0%E5%85%AC%E6%96%87%E6%9B%B8%E6%94%B9%E8%A8%82%E5%85%AC%E5%BC%8F%E8%A8%B3-%E7%AC%AC2%E3%83%90%E3%83%81%E3%82%AB%E3%83%B3%E5%85%AC%E4%BC%9A%E8%AD%B0%E6%96%87%E6%9B%B8%E5%85%AC%E5%BC%8F%E8%A8%B3%E6%94%B9%E8%A8%82%E7%89%B9%E5%88%A5%E5%A7%94%E5%93%A1%E4%BC%9A/dp/4877501738) 130頁、教会憲章5[3][フランシスコ教皇2015年回勅「ラウダート・シ」](https://www.vatican.va/content/francesco/ja/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)231 |
| 3. The Church pursues this aim with the certainty that in every culture, there are multiple areas of ethical agreement that express a common moral wisdom[[4]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn4%22%20%5Co%20%22) and form the objective order upon which the dignity of the person is founded. From the solid and indispensable basis of such an order arise the clear and common principles that establish the fundamental rights and duties of the human person without which the control and abuse of the most powerful would come to dominate the entire human scene. This ethical order, rooted in the wisdom of God the Creator, is therefore the indispensable foundation for building a worthy community of persons, regulated by truly just laws. This is all the more evident where human beings, despite striving wholeheartedly for the good and the true, often succumb to vested interests, tyrannies, and iniquitous practices that cause grave suffering for all humanity, and especially for the weak and defenceless.\_\_\_\_\_\_\_\_\_\_[[4]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref4%22%20%5Co%20%22) Cf. Benedict XVI, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html) (29 June 2009), 59: *AAS* 101 (2009), 694. | 3．この目標を、the Churchは確信を持って目指します。即ち、全ての文化はそれぞれに複数の領域で倫理的合意を持っていて、それぞれに共通モラルの智慧[4]を表し客観的秩序を形成しそれらの上にthe person（その文化におけるペルソナ）が依拠する尊厳を築いている、という確信を持ってこの目標を目指します。この様に整理された不可欠で確固たる思考基盤から、諸々の明確な共通原則が導かれ、the human personの基本的なrights and duties（形而上権利と形而下義務）が設定されます。もしこれらを欠けば、巨大権力の管理と濫用により、人間舞台の全ては支配されてしまうでしょう。ですから、この様な倫理節度 -- 創造主たる神の智慧に根ざした倫理節度は、personsにふさわしいcommunityが構築され真にjustなlawsによって規制されるために不可欠な基礎を与えます。これがなお一層事例によって明らかなのは、human beingsが、the good and the trueに全身全霊から飢えているにもかかわらず、既得権益・専制政治・不当行為にしばしば屈し、全人類、特に無防備な弱者にとって深刻な困窮事態を招いてしまうことからも分かります。\_\_\_\_\_\_\_\_\_\_[4][教皇ベネディクト16世回勅「真理に根ざした愛」](https://www.amazon.co.jp/%E7%9C%9F%E7%90%86%E3%81%AB%E6%A0%B9%E3%81%96%E3%81%97%E3%81%9F%E6%84%9B-%E6%95%99%E7%9A%87%E3%83%99%E3%83%8D%E3%83%87%E3%82%A3%E3%82%AF%E3%83%88%E5%8D%81%E5%85%AD%E4%B8%96/dp/4877501606/ref%3Dsr_1_1?__mk_ja_JP=%E3%82%AB%E3%82%BF%E3%82%AB%E3%83%8A&crid=234G0DCX2ZYJH&keywords=%E5%9B%9E%E5%8B%85%E3%80%8C%E7%9C%9F%E7%90%86%E3%81%AB%E6%A0%B9%E3%81%96%E3%81%97%E3%81%9F%E6%84%9B%E3%80%8D&qid=1695966263&s=books&sprefix=%E5%9B%9E%E5%8B%85+%E7%9C%9F%E7%90%86%E3%81%AB%E6%A0%B9%E3%81%96%E3%81%97%E3%81%9F%E6%84%9B+%2Cstripbooks%2C194&sr=1-1)59,106頁 |
| In order to liberate every realm of human activity from the moral disorder that so often afflicts it, the Church recognizes among her primary duties the responsibility to call everyone, with humble certainty, to clear ethical principles. The shared human reason, that ineffaceably characterizes every person, demands an enlightened discernment in this regard. Moreover, human rationality searches, in truth and justice, for the solid foundation that sustains its operation and maintains its sense of direction.[[5]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn5%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[5]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref5%22%20%5Co%20%22) Cf. John Paul II, Encyclical Letter [*Fides et ratio*](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091998_fides-et-ratio.html) (14 September 1998), 98: *AAS* 91 (1999), 81. 訳者抽出箇所：In order to fulfil its mission, moral theology must turn to a philosophical ethics which looks to the truth of the good, to an ethics which is neither subjectivist nor utilitarian.　 | 頻繁に襲ってくるモラル秩序崩壊から人間活動の全領域を解放するためにthe Churchは、自らに課せられた主要な形而下義務の中から、明確な倫理諸原則に everyoneが立ち返るよう要請する応答責任を、謙虚な確信を持って認識します。この様な人間理性の共有は、every person（全ペルソナ）に消去しがたく特徴づけられていますが、今一度この観点から光をあてdiscernmentすることが求められています。更に言えば、人間が真理と正義に関して持つ合理性は、その方向感覚を維持し運用を持続させるために強固な基盤を探し求めています。[5]\_\_\_\_\_\_\_\_\_\_[5]例えば[ヨハネパウロ二世回勅「信仰と理性」](https://www.amazon.co.jp/%E4%BF%A1%E4%BB%B0%E3%81%A8%E7%90%86%E6%80%A7%E2%80%95%E6%95%99%E7%9A%87%E3%83%A8%E3%83%8F%E3%83%8D%E3%83%BB%E3%83%91%E3%82%A6%E3%83%AD%E4%BA%8C%E4%B8%96%E5%9B%9E%E5%8B%85-%E3%83%A8%E3%83%8F%E3%83%8D%E3%83%BB%E3%83%91%E3%82%A6%E3%83%AD%E4%BA%8C%E4%B8%96/dp/4877501002)146頁, 98 「使命完遂のためにモラル神学は、the goodの真理を扱う哲学的な倫理、ただし主観主義（subjectivist：モラル判断は主観的であり、個人の感情や意見に依存する）でも効用主義（utilitarian：功利主義）でもない倫理に、目をむける必要があります。」 |
| 4. Therefore, the proper orientation of reason can never be absent from any area of human activity. It follows that there can be no area of human action that legitimately claims to be either outside of or impermeable to ethical principles based on liberty, truth, justice and solidarity.[[6]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn6%22%20%5Co%20%22)  This is true for those areas in which the political and economic laws apply: “Today, with a view towards the common good, there is urgent need for politics and economics to enter into a frank dialogue in the service of life, especially human life.”[[7]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn7%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[6]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref6%22%20%5Co%20%22) Cf. International Theological Commission, [*In Search of a Universal Ethic: A New Look at the Natural Law*](https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20090520_legge-naturale_en.html), 87.[[7]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref7%22%20%5Co%20%22) Francis, Encyclical Letter [*Laudato si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html), 189: *AAS* 107 (2015), 922. | 4．ですから、理性を適切に方向付けることが、人間活動の全エリアにとって無くては成らない。つまり人間活動には、 liberty（形而下自由）、truth、justice（形而下正義）、solidarityを基本とする倫理諸原則の外側にありそれらとは無縁な活動だなどと、形而下法律において正当に主張できるものはあり得ないのです。[6]　勿論これは、政治経済に関するlawsが適用されるエリアにも当てはまります。即ち「今日、共通善に向ける眼差しをもった政治学と経済学が、いのち、とくに人間のいのちに資する率直な対話に参加することが緊急に必要とされています。」[7]\_\_\_\_\_\_\_\_\_\_[6] 例えば、教皇庁国際神学委員会[「普遍的倫理の探求―自然法の新たな展望」](https://www.amazon.co.jp/%E6%99%AE%E9%81%8D%E7%9A%84%E5%80%AB%E7%90%86%E3%81%AE%E6%8E%A2%E6%B1%82%E2%80%95%E8%87%AA%E7%84%B6%E6%B3%95%E3%81%AE%E6%96%B0%E3%81%9F%E3%81%AA%E5%B1%95%E6%9C%9B-%E6%95%99%E7%9A%87%E5%BA%81%E5%9B%BD%E9%9A%9B%E7%A5%9E%E5%AD%A6%E5%A7%94%E5%93%A1%E4%BC%9A/dp/4877501657/ref%3Dsr_1_1?__mk_ja_JP=%E3%82%AB%E3%82%BF%E3%82%AB%E3%83%8A&crid=2OTY934VS6DOZ&keywords=%E8%87%AA%E7%84%B6%E6%B3%95+%E3%82%AB%E3%83%88%E3%83%AA%E3%83%83%E3%82%AF&qid=1696302112&sprefix=%E8%87%AA%E7%84%B6%E6%B3%95+%E3%82%AB%E3%83%88%E3%83%AA%E3%83%83%E3%82%AF%2Caps%2C151&sr=8-1)、87[7] [フランシスコ教皇2015年回勅「ラウダート・シ」](https://www.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_ja.pdf)、189 |
| Every human activity, in fact, is called to bear fruit, to use generously and equitably the gifts that God provides to all, and to nourish with lively confidence the seeds of goodness implanted in the whole of creation as a promise of abundance. The call to bear fruit is a continual invitation to human freedom, even if sin is always ready to undermine the original divine plan. | 全ての human activity（人間活動）は、実際に、神が全構成員に用意した賜物を惜しみなく衡平に使い、豊穣の約束である被造界全てに植えられたgoodnessの種子を快活な自信をもって育み結実させることが、求められています。結実への召命は、人間が持つ形而上自由（freedom）へと絶え間なく招く招待状です。たとえsin（形而上罪）が、元々の神の計画を侵蝕しようと常に待ち構えているのだとしても。 |
| For this reason, God encounters man in Jesus Christ. Drawing us into the marvelous event of his Resurrection, he “redeems not only the individual person, but also the social relations existing between human persons”[[8]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn8%22%20%5Co%20%22) and works for a new order of social relationships founded on the truth and love, and supplying yeast for the transformation of history. In such a way, he anticipates in the course of time that Kingdom of Heaven which he has come to proclaim and inaugurate in his person.\_\_\_\_\_\_\_\_\_\_[[8]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref8%22%20%5Co%20%22) Id., Apostolic Exhortation [*Evangelii gaudium*](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html) (24 November 2013), 178: *AAS* 105 (2013), 1094. | この理由のもとに神はイエス・キリストを通して人間に出会い、イエスは復活の秘儀に私達を導き「個々のperson（ペルソナ）だけでなくhuman persons間に形而下存在する社会的諸関係をも贖罪し」[8]、真実と愛に立脚した社会的諸関係という新秩序のためにはたらき、人類史変革のためのパン種を蒔きました。この様にイエスは、やがて訪れる神の国の先駆けであり、彼のpersonの内に神の国を開き告げ知らせに来たのです。\_\_\_\_\_\_\_\_\_\_[8] フランシスコ教皇2013年使徒的勧告「福音の喜び」178 |
| 5. Although global economic well-being appears to have increased in the second half of the twentieth century with an unprecedented magnitude and speed, at the same time inequalities proliferate between various countries and within them.[[9]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn9%22%20%5Co%20%22)  Moreover, the number of people who live in  conditions of extreme poverty continues to be enormous.\_\_\_\_\_\_\_\_\_\_[[9]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref9%22%20%5Co%20%22) Cf. Pontifical Council for Justice and Peace, [*Towards Reforming the International Financial and Monetary Systems in the Context of Global Public Authority*](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20111024_nota_en.html), 1: *L’Osservatore Romano*(24-25 October 2011), 6. | 5．20世紀後半、かつてない速度と規模で、global economyとしてのwell-beingは拡大したように見えますが、それは同時に様々な不平等が諸国間・諸国内に拡散した時期でもありました。[9]　そして更に今も、極貧状態で生活するpeopleの数が依然として膨大になり続けています。\_\_\_\_\_\_\_\_\_\_[9] ベネディクト16世（教皇在位2005年～2013年）が世界金融危機（2008年）後に発した意向を受けて2011年10月発行された「国際金融貨幣システムの改革に向けて --- global public authorityの文脈で」第1章 |
| The recent financial crisis might have provided the occasion to develop a new economy, more attentive to ethical principles, and a new regulation of financial activities that would neutralize predatory and speculative tendencies and acknowledge the value of the actual economy. Although there have been many positive efforts at various levels which should be recognized and appreciated**,** there does not seem to be any inclination to rethink the obsolete criteria that continue to govern the world.[[10]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn10%22%20%5Co%20%22)  On the contrary, the response seems at times like a return to the heights of myopic egoism, limited by an inadequate framework that, excluding the common good, also excludes from its horizons the concern to create and spread wealth, and to eliminate the inequality so pronounced today.\_\_\_\_\_\_\_\_\_\_[[10]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref10%22%20%5Co%20%22) Cf. Francis, Encyclical Letter [*Laudato si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html), 189: *AAS* 107 (2015), 922. | 先の世界金融危機においては、新たな経済を模索する機会が整ったかにみえました。倫理諸原則にもっと注意を払い、獰猛な投機性を中和できる新たな規制を金融活動にかけ、本当の経済価値を評価できる、新たな経済を模索する機会が整ったかにみえました。確かに様々なレヴェルで多くの有意義な努力が為されたことは認識され評価されなければなりませんが、時代遅れの判断基準が依然としてこの形而下界を統治し続けることを見直す意向は全くない有様でした。[10] 全く逆に、当時の対応は、不適切な枠組みに捕らわれたまま近視眼的エゴイズムの高みに戻ろうとするものでした。共通善を排除し、今日指摘されるような不平等を根絶するために富を創り広めるという重要課題を自分達の視界から排除するものでした。\_\_\_\_\_\_\_\_\_\_[10] [フランシスコ教皇2015年回勅「ラウダート・シ」](https://www.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_ja.pdf)189 |
| 6. At stake is the authentic well-being of a majority of the men and women of our planet who are at risk of being “excluded and marginalized”[[11]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn11%22%20%5Co%20%22)from development and true well-being while a minority, indifferent to the condition of the majority, exploits and reserves for itself substantial resources and wealth. Therefore, it is time to initiate the recovery of what is authentically human, to expand the horizons of minds and hearts, to recognize faithfully the exigencies of the true and the good without which no social, political and economic system could avoid bankruptcy, failure, and, in the long term, collapse. Selfishness, in the end, does not pay while it makes everyone pay a high price; hence, if we want the real well-being of humanity, “*Money must serve, not rule!*”[[12]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn12%22%20%5Co%20%22) \_\_\_\_\_\_\_\_\_\_[[11]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref11%22%20%5Co%20%22) Id., Apostolic Exhortation [*Evangelii gaudium*](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html), 53: *AAS* 105 (2013), 1042.[[12]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref12%22%20%5Co%20%22) [*Ibid*., 58](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html#No_to_a_financial_system_which_rules_rather_than_serves): *AAS* 105 (2013), 1044. | 6．少数富裕者達が、多数困窮者達の状況に無関心なまま、自分達の為に、多額の資金と富を保持し不当に使い続ける一方で、犠牲にされているのは、発展と真のwell-beingから「排除され辺境に置かれた」[11]多数困窮者達、即ち私達の惑星に住み、いのちの危険にさらされている男女多数困窮者達です。従って今、人間本来の在り方の回復に着手すべきです。精神と心の視野を拡げ、誠意を持って the true and the goodの急務を認識すべきです。もしこれらが為されなければ、如何なる社会・政治・経済システムも、破綻、失敗、そして長期的には崩壊を避けることは出来ません。利己主義は、それがeveryoneに高額対価の支払いを強制している間は、結局は割に合いません。ですから、私達が人類の本当のwell-beingを望むのであれば、“*Money must serve, not rule!*”[12]なのです。\_\_\_\_\_\_\_\_\_\_[11]フランシスコ教皇2013年使徒的勧告『福音の喜び』53[12]同上58 |
| For this reason, the competent and responsible agents have the duty to develop new forms of economy and of finance, with rules and regulations directed towards the enlargement of the common good and respect for human dignity along the lines indicated by the social teachings of the Church. With this document, the Congregation for the Doctrine of the Faith, whose competence extends to moral questions, in collaboration with the Dicastery for Promoting Integral Human Development, offers some fundamental considerations and clarifications in support of such development and in defense of human dignity.[[13]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn13%22%20%5Co%20%22)  It is especially necessary to provide an ethical reflection on certain aspects of financial transactions which, when operating without the necessary anthropological and moral foundations, have not only produced manifest abuses and injustice, but also demonstrated a capacity to create systemic and worldwide economic crisis.  This discernment is offered to all men and women of good will.\_\_\_\_\_\_\_\_\_\_[[13]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref13%22%20%5Co%20%22) Cf. Second Vatican Ecumenical Council, Declaration on Religious Freedom [*Dignitatis humanae*](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651207_dignitatis-humanae_en.html), 14. | こうした理由から、新たな形態の経済と金融を社会展開する形而下義務（duty）が、互保全の適任能力をもったagents（形而下代行者達）[訳註2]に課せられます。the Churchの社会教説が示す意向に沿った、つまり、人間の尊厳を尊重しつつ共通善の拡張を図る規則と規制を備えた、新たな形態の経済金融を社会展開する形而下義務（duty）をagents（形而下代行者達）は持ちます。本論考では、人間の尊厳を擁護し共通善展開を支持する[13]上で、根本となる様々な約因と解明できた幾つかの事柄とを、モラル問題を扱う適任能力を持つ教理省が、高次統合人類発展市民評議会との協業の下に、提示します。特に必要なのは、金融取引の或る面について倫理的省察を加えることです。金融取引は、必要な人類学とモラルに関する基盤が無い中で行われたために、明らかな権利濫用と不正義をもたらしただけでなく、形而下界全体にシステム起因の経済危機をもたらすcapacityを持つことも具体的に証明されました。この様なdiscernmentを、good willを持つ全ての人達に提示します。\_\_\_\_\_\_\_\_\_\_[訳註2]　トマス・アクィナスは[神学大全の中](https://www.ccel.org/ccel/aquinas/summa.XP_Q19_A2.html)で「イエス・キリストはthe principal agent」と述べている。このthe principal agentを訳者は「形而上元意の形而下代行者」と訳す。[13] [第二バチカン公会議公文書改定公式訳](https://www.amazon.co.jp/%E7%AC%AC%E4%BA%8C%E3%83%90%E3%83%81%E3%82%AB%E3%83%B3%E5%85%AC%E4%BC%9A%E8%AD%B0%E5%85%AC%E6%96%87%E6%9B%B8%E6%94%B9%E8%A8%82%E5%85%AC%E5%BC%8F%E8%A8%B3-%E7%AC%AC2%E3%83%90%E3%83%81%E3%82%AB%E3%83%B3%E5%85%AC%E4%BC%9A%E8%AD%B0%E6%96%87%E6%9B%B8%E5%85%AC%E5%BC%8F%E8%A8%B3%E6%94%B9%E8%A8%82%E7%89%B9%E5%88%A5%E5%A7%94%E5%93%A1%E4%BC%9A/dp/4877501738) 480頁、人間の尊厳、信教の自由に関する宣言、14項「教会の使命」 |
| ***II. Fundamental Considerations***7. Some basic considerations are evident to all who seek to understand the historical situation in which we are now living.  It is beyond the scope of this document to discuss the legitimate disagreements among their diverse theories and schools of thought (apart from the desire to contribute towards dialogue among them). Furthermore this document acknowledges that there do not exist universally valid economic formulas for every moment. Nevertheless, this document intends to offer an interpretation of the situation in which we find ourselves. | **II.　根本となる様々な約因**7. 基本となる幾つかの約因は、今私達が渦中にいる歴史的困難状況を理解しようと努めるならば、誰の目にも明かでしょう。確かに、その多様な理論や思想学派の間には、形而下的に正当な意見の相違があります。しかしこれらの相違について議論することは本論考の趣旨を超えています。（理論間・学派間の対話に貢献したい願望は別として。） 更に言えば本論考は、あらゆるmoment [訳註3]に対し普遍的に有効な経済方程式は、形而下存在しないと認めています。それでもなお、本論考の目的は、私達がその中に居ると感じている困難状況について、一つの通訳解釈を提示しようとすることにあります。\_\_\_\_\_\_\_\_\_\_[訳註3] 哲学用語。契機と訳されることが多い。或るものを動かし決定する根拠や原因、ここでは約因と同義。 |
| 8. Every human reality and activity is something positive, if it is lived within the horizon of an adequate ethics that respects human dignity and is directed to the common good. This is valid for all institutions, for it is within them that human social life is born, and thus it is also true for markets at every level, including financial markets. | 8. どの様なhuman realityもhuman activityも、人間の尊厳を尊重しつつ共通善に向かうよう適切な倫理展望のもとに営まれるならば、positiveな何かなのです。このことは、制度的組織体全てに、また、人間の社会生活をその内部に生み出す組織体全てに、有効に当てはまります。同様に、全レヴェルの市場にも、更に金融市場にさえ、有効に当てはまります。 |
| It must be noted that the systems that give life to the markets—before deploying the anonymous dynamics made possible by ever more sophisticated technologies—are in fact founded on relationships that involve the freedom of individual human beings. It is evident therefore that the economy, like every other sphere of human action, “needs ethics in order to function correctly — not any ethics whatsoever, but an ethics which is people-centred.” [[14]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn14%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[14]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref14%22%20%5Co%20%22) Benedict XVI, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)(29 June 2009), 45: *AAS* 101 (2009), 681. | ただ注意すべきは、この様に市場に生命を吹き込むことができる経済システムとは ― より洗練された何らかのテクノロジーによって可能となる諸々の匿名動力学が配置されるずっと以前に ― individual human beingsが持つfreedom（形而上自由）に関連する様々なrelationshipsに基づいているという事実です。従って明らかに経済も他の全てのhuman action領域同様に、「correctly [訳註4]に作動するための倫理、即ち何であれ倫理ならば結構ではなく、無冠詞peopleを中心に据えたan ethicsを必要とします。」[14]\_\_\_\_\_\_\_\_\_\_[訳註4] 形而下でも形而上でもrightlyに[14] 教皇ベネディクト16世回勅「真理に根ざした愛」29 |
| 9. It is evident that without an appropriate vision of the human person, it is not possible to create an ethics, nor a practice, worthy of the dignity of the human person and the good that is truly common. In fact, however neutral and detached from every basic concept one may claim to be, every human action, even in the economic sphere, implies some conception of the human person and of the world, which reveals its value through both the effects and the developments it produces.  | 9. また、the human person（それぞれの人間ペルソナ）に基づく適切なvision無くして、それぞれの人間ペルソナの尊厳に真に共通なthe goodに相応する一つの倫理を見いだし実践することは、明らかに不可能です。つまり、この様な基本概念全てから離脱し中立であると、one（一つの霊的存在）がどんなに主張しても、実の所、経済領域も含め全てのhuman actionは、この形而下界とそれぞれの人間ペルソナが持つ何らかのconception（元々の構想）と無縁ではありえず、この構想が生み出す効果とその社会展開による価値を、必ず顕わにしていきます。 |
| In this sense, our contemporary age has shown itself to have a limited vision of the human person, as the person is understood individualistically and predominantly as a consumer, whose profit consists above all in the optimization of his or her monetary income. The human person, however, actually possesses a uniquely relational nature and has a sense for the perennial search for gains and well-being that may be more comprehensive, and not reducible either to a logic of consumption or to the economic aspects of life.[[15]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn15%22%20%5Co%20%22)  \_\_\_\_\_\_\_\_\_\_[[15]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref15%22%20%5Co%20%22) [*Ibid*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)., 74: *AAS* 101 (2009), 705. | こういった意味で、今の時代を生きる私達は、それぞれの人間ペルソナの限られたvisionしか示していません。即ちそれぞれのペルソナは、単なる消費者としての側面が支配的な個人主義者、つまり、その形而下益（profit）が何よりも自身の金銭的所得の最適化によって成立する、と解されています。しかしながら本当は、それぞれの人間ペルソナは、一人一人ユニークな関係性を有し、もっと広範囲なwell-beingと達成成就を多年にわたり求めるa senseを持っています。それは単なる消費理論にも、その限られた経済生活にも、要素還元されるものではありません。[15]\_\_\_\_\_\_\_\_\_\_[15]教皇ベネディクト16世回勅「真理に根ざした愛」76 |
| The fundamentally relational nature of the human person[[16]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn16%22%20%5Co%20%22) is characterized essentially by a rationality that resists a reductionist view of one’s basic needs. In this regard, it is impossible to be silent in the face of today’s tendency to reify every exchange of “goods” as if it were no more than a mere exchange of “things.”\_\_\_\_\_\_\_\_\_\_[[16]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref16%22%20%5Co%20%22) Cf. Francis, [*Address to the European Parliament*](https://www.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141125_strasburgo-parlamento-europeo.html)(25 November 2014), Strasbourg: *AAS* 106 (2014), 997-998. | それぞれの人間ペルソナは関係性に基礎づけられています[16][訳註5]。即ち人間理性は、基本必需を要素還元的に捉える見方に反抗するよう本質的に特徴づけられています。ですから、”goods”の交換取引全てが、あたかも”things“の交換取引でしかないかのように、抽象概念を具象化する現代社会の傾向を前にして、沈黙を続けることは出来ないのです。\_\_\_\_\_\_\_\_\_\_[[16]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html#_ftnref16) Cf. Francis, [*Address to the European Parliament*](https://www.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141125_strasburgo-parlamento-europeo.html)(25 November 2014), Strasbourg: *AAS* 106 (2014), 997-998.[訳註5]上掲文書にはregarding human beings not as absolutes, but as *beings in relation*（人間の形而上存在を、絶対的存在としてではなく*関係性の中の形而上存在*として考える）とある。 |
| In reality, it is evident that in the transmission of goods among persons there is always something more than mere material goods at play, given the fact that the material goods are often vehicles of immaterial goods whose concrete presence or absence decisively determines the quality of these very economic relationships (for example, trust, equity, and cooperation). It is at this level that one can well understand that the logic of giving with nothing in return is not an alternative to, but rather is inseparable from and complementary to the exchange of equivalent goods.[[17]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn17%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[17]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref17%22%20%5Co%20%22) Cf. Benedict XVI, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html), 37: *AAS* 101 (2009), 672.   | 無冠詞realityにおいて、ペルソナ間におけるgoods受け渡しには常に、単なる物質的goods以上の何かが効果を顕（あらわ）します。このことは以下の事実により明らかです。即ち、物質的goodsは、多くの場合非物質的goodsの輸送手段であり、その非物質的goodsを上手く運べたか否かが、（例えば、信頼、衡平性、協業性などの）経済的関係性そのものの質を決定的に決めるのです。この様な理解レヴェルに達して初めて、見返りを期待しない贈与こそが、等価goods交換取引の、代替行為ではなくむしろ不可分相補行為であるという理論[17]が、良く理解されます。[訳註6]\_\_\_\_\_\_\_\_\_\_[17] 例えば、ベネディクト16世回勅「真理に根ざした愛」37[訳註6] 現在、多くの先進西洋社会がこの理解レヴェルに達している。[拙ブログ](https://llc-research.jp/blog/column/293-economic-substance-doctrine-induce-to-abolish-inheritance-taxlishment-of-inheritance-tax/)で示したOECD資料によれば、加盟37ヶ国中、11ヶ国が贈与税・相続税の全廃を、22ヶ国が実質的廃止を済ませている。2019年時点、日韓仏白の４ヶ国のみが旧来程度の重い贈与税・相続税を存続させている。 |
| 10. It is easy to note the advantages of a vision of the human person understood as constitutively inserted in a network of relationships that are in themselves a positive resource.[[18]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn18%22%20%5Co%20%22)  Every person is born within a familial environment, enjoying a set of pre-existing relationships without which life would be impossible. The human person develops through the stages of life thanks to pre-existing bonds that actualize one’s being in the world as freedom continuously shared. These are the original bonds that define the human person as a relational being who lives in what Christian Revelation calls “communion”.\_\_\_\_\_\_\_\_\_\_[[18]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref18%22%20%5Co%20%22) Cf. [*ibid*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)., 55: *AAS* 101 (2009), 690. | 10. それぞれの人間ペルソナは、それ自体がa positive resourceであるところの関係性ネットワークの中に構成要素として組み込まれています[18]。こう理解するvisionの有効性を指摘するのは容易です。全てのペルソナは何らかの家庭環境の中に誕生し、それ無くして生命を保てない、既に形而下存在している一連の諸関係性を享受します。それぞれの人間ペルソナは、既に形而下存在している諸々の絆（きずな） ―この形而下界において形而上自由（freedom）が継続的に共有される一つの霊的存在を実現する諸々の絆 ― による幾つかのライフステージを通じて社会展開します。これらは、それぞれの人間ペルソナを、キリスト者の啓示がいうところの”communion”（聖霊の交わり）の中に生きるa relational being（一つの関係性形而上存在）として明確化する、元々の本来の絆です。\_\_\_\_\_\_\_\_\_\_[18] 例えば、ベネディクト16世回勅「真理に根ざした愛」55 |
| This original nature of communion, while revealing in every human person a trace of the affinity with God who creates and calls one into a relationship with himself, is also that which naturally orients the person to the life of communion, the fundamental place for one’s fulfillment. One’s own recognition of this character, as an original and constitutive element of our human identity, allows us to look at others not primarily as potential competitors, but rather as possible allies, in the construction of the good that is authentic only if it is concerned about each and every person simultaneously. | communion（聖霊の交わり）のこの様な本来の性質は、霊的存在を創造し自身との関係性の中へと召喚するGodに対する親近感の軌跡として全ての人間ペルソナの中に顕在化していくとともに、他方で、各々のペルソナをcommunionの生活へ、即ち、霊的存在の完全な自己実現のための基本となる場へ、向かうよう自然に方向付けていきます。この様な特性はhuman identityとして私達本来の一つの構成要素であるとそれぞれ霊的存在が自ら認識するならば、私達は他者を基本的潜在的に敵対者であるとは見なさなくなるはずです。全および各ペルソナが同時に関わるときのみ本物となるところのthe goodの構築の中で、むしろ仲間となる可能性のある者として、私達は他者を見るようになるはずです。 |
| Such relational anthropology helps the human person to recognize the validity of economic strategies that aim above all to promote the *global*quality of life that, before the indiscriminate expansion of profits, leads the way toward the integral well-being of the entire person and of every person. No profit is in fact legitimate when it falls short of the objective of the integral promotion of the human person, the universal destination of goods, and the preferential option for the poor.[[19]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn19%22%20%5Co%20%22)  These are three principles that imply and necessarily point to one another, with a view to the construction of a world that is more equitable and united.\_\_\_\_\_\_\_\_\_\_[[19]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref19%22%20%5Co%20%22) Cf. John Paul II, Encyclical Letter *[Sollecitudo rei socialis](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html)* (30 December 1987), 42: *AAS* 80 (1988), 572. | この様な関係性人類学は、何よりも地球における生活の質を向上させる諸々の経済戦略に関する形而下法律整備の有効性を、それぞれの人間ペルソナが認識するのに役立ちます。無分別に形而下益の拡大を図るのではなく、全ペルソナと各ペルソナの高次統合well-beingへと向かう道を先導する形而下法律を整備する。このことの有効性を認識するのに役立ちます。つまり如何なるprofit（形而下益）も、各々の人間ペルソナの高次統合推進と、goodsの万人供用と、困窮者の優先待遇の三つの目的に適（かな）わないならば、形而下法律によって正当だとは言えないのです[19]。これら三つの原則は、より衡平で一つになった形而下界を構築しようという視座の下に成立し、互いに互いを必要とし前提とします。\_\_\_\_\_\_\_\_\_\_[19] 例えば、教皇ヨハネパウロ2世回勅「真の開発とは」42 |
| For this reason, progress within an economic system cannot measured only by quantitative and profit-driven standards, but also on the basis of the well-being that extends a good that is not simply material. Every economic system is legitimate if it thrives not merely through the quantitative development of exchange but rather by its capacity to promote the development of the entire person and of every person. Well-being and development both demand and support each other,[[20]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn20%22%20%5Co%20%22) calling for sustainable policies and perspectives far beyond the short term.[[21]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn21%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[20]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref20%22%20%5Co%20%22) Cf. *Catechism of the Catholic Church*, 1908.[[21]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref21%22%20%5Co%20%22) Cf. Francis, Encyclical Letter[*Laudato si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html), 13: *AAS* 107 (2015), 852; Apostolic Exhortation  [*Amoris laetitia*](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia.html) (19 March 2016), 44: *AAS* 108 (2016), 327. | この様な理由から、そもそも（訳補：本来の）経済システムとは、それが想定する進歩が、形而下益-駆動型の量的基準のみによって測定可能となるのではなく、単なる物質ではない何らかのa goodを伸展させる種類のwell-beingを基準にしても測定可能となるものなのです。つまり或る経済システムが形而下法律によって正当だと言えるためには、単に量的交換取引の社会展開に寄与するから、だけでは不十分であり、全ペルソナと各ペルソナの社会展開を推進するcapacityをその経済システムが持っていることが必要なのです。即ち、無冠詞well-being（形而上界における良好な存在）と無冠詞development（形而下界における社会展開）の両者は、互いに互いを必要とし支え合う[20]のであり、持続可能性に関する諸政策、並びに、短期的なものを遙かに超越した諸展望を、召喚するもの[21]なのです。\_\_\_\_\_\_\_\_\_\_[20] カトリック教会カテキズム 1908[21] [フランシスコ教皇回勅「ラウダート・シ」](https://www.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_ja.pdf)13，使徒的勧告「愛のよろこび」44 |
| In this regard, it is particularly desirable that institutions such as universities and *business schools*both foresee and provide, as a fundamental and not merely supplementary element of their curricula of studies, a formational dimension that educates the students to understand economics and finance in the light of a vision of the totality of the human person and avoids a reductionism that sees only some dimensions of the person. An ethics is needed to design such formation. The social doctrine of the Church would be a considerable help in this connection. | この考えの下、次のことは特に要請されます。即ち大学やビジネス・スクールなどの制度的組織体が、単に準備要素としてではない本格的な研究カリキュラムを備え、そこで学ぶ学生達が、それぞれのペルソナの一部の次元だけを見る要素還元主義を避け、それぞれの人間ペルソナをトータルに認識するvisionに照らして、経済学と金融学をunderstandできるようにする。この様な学びと人間形成の場を、大学やビジネス・スクールが予見し準備する。これが喫緊の課題です。この様な人間形成の場を設計するためには何らかの倫理が必要ですし、この様な接続のために、教会の社会教説の助けは一考に値するでしょう。 |
| 11. Well-being must therefore be measured by criteria far more comprehensive than the Gross Domestic Product of a nation (GDP), and must take into account instead other standards, for example, safety and security, the growth of “human capital”, the quality of human relationships and of work. Profit should to be pursued but not “at any cost”, nor as a totalizing objective for economic action. | 11. そもそも無冠詞well-beingとは、一国のGDP（国内総生産）よりも遙かに広範囲に渡る基準指標によって計測されるべきものです。一国のGDPを越えた例えば、安全と保安、人的資本の成長、人々の関係性の質と仕事の質、なども基準指標として考慮に入れなければなりません。依然としてprofit（形而下益）は求められ続けるでしょうが、それは「どんなに費用をかけてでも」ではないし、経済行為の最終総合目的でもない、となるでしょう[訳註7]。\_\_\_\_\_\_\_\_\_\_[訳註7]第二章タイトル ***Fundamental Considerations***を「根本となる様々な約因」と和訳したくなる理由がこの記述にも見て取れる。また、第二章冒頭のsome basic considerations（基本となる幾つかの約因）はprofit（形而下益）を想定している、と読解できる。 |
| The presence of humanistic standards and cultural expressions that value generosity turn out to be both useful and emblematic here. Thus the discovery and implementation of the true and just as good in themselves, become the norms for evaluation.[[22]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn22%22%20%5Co%20%22)  Profit and solidarity are no longer antagonists. In fact, where egoism and vested interests prevail, it is difficult for the human person to grasp the fruitful interchange between profit and gift, as sin tends to tarnish and rupture this relationship. In a fully human perspective, there is actualized an interchange between profit and solidarity that, thanks to the freedom of the human person, unleashes a great potential for the markets.\_\_\_\_\_\_\_\_\_\_[[22]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref22%22%20%5Co%20%22) Cf. For example the motto, *Ora et Labora* that recalls the Rule of St. Benedict of Nursia, in its simplicity, indicates that prayer, especially liturgical, while opening for us a relationship with God who, in Jesus Christ and in his Spirit, reveals himself as the Good and True, also offers in this manner the appropriate form as well as the way to construct a better and truer world that is more human. | この様に、一国のGDP以外にも広く寛容に価値を認める文化的表現と人間的基準とを顕在化することは、本論考を象徴する有用なものであると判明します。こうして、それ自体がgoodであるところのthe true and justを見いだし実施する。これこそが価値評価のための基準規範となっていくのです[22]。こうなれば最早、profit（形而下益）とsolidarityは拮抗し合うものではありません。もっとはっきり言えば、エゴイズムと既得権益が蔓延する状況では、gift（贈与）とprofit（形而下益）との関係[訳註8]がsin（形而上罪）によって曇り決裂してしまうので、真に実りある相互交換という好機を人間ペルソナが逃さず捕らえることが困難となってしまうのです。完全な者としての人間の展望に立てるならば、 profit（形而下益）とsolidarityとの相互交換は、the human person（そのような人間ペルソナ）が持つ形而上自由（freedom）の恩恵によって、市場に大きな潜在力を解き放つものとして具体化するはずです。\_\_\_\_\_\_\_\_\_\_[訳註8] 訳註５の箇所で示された「見返りを期待しない贈与こそが真の等価goods交換取引」という考えがベースにある。[22] 例えば、[ヌルシアの聖ベネディクト](https://ja.wikipedia.org/wiki/%E3%83%8C%E3%83%AB%E3%82%B7%E3%82%A2%E3%81%AE%E3%83%99%E3%83%8D%E3%83%87%E3%82%A3%E3%82%AF%E3%83%88%E3%82%A5%E3%82%B9)の修道会規則*Ora et Labora* は簡明にこう示しています。即ち、祈り、特に典礼的な祈りにおいては、ご自身をthe Good and Trueとして顕（あらわ）される神が、イエス・キリストと聖霊の内に私達との関係を開いてくださると共に、より人間的なa better and truer world（よりgood、よりtrueな形而下界）の適切な形成と構築の道を、この様な祈りの内に提示してくださるのです。 |
| An enduring call to acknowledge the human quality of generosity comes from the rule formulated by Jesus in the Gospel, called *the golden rule*, which invites us to do to others what we would like them to do for us (cf. Mt 7, 12; Lk 6, 31). | 人間本質が持つ広く寛容な価値認識力を明確に承認しましょう。この辛抱強く続く召命の由来は、イエスによって福音の中に定式化されたrule、「私達に対し他者がしてくれたらいいのになと、私達が欲する物事を、私達が他者にしましょう」（マタイ7, 12：ルカ6，31）と招く黄金律です。 |
| 12. Economic activity cannot be sustained in the long run where freedom of initiative cannot thrive.[[23]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn23%22%20%5Co%20%22)  It is also obvious today that the freedom enjoyed by the economic stakeholders, if it is understood as absolute in itself, and removed from its intrinsic reference to the true and the good, creates centers of power that incline towards forms of oligarchy and in the end undermine the very efficiency of the economic system.[[24]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn24%22%20%5Co%20%22) \_\_\_\_\_\_\_\_\_\_[[23]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref23%22%20%5Co%20%22) Cf. John Paul II, Encyclical Letter [*Centesimus annus*](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html) (1 May 1991), 17, 24, 42: *AAS* 83 (1991), 814, 821, 845.[[24]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref24%22%20%5Co%20%22) Cf. Pius XI, Encyclical Letter [*Quadragesimo anno*](https://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html) (15 May 1931), 105: *AAS* 23 (1931), 210; PAUL VI, Encyclical Letter [*Populorum progressio*](https://www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html) (26 March 1967), 9: *AAS* 59 (1967), 261; Francis, Encyclical Letter[*Laudato si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html), 203: *AAS*107 (2015), 927. | 12. 無冠詞freedom of initiativeを旺盛と出来ない状況では、無冠詞economic activityを長く維持することはできません[23]。今日、次のことも明らかです。即ち、現行経済の利害関係者達が、自分達が享受する形而上自由（freedom）をそれ自体絶対的なもの、the true and the goodの本質的参照点から切り離されたものだと理解し、少数独裁政治家集団の形成に向かう中央集権体制を生み出してしまうために、結局は、その経済システムの有効性そのものを虫食んでしまう[24]。これも明白です。\_\_\_\_\_\_\_\_\_\_[23] ヨハネパウロ二世回勅「新しい課題　教会と社会の百年を振り返って」1991年5月1日、17, 24, 42[24] ピオ11世1931年回勅「レールム・ノヴァルムから40周年」105、パウロ6世1967年回勅「ポプロールム・プログレシオ　諸民族の進歩推進について」9、[フランシスコ教皇2015年回勅「ラウダート・シ」](https://www.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_ja.pdf)203、参照方。 |
| From this point of view, it is easy to see how, with the growing and all-pervasive control of powerful parties and vast economic-financial networks, those deputed to exercise political power are often disoriented and rendered powerless by supranational agents and by the volatility of the capital they manage. Those entrusted with political authority find it difficult to fulfil to their original vocation as servants of the common good, and are even transformed into ancillary instruments of interests extraneous to the good.[[25]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn25%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[25]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref25%22%20%5Co%20%22) Cf. Francis, Encyclical Letter[*Laudato si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html), 175. On the necessary connection between economy and politics cf. Benedict XVI, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html), 36: “Economic activity cannot solve all social problems through the simple application of *commercial logic*. This needs to be*directed towards the pursuit of the common good*, for which the political community in particular must also take responsibility. Therefore, it must be borne in mind that grave imbalances are produced when economic action, conceived merely as an engine for wealth creation, is detached from political action, conceived as a means for pursuing justice through redistribution.” | この様に、諸々の広域経済金融ネットワークと、権力についた党派達が、隅々まで権力支配を拡げ増長していきます。この見方から、次の様な経緯が簡単に分かります。即ち、政治権力行使者に任ぜられるこの者達はしばしば方向感覚を失い、自分達が差配しているはずの資本のvolatilityと、超国家ではあるが形而下のままの代行者達とによって無力化されてしまう。結果、政治権威を託される者達は、共通善の公僕という元々の召命職を完遂することが難しくなったと感じ、the goodとは無縁の非本質的関心事の補助機関へと変貌してしまう[25]。\_\_\_\_\_\_\_\_\_\_[25] [フランシスコ教皇回勅「ラウダート・シ」](https://www.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_ja.pdf)175参照方。また経済と政治の必然的連携については、ベネディクト16世回勅「真理に根ざした愛」36にある記述：「無冠詞economic activityは、その*商業的理論*を適用するだけでは、社会問題の全ては解決出来ません。この様な解決にむけては、*共通善の追求へと方向付けること*が必要であり、この方向付けを行う応答責任を政治的共同体が特段に負う必要があります。さらにここでは以下のことを心に留め置く必要があります。即ち、無冠詞economic actionを、単に富を創造するエンジンに過ぎないものとして、再分配による社会正義追求手段である無冠詞political actionから切り離してしまうと、深刻な不均衡を惹起してしまう。こう肝に銘ずる必要があります。」参照方。 |
| These factors make all the more imperative a renewed alliance between economic and political agents in order to promote everything that serves the complete development of every human person as well as the society at large and unites demands for solidarity with those of subsidiarity.[[26]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn26%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[26]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref26%22%20%5Co%20%22) Cf. Benedict XVI, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html), 58: *AAS* 101 (2009), 693. | この様な因子が働くので、経済における形而下代行者と政治における形而下代行者が、以下の任を行うために両者間allianceを刷新することが不可欠となります。即ち、人間ペルソナ全てと社会全般との発展展開完遂に寄与する全てのことを推進し、solidarityのための需要をsubsidiarityからの需要と一体化させる[26]。こうするためのa renewed allianceが一層不可欠となります。\_\_\_\_\_\_\_\_\_\_[26] ベネディクト16世2009年回勅「真理に根ざした愛」58参照方。 |
| 13. In principle, all the endowments and means that the markets employ in order to strengthen their distributive capacity are morally permissible, provided they do not turn against the dignity of the person and are not indifferent to the common good.[[27]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn27%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[27]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref27%22%20%5Co%20%22) Cf. Second Vatican Ecumenical Council, The Pastoral Constitution on the Church in the Modern World [*Gaudium et spes*](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html), 64. | 13. 原則的に言うならば、市場がその distributive capacity（分配能力）を強化するために有する基金と手段は、もしそれが各ペルソナの尊厳に敵対せず共通善に無関心でないならば、モラルとしては受容されるはずです。[27]\_\_\_\_\_\_\_\_\_\_[27] [第二バチカン公会議公文書改定公式訳](https://www.amazon.co.jp/%E7%AC%AC%E4%BA%8C%E3%83%90%E3%83%81%E3%82%AB%E3%83%B3%E5%85%AC%E4%BC%9A%E8%AD%B0%E5%85%AC%E6%96%87%E6%9B%B8%E6%94%B9%E8%A8%82%E5%85%AC%E5%BC%8F%E8%A8%B3-%E7%AC%AC2%E3%83%90%E3%83%81%E3%82%AB%E3%83%B3%E5%85%AC%E4%BC%9A%E8%AD%B0%E6%96%87%E6%9B%B8%E5%85%AC%E5%BC%8F%E8%A8%B3%E6%94%B9%E8%A8%82%E7%89%B9%E5%88%A5%E5%A7%94%E5%93%A1%E4%BC%9A/dp/4877501738)　現代世界憲章 64 参照方。 |
| At the same time, it is clear that markets, as powerful propellers of the economy, are not capable of governing themselves. [[28]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html#_ftn28)  In fact, the markets know neither how to make the assumptions that allow their smooth running (social coexistence, honesty, trust, safety and security, laws, and so on) nor how to correct those effects and forces that are harmful to human society (inequality, asymmetries, environmental damage, social insecurity, and fraud). \_\_\_\_\_\_\_\_\_\_[[28]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref28%22%20%5Co%20%22) Cf. Pius XI, Encyclical Letter [*Quadragesimo anno*](https://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html), 89: *AAS* 23 (1931), 206; Benedict XVI, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html), 35: *AAS* 101 (2009), 670; Francis, Apostolic Exhortation [*Evangelii gaudium*, 204](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html#The_economy_and_the_distribution_of_income): *AAS* 105 (2013), 1105. | しかしながら同時に市場は、現行経済をただ強力に推進しているだけなのであって、自らをgoverning（運営管理）するcapabilityは持ちあわせていません[28]。更に言えば、市場は、（社会的共存、公正、信頼、安全保障、法律、等の）円滑な運営のための予測を立てる方法も、（不平等、非対称、環境破壊、社会不安、詐欺などの）人間社会に有害な効果や力を是正する方法も、知りません。\_\_\_\_\_\_\_\_\_\_[28] 教皇ピオ11世回勅「レールム・ノヴェルム40周年」89、教皇ベネディクト16世回勅「真理に根ざした愛」35、教皇フランシスコ使徒的勧告「福音の喜び」204、参照方。 |
| 14. Moreover, besides the fact that most of its operators are singularly animated by good and right intentions, it is impossible to ignore the fact that the financial industry, because of its pervasiveness and its inevitable capacity to condition and, in a certain sense, to dominate the real economy today, is a place where selfishness and the abuse of power have an enormous potential to harm the community. | 14. 更に言えば、市場運営者の多くは単に善意と誠意に突き動かされているという事実はあるにしても、金融産業がその広範な浸透力と必然的な影響力とによって、或る意味、現行経済を実効的に支配しているという事実を見過ごすことはできません。金融産業は、利己的にその力を濫用するならば、経済共同体を破壊する途方もない潜在力を有しているのです。 |
| For this reason, it must be noted that in the economic-financial world there are conditions in which some methods, though not directly unacceptable from an ethical point of view, still constitute instances of *proximate immorality*, that is, occasions that readily generate the kind of abuse and deception that can damage less advantaged counterparts. For instance, to commercialize certain financial instruments is in itself licit, but in an asymmetrical situation it would be possible to take advantage of a lack of knowledge or of the contractual weakness of either counterpart. In itself this amounts to a violation of due relational propriety, which is already a grave violation from an ethical point of view. | この理由により以下のことに留意する必要があります。即ち経済金融界には、何らかの条件が揃うと、倫理的観点から正視すれば容認しがたい*非倫理隣接領域*、つまり、弱い立場にある相手を傷つける虐待や詐欺の類いにつながる事象を、惹起することがありえるのです。例えば、それ自体は形而下法律的に合法な何らかの金融商品を商品化する際、当事者どちらかに契約上の弱みがある、あるいは知識が不足するといった、非対称性があるならば、経済金融界はその隙を突いて形而下益を上げてしまうことも可能なのです。この様な行為自体、形而下における関係性儀礼の法律的義務違反ですが、倫理的観点からも既にa grave violation[訳註9]を冒していることになります。\_\_\_\_\_\_\_\_\_\_[訳註9] このviolationは、「宗教的罪(sin)を犯す」の意味。 |
| The complexity of numerous financial products currently renders such asymmetry an inherent element of the system itself and puts the buyers in a position inferior to those who commercialize these products—a situation that from several aspects leads to the surmounting of the traditional principle of *caveat emptor*. This principle, on the basis of which the responsibility to assess the quality of the good acquired should rest above all with the buyer, in fact presupposes a parity in the capacity to safeguard the proper interests of the contractors. This actually does not exist in many cases both from the evident hierarchical relationship that comes to be established in certain types of contracts (for example, between the lender and the borrower) as well as in the complex structuring of numerous financial instruments. | 幾つもの金融商品が複雑に絡み合い、こういった非対称性が、経済金融システム自体に固有に内在する要素となってしまっているのが現状です。買い手は、この様な金融商品を商品化した者より不利な立場 ― ラテン語で *caveat emptor*（買い手に注意を喚起する売買）と呼ばれる伝統的原則を幾つもの点で遙かに越える困難な立場 ― に立たされるのです。元来この伝統的原則は、当該授受goodの特性や価値を評価する責任はあくまで買い手側にあるということを基本としますが、その更に根本に、契約者双方がそれぞれの本来の関心対象をブレずに守り通すcapacityにおいて均衡しているという前提があるのです。今日、実際にはこの前提が多くの場合、形而下存在していません。これは、（例えば貸し手と借り手の間の）或るタイプの契約、また同様に、多数の金融機関の複雑に絡み合った構造、これら両事例の中に確立してしまう階層的な関係性を証拠として明白な事実です。 |
| 15. Money in itself is a good instrument, as are many other things at the disposal of the human person, and is a means to order one’s freedom and to expand one’s possibilities. Nevertheless, the means can easily turn against the person. Likewise, the financial dimension of the business world, focusing business on the access of money through the gateway of the world of stock exchange, is as such something positive. Such a phenomenon, however, today risks accentuating bad financial practices concentrated primarily on speculative transactions of virtual wealth, as well as negotiations of high frequency trading, where the parties accumulate for themselves an excessive quantity of capital and remove the capital from circulation within the real economy.[[29]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn29%22%20%5Co%20%22)  \_\_\_\_\_\_\_\_\_\_[[29]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref29%22%20%5Co%20%22) Cf. Francis, Encyclical Letter[*Laudato si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html), 109: *AAS* 107 (2015), 891. | 15. お金それ自体はa good instrumentです。即ち人間ペルソナの自由意志（free will）の下に置かれた他の多くのthingsと同様、one（一つの霊的存在）の形而上自由（freedom）を秩序づけその可能性を拡張するための一つの手段です。ところがこの手段に過ぎないはずのお金が、ペルソナに逆らうものに簡単に転じます。例を挙げれば、事業界の金融的側面は、株式取引を通じてお金にアクセスすることに集中しているあいだは、やはりpositiveな何かだと言えるかもしれません。しかし今この様な事象は、仮想的富の投機的取引を典型とする数々の悪しき金融行為を重要視してしまうリスクを伴います。高頻度に株売買を仕掛け、与（くみ）する者達に過分の資本蓄積をもたらす一方、実体経済における資本循環を阻害してしまいます。[29]\_\_\_\_\_\_\_\_\_\_[29][フランシスコ教皇2015年回勅「ラウダート・シ」](https://www.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si_ja.pdf)109 |
| What was sadly predicted a century ago has now come true today.  Capital annuity can trap and supplant the income from work, which is often confined to the margins of the principal interests of the economic system. Consequently,  work itself, together with its dignity, is increasingly at risk of losing its value as a “good” for the human person[[30]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn30%22%20%5Co%20%22) and becoming merely a means of exchange within asymmetrical social relations. \_\_\_\_\_\_\_\_\_\_[[30]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref30%22%20%5Co%20%22) Cf. John Paul II, Encyclical Letter *[Laborem exercens](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html)* (14 September 1981), 9: *AAS* 73 (1981), 598. | 悲しいことに、百年前に予測されていた事態が今や現実化してしまったのです。年金資本が、勤労所得の流動性を奪い代役を務めようとします。しかしその効果は多くの場合、現行経済システムの主な利率の範囲内に限定されてしまいます。結果、work（勤労）自体とその尊厳は、人間ペルソナのための a “good”としての価値[30]を日毎に失っていき、非対象な社会関係における交換取引のための単なる手段へと変貌を遂げていくのです。\_\_\_\_\_\_\_\_\_\_[30] ヨハネパウロ二世1981年回勅「働くことについて」9 |
| Precisely in this inversion of the order between means and ends, where work as a good becomes an “instrument,” and money an “end”, the reckless and amoral “culture of waste” finds a fertile ground. It has marginalized great masses of the world’s population, deprived them of decent labor, and left them “without possibilities, without any means of escape”: “It is no longer simply the phenomenon of exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society’s underside, or those on the fringes or its disenfranchised, but rather they are no longer even a part of it. The excluded are not the “exploited” but the outcast, the “leftovers”.[[31]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn31%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[31]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref31%22%20%5Co%20%22) Francis, Apostolic Exhortation [*Evangelii gaudium*, 53](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html#No_to_an_economy_of_exclusion): *AAS*105 (2013), 1042. | 手段と目的とにある順序の逆転のただ中で、a goodとしてのworkが an “instrument”へ、お金が「目的」へと変貌し、無謀にもモラル観念が欠如した「使い捨て文化」が、培養地を見つけます。そしてこの形而下界の人口の大部分を、社会的辺境に追いやり、品位ある勤労の機会を奪い、「将来性も無く逃れる術も無い」立場に追い込んでしまいました。即ち、「最早、単なる搾取や抑圧ではない何か新しい異常事態が起きています。究極の排除が、私達が生活する社会の一員という意味の根幹にまで達してしまったために、被排除者達は、社会の底辺でもなく権利行使できない辺境でもない、社会の外へと追い出されてしまったのです。即ち排除されるとは「搾取される」ことではなく、廃棄物、「余剰物」とされることなのです。」[31]\_\_\_\_\_\_\_\_\_\_[31]フランシスコ教皇2013年使徒的勧告「福音の喜び」53 |
| 16. In this regard, we cannot but think of the irreplaceable social function of credit whose performance looms large to qualified and reliable financial intermediaries. In this sphere, it is clear that applying excessively high interest rates, really beyond the range of the borrowers of funds, represents a transaction not only ethically illegitimate, but also harmful to the health of the economic system. As always, such practices, along with usurious activities, have been recognized by human conscience as iniquitous and by the economic system as contrary to its good functioning. | 16. こう考えてくると、credit（融資、信用貸し）がかけがえのない社会的機能を持っていると、どうしても考えざるを得ません。金融仲介者が creditをどう実行するのか見れば、該仲介者が適格か信頼できるかが分かります。即ち金融においては、借受者にその返済能力を超える過度の貸付利息を課すことは、倫理的に形而下法律違反であるだけでなく、現行経済システムの健全性にとっても有害な取引行為となるのです。そのような行為は常に、形而下法律違反の高利貸しであることに加えて、人間の良心（[共科学心](https://llc-research.jp/blog/column/261-conscientist-schellnhuber/)）にとって不当極まりないことであり、現行経済システムにとってもその良好な機能動作に反することなのです。 |
| Here financial activity exhibits its primary vocation of service to the real economy: it is called to create value with morally licit means, and to favour a dispersion of capital for the purpose of producing a principled circulation of wealth.[[32]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn32%22%20%5Co%20%22)  For instance, very positive in this regard, and to be encouraged, are arrangements of cooperative credit, microcredit, as well as the public credit, in the service of families, businesses, the local economies, as well as credit to assist developing countries.\_\_\_\_\_\_\_\_\_\_[[32]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref32%22%20%5Co%20%22) Cf. Pontifical Council for Justice and Peace, [*Compendium of the Social Doctrine of the Church*, 369](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html#The%20international%20financial%20system). | ここに、実体経済への奉仕という金融活動の最重要召命職が明確に現れます。即ち、モラルとして形而下合法な手段によって価値を創造し、信念に基づいて富を循環させることを目的に資本分散を図る。こう実行するように金融活動は召命を受けているのです。[32] この様な観点からvery positiveであり、奨励されるべきは、例えば家族、事業、地域経済への奉仕としての協同組合組成を伴うcooperative credit、[microcredit](https://ja.wikipedia.org/wiki/%E3%83%9E%E3%82%A4%E3%82%AF%E3%83%AD%E3%82%AF%E3%83%AC%E3%82%B8%E3%83%83%E3%83%88)、その他の様々なpublic credit [訳註10]、そして発展途上国を支援するためのcredit、これらの制度整備を行い実行することです。\_\_\_\_\_\_\_\_\_\_[32] [教会の社会教説要項](https://www.amazon.co.jp/%E6%95%99%E4%BC%9A%E3%81%AE%E7%A4%BE%E4%BC%9A%E6%95%99%E8%AA%AC%E7%B6%B1%E8%A6%81-%E6%95%99%E7%9A%87%E5%BA%81%E6%AD%A3%E7%BE%A9%E3%81%A8%E5%B9%B3%E5%92%8C%E8%A9%95%E8%AD%B0%E4%BC%9A/dp/4877501460/ref%3Dsr_1_2?__mk_ja_JP=%E3%82%AB%E3%82%BF%E3%82%AB%E3%83%8A&crid=14KFEBFAUVQLB&keywords=%E6%95%99%E4%BC%9A%E3%81%AE%E7%A4%BE%E4%BC%9A%E6%95%99%E8%AA%AC%E8%A6%81%E9%A0%85&qid=1707524995&sprefix=%E6%95%99%E4%BC%9A%E3%81%AE%E7%A4%BE%E4%BC%9A%E6%95%99%E8%AA%AC%E8%A6%81%E9%A0%85%2Caps%2C252&sr=8-2)、369[訳註10] このpublicを「公」と和訳するのは不適切。[ここ](https://llc-research.jp/blog/benkyokai/20200321-building-bridges-between-peoples-and-in/)で示した様にフランシスコ教皇は、形而上概念を重視するpeoplesと、形而下概念を重視するindividualsの二種類の集団が「拮抗併存」してpublicを形成すると考えている。日本語の「公」には、この様な「重なる部分と重ならない部分が拮抗併存する二重構造」の意味は無い、または、薄い。 |
| Especially in this context—where the positive potential of money can be best actualized--is it clear that it is morally illegitimate to expose to an undue risk the credit deriving from civil society by deploying it predominantly for speculative purposes. | ただしこの様な文脈でお金のpositiveな潜在力を最大限に発揮させようとする場合、市民社会から導出されるこれらのcreditを、専ら投機目的の為に展開し、不当なリスクに晒すことは、モラルとして形而下違法、即ち、赦されも許されもしません。 |
| 17. What is morally unacceptable is not simply to profit, but rather to avail oneself of an inequality for one’s own advantage, in order to create enormous profits that are damaging to others; or to exploit one’s dominant position in order to profit by unjustly disadvantaging others, or to make oneself rich through harming and disrupting the collective common good.[[33]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn33%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[33]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref33%22%20%5Co%20%22) Cf. Pius XI, Encyclical Letter [*Quadragesimo anno*](https://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html), 132: *AAS* 23 (1931), 219; Paul VI, Encyclical Letter *Populorum progressio*, 24: *AAS* 59 (1967), 269. | 17. 形而下益が、単独で、モラル的に受け容れ難いのではありません。そうではなく、有利な自分の立場に乗じて不平等を利用し他者に損害をもたらす形而下益を莫大に上げる、あるいは、支配的な地位を不当に利用し他者を不相応に貶めることで形而下益を上げる、あるいは、collective（形而上集団）の共通善を傷つけ壊すことで自らを富裕にする、こういったことがモラル的に受容されないのです。[33][訳註11]\_\_\_\_\_\_\_\_\_\_[33] 教皇ピオ11世1931年回勅「レールム・ノヴァルムから40周年」132[訳註11]the right to collective self-defense（形而上集団的自衛権）の根拠が読み取れる。 |
| Such a practice is particularly deplorable from the moral point of view when the intention of profit by a few through the risk of speculation even in important funds of investment, [[34]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html#_ftn34)  provokes artificial reduction of the prices of public debt securities, without regard to the negative impact or to the worsening of the economic situation of entire nations. This practice endangers not only the public efforts for rebalancing, but also the very economic stability of millions of families, and at the same time compels government authorities to intervene with substantial amounts of public money, even to the extent of artificially interfering in the proper functioning of political systems.\_\_\_\_\_\_\_\_\_\_[[34]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref34%22%20%5Co%20%22) Cf. [*Catechism of the Catholic Church*,](https://www.vatican.va/archive/ENG0015/_INDEX.HTM) [2409](https://www.vatican.va/archive/ENG0015/__P8B.HTM). | この様な行為が、モラルの観点から特に遺憾に思われるのは、重要な社会投資ファンドでさえ投機リスクに晒して形而下益を上げようとする少数富裕者達の意図[31]が、全ての国家の経済的窮状を更に悪化させる悪影響を一切顧みずに、public債券の価格を人為的に下落させてしまう場合です。この様な行為が危難を、収支を合わせようと懸命に努めるpublic機関の上にだけでなく、何百万もの家族の経済的安定の上にも、もたらしてしまいます。またそれは同時に、各国の政府当局が相当額のpublic資金を投入する経済介入をせざるを得ない状況を招きます。その金額規模は、社会政治システムが本来持つ機能をわざわざ人為的に害するほどになってしまうのです。\_\_\_\_\_\_\_\_\_\_[34] カトリック教会カテキズム、2409　参照方。 |
| The speculative intention, often in today’s economic-financial environment, risks supplanting all other principal intentions that ground human freedom. This factor is devouring the immense patrimony of values that renders our civil society a place of peaceful coexistence, encounter, solidarity, renewed reciprocity and of responsibility for the common good. In this context,  words such as “efficiency”, “competition”, “leadership”, and “merit” tend to occupy the entire space of our civil culture and assume a meaning that ends up in impoverishing the quality of exchanges, reducing them to mere numerical coefficients.  | この様な投機的意図は、今日の経済金融状況では頻繁に見られるのですが、人間の形而上自由を根拠づける形而上元意による他の全ての意図を、代替してしまうリスクがあります。即ちこの悪しき要因は、私達が受け継いできた素晴らしい価値観を食い尽くしていきます。私達の市民社会を、平和的共存、出会い、solidarity、刷新された互恵性、などの場にし、結果、共通善に応答する責任の場にしている素晴らしい価値観が、むさぼり食い尽くされていきます。この様な文脈では、“efficiency”, “competition”, “leadership”, and “merit”といった言葉が、私達の市民文化の全空間を占領し、交換取引の質を貧弱にしていく意味を帯びてしまいます。結果、これらの言葉は単なる相関係数の数値へと要素還元されてしまうのです。 |
| What is demanded is an initiative, above all, for the renewal of humanity in order to reopen the horizons towards that abundance of values which alone permits the human person to discover himself or herself, and  to construct a society that is a hospitable and inclusive dwelling place with room for the weakest, and where wealth is used for the benefit of all—places where it is beautiful for human beings to live and easy for them to have hope. | 最弱者達のための部屋を持つ思いやりと包摂が住まう所としてのa society。それは、the benefit of all（各自全員の形而上益）のために富が使われる場[訳註12]です。またthe benefit of allとは、human beings（諸々の人間形而上存在）が心楽しく生活し容易に希望を持てる数々の場です。そういったa societyを構築するはずの彼自身・彼女自身はカヴァーで覆（おお）われ、儘（まま）なりません。このカヴァーをthe human person（それぞれの人間ペルソナ）は取り外せますが、これをpermit（許可）できるのは、私達が受け継いできた豊かな価値観しかありません。ですから、humanityのこのような自発的再生を率先して行い、私達が受け継いできた豊かな価値観に向かう幾つもの展望を再開させ、そういったa societyを構築することになります。即ち、この様なan initiative（或る自発的率先）が何よりも求められているのです。\_\_\_\_\_\_\_\_\_\_[訳註12]第二章タイトル：**根本となる様々な約因**は、the benefit of all（各自全員の形而上益）だと、読解できる。 |
| ***III. Some Clarifications in Today’s Context***18. In order to offer concrete and specific ethical bearings to all economic and financial agents, from whom there come more and more appeals in this regard, we now present some further clarifications, formulated with a view to opening the paths by which human beings can become truly human by promoting both human dignity and the common good.[[35]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn35%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[35]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref35%22%20%5Co%20%22) Cf. Paul VI, Encyclical Letter [*Populorum progressio*](https://www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html), 13. Some important indications were already offered in this regard (cf. Pontifical Council for Justice and Peace, [*Towards Reforming the International Financial and Monetary Systems in the Context of Global Public Authority*](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20111024_nota_en.html), 4: *L’Osservatore Romano,*24-25 October 2011, 7). We now intend to proceed in the line of a similar discernment in order to encourage a positive development of the economic-financial system and to contribute towards the elimination of those unjust structures that limit potential benefits of them. | **III　現行の文脈に関して解明できた幾つかの事柄** |
| 19. Thanks to globalization and digitalization, the markets can be compared to a giant organism through whose veins, like life giving sap, flow huge amounts of money. This analogy allows us to speak of the “health” of such an organism when its means and structures are functioning well, and the growth and diffusion of wealth go hand in hand. The health of a system depends on the health of every single action performed. In a healthy market system, it is easier to respect and promote the dignity of the human person and the common good. |  |
| Correspondingly, every time unreliable economic-financial instruments are introduced and diffused, they put the growth and the diffusion of the wealth into serious danger creating systemic problems and risks that amount to the “intoxication” of the organism. |  |
| We understand the demand, felt more and more today, that public authorities should provide a certification for every product generated by financial innovation, in order to preserve the health of the system and prevent negative collateral effects. To favor economic health and to avoid manipulation are an inescapable moral imperative for all the stakeholders engaged in the markets. Also this demand shows how urgent is a supranational co-ordination among diverse structures of local financial systems.[[36]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn36%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[36]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref36%22%20%5Co%20%22) Cf. Francis, Encyclical Letter[*Laudato si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html),198: *AAS* 107 (2015), 925. |  |
| 20. Such well-being nourishes itself on a multiplicity and diversity of resources, which form a kind of economic and financial “biodiversity”. This biodiversity represents an added value to the economic system and needs to be favored and safeguarded through adequate economic-financial policies, with the aim of assuring to the markets the presence of a plurality of persons and healthy instruments with a richness and diversity of characters. When it is positive, it is sustained and, on the contrary, by way of the negative, it hinders those who degrade the functionality of the system that produces and spreads wealth. |  |
| In this regard, it must be noted that the task of producing added value within the markets in a healthy way is realized by a unique function of *cooperation*. A loyal and intensive synergy of agents easily achieves that surplus of value towards which every economic achievement aims.[[37]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn37%22%20%5Co%20%22) \_\_\_\_\_\_\_\_\_\_[[37]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref37%22%20%5Co%20%22) Cf. Pontifical Council for Justice and Peace, [*Compendium of the Social Doctrine of the Church*, 343](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html#Role%20of%20business%20owners%20and%20management). |  |
| When human beings recognize the fundamental solidarity that unites them with all of humanity, they realize that they cannot keep only for themselves the goods that they possess. When one habitually lives in solidarity, the goods that he or she possesses are used not only for one’s own needs, but they multiply themselves, also producing unexpected fruits for others.[[38]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn38%22%20%5Co%20%22) It is here that we clearly notice how sharing may not be “only the *distribution* but also the *multiplication* of goods, the creation of new bread, of new goods, of new Good with a capital “G”.[[39]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn39%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[38]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref38%22%20%5Co%20%22) Cf. Benedict XVI, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html), 35: *AAS* 101 (2009), 670.[[39]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref39%22%20%5Co%20%22) Francis, [*Address to Participants in the Meeting "Economy of Communion", Sponsored by the Focolare Movement*](https://www.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170204_focolari.html) (4 February 2017): *L’Osservatore Romano* (5 February 2017), 8. |  |
| 21. Experience and evidence over the last decades has demonstrated, on the one hand, how naive is the belief in a presumed self-sufficiency of the markets, independent of any ethics, and on the other hand, the compelling necessity of an appropriate regulation that at the same time unites the freedom and protection of every person and operates to create healthy and proper interactions, especially with regards to the more vulnerable. In this sense, political and economic-financial powers must remain distant and autonomous and at the same time directed, beyond all proximate harms, towards the realization of a good that is basically common, and not reserved only for a few privileged persons.[[40]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn40%22%20%5Co%20%22) \_\_\_\_\_\_\_\_\_\_[[40]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref40%22%20%5Co%20%22) Cf. John Paul II, Encyclical Letter *[Sollecitudo rei socialis](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html)*, 28: *AAS* 80 (1988), 548. |  |
| Such regulation is made even more necessary in view of the fact that among the major reasons for the most recent economic crisis was the immoral behavior of agents in the financial world, where the supranational dimension of the economic system  makes it easy to bypass the regulations established by individual countries. Moreover, the extreme volatility and mobility of capital investments in the financial world permit those who control them to operate smoothly beyond every norm that does not aim at an immediate profit, often blackmailing by a position of strength even  legitimate political authority. |  |
| Hence, it is clear that the markets are in need of solid and strong bearings,  macro-prudential rather than normative, more shared than uniform; there is also need of continuously updated regulations that can respond to market flux. Similar bearings must guarantee a serious control of the quality and  reliability of every economic-financial product, especially of those more structured. In addition, when the velocity of the innovative processes produces excessive systemic risk, the economic operators must accept the obligations and limits that the common good demands, without attempting to bypass or diminish their purpose. |  |
| The current globalization of the financial system requires a stable, clear and effective coordination among various national regulatory authorities, with the possibility, and at times, the necessity of sharing binding decisions promptly when required, in the face of the threats to the common good. Such regulatory authorities must always remain independent and bound by the exigencies of equity and the public benefit. The understandable difficulties in this regard should not discourage the search for and imposition of concordant normative systems consolidated among different nations but with supranational scope.[[41]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn41%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[41]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref41%22%20%5Co%20%22) Cf. Benedict XVI, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html), 67: *AAS* 101 (2009), 700. |  |
| The regulations must favor a complete transparency regarding whatever is traded in order to eliminate every form of injustice and inequality, thus assuring the greatest possible equity in the exchange. Likewise, the asymmetrical concentration of information and power tends to strengthen the more stronger economic agents and thus to create hegemonies capable of unilaterally influencing not only the markets, but also political and regulatory systems. Moreover, where massive deregulation is practiced, the evident result is a regulatory and institutional vacuum that creates space not only for moral risk and embezzlement, but also for the rise of the irrational exuberance of the markets, followed first by speculative bubbles, and then by sudden, destructive collapse, and systemic crises.[[42]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn42%22%20%5Co%20%22) \_\_\_\_\_\_\_\_\_\_[[42]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref42%22%20%5Co%20%22) Cf. Pontifical Council for Justice And Peace, [*Towards Reforming the International Financial and Monetary Systems in the Context of Global Public Authority*](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20111024_nota_en.html), 1:*L’Osservatore Romano* (24-25 October 2011), 6. |  |
| 22. Systemic crisis can be more effectively avoided if  there were a clear definition and separation among banking responsibilities for the management of credit, of the ordinary daily management of credit, of investment savings, and of mere *business*. [[43]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html#_ftn43)  This is intended as much as possible to avoid situations of financial instability.\_\_\_\_\_\_\_\_\_\_[[43]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref43%22%20%5Co%20%22) Cf. [*ibid*](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20111024_nota_en.html)., 4: *L’Osservatore Romano* (24-25 October 2011), 7. |  |
| A healthy financial system also requires the maximum amount of information possible, so that every agent can protect his or her interests in full, and with complete freedom. It is in fact important to know if one’s capital is used for speculative purposes, and also to know the degree of risk and the adequate price of the financial products to which one subscribes. Much more than the usual savings of the familiar type, it is a public good to protect and search for an adverse optimization of risk. The saving itself, when entrusted in the expert hands of financial advisers, needs to be administered well, and not just managed. |  |
| Among the morally questionable activities of  financial advisers in the management of savings, the following are to be taken into account: an excessive movement of the investment portfolio commonly aimed at increasing the revenues deriving from the commission for the bank or other financial intermediary; a failure from a due impartiality in offering instruments of saving, which, compared with some banks, the product of others would suit better the needs of the clients; the scarcity of an adequate diligence or even a malicious negligence on the part of financial advisers regarding the protection of related interests to the portfolio of their clients; and the concession of  financing on the part of the banking intermediator in a subordinate manner to the contextual subscription of other financial products issued by the same, but not convenient to the client.   |  |
| 23. Every business creates an important network of relations and in its unique way represents a true intermediate social body with a proper culture and practices. Such culture and practices, while determining the internal organization of the enterprise, influence also the social fabric in which it operates. At this level, the Church recalls the importance of the social responsibility of each venture,[[44]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn44%22%20%5Co%20%22) wherein the *ad extra* is congruent with the *ad intra*.\_\_\_\_\_\_\_\_\_\_[[44]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref44%22%20%5Co%20%22) Cf. Benedict XVI, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html), 45: *AAS* 101 (2009), 681;Francis, [*Message for the Celebration of the 48th World Day of Peace*(1 January 2015)](https://www.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xlviii-giornata-mondiale-pace-2015.html), 5: *AAS*107 (2015), 66. |  |
| In this sense, wherever mere profit is placed at the summit of the culture of a financial enterprise, and the actual demands of the common good are ignored, every ethical claim is really perceived as irrelevant. This is reported today as a fact and is very much widespread even in the prestigious business schools. Every ethical claim is actually perceived as irrelevant and juxtaposed to the entrepreneurial action. This is very much highlighted from the fact that, in the organizational logic, those who do not adjust to business *targets* of this type are penalized both at the retributive level and at the level of professional recognition. In these cases, the objective of mere profit easily creates a perverse and selective logic that often favours the advancement of business leaders who are capable, but greedy and unscrupulous, and whose relationship with others is prevalently driven by a selfish and personal gain. |  |
| In addition, such logic has often pushed *managements* to establish economic policies aimed not at increasing the economic health of the companies that they serve, but at the mere profits of the *shareholders*, damaging therefore the legitimate interests of those who are bearing all of the work and service benefiting the same company, as well as the consumers and the various local communities (*stakeholders)*. This is often incentivized by substantial remuneration in proportion to immediate results of management, but not likewise counterbalanced by equivalent penalization, in the case of failure of the objectives, though assuring greater profits to managers and shareholders in a short period, and thus ending up with forcing excessive risk, leaving the companies weak and impoverished of those economic energies that would have assured them adequate expectations for the future. |  |
| All of these factors easily create and diffuse a profoundly amoral culture—in which one often does not hesitate to commit a crime when the foreseen benefits exceed the expected penalty. Such behaviour gravely pollutes the health of every economic-social system It endangers the functionality and seriously harms the effective realization of that common good, upon which is necessarily founded every form of social institution. |  |
| Therefore, a self-criticism in this regard and an inversion of trends are urgent, favoring instead a businesslike and monetary culture that takes into account all of these factors that constitute the common good. This means, for example, clearly placing the person and the quality of relations between persons at the center of the business culture, so that every company practices a form of social responsibility that is not merely occasional or marginal, but rather drives and animates from within each of its actions, directing them socially. |  |
| Exactly here, the natural circularity that exists between profit, a factor intrinsically necessary for every economic system, and social responsibility, an essential element for the survival of any form of civil coexistence, reveals its full fruitfulness and exposes the indissoluble connection, that sin tends to hide, between the ethics respectful of persons and the common good, and the actual functionality of every economic financial system. Such virtuous circularity is favoured, for example, by the pursuit of the reduction of the risk of conflict with the stakeholders in order to nurture greater inner motivation of the employees of a company.  The creation of added value here, the primary objective of the economic financial system, must demonstrate, with all of its implications, its practicality inside a solidified ethical system founded on a sincere search for the common good. Only from the recognition, and from the realization, of the intrinsic connection that exists between economic reasoning and ethical reasoning, can a good indeed spring forth, that may benefit all of humanity.[[45]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn45%22%20%5Co%20%22) Therefore, in order to function well, the market needs anthropological and ethical prerequisites that it is neither capable of giving for itself, nor producing on its own.\_\_\_\_\_\_\_\_\_\_[[45]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref45%22%20%5Co%20%22) Cf. Benedict, Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html),36: *AAS* 101 (2009), 671. |  |
| 24. If, on the one hand, credit-worthiness demands a prudent activity of selection for identifying the really worthy beneficiaries capable of innovation, protected from unhealthy collusions, then on the other hand, in order to withstand effectively the risks encountered, the banks must have a suitable management of assets, so that an eventual division of the losses may be limited to a greater extent and may fall above all on those actually responsible for losses.  |  |
| Certainly, the delicate management of savings, besides appropriate legal regulation, calls for culturally adequate paradigms, together with the practice of careful revisiting, from an ethical perspective,  the relationship between the bank and the customer, as well as a continuous defence of the legitimacy of all relevant transactions. |  |
| Along these lines, an interesting suggestion that should be tried out, is the institution of Ethical Committees within the banks, to support the Councils of Administration. This is done in so far as the banks are helped not only to protect their balance from the consequences of sufferings and loses, and towards an effective coherence between the collective mission and the financial practices, but also to adequately sustain the actual economy.    |  |
| 25. The creation of titles of credit is extremely risky. They operate under the guise of creating a fictitious value without proper quality control or a reliable assessment of credit, and can enrich those who arrange them, but easily creates insolvency to the detriment of those who then have to withdraw them. This is all the more so if the critical burden of these stocks are passed from the institute that issues them on to the market on which they are spread and diffused ( for e.g. security of the *subprime* mortgages) This practice creates wide ranging harm, and potentially systemic difficulties. Such manipulation of the markets contradicts the necessary health of the economic-financial system, and is unacceptable from the point of view of the ethics respectful of the common good. |  |
| Every credit share must correspond to a potentially real value, and not merely to a presumed one that is difficult to verify. In this sense, a need for a public regulation, and an appraisal *super partes* of the work of the rating agencies of credit, becomes all the more urgent,  with legal instruments that make it possible to sanction the distorted actions and to prevent the creation of a dangerous oligopoly on the part of a few. This is even more true in the presence of the system of credit brokerage, in which the responsibility of the credit granted is passed on from the original lender to those who assume them. |  |
| 26. Some financial products, among which the so called “derivatives”, are created for the purpose of guaranteeing an insurance on the inherent risks of certain operations often containing a gamble made on the basis of the presumed value attributed to those risks. At the foundation of such financial instruments lay contracts in which the parties are still able to reasonably evaluate the fundamental risk on which they want to insure. |  |
| However, in some types of derivatives (in the particular the so-called securitizations) it is noted that, starting with the original structures, and linked to identifiable financial investments, more and more complex structures were built (securitizations of securitizations) in which it is increasingly difficult, and after many of these transactions almost impossible, to stabilize in a reasonable and fair manner their fundamental value. This means that every passage in the trade of these shares, beyond the will of the parties, effects in fact a distortion of the actual value of the risk from that which the instrument must defend. All these have encouraged the rising of speculative bubbles, which have been the important contributive cause of the recent financial crisis. |  |
| It is obvious that the uncertainty surrounding these products, such as the steady decline of the transparency of that which is assured, still not appearing in the original operation, makes them continuously less acceptable from the perspective of ethics respectful of the truth and the common good, because it transforms them into a ticking time bomb ready sooner or later to explode, poisoning the health of the markets. It is noted that there is an ethical void which becomes more serious as these products are negotiated on the so-called markets with less regulation (over the counter) and are exposed more to the markets regulated by chance, if not by fraud, and thus take away vital life-lines and investments to the real economy. |  |
| A similar ethical assessment can be also applied for those uses of credit default swap (CDS: they are particular insurance contracts for the risk of bankruptcy) that permit gambling at the risk of the bankruptcy of a third party, even to those who haven’t taken any such risk of credit earlier, and really to repeat such operations on the same event, which is absolutely not consented to by the normal pact or insurance. |  |
| The market of CDS, in the wake of the economic crisis of 2007, was imposing enough to represent almost the equivalent of the GDP of the entire world.  The spread of such a kind of contract without proper limits has encouraged the growth of a finance of chance, and of gambling on the failure of others, which is unacceptable from the ethical point of view. |  |
| In fact, the process of acquiring these instruments, by those who do not have any risk of credit already in existence, creates a unique case in which persons start to nurture interests for the ruin of other economic entities, and can even resolve themselves to do so. |  |
| It is evident that such a possibility, if, on the one hand, shapes an event particularly deplorable from the moral perspective, because the one who acts does so in view of a kind of economic cannibalism, and, on the other hand, ends up undermining that necessary basic trust without which the economic system would end up blocking itself. In this case, also, we can notice how a negative event, from the ethical point of view, also harms the healthy functioning of the economic system. |  |
| Therefore, it must be noted, that when from such gambling can derive enormous damage for entire nations and millions of families, we are faced with extremely immoral actions, it seems necessary to extend deterrents, already present in some nations, for such types of operations, sanctioning the infractions with maximum severity.  |  |
| 27. A central point of the dynamism that rules the financial markets is the level of the taxation of interests relative to interbank loans (LIBOR), whose measurement acts as the guide for the rates of interest in the monetary market, as well as in the rate of the official exchange of the different currencies handled by the banks. |  |
| These are some of the important parameters which have significant effect on the entire economic-financial system as they influence daily the substantial transfer of money between parties that approve contracts actually based upon the measure of these rates. The manipulation of the measuring of these rates constitutes a severe ethical violation with wide ranging consequences.   |  |
| The fact that this could have happened impunitively for many years shows how fragile and exposed to fraud is a financial system not sufficiently controlled by regulations, and lacking proportionate sanctions for the violations in which its stakeholders often encounter. In this environment, the establishment of real “networks” of connivance, among those persons who were instead predisposed for the correct fixing of those rates, form, by coincidence, a criminal association, particularly harmful for the common good, which inflicts a dangerous wound to the health of the economic system. It must be penalized with adequate punishments and be discouraged from repetition. |  |
| 28. Today the principal agents that operate in the world of finance, especially the banks, must be endowed with internal organisms, which ensure a function of compliance, or of self-control of the legitimacy of the major steps in the decision-making process and of the major products offered by the company. However, it is necessary to point out that, at least until the very recent past, thepractice of the economic-financial system is often significantly based on a  purely “negative” judgment of the function of compliance, that is to say, on a merely formal respect of the limits established by the law. Unfortunately, from this arosealso the frequency of a practice, elusive of normative controls, wherein actions were directed toward bypassing the normative principles in place without contradicting explicitly the norms themselves in order to escape sanctions.  |  |
| In order to avoid this, it is therefore necessary that the judgement of *compliance* enter on the merit of various operations from “positive” perspective that seeks verify their effective correspondence with the principles that inform the current norms. According to many, the execution of the function in this manner would be facilitated if it helped the institution of Ethical Committees, operating along with the Councils of Administration, which may constitute a natural interlocutor made up of those who should guarantee, in the concrete functioning of the bank, the conformity of behaviour to the existing norms. |  |
| In this sense, it is important that within the company there would be some guidelines which allow the facilitation of a similar corresponding judgement, so that one can discern in fact, which ones, among the operations, may technically be achievable and practical from the ethical point of view (a question that arises, for instance, in a very relevant way for the practices of tax avoidance). In such a way, one may pass from a merely formal adherence to a substantial respect of the regulations.  |  |
| Moreover, it is desirable that even in the normative regulatory system, the financial world may foresee a general clause that declares illegitimate, with consequent accountability of the assets, all the persons to whom these are attributable, and whose predominant aim may be predominantly to bypass the existing norms. |  |
| 29. It is no longer possible to ignore certain phenomena in the world, such as the spreading of the collateral banking systems (*Shadow banking system*). These, although well understood within themselves, and also the types of intermediaries whose functioning does not immediately appear disapproved, in fact have led to the loss of control over the system on the part of various authorities of national securities. Hence, they have knowingly favored the use of the so-called creative financing in which the primary aim of the investment of the financial resources is above all speculative in character, if not predatory, and not a service to the actual economy.  For instance, many agree that the existence of such “shadow” systems may be one of the contributing causes that advanced the development, and the global diffusion, of the recent economic-financial crisis started in the USA with *subprime* mortgages in the summer of 2007.  |  |
| 30. Such speculative intent, on which the world of *offshore* finance thrives, while offering also other legitimate services, through the widely diffused channels of tax avoidance, if not directly of evasion and the recycling of money deriving from crimes, contributes to an additional impoverishment of the normal system of production and of the distribution of goods and services. It is difficult to distinguish if many such situations give life to particular instances of proximate or immediate immorality. Certainly, it is by now evident that such realities, where they unjustly subtract vital nourishment from the real economy, can hardly find justification both from the ethical point of view and from the point of view of the global efficiency of the economic system itself. |  |
| On the contrary, there seems to be all the more evident a certain degree of correlation between the unethical behaviors of the operators and the *existing bankruptcies* of the system in its complexity. It is now undeniable that ethical scarcity exacerbates the imperfections of the mechanisms of the market.[[46]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn46%22%20%5Co%20%22)\_\_\_\_\_\_\_\_\_\_[[46]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref46%22%20%5Co%20%22) Cf. Francis, Encyclical Letter[*Laudato si’*](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html), 189: *AAS*107 (2015), 922. |  |
| In the second half of the last century, the *offshore* market of euro-dollars, the financial space of exchange outside every official normative framework, was born. The market expanded from an important European country to other countries of the world, paving way to a real alternative financial network to the official financial system and the jurisdictions that protect them. |  |
| It must be noted, in this regard, if the formal reason which is given to legitimize the presence of the *offshore* sites is that of permitting the institutional investors not to be subjected to a double taxation; firstly in the country of their residence and secondly in the countries where the funds are domiciled, in reality, these places, to a considerable extent, have become an opportunity for financial operations often *border line*, if not *beyond the pale,* both from the point of view of their lawfulness under the normative profile and from that of ethics, meaning an economic culture, healthy and free from the intentions of tax avoidance. |  |
| Today, more than the half of the commercial world is orchestrated by noteworthy persons that cut down their tax burden by moving the revenues from one site to another according to their convenience, transferring the profits into fiscal havens, and the costs into the countries of higher taxation. It appears clear that all these have removed decisive resources from the actual economy and contributed to the creation of economic systems founded on inequality. Furthermore, it is not possible to ignore the fact that those *offshore* sites, on more occasions, have become usual places of recycling dirty money, which is the fruit of illicit income (thefts, frauds, corruption, criminal associations, mafia, war booties etc.) |  |
| Thereby disguising the fact that the so-called *offshore* operations do take place in their official financial places, some States have consented to obtain profit even from crimes, thinking however of not being responsible as the crimes did not take place formally under their jurisdiction. This represents, from the moral point of view, an evident form of hypocrisy.  |  |
| In a short period, such a market has become a place of major transition of capital, because its configuration represents an easy way for realizing different and essential forms of tax avoidance. Therefore, we understand that the *offshore*domestication of many important societies involved in the market is very much coveted and practiced. |  |
| 31. Certainly, the tax system prepared by the various nations does not seem to be always equal. In this regard, it is relevant to keep in mind how such inequity often disadvantages the economically weaker persons and favors the more endowed, and is capable of influencing even the normative systems that regulate the same taxes. In fact, an imposition of the taxes, when it is equal, performs a fundamental function of equalization and redistribution of the wealth not only in favor of those who need appropriate subsidies, but it also supports the investments and the growth of the actual economy. |  |
| Tax avoidance on the part of primary stakeholders, those large financial intermediaries, who move in the market, indicate an unjust removal of resources from the actual economy, and this is damaging for the civil society as a whole. |  |
| Due to the non-transparency of those systems, it is difficult to establish with precision the amount of assets that are transacted in them. However, it was calculated that a minimum tax on the transactions accomplished *offshore* would be sufficient to resolve a large part of the problem of hunger in the world: why can’t we undertake courageously the way of a similar initiative? |  |
| Furthermore, it has been established that the existence of *offshore* sites has encouraged also an enormous outflow of capital from many countries of low income, thus creating numerous political and economic crises, impeding them from finally undertaking the path of growth and a healthy development. |  |
| For this reason, it is worth mentioning that more often different international institutions have denounced these practices and many governments have righty tried to limit the flow of the *offshore*financial bases. Many positive efforts have been undertaken in this regard, especially in the last decade. However, they could not successfully impose accords and norms adequately efficient until now. On the contrary, the normative frames proposed even by the international authoritative organizations in this regard have been often unapplied, or made ineffective, because of the notable influence that those bases are capable of exercising towards many political powers, thanks to the large amount of capital in their possession. |  |
| All this, while contributing grave damage to the good functionality of the actual economy, indicates a structure that, as it is formed today, seems to be totally unacceptable from the ethical point of view. Hence, it is necessary and urgent to prepare at the international level the suitable remedies to those unjust systems. Above all, practicing financial transparency at every level, (for example, the obligation of public accountability for the multinational companies of the respective activities and the taxes paid in each country in which they operate through their subsidiary groups) along with incisive sanctions, imposed on those countries that repeat the dishonest practices (tax evasion and avoidance, recycling of dirty money) mentioned above. |  |
| 32. The *offshore* system has also ended up aggravating the public debt of the countries whose economies are less developed. It was in fact observed how the accumulated private wealth of some elites in the fiscal havens is almost equal to the public debt of the respective countries. This highlights how, in fact, at the origin of that debt there are often economic losses created by private persons and unloaded on the shoulders of the public system. Moreover, it is noted that important economic players tend to follow, often with the collusion of the politicians, a practice of division of the losses. |  |
| However, it is good to point out how often the public debt is also created by an incautious, if not fraudulent, management of the public administrative system. These debts, those financial losses that burden the various nations, pose today one of the major obstacles to good functioning and growth of the various national economies. Numerous national economies are in fact burdened by having to cope with the payment of interest, which derives from that debt, and must therefore dutifully undertake structural adjustments to suit this need.  |  |
| In the face of all of this, on the one hand, the individual States are called to protect themselves with appropriate management of the public system through wise structural reforms, sensible allocation of expenses, and prudent investments. On the other hand, it is necessary at the international level to put every country in front of its unavoidable responsibility to allow and favor the reasonable exit routes from the spirals of debt, not placing it on the shoulders of the States, and therefore on that of their citizens, meaning upon millions of families carrying untenable financial burdens. |  |
| So also the effort is mediated politically, by way of a reasonable and concurred reduction of the public debt, especially of the kind held by persons of such economic solidity capable of offering it.[[47]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn47%22%20%5Co%20%22) Similar solutions are required both for the health of the international economic system in view of avoiding the contagion of a potentially systematic crisis, as well as for the pursuit of the common good of all people mutually.\_\_\_\_\_\_\_\_\_\_[[47]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref47%22%20%5Co%20%22) Cf. Benedict XVI, [*Address to the Diplomatic Corps accredited to the Holy See*](https://www.vatican.va/content/benedict-xvi/en/speeches/2007/january/documents/hf_ben-xvi_spe_20070108_diplomatic-corps.html)(8 January 2007): *L’Osservatore Romano*(8-9 January 2007), 6-7. |  |
| 33. All that we have been talking about so far is not only the work of an entity that operates out of our control, but that is also in the sphere of our responsibilities. This means that we have within our reach important instruments capable of contributing towards the solutions of many problems. For instance, the markets live thanks to the supply and demand of goods. In this regard, every one of us can influence in a decisive manner by giving shape to that demand.   |  |
| It becomes therefore quite evident how important a critical and responsible exercise of consumption and savings actually is. Shopping, for example, a daily engagement with which we procure the necessities of living, is also a form of a choice that we exercise among the various products that the market offers. It is a choice through which we often opt, in an unconscious way, for goods, whose production possibly takes place through supply chains in which the violation of the most elementary human rights is normal or, thanks to the work of the companies, whose ethics in fact do not know any interest other than that of profit of their shareholders at any cost.   |  |
| It is necessary to train ourselves to make the choice for those goods on whose shoulders lies a journey worthy from the ethical point of view, because also through the gesture, apparently banal, of consumption, we actually express an ethics and are called to take a stand in front of what is good or bad for the actual human person. Someone spoke of the proposal to “vote with your wallet”. This is in reference to voting daily in the markets in favor of whatever helps the concrete well-being of all of us, and rejecting whatever harms it.[[48]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn48%22%20%5Co%20%22) \_\_\_\_\_\_\_\_\_\_[[48]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref48%22%20%5Co%20%22) Cf. Id., Encyclical Letter [*Caritas in veritate*](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html), 66: *AAS* 101 (2009), 699. |  |
| They must also have the same considerations towards the management of their savings, for instance, directing them towards those enterprises that operate with clear criteria inspired by an ethics respectful of the entire human person, and of every particular person, within the horizon of social responsibility.[[49]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftn49%22%20%5Co%20%22) Furthermore, in general, each one is called to cultivate procedures of producing  wealth that may be consistent with our relational nature and tend towards an integral development of the human person.\_\_\_\_\_\_\_\_\_\_[[49]](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20180106_oeconomicae-et-pecuniariae_en.html%22%20%5Cl%20%22_ftnref49%22%20%5Co%20%22) Cf. Pontifical Council for Justice and Peace, [*Compendium of the Social Doctrine of the Church*, 358](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html#Savings%20and%20consumer%20goods). |  |
| ***IV. Conclusion***34. In front of the massiveness and pervasiveness of today’s economic-financial systems, we could be tempted to abandon ourselves to cynicism, and to think that with our poor forces we can do very little. In reality, every one of us can do so much, especially if one does not remain alone. |  |
| Numerous associations emerging from civil society represent in this sense a reservoir of consciousness, and social responsibility, of which we cannot do without. Today as never before we are all called, as sentinels, to watch over genuine life and to make ourselves catalysts of a new social behavior, shaping our actions to the search for the common good, and establishing it on the sound principles of solidarity and subsidiarity. |  |
| Every gesture of our liberty, even if it appears fragile and insignificant, if it is really directed towards the authentic good, rests on Him who is the good Lord of history and becomes part of a buoyancy that exceeds our poor forces, uniting indissolubly all the actions of good will in a web that unites heaven and earth, which is a true instrument of the humanization of each person, and the world as a whole. This is all that we need for living well and for nourishing a hope that may be at the height of our dignity as human persons. |  |
| The Church, Mother and Teacher, aware of having received in gift an undeserved deposit, offers to the men and women of all times the resources for a dependable hope. Mary, Mother of God made man for us, may take our hearts in hand and guide them in the wise building of that good that her Son Jesus, through his humanity made new by the Holy Spirit, has come to inaugurate for the salvation of the world. |  |
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| *The Sovereign Pontiff Francis, at the Audience granted to the undersigned Secretary of the Congregation for the Doctrine of the Faith, has approved these Considerations adopted in the Ordinary Session of this Dicastery and ordered its publication.**Rome, January 6, 2018, the Solemnity of the Epiphany of the Lord.* |  |
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