



# NEW FORMS OF SOLIDARITY

TOWARDS FRATERNAL  
INCLUSION, INTEGRATION AND INNOVATION (I+I+I)  
THE PONTIFICAL ACADEMY OF SOCIAL SCIENCES  
Wednesday February 5th, 2020 | Casina Pio IV | Vatican City

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# NUEVA FORMAS DE FRATERNIDAD SOLIDARIA

DE INCLUSIÓN, INTEGRACIÓN E INNOVACIÓN (I+I+I)  
PONTIFICIA ACADEMIA DE LAS CIENCIAS SOCIALES  
5 de Febrero, 2020 | Casina Pío IV | Ciudad Del Vaticano







Come, you blessed of My Father, inherit the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. (*Mt 25, 34-35*)

~

Venid, benditos de mi Padre, recibid la herencia del reino preparado para vosotros desde la creación del mundo, porque tuve hambre, y me disteis de comer; tuve sed, y me disteis de beber  
(*Mt 25, 34-35*)

## ENGLISH

Throughout his public life, Jesus not only preached about justice, but also lived it through solidarity and mercy with his neighbors, but especially with the disenfranchised of his time. When asked which was the most important commandment, he answered with “love the Lord, your God [...], and love your neighbor as yourself” (Mt 22:37). Hence he set a paradigm by which we must measure our deeds and structures.

In fact, it is through solidarity and love that we will be judged at the end of all time: “I say to you, whatever you did for one of these least brothers of mine, you did for me’ [...]. ‘I say to you, what you did not do for one of these least ones, you did not do for me’. And these will go off to eternal punishment, but the righteous to eternal life” (Mt 25:40-46).

Solidarity is then one of the three pillars of the Church’s Social Doctrine, along with subsidiarity and common good (Cf. *Compendium of the Social Doctrine of the Church*, § 160), and has been a fundamental pillar of last century’s Pontifical Magisterium. St Paul VI, St John Paul II, Benedict XVI and now Francis: all have particularly emphasized the notion of solidarity.

In times of increasing social and economic inequality, when democracy is under trial and societies are manipulated by interests favoring chaos and social disarticulation all over the world, it is more necessary than ever to recover solidarity among individuals, peoples, governments and international organizations.

When solidarity and the common good, “*the ultimate and organizational foundations of life in society*” (*Compendium of the Social Doctrine of the Church*, § 163), stop being taken as moral

duties, discord takes over societies.

In the midst of the social, political and economic crisis of inequality which we are experiencing throughout Europe and America, and the climate crisis which affects our planet and leads to the displacement and rejection of those harmed by this process, we need love and solidarity for the environment and climate refugees to overcome and heal these wounds.

At the same time, the so-called Fourth Industrial Revolution challenges the very concept of work, generating new social fears and challenges to social integration. In addition, conventional economic theories have not managed to keep up with the new digital platforms, the fast changing nature of competition, market structure, and matters of impartiality, transparency and accountability regarding the use of data and algorithms. All these transformations are happening in the context of greater income and wealth inequality, which undermines social cohesion, shared prosperity, democracy and world peace.

St John Paul II warned that social and economic injustice put world peace at risk. Peace “is lost by the social and economic exploitation by special interest groups which operate internationally or function as elites within developing countries. It is lost by the social divisions that pit rich against poor between States or within States [...] It is lost when economic exploitation and internal strains on the social fabric leave the people defenceless and disillusioned” (*XIX World Peace Day*, January 1986).

Therefore, “The right path to a world community in which justice and peace will reign without frontiers among all peoples and on all continents is the path of solidarity, dialogue and universal brotherhood” (*XIX World Peace Day*, January 1986). This is the only possible way.

If political, economic, social and cultural relationships and systems are not imbued with the values of solidarity and dialogue, and amplified under the institutional dimensions of global community organisations, the common good will not be safeguarded.

Pope Francis tells us that “in the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters” (*Laudato Si'*, § 158).

He also reminds us that “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” (*Oeconomicae et Pecuniariae Quaestiones*, § 20).

Likewise, we face challenges of wealth distribution, and an unfair distribution of human and environmental exploitation in global value chains, as Pope Francis writes all along the *Laudato Si'*. He warns that without a convergence of wealth and development between the Global North and the Global South, and if solidarity among peoples, mediated by international organisations, were to diminish, we would risk jeopardizing the world peace order established in the postwar period.

We also recall St John Paul II’s message for the Jubilee Year 2000 (*Incarnationis Mysterium*, § 12) “Some nations, especially the poorer ones, are oppressed by a debt so huge that repayment is practically impossible. It is clear, therefore, that there can be no real progress without effective cooperation between the peoples of every language, race, nationality and religion. The abuses of power which result in some dominating others must stop: such abuses are sinful and unjust. Whoever is concerned to accumulate treasure only on earth (cf. *Mt* 6:19) ‘is not rich in the sight of God’ (*Lk* 12:21). There is also a need to create a new culture of international solidarity and cooperation, where all — particularly the wealthy nations and the private sector — accept responsibility for an economic model which serves everyone”.

Pope Francis urges us to “not only keep the poor of the future in mind, but also today’s poor, whose life on this earth is brief and who cannot keep on waiting. Hence, in addition to a fairer sense of intergenerational solidarity there is also an urgent moral need for a renewed sense of intragenerational solidarity” (*Laudato Si'*, § 162).

As St Paul VI said: “Government leaders, your task is to draw your communities into closer ties of solidarity with all men [...] Delegates to international organizations, it is largely your task to see to it that senseless arms races and dangerous power plays give way to mutual collaboration between nations, a collaboration that is friendly, peace oriented, and divested of self-interest, a collaboration that contributes greatly to the common development of mankind” (*Populorum Progressio*, § 84).

You cannot serve both God and money (*Mt* 6:24). And God must be served as He requested, by loving one’s neighbor and showing solidarity to those in need (*Mt* 25:35). The only solution for world peace is to extend fraternal solidarity worldwide.



A lo largo de toda su vida, Jesús no sólo predica la justicia, sino que la practica y la vive a través de la solidaridad y misericordia con el prójimo, especialmente con los más postergados. Ante la crucial pregunta de cuál es el mandamiento más importante, él responde “Ama al Señor, tu Dios, [y] ama a tu prójimo como a ti mismo” (*Mt* 22, 37-39). Allí marcó un nuevo paradigma para medir nuestras propias acciones y la eficacia de nuestras instituciones.

De hecho, como insiste el Papa Francisco, el “protocolo” por el que seremos juzgados al fin de los tiempos reside en la solidaridad y el amor: ““Les aseguro que todo lo que hicieron por uno de mis hermanos, especialmente por el más pequeño, lo hicieron por mí” [...] “Les aseguro que todo lo que no hicieron por el más pequeño de mis hermanos, tampoco lo hicieron por mí”. Estos irán al castigo eterno, y los justos a la vida eterna” (*Mt* 25, 40-46).

Tal es así que la solidaridad es uno de los tres pilares de la Doctrina Social de la Iglesia, junto a la subsidiaridad y al bien común (Cf. *Compendio de la Doctrina Social de la Iglesia*, § 160). Estos han sido y son un eje fundamental del Magisterio Pontificio del último siglo. San Pablo VI, San Juan Pablo II, Benedicto XVI han puesto especial énfasis en la noción de solidaridad, y ahora Francisco lo hace si cabe de un modo radical basado *sine glossa* en el evangelio de las Bienaventuranzas y en el “protocolo del juicio final” (cf. *Mt* 5 y 25).

En tiempos de creciente desigualdad social y económica, donde la propia democracia está siendo puesta en tela de juicio por su dependencia de los grandes intereses económicos y los pueblos a lo largo de todo el mundo son manipulados por ventajas egoístas de creciente desarticulación social, se hace más necesario que nunca recuperar la solidaridad entre las personas, los pueblos, los gobiernos y los organismos internacionales.

Cuando la solidaridad y el bien común, “los

*fundamentos últimos y ordenadores de la vida social*” (Cf. *Compendio de la Doctrina Social de la Iglesia*, § 163), dejan de ser tomados como imperativos morales, la discordia arrebatada las sociedades.

Ante la crisis social, política y económica de la desigualdad que estamos viendo en toda América y Europa, y la crisis climática, que está afectando al mundo y lleva al desplazamiento y rechazo de los perjudicados por este proceso, requerimos de amor y solidaridad con las personas y su ambiente para superar y sanar tales heridas.

A su vez, la llamada Cuarta Revolución Industrial desafía la misma concepción del trabajo, generando nuevos miedos sociales que ponen en peligro la integración social. Además, las teorías económicas convencionales no han logrado resolver el reto de las nuevas plataformas digitales, el cambio rápido de la naturaleza de la competencia, la estructura del mercado, así como tampoco las nuevas cuestiones de imparcialidad, transparencia y responsabilidad cuando se trata del uso de datos y algoritmos. Todas estas transformaciones están sucediendo en un contexto de empeoramiento de los ingresos de los más y de creciente desigualdad en la riqueza, que socava la cohesión social, la prosperidad compartida, la democracia misma, y el gran bien de la paz mundial.

San Juan Pablo II nos decía que ante las injusticias sociales y económicas, corría riesgo la paz mundial. “La paz se pierde a causa de la explotación social y económica por parte de especiales grupos de intereses, los cuales operan a nivel internacional o como élites dentro de los países en vías de desarrollo. Se pierde por las divisiones sociales que enfrentan ricos y pobres entre Estados o dentro del mismo Estado [...] La paz se pierde cuando la explotación económica y las tensiones internas en el tejido social dejan al pueblo indefenso y desilusionado” (*XIX Jornada Mundial de la Paz*, enero 1986).

Por ello, “El justo camino para una comunidad mundial, en donde reine la paz y la justicia sin fronteras entre todos los pueblos y todos los continentes, es el camino de la solidaridad, del diálogo y de la fraternidad universal” (*XIX Jornada Mundial de la Paz*, Enero 1986). Este es el único camino posible.

Si las relaciones y sistemas políticos, económicos, sociales y culturales no están imbuídos por los valores de la solidaridad, del encuentro y del diálogo, y ampliados en una dimensión institucional por el reconocimiento de tales valores por parte de los organismos de la comunidad mundial, no podrá custodiarse el bien común.

El Papa Francisco nos dice que “en las condiciones actuales de la sociedad mundial, donde hay tantas inequidades y cada vez son más las personas descartables, privadas de derechos humanos básicos, el principio del bien común se convierte inmediatamente, como lógica e ineludible consecuencia, en un llamado a la solidaridad y en una opción preferencial por los más pobres” (*Laudato Si'*, § 158).

También retiene que “cuando el hombre reconoce la solidaridad fundamental que lo liga a todos los demás hombres, percibe que no puede apropiarse de los bienes de que dispone. Cuando se habitúa a la solidaridad, estos bienes son usados no sólo para sus propias necesidades, y así se multiplican, dando a menudo también frutos inesperados para los demás” (*Oeconomicae et Pecuniariae Quaestiones*, § 20).

A su vez, enfrentamos los constantes desafíos de la justa distribución de riqueza y de la injusta explotación del trabajo humano y de los recursos planetarios en las cadenas de valor global, como nos indica Francisco a lo largo de *Laudato Si'*. Si no hay una convergencia de la riqueza entre el Norte y Sur y si la solidaridad entre los pueblos, mediada por los organismos internacionales, disminuye se corre el riesgo de dañar el orden de paz mundial que se ha venido gestando dolorosamente desde la Posguerra.

Es momento de recordar el impelente llamado de San Juan Pablo II para la Convocación del Gran Jubileo del Año 2000 (*Incarnationis Mysterium*, § 12), “Muchas naciones, especialmente las más pobres, se encuentran oprimidas por una deuda que ha adquirido tales proporciones que hace prácticamente imposible su pago. Resulta claro, por lo demás, que no se puede alcanzar un progreso real sin la cooperación efectiva entre los pueblos de toda lengua, raza, nación y religión. Se han de eliminar los atropellos que llevan al predominio de unos sobre otros: son un pecado y una injusticia. Quien se dedica solamente a acumular tesoros en la tierra (cf. *Mt* 6, 19), ‘no se enriquece en orden a Dios’ (*Lc* 12, 21). Asimismo, se ha de crear una nueva cultura de solidaridad y de cooperación internacionales, en la que todos —especialmente los países ricos y el sector privado— asuman su responsabilidad en un modelo de economía al servicio de cada persona”.

Francisco requiere que “no imaginemos solamente a los pobres del futuro, basta que recordemos a los pobres de hoy, que tienen pocos años de vida en esta tierra y no pueden seguir esperando. Por eso, además de la leal solidaridad intergeneracional, se ha de reiterar la urgente necesidad moral de una renovada solidaridad intrageneracional” (*Laudato Si'*, § 162).

Oportunamente ya solicitaba San Pablo VI en su célebre y programática Encíclica *Populorum Progressio*: “Hombres de Estado, a vosotros os incumbe movilizar vuestras comunidades en una solidaridad mundial más eficaz [...] Delegados de las organizaciones internacionales, de vosotros depende que el peligroso y estéril enfrentamiento de fuerzas deje paso a la colaboración amigable, pacífica y desinteresada, a fin de lograr un progreso solidario de la humanidad en el que todos los hombres puedan desarrollarse” (§ 84).

No se puede servir a Dios y al Dinero (*Mt* 6, 24). Y a Dios se le sirve tal como Él pidió: amando al prójimo y siendo solidario con los más necesitados (*Mt* 25, 35). La única solución para obtener el excelso bien de la paz mundial es la de una nueva fraternidad solidaria mundial.





## CONTENT AND RULES OF THE WORKSHOP

There will be **3 keynote talks** focusing on 4 aspects of the current global financial, economic and political system that is failing at being: *inclusive, dynamic, stable and sustainable*.

- One in the morning, focusing on a **diagnosis** and aspects of the current crisis of the global financial and development architecture.
- One during lunch, focusing on the **ethical aspects** of economics and finance.
- One in the afternoon, focusing on **solutions** and new ways of finance to overcome them, with an inclusive, and sustainable model.

After each keynote, a Chairman (leading discussant) will comment on the keynote, open and lead the **follow-up panel** with expositions on the named topics below. Each exposition will last from **7-10 minutes**. When they are all finished, the Chairman will allow an open discussion and comments for a brief period.

Inequality, distribution and sustainability matter as much to the economy as growth and productivity. An outdated financial structure is endangering our planet and dividing our societies—but new approaches could save it.

**All participants are expected to stay at the Casina Pio IV throughout the Workshop.**

There will be coffee breaks in between presentations; and lunch and dinner will be served at the Casina Pio IV.

## PROGRAM

**8:30-9:00**      **Arrival at the Casina Pio IV**

**9:15-9:30**      **Introduction to the Workshop and words of welcome**

**H.E. Msgr. Marcelo Sánchez Sorondo** (Chancellor of the Pontifical Academy of Social Sciences) *Solidarity as a thread of the Pontifical Magisterium: From Saint Paul VI to Pope Francis. The Church as a global actor.*

**Stefano Zamagni** (President of the Pontifical Academy of Social Sciences) *Anthropological conception of an economy based on solidarity*

**Gustavo Beliz** (Secretary of Strategic Affairs of Argentina) *The 3 I's of Solidarity*

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**9:30**            **KEYNOTE by Joseph Stiglitz**  
*Global Economic Transformation: Power, People and Values*

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### **PANEL I**

*Social Stability: New rules for a supportive, inclusive, dynamic and sustainable world*

**Chairperson: Jeffrey Sachs**

**10:00**            **Rob Johnson** (Institute for New Economic Thinking)  
*New economic thinking, research and teaching. How to prepare the new generations of economists for the challenges of the future?*

**10:10**            **Adela Cortina Orts** (University of Valencia)  
*Ethics in finance and business: solidarity, inequality, poverty, and values. Can global finance give priority to the poor? How to educate the 21st century citizens, multilateral organizations, economists and politicians?*

**10:20**            **Enrique Iglesias** (former IADB president)  
*Finance for an inclusive world. Strengthening the State for a stable Social Market Economy. Is there a financial architecture or mechanisms that contribute to financing intergenerational solidarity?*

**10:30**            **Comments and discussion on the Keynote and Panel**

**10:40**            *Coffee Break*

- 11:05**      **Janine Berg** (Senior economist of the International Labour Organization)  
*Inclusive Labour Markets. The future of work and the works of the future.*  
Social cohesion and mobility 4.0. How to organize and finance the re-skilling revolution.
- 11:15**      **Rohinton P. Medhora** (Center for International Governance Innovation)  
*Economics for a dynamic world. Creating a learning society, property rights, patents and inclusive technology.* What new technologies can contribute to social inclusion and in what way? How should multilateral institutions and government co-evolve in order to promote more stability, solidarity and inclusion in the digital age? What are the challenges that big data and new technologies bring to the integrity of the democratic process?
- 11:25**      **Michael Shifter** (The Inter American Dialogue)  
*Politics for a stable world. Democracy and Social Crisis.* Causes and consequences of the latest political and social crises in the region. Multilateral finance organizations to stabilize the region in a context of polarization.
- 11:35**      **José Antonio Belaunde** (Former Secretary of State of Perú - current CAF Development Bank representant to the UE)  
*Economics for a sustainable world.* Opportunities for inclusion with the renewable energy agenda.
- 11:45**      **Juan Notaro** (President of FONPLATA Development Bank)  
*Finance for inclusion and equality. Development banks in the 21st century.*  
The role of development banks in financing social infrastructure and sustainable projects. Can development banks help plant the seed of solidarity among people?
- 11:55**      **Card. Luis Ladaria Ferrer SJ** (Prefect of the Congregation for the Doctrine of the Faith)  
*Finance for an inclusive world.* Considerations for an ethical discernment on some aspects of the current economic and financial system. The teachings of Pope Francis in *Oeconomicae et pecuniariae quaestiones*.
- 12:05-12:30**    **Open Discussion + Comments**
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- 12:30-14:30**    **LUNCH AT CASINA PIO IV**
- KEYNOTE by Jeffrey Sachs**  
*Restoring the Ethical Foundations of Economics*
- 14:10-14:30**    **Discussion**

**14:30**      **KEYNOTE by Kristalina Georgieva**  
*New Priorities for the Global Economy*

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**PANEL II**

*Transforming the Rules of the International Financial Architecture:  
Economic and Financial Stability*

**Chairperson: Alicia Bárcena Ibarra (Executive Secretary of  
the ECLAC-CEPAL)**

**15:15**      **Martín Guzmán** (Minister of Finance and Economy of Argentina)  
*Finance for a stable world.*  
Solutions for sovereign debt crisis to achieve sustainable growth with  
social inclusion.

**15:25**      **Arturo Herrera** (Minister of Finance and Public Credit of México)  
*Finance for an inclusive world.*  
Finance and public policies for an inclusive development.

**15:35**      **Benigno López** (Minister of Finance and Economy of Paraguay)  
*Finance for an inclusive world.*  
Wellbeing for a sustainable future. Structural reforms to reduce inequality.

**15:45**      **María Luisa Hayem** (Minister of Finance and Economy of El Salvador)  
*Economics for an inclusive and innovative world.* Social cohesion based on jobs.  
Inclusive growth, new technologies and entrepreneurial development.

**15:55**      **Mario Cimoli** (Deputy Executive Secretary of the ECLAC - CEPAL)  
*Finance for an inclusive world.* Rebuilding the bridge between the financial and  
the real economy: the space for inclusive industrial policies.

**16:05-16:45**      **Comments and discussion on the Keynote and Panel**

**16:45**      *Coffee Break*

**17:00**      **Nadia Calviño** (Deputy Prime Minister of Spain)  
*Green finance.* Financing the new Green Deal.

**17:10**      **Bruno Le Maire** (Minister of Finance and Economy of France)  
*Finance for a sustainable world.* How to promote environmentally sustainable sector  
growth policies? Paris and SDG Agreement: towards the construction of an  
action agenda and international consensus.

- 17:20**      **Axel van Trotsenburg** (Managing Director of Operations of the World Bank)  
*Finance for a sustainable world.*  
Trends in global poverty and inequality, including the rise of fragility and conflict.  
Integrating sustainability and action on climate change into the development agenda.
- 17:30**      **Werner Hoyer**
- 17:40**      **Neil Herrington** (Senior Vice President for the Americas, U.S. Chamber of Commerce)  
*Trade for a dynamic and sustainable world.*  
The Role of Business in Advancing Ethical, Fair and Inclusive Trade.
- 17:50**      **Dante Mossi** (President of Banco Centroamericano de Integración Económica)  
*Finance for a sustainable world Green finance, resilient infrastructure. Environment and Climate Change.* Challenges posed by climate change and renewable energies for the development of emerging economies. The role of green bonds to finance new resilient infrastructure.
- 18:00-18:30**    **Comments + Discussion**
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- 18:30**      **Closing words - H.E. Msgr. Marcelo Sánchez Sorondo, Joseph Stiglitz, Jeffrey Sachs, Alicia Bárcena, Kristalina Georgieva.**
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- 19:00**      **DINNER AT CASINA PIO IV**
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- Thursday February 6th**
- 8:00 - 9:00**    **Optional courtesy breakfast at the Casina Pio IV in the Vatican**

## **Observers**

Christian Asinelli (Undersecretary for International Financial Relations for Development of Argentina)

Kryste Bassett

Angela Cristina Calvo

Carlos Cherniak (Food and Agriculture Organization of the United Nations)

Sergio Chodos (IMF Director for the Southern Cone)

Lisa Finneran (Director of Strategy and Operations, Managing Director's Office of the World Bank)

Sean Fitzpatrick

Alfred Kammer

Andrew Kohler

Tadeusz Kościński (Finance Minister of the Polish Republic)

Eric LeCompte (Jubilee USA)

Pedro Manuel Moreno (SEGIB)

Miguel Pesce (President of the Central Bank of Argentina)

Salvador Sacasa (Banco Centroamericano de Integración Económica)

Sarah Williams

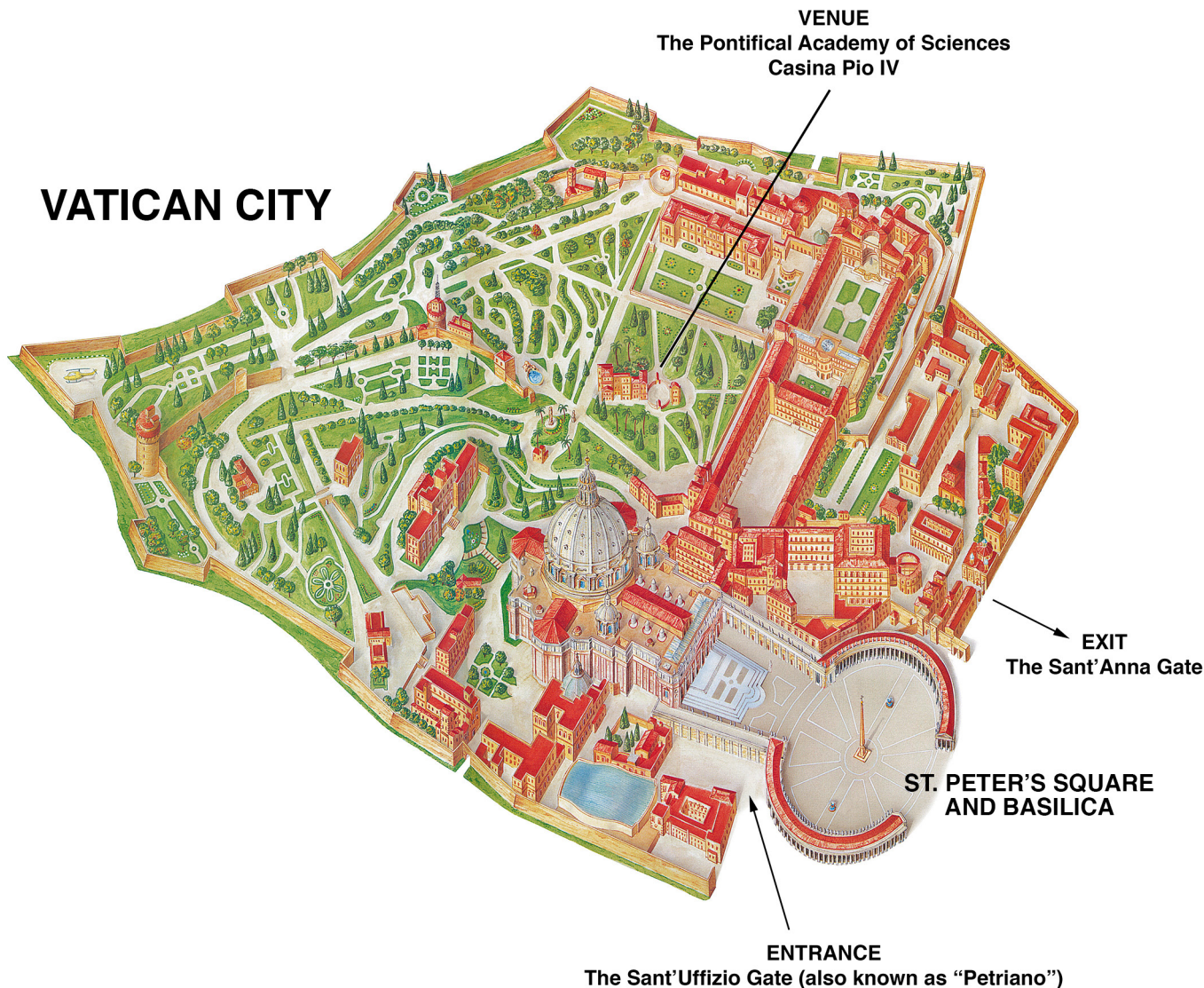




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