



MARCELO SANCHEZ SORONDO

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Je me tourne vers Monseigneur Sanchez Sorondo avec une dette particulière parce que dans le livret sa biographie a été escamotée. Ce sont les inconvénients des fautes d'impression. Donc il faut rappeler Monseigneur que vous êtes Argentin, que vous connaissez le pape François depuis longtemps, que vous êtes un théologien, que vous êtes un grand spécialiste de Saint-Thomas, que vous avez longtemps enseigné à l'Université de Latran, qui est une Université pontificale, et que depuis maintenant douze ans vous êtes Chancelier des académies pontificales. L'académie pontificale des sciences a plusieurs siècles d'histoire. L'académie pontificale des sciences sociales a été créée par le pape Jean-Paul II pour avoir, dans le domaine des sciences sociales, désormais déterminant dans nos sociétés un rôle comparable à celui que joue l'académie des sciences pour éclairer le Saint-Siège sur toutes les dimensions de la connaissance relevant de toutes les formes de recherche et d'étude. Nous sommes évidemment impatients de vous écouter sur en particulier la vision que peut avoir le pape François sur la relation entre politique et religion. *Please.*

Marcelo Sanchez Sorondo, Chancellor, Pontifical Academy of Sciences and Pontifical Academy of Social Sciences

Thank you Ambassador Morel. I would like to offer you my warmest thanks for inviting me to this very important conference. I would also like to thank the President, Mr de Montbrial, truly, because our approach on this day is a truly profound that encompasses all the major problems. I am very impressed. I am used to conferences but this type of conference has a universal dimension and a touch of finesse that is typical of the French, and the others that were organised for the French, all in all, were excellent.

I would like to say a few things. Pope Francis is, naturally, a successor of Saint Peter. He always says that he owes everything to the Church, so he maintains the fundamental ideas of the doctrinal authority of the Church. But as for the question of politics, the first question was expressed by Christ as follows: 'My kingdom is not of this world'. That is a very strong affirmation.

I would say that according to my observations we are in complete agreement as to all the things that have been said previously. With regard to the problem of terrorism, it is both the question and its opposite, that is clear. Thus, if my kingdom is not of this world, and politics is the form of government of the kingdom of this world, why does religion, and particularly the Christian religion, have a historical relationship with politics? I think that this question, in a certain way, is very easy to answer. Because God created Man in the image of God, and so Man must live in a society. It is not only an individual image, it is also a social image. So, for this reason, there is an ethics contained in the moment of Creation itself, which is inside every person's heart, a participation in the divine law within human beings. And so, the Church must take an interest in politics, either for the sake of the Creation or for the sake of the consequences of the incarnation of Jesus Christ. However, the forms in the history of this relationship have been very varied. I think that Pope Francis has a special interest in saying that, at the end of the day, God is mercy, tenderness. He has talked about that, he always talks about that. And he sees that in the world today there is a lack of justice, he emphasises this very much. What he has requested the Academy of Sciences and the Academy of Social Sciences to do is to study the problems of human trafficking, the problems of social exclusion and of peace in Syria. I am very impressed by the Algerian Minister who said here that we must seriously reflect on the issue of social exclusion throughout the world. And Francis, with regard to the problem of Syria, gave a truly important speech because he invited us to fast, which is a form of prayer common to all the monotheist religions, sons of Abraham. Thus, in order to understand the relationship between religion and politics, we must think that God exists, that he created the world and that he created Man in the image of God. These are fundamental things and about these things, we are in complete agreement. It is clear that we can also agree about the problem of justice. As Francis emphasises, I think that if we look at the world as



a whole, obviously what emerges are very serious injustices. If we think that a substantial part of the human race is unable to have sufficient food to eat, that children do not have clean food, it is clear that the justice we have in the world is ineffective. These are the things that were already denounced by Paul VI before the United Nations in 1965. And things have not changed. He also said that we must take the money that we put into weapons and invest it in the well-being of people. All of this was promised by politicians and we have not seen any results. So that is really a problem because justice, according to all thinkers of all times, is the quintessential virtue that creates social order. That is to say, without justice there is no social order.

And I think that the pope was correct in his choice of Francis as a name in order to express this. And I recall that many French intellectuals also share these thoughts. I remember when I was at the seminary, the great book of Father Yves Congar, 'The Need for a Church of Service and Poverty', during the ecumenical council where he said that he wanted a poor church that would serve the world. This phrase is an exact parallel to one from Pope Francis – 'I want a poor church for poor people.' The pope, like Congar, is making a simple return to the heart of Christ's message, the Beatitudes. In contrast to Moses, who began with the Tablets of the Law, it is significant that Christ's first and basic programme is the Beatitudes, the last ones of which summarise the concept of justice. I think that Francis' programme makes a return to the heart of the Gospel, the heart of the Second Vatican Council and the very heart of our religion, the religion of Abraham. Thank you.

Pierre Morel, Director of the Pharos Observatory of cultural and religious pluralism

Merci Monseigneur, et aussi pour avoir concentré votre message, parce qu'évidemment le souhait c'est qu'il y ait quand même quelques minutes de questions et je crois que même si nous sommes sous contrainte et qu'il faudra faire très court, je vois au moins trois questions.