

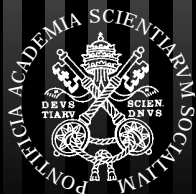
THE PONTIFICAL
ACADEMY OF
SOCIAL SCIENCES

EXTRA SERIES

4

Visit of the Holy Father Benedict XVI to Casina Pio IV to Honour the Servant of God John Paul II

Welcoming Address to His Holiness Pope Benedict XVI ⑤ Welcoming Address
to His Holiness Pope Benedict XVI ⑦ Address of His Holiness Benedict XVI to
the Members of the Pontifical Academy of Sciences and the Pontifical Academy
of Social Sciences ⑨ Additional Photographs ⑬



VATICAN CITY
2005

21 November 2005

Visit of the Holy Father Benedict XVI to Casina Pio IV to Honour the Servant of God John Paul II

21 November 2005



**VATICAN CITY
2005**



The 'undisputed contribution' of John Paul II to Christian thought 'can be understood as a profound meditation on the person'. This is what Benedict XVI said to those taking part in the working group of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences whom His Holiness met in the morning of Monday, 21 November, in Casina Pio IV, in the Vatican. The Holy Father was received by Bishop Msgr. Marcelo Sánchez Sorondo, Chancellor of the Pontifical Academy of Sciences and of the Pontifical Academy of Social Sciences. Prof. Nicola Cabibbo, the President of the Pontifical Academy of Sciences, and Prof. Mary Ann Glendon, the President of the Pontifical Academy of Social Sciences, gave the following speeches of welcome to the Holy Father.

WELCOMING ADDRESS TO HIS HOLINESS POPE BENEDICT XVI

NICOLA CABIBBO

President of the Pontifical Academy of Sciences

Your Holiness,

The Pontifical Academy of Sciences is deeply honoured by your presence today for the dedication in this hall of a memorial to your revered predecessor, the Pope John Paul II. Not the least of the gifts of John Paul II bestowed upon us was the revival of an ancient tradition with the appointment of yourself and Cardinal Martini as members of the Academy. The presence among our number of illustrious Cardinals – and we have enjoyed for many years the presence of Father Cottier before he also became a Cardinal of the Church – is a living testimony to the importance that the Church attaches to the pursuit of a fruitful dialogue with the world of science.

The inscriptions we are dedicating today only imperfectly remember the many contributions of John Paul II to the life of the Pontifical Academy of Sciences. During the twenty-seven years of his pontificate, John Paul addressed the Academy more than thirty times, on subjects that range from the frontiers of scientific knowledge to the role of science in ensuring the future of human life on the planet Earth and meeting the needs of the poorest populations.

John Paul II will be remembered in the history of science for the solemn conclusion in 1992 of the Galilei case, which followed an intense preparation that he had initiated in the first year of his pontificate, an event that had a salutary effect in restoring the mutual understanding and confidence between the world of science and the world of religion. A precious contribution to this dialogue was also represented by his Encyclical *Fides et Ratio*, a precious source of inspiration for lay and religious students alike.

On this occasion I will also remember the more practical contributions of John Paul II to the life of our Academy, including the beautiful restoration of its seat, the generous support of our activities, and over the years the appointment of more than a hundred Academicians. Not least of the contributions of John Paul II is the institution in 1994 of the

Pontifical Academy of Social Sciences. We look forward to a fruitful collaboration between the two Academies, a collaboration which was inaugurated the last week with a very succesful joint meeting on Education and Globalization.

In concluding, I would also like to thank all the participants in this dedication: the Cardinals, Bishops and Clergy, the members of the diplomatic body, the heads of many Academies, including the Italian Accademia dei Lincei and the Accademia delle Scienze dei XL, and the heads of research institutions.



WELCOMING ADDRESS TO HIS HOLINESS POPE BENEDICT XVI

MARY ANN GLENDON

President of the Pontifical Academy of Social Sciences

Your Holiness,

The members of the Pontifical Academy of Social Sciences are delighted to join our sister Academy of Sciences and its President Dr. Cabibbo in welcoming you. We are deeply honored by your presence among us today.

For us social scientists, this gathering in memory of our beloved John Paul II has special meaning. It was he who called our Academy into being eleven years ago. It was he who encouraged us to bring the wisdom of the social sciences to bear on concrete social problems. And it was he who charged us with responsibility to help ensure that 'social doctrines do not ignore the spiritual nature of human beings ...'.¹

By founding this Academy, your predecessor challenged us to overcome the separations that often stand in the way of effective collaboration among the disciplines concerned with the human person. As we strive to meet that challenge, Holy Father, we are mindful of your own warnings about the encroachments of relativism. For we must admit that the social sciences have contributed more than a little to the progress of relativistic attitudes. Yet reason tells us that common ground among the human sciences must not be found in attitudes that deny the existence of truth. For if there is no truth, there is no sure principle of justly ordering social relations.

It thus seems fitting that this week the Academy is reflecting upon a topic that was always close to the heart of John Paul II, and central to Catholic social thought: the concept of the human person. As we do so, we cannot help but recall his passionate insistence that:

Man remains above all a being who seeks the truth and strives to live in that truth, deepening his understanding of it through a dialogue which involves past and future generations.²

¹ John Paul II, Address to Participants in the Sixth Plenary Session of the Pontifical Academy of Social Sciences (2000), 1.

² *Centesimus Annus*, 49.



This week we also mark a milestone in our ongoing studies of democracy with the publication of a volume titled, 'Democracy in Debate: The Contribution of the Pontifical Academy'. On behalf of the director of our democracy project, Professor Hans Zacher, and the entire membership of the Academy, I hope you will do us the honor of accepting the first copy of this book.

Holy Father, as our Academy looks to the future, we are eager to have your guidance concerning the ways we may continue to fulfil the missions for which this body was created. The epigraphs that you dedicate today will keep those missions before our eyes. They will remind us that we are part of a living tradition. They will strengthen our resolve to be worthy of those who have gone before us, even as we prepare the way for those who will come after us.

As for the bronze likeness that you dedicate today, that kindly face we loved so well will be a constant reminder to all of us to 'Be not afraid' to press the frontiers of human knowledge. It will remind us to be not afraid to listen to what modern science has to teach us about ourselves and the world around us. And, above all, it will remind us to be not afraid in the quest for social justice.

The Holy Father then gave the following address:

ADDRESS OF HIS HOLINESS BENEDICT XVI
TO THE MEMBERS OF THE PONTIFICAL
ACADEMY OF SCIENCES AND THE PONTIFICAL
ACADEMY OF SOCIAL SCIENCES

Distinguished Ladies and Gentlemen,

I wish to extend my warm greetings to all those taking part in this important gathering. In a special way I wish to thank Professor Nicola Cabibbo, President of the Pontifical Academy of Sciences, and Professor Mary Ann Glendon, President of the Pontifical Academy of Social Sciences, for their words of welcome. I am also happy to greet Cardinal Angelo Sodano, Secretary of State, Cardinal Carlo Maria Martini and Cardinal Georges Cottier, who has always been very dedicated to the work of the Pontifical Academies.

I am particularly pleased that the Pontifical Academy of Social Sciences has chosen 'the concept of the person in social sciences' as the subject to be examined this year. The human person is at the heart of the whole social order and consequently at the very centre of your field of study. In the words of Saint Thomas Aquinas, the human person 'signifies what is most perfect in nature' (*S.Th.*, I, 29, 3). Human beings are part of nature and, yet, as free subjects who have moral and spiritual values, they transcend nature. This anthropological reality is an integral part of Christian thought, and responds directly to the attempts to abolish the boundary between human sciences and natural sciences, often proposed in contemporary society.

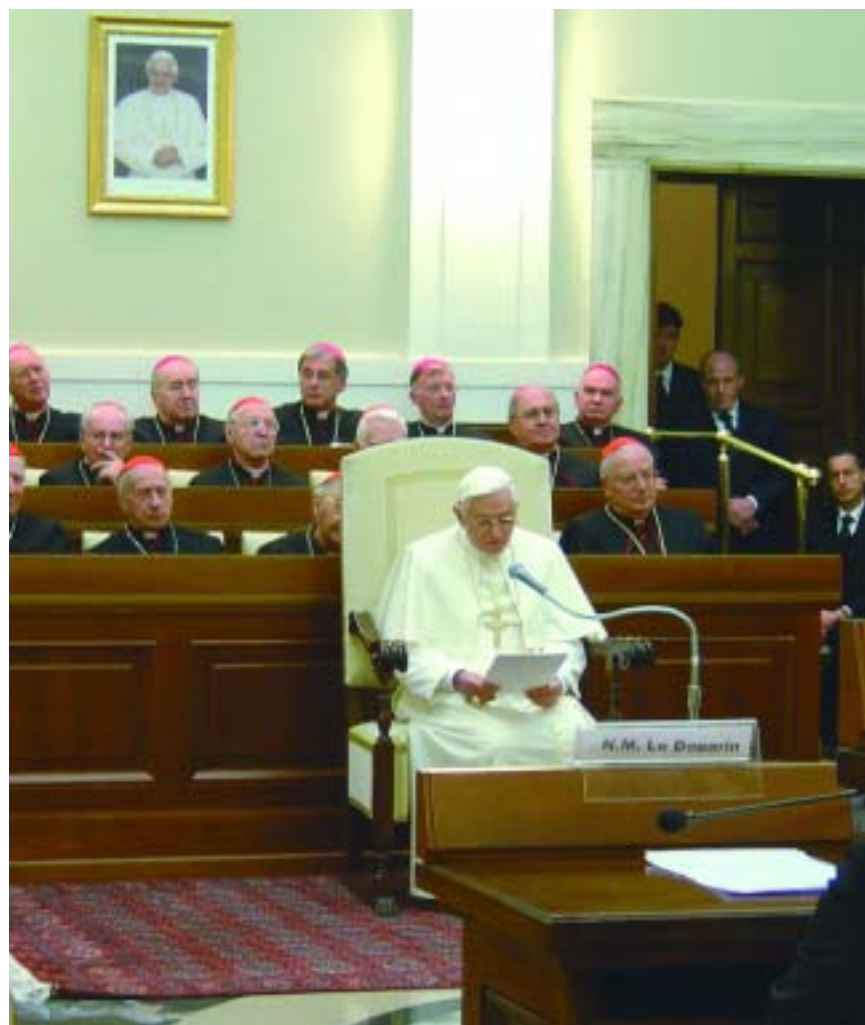
Understood correctly, this reality offers a profound answer to the questions posed today concerning the status of the human being. This is a theme which must continue to be part of the dialogue with science. The Church's teaching is based on the fact that God created man and woman in his own image and likeness and granted them a superior dignity and a shared mission towards the whole of creation (cf. *Gen 1* and *2*).

According to God's design, persons cannot be separated from the physical, psychological or spiritual dimensions of human nature. Even though cultures change over time, to suppress or ignore the nature that they claim to 'cultivate' can have serious consequences. Likewise, individuals will only find authentic fulfilment when they accept the genuine elements of nature that constitute them as persons.

The concept of person continues to bring about a profound understanding of the unique character and social dimension of every human being. This is especially true in legal and social institutions, where the notion of 'person' is fundamental. Sometimes, however, even when this is recognized in international declarations and legal statutes, certain cultures, especially when not deeply touched by the Gospel, remain strongly influenced by group-centred ideologies or by an individualistic and secularist view of society. The social doctrine of the Catholic Church, which places the human person at the heart and source of social order, can offer much to the contemporary consideration of social themes.

It is providential that we are discussing the subject of the person as we pay particular honour to my venerable predecessor, Pope John Paul II. In a way, his undisputed contribution to Christian thought can be understood as a profound meditation on the person. He enriched and expanded the concept in his Encyclicals and other writings. These texts represent a patrimony to be received, collected and assimilated with care, particularly by the Pontifical Academies.

It is, therefore, with gratitude that I avail myself of this occasion to unveil this sculpture of Pope John Paul II, flanked by two memorial inscriptions. They remind us of the Servant of God's special interest in the work of your Academies, especially the Pontifical Academy of Social Sciences, founded by him in 1994. They also point to his enlightened readiness to reach out in a dialogue of salvation to the world of science and culture, a desire which is entrusted in a particular way to the Pontifical Academies. It is my prayer that your activities will continue to produce a fruitful interchange between the Church's teaching on the human person and the sciences and social sciences which you represent. Upon all present on this significant occasion, I invoke abundant divine blessings.





During the meeting that took place in Casina Pio VI, Benedict XVI inaugurated a sculpture of John Paul II which on either side has two separate commemorative inscriptions that bear witness to the late Pope's special interest in the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences. This last was founded by him in 1994. The following, amongst others, were present: Cardinal Angelo Sodano, the Secretary of State, Cardinal Etchegary, Cardinal Re, Cardinal Szoka, Cardinal Marchisano, Cardinal Law, Cardinal Cottier, Cardinal Martini; Archbishop Leonardo Sandri, Substitute of the Secretariat of State, Archbishop Viganò, Archbishop Vegliò, Archbishop Celli, Archbishop Nowak, Archbishop Rylko, Archbishop Foley, Archbishop Romeo, Archbishop Marini, Archbishop Levada, Archbishop Minnerath; Archbishop Harvey; Bishop Boccardo; President Conso, President Scarascia Mugnozza, President Noth, President Balducci; Rector Ornaghi; Minister Lunardi; Professor Malinvaud, Professor Arber, Professor Schambeck, Professor Germain, Professor Archer, Professor Rubbia, Professor Raga, Professor Levi-Montalcini, Professor Betancur, Professor Rémond, Professor Le Douarin, Professor Suchocka, Professor Menon, Professor Zacher, Professor Zubrzycki, Professor Villacorta, Professor Battro, Professor Llach, Professor Vymětalík, Professor Skubiszewski, Dr. Dr. Batliner, Professor Zulu, Professor Murray, Professor Ramirez, Professor Fumagalli Carulli, Professor Donati, Professor Mittelstrass, Professor Possenti, Professor Ryan, Professor Griegel, Professor Gonzalez de Cardedal; Ambassador Westdickenberg, Ambassador Morel, Ambassador Escobar-Herrán, Ambassador Türk; Msgr. Gänswein, Msgr. Schooyans, Msgr. De Nicolò, Father Coyne, Father Farina, Father Pagano; Dr. Strimitzer; Justice McNally; and Sculptor Borghi.

ADDITIONAL PHOTOGRAPHS



















I am particularly pleased that the Pontifical Academy of Social Sciences has chosen 'the concept of the person in social sciences' as the subject to be examined this year. The human person is at the heart of the whole social order and consequently at the very centre of your field of study. In the words of Saint Thomas Aquinas, the human person 'signifies what is most perfect in nature' (*S.Th.*, I, 29, 3). Human beings are part of nature and, yet, as free subjects who have moral and spiritual values, they transcend nature. This anthropological reality is an integral part of Christian thought, and responds directly to the attempts to abolish the boundary between human sciences and natural sciences, often proposed in contemporary society.

Understood correctly, this reality offers a profound answer to the questions posed today concerning the status of the human being. This is a theme which must continue to be part of the dialogue with science. The Church's teaching is based on the fact that God created man and woman in his own image and likeness and granted them a superior dignity and a shared mission towards the whole of creation (cf. *Gen 1* and *2*).

... It is providential that we are discussing the subject of the person as we pay particular honour to my venerable predecessor, Pope John Paul II. In a way, his undisputed contribution to Christian thought can be understood as a profound meditation on the person. He enriched and expanded the concept in his Encyclicals and other writings. These texts represent a patrimony to be received, collected and assimilated with care, particularly by the Pontifical Academies.

Benedict XVI, *Address to the Members of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences*, 21 November 2005.