

L'appello del Papa contro la guerra



User prompt: Cosa ha detto il Papa, in Francia come ultimo appello, sulla guerra e sul disarmo?

Response: Durante il suo viaggio ufficiale in Francia, in particolare nel discorso pronunciato alle autorità e al corpo diplomatico a Parigi, **Papa Leone XIV** ha lanciato un forte e netto appello contro la guerra e la corsa agli armamenti.

I punti chiave del suo appello sul disarmo e sul rifiuto della logica bellica comprendono:

- **Il mito della sicurezza nucleare:** Il Papa ha denunciato la diffusione di una convinzione «errata», ovvero che il possesso di armi nucleari possa costituire una reale garanzia di sicurezza. Al contrario, questo alimenta una nuova e incontrollabile corsa agli armamenti.
- **La pace non è un equilibrio di forze:** Il Pontefice ha ribadito che la pace non si fonda sulla forza o sulla deterrenza armata, ma si costruisce giorno per giorno attraverso la giustizia, la cooperazione e il dialogo.
- **Mai rassegnarsi alla guerra:** L'invito esodo è stato quello a non considerare mai la guerra come "inevitabile", esortando i leader politici a rilanciare la diplomazia e a preservare società rispettose della dignità umana.
- **Il ruolo della Francia:** Rivolgendosi direttamente al Paese ospitante (potenza dotata di armamento atomico), il Papa ha auspicato che la Francia sappia tracciare il solco di una «pace disarmata e disarmante», rimanendo un instancabile artefice del multilateralismo in Europa e nel mondo.

Sources

1. Papa Leone XIV in Francia "La guerra non è inevitabile, promuovere
 2. Il Papa in Francia: «La pace non è un equilibrio di forze. Il riarmo
 3. Appello del Papa: "Stop a corsa armamenti". Macron: "La Francia è
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Il Papa sul volo Metz-Roma.

Testo integrale della conferenza stampa

Trascrizione del colloquio in inglese e spagnolo di Leone XIV con i giornalisti al seguito. [Link al Video](#)

Matteo Bruni

Buonasera Santità, grazie per questi giorni di viaggio, grazie per questo viaggio intenso. Era un viaggio molto atteso sicuramente, un viaggio che ha reso molto felici molti francesi con la sua presenza, con le sue parole, e penso che con le sue parole abbia toccato anche delle corde profonde del popolo francese. E penso che abbia reso felice anche molti cattolici, molti cristiani, che hanno sentito di essere confermati nella fede. Però forse, magari, può cominciare lei a dirci come lei ha sentito questo viaggio.

Leone XIV [risposta ING]

I'll start by speaking in English. And then if you need translation we can help with that. First of all, once again thank you for the work you've done. I think you were kept pretty busy for the past four days and, in a certain sense, it was a very intense program.

The four days were literally filled with many blessings. Almost miracles, I would say, especially the time at Lourdes, walking with, accompanying so many people who are sick and suffering and seeing how the grace of God's presence manifested in many different ways, touches people's hearts, transforms their lives, and, to use an expression that I mentioned there, restores dignity to the sick, the elderly, those who in some parts of society are discarded.

So, there were many signs, many expressions, many symbols throughout the four days. And personally, I felt very blessed myself to have the privilege to visit France to encourage especially young people who are obviously searching for something.

It was so apparent at the stadium, the evening with 80,000 young people gathered together from around France and their enthusiasm and their joy and the sense of hope that they offered, but especially I think that they received and will be able to share with others.

So, amongst the many different things that we celebrated and lived during these four days I would say those are some of the highlights, and not to exclude others, but that that were quite significant. I'm very happy to have had you along on this trip, and if you have a few questions.

Matteo Bruni [ING]

The first question comes from Cyriac Zeller. He works for the French media agency called I-Media.

Cyriac Zeller (domanda ING)

Buona sera, Santità. Yesterday, during a press conference, the victims you met told us that you had acknowledged to them the systemic nature of sexual abuse in the church. Is that indeed the case? Could you explain your position on this? Do you consider sexual abuse in the Church to be systemic?

Leone XIV [risposta ING]

I would say, without wanting to contradict anyone, as I think it is very important, I would first of all like to say that in meeting with those seven victims, I had asked them to also help me to express to other victims the willingness—myself and of the Church—to listen and to walk with them as they look for healing, recognizing the pain that has been caused in their lives because of situations of abuse.

Several of them spoke about systemic abuse. Personally, I prefer to express it in a different way, although I did speak about some organizations within the Church who have, at times, if you will, as a system, been abusive.

But I think it's important to make the distinction. Sexual abuse is first and foremost a human problem.

When it happens within the Church, it actually has another whole dimension added to it, because people's lives of faith are deeply wounded and sometimes even destroyed.

There's a particular responsibility of the Church to walk with them and to help them seek healing. In those terms I spoke with them about how the Church, in certain ways, has been seen as being responsible, but in the same way that the Church, I think, is an important part of helping them to find healing.

Matteo Bruni

Grazie, Cyriac. La seconda domanda, Santità, è di Xavier Normand, che lavora per la rivista francese *Le Pèlerin*.

Xavier Normand (Domanda FRA-ING)

Très Saint Père, bonsoir. Tout d'abord, je voulais vous remercier pour votre voyage apostolique en France. Pendant quatre jours, notre pays a vécu au rythme de l'enthousiasme général suscité par votre venue. Ce qui en France est un exploit. Merci très Saint Père.

I will continue with my question in English. The motto of your Apostolic Journey was that the world may have life. The topic of end-of-life care came up repeatedly in your speeches. Actually, I think you mentioned it in more than half of your speeches in France. I'm thinking in particular of the one in the Élysée Palace and yesterday in Lourdes when you say that what is legal is not necessarily moral, which was a clear reference to the recent legalisation of euthanasia in France. In France, we also have this principle of "laïcité," which is a separation between religion and politics. Do you think that when it's important, when the stakes are high, this border, this line should be crossed in the name of the primacy of conscience? And if so, did you cross that line?

Leone XIV [risposta ING]

Thank you for your question. I would say that the understanding that the Church has of a separation between Church and politics, or Church and State, that I didn't cross it. And I'd invite you to read or reread *Magnifica Humanitas* where I speak about the Social Doctrine of the Church in the first section, the first couple of chapters, and say that when the Church speaks about defending life, when it speaks about questions of Social Doctrine, we're not entering into politics, we're applying the Gospel to people's lives. And they can be politicians, if you will, on the left or on the right, situations where they say "no religion should only be in the private sphere." Let people do what they want on their own, but that as a State we have to be separate. By the very fact that when I went to France, I went primarily to preach the Gospel, to preach the Good News, to reaffirm what Jesus Christ Himself says when He says I am the way, the truth, and the life, so to speak the truth that Jesus offers us.

The defence of life is something that as you all know the Church teaches, believes very deeply. And so, on the one hand obviously knowing that in France the law was recently approved, in other countries in Europe as well, as other parts of the world there is a lot of debating going on about the questions of end-of-life issues.

But being in a place especially like Lourdes where people are searching for something much deeper and understanding that their lives, even in the midst of sickness or disability or pain of different kinds, that their life has meaning. The Church, because of Jesus Himself, wants to be close to those people and to affirm the values that life itself I think holds for all of us.

So, I would say, if that's politics, I did that, but it was not to get involved in French politics. It was to teach what the Church really believes.

Matteo Bruni [ITA]

Grazie Santità, la prossima domanda è di Íñigo Domínguez di *EL PAÍS*.

Íñigo Domínguez [domanda SPA]

Gracias Santo Padre por compartir este momento con nosotros, usted ha hablado muchas veces también

este viaje de la cultura del descarte que nos rodea, de la marginación de quienes no se consideran productivos entre ellos los ancianos, los discapacitados. En España tenemos estos días un caso que representa un poco todo esto, que ha causado una gran indignación en el país, que es el de Mari Carmen, una mujer de 87 años con discapacidad a la que han echado de su casa, en la que vivía en Madrid porque no conseguía pagar al alquiler. Se lo subieron cinco veces de golpe. No sé si conoce este caso, el caso de Mari Carmen. Pero en cualquier caso, ¿qué opina del problema de la vivienda que existe en toda Europa, en todo el mundo, donde la especulación inmobiliaria expulsa a los vecinos de las ciudades y los jóvenes no pueden permitirse una casa? ¿Qué opina de todo este problema?

Leone XIV [risposta SPA]

Yo creo que es un buen ejemplo donde la Iglesia como comunidad, o como seres humanos, como comunidad, aún para personas que no tienen fe, tenemos que buscar soluciones más justas para que no sucedan estos casos. No conozco el caso al cual usted se refiere, Pero me parece que sería un caso donde los vecinos, la comunidad, la parroquia, la diócesis, o el Estado tendría que acercarse a decir ¿cómo es posible que un caso así suceda? ¿Cuál es el problema en el sistema que permite un caso de una anciana, además con discapacidad (discapacidad) o con alguna dificultad, ser echada por decir de su casa? La Iglesia habla mucho del descarte y habla también de justicia. Invita, promueve, busca, digamos, despertar en todos la capacidad de responder con un sentido más de ser humano, de ser de verdad sensible al dolor, al sufrimiento de los demás. El problema de la casa que existe en muchos países hoy es un problema que solo una parroquia, solo una diócesis o la Iglesia misma no podrá solucionar. Pero creo que ahí hay un desafío grande donde tenemos que quizás exigir también a los líderes políticos, a las autoridades, a buscar solución a eso. Porque está aumentando evidentemente, y muchas veces reaccionamos solo al momento de emergencia, pero tenemos que ver de verdad cual es la causa sistémica de este problema y como ayudar.

Matteo Bruni

Santità, la prossima domanda è di Manuela Tulli dell'Agenzia ANSA.

Manuela Tulli, Ansa (domanda ITA)

Buonasera Santità, lei oggi e comunque durante tutto questo viaggio ha sottolineato la necessità del dialogo e anche parlando all'Europa lei ha parlato dell'illusione del riarmo ma allo stesso tempo ha detto di avere il coraggio di fare delle rinunce, dei sacrifici per il bene superiore della pace. il conflitto in Europa è quello tra Russia e Ucraina, cosa intendeva quando parlava di questi sacrifici? E poi, lei crede nel negoziato perché ha i suoi inviati - è andato prima Monsignor Gallagher, in questi giorni c'è il Cardinal Zuppi - ma come si può parlare con uno Stato che aggredisce, bombarda e minaccia non solo l'Ucraina ma anche altri Stati europei? Grazie.

Leone XIV (risposta SPA)

Grazie. La primera cosa seria subrayar los principios de la doctrina social de la Iglesia, donde buscamos no promover la violencia, el odio, armamentos, los peligros que hay en el mundo de hoy, incluso de algunos líderes de países que de nuevo empiezan a hablar de armas nucleares, de guerras que cada vez son más y más destructivas, sobre todo por la cuestión de la vida humana. Continuar a armar, a gastar en esa tremenda industria militar, que es ya desde hace muchas décadas, del año pasado, hace cinco años, que continúa a promover el gasto militar. Algunos pocos están enriqueciendo muchísimo con una industria que promueve la guerra. Cuando con estos miles de millones de millones de euros o dólares se podría solucionar problemas como el hambre en el mundo, la caza, situaciones de desempleo, etc. Todos están buscando una voz que puede ofrecer otro camino, que no es lo de vamos a gastar más en las armas, que solo promueve más y más la tensión que podría resultar en la explosión de otra guerra, otro conflicto. Y vemos que la violencia, que esas potencias que buscan siempre imponer con poder en vez de dialogar y

promover negociaciones por las diferencias que naturalmente pueden existir, pues vamos siempre más y más cerca a una guerra o varias guerras, conflictos como encontramos en el mundo de hoy. Yo no sé de otros, y no es por ser político o no político, pero una voz que trata de promover los valores de la dignidad humana, de la importancia de la vida, de la posibilidad de quizás gastar más en salud y educación y menos en las armas, creo que la Iglesia tiene una responsabilidad de promover esos valores, invitando continuamente a líderes como de Rusia y Ucrania, otros países, a venir, a sentarse, a dialogar, a buscar cómo solucionar los problemas sin continuar esas guerras que ya no tienen sentido. Entonces, en ese sentido, la Iglesia continúa alzando la voz. No podemos obligar a nadie, a veces parece que puede ser inútil, pero vamos a seguir hablando, vamos a seguir invitando, vamos a seguir anunciando el evangelio.

Matteo Bruni

Grazie Santità. La prossima domanda viene da Justin McLellan del National Catholic Reporter.

Justin McLellan, National Catholic Reporter (domanda ING)

Thank you. Holy Father, I'll ask my question in English. In Paris, you spoke on the urgent need for ethical discernment around the development of artificial intelligence and in the wake of multiple cyberattacks committed by rogue AI agents, several tech industry leaders have warned that the technology could destroy the world. How worried are you that AI could pose catastrophic risks to humanity or even wipe it out entirely, and what must nations, especially the United States and China, do to ensure that their technologies are safe for humanity?

Leone XIV (risposta ING)

Thank you. If someone were to ask me, am I in panic mode? No, I'm not. I sleep at night. I do think that the concerns raised by many of the experts, specialists in AI, should be taken seriously.

I don't think that is fake news, as some have said, to try and cause whether financial or some other kind of benefit. It's interesting to note that just today I read that the head of NVIDIA claims that he has found some way of inserting into AI certain guardrails, if you will, or limits so that they won't go outside of their particular units and cause the damage that people are talking about.

He's the same one, however, that says there should be no limits placed and no government regulation, etc. etc. This is a problem that I think we need to sit down and talk about. We need to continue to invite political leaders, the leaders of AI, social organizations, associations to come together and look at what is happening already and what could be down the road.

To simply say, 'Oh, it's not going to happen', and close our eyes to it, I think is probably not the most responsible way to go about that. The Vatican has organized our own commission on artificial intelligence, which on the one hand, if you will, began as a way of coordinating what we ourselves are doing in the Holy See and how we're using AI and what the risks are and what the benefits are.

But since *Magnifica Humanitas* was published, we have received many contacts from people in many different areas and fields. And so, we are trying to continue to promote dialogue, study, investigation, to find ways to make sure that AI does not get to a point where it could destroy humanity or remove humanity from the conversation.

I am relatively optimistic that that can happen. I think that there are enough people seriously interested in that and willing to look outside of the questions, once again of power, who gets there first, what happens when AI goes to being what they call General Artificial Intelligence, etc. etc.

But we have to keep working, we can't sit back and pretend nothing is going to happen.

Matteo Bruni

Grazie Santità. Forse possiamo fare un'ultima domanda, Ludwig Ring-Eifel, KNA

Ludwig Ring-Eifel, KNA (domanda ING)

Today we were in Metz very close to the German border, but so far, you have not come to Germany yet.

So, my basic question is when can we expect you on the other side of the border and on the background of two developments which are maybe worrying you as well, the steady decline of Catholic Church in Germany and the astonishing rise of extremist parties in Germany who threaten to tear up the consensus for Europe, which you spoke about today in Metz.

Leone XIV (risposta ING)

Thank you for the question. With all humility I'll say it's only been about fifteen months that I've been Pope. There are many places I have not yet visited. I do have an invitation. I do hope to go again, I mean I've been there before but not as Pope, but I do hope to visit Germany, as I hope to visit many places. But I do not yet have a schedule.

I'm still working on next year, and the only trip definitely planned is World Youth Day in Korea. So, we're getting there. But thank you for your patience and for the question.

The phrase you said the Church is dying in Germany, or the diminishing numbers. People have said that about France in the past and yet we saw what happened over the past four days. I believe that if we find the true missionary spirit and the right way to go about it, there are still many, many people in Germany who want to live and celebrate their Christian and Catholic faith.

And so, I'm optimistic about that, although I recognize the problems, I recognize the different causes that have hit the Church very hard, but it's hit the—if you will—the evangelical or Protestant Church very hard as well, and it has hit society in the much the same way.

But I do hope to reach out. I do hope to continue to work with leaders in the Church in Germany and find ways to respond to that. It would be interesting to study, analyze if and how there may be a relationship, for example, between the growth of these groups on the far right and even the far right is being splintered now as you see the one particular group is becoming even much more extreme with other so-called far-right groups.

At the same time with some expression of a combination of these far-right points of view with a certain kind of religion, which in not only my view, but I mean both the leaders of the Catholic Church and the Protestant Church in Germany have spoken out about that's not an authentic expression of Christianity. And again, we go back to the values of the Gospel, which are not about hatred and division, but they're about understanding and compassion and accompanying. I hope deeply, and hopefully the Church can also be a part of this—that we can find ways of reaching out to a majority of people of goodwill who will understand how important that their commitment, even in terms of participating in political processes, will enable them to make clear choices for the common good and not for extremist ideas that perhaps will do much more damage than we are even aware of right now.

So, I think we will all be encouraging in that sense. Again, it on our part as a Church, social doctrine of the Church, to talk about, teach about, preach about what we believe are these life-giving values and not destruction, division, and hatred.

Matteo Bruni

Grazie Santità, grazie per le sue parole, per la sua disponibilità e grazie molte per questi giorni di viaggio insieme.

Leone XIV (conclusione ING)

And I want to take the opportunity to thank so many people who are in the background that don't get the applause that the Pope gets when he goes by, but who are very much a part of putting this trip together: both people in the Holy See, the people in France, the Bishops in France, and many, many lay people who worked on the different activities organizing them.

So, to say a special word of gratitude to all of them and to you. Thank you very much.