

who in every word and action, rose above the petty world of political intrigue and personal interest, to lead the struggle for the common good, for a society founded on the commitment to love and truth.

The decision on the part of Pope John Paul II to name More as the Patron Saint of Politicians, is the boldest challenge which could be thrown out today. Were political leaders to rise to the challenge, as Lyndon LaRouche has done, there would be not only hope, but the optimistic confidence, that the world can indeed be brought into coherence with the law of God.

‘Politics Is To Attain The Common Good’

This “Address of His Holiness Pope John Paul II, to the Jubilee of Government Leaders, Members of Parliament and Politicians,” was given in Rome on Nov. 4, 2000.

1. I am most happy to welcome you, distinguished Government Leaders, Members of Parliament and men and women responsible for public life who have come to Rome for the Jubilee. I greet you and I thank Senator Nicola Mancino for the kind words he has spoken on your behalf. My grateful thoughts turn to Senator Francesco Cossiga, who has actively promoted the proclamation of Saint Thomas More as Patron of Statesmen and Politicians. My greeting also goes to the other distinguished leaders, including Mr. Mikhail Gorbachov, who have spoken in this assembly. I offer a special word of welcome to the Heads of State present.

Our meeting gives me the opportunity to reflect together with you, in the light of the motions just presented, on the nature of the mission which God, in his Providence, has entrusted to you, and on the responsibilities inherent in that mission. Yours can well be deemed a true and genuine vocation to politics, which in practice means the governance of nations, the formulation of laws and the administration of public affairs at every level. We ought then to inquire as to the nature, the demands, and the aims of politics, in order to act as Christians and as persons conscious of the excellence and, at the same time, the difficulties and risks which politics entails.

2. Politics is the use of legitimate authority in order to attain the common good of society: a common good which, as the Second Vatican Council declares, embraces “the sum of those conditions of social life by which individuals, families and groups can achieve complete and efficacious fulfillment” (*Gaudium et Spes*, 74). Political activity ought therefore to be carried out in a spirit of service. My predecessor Pope Paul VI rightly affirmed that “politics is a demanding

way of living the Christian commitment to serve others” (*Octogesima Adveniens*, 46).

Hence, Christians who engage in politics — and who wish to do so as Christians — must act selflessly, not seeking their own advantage, or that of their group or party, but the good of one and all, and consequently, in the first place, that of the less fortunate members of society. In the struggles of life, which can at times be merciless and cruel, not a few are “crushed” and are inevitably cast aside. Among these I cannot fail to mention those who are imprisoned. . . .

Justice must indeed be the fundamental concern of political leaders: a justice which is not content to apportion to each his own, but one which aims at creating conditions of equal opportunity among citizens, and therefore favoring those who, for reasons of social status or education or health, risk being left behind or relegated to the lowest places in society, without possibility of deliverance.

This is the scandal of the affluent society of today’s world, in which the rich grow ever richer, since wealth produces wealth, and the poor grow ever poorer, since poverty tends to additional poverty. Not only is this scandal found within individual nations, but it also has aspects which extend well beyond their borders. Today, especially, with the phenomenon of the globalization of markets, the rich and developed nations tend to improve their economic status further, while the poor countries — with the exception of some in the process of a promising development — tend to sink into ever more grievous forms of poverty.

3. I think with profound distress of those areas of the world afflicted by endless wars and hostilities, by endemic hunger and by terrible diseases. Many of you share my concern for this state of affairs which, from a Christian and a human point of view, represents the most serious sin of injustice found in the modern world. It must therefore deeply disturb the conscience of Christians today, especially those who, since they guide the political, economic and financial mechanisms of the world, are in a position to determine — for better or for worse — the destiny of peoples.

Truly, there needs to be a greater spirit of solidarity in the world, as a means of overcoming the selfishness of individuals and nations. Only in this way will it be possible to curb the pursuit of political power and economic wealth with no reference to other values. In a now globalized world, in which the market, which of itself has a positive influence on human freedom and creativity in the economic sector (cf. *Centesimus Annus*, 42), nonetheless tends to be severed from all moral considerations, and to take as its sole norm the law of maximum profit, those Christians who feel themselves called by God to political life, have the duty — quite difficult, yet very necessary — to conform the laws of the “unbridled” market to the laws of justice and solidarity. Only in this way can we ensure a peaceful future for our world and remove the root causes of conflicts and wars: *peace is the fruit of justice. . . .*