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Pubblichiamo di seguito il testo del Videomessaggio che il Santo Padre Leone XIV ha inviato ai partecipanti al decimo *Austrian World Summit* che si tiene oggi a Vienna, presso il Palazzo Hofburg:

Videomessaggio del Santo Padre

I am pleased to greet all of you taking part in the Tenth Austrian World Summit. Sustainability, integral ecology and care for creation have been concerns for many decades. The Church has always been aware that the ecological question has a moral dimension. Indeed, the environmental crisis “is not an isolated issue, but rather the ecological aspect of the contemporary socio-economic crisis” (*Magnifica Humanitas*, 43).

In your own efforts to respond to the present crisis, I would like to encourage you to keep this broad context in view, and to suggest to you three themes, based upon the Christian virtues of faith, hope and love, which I trust may assist the work of your Summit.

Let me begin with faith. While to some, faith may seem to have little to contribute to questions of climate change and environmental protection, the religious dimension is in fact essential to address these issues adequately. Those who believe that our world was created by God and is inherently good are compelled to assume an even greater responsibility to care for creation, since this is the requirement of their faith. “Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience” (Pope Francis, *Laudato Si’*, 217). Furthermore, believers from many traditions understand ‘creation’ as a divine gift. Likewise, various religions maintain that life is sacred and therefore must be respected.

We can say, then, that religious faith reinforces the overall desire to protect life and care for nature.

This perspective underlines the profound ethical foundations to which I drew attention in my recently published Encyclical Letter *Magnifica Humanitas*, namely the equal dignity of all human beings and the value of fundamental human rights, both of which can be adequately ensured through the proper implementation of the principles of the common good, the universal destination of goods, subsidiarity, solidarity and social justice (cf. *Magnifica Humanitas*, 51-81). They should “be considered collectively, so that it becomes clear how they relate to and complement each other” (ibid., 46). These essential personal and social matters are intimately connected to the climate crisis, which as I said is one manifestation – and a critical one – of the wider socio-economic crisis. Indeed, unless they are addressed, no technical solutions for protecting the environment will have a chance of achieving their desired end. In this perspective, we must pay particular attention to the poorest and those most vulnerable to environmental degradation. I would like to encourage you to keep them at the forefront of your minds when evaluating, planning and implementing potential projects.

This brings me to the second theme: hope. Due to the global nature of the challenges we are facing, it is clear that many people are concerned. There is, indeed, a growing awareness that peace is threatened by a lack of respect for creation, the plundering of natural resources and a progressive decline in the quality of life due to climate change. These challenges require international cooperation, together with cohesive and forward-looking multilateralism in order to find effective solutions.

Frequently, however, in deliberations and negotiations about these issues, various fears emerge: fear of changing course, fear of losing power and fear of uncertain outcomes. Only by overcoming these fears can we work together to find the right solutions. It is here, I think, that religious leaders and communities can offer a special insight for supporting ambitious social and environmental efforts, for the Bible is full of examples of how people’s fears can be overcome by hope, which ultimately is a gift from God himself.

In this perspective, then, despite the naysayers or cynics, hope can be a powerful driving force. In this regard, it is not merely desirable but also genuinely possible that the progress at COP30 can be followed up with a just transition toward societies where the common good takes precedence over profit, and economic models are rooted in solidarity and human dignity. Yet, this requires wealthier countries to meet their obligations to support poorer countries financially. We also need the development of a new person-centered international financial framework to ensure that all countries, especially the poorest and those most vulnerable to climate disasters, can reach their full potential, with the dignity of their citizens respected (cf. *Message to the UN Framework Convention on Climate Change (COP30)*, 7 November 2025).

Finally, I come to the theme of love. I would like to stress the importance of cultivating a genuine culture of care for our environment, which includes what Pope Francis called “civic and political love” (cf. *Laudato Si’*, 228-232). Such love is the key to authentic development, since “in order to make society more human, more worthy of the human person, love in social life – political, economic and cultural – must be given renewed value, becoming the constant and highest norm for all activity... In this framework, along with the importance of little everyday gestures, social love moves us to devise larger strategies to halt environmental degradation and to encourage a ‘culture of care’ which permeates all of society” (*Laudato Si’*, 231). It is my hope that your deliberations will promote this culture of care and thus contribute to the civilization of love.

Dear friends, with these thoughts centered on faith, hope and love, I pray that your Summit will be fruitful in promoting the much needed dialogue for seeking effective solutions to protect the wonderful gift of creation, and I willingly invoke upon you all God’s gifts of wisdom and peace.

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