

EMBARGO until the speech is made. Compare with the pronounced text

THE GREETING OF MONSIGNOR DOMENICO SORRENTINO, BISHOP OF ASSISI

*Altissimo, onnipotente, bon Signor,
tue so le laude, la gloria e l'onore
et onne benedizione.*

*Laudato si', mi Signore,
cum tucte le tue creature,
spetialmente messor lo frate Sole,
lo quale è iorno et allumini noi per lui.
Et ello è bellu, e radiante, cum grande splendor
de Te, Altissimo, porta significatione.*

I greet you all, dear young people, with this invitation to praise God which opens the Canticle of the Sun. Francesco had composed it while surrounded by greenery in the church Saint Damien under the eyes of Saint Clare. Those verses and notes consoled him in his last days, in the month he spent in the bishopric of Assisi, before going to die at the Portiuncula.

In the same bishopric twenty years earlier, he had sung - so to speak - the prelude of the Canticle, stripping himself of everything for God.

Welcome to this Assisi where Jesus' Gospel, through Francesco made "naked" for love, has expressed all its transforming power, even affecting the economy.

I wish to say my thanks. To God, first of all. And then to those who, in these two years, have given their contribution of generosity, commitment and fidelity, without being discouraged in the face of the great trial of the pandemic, rather making it become a stimulus to move forward.

Thanks to Pope Francesco for this insight. His final message will be, to us, a delivery.

Thanks to Cardinal Turkson who has just introduced the works with the authority of his role.

Thanks to prof. Bruni, to the other members of the organizing committee, to the partners, to the supporters.

Thanks to those who, in the humility of service, allow us this event.

Thanks to all of you who have continued to work and are now connected.

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Spiritually I welcome you as my predecessor Guido welcomed the young Francesco eight hundred years ago in the famous judgment that led him to divest himself of all his clothes.

That judgment was about fundamental values, which concern the meaning of life in general, but which also closely deal with the topic of economy.

The subject of the dispute was, in fact, money.

The father, Bernardone, had made an idol of money.

Francesco, instead, had understood that money is only a tool. As such, it serves to build a beautiful economy, rich in meaning and gift, which cannot exclude anyone and which, on the contrary, must aim for the good of everybody, and especially of the poor.

When he returns it to his father, along with his clothes, he writes with his nakedness the manifesto of an alternative economy.

He was a genuine change maker, an "economist" without knowing it.

He was the economist that all of you young people aspire to become in this school of Economy of Francesco.

It is beautiful for me to think that, faced with this choice of his, the bishop covered him with his cloak.

It was the encounter between the enthusiasm of the young man and the wisdom of the elderly.

It was the encounter between the institution and charisma.

It was a two-way listening to the Spirit of God who wanted to inaugurate a new history.

Ideally, I put that cloak on you all. Be it a blessing.

May the Lord grant you too to be the protagonists of a new story of beauty and goodness. This world of ours, upset by the pandemic and so many other miseries and contradictions needs it more than ever.

And with Francesco again I tell you, wishing you a good meeting:

Laudate e benedicite mi' Signor, et reingratiateli et serviteli cum grande humilitate.