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◆ LE UDIENZE

LE UDIENZE

Il Santo Padre ha ricevuto questa mattina in Udienza:

Ecc.mi Presuli della Conferenza Episcopale di Etiopia ed Eritrea, in Visita "ad Limina Apostolorum":

Rev.mo Don Angelo Moreschi, S.D.B., Prefetto Apostolico di Gambella (Etiopia);

Rev.mo Padre Theodorus van Ruijven, C.M., Prefetto Apostolico di Jimma-Bonga (Etiopia);

S.E. Mons. Menghisteab Tesfamariam, M.C.C.I., Vescovo di Asmara (Eritrea)

con il Vescovo emerito:

S.E. Mons. Zekarias Yohannes;

S.E. Mons. Thomas Osman, O.F.M. Cap., Vescovo di Barentu (Eritrea)

con il Vescovo emerito:

S.E. Mons. Luca Milesi, O.F.M. Cap.;

S.E. Mons. Kidane Yebio, Vescovo di Keren (Eritrea).

[01267-01.01]

MESSAGGIO DEL PRESIDENTE DEL PONTIFICIO CONSIGLIO PER IL DIALOGO INTERRELIGIOSO AI MUSULMANI PER LA FINE DEL RAMADAN • TESTO IN LINGUA FRANCESE • TESTO IN LINGUA INGLESE • TESTO IN LINGUA ITALIANA

In occasione della fine del mese del Ramadan ('*Id al Fitr*, 1426 A.H. / 2005 A.D.) il Pontificio Consiglio per il Dialogo Interreligioso formula un messaggio augurale ai Musulmani, dal tema: "Continuando sulla via del dialogo".

Questo il testo del Messaggio, a firma del Presidente del Pontificio Consiglio, S.E. Mons. Michael L. Fitzgerald:

• TESTO IN LINGUA FRANCESE *Continuer sur le chemin du dialogue*

Chers amis,

1. Le mois de Ramadan touche à sa fin et voici que revient '*Id al-Fitr*. Où que vous soyez, je souhaite adresser à chacun de vous mes vœux les plus sincères de joyeuse fête.

2. L'envoi d'un message à nos frères et sœurs musulmans à l'occasion de la fin du Ramadan est devenu une tradition du Conseil Pontifical pour le Dialogue interreligieux. Ce message est généralement signé par le Président du Conseil Pontifical. En 1991, au moment de la première Guerre du Golfe, ce message d'amitié portait la signature de Sa Sainteté le Pape Jean-Paul II. Il parlait alors «d'un dialogue sincère, profond et constant entre catholiques et croyants musulmans, d'où pourra jaillir une plus grande connaissance et confiance mutuelles». Aujourd'hui, ces mots sont encore et assurément d'actualité.

3. Le 2 avril de cette année, la vie terrestre du Pape Jean-Paul II est arrivée à son terme. De nombreux musulmans de par le monde ont suivi de près, avec les catholiques et les autres chrétiens, les informations concernant les derniers instants de sa maladie et son décès. Des délégations officielles de musulmans, responsables politiques et chefs religieux, venues de nombreux pays, étaient présentes sur la place Saint-Pierre pour ses funérailles. Nombreux sont ceux qui lui sont profondément reconnaissants de ses efforts au service de la paix. Un journaliste musulman qui a eu l'occasion de rencontrer personnellement le Pape Jean-Paul II a écrit : « Je n'exagère pas en disant que la mort du Pape Jean-Paul II est une grande perte pour l'Église catholique, pour les chrétiens en général, mais aussi, en particulier, pour les relations entre chrétiens et musulmans. Il ne sera possible de compenser cette perte qu'en marchant sur ses traces et en continuant sur la voie qu'il a indiquée, avec foi et courage, lors de la rencontre d'Assise en 1986 ; Assise où reposent les reliques

de saint François, le pionnier du dialogue islamo-chrétien chez les catholiques ».

4. C'étaient la foi ancrée en Dieu et la confiance en l'humanité qui avaient poussé feu le Pape Jean-Paul II à s'engager dans le dialogue. Prenant pour fondement la Déclaration *Nostra ætate* du Concile Vatican II, dont nous célébrons cette année le quarantième anniversaire, il a constamment cherché à s'adresser aux frères et sœurs de toutes les religions, avec respect et désir de collaboration. Son engagement dans ce domaine s'est véritablement enraciné dans l'Évangile, suivant l'exemple du Seigneur Jésus qui a témoigné son amour et son respect à chaque personne, y compris à ceux qui n'étaient pas de son peuple.

5. Alors qu'il recevait les représentants des autres religions présents à la célébration d'inauguration de son pontificat, Sa Sainteté le Pape Benoît XVI, suivant l'enseignement du Concile Vatican II et le chemin indiqué par Jean-Paul II, a déclaré : « Je suis particulièrement reconnaissant de la présence parmi nous de membres de la communauté musulmane, et j'exprime ma satisfaction pour le développement du dialogue entre musulmans et chrétiens, tant au niveau local qu'international. Je vous assure que l'Église désire continuer à construire des ponts d'amitié avec les fidèles de toutes les religions, dans le but de rechercher le bien authentique de chaque personne et de la société dans son ensemble ». Le Pape, rappelant ensuite les conflits, la violence et les guerres de notre époque, a souligné le devoir, pour chacun d'entre nous, particulièrement pour ceux qui appartiennent à une tradition religieuse, de travailler pour la paix. Il a dit que « nos efforts pour nous rencontrer et promouvoir le dialogue constituent une précieuse contribution pour construire la paix sur des fondements solides ». Le Pape Benoît XVI a conclu : « C'est pourquoi il est impératif de s'engager dans un dialogue authentique et sincère, construit sur le respect de la dignité de chaque personne humaine, créée, comme nous chrétiens le croyons fermement, à l'image et à la ressemblance de Dieu (*cf. Gn 1, 26-27*) » (*L'Osservatore Romano*, 3 mai 2005).

6. Encouragés par les paroles du Pape, efforçons-nous de construire de bons rapports avec les fidèles des différentes religions, de promouvoir le dialogue culturel et d'œuvrer ensemble pour plus de justice et pour une paix durable. Chrétiens et musulmans, montrons qu'il est possible de vivre ensemble dans la fraternité véritable, en nous efforçant toujours d'être les instruments de la volonté de Dieu Miséricordieux, qui a créé l'humanité pour qu'elle ne soit qu'une seule et même famille.

Une fois encore, je vous exprime mes chaleureuses salutations.

Archevêque Michael L. Fitzgerald

Président

[01268-03.02] [Texte original: Français]

• **TESTO IN LINGUA INGLESE** *Continuing of the Path of Dialogue*

Dear Friends,

1. As *'Id al-Fitr* comes round again, at the close of the month of Ramadan, I wish to offer to all of you, in whatever part of the world you may be, my very best wishes for a Happy Feast.

2. It has become a tradition for the Pontifical Council for Interreligious Dialogue to send a message to our Muslim brothers and sisters on the occasion of the end of Ramadan. The message has usually been signed by the president of the Pontifical Council. In 1991, on account of the first Gulf War, the good-will message was signed by His Holiness Pope John Paul II. He wrote about the need for "a sincere, profound and constant dialogue between believing Catholics and believing Muslims, from which there can arise a strengthened mutual knowledge and trust". These words are surely still relevant today.

3. On 2 April of this year Pope John Paul II completed his earthly life. Many Muslims around the world, with Catholics and other Christians, followed closely the news of the Pope's last illness and his death, and official

delegations of Muslims, political and religious leaders from many countries, attended his funeral in Saint Peter's Square. Many had appreciated deeply the Pope's constant efforts on behalf of peace. A Muslim journalist who had had occasion to meet personally with Pope John Paul II wrote: "I am not exaggerating when I say that the death of Pope John Paul II has been a great loss for the Catholic Church and for Christians in general, and also for Christian-Muslim relations in particular. There can be no compensation for this loss other than to follow in his footsteps and to continue in the way that he has traced out with the faith and courage of Assisi in 1986, Assisi where lie the remains of Saint Francis, pioneer among Catholics of Christian-Muslim dialogue".

4. It was faith in God and confidence in humanity that impelled the late Pope to engage in dialogue. He constantly reached out to brothers and sisters of all religions with respect and a desire for collaboration, as had been encouraged by the Second Vatican Council in its Declaration *Nostra aetate* of which the fortieth anniversary occurs this year. His commitment in this regard was actually rooted in the Gospel, following the example of the Lord Jesus who showed his love and respect for each person, even for those who did not belong to his own people.

5. Following the teaching of the Vatican Council II and continuing on the path taken by Pope John Paul II, His Holiness Pope Benedict XVI, when receiving the representatives of other religions who attended the celebration for the beginning of his Pontificate, stated: "I am particularly grateful for the presence in our midst of members of the Muslim community, and I express my appreciation for the growth of dialogue between Muslims and Christians, both at the local and international levels. I assure you that the Church wants to continue building bridges of friendship with followers of all religions, in order to seek the true good of every person and of society as a whole". Then, making reference to the conflicts, violence and wars present in our world, the Pope emphasized that it is the duty of every one, especially those who profess to belong to a religious tradition, to work for peace, and that "our efforts to come together and foster dialogue are a valuable contribution to building peace on solid foundations". Pope Benedict XVI concluded by saying: "It is therefore imperative to engage in sincere and authentic dialogue, built on respect for the dignity of every human person, created, as we Christians firmly believe, in the image and likeness of God" (*cf. Gen. 1: 26-27*) (*L'Osservatore Romano*, 26 April 2005).

6. Encouraged by these words of the Pope, it is for us to strengthen our engagement in building up good relations among people of different religions, to promote cultural dialogue and to work together for greater justice and enduring peace. Let us, as Christians and Muslims, show that we can live together in true fraternity, striving always to do the will of Merciful God who created humanity to be one family.

Once more I express to you my warmest greetings.

Archbishop Michael L. Fitzgerald

President

[01268-02.01] [Original text: English]

• **TESTO IN LINGUA ITALIANA** *Continuando sulla via del dialogo*

Cari amici,

1. In occasione dell'annuale ricorrenza dell'*'Id al-Fitr*, al termine del mese di Ramadan, desidero offrire a voi tutti, ovunque voi siate, i miei migliori auguri per una festa gioiosa.

2. Per il Pontificio Consiglio per il Dialogo Interreligioso è divenuta una tradizione inviare un messaggio ai nostri fratelli e sorelle musulmani per la fine del Ramadan. Il messaggio è normalmente firmato dal Presidente del Pontificio Consiglio. Nel 1991, in occasione della prima Guerra del Golfo, il messaggio d'amicizia fu firmato da Sua Santità il Papa Giovanni Paolo II. Egli affermò la necessità di "un dialogo sincero, profondo e costante fra credenti cattolici e credenti musulmani, dal quale potrà scaturire una più grande conoscenza e fiducia reciproca". Queste parole sono certamente ancora attuali.

3. Il 2 aprile di quest'anno, Papa Giovanni Paolo II ha concluso la sua esistenza terrena. Molti musulmani da ogni parte del mondo hanno seguito da vicino, con i cattolici e gli altri cristiani, le notizie sull'ultima malattia e sulla morte del Papa, e delegazioni ufficiali di musulmani, capi religiosi e politici provenienti da molti Paesi, hanno partecipato al suo funerale in Piazza San Pietro. Molti hanno profondamente apprezzato i costanti sforzi del Papa a favore della pace. Un giornalista musulmano, che aveva avuto l'occasione di incontrare personalmente il Papa, ha scritto: "Non esagero quando dico che la morte del Papa Giovanni Paolo II è stata una grande perdita per la Chiesa cattolica e per i cristiani in generale ed anche, in particolare, per le relazioni islamo-cristiane. Non si può compensare questa perdita se non seguendo le sue orme e continuando sulla via che egli ha tracciato con fede e coraggio ad Assisi nel 1986, Assisi dove riposano le spoglie di San Francesco, pioniere, fra i cattolici, del dialogo islamo-cristiano".

4. Erano la fede in Dio e la fiducia nell'umanità a spingere il compianto Papa ad impegnarsi nel dialogo. Egli si avvicinava ai fratelli ed alle sorelle di tutte le religioni sempre con rispetto e con il desiderio di collaborare, così come aveva incoraggiato a fare il Concilio Vaticano II nella Dichiarazione *Nostra Aetate* della quale ricorre quest'anno il quarantesimo anniversario. Il suo impegno a questo riguardo era veramente radicato nel Vangelo, seguendo l'esempio del Signore Gesù che manifestava il suo amore ed il suo rispetto per ogni persona, anche per coloro che non appartenevano al suo popolo.

5. Seguendo l'insegnamento del Concilio Vaticano II e continuando il cammino intrapreso dal Papa Giovanni Paolo II, Sua Santità il Papa Benedetto XVI, ricevendo i rappresentanti di altre religioni che avevano partecipato alla celebrazione d'inizio del suo Pontificato, ha affermato "Sono particolarmente grato per la presenza tra voi di membri della comunità musulmana, ed esprimo il mio apprezzamento per la crescita del dialogo tra musulmani e cristiani, a livello sia locale, sia internazionale. Vi assicuro che la Chiesa vuole continuare a costruire ponti di amicizia con i seguaci di tutte le religioni, al fine di ricercare il bene autentico di ogni persona e della società nel suo insieme". Quindi, facendo riferimento ai conflitti, alla violenza ed alle guerre presenti nel nostro mondo, il Papa ha sottolineato che è dovere di ciascuno, specialmente di coloro che si professano appartenenti a tradizioni religiose, di lavorare per la pace, e che "i nostri sforzi per incontrarci e promuovere il dialogo sono un prezioso contributo per costruire la pace su solide fondamenta". Papa Benedetto XVI ha concluso dicendo: "Pertanto, è imperativo impegnarsi in un dialogo autentico e sincero, costruito sul rispetto della dignità di ogni persona umana, creata, come noi cristiani fermamente crediamo, a immagine e somiglianza di Dio (cf. Gn 1,26-27)" (*L'Osservatore Romano*, 26 aprile 2005).

6. Incoraggiati da queste Parole del Papa, spetta a noi rafforzare il nostro impegno per costruire buone relazioni fra le persone di differenti religioni, promuovere il dialogo culturale e lavorare insieme per una maggiore giustizia ed una pace duratura. Dimostriamo, come cristiani e musulmani, che si può vivere insieme in una sincera fraternità, cercando sempre di compiere la volontà di Dio Misericordioso che ha creato l'umanità perché fosse un'unica famiglia.

Esprimo a tutti voi, ancora una volta, i miei più fervidi auguri.

Arcivescovo Michael L. Fitzgerald

Presidente

[01268-01.01] [Testo originale: Italiano]

**INTERVENTO DELLA SANTA SEDE ALLA QUARTA COMMISSIONE DELLA 60a SESSIONE
DELL'ASSEMBLEA GENERALE DELL'O.N.U. SUL PUNTO 33: "QUESTIONS RELATING TO INFORMATION"**

Pubblichiamo di seguito l'intervento che l'Osservatore Permanente della Santa Sede presso l'Organizzazione delle Nazioni Unite, l'Arcivescovo S.E. Mons. Celestino Migliore, ha pronunciato ieri a New York nel corso della

Quarta Commissione della 60a Sessione dell'Assemblea Generale dell'O.N.U. sul punto 33: "*Questions relating to information*":

• **INTERVENTO DI S.E. MONS. CELESTINO MIGLIORE**

Mr. Chairman,

The Holy See recognises the right to information and its importance in the life of all democratic societies and institutions. The exercise of the freedom of communication should not depend upon wealth, education, or political power. The right to communicate is the right of all. Freedom of expression and the right to information increase and develop in societies when the fundamental ethics of communication are not compromised, such as the pre-eminence of truth and the good of the individual, the respect for human dignity, and the promotion of the common good.

Furthermore, new technologies have an important role to play in the advancement of the poor. As with health and education, access to the wealth represented by communications would certainly benefit the poor, as recipients of information to be sure, but also as actors, able to promote their own point of view before the world's decision makers.

Given the ever increasing ease of access to information of every possible kind, the Holy See also stresses the need to protect the most vulnerable, such as children and young people, especially in the light of the increase of content featuring violence, intolerance and pornography.

Perhaps the most essential question raised by technological progress is whether, as a result of it, people will grow in dignity, responsibility and openness to others.

In this context, the Holy See has set up a unique continent-wide initiative called the Digital Network of the Church in Latin America (*Red Informatica de Iglesia en America Latina* – RIIAL) which promotes the adoption of digital technologies and programmes in media education, especially in poor areas. The success of this project has drawn the attention of the Observatory for Cultural and Audiovisual Communication in the Mediterranean and in the World (OCCAM) and other international organisations. The Holy See also supports the continued promotion of the traditional role of libraries and radios in formation.

It is to be hoped that the Second Phase of the UN World Summit on the Information Society (WSIS), to be held in Tunis shortly, will lead to further concrete efforts to build a more inclusive digital society which will reduce the widespread "info-poverty". It would be well if a new dynamic were created which goes beyond the political and commercial logic usually at play in these fields.

My delegation believes that the Information Society should be one endowed with the ability, capacity and skills to generate and capture new knowledge and to access, absorb and use effectively information, data and knowledge with the support of information and communication technology. Already in society there are many "agents of meaning" or "knowledge workers", such as the family, schools, the State, opinion makers and leaders, not to mention religious institutions.

Knowledge is essential in establishing presence in the international marketplace, and is key to participating in the global economy of which the Internet is an increasingly important vehicle. Moreover, knowledge should be recognised in its role in the development of information and communication technology. At the same time, there is a fundamental need to develop an ability to discern information received, given the enormous sea of information available. This process can flourish only where there is a recognised hierarchy of values.

Thank you, Mr. Chairman.

INTERVENTO DELLA SANTA SEDE ALLA TERZA COMMISSIONE DELLA 60a SESSIONE DELL'ASSEMBLEA GENERALE DELL'O.N.U. SUL PUNTO 65: IMPLEMENTATION OF THE OUTCOME OF THE FOURTH WORLD CONFERENCE ON WOMEN AND OF THE SPECIAL SESSION OF THE GENERAL ASSEMBLY ENTITLED "WOMEN 2000: GENDER EQUALITY, DEVELOPMENT AND PEACE IN THE TWENTY-FIRST CENTURY"

Pubblichiamo di seguito l'intervento che l'Osservatore Permanente della Santa Sede presso l'Organizzazione delle Nazioni Unite, l'Arcivescovo S.E. Mons. Celestino Migliore, ha pronunciato ieri a New York nel corso della Terza Commissione della 60a Sessione dell'Assemblea Generale dell'O.N.U. sul punto 65: *"Implementation of the outcome of the Fourth World Conference on Women and of the special session of the General Assembly entitled "Women 2000: gender equality, development and peace in the twenty-first century"*:

• INTERVENTO DI S.E. MONS. CELESTINO MIGLIORE

Mr. Chairman,

The Delegation of the Holy See continues to devote attention to the follow-up process of the Beijing Declaration and Platform of Action, as well as to the subsequent Outcome Documents. Despite some positive advancement in the condition of women in today's world, vulnerability remains a constant in women's lives.

Violence against women in all its forms, including domestic violence and harmful traditional practices, is a grave violation of the dignity of women and their human rights. In some countries female foeticide and infanticide continue. Often, violence against women results from the consideration of a woman, not as a human person with rights on an equal basis with others, but as an object to be exploited. In this context, an increasing scourge is trafficking of women and girls, as well as various forms of prostitution. All forms of violence against women are rightly to be condemned and the Holy See, for its part, seeks to work in collaboration with all those of good will in giving priority to social policies aimed at the elimination of the causes of such violence. For example, in June of this year, the Pontifical Council for Migrants and Itinerant People organized an International Meeting of Pastoral Care for the Liberation of Street Women.

Any strategy aimed at improving the lives of women must include special consideration for the women and girls who suffer so. While this process will not be easy, it is essential in order to enable them to regain their self esteem, rebuild trusting relationships, and become aware once again of their value, dignity and worth.

According to recent International Labour Organization (ILO) statistics, women represent 60 per cent of the world's 550 million working poor. These women do not earn enough even to lift themselves and their families above poverty or the salary of one dollar a day. Poverty prevents women from attaining their basic needs such as nutrition, sanitation, basic health care and education, and it continues to deprive societies of the enriching and irreplaceable contribution that can be furnished only by women.

In order to reverse the process of the feminization of poverty, my delegation believes that attention should be given to increasing women's access to and control over productive resources and capital. Several Catholic Organizations are engaged in microcredit programs for women aimed at empowering them through forming self-managed microcredit projects, in places like Cambodia, Bosnia-Herzegovina, Latin America and the Caribbean.

Once empowered, women will play a key role in the development and well being of their family, community and society. All members of society have a role to play in promoting that empowerment.

Illiteracy, present especially among women in rural areas, is an evident obstacle to development and to the attainment of women's basic rights. With the assistance of others, every woman has the right to make the fullest of her potential, talents and abilities because, as we read in the Universal Declaration of Human Rights,

"everyone has the right to education". More and more, we are made aware of the fact that investment in the education of girls is the fundamental key to the full advancement of women.

The Delegation of the Holy See recognizes the need to address urgently specific health care needs of women. We know that many women today still do not have access even to basic health care. The Holy See continues to advocate a holistic approach to the health of women which does not exclusively focus on a single aspect of a woman but on her overall and comprehensive health care needs. It is a matter of serious concern that women are particularly vulnerable to the tragic consequences of world health problems and epidemics such as HIV/AIDS and malaria, as well as to the lack of safe-water and sanitation. Furthermore, women have the right to the highest standard of health care during pregnancy and the right to deliver children in a clean, safe environment, with adequate professional help.

It is clear that much still has to be done for the full advancement of women in today's world. It is to be hoped that the United Nations will play an important role in transforming their legitimate aspirations.

Thank you, Mr. Chairman.

[01266-02.02] [Original text: English]

[B0519-XX.01]
