



SALA STAMPA DELLA SANTA SEDE **BOLLETTINO**

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LE UDIENZE

Il Santo Padre ha ricevuto questa mattina in Udienza:

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

S.E. Mons. Christopher Jones, Vescovo di Elphin;

S.E. Mons. Martin Drennan, Vescovo di Galway and Kilmacduagh;

S.E. Mons. John Fleming, Vescovo di Killala;

Ecc.mi Presuli della Conferenza Episcopale della Grecia, in Visita "ad Limina Apostolorum":

S.E. Mons. Nikólaos Fóscolos, Arcivescovo di Athēnai; Amministratore Apostolico "sede vacante et ad nutum Sanctae Sedis" di Rhodos;

S.E. Mons. Yannis Spiteris, O.F.M. Cap., Arcivescovo di Corfù, Zante, Cefalonia; Amministratore Apostolico "ad nutum Sanctae Sedis" del Vicariato Apostolico di Thessaloniki;

S.E. Mons. Nikólaos Printesis, Arcivescovo di Naxos, Andros, Tinos e Mykonos; Amministratore Apostolico "sede vacante" di Chios;

Gruppo degli Ecc.mi Presuli della Conferenza Episcopale di Irlanda, in Visita "ad Limina Apostolorum".

Il Papa riceve questo pomeriggio in Udienza:

Em.mo Card. Giovanni Battista Re, Prefetto della Congregazione per i Vescovi.

[01533-01.01]

VISITA "AD LIMINA APOSTOLORUM" DEI PRESULI DELLA CONFERENZA EPISCOPALE DI IRLANDA

Pubblichiamo di seguito il discorso che il Santo Padre Benedetto XVI ha rivolto agli Ecc.mi Presuli della Conferenza Episcopale di Irlanda, incontrati questa mattina e ricevuti in questi giorni, in separate udienze, in occasione della Visita "ad Limina Apostolorum":

• DISCORSO DEL SANTO PADRE

Dear Brother Bishops,

In the words of a traditional Irish greeting, a hundred thousand welcomes to you, the Bishops of Ireland, on the occasion of your *ad Limina* visit. As you venerate the tombs of the Apostles Peter and Paul, may you draw inspiration from the courage and vision of these two great saints, who so faithfully led the way in the Church's mission of proclaiming Christ to the world. Today you have come to strengthen the bonds of communion with the Successor of Peter, and I gladly express my appreciation for the gracious words addressed to me on your behalf by Archbishop Seán Brady, President of your Episcopal Conference. The constant witness of countless generations of Irish people to their faith in Christ and their fidelity to the Holy See has shaped Ireland at the deepest level of her history and culture. We are all aware of the outstanding contribution that Ireland has made to the life of the Church, and the extraordinary courage of her missionary sons and daughters who have carried the Gospel message far beyond her shores. Meanwhile, the flame of faith has continued bravely burning at home through all the trials afflicting your people in the course of their history. In the words of the Psalmist, "I will sing for ever of your love, O Lord, through all ages my mouth shall proclaim your truth" (*Ps* 89:1).

The present time brings many new opportunities to bear witness to Christ and fresh challenges for the Church in Ireland. You have spoken about the consequences for society of the rise in prosperity that the last fifteen years have brought. After centuries of emigration, which involved the pain of separation for so many families, you are experiencing for the first time a wave of immigration. Traditional Irish hospitality is finding unexpected new outlets. Like the wise householder who brings forth from his treasure "what is new and what is old" (*Mt* 13:52), your people need to view the changes in society with discernment, and here they look to you for leadership. Help them to recognize the inability of the secular, materialist culture to bring true satisfaction and joy. Be bold in speaking to them of the joy that comes from following Christ and living according to his commandments. Remind them that our hearts were made for the Lord and that they find no peace until they rest in him (cf. Saint Augustine, *Confessions*, 1:1).

So often the Church's counter-cultural witness is misunderstood as something backward and negative in today's society. That is why it is important to emphasize the Good News, the life-giving and life-enhancing message of the Gospel (cf. *Jn* 10:10). Even though it is necessary to speak out strongly against the evils that threaten us, we must correct the idea that Catholicism is merely "a collection of prohibitions". Sound catechesis and careful "formation of the heart" are needed here, and in this regard you are blessed in Ireland with solid resources in your network of Catholic schools, and in so many dedicated religious and lay teachers who are seriously committed to the education of the young. Continue to encourage them in their task and ensure that their catechetical programmes are based on *The Catechism of the Catholic Church*, as well as the new *Compendium*. Superficial presentations of Catholic teaching must be avoided, because only the fullness of the faith can communicate the liberating power of the Gospel. By exercising vigilance over the quality of the syllabuses and the course-books used and by proclaiming the Church's doctrine in its entirety, you are carrying out your responsibility to "preach the word ... in season and out of season ... unfailing in patience and in teaching" (2 *Tim* 4:2).

In the exercise of your pastoral ministry, you have had to respond in recent years to many heart-rending cases of sexual abuse of minors. These are all the more tragic when the abuser is a cleric. The wounds caused by such acts run deep, and it is an urgent task to rebuild confidence and trust where these have been damaged. In your continuing efforts to deal effectively with this problem, it is important to establish the truth of what happened in the past, to take whatever steps are necessary to prevent it from occurring again, to ensure that the principles of justice are fully respected and, above all, to bring healing to the victims and to all those affected by these egregious crimes. In this way, the Church in Ireland will grow stronger and be ever more capable of giving witness to the redemptive power of the Cross of Christ. I pray that by the grace of the Holy Spirit, this time of purification will enable all God's people in Ireland to "maintain and perfect in their lives that holiness which they have received from God" (*Lumen Gentium*, 40).

The fine work and selfless dedication of the great majority of priests and religious in Ireland should not be obscured by the transgressions of some of their brethren. I am certain that the people understand this, and continue to regard their clergy with affection and esteem. Encourage your priests always to seek spiritual renewal and to discover afresh the joy of ministering to their flocks within the great family of the Church. At one time, Ireland was blessed with such an abundance of priestly and religious vocations that much of the world was able to benefit from their apostolic labours. In recent years, though, the number of vocations has fallen sharply. How urgent it is, then, to heed the Lord's words: "The harvest is plentiful, but the labourers are few. Pray, therefore, the Lord of the harvest to send out labourers into his harvest" (*Mt* 9:37-38). I am pleased to learn that many of your dioceses have adopted the practice of silent prayer for vocations before the Blessed Sacrament. This should be warmly encouraged. Yet above all, it falls to you, the Bishops, and to your clergy to offer young people an inspiring and attractive vision of the ordained priesthood. Our prayer for vocations "must lead to action so that from our praying heart a spark of our joy in God and in the Gospel may arise, enkindling in the hearts of others a readiness to say 'yes'" (*Address to Priests and Permanent Deacons*, Freising, 14 September 2006). Even if Christian commitment is considered unfashionable in some circles, there is a real spiritual hunger and a generous desire to serve others among the young people of Ireland. A vocation to the priesthood or the religious life offers an opportunity to respond to this desire in a way that brings deep joy and personal fulfilment.

Allow me to add an observation that is close to my heart. For many years, Christian representatives of all denominations, political leaders and many men and women of good will have been involved in seeking means to ensure a brighter future for Northern Ireland. Although the path is arduous, much progress has been made in recent times. It is my prayer that the committed efforts of those concerned will lead to the creation of a society marked by a spirit of reconciliation, mutual respect and willing cooperation for the common good of all.

As you prepare to return to your Dioceses, I commend your apostolic ministry to the intercession of all the saints of Ireland, and I assure you of my deep affection and constant prayer for you and for the Irish people. May Our Lady of Knock watch over and protect you always. To all of you, and to the priests, religious and lay faithful of your beloved island I cordially impart my Apostolic Blessing as a pledge of peace and joy in the Lord Jesus Christ.

LETTERA DEL SANTO PADRE ALL'INVIATO SPECIALE ALLA DEDICAZIONE DEL NUOVO ALTARE DELLA RESTAURATA CATTEDRALE DELL'ARCIDIOCESI DI BALTIMORE (U.S.A.) (4-12 NOVEMBRE 2006)

Il Papa ha designato l'Em.mo Card. James Francis Stafford, Penitenziere Maggiore, Suo Inviato Speciale alle solenni celebrazioni per la dedicazione del nuovo altare della restaurata Cattedrale dell'arcidiocesi di Baltimora (U.S.A.), in programma dal 4 al 12 novembre 2006.

Pubblichiamo di seguito la Lettera del Santo Padre all'Em.mo Card. James Francis Stafford:

• LETTERA DEL SANTO PADRE

Venerabili Fratri Nostro

IACOBO FRANCISCO S.R.E. Cardinali STAFFORD

Paenitentiario Maiori

Maxima profecto cura adhibenda est de hoc intimo Dei sacrario, quod sunt omnes homines credentes et iuste viventes secundum Dei mandata. "Studeamus ergo templum Deo aedificare in nobis: primo quidem ut in singulis nobis, deinde ut in omnibus simul inhabitet... Dignum habitaculum parat Deo, cuius nec est ratio decepta, nec voluntas perversa, nec memoria inquinata" (Hugo a S. Victore, *Tractatus de interiori domo*, 5; PL 184, 510). Attamen iam antiquis temporibus Dominus universorum, qui nullius indiget, voluit templum habitationis suae fieri in nobis (cfr 2 Mac 14, 35). Recta ergo et laudabilis est singulas per generationes sollicitudo de omni loco ubi a populo fidei Deo offeruntur hostiae et preces acceptae.

Cum quidem Venerabilis Frater Noster Vilelmus Henricus S.R.E. Cardinalis Keeler, Archiepiscopus Metropolita Baltimorensis, certiores Nos fecerit de proxima sollemni consecratione novi altaris suo in templo cathedrali – quod hac occasione etiam plane est renovatum – itemque a Nobis comiter postulaverit ad hunc eventum maioris ponderis ut mitteremus Patrem Purpuratum, Nos sine ulla haesitatione te, Venerabilis Frater Noster, libenter destinamus ad hanc honorificam explendam missionem. Nam non latet Nobis te, illius communitatis praestantissimum filium, in hac urbe natum esse atque iuventutis tempore hoc templum frequenter visitavisse nimirumque dilexisse.

Quam ob rem hisce Litteris te Missum Extraordinarium constituimus ut Baltimore diebus IV-XII proximi mensis Novembris Nostris vicibus fungaris Nostramque simul geras Personam in perficiendo ritu dedicationis novi altaris et apertionis renovatae ecclesiae cathedralis illius archidioecesis. Nostrum est desiderium ut, hac oblata occasione, per te ferventer salutemus ibi congregatos Christifideles et Pastores, qui sollicite Regnum Dei suis in terris aedificant, nec non auctoritates civiles et universum populum, quos omnes caritate Nostra iam nunc amplectimur.

Te comitetur in missione tua intercessio Beatissimae Virginis Mariae, quae ibi sub titulo Sedis Sapientiae colitur. Benedictionem denique Apostolicam, caelestis gratiae auspicem atque propensae Nostrae voluntatis testem, illius Ecclesiae assiduo Praesuli, cunctis adstantibus Episcopis, sacerdotibus, religiosis viris et mulieribus, iuvenibus omnibusque sacrorum rituum participibus nomine Nostro largiaris volumus.

Ex Aedibus Vaticanis, die I mensis Octobris, anno MMVI, Pontificatus Nostri altero.

BENEDICTUS PP. XVI

RINUNCE E NOMINE• RINUNCIA DELL'ARCIVESCOVO DI LUSAKA (ZAMBIA)• NOMINA DI AUSILIARE DI DETROIT (U.S.A.)• NOMINA DI MEMBRO DEL PONTIFICIO CONSIGLIO PER LA PROMOZIONE DELL'UNITÀ DEI CRISTIANI• RINUNCIA DELL'ARCIVESCOVO DI LUSAKA (ZAMBIA) RINUNCIA DELL'ARCIVESCOVO DI LUSAKA (ZAMBIA)

Il Santo Padre ha accettato la rinuncia al governo pastorale dell'arcidiocesi di Lusaka (Zambia), presentata da S.E. Mons. Medardo Joseph Mazombwe, in conformità al can. 401 § 1 del Codice di Diritto Canonico.

Gli succede S.E. Mons. Telesphore George Mpundu, Coadiutore della medesima arcidiocesi.

[01534-01.01]

• NOMINA DI AUSILIARE DI DETROIT (U.S.A.)

Il Santo Padre ha nominato Vescovo Ausiliare dell'arcidiocesi di Detroit (U.S.A.) il Rev.do Mons. Daniel E. Flores, del clero della diocesi di Corpus Christi (Texas), Rettore della Cattedrale della medesima diocesi e Vice-Rettore del Seminario "Saint Mary" di Houston, assegnandogli la sede titolare vescovile di Cozila.

Rev.do Mons. Daniel E. Flores

Il Rev.do Mons. Daniel E. Flores è nato il 28 agosto 1961 a Palacios (Texas). Dopo la scuola primaria e quella secondaria del sistema pubblico di Flour Bluff, ha frequentato l' "University of Texas" di Austin per due anni e, poi, l'"Holy Trinity Seminary" di Irving per gli studi filosofici e teologici.

Ordinato sacerdote per la diocesi di Corpus Christi il 30 gennaio 1988, ha svolto contemporaneamente gli incarichi di vicario parrocchiale nella Cattedrale di Corpus Christi, Segretario del Vescovo, Vice-Cancelliere e Cerimoniere. Dal 1989 al 1997 è stato Rettore della "Saint John Vianney House of Studies" e, dal 1992 al 1997, Vicario Episcopale per la Formazione e l'Educazione Sacerdotale (Direttore delle Vocazioni Sacerdotali).

Inviato a Roma come alunno del Pontificio Collegio Americano del Nord, ha seguito gli studi teologici presso la Pontificia Università San Tommaso d'Aquino, ottenendo la Licenza in Teologia (1997) e il Dottorato in Teologia (2000). Tornando da Roma, è stato nominato Cancelliere della diocesi di Corpus Christi. Dal 2001, è Professore Aggiunto nella Facoltà di Teologia dell' "University of Saint Thomas" presso il Seminario "Saint Mary". Inoltre, dal 2002 ad oggi, è stato Vice-Rettore del medesimo Seminario. Dal 2006 è Rettore della Cattedrale di Corpus Christi. Oltre l'inglese, conosce lo spagnolo, l'italiano e il latino. Il 15 luglio 1995 è stato nominato Cappellano di Sua Santità.

[01535-01.02]

• NOMINA DI MEMBRO DEL PONTIFICIO CONSIGLIO PER LA PROMOZIONE DELL'UNITÀ DEI CRISTIANI

Il Papa ha nominato Membro del Pontificio Consiglio per la Promozione dell'Unità dei Cristiani l'Em.mo Card. Ivan Dias, Prefetto della Congregazione per l'Evangelizzazione dei Popoli.

[01536-01.01]

INTERVENTO DELLA SANTA SEDE ALLA TERZA COMMISSIONE DELLA 61a ASSEMBLEA GENERALE DELLE NAZIONI UNITE SULLA LIBERTÀ DI RELIGIONE

Pubblichiamo di seguito l'intervento che l'Osservatore Permanente della Santa Sede, l'Arcivescovo Celestino Migliore, Nunzio Apostolico, ha pronunciato ieri a New York davanti alla Terza Commissione della 61a sessione dell'Assemblea Generale delle Nazioni Unite sul punto 67 (b): *"Promotion and protection of human rights: Human rights questions, including alternative approaches for improving the effective enjoyment of human rights and fundamental freedoms"*:

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

Mr Chairman,

I would like to take this opportunity to congratulate you on your election and leadership of this Committee and thank the Special Rapporteur on freedom of religion or belief for her report on the elimination of all forms of religious intolerance.

Three of the themes considered during her June 2006 visit to the Vatican merit particular attention, namely, the coexistence of different religions and religious communities, the propagation of religion, including the sensitive issue of proselytism and the relationship between freedom of expression and religion. My delegation shares the Special Rapporteur's position that the need for interreligious dialogue at all levels is of crucial importance not only for resolving disputes, but also for fostering peaceful coexistence that enables all religions to live side by side and in mutual respect.

As we celebrate the twenty-fifth anniversary of the adoption of the 1981 Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief, my delegation is seriously concerned that freedom of religion or belief does not exist for individuals and communities, especially among religious minorities, in many parts of the world. We are also concerned that the high level of religious intolerance in some countries is leading to an alarming degree of polarization and discrimination. We share a grave duty to work together to reverse this trend.

While religious tolerance is sometimes characterized as accepting or permitting those religious beliefs and practices which disagree with one's own, the time has come to move beyond this type of religious tolerance, and to apply instead the principles of authentic religious freedom.

Religious freedom is the right to believe, worship, propose and witness to one's faith. It grants the opportunity and creates the occasions for people to profess freely the tenets of their faith. Furthermore, it includes the right to change one's religion and to associate freely with others in order to express one's religious convictions. Religious tolerance is simply a starting point, a basis for universal religious freedom and there cannot be full religious tolerance without an effective recognition of religious freedom.

We know well that, historically, tolerance has been a contentious issue among believers of different faiths. However, we have come to a turning point in history which demands more of us, including a commitment to interreligious dialogue. At the same time, my delegation is increasingly convinced of the indispensable importance of reciprocity, which, by its very nature, is apt to ensure the free exercise of religion in all societies.

The Holy See continues to be concerned by a number of situations where the existence of enacted or proposed legislative and administrative measures for placing limits on the practice, observance or propagation of religion are a reality. Likewise, the Holy See is concerned with those situations where religion or freedom of religion is used as a pretext or a justification for violating other human rights.

Furthermore, there appears to exist a recurring case of intolerance when group interests or power struggles seek to prevent religious communities from enlightening consciences and thus enabling them to act freely and responsibly, according to the true demands of justice. Likewise, it would be intolerant to denigrate religious communities and exclude them from public debate and cooperation just because they do not agree with options nor conform to practices that are contrary to human dignity.

National and global decision making, legal and political systems, and all people of good will must cooperate to ensure that diverse religious expressions are not restricted or silenced. Every individual and group must be free from coercion and no one should be forced to act in a manner contrary to his or her beliefs, whether in private or public, whether alone or in association with others. It is important here to pay particular attention to the needs of the weakest groups, including women, children, refugees, religious minorities and persons deprived of their liberty. The disturbing signs of religious intolerance, which have troubled some regions and nations, at times affecting even majority religious groups, are much to be regretted.

Part of the founding ethos of the UN is the right to freedom of thought, conscience and religion. Therefore, it is this Assembly's duty to continue to provide the leadership that ensures and protects these fundamental rights and fosters full religious freedom in every land.

In our diverse and ever-changing world, religion is more than an internal matter of thought and conscience. It has the potential to bind us together as equal and valuable members of the human family. We cannot overlook the role that religion plays in feeding the hungry, clothing the naked, healing the sick and visiting the imprisoned. Nor should we underestimate its power, especially in the midst of conflict and division, to turn our minds to thoughts of peace, to enable enemies to speak to one another, to foster those who were estranged to join hands in friendship, and have nations seek the way to peace together. Religion is a vital force for good, for harmony and for peace among all peoples, especially in troubled times.

Thank you, Mr Chairman.

[01532-02.01] [Original text: English]

[B0538-XX.02]
