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◆ RINUNCE E NOMINE

RINUNCE E NOMINE

- NOMINA DEL VESCOVO DI MONTAUBAN (FRANCIA)

Il Santo Padre Benedetto XVI ha nominato Vescovo di Montauban (Francia) il Rev.do Bernard Ginoux, del clero di Avignone, finora Parroco della parrocchia di Orange e Decano di Orange-Bollène nella medesima arcidiocesi.

Rev.do Bernard Ginoux

Il Rev.do Bernard Ginoux è nato il 14 ottobre 1947 a Châteaurenard, nell'arcidiocesi di Aix-en-Provence. Dopo

gli studi classici compiuti nel Collegio Saint-Joseph di Avignone, ha conseguito la Licenza e la "Maîtrise" in Lettere classiche ad Aix-en-Provence, nonché il CAPES, cioè l'abilitazione ad insegnare. Ha insegnato qualche anno nel collegio e liceo Saint-Joseph di Carpentras, nell'arcidiocesi di Avignone. All'età di 33 anni, è entrato al Seminario di Avignone, poi al Seminario Francese a Roma, frequentando i corsi di Teologia presso la Pontificia Università Gregoriana, dove ha ottenuto la Licenza in Teologia morale.

È stato ordinato sacerdote il 29 giugno 1986 per l'arcidiocesi di Avignone.

Ha ricoperto gli incarichi seguenti: dal 1986 al 1990 è stato vice-Parroco a Orange. Dal 1990 al 1993 è stato cappellano dei Licei e Collegi di Avignone, cappellano diocesano per l'Insegnamento pubblico. Dal 1993 al 2001 è stato Delegato diocesano per la Pastorale della Salute e Responsabile delle Cappellanie degli ospedali di Avignone ; nello stesso tempo, dal 1998 al 2001 è stato Delegato diocesano alla Pastorale sociale e Sacerdote accompagnatore della Pastorale della Famiglia.

Dal 2001 è Parroco di Orange e dal 2002 è anche Decano di Orange-Bollène.

[00706-01.01]

INTERVENTO DELLA SANTA SEDE ALLA PRIMA SESSIONE DEL COMITATO PREPARATORIO DELLA VIII CONFERENZA DI ESAME DEL TRATTATO DI NON PROLIFERAZIONE DELLE ARMI NUCLEARI (VIENNA, 30 APRILE - 11 MAGGIO 2007)

Il 1° maggio scorso Mons. Michael W. Banach, Osservatore Permanente della Santa Sede presso le Organizzazioni Internazionali a Vienna, ha preso la parola nel corso della prima sessione del Comitato Preparatorio della VIII Conferenza di esame del Trattato di non proliferazione delle armi nucleari, in corso a Vienna dal 30 aprile all'11 maggio 2007.

Riportiamo qui di seguito il testo dell'intervento.

• INTERVENTO DI MONS. MICHAEL W. BANACH

Mr. Chairman,

The Delegation of the Holy See warmly congratulates you on your appointment as a Chairman, as well as the Ukrainian Ambassador on his appointment as Vice-Chair. We assure you of our support.

With this Preparatory Committee we embark on a journey whose primary goal is to prepare fertile ground so that the VIII Review Conference of the Treaty on the Non-Proliferation of Nuclear Weapons, scheduled for 2010, will produce consistent and encouraging results not only for strengthening the Treaty itself, but also for making it a more effective instrument in responding to the new challenges that are continually emerging on the nuclear horizon.

We commence our discussions after the less than satisfactory outcome of the 2005 Review Conference, during which it was not possible to adopt a substantial consensus document on account of the differences existing within the international community.

The difficulties that emerged in 2005 should help us to reflect upon and to chart a course of action that, in three years time, might allow us to celebrate the 2010 Review Conference with satisfactory results in the areas of nuclear disarmament and non-proliferation. My Delegation would like to contribute to this debate by proposing three areas for our reflections.

A first element for our reflection is the recognition of the strong bonds that exist between nuclear disarmament and nuclear non-proliferation: they are interdependent and mutually reinforcing and their transparent and responsible implementation represents one of the principal instruments not only in the fight against nuclear terrorism, but also in the concrete realization of a culture of life and of peace capable of promoting in an effective way the integral development of peoples. Here it is fitting to recall that "in place of the arms race...there must be substituted a common effort to mobilize resources toward objectives of moral, cultural and economic development, redefining the priorities and hierarchies of values" (*Catechism of the Catholic Church*, No. 2438).

A second element for reflection, inevitably connected with the preceding one, is the need to create within this forum a climate of confidence and real cooperation. The less than satisfactory outcome of 2005 demonstrates a prevalence of individual interests over collective security, thus risking to weaken even further the already fragile frameworks on nuclear non-proliferation and disarmament, of which the NPT represents the principal multilateral point of reference. Nevertheless, it is to be noted that there is a growing awareness of how the interests of national security are deeply connected with the interests of international security. In acknowledging this interdependence, it thus becomes all the more evident how the NPT represents a fundamental pillar in nuclear non-proliferation, furnishing the legal basis not only for international verification on nuclear material, under the auspices of the International Atomic Energy Agency, but also for the elimination of nuclear weapons. Pope Benedict XVI, in his 2006 Message for the World Day of Peace, stated: "What can be said, too, about those governments which count nuclear arms as a means of ensuring the security of their countries? Along with countless persons of good will, one can state that this point of view is not only baneful but also completely fallacious. In a nuclear war there would be no victors, only victims. The truth of peace requires that all – whether those governments which openly or secretly possess nuclear arms, or those planning to acquire them – agree to change their course by clear and firm decisions, and strive for a progressive and concerted nuclear disarmament. The resources which would be saved could then be employed in projects of development capable of benefiting all their people, especially the poor" (No. 13).

A third point for reflection is the need to raise awareness within the international community so that it might be more ambitious in making the NPT an adequate instrument in the promotion of peace and international security. In order to accomplish this an innovative approach on determining the legal, political and technical requirements to promote effectively the objectives of the NPT is called for. In this direction, an analysis and determination of practical steps is necessary so that these steps may more effectively respond to questions concerning, for example, verification and transparency of the activities of nuclear disarmament and non-proliferation, fissile material, negative security assurances, nuclear fuel cycle, control of radioactive material, expansion of nuclear-weapons-free-zones, recognizing the value of the CTBT, and improving the governance of the NPT.

Mr. Chairman,

"Peace is more than the absence of war: it cannot be reduced to the maintenance of a balance of power between opposing forces nor does it arise out of despotic dominion, but it is appropriately called the work of justice....Peace will never be achieved once and for all, but must be built up continually" (*Gaudium et Spes*, No. 78). The foundations of peace are built upon respect for human life and the primacy of the rule of law. The principal aim of the rule of law is, in fact, to substitute "the material force of arms with the moral force of law" (Benedict XV, Appeal to the Leaders of Peoples at War, August 1, 1917). These words might be able to enlighten the way that leads from Vienna 2007 to New York 2010 and the VIII Review Conference of the Treaty on the Non-Proliferation of Nuclear Weapons.

Thank you, Mr. Chairman!

[00709-02.01] [Original text: English]

INTERVENTO DELLA SANTA SEDE ALLA 22ma SESSIONE DELLA CONFERENZA PERMANENTE DEI MINISTRI EUROPEI DELL'EDUCAZIONE (ISTANBUL, 4 - 5 MAGGIO 2007)

Nei giorni 4 e 5 maggio scorsi, si è tenuta ad Istanbul, nell'ambito delle attività del Consiglio d'Europa, la 22ma Sessione della Conferenza permanente dei Ministri Europei dell'Educazione.

Pubblichiamo di seguito il testo dell'intervento di S.E. Mons. J. Michael Miller, C.S.B., Segretario della Congregazione per l'Educazione Cattolica, Capo della Delegazione della Santa Sede:

• INTERVENTO DI S.E. MONS. J. MICHAEL MILLER

Mr. President:

At the outset, I would like to express the sincere and profound gratitude of the Delegation of the Holy See and myself to the Turkish Authority which has provided hospitality for this Conference of Ministers: for their organizational skill, and for the courtesy with which they received us in this city of Istanbul, so rich in history and a meeting place of diverse cultures.

1. The Holy See has followed with interest the preparation of this 22nd session of the Standing Conference of the European Ministers of Education. Moreover, it has taken particular note of the projects promoted by the Committees for Education and for Higher Education and Research of the Council of Europe. These Committees express our common effort to ensure that education will make a significant contribution to building a more democratic Europe, one which embodies solidarity and respects the Continent's diversity and awareness of its specific identity.
2. The theme of the present session of the Conference of Ministers of Education, "Building a more humane and inclusive Europe; the role of education policies," is extraordinarily timely. Indeed, this theme deals with the strategic objective defined at the Third Summit of Heads of State and of Government of the Council of Europe held in Warsaw on 16-17 May 2005. The achievement of this objective necessarily entails a society that respects the dignity of every human person, a society in which providing a quality education for all is an indispensable goal.
3. The term "quality" of education reminds us of the need to develop processes and means suitable to the objectives of an authentic education for the young. Among these fundamental educational objectives are the cognitive, moral, and spiritual development of students; the transmission of values and culture; the promotion of a social cohesion; and the growth of the student's personality in every dimension. Furthermore, an integral education should help to form the new generation in social participation, solidarity and a critical understanding of reality.
4. Education is, as we know, a work carried out by many hands and in various educational spheres. Among these, the school and the university play the central role, in as much as they offer a variety of educational experiences rarely found elsewhere. These different experiences - regulated by the principle of subsidiarity - are the result of the synergy among families, teachers, professors, students, non-governmental organizations, churches and religious communities, as well as people who contribute to this formative process in various ways. The Holy See is pleased that the prepared draft explicitly refers to the active participation of civil society in formulating the educational programmes and policies which concern its members.
5. For a society to be more human and more inclusive it must take care of its weakest members. The attention paid by educational policies to the rights of the child is a significant aspect of this tutelage. By means of education a child should be helped to satisfy his or her affective and cognitive needs. This calls for a unified response, that is, a system of coordinated interventions within the educational project. Children need to be loved and to love, to play, to use their imagination, to exercise free choice in a way suitable to their age, and to have satisfied their questions of meaning and their spiritual development. The school should be able to offer an environment where this can take place; it must be an educational community marked by respect, love and caring for one another. In addition, schools need well-trained teachers who serve as models for their students.

Educators not only hand on ideas but they also closely accompany young people in this important phase of their lives, cooperating with parents who have the primary right and obligation to see to the education of their children.

6. As well, education has the responsibility of handing on knowledge of one's own cultural roots and of furnishing fixed points of reference, both of which allow students to situate themselves serenely in the wider world. At the same time, an authentic education should teach future generations respect for other cultures and promote appreciation for the richness of their history and values. Education is, therefore, called to provide indispensable elements for developing an intercultural vision among young people. Such a vision is fostered by undertaking a suitable formative and educational path. This moves beyond mere tolerance to welcoming of the multicultural reality of Europe - a path that strives for mutual understanding. At the pedagogical level, this intercultural perspective truly entails a paradigm shift. Past models of integration and of respect for diversity were more or less successful, but the time has come for adopting a new model of living together with our differences. This new model entails more than coexisting. Above all, it means building together a common destiny, striving for cooperation and fraternity, joining together on the road to shape our civilization. Such a model is not easy to bring about. On the one hand, it imposes the need to investigate the ethical foundations of all cultural experiences; on the other hand, it requires the preservation of one's own identity and avoids proposing generic models, which could easily lead to cultural fragmentation and political instability.

7. For these reasons, Europe needs courageous and respectful educational policies which will encourage a climate of dialogue and tranquility, and which enable schools and universities to be life-giving environments where students can establish and develop positive relationships. It is necessary, therefore, that we set out clear pedagogical objectives that foster the overcoming of radical individualism. We can do this by forming young people in the values of solidarity rather than competition, of participation and welcoming others rather than isolation and indifference. Finally, such policies should never forget that the primary goal of education is the integral development of the personality in every dimension, including the religious, both in the area of knowledge and of values. In this way, education will truly be able to make its contribution to building a Europe of tomorrow which is more human and more inclusive.

Thank you.

[00708-02.01] [Original text: English]

INTERVENTO DELLA SANTA SEDE ALLA 15ma SESSIONE DELLA COMMISSIONE SULLO SVILUPPO SOSTENIBILE DELL'ECOSOC

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 davanti la 15ma Sessione della Commissione sullo Sviluppo Sostenibile dell'ECOSOC sul tema: "*Turning Political Commitments into Action, Working together in Partnership*":

● INTERVENTO DI S.E. MONS. CELESTINO MIGLIORE

Mr Chairman,

While my delegation congratulates you and your bureau on your appointment, it sincerely hopes that all delegations will work with the greatest flexibility to achieve as much as we can in this policy year.

The debate during this session and the work of the PrepCom and last year's CSD have all demonstrated the strongly interconnected nature of the four themes chosen for this cycle, and how they may have ample repercussions both on national and international security and on the capacity of the international community to confront seriously the problems of poverty and the achievement of the MDGs.

The interlinkages become even stronger when we consider that, ultimately, the earth is our common heritage and we have a grave and far-reaching responsibility to ourselves and to future generations for the actions we are due to take here. It should be added that the need for joint action at the international level does not lessen the responsibility of individual states.

Mr Chairman, the question of energy is rapidly becoming one of the key questions of the entire international agenda, as all of us struggle to assemble a common, global, long-term energy strategy, capable of satisfying legitimate short- and medium-term energy requirements, ensuring energy security, protecting human health and the environment, and establishing precise commitments to address the question of climate change.

The scientific evidence for global warming and for humanity's role in the increase of greenhouse gasses becomes ever more unimpeachable, as the IPCC findings are going to suggest; and such activity has a profound relevance, not just for the environment, but in ethical, economic, social and political terms as well. The consequences of climate change are being felt not only in the environment, but in the entire socio-economic system and, as seen in the findings of numerous reports already available, they will impact first and foremost the poorest and weakest who, even if they are among the least responsible for global warming, are the most vulnerable because they have limited resources or live in areas at greater risk. We need only think of the AIDS as one example among many. Many of the most vulnerable societies, already facing energy problems, rely upon agriculture, the very sector most likely to suffer from climatic shifts.

Thus, in order to address the double challenge of climate change and the need for ever greater energy resources, we will have to change our present model from one of the heedless pursuit of economic growth in the name of development, towards a model which heeds the consequences of its actions and is more respectful towards the Creation we hold in common, coupled with an integral human development for present and future generations.

The complexity of the promotion of sustainable development is evident to all; there are, however, certain underlying principles which can direct research towards adequate and lasting solutions. Humanity must become increasingly conscious of the links between natural ecology, or respect for nature, and human ecology. Experience shows that disregard for the environment harms human coexistence, while at the same time it becomes clearer that there is a positive link to be made between peace with creation and peace among nations.

Not so long ago, the Security Council had a meeting to discuss the relationship between energy, security and climate. While not everyone agrees upon the discussion of such material in the Security Council, the sobering fact is that we are already witnessing struggles for the control of strategic resources such as oil and fresh water, both of which are becoming ever scarcer. If we refuse to build sustainable economies now, we will continue to drift towards more tensions and conflicts over resources, to say nothing of threatening the very existence of coastal peoples and small island states.

Recently, we have heard of economies that have managed to grow while actually reducing their consumption of energy. Surely this success holds out hope that our current economic model does not always oblige us to use more and more energy in order to grow. Economic growth does not have to mean greater consumption. From the standpoint of a sustainable economy, it *does* however mean that we will need technology, ingenuity, determined political will and common sense. Importantly, it will also demand technology transfer to developing countries, to the benefit of the entire global community.

But even technology, its transfer and political will to collaborate at the international level are not enough: to all that we must add national education schemes that will lead all of us without exception to approach our daily patterns of consumption and production in a very different way and to demand a similar change throughout construction, transport, businesses and other institutions.

Through such education, states can help their citizens grasp the urgency of what must be done, teaching them in turn to expect and demand a very different approach to their own consumption and that around them.

Worldwide, unprecedented ecological changes are already taking place and none of us can foresee fully the consequences of man's industrial activity over the recent centuries. Remedies are not beyond our ingenuity, but we should however be careful not to choose a path that will make things worse, especially for the poor. We cannot simply uninvent the modern world, but there is still time to use technology and education to promote universally sustainable development before it is too late.

Thank you, Mr Chairman.

[00707-02.01] [Original text: English]

INTERVENTO DEL PRESIDENTE DELLA PONTIFICIA ACCADEMIA DELLE SCIENZE SOCIALI AL DIBATTITO INFORMALE DELL'ASSEMBLEA GENERALE DELL'ONU SU "CIVILIZATIONS AND THE CHALLENGE FOR PEACE: OBSTACLES AND OPPORTUNITIES" (10 - 11 MAGGIO 2007)

Pubblichiamo di seguito il testo dell'intervento tenuto ieri , giovedì 10 maggio, dalla Prof.ssa Mary Ann Glendon, Presidente della Pontificia Accademia delle Scienze Sociali e Docente di Diritto presso la "Harvard University", alla tavola rotonda su "La Religione nella società contemporanea" nel corso del Dibattito informale dell'Assemblea delle Nazioni Unite a New York, sul tema: "Le civiltà e la sfida della pace: ostacoli e possibilità":

● INTERVENTO DELLA PROF.SSA MARY ANN GLENDONProspects for Cross-Cultural and Inter-Religious Relations in Contemporary Society

This afternoon's panelists have been asked to discuss the challenge of promoting a culture of mutual respect and tolerance in contemporary societies. In theory, the accelerated movement of people and ideas in today's world might be expected to foster cooperation rather than conflict, mutual understanding rather than mutual suspicion. And to some extent it has, especially as people get to know each other on a personal level. The problem is how to seize the available opportunities and to reduce the incidence of misunderstandings, tensions and violence.

For those who would like to take a hopeful view, I suggest that we need not look far to find an encouraging example of a cross-cultural dialogue that overcame enormous obstacles to yield one of the UN's most enduring contributions to peace. I am referring to the debates that led up to the 1948 Universal Declaration of Human Rights. Today, many have forgotten that that historic document was the product of an impressively multicultural collaboration. Nor do many remember how deep were the divisions that had to be overcome by a drafting group that included a Confucian scholar from China, Muslims from Egypt and Iran, a French Zionist, an Indian woman of Hindu origin, members of various Christian denominations, and four devout Marxists. Hardly anyone thought that group would be able to agree on a few basic principles of human decency. But the Declaration--with its affirmation that we all belong to one human family--remains a beacon of inspiration for everyone who holds hopes for cross-cultural collaboration. At the same time, it is a sober reminder that, while high-level dialogue has an important role to play, its role is a limited one--an element in a never-ending process that must be nourished within the capillaries of society.

Therein, of course, lies a challenge for religious and cultural leaders: that of motivating their followers to meet others on the plane of reason and mutual respect, while remaining true to themselves and their own beliefs.

Why has it been so difficult to meet that challenge? For one thing, religion has often been exploited for political purposes. But many obstacles cannot be blamed on outside forces. They include not only misunderstandings about the faith of others, but also a poor grounding in one's own faith. Thus, another crucial task for leaders and educators is to find resources *within their own traditions* for promoting respect and tolerance, and to draw upon those resources as they transmit their traditions to their followers.

Such efforts at the local level may well prove decisive, for religious communities have great potential to help heal wounds, to build bridges, and to band together against extremists who would manipulate religion to promote hatred and violence. What Eleanor Roosevelt once wrote about bringing human rights to life applies equally to creating a culture of mutual respect among peoples: "Where," she asked, "do human rights begin? In small places, close to home--so close and small that they cannot be seen on any maps of the world.... Unless these rights have meaning there, they have little meaning anywhere."

That wise observation, I venture to suggest, provides grounds to be cautiously hopeful about our present situation. For, increasingly, religious and cultural pluralism is a fact of life. More and more people are getting to know members of other cultures and religions. Many, especially young people, are building lasting friendships--in schools, neighborhoods, and workplaces. In "small places" like these, people are beginning to move beyond mere tolerance. They are beginning to learn from one another, and to have their horizons enlarged by one another. As Pope John Paul II put it in his 1995 address to the United Nations, "The 'difference' which some find so threatening can, through respectful dialogue, become the source of a deeper understanding of the mystery of human existence."

To be sure, the path beyond tolerance will be strewn with obstacles. But there really is no alternative if human beings are to improve the chances for peace on our increasingly interdependent, yet conflict-ridden planet. To give up on the possibility of meaningful "dialogue with all those seriously concerned for humanity and for the world in which we live" (Pope Benedict XVI, *DCE*, 27) would be to give up on the dreams of the men and women who created the great organization where we meet today.

[00710-02.01] [Original text: English]

[B0256-XX.01]
