



SALA STAMPA DELLA SANTA SEDE **BOLLETTINO**

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◆ **LE UDIENZE**

LE UDIENZE

Il Santo Padre Benedetto XVI ha ricevuto questa mattina in Udienza:

Squadra Nazionale Austriaca di Sci Alpino;

S.E. il Signor Vladimir Korolev, Ambasciatore di Bielorussia, in visita di congedo;

Em.mo Card. William Joseph Levada, Prefetto della Congregazione per la Dottrina della Fede.

Il Papa riceve questo pomeriggio in Udienza:

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

[01384-01.01]

UDIENZA ALLA SQUADRA NAZIONALE AUSTRIACA DI SCI ALPINO

Alle ore 11.30 di questa mattina, nella Sala Clementina, il Santo Padre Benedetto XVI ha ricevuto in Udienza la Squadra Nazionale Austriaca di Sci Alpino (*Österreichische Alpine Skinationalmannschaft*), ed ha rivolto loro il discorso che pubblichiamo di seguito:

• DISCORSO DEL SANTO PADRE

Liebe Sportlerinnen und Sportler!
Sehr geehrte Damen und Herren!

Es ist mir eine Freude, wenige Wochen nach meinem Besuch in Ihrer schönen Heimat, an den ich gerne zurückdenke, Sie hier im Vatikan begrüßen zu können. Seien Sie herzlich willkommen im Apostolischen Palast, dem Haus des Nachfolgers des Apostels Petrus. Ihnen, Herr Präsident Professor Schröcksnadel und Frau Hosp, danke ich für die freundlichen Worte, die Sie im Namen aller Anwesenden an mich gerichtet haben.

Man kann zu Recht sagen, daß Sie als Mitglieder der Österreichischen Alpinen Skinationalmannschaft Botschafter dieser bedeutenden Ski- und Wintersportregion vor der Welt sind. Ebenso sind Sie nach innen, in Ihrer Heimat, wo der Wintersport einen hohen Stellenwert genießt, gewissermaßen auch Integrationsfiguren. Dies liegt nicht nur an Ihren großen sportlichen Leistungen, die viele Menschen mit Bewunderung verfolgen, sondern auch an den Tugenden und Werten, die den Sport in besonderer Weise auszeichnen: Ausdauer, Zielstrebigkeit, Einsatz- und Opferbereitschaft, innere und äußere Disziplin, Achtung vor dem anderen, Teamgeist, Solidarität, Gerechtigkeit, Fairneß, Bewußtsein eigener Fehlbarkeit und andere mehr. Dies sind Tugenden, die auch im Alltag einen wichtigen Platz haben und immer wieder neu trainiert werden müssen. Ihnen, meine lieben Sportlerinnen und Sportlern, kommt eine nicht unbedeutende Rolle in der Gesellschaft zu, wenn Sie diesen Haltungen und Überzeugungen ein Gesicht verleihen und sie über Ihre sportlichen Aktivitäten hinaus im familiären, sozialen, kulturellen und religiösen Engagement authentisch verkörpern. Dies kann besonders für die jungen Menschen ein wertvoller Beitrag sein angesichts der gesellschaftlichen Veränderungen, des zunehmenden Verlusts an Werten und einer wachsenden Orientierungslosigkeit.

Beim Sport geht es um den ganzen Menschen. Leib, Geist und Seele bilden eine Einheit und müssen in Einklang zueinander stehen. Sie selbst wissen, wie notwendig diese innere Harmonie ist, um anhaltend sportliche Leistungen auf höchstem Niveau erzielen zu können. Auch der Spitzensport muß dabei stets auf dieser ganzheitlichen Sicht des Menschen gründen, den Menschen in seiner Würde anerkennen und bei der Entwicklung und Reifung der eigenen Persönlichkeit fördern. Andernfalls greift er zu kurz, bleibt er bei einem rein materiellen Leistungsdenken stehen und kann auch seiner wichtigen sozialen Funktion nicht gerecht werden. Sportliche Aktivität hilft dem Menschen schließlich, seine Begabungen und Fähigkeiten, seine Vitalität, sein Leben als Geschenk Gottes zu erfahren. Sport muß daher durchsichtig sein auf Gott hin, unseren Schöpfer. In diesem Sinn greift der Apostel Paulus das Bild des sportlichen Wettkampfs auf, um an die höhere Berufung des Menschen zu erinnern: „Wißt ihr nicht, daß die Läufer im Stadion zwar alle laufen, aber daß nur einer den Siegespreis gewinnt? Lauft so, daß ihr ihn gewinnt. Jeder Wettkämpfer lebt aber völlig enthaltsam; jene tun dies, um einen vergänglichen, wir aber, um einen unvergänglichen Siegeskranz zu gewinnen" (1 Kor 9, 24-25). Liebe Freunde, seid nicht nur sportliche Wettkämpfer, sondern Athleten, die sich um den Siegespreis eines christlichen Lebens mühen. Euer Vorbild möge andere anspornen, in ihrer Lebenswelt für das Bleibende, für das Gute zu kämpfen und Athleten Christi zu sein, der den Menschen das wahre Leben schenken will. Gerne begleite ich Sie mit meinem Gebet und erteile Ihnen, Ihren Angehörigen und Freunden von Herzen den Apostolischen Segen.

[01385-05.01] [Originalsprache: Deutsch]

RINUNCE E NOMINE

• RINUNCIA DELL'ARCIVESCOVO DI NAIROBI (KENYA) E NOMINA DEL SUCCESSORE

Il Santo Padre Benedetto XVI ha accettato la rinuncia al governo pastorale dell'Arcidiocesi di Nairobi (Kenya), presentata da S.E. Mons. Raphael S. Ndingi Mwana'a Nzeki, in conformità al canone 401 § 1 del Codice di Diritto Canonico.

Il Papa ha nominato Arcivescovo di Nairobi (Kenya), S.E. Mons. John Njue, finora Arcivescovo Coadiutore di Nyeri.

[01386-01.01]

INTERVENTO DELLA SANTA SEDE ALLA 62MA ASSEMBLEA GENERALE DELL'ONU SUL DIALOGO INTERRELIGIOSO E INTERCULTURALE E LA COOPERAZIONE PER LA PACE

Pubblichiamo di seguito l'intervento che l'Arcivescovo S.E. Mons. Dominique Mamberti, Segretario per i Rapporti con gli Stati della Segreteria di Stato, ha pronunciato ieri a New York davanti la 62ma Assemblea Generale dell'O.N.U., al *High-Level Dialogue on Interreligious and Intercultural Understanding and Cooperation for Peace*:

• INTERVENTO DI S.E. MONS. DOMINIQUE MAMBERTI

Mr President,

Three times in the last two decades, leaders of the world's religions gathered at the invitation of the late Pope John Paul II in Assisi, the City of Saint Francis, a person recognized by many as a symbol of reconciliation and brotherhood. There they prayed and offered a common witness for peace. In 1986, they reflected on the roots of peace in the common origin and destiny of humankind. In 1993, they stressed, in particular, that violence in the name of religion is an offence against God. In January 2002, following 9/11, they reaffirmed that violence and terrorism are incompatible with authentic religion. In the recent words of Pope Benedict XVI, Assisi tells us that faithfulness to one's own religious convictions is not expressed in violence and intolerance, but in sincere respect for others, in dialogue and in an announcement that appeals to freedom and reason while remaining committed to peace and reconciliation.

Religion as a factor of peace

Religion, in fact, is essentially a herald of peace.

The use of violence cannot be attributed to religion as such, but to the cultural limitations in which religions are lived and develop in time. For instance, it is well known that, in recent history, political leaders have sometimes manipulated religious identity and that some nationalist movements have utilized religious differences to garner support for their causes. Religion has also been used as a vehicle for violent protest where states have failed to provide development and justice for their people and have blocked other channels of dissent.

However, historic traditions of spiritual discernment, asceticism and service contribute to directing religious fervour away from violence and toward the good of the larger society. Theological reflection submits to critique views tending towards extremism. Philosophical questioning and historical scholarship help religion to deepen its search for truth and show its reasonableness, thus facilitating dialogue and consolidating the impact of religion on peacebuilding and on society as a whole.

Mr President,

There cannot be peace without understanding and cooperation among religions. There cannot be understanding and cooperation among religions without religious liberty.

The safeguarding and promotion of religious liberty for all requires both state action and religious responsibility.

The role of political authorities

States and International Organizations are called to adhere to and enforce the principles of the Universal Declaration of Human Rights and allied international instruments, such as The Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion and Belief.

The full exercise of the right to religious freedom is based on respect for human reason and its capacity to know the truth; it ensures openness to transcendence as an indispensable guarantee of human dignity; it allows all religions to manifest their own identity publicly, free from any pressure to hide or disguise it. Religious freedom includes the right to disseminate one's own faith and the right to change it. Respect for religious liberty would unmask the pretense of some terrorists to justify their unjustifiable actions on religious grounds.

If violence still arises between religious groups, anti-incitement programmes in civil society should be supported, especially when they are initiated by local groups in cross-religious alliances. Anti-incitement activities include education, mobilization of religious leaders, mass movements opposing hate speech and other public acts calculated to spur sectarian violence.

Religious minorities do not pretend special protection or status, as long as their right to religious freedom is fully guaranteed and they are not discriminated against on religious grounds. In fact, they should enjoy the same civil rights as the general population and members of the majority religion, e.g., for the construction and repair of places of worship.

Interreligious responsibilities

Mr President,

Fruitful high-level international gatherings of religious leaders aimed at praying for and promoting peace should be replicated at national and local levels. Indeed, prayer and good intentions are authentic only if they translate into practical gestures at all levels.

If religions want to build peace, they must teach forgiveness. In fact, there is no peace without justice, and there is no justice without forgiveness.

Religious communities can also make a positive contribution to peace by educating their own members in their teachings on peace and solidarity.

The promotion of interreligious programmes focused on development cooperation can also foster dialogue and make significant contributions to peacemaking in societies afflicted by conflict, working with local groups in anti-incitement, peace and nonviolence education, conflict transformation and negotiation.

Mr President,

At a time when the so-called clash of civilizations is gaining currency in some quarters, religions have a special role to play in blazing new paths to peace, in union with one another and in cooperation with states and international organizations. To empower religions to fully assume this role, all of us must work together to ensure that religious freedom is recognized, safeguarded and fostered by all and everywhere. If this High-Level Dialogue is to bear fruit, our message today must get out of the confines of this hall to reach and touch each and every person and community of believers throughout the world.

Thank you, Mr President.

INTERVENTO DELLA SANTA SEDE ALLA 58MA SESSIONE DEL COMITATO ESECUTIVO DEL PROGRAMMA DELL'ALTO COMMISSARIO DELLE NAZIONI UNITE PER I RIFUGIATI (ACNUR)

Si è tenuta a Ginevra, dall'1° al 5 ottobre corrente, la 58ma Sessione del Comitato Esecutivo del Programma dell'Alto Commissario delle Nazioni Unite per i Rifugiati (ACNUR).

S.E. Mons. Silvano M. Tomasi, Osservatore Permanente della Santa Sede presso l'Ufficio delle Nazioni Unite e delle Istituzioni Internazionali a Ginevra, il 2 ottobre scorso ha pronunciato l'intervento che pubblichiamo di seguito:

• INTERVENTO DI S.E. MONS. SILVANO M. TOMASI

Mr. Chairman,

1. Forcibly displaced people continue to be subjected to human rights violations. Regrettably, the number of refugees has increased again to some ten million persons and internally displaced people to well over 24 million. The statistical trend shows that uprooting people from their homes is a major injustice caused by persisting conflicts that trigger this dehumanizing condition. Other forms of violence force people to leave their homes and native countries: these include extreme misery, environment degradation, religious intolerance and persecution, lack of freedom, lack of respect for advocacy activity on behalf of human rights. Millions of normal, ordinary human beings are thrust into situations of incredible humiliation and suffering. The frustration of the international community in trying to cope with the plight of refugees, internally displaced people (IDPs), stateless persons and asylum-seekers, finds expression in the public anxiety and in the emotional political reactions about options for resettlement and for provisions of an adequate financial solidarity to meet emergencies and then enable the return of such uprooted people to a normal life back home with a minimum of dignity. Frustration, however, cannot be allowed to dictate the pace of the action required to protect the rights of the displaced.

2. An approach that opens to new commitments and that leads to practical measures of assistance and protection is based on rethinking the central place that human dignity and human rights should hold in refugee and asylum policies. On balance, among political considerations, institutional requirements, sudden crises and security mechanisms, priority should be given to uprooted people as persons with a claim on the international community. In fact the protection due to forcibly displaced people has been the motivation for the juridical instruments already developed by the international community. The respect of the rights of all displaced persons leads to a comprehensive response and protection so that a globalisation of protection results from a globalisation of rights. In this way, a more coordinated and effective implementation of existing protection instruments is possible while new instruments can be developed to remedy existing gaps, especially regarding vulnerable groups like women and girls, children, the elderly. The recent reflection in the preparation of new ExCom 'Conclusions' has been moving in this direction.

3. The perspective of human rights emanating from the dignity of every person offers a twofold advantage. First, a human rights approach means that the duty to protect reaches beyond the narrow national interest of single states and beyond the fear that it may be a disguised form of domination. A human rights-based approach to protection requires that the international community should respond actively to the needs of the displaced in ways that respect people displaced from their home nations and cultures as persons with equal dignity. Second, the human right to protection means that governments and other social groups have a duty not to drive people from their homes by denying them the possibility to survive there but to respond instead to the challenges of protection in a timely and effective way.

Some of the well-known challenges facing the forcibly displaced have been the subject of long debates, but they still remain of concern because no substantive solutions have been reached. Uprooted people have to flee because their rights are not recognised. In this exodus, their rights are again violated. Protection gaps and challenges still exist in the whole process, from the moment a person becomes a refugee to the moment of access to one of the durable solutions. State security is emphasized over the protection of persons; financial

contributions are channelled elsewhere. The end result is human suffering. The evidence is given by the fact that access to asylum procedures has increasingly become difficult or even impossible to secure, sometimes leading to restricting access or leading to *refoulement*. The policy of detention is enforced beyond strictly necessary measures, while people are forced, more or less permanently, to stay in camps, without having their right to freedom of movement and access to work guaranteed, a situation that too often results in chronic malnutrition. Donor fatigue and insufficient funding lead to reduction in food rations in camps and in failure to provide the necessary minimum basic essentials to address needs. The combined effect of this situation impacts the individual and the family and leads to a breakdown of values. Reintegration programmes should be in line with the national recovery programme in post-conflict situations and should proceed smoothly from emergency assistance to development aid, and so guarantee a sustainable return of forcibly displaced people.

A comprehensive human rights perspective can indicate appropriate criteria and means that would apply from the moment a person is forced to leave home and to apply for asylum to the moment a durable solution is reached. In particular, renewed emphasis should be accorded to prevention and to peace-building, dialogue and reconciliation. The prevention of conflicts, which always are a source of human rights violations and of massive forced displacement, must become the main road in the efforts of the international community to eradicate the tragedy of forced displacement. Such a moral imperative is also pragmatically cost-effective. Moreover, the previously-mentioned task of strengthening the institutional capacity to fulfil the protection mandate should encourage creative thinking, as has been the case in the cluster approach and in the ongoing restructuring within the U.N. system and some of its agencies. In this manner, the international community can succeed in developing a comprehensive instrument that embraces all forcibly uprooted persons. In this regard, the search for some monitoring mechanism or expert technical group could arrive at practical ways for a more effective implementation of the rights recognized to refugees in the 1951 Convention and its related Protocol as well as for a more convergent interpretation of these basic statutes.

Mr. Chairman,

4. Around the world, crises leading to the movement of refugees and displaced people in the Middle East, in Africa and elsewhere are reported as a routine dimension of daily existence. Public opinion tends to accept almost as normal the fact that millions of fellow human beings are so uprooted and relegated to miserable and painful conditions. But welcoming refugees and giving them hospitality is, for every one, a vital gesture of human solidarity in order to help them feel less isolated by intolerance and disinterest. The Delegation of the Holy See is happy to see that the UNHCR continues to witness such welcome and that it recognizes the welcome provided by representatives of the civil society, as is the case this year with the Nansen Refugee Award, given to a member of Jesuit Refugee Service (JRS). Pope Benedict XVI constantly appeals that these our brothers and sisters, so badly tested by suffering, should be guaranteed asylum and the recognition of their rights, and that public authorities should offer them protection in such delicate situations of need.

In conclusion, addressing the problem of uprooted people from their own perspective, and that of their dignity and rights, will lead the international community to search for more comprehensive and humane solutions and to find the motivation for undertaking bold steps for their implementation.

Thank you, Mr. Chairman.

[01387-02.01] [Original text: English]

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