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◆ **Le Udienze**

Il Santo Padre Francesco ha ricevuto questa mattina in Udienza:

- Em.mo Card. Marc Ouellet, P.S.S., Prefetto della Congregazione per i Vescovi;
- S.E. Mons. George Kocherry, Arcivescovo tit. di Othona, Nunzio Apostolico in Bangladesh;
- S.E. Mons. Héctor Miguel Cabrejos Vidarte, O.F.M., Arcivescovo di Trujillo (Perù).

Il Papa riceve oggi in Udienza:

- Membri dell'Associazione Nazionale Polizia di Stato.

◆ Tema della Giornata Mondiale delle Comunicazioni Sociali 2019

Questo il tema che il Santo Padre Francesco ha scelto per la 53a Giornata Mondiale delle Comunicazioni Sociali, che si celebra nel 2019:

Italiano

«Siamo membra gli uni degli altri» (Ef 4,25). Dalle community alle comunità.

Il tema sottolinea l'importanza di restituire alla comunicazione una prospettiva ampia, fondata sulla persona, e pone l'accento sul valore dell'interazione intesa sempre come dialogo e come opportunità di incontro con l'altro.

Si sollecita così una riflessione sullo stato attuale e sulla natura delle *relazioni* in *Internet* per ripartire dall'idea di comunità come rete fra le persone nella loro interezza. Alcune delle tendenze prevalenti nel cosiddetto *social web* ci pongono infatti di fronte a una domanda fondamentale: fino a che punto si può parlare di vera comunità di fronte alle logiche che caratterizzano alcune *community* nei *social network*? La metafora della rete come comunità solidale implica la costruzione di un "noi", fondato sull'ascolto dell'altro, sul dialogo e conseguentemente sull'uso responsabile del linguaggio.

Già nel suo primo Messaggio per la Giornata delle Comunicazioni Sociali, nel 2014, Il Santo Padre aveva fatto un appello affinché Internet sia "un luogo ricco di umanità, non una rete di fili ma di persone umane".

La scelta del tema del Messaggio del 2019 conferma l'attenzione di Papa Francesco per i nuovi ambienti comunicativi e, in particolare, per le Reti Sociali dove il Pontefice è presente in prima persona con l'account @Pontifex su Twitter e il profilo @Franciscus su Instagram.

Inglese

«We are members one of another» (Eph 4,25). From network community to human communities.

The theme underlines the importance of giving back to communication a broad perspective, based on the person, and emphasizes the value of interaction always understood as dialogue and as an opportunity to meet with others.

This calls for a reflection on the current state and nature of relationships on the Internet, starting from the idea of community as a network between people in their wholeness. Some of the prevailing trends of the so-called social networks ask us a fundamental question: to what extent can we speak of a real community in the face of the logic that characterizes some communities on social media? The metaphor of the web as a community of solidarity implies the construction of an "us", based on listening to the other, on dialogue and consequently on the responsible use of language.

In his first Message for World Communications Day in 2014, the Holy Father called for the Internet to be "an environment rich in humanity, a network not of wires but of people".

The choice of the theme for the 2019 Message confirms Pope Francis' attention to the new communications environment and for social networks, especially, where he is present in the first person with his @Pontifex account on Twitter and @Franciscus on Instagram.

Spagnolo

«Somos miembros los unos de los otros» (Ef 4,25). De las “communities” a las comunidades.

El tema subraya la importancia de restituir a la comunicación una perspectiva amplia, fundada sobre la persona; y pone el acento en el valor de la interacción, entendida siempre como diálogo y oportunidad de encuentro con los demás.

Se solicita así una reflexión sobre el estado actual y sobre la naturaleza de las *relaciones* en *Internet*, para recomenzar desde la idea de comunidad como red entre las personas en su totalidad.

Algunas de las tendencias predominantes en el llamado *social web* nos sitúan de hecho ante una pregunta fundamental: ¿hasta qué punto se puede hablar de verdadera *comunidad* frente a las lógicas que caracterizan algunas *communities* en las redes sociales?

La metáfora de la red como comunidad solidaria implica la construcción de un “nosotros” basado en la escucha del otro, en el diálogo y, por consiguiente, en el uso responsable del lenguaje.

Ya en su primer Mensaje para la Jornada Mundial de las Comunicaciones Sociales, en 2014, el Santo Padre hizo un llamamiento para que Internet fuese “un lugar rico en humanidad: no una red de cables, sino de personas humanas”.

La elección del tema del Mensaje de 2019 confirma la atención del Papa Francisco hacia los nuevos ambientes comunicativos y, en especial, hacia las redes sociales, en las que el Pontífice está presente en primera persona a través de la cuenta @Pontifex en Twitter y el perfil @Franciscus en Instagram.

Altre traduzioni

Francese

«Nous sommes membres les uns des autres» (Ep 4, 25). Des community aux communautés.

Tedesco

«Wir sind als Glieder miteinander verbunden» (Eph 4,25). Von community zu Gemeinschaft.

Portoghese

«Somos membros uns dos outros» (Ef 4,25). Das community às comunidades.

[01507-XX.01] [Testo originale: Plurilingue]

◆ Comunicato della Sala Stampa della Santa Sede

Il Santo Padre ha deciso di invitare tutti i fedeli, di tutto il mondo, a pregare il Santo Rosario ogni giorno, durante l'intero mese mariano di ottobre; e a unirsi così in comunione e in penitenza, come popolo di Dio, nel chiedere alla Santa Madre di Dio e a San Michele Arcangelo di proteggere la Chiesa dal diavolo, che sempre mira a dividerci da Dio e tra di noi.

Nei giorni scorsi, prima della sua partenza per i Paesi Baltici, il Santo Padre ha incontrato padre Frédéric Fornos S.I., direttore internazionale della Rete Mondiale di Preghiera per il Papa; e gli ha chiesto di diffondere in tutto il

mondo questo suo appello a tutti i fedeli, invitandoli a concludere la recita del Rosario con l'antica invocazione "Sub tuum praesídium", e con l'invocazione a San Michele Arcangelo che ci protegge e aiuta nella lotta contro il male (cfr. Apocalisse 12, 7-12).

La preghiera – ha affermato il Pontefice pochi giorni fa, l'11 settembre, in un'omelia a Santa Marta, citando il primo capitolo del Libro di Giobbe – è l'arma contro il grande accusatore che "gira per il mondo cercando come accusare". Solo la preghiera lo può sconfiggere. I mistici russi e i grandi santi di tutte le tradizioni consigliavano, nei momenti di turbolenza spirituale, di proteggersi sotto il manto della Santa Madre di Dio pronunciando l'invocazione "Sub tuum praesídium".

L'invocazione "Sub tuum praesídium" recita così:

**"Sub tuum praesídium confúgimus,
sancta Dei Génatrix;
nostras deprecátiones ne despícias in necessitátibus,
sed a perículis cunctis líbera nos semper,
Virgo gloriósa et benedícta".**

[Sotto la tua protezione cerchiamo rifugio, santa Madre di Dio: non disprezzare le suppliche di noi che siamo nella prova, e liberaci da ogni pericolo, o vergine gloriosa e benedetta.]

Con questa richiesta di intercessione, il Santo Padre chiede ai fedeli di tutto il mondo di pregare perché la santa Madre di Dio ponga la Chiesa sotto il suo manto protettivo: per preservarla dagli attacchi del maligno, il grande accusatore, e renderla allo stesso tempo sempre più consapevole delle colpe, degli errori, degli abusi commessi nel presente e nel passato, e impegnata a combattere senza nessuna esitazione affinché il male non prevalga.

Il Santo Padre ha chiesto anche che la recita del Santo Rosario durante il mese di ottobre si concluda con la preghiera scritta da Leone XIII:

**"Sancte Míchael Archángle, defénde nos in próelio;
contra nequítiam et insídias diáboli esto praesídium.
Imperet illi Deus, súplices deprecámur,
tuque, Prínceps milítiae caeléstis,
Sátanam aliósque spíritus malignos,
qui ad perditiónem animárum pervagántur in mundo,
divína virtúte, in inférnum detrúde. Amen".**

[San Michele Arcangelo, difendici nella lotta, sii nostro presidio contro le malvagità e le insidie del demonio. Capo supremo delle milizie celesti, fa' sprofondare nell'inferno, con la forza di Dio, Satana e gli altri spiriti maligni che vagano per il mondo per la perdizione delle anime. Amen.]

[01504-IT.01] [Testo originale: Italiano]

◆ **Intervento del Segretario per i Rapporti con gli Stati alla 73^{ma} Sessione dell'Assemblea Generale delle Nazioni Unite su "Freedom from Persecution: Christian Religious Minorities, Religious Pluralism in Danger"**

Pubblichiamo di seguito l'intervento che S.E. Mons. Paul Richard Gallagher, Segretario per i Rapporti con gli Stati, Capo Delegazione della Santa Sede, ha pronunciato ieri a New York, alla 73ma Sessione dell'Assemblea Generale delle Nazioni Unite sul tema *Freedom from Persecution: Christian Religious Minorities, Religious*

Pluralism in Danger:

Intervento di S.E. Mons. Paul Richard Gallagher

Your Excellency, the Foreign Minister of Hungary,

Excellencies, Ladies and Gentlemen,

I would like to thank Hungary for inviting me to speak at this high-level discussion on the “Freedom from Persecution: Christian Religious Minorities, Religious Pluralism in Danger.”

It is an indisputable historical fact that Christianity’s beginning was in the Middle East. Yet the hard truth is that the ancient Christian communities are struggling in the region of Christianity’s birth. The Christian population in the Middle East has decreased dramatically in recent years and, in some places, it may not survive no matter how deep its roots are.

Christians have always co-existed with Muslims and have been part of the fabric of the Middle East. Such a self-evident fact serves to remind the world once more that the Christians have every right to live in peace and freedom. Indeed, across two millennia, the Christian communities in the Middle East have actively contributed to their respective societies. They were instrumental in the protection and promotion of ancient cultures in the region. The Syriac community still speaks and prays Aramaic, the language of Jesus. The Christian diaspora from the Middle East has spread its culture worldwide. During long periods in history, Christians and Muslims have lived peacefully side by side, in spite of sporadic cases of violence based on a political manipulation of religion or ethnicity.

In recent decades, however, something shattered this relatively harmonious co-existence. Christians and other religious and ethnic minorities in the Middle East have endured difficulties, pressures, discrimination and even deadly persecution. As the Chaldean Patriarch testified before the Security Council in May 2015, “The Islamic extremist groups refuse to live with non-Muslims. They are persecuting and uprooting them from their homes and destroying all traces of their history,” an immense and irreplaceable patrimony of humanity.

This is not only a religious question; this is an issue of fundamental human rights. While for Christians those who were killed for the faith are martyrs, for all people of faith or no faith they were victims of the most outrageous human rights violations. These heinous crimes demand therefore a response not only from Christians and other people of faith; before the law, they demand a response from public authorities, whose duty is to protect their people and provide them space in which to flourish, create harmonious societies and be law-abiding citizens.

“Protection” is a primary responsibility of States toward all and every one of its citizens regardless of race, religion or ethnicity. During the first part of the sixteenth century, when the concept of national sovereign States was emerging, the Spanish Friar Francisco de Vitoria described the responsibility of governors to protect their citizens as an aspect of natural reason shared by all nations, and a rule for an “international” order whose task is to regulate relations between peoples. The United Nations rests on this bedrock principle.

“Protection” becomes a more specific and urgent responsibility for a State when parts of the population, simply by the fact of their being minorities, targeted for persecution, are subjected to all forms of physical violence, subjugation, false detention, expropriation of property, enslavement, forced exile, murder, ethnic cleansing and other crimes against humanity.

The duty to defend does not only refer to the “responsibility to protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity,” as defined in the 2005 World Summit Outcome,[1] but from all violations of their fundamental human rights and of their rights as citizens.

Violations of the religious rights of minorities extend, in fact, beyond the most egregious violations like genocide,

war crimes, ethnic cleansing and crimes against humanity; they also include various forms of discrimination built into legal and administrative structures, resulting in bureaucratic harassment and heavy administrative burdens with regard to building houses of worship and schools.

Such protection therefore must extend beyond merely preventing the intended or actual annihilation of minorities, but must include examining and addressing the root causes of discrimination and persecution against them. In this regard, I would like to mention briefly three elements, which I consider as essential in our long-term efforts to address the root causes of persecution of and discrimination against religious minorities, indeed, all minorities.

First, I believe that the key to protecting religious or ethnic minorities from persecution is full respect of the rule of law and full equality of all before the law based on the principle of citizenship, regardless of religious, racial or ethnic differences. Laws must unequivocally guarantee the fundamental rights of all citizens without exception, including the right to religious freedom. Even in places where the law gives a special status to a particular religion, a law that deprives an individual or a community of fundamental freedoms is not a just law.

This December, we mark the seventieth anniversary of the Universal Declaration of Human Rights. The Declaration establishes that “all are equal before the law and are entitled without any discrimination to equal protection of the law” (Art. 7). It guarantees “freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance” (Art. 18). These fundamental freedoms must apply to all peoples in every corner of the globe: in Iraq, Syria or Libya, just as much as in the United States, Italy or Japan. Equality for all before the law must be an essential element in our advocacy in favor of the persecuted Christians and other religious and ethnic minorities —indeed, of every person — in the Middle East.

Second, the recent savagery against religious or ethnic minorities has been perpetrated by violent non-state actors operating in States with weak institutions. The international community has a grave responsibility in the face of such atrocities that continue even as we speak. By universally adopting the 2005 World Summit Outcome, the international community committed itself to assisting States to exercise this responsibility to protect, to helping them build capacity to safeguard their populations from atrocity crimes, and to taking collective action in a timely and decisive manner.[2] The international community has been failing to act on this commitment. We must shake it from its inertia and divisions.

Third, if we have failed to guard the religious and ethnic minorities from having been subjected to the most egregious violations of their fundamental human rights, then we must work to restore their rights. Justice for survivors demands not only justice against the perpetrators of the crimes; it also demands that we seek to return to them, as much as possible, what had been taken from them. This means ensuring the conditions for religious and ethnic minorities to return to their places of origin and live in dignity and safety, with the basic social, economic and political frameworks necessary to ensure community cohesion. It is not enough to rebuild homes, schools and houses of worship, which is a crucial step, as is happening in various towns in the Nineveh Plain thanks to the generosity of governments like Hungary or charitable organizations like Aid to the Church in Need or the Knights of Columbus. It is also imperative to rebuild society by laying the foundations for peaceful coexistence on the basis of citizenship.

This list is far from exhaustive, but achieving them would already go a long way in protecting the persecuted religious and ethnic minorities in the Middle East and beyond.

I wish to conclude by recalling the grave and specific responsibility of religious leaders to confront and condemn the abuse of religious belief and sentiment to justify terrorism and violence against believers of other religions. They must teach a firm and clear ‘No!’ to every form of violence, vengeance and hatred carried out in the name of religion or in the name of God, and an equally firm and clear “Yes!” to the right of every person in conscience to follow God as he or she believes that God is summoning him or her to worship and follow him. If the fundamental freedom of conscience and belief were respected, we would not need any “special” or “specific

protection” for anyone.

Thank you for your kind attention.

[1] 2005 World Summit Outcome, 138-139.

[2] 2005 World Summit Outcome, 138-139.

[01508-EN.01] [Original text: English]

◆ Avviso di Conferenza Stampa

Si avvisano i giornalisti accreditati che **lunedì 1° ottobre 2018**, alle **ore 11**, presso la Sala Stampa della Santa Sede, in Via della Conciliazione 54, avrà luogo la Conferenza Stampa di **presentazione della XV Assemblea Generale Ordinaria del Sinodo dei Vescovi sul tema *I giovani, la fede e il discernimento vocazionale* (3-28 ottobre 2018)**.

Interverranno:

- **Em.mo Card. Lorenzo Baldisseri**, Segretario Generale del Sinodo dei Vescovi;
- **Em.mo Card. Sérgio da Rocha**, Relatore Generale;
- **S.E. Mons. Fabio Fabene**, Sotto-Segretario.

Saranno presenti inoltre i Segretari Speciali: Rev.do P. Giacomo Costa, S.I.; Rev.do P. Rossano Sala, S.D.B.

Sarà disponibile per i giornalisti presenti in sala un servizio di traduzione simultanea in italiano, inglese, spagnolo, francese e portoghese.

[01492-IT.01]

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