

HOLY SEE PRESS OFFICE  
OFICINA DE PRENSA DE LA SANTA SEDE



BUREAU DE PRESSE DU SAINT-SIEGE  
PRESSEAMT DES HEILIGEN STUHLIS

# **BOLLETTINO**

SALA STAMPA DELLA SANTA SEDE

N. 0497

Giovedì 09.10.2003

Pubblicazione: Immediata

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## ◆ **LE UDIENZE**

LE UDIENZE

Il Santo Padre ha ricevuto questa mattina in Udienza:

Em.mo Card. Bernardin Gantin, Decano emerito del Collegio Cardinalizio;

S.E. Mons. Eliseo Ariotti, Arcivescovo tit. di Vibiana, Nunzio Apostolico in Camerun e in Guinea Equatoriale, con i Familiari;

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

Em.mo Card. Ricardo J. Vidal, Arcivescovo di Cebu

con gli Ausiliari:

S.E. Mons. Julito B. Cortes, Vescovo tit. di Severiana;

S.E. Mons. Isabelo C. Abarquez, Vescovo tit. di Talattula;

S.E. Mons. Angel T. Hobayan, Vescovo di Catarman;

Cavalieri di Colombo. Cavalieri di Colombo.

Giovanni Paolo II riceve oggi in Udienza:

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

[01556-01.01]

#### **UDIENZA AI CAVALIERI DI COLOMBO**

Questa mattina, nella Sala Clementina del Palazzo Apostolico Vaticano, il Santo Padre ha ricevuto in Udienza il Supremo Consiglio dei Cavalieri di Colombo ed ha loro rivolto le parole di saluto che pubblichiamo di seguito:

##### **• SALUTO DEL SANTO PADRE**

I am pleased to welcome the Board of Directors of the Knights of Columbus on the occasion of your meeting in Rome. I thank you for the prayerful good wishes which you have offered me, on behalf of all the Knights and their families, for the twenty-fifth anniversary of my election.

On this occasion I wish to express once more my deep gratitude for the unfailing support which your Order has given to the Church's mission. This support is shown in a special way in the *Vicarius Christi Fund*, which is a sign of the solidarity of the Knights of Columbus with the Successor of Peter in his concern for the universal Church, but it is also seen in the daily prayers, sacrifices and apostolic works of so many Knights in their local Councils, their parishes and their communities. In fidelity to the vision of Father Michael McGivney, may you continue to seek new ways of being a leaven of the Gospel in the world and a spiritual force for the renewal of the Church in holiness, unity and truth.

To you, and to all the Knights and their families, I cordially impart my Apostolic Blessing.

[01557-02.02] [Original text: English]

#### **VISITA "AD LIMINA APOSTOLORUM" DEI PRESULI DELLA CONFERENZA EPISCOPALE DELLE FILIPPINE**

Pubblichiamo di seguito il discorso che il Santo Padre Giovanni Paolo II ha rivolto agli Ecc.mi Presuli della Conferenza Episcopale delle Filippine, incontrati questa mattina e ricevuti nei giorni scorsi, in separate udienze, in occasione della Visita "ad Limina Apostolorum":

##### **• DISCORSO DEL SANTO PADRE**

Your Eminence,

Dear Brother Bishops,

1. On the occasion of your visit *ad Limina Apostolorum* I warmly welcome you, the Filipino Bishops from the Provinces of Caceres, Capiz, Cebu, Jaro and Palo. You are the second of three groups who are making this solemn pilgrimage to the city of the Apostles Peter and Paul. It is my fervent prayer that your time together with "the Successor of Peter" and those who assist him in his pastoral ministry will be a source of renewed zeal and strength for you when you return to your respective local Churches. I am especially pleased to greet Cardinal Vidal, and I thank him for the sentiments he conveyed on behalf of the Bishops, clergy, religious and faithful of your Dioceses.

As I mentioned to the first group of Bishops from the Philippines, the significant ecclesial events of the Second Plenary Council held in 1991 and the more recent National Pastoral Consultation on Church Renewal have had positive lasting effects in the lives of Filipino Catholics. The Plenary Council stressed the need for three fundamental pastoral initiatives: becoming a Church of the poor, developing into a community of disciples of the Lord, and engaging in renewed integral evangelization. Indeed, the challenge of fully implementing this threefold plan continues to breathe new life into the Filipino Church and Filipino society at large. Having already developed the theme of the Church of the poor in my comments to the first group of Bishops, I now focus my attention on the second priority: becoming a true community of disciples of the Lord.

2. The National Pastoral Consultation describes the Church in the Philippines as "the community of disciples who firmly believe in the Lord Jesus and who joyfully live in harmony and solidarity with one another, with creation and with God" (*Vision-Mission Statement of the Church in the Philippines*). This brings to mind the teaching of Jesus in the Gospel of John, when he explains that being a disciple of the Lord is not a whimsical decision but is instead a serious, loving response to a personal invitation: "You did not choose me, but I chose you and appointed you that you should bear fruit and that your fruit should abide. This I command you, to love one another" (Jn 15:16,17). The manner in which the disciples express their love is one of the many topics that you and your Brother Bishops sought to address, clearly teaching that to become a true follower of Christ requires "integral faith formation". In fact, it is only through this authentic discipleship, based on loving solidarity, that the Philippines can begin to resolve the worrisome dichotomy between faith and life which plagues so many modern societies.

3. In my Post-Synodal Apostolic Exhortation *Ecclesia in Asia* I mentioned the pride which Asians take in their religious and cultural values of love of silence, contemplation, simplicity and harmony, to name but a few. "All of this indicates an innate spiritual insight and moral wisdom in the Asian soul" (No. 6). This "spiritual insight" is clearly witnessed in the deep religious sentiments of the Filipino people and is fertile ground in which to nurture the disposition that leads every Christian to a more authentic discipleship. Your Pastoral Letter on spirituality explains that it is Christ-centered commitment which defines your people as pilgrims on the way to their true home. Regular attendance at Sunday Mass, active participation in parish activities and feasts, impressive Marian devotions and the large number of national shrines in your country are but a few examples of the rich Christian heritage which constitutes an integral part of your country's life and culture. Notwithstanding these positive aspects, there still exist certain contradictions among Christians and in Filipino society at large. These incongruities can only be rectified by your being fully opened to Christ's spirit, going into the world and transforming it into a culture of justice and peace (cf. *Apostolicam Actuositatem*, 4).

4. Fulfilling these noble aims necessitates a commitment on your part to prepare the lay faithful to be true disciples for the world. It is the Pastors of local Churches who ensure that the laity has at its disposal programs of spirituality and catechesis to prepare it for this mission. I am encouraged to see the many ways in which the Church in the Philippines strives to fulfill this responsibility. This is apparent not only in the educational opportunities offered by so many Dioceses but also in the various lay organizations and in the small faith communities and movements which are thriving in your country. Although these groups may seem quite diverse at first glance, in fact "they all come together in an all-inclusive and profound convergence when viewed from the perspective of their common purpose" (*Christifideles Laici*, 29). This is especially the case when such groups are

actively involved in parish life and maintain a relationship of open and affectionate communication with one another, their parish priests and their Bishops. As Christ teaches "By this all will know that you are my disciples, if you have love for one another" (Jn 13:34).

5. One of the major contributions the Church can make in guaranteeing a solid preparation of the laity is to ensure that seminaries and religious houses are training future priests to be dedicated disciples of the Word and Sacrament. It is a complex process that begins with the proper selection of candidates. In this regard, I recommend that you and your priests actively search for good, pious and well-balanced young men for the priesthood and challenge them to be not afraid "to put out into the deep" for a catch of inestimable value (cf. *Novo Millennio Ineunte*, 1).

Once a candidate is selected, the process of preparing him to be a good and holy priest begins. This demands that "the spiritual formation and doctrinal instruction of the students in a seminary be harmoniously blended" (*Codex Iuris Canonici*, c. 244) and supervised by well-trained formators. We can speak here of the diverse types of formation: human formation, which assists the candidate to live and internalize priestly virtues, especially those of simplicity, chastity, prudence, patience and obedience; intellectual formation, which emphasizes an in-depth study of philosophy and theology, at all times maintaining fidelity to the teachings of the Magisterium; pastoral formation, which enables the candidate to apply theological principles to pastoral praxis; and spiritual formation, which stresses the essential need for regular celebration of the sacraments, especially the Sacrament of penance, together with private and devotional prayer and frequent visits with a spiritual director (cf. *Pastores Dabo Vobis*, 43-59, *Codex Iuris Canonici*, c. 246). Any course of priestly formation which offers these elements will indeed produce ministers who will joyously "struggle to be faithful to the Lord and to serve his flock unswervingly" (*Pastores Dabo Vobis*, 82).

6. The National Pastoral Council discussed at great length the need to support and assist priests in their ministry and resolved to "seek creative ways of ongoing formation" for the clergy (*Proceedings and Addresses of the NPCCR*, January 2001, p. 59). This may be likened to the continuing renewal of "spirit and mind" that Saint Paul writes about in his Letter to the Ephesians (cf. 4:23-24). As in the case of the formation of seminarians, priestly formation demands a "harmoniously blended" approach which at all times promotes the priestly virtues of charity, prayer, chastity and faithful celebration of the liturgy, practices unappreciated or even rejected by modern culture and its media.

Today's clergy must be careful not to adopt the secular view of the priesthood as a "profession", a "career" and a means of earning a living. Rather, the clergy must see the priesthood as a vocation to selfless, loving service, embracing wholeheartedly the "esteemed gift of celibacy" and all that this involves. Here I wish to emphasize that celibacy is to be regarded as an integral part of the priest's exterior and interior life, and not just as a long-standing ideal which is to be respected (cf. *Presbyterorum Ordinis*, 16). Sadly, the lifestyle of some clergy has been a countersign to the spirit of the evangelical counsels which should be a part of the spirituality of every priest. The scandalous behavior of a few has undermined the credibility of many. I wish you to know that I am aware of the sensitive way in which you have attempted to address this issue, and I encourage you not to lose hope. True discipleship calls for love, compassion and at times strict discipline in order to serve the common good. Always be just and always be merciful.

7. Dear Brothers, as you prepare for your return home I leave you with these reflections, knowing that you will continue to guide your people effectively on the lifelong pilgrimage of true discipleship. Take consolation in the fact that you are not alone on this journey, as our beloved Mother Mary, the Morning Star that lights up our lives and banishes the darkness of night accompanies you, ushering you and your faithful into the new dawn (cf. Pastoral Letter on Filipino Spirituality). As a pledge of joy and peace in her Son, the *Santo Niño*, I impart my Apostolic Blessing.

**INTERVENTO DELLA SANTA SEDE AL PRIMO COMITATO DELL'ASSEMBLEA GENERALE DELLE NAZIONI UNITE SUL DISARMO GENERALE E COMPLETO**

Pubblichiamo di seguito l'intervento che l'Osservatore Permanente della Santa Sede presso l'Organizzazione delle Nazioni Unite, S.E. Mons. Celestino Migliore, ha pronunciato ieri dinanzi al Primo Comitato dell'Assemblea Generale dell'O.N.U. sul tema del disarmo generale e completo:

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

Mr. Chairman,

On behalf of my delegation, I wish to join the previous Speakers in expressing our congratulations on your election and to assure you of our complete cooperation as you guide the Committee's work this year. I take this occasion also to convey the Holy See's continuing appreciation for the work for peace done year after year in this United Nations setting.

If it seems impossible to have nations lay down their arms in the present set of international relationships, perhaps the reason is because we have not done sufficient preparation to give States and their leaders the assurance that security can be obtained without the never ending development and production of arms. This means that the conditions for peace must be built first before we can enjoy the fruits of peace. The soil must be nourished before the blossom appears.

That is why the work done by the United Nations and its agencies in building a culture of peace is so important. If we are to aspire to general and complete disarmament, we must first of all show a respect for life and the dignity and human rights of individuals, reject violence, promote freedom, justice, solidarity, tolerance and the acceptance of differences, and develop better understanding and harmony between ethnic, religious, cultural and social groups. This agenda is indeed vast, but if the world community does not embrace it, we will continue to suffer the ravages of war.

The main purpose of the United Nations to maintain international peace and security can be realized in many different ways, for it is a purpose threatened and challenged on many fronts. In his address at the opening of this session of the General Assembly, Secretary-General Kofi Annan spoke of the "hard" and "soft" threats to peace faced by the UN. Among the hard threats are terrorism and the proliferation of weapons of mass destruction, while the soft threats include the persistence of extreme poverty, the disparity of income between and within societies, the spread of infectious diseases, and environmental degradation. Both types of threats are real and must be recognized by all States.

Moreover, the Secretary-General emphasized that the UN does not have to choose to confront one to the exclusion of the other; indeed the UN cannot do so. This need and concern for a comprehensive view of international peace and security are fully shared by the Holy See, as evidenced primarily by its teachings on the nature of the human person, human dignity and a just social order. It is from this starting-point that my Delegation has always addressed this Committee.

Mr. Chairman,

The specific focus of the First Committee is on disarmament matters, usually considered hard threats to be handled by a number of multilateral initiatives and agreements. The importance of dialogue, negotiation, diplomacy and reference to the rule of law in these proceedings cannot be over-estimated. Though we have mediation and verification techniques embodied in international law, they are not being sufficiently utilized, and thus nations lapse into war. The steady application of the rule of law must be supported as the means to peace rather than constant recourse to militarism. In this regard, this Committee has a prominent role to play in insisting on standards to curb the excesses of weaponry. Such work is a direct contribution to build the conditions of peace.

Small arms ought to occupy our immediate attention, for small arms and light weapons kill more than half a million people each year - including 300,000 in armed conflict and 200,000 from homicides and suicides, of which 90 percent are civilians. Throughout the 1990s, small arms were used in 47 of 49 major conflicts. To fully address the small arms problem, there must be greater recognition that domestic laws and international policies are interdependent, and that the legal and illegal markets for small arms are inter-related. Many illicit transfers start out as legal ones. In this regard, my Delegation re-iterates its view that attention should be focussed on two important issues: State responsibility for illicit transfers and a legally binding agreement on the international arms trade.

The proliferation of small arms augment armed conflicts and diminishes the opportunities for human development. People in developing countries are more than twice as likely to die from small arms than their counterparts in the developed countries. Small arms impede the tasks of aid workers and relief agencies. The prevalence of such weapons discourages teachers and children from going to school and farmers from taking their goods to market. The reconstruction of war-torn societies is made all the more difficult when such weapons are widely available. Governments should see this fact as not just a problem of national security but of human development. A human rights approach to small arms puts people at the centre of the analysis and highlights that it is up to governments to take action.

Mr. Chairman,

The vast majority of Cold-War arms control thinking relied on the concept of Mutual Assured Destruction (MAD). Everyone knows that this deterrence concept was based on a terrifying foundation: that one bloc's security can be defended by threatening the annihilation of the other bloc's population. The horrible prospect of global nuclear warfare was thought to be enough to ensure some form of peace and security, while over time both bilateral and multilateral agreements sought to reduce this possibility by encouraging and verifying the reduction of nuclear weapons in the world. This was made concrete in one particular case by the Nuclear Non-Proliferation Treaty (NPT).

The end of the Cold War should have seen the end of MAD policies that held the world in fear, but events over the past year have led to a certain resurgence in this thinking. With it have come a real weakening of the NPT regime and multilateral efforts for disarmament and non-proliferation. By exploiting certain loopholes in the NPT and engaging in covert proliferation activities, some States are once again banking their security on the possession and threatened use of nuclear weapons. These steps should be alarming to everyone. As my Delegation has insisted on many previous occasions, nuclear weapons are incompatible with peace in the 21st century.

As governments prepare for the 2005 Review of the Non-Proliferation Treaty, the question of proliferation of nuclear weapons in all its aspects must be addressed. In the new age of terrorism the world has sadly entered, in which the fear of a terrorist attack with nuclear devices is present, the world community must give life to the following words, contained in the Final Document of the NPT 2000 Review, which all NPT States Parties agreed to: [...] the total elimination of nuclear weapons is the only absolute guarantee against the use or threat of use of nuclear weapons."

The other weapons of mass destruction, chemical and biological weapons, also present serious problems. Like the peaceful uses of nuclear energy, many chemical and biological agents are used for legitimate and even beneficial purposes, but some of these can be easily converted into weapons-grade material only to be bought, sold and transported without detection. Multilateral inspection agencies, such as the IAEA for nuclear materials and the OPCW for chemicals, are vital to ensuring compliance and verification, and the lack of such an agency for the Biological Weapons Convention needs to be remedied quickly. Stringent export controls on the part of States who produce these materials would help stem illicit transfers and hold States more accountable for licit ones.

It is an unfortunate fact that many arms control treaties contain loopholes and weak points in terms of compliance, verification and enforcement. None of these weaknesses should, however, divert our attention away

from the seriousness of the threats posed by these weapons. Stronger enforcement measures, perhaps by developing interdiction agreements and policies among States, may be one way of making sure that international law is upheld and vindicated. Making transparent, verifiable and irreversible reductions in offensive weapons is the most direct approach to disarmament. However, at the same time multilateral security assurances in line with changing geo-political realities among States and, perhaps most importantly, internal political reforms have been shown to eliminate the need for such weapons in the first place. These assurances and reforms have certainly been effective in encouraging the nuclear disarmament already undertaken by a number of States under the NPT regime.

Mr. Chairman,

All the steps that must be taken in the disarmament process may seem at times overwhelming. But if they are seen in the context of building a culture of peace, they are not perhaps so daunting, with a view to combat both the hard and soft threats to our collective peace and security and guarantee the survival of humanity. What is essential to fulfill the peace agenda is to change the attitude of both States and individuals. We must realize that violence is not the inevitable lot of mankind. We have already constructed the broad framework of international law and have, in the United Nations, the political instrument to implement that law. The knowledge of these gains already achieved by humanity should fill us with hope that recourse to violence and war can be overcome by renewing a political commitment to a multilateralism which is based upon the values of responsibility, solidarity and dialogue. The steady application of disarmament steps can indeed light the way forward.

Thank you, Mr. Chairman.

[01558-02.02] [Original text: English]

#### **AVVISO DI CONFERENZA STAMPA**

Si informano i giornalisti accreditati che **lunedì 13 ottobre**, alle **ore 11.30**, nell'*Aula Giovanni Paolo II* della Sala Stampa della Santa Sede, si terrà la conferenza stampa di **presentazione dell'opera "Metafisica della persona. Tutte le opere filosofiche e saggi integrativi di Karol Wojtyła"**, edita dalla Bompiani.

Interverranno:

**il Prof. Giovanni Reale**, curatore dell'opera;

**il Prof. Tadeusz Styczeń**, curatore dell'opera;

**l'On. Rocco Buttiglione**.

[01537-01.01]

[B0497-XX.01]

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