



SALA STAMPA DELLA SANTA SEDE **BOLLETTINO**

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◆ **RINUNCE E NOMINE**

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- RINUNCIA DEL VESCOVO DI MIDDLESBROUGH (U.K.)
- NOMINA DEL VESCOVO DI ZAMORA (MESSICO)
- RINUNCIA DEL VESCOVO DI MIDDLESBROUGH (U.K.)

Il Santo Padre Benedetto XVI ha accettato la rinuncia al governo pastorale della diocesi di Middlesbrough (U.K.), presentata da S.E. Mons. John Crowley, in conformità al can. 401 § 2 del Codice di Diritto Canonico.

[00644-01.01]

- NOMINA DEL VESCOVO DI ZAMORA (MESSICO)

Il Papa ha nominato Vescovo di Zamora (Messico) S.E. Mons. Javier Navarro Rodríguez, finora Vescovo di San Juan de los Lagos.

S.E. Mons. Javier Navarro Rodríguez è nato a Tala il 27 ottobre 1949. Ha compiuto gli studi ecclesiastici nel Seminario Arcidiocesano di Guadalajara. È stato ordinato sacerdote il 23 dicembre 1978 incardinandosi nella stessa arcidiocesi. Ha conseguito la licenza in Teologia presso la Pontificia Università di Messico.

Come sacerdote ha ricoperto i seguenti incarichi: Vice-parroco, Formatore del Seminario di Guadalajara e Segretario Aggiunto della Conferenza Episcopale del Messico.

Nominato Vescovo Ausiliare di Guadalajara il 15 aprile 1992, ha ricevuto la consacrazione episcopale il 5 giugno successivo.

Il 20 gennaio 1999 è stato trasferito alla diocesi di San Juan de Los Lagos.

Attualmente è membro del Consiglio di Presidenza della CEM e membro della Commissione Episcopale per la solidarietà intraecclesiale, nella sezione riguardante la creazione di Diocesi e Province Ecclesiastiche.

[00645-01.01]

INTERVENTO DELLA SANTA SEDE ALLA 176a SESSIONE DEL CONSIGLIO ESECUTIVO DELL'UNESCO

Durante la 176a Sessione del Consiglio Esecutivo dell'UNESCO, il 24 aprile 2007, Mons. Francesco Follo, Osservatore Permanente della Santa Sede, è intervenuto in merito al punto 19 del *Progetto di strategia a medio termine 2008-2013* circa l'importanza del dialogo interconfessionale e interreligioso per la promozione del rispetto e del dialogo tra le culture.

Riportiamo qui di seguito il testo del discorso:

• INTERVENTO DI MONS. FRANCESCO FOLLO

Monsieur le Président,

Dans un monde exposé à des conflits qui risquent toujours d'entraîner des actes de violence, les échanges entre les cultures offrent plus que jamais des possibilités de rencontre, de dialogue et de paix. Et comme Sa Sainteté Benoît XVI l'a dit à Cologne, « Le dialogue interculturel et interreligieux est une nécessité vitale » (Rencontre avec les représentants de diverses communautés musulmanes, 20 août 2005).

Certes, les cultures sont elles-mêmes fort différentes. Leurs différences ne tiennent pas seulement à la diversité de leurs langues et de leurs modes de vie, mais aussi au fait qu'elles ne véhiculent pas nécessairement les mêmes représentations du monde, de l'histoire ou de la personne humaine. Cependant, les échanges entre culture favorisent au moins la connaissance réciproque et le respect mutuel. De plus, même si les cultures sont marquées par des interprétations différentes du réel, elles se rejoignent en profondeur dans l'expérience fondamentale de la condition humaine : des hommes et des femmes de toute culture sont confrontés aux mêmes questions de la naissance et de la mort, du travail, de la maladie, de l'injustice sociale, de l'environnement, de la sauvegarde de notre planète.

Les échanges entre cultures impliquent aussi que l'on prenne en compte les religions elles-mêmes. Certes, la question du rapport entre cultures et religions ne se pose pas de la même manière dans tous les cas : l'hindouisme est avant tout la religion de l'Inde ; l'Islam est d'abord lié à la culture arabe (même s'il est présent sur divers continents) ; le bouddhisme, qui a pénétré une grande diversité de cultures asiatiques, tente aussi de s'adapter progressivement à des pays occidentaux ; le christianisme, de son côté, ne s'identifie pas à une

culture particulière (quand bien même il a eu partie liée avec l'Occident durant une bonne partie de son histoire). En ce sens, l'originalité du christianisme vient du fait qu'elle est la religion d'un Dieu incarné et que le Christ, venu dans notre monde, est l'homme parfaitement accompli, qui est modèle pour chacun, qui donne la véritable espérance pour le présent et pour l'avenir, et auquel toute personne peut s'identifier.

Au nom de la diversité précédemment évoqué, on ne peut cependant renoncer à prendre en compte les religions elles-mêmes dans les échanges interculturels, d'autant plus que l'expérience religieuse est souvent inscrite au cœur même de la culture (ainsi qu'on le constate en particulier dans le continent asiatique).

On doit aussi reconnaître, il est vrai, que les religions ont malheureusement été, dans nombre de cas, des facteurs de violence dans l'histoire de l'humanité, et que cette situation risque toujours de se produire sous de nouvelles formes. Mais il importe aussi de souligner combien les religions ont contribué et peuvent encore contribuer à la cohésion sociale, à la réconciliation et à la paix. Au III^e siècle avant J.-C., l'empereur bouddhiste Asoka avait prôné un idéal de tolérance religieuse. Au XVI^e siècle, le prince musulman Akbar fit construire une maison où devaient se réunir des croyants des diverses religions pour y faire connaître les apports de leurs traditions respectives. Et l'on sait combien le christianisme a souligné, au Concile Vatican II et dans les décennies suivantes, l'exigence du dialogue avec les différentes traditions de l'humanité.

Par là, ne sont nullement sous-estimées les divergences de fond entre les religions du monde. Mais celles-ci peuvent apporter une contribution majeure en préconisant des échanges interculturels qui, sans occulter ces divergences, soient au service de la justice et de la paix.

Un regard sur l'histoire passée montre en tout cas combien nous sommes redevables à des hommes qui, à leur façon, ont favorisé la communication entre des mondes fort divers. Ainsi saint Augustin peut légitimement apparaître, plus de quinze siècles après, comme un « passeur » entre cultures : entre l'Afrique ancienne et Rome, entre l'Orient grec et la latinité, entre le monde ancien et le Moyen Âge, et même entre le monde ancien et l'époque moderne. De telles figures devraient encourager à chercher aujourd'hui les voies d'un échange entre cultures. Les brassages de populations y conviennent plus que jamais à l'âge de la mondialisation. Il en va, surtout, de l'avenir de l'humanité : quelles que soient leurs différences, tous les hommes forment une seule famille, et cette famille a vocation de vivre dans l'unité et la paix. Comme Sa Sainteté Benoit XVI l'a rappelé : « Notre monde doit prendre toujours plus conscience du fait que tous les hommes sont profondément solidaires, et les inviter à mettre en relief leurs différences historiques et culturelles, non pas pour s'affronter, mais pour se respecter réciproquement » (Rencontre avec le Corps Diplomatique à la Nonciature Apostolique d'Ankara, 28 novembre 2006).

Merci de votre écoute attentive.

[00646-03.02] [Texte original: Français]

INTERVENTO DELLA SANTA SEDE ALLA CONFERENZA INTERNAZIONALE DELL'ALTO COMMISSARIATO DELL'O.N.U. PER I RIFUGIATI (GINEVRA, 17-18 APRILE 2007)

Riportiamo di seguito l'intervento che S.E. Mons. Silvano M. Tomasi, Nunzio Apostolico e Osservatore Permanente della Santa Sede presso l'Ufficio delle Nazioni Unite ed Istituzioni Specializzate a Ginevra, ha pronunciato il 17 aprile scorso nel quadro della Conferenza Internazionale convocata a Ginevra dall'Alto Commissariato dell'O.N.U. per i Rifugiati per rispondere alle necessità degli sfollati e dei rifugiati iracheni:

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

Mr. President,

1. In Iraq it seems "easier to die than to live", as some media reported in the face of the increasing violence and daily atrocities that are destroying innumerable lives and the hope of an entire people. The initiative taken by the UNHCR to bring together representatives of governments and of humanitarian organizations is therefore an opportune and promising decision. The Delegation of the Holy See expresses its appreciation and looks forward, as a result of this conference, to heightened awareness on the part of the international community and to concrete forms of help for the uprooted populations of Iraq. Over the years, the UNHCR has rescued and given hope to millions of victims of persecution, conflicts and violation of basic human rights. We are all challenged to maintain this noble tradition.

2. The world is witnessing an unprecedented degree of hate and destructiveness in Iraq; this phenomenon concomitantly exerts a widening deadly impact in the entire Middle East region. Sectarian and tribal clashes, military actions, armed groups competing for power, kidnappings, rapes, international terrorism, threats to and murder of the innocent members of families simply because they uphold their ancestral faith - these are all elements that, in combination threaten human dignity and social wellbeing in the region. Targeting of unarmed civilians is a particularly tragic sign of total disregard of the sacredness of human life. While the consequences of this generalized violence affect the social and economic life of the country, they also are a stark reminder of the passionate appeals of the late Pope John Paul II to avoid "the tremendous consequences that an international military operation would have for the population of Iraq and for the balance of the Middle East region already sorely tried, and for the extremisms that could stem from it." He insistently called for negotiations even though he knew well that peace at any price might not be possible. (John Paul II, Angelus, 16 March 2003).

3. Massive uprooting and displacement of the Iraqi population is now indeed a tremendous consequence. The figures are telling: some 2 million Iraqis currently displaced internally and 2 million others have already fled the country and between 40 and 50,000 are fleeing their homes each month. The very generous welcome provided by Jordan and Syria in particular and by the other countries is certainly highly commendable. Economic, social and security concerns, however, are putting to the test this willingness and capacity to welcome. It is urgent, therefore, for the international community to take up its responsibility and share in the task of protection and assistance, to answer the call for action now through the implementation on the ground and in practical decisions of the legal and moral commitments it patiently formulated and agreed upon. Where war and violence have destroyed the social tissue and the unity of Iraq, judicious political choices and a non-discriminatory humanitarian engagement would be the first step to re-establish a pluralistic unity.

4. There are special categories of victims that stand out in this largest Middle East exodus since the still unresolved Palestinian one of 1948. Displaced women, elderly and children bear the brunt of the tragedy. With the experience of daily violence and, even more tragically, with the killing of family members before their eyes, many children are traumatized and remain without professional care. Most uprooted Iraqi children wake up in their exile to a daily experience of uncertainty, deprivation, lack of schooling, and to hard labour just to attain the minimal essentials of human survival. One has to wonder how their psychological scars will condition the future. Christian and other religious minorities who have been a target of forced eviction and ethnic and religious cleansing by radical groups find themselves in limbo in their temporary place of refuge since they are unable to return to their homes and are without a possibility of local integration or resettlement. It is the suffering of all the victims that should prompt a coordinated, effective and generous response.

5. A comprehensive reconciliation and peace are the obvious responses that address the root of all forced displacement. As the international community pursues this complex goal, addressing immediately the needs of the millions of uprooted Iraqis and other refugees in the area will prevent further regional destabilization and will relieve their pain. This is not the time to look at technical definitions of a refugee, but to recall "the exemplary value beyond its contractual scope" attributed by States, from the very beginning, to the Convention Relating to the Status of Refugees (1951). Recently, the development of the concept of complementary protection has become a significant conclusion to support a humane response in massive displacement. Therefore, among the practical measures that must be upheld and implemented as means of due protection, are acceptance of all people fleeing generalized violence, respectful of their human rights and of the principle of non-refoulement, registration for an orderly assistance, provision of appropriate legal documentation.

In this humanitarian response, the countries hosting displaced Iraqis cannot be ignored by the international

community and must receive tangible and prompt solidarity. A community-inclusive approach to assist vulnerable displaced people and hosts can be a winning strategy for an effective outreach even to needy persons who are the most isolated and vulnerable. In fact, without this solidarity, the victims escaping violence are at risk of new forms of exploitation and of being deprived of health and education services, housing and employment possibilities. Facing such vulnerability, some persons are tempted to place themselves in the hands of smugglers in order to escape but simply are confronted with additional difficulties in the countries they manage to reach.

While the first humanitarian need is peace, equally vital is a coordinated response that raises awareness of the immense crisis we face. Such a response must involve actors from States, civil society and United Nations. In order to ameliorate the plight of all displaced people inside and outside the country, this response must enjoy a responsible participation of all Iraqis.

All humanitarian workers who have been delivering active assistance, notwithstanding risk and sacrifice, deserve the appreciation from the global human family as well as adequate resources to carry out their mission. They serve as effective instruments, as shown, for example, by the tens of thousand of people of all backgrounds and convictions being helped daily by the Catholic charitable network in Iraq, Jordan, Syria, Lebanon, Turkey, and Egypt. Local NGOs as well as faith-based organizations and others often have the best capacities to reach out to the neediest, build upon community solidarity, and, in this moment of increased tensions between ethnic, tribal and religious groups, open up genuine dialogue. It makes good sense that they be empowered, financially supported and actively engaged in situation assessments and response programming.

6. In previous but similar crises of massive displacement, the mobilization of the international community proved effective in providing durable solutions. There is a need to match past effectiveness. While the right to return has to be kept alive for displaced Iraqis, other examples in recent history have demonstrated that the option of resettlement may need to be enhanced, and doors opened by more countries and for greater numbers, so that pressure within the region may be alleviated on a short- term basis. A renewed and concerted effort is called for, however, to make conditions in Iraq and in the whole region conducive to a decent and sustainable coexistence among all its citizens. The historical diversity of communities can contribute to a democratic experience and can link this society to the world. Such a contribution presupposes mutual acceptance, the rejection of homogeneization, and constructive pluralism. The implementation of all durable solutions to end displacement in this context can prevent the emergence of chronic, protracted situations that result in long-term and humiliating circumstances for large numbers of new refugees.

Mr. President,

7. My Delegation is convinced that, at this juncture of the Middle East crisis, vigorous leadership is demanded of the international community. Surely, the greatest challenge is to find a way for reconciliation, to reconstruct the will to dialogue, and to hope again so that peace may win. Generous, timely and coordinated humanitarian help for all the victims of such horrific violence will achieve justice for them and will begin the indispensable process of healing their tragic condition.

[00647-02.01] [Original text: English]

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