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Papal Address to Interreligious Leaders

In the evening of Thursday, April 17, Pope Benedict met with leaders of non-christian religions at the Pope John Paul II Cultural Center In Washington. There he said that religious leaders should jointly face moral issues and they share the responsibility for keeping existential questions alive in the culture. He also said that inter-religious dialogue should seek to find the truth in religious questions.

04/18/2008

My dear friends,

I am pleased to have this occasion to meet with you today. I thank Bishop Sklba for his words of welcome, and I cordially greet all those in attendance representing various religions in the United States of America. Several of you kindly accepted the invitation to compose the reflections contained in today's program. For your thoughtful words on how each of your traditions bears witness to peace, I am particularly grateful. Thank you all.

This country has a long history of cooperation between different religions in many spheres of public life. Interreligious prayer services during the national feast of Thanksgiving, joint initiatives in

charitable activities, a shared voice on important public issues: these are some ways in which members of different religions come together to enhance mutual understanding and promote the common good. I encourage all religious groups in America to persevere in their collaboration and thus enrich public life with the spiritual values that motivate your action in the world.

The place where we are now gathered was founded specifically for promoting this type of collaboration. Indeed, the Pope John Paul II Cultural Center seeks to offer a Christian voice to the "human search for meaning and purpose in life" in a world of "varied religious, ethnic and cultural communities" (Mission Statement). This institution reminds us of this nation's conviction that all people should be free to pursue happiness in a way consonant with their nature as

creatures endowed with reason and free will.

Americans have always valued the ability to worship freely and in accordance with their conscience. Alexis de Tocqueville, the French historian and observer of American affairs, was fascinated with this aspect of the nation. He remarked that this is a country in which religion and freedom are "intimately linked" in contributing to a stable democracy that fosters social virtues and participation in the communal life of all its citizens. In urban areas, it is common for individuals from different cultural backgrounds and religions to engage with one another daily in commercial, social and educational settings. Today, in classrooms throughout the country, young Christians, Jews, Muslims, Hindus, Buddhists, and indeed children of all religions sit side-by-side, learning with one another and

from one another. This diversity gives rise to new challenges that spark a deeper reflection on the core principles of a democratic society. May others take heart from your experience, realizing that a united society can indeed arise from a plurality of peoples -- "E pluribus unum": "out of many, one" -- provided that all recognize religious liberty as a basic civil right (cf. *Dignitatis Humanae*, 2).

The task of upholding religious freedom is never completed. New situations and challenges invite citizens and leaders to reflect on how their decisions respect this basic human right. Protecting religious freedom within the rule of law does not guarantee that peoples -- particularly minorities -- will be spared from unjust forms of discrimination and prejudice. This requires constant effort on the part of all members of society to ensure

that citizens are afforded the opportunity to worship peaceably and to pass on their religious heritage to their children.

The transmission of religious traditions to succeeding generations not only helps to preserve a heritage; it also sustains and nourishes the surrounding culture in the present day. The same holds true for dialogue between religions; both the participants and society are enriched. As we grow in understanding of one another, we see that we share an esteem for ethical values, discernable to human reason, which are revered by all peoples of goodwill. The world begs for a common witness to these values. I therefore invite all religious people to view dialogue not only as a means of enhancing mutual understanding, but also as a way of serving society at large. By bearing witness to those moral truths which

they hold in common with all men and women of goodwill, religious groups will exert a positive influence on the wider culture, and inspire neighbors, co-workers and fellow citizens to join in the task of strengthening the ties of solidarity. In the words of President Franklin Delano Roosevelt: "no greater thing could come to our land today than a revival of the spirit of faith".

A concrete example of the contribution religious communities make to civil society is faith-based schools. These institutions enrich children both intellectually and spiritually. Led by their teachers to discover the divinely bestowed dignity of each human being, young people learn to respect the beliefs and practices of others, thus enhancing a nation's civic life.

What an enormous responsibility religious leaders have: to imbue

society with a profound awe and respect for human life and freedom; to ensure that human dignity is recognized and cherished; to facilitate peace and justice; to teach children what is right, good and reasonable!

There is a further point I wish to touch upon here. I have noticed a growing interest among governments to sponsor programs intended to promote interreligious and intercultural dialogue. These are praiseworthy initiatives. At the same time, religious freedom, interreligious dialogue and faith-based education aim at something more than a consensus regarding ways to implement practical strategies for advancing peace. The broader purpose of dialogue is to discover the truth. What is the origin and destiny of mankind? What are good and evil? What awaits us at the end of our earthly existence? Only by

addressing these deeper questions can we build a solid basis for the peace and security of the human family, for "wherever and whenever men and women are enlightened by the splendor of truth, they naturally set out on the path of peace"

(Message for the 2006 World Day of Peace, 3).

We are living in an age when these questions are too often marginalized. Yet they can never be erased from the human heart. Throughout history, men and women have striven to articulate their restlessness with this passing world. In the Judeo-Christian tradition, the Psalms are full of such expressions: "My spirit is overwhelmed within me" (Ps 143:4; cf. Ps 6:6; 31:10; 32:3; 38:8; 77:3); "why are you cast down, my soul, why groan within me?" (Ps 42:5). The response is always one of faith: "Hope in God, I will praise him still; my Savior and my God" (Ps 42:5, 11;

cf. Ps 43:5; 62:5). Spiritual leaders have a special duty, and we might say competence, to place the deeper questions at the forefront of human consciousness, to reawaken mankind to the mystery of human existence, and to make space in a frenetic world for reflection and prayer.

Confronted with these deeper questions concerning the origin and destiny of mankind, Christianity proposes Jesus of Nazareth. He, we believe, is the eternal Logos who became flesh in order to reconcile man to God and reveal the underlying reason of all things. It is he whom we bring to the forum of interreligious dialogue. The ardent desire to follow in his footsteps spurs Christians to open their minds and hearts in dialogue (cf. Lk 10:25-37; Jn 4:7-26).

Dear friends, in our attempt to discover points of commonality,

perhaps we have shied away from the responsibility to discuss our differences with calmness and clarity. While always uniting our hearts and minds in the call for peace, we must also listen attentively to the voice of truth. In this way, our dialogue will not stop at identifying a common set of values, but go on to probe their ultimate foundation. We have no reason to fear, for the truth unveils for us the essential relationship between the world and God. We are able to perceive that peace is a "heavenly gift" that calls us to conform human history to the divine order. Herein lies the "truth of peace" (cf. Message for the 2006 World Day of Peace).

As we have seen then, the higher goal of interreligious dialogue requires a clear exposition of our respective religious tenets. In this regard, colleges, universities and study centers are important forums

for a candid exchange of religious ideas. The Holy See, for its part, seeks to carry forward this important work through the Pontifical Council for Interreligious Dialogue, the Pontifical Institute for Arabic and Islamic Studies, and various Pontifical Universities.

Dear friends, let our sincere dialogue and cooperation inspire all people to ponder the deeper questions of their origin and destiny. May the followers of all religions stand together in defending and promoting life and religious freedom everywhere. By giving ourselves generously to this sacred task -- through dialogue and countless small acts of love, understanding and compassion -- we can be instruments of peace for the whole human family.

Peace upon you all!

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