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LE LETTERE CREDENZIALI DEGLI AMBASCIATORI DI: NUOVA ZELANDA, KUWAIT, REPUBBLICA DEL CONGO, GHANA

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CONGO, GHANA

- DISCORSO DEL SANTO PADRE ALL'AMBASCIATORE DI NUOVA ZELANDA PRESSO LA SANTA SEDE, S.E. LA SIGNORA CHRISTINE HEATHER BOGLE
- DISCORSO DEL SANTO PADRE ALL'AMBASCIATORE DI KUWAIT PRESSO LA SANTA SEDE, S.E. IL SIGNOR AHMAD ABDULKARIM AL-EBRAHIM
- DISCORSO DEL SANTO PADRE ALL'AMBASCIATORE DELLA REPUBBLICA DEL CONGO PRESSO LA SANTA SEDE, S.E. IL SIGNOR HENRI MARIE JOSEPH LOPES
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Alle ore 11 di questa mattina, nella Sala Clementina del Palazzo Apostolico Vaticano, il Santo Padre riceve in Udienza, in occasione della presentazione delle Lettere Credenziali le Loro Eccellenze i Signori Ambasciatori di: Nuova Zelanda, Kuwait, Repubblica del Congo, Ghana.

L'incontro inizia con lo scambio delle Lettere Credenziali.

Di seguito pubblichiamo i discorsi consegnati dal Papa ai 4 Ambasciatori degli Stati sopra enunciati, nonché i cenni biografici di ciascuno:

- DISCORSO DEL SANTO PADRE ALL'AMBASCIATORE DI NUOVA ZELANDA PRESSO LA SANTA SEDE, S.E. LA SIGNORA CHRISTINE HEATHER BOGLE

Your Excellency,

1. It is with pleasure that I welcome you at the beginning of your mission as New Zealand Ambassador Extraordinary and Plenipotentiary to the Holy See. In accepting your Letters of Credence, I extend greetings to His Excellency the Governor-General, Sir Michael Hardie Boys, and to the Prime Minister, the Right Honourable Helen Clark. I ask you to convey to them and to the people of New Zealand my good wishes and the assurance of my prayers for the harmony and prosperity of the nation.

2. I am grateful for your words of appreciation of the Holy See's diplomatic activity, through which it undertakes to be an active partner of the world's peoples as they seek a fully human life and work for their own development and the progress of others. You have mentioned peace, justice and respect for human rights as important for your country, and these values and goals are also central to what you have called the Holy See's unique perspective on international issues.

3. The Holy See's activity in the international forum stems from a perspective which is the result of a specific vision of the human person, and from the conviction that when this vision is undermined or abandoned the very foundation of human society is shaken. It is a perspective based on respect for the inalienable dignity of every human being, a dignity which is intrinsic to life itself and not granted or conceded by any individual, group or state. It is a vision which calls for the perfection of freedom, but of freedom linked to truth – in particular, to the truth of the human person, which alone provides a sound basis for constructive political and diplomatic activity. Everywhere, even in a country like your own, freedom is a fragile achievement; and the last century teaches us how easily freedom is eroded once the truth of the human person is denied.

4. The most destructive untruths about the human person which the twentieth century produced were born of materialistic views of the world and the person. Totalitarian systems may have foundered, but new forms of materialism have emerged, less ideologically driven and less spectacular in their manifestations perhaps, but nonetheless destructive in their effect on people and on the fabric of society. We are quickly learning how vital it is to respect the ecology of nature, if we are not to cause serious harm to the world which future generations will receive from us. More urgent still, though more difficult, is the need to learn to respect the ecology of the human world, by which I mean the truth of the human person and the social implications of this. The Holy See's action in the international sphere follows from its conviction that certain fundamental elements of this human ecology must absolutely be understood and defended.

5. One of these elements is the family, the basic cell of human society and the surest indicator of a nation's health and stability. Attempts to define the family as something other than a solemnized lifelong union of man and woman which looks to the birth and nurture of children is bound to prove destructive. This claim is not a matter of attachment to a bygone cultural model which refuses to face facts, but precisely a recognition of a fundamental truth: the family is the basic cell of human society not only because it is there that human life is born, but because it is there that children best learn the dispositions and skills which they require in order to grow into mature human beings capable of contributing to the common life and good of society. It is in the family that they best learn the truth of what it means to be a person endowed with intelligence and will, called to freedom and responsibility, and challenged by rights and duties. The facts suggest a logic which is clear and certain: weak families mean a society unable to sustain its members, especially the young, in the building of the common good. Individuals and even social structures are enfeebled by forms of egoism and escapism which leave little room for commitment, self-giving love, and solidarity with the weaker members of society.

6. Another key element of human ecology is the inviolability of human life, especially at its beginning and its end. The Holy See insistently proclaims that the first and most fundamental of all human rights is the right to life, and that when this right is denied all other rights are threatened. The assumption that abortion and euthanasia are human rights deserving legislative sanction is seen by the Holy See as a contradiction which amounts to a denial of the human dignity and freedom which the law is supposed to protect. A society will be judged on the basis of how it treats its weakest members; and among the most vulnerable are surely the unborn and the dying. A materialistic view of the human person will concede little value and dignity to either. What is then claimed as a victory for human rights is really the sanctioning of a freedom sundered from truth. In the end, that is no freedom at all but a descent into arbitrariness and the dominion of the strong over the weak. The Holy See therefore hopes for a profound reflection on the part of the political and diplomatic communities on the great challenge which accompanies the opening of the new millennium: the challenge of ensuring a new flourishing of the human

spirit, mediated through an authentic culture of freedom, hope and trust (cf. *Address to the Fiftieth General Assembly of the United Nations Organization*, 5 October 1995, No. 16).

7. Your Excellency, as you take your place in the community of diplomats accredited to the Holy See, I assure you of the ready collaboration of the various offices and agencies of the Roman Curia. May your mission serve to strengthen the bonds of friendship and cooperation between your Government and the Holy See. Upon you and your fellow New Zealanders, I invoke the abundant blessings of Almighty God.

From the Vatican, 25 May 2000

[01213-01.02][Texte original:français]

S.E. la Sig.ra Christine Heather BogleAmbasciatore di Nuova Zelanda presso la Santa Sede

E' nata il 2 maggio 1953.

Ha conseguito un "Master" in arte.

Diplomatico di carriera, ha ricoperto i seguenti incarichi: Funzionario della Divisione Affari Economici, in seguito presso le Divisioni per la Cooperazione e per l'America, Ministero degli Esteri (1977-1979); Secondo Segretario, Ambasciata a Lima, Perú (1980-1982); Funzionario delle Divisioni Pacifico del Sud, Affari Pubblici, Nazioni Unite e Ambiente, Ministero degli Esteri (1982-1991); Primo Segretario, Ambasciata a Roma (1992-1996); Vice-Direttore della

Divisione Sicurezza Internazionale e Controllo Armi, Ministero degli Esteri (1996-1999).

Dal febbraio 2000 è Ambasciatore anche a Madrid.

[01202-01.01]

• DISCORSO DEL SANTO PADRE ALL'AMBASCIATORE DI KUWAIT PRESSO LA SANTA SEDE, S.E. IL SIGNOR AHMAD ABDULKARIM AL-EBRAHIM

Monsieur l'Ambassadeur,

1. Soyez le bienvenu au Vatican; c'est pour moi un plaisir d'accueillir Votre Excellence à l'occasion de la présentation des Lettres qui L'accréditent comme Ambassadeur extraordinaire et plénipotentiaire de l'État du Koweït auprès du Saint-Siège.

Je vous remercie des salutations que vous m'avez transmises de la part de Son Altesse l'Émir Sheikh Jaber Al-Ahmad Al-Sabah. En retour, vous voudrez bien lui faire part, ainsi qu'au peuple koweïtien tout entier, de mes sentiments d'estime et de mes vœux cordiaux de bonheur et de prospérité; je prie le Très-Haut d'accorder à tous de vivre dans la fraternité et la solidarité.

2. Je me réjouis de savoir que dans votre pays la communauté catholique jouit de la faculté de professer librement sa foi. En effet, comme j'ai souvent eu l'occasion de le déclarer, la liberté religieuse constitue le cœur même des droits humains. Dans la profession de sa religion, la personne exprime ses aspirations les plus profondes et développe ce qui lui est le plus intime : son intériorité, le sanctuaire de l'être qu'aucune personne ne peut fracturer. Aussi est-il indispensable que chacun puisse suivre sa conscience en toute circonstance et que personne ne le contraigne à agir contre elle. D'autre part, le droit à la liberté religieuse, aujourd'hui reconnu par la plupart des États, "inclut celui de manifester sa croyance, seul ou avec d'autres, en public ou en privé" (*Message pour la Journée mondiale de la Paix 1999*, n. 5).

3. La paix au Moyen-Orient, et particulièrement dans la région du Golfe, est une préoccupation constante du

Saint-Siège. En effet, le recours à la guerre ne peut régler les problèmes entre les nations. Seule la voie de la paix est digne de l'homme ! Il est urgent que disparaissent tous les germes d'antagonisme qui demeurent encore. Les suites néfastes des guerres qui ont meurtri les peuples de votre région entretiennent des divisions et des tensions. Pour les dépasser, il est donc à espérer que les problèmes humains liés aux derniers conflits, en particulier le retour des prisonniers de guerre dans leurs familles, trouveront une solution rapide, afin de permettre la consolidation du nécessaire processus de réconciliation entre les peuples de la région. Je souhaite vivement que chaque nation puisse voir respecté son droit à l'existence et à la paix et vivre dans des dispositions pacifiques et solidaires à l'égard des autres.

4. J'ai accueilli avec intérêt, Monsieur l'Ambassadeur, ce que vous m'avez dit de l'appui apporté par votre pays au dialogue entre les musulmans et les chrétiens. L'Église catholique pour sa part s'est engagée résolument sur la voie d'une rencontre fraternelle entre les hommes afin de favoriser la paix et la solidarité entre les peuples. En progressant toujours plus dans la connaissance mutuelle et en s'engageant généreusement à promouvoir les valeurs essentielles de l'homme, comme le droit à la vie et au développement matériel et spirituel, les croyants contribuent à manifester pleinement la dimension transcendante de l'être humain et à répondre aux aspirations légitimes des personnes et des peuples pour le bien de l'humanité entière. La convivialité pacifique entre les croyants est une forme de respect du dessein de Dieu qui a voulu que les hommes constituent une seule famille et entretiennent des relations fraternelles. Chrétiens et musulmans sont appelés à unir leurs efforts pour participer à une lutte digne de l'homme, celle qui s'oppose aux désordres de ses passions, à toutes les formes d'égoïsme, aux tentatives d'asservissement du prochain et à toutes sortes de haine et de violence, c'est-à-dire à tout ce qui est à l'opposé de la paix et de la réconciliation (cf. *Message pour la Journée mondiale de la Paix 1999*, n. 7).

5. Vous me permettez, Monsieur l'Ambassadeur, de saluer chaleureusement, par votre intermédiaire, la communauté catholique du Koweït. Unie à son Évêque, elle rend à Dieu le témoignage d'adoration qui lui est dû et ses membres participent, selon leurs compétences, au développement du pays. J'invite tous les catholiques à vivre avec une ardeur renouvelée, entre eux et avec tous, le commandement nouveau que nous a laissé le Seigneur Jésus. En cette année du grand Jubilé, je les encourage à demeurer fermes dans la foi et à la vivre dans la confiance, en mettant leur espérance en Celui qui ne cesse de guider l'humanité vers sa véritable destinée.

6. Au moment où vous commencez votre mission, je vous présente mes vœux les meilleurs pour la noble tâche qui vous attend. Je vous assure que vous trouverez toujours auprès de mes collaborateurs un accueil attentif et une compréhension cordiale. Sur Votre Excellence, sur Son Altesse l'Émir de l'État du Koweït, et sur tous les Koweïtiens, j'invoque de grand cœur l'abondance des Bénédiction du Tout-Puissant.

Au Vatican, le 25 mai 2000.

[01210-03.02] [Texte original:français]

S.E. il Signor Ahmad Abdulkarim Al-EbrahimAmbasciatore di Kuwait presso la Santa Sede

E' nato il 26 gennaio 1946.

E' sposato ed ha cinque figli.

Ha conseguito la Laurea in Economia presso l'Università di California (Chico - USA, 1970) e la specializzazione in Politica Internazionale presso la Libera Università di Bruxelles (1977).

Diplomatico di carriera, ha ricoperto i seguenti incarichi: Funzionario presso il Ministero degli Esteri (1970-1971); Membro della Missione Permanente presso l'ONU, New York (1971-1974); Direttore Aggiunto della Sezione Economica, quindi del Dipartimento Affari Europei del Ministero degli Esteri ed, infine, Responsabile dei negoziati sul Diritto del Mare (1974-1988); Ambasciatore a Bruxelles, presso Belgio, Lussemburgo ed Unione Europea (1988-1999).

E' Ambasciatore anche a Parigi.

[01203-01.01]

• DISCORSO DEL SANTO PADRE ALL'AMBASCIATORE DELLA REPUBBLICA DEL CONGO PRESSO LA SANTA SEDE, S.E. IL SIGNOR HENRI MARIE JOSEPH LOPES

Monsieur l'Ambassadeur,

1. Je suis heureux de souhaiter la bienvenue à Votre Excellence à l'occasion de la présentation des Lettres qui L'accréditent comme Ambassadeur extraordinaire et plénipotentiaire de la République du Congo auprès du Saint-Siège.

J'ai été sensible aux paroles courtoises que vous m'avez adressées et je vous en remercie vivement. Par votre entremise, il m'est agréable de saluer Son Excellence Monsieur Denis Sassou Nguesso, Président de la République, que j'aurai le plaisir de recevoir dans quelques jours. J'adresse mes vœux cordiaux au peuple congolais tout entier, priant Dieu de lui inspirer des sentiments de fraternité et de compréhension mutuelle afin que tous puissent vivre dans la paix et la sécurité et bâtir une société réconciliée et solidaire.

2. Dans votre allocution, vous m'avez fait part des efforts entrepris dans votre pays afin de restaurer durablement la paix civile et de permettre à tous les citoyens de jouir de leurs droits fondamentaux dans la liberté. Je me réjouis des avancées dans la recherche d'une entente entre tous les fils de la nation, comme l'accord de cessation des hostilités signé il y a quelques mois, qui a conduit à une sensible amélioration de la situation sécuritaire. Toutefois, pour consolider l'état de non-belligérence afin de parvenir à la paix véritable et durable à laquelle le peuple congolais aspire, il est nécessaire d'approfondir un dialogue sans exclusives et de bannir définitivement le recours aux armes comme moyen de résoudre les conflits politiques.

Le chemin de la concorde entre tous les Congolais sur lequel s'est engagé votre pays est aussi un chemin vers la démocratie, qui passe par la défense des libertés publiques et des droits fondamentaux de la personne et des communautés humaines. Leur respect total est la voie la plus sûre pour tisser des relations solidaires entre les citoyens d'une même nation au-delà des clivages internes, et édifier ainsi un État de droit qui assure à tous, particulièrement aux jeunes et aux personnes les plus faibles, une insertion stable dans la vie sociale ainsi que la possibilité de vivre dans la dignité. En effet, "est voué à l'échec tout projet qui tend à séparer deux droits indivisibles et interdépendants : le droit à la paix et le droit à un développement intégral et solidaire" (*Message pour la Journée mondiale de la paix 2000*, n. 13).

Après tant d'années de souffrance, pour parvenir à une paix véritable, il est nécessaire que le pays tout entier s'engage avec toujours plus de courage et de détermination sur les voies de la réconciliation et du pardon. L'entrée dans le nouveau millénaire est une occasion privilégiée pour travailler à rendre justice aux victimes innocentes des conflits, à éliminer les violences qui engendrent la domination des uns sur les autres et à créer une nouvelle culture de solidarité.

3. Pour sa part l'Église catholique, qui a été elle aussi durement touchée par la violence, s'est engagée résolument dans une pastorale qui puisse aider le peuple à se réconcilier et favoriser la guérison intérieure. Je me réjouis de savoir que les Autorités de votre pays souhaitent lui assurer toujours davantage la possibilité d'exercer librement sa mission. En se mettant inlassablement au service de la paix et de la fraternité entre les hommes, en cherchant à développer une prise de conscience plus grande des valeurs morales universelles indispensables pour affronter les situations présentes, elle accomplit sa mission évangélisatrice, partage son espérance en l'avenir et participe à l'édification sociale.

Par ailleurs, devant les graves menaces qui hypothèquent l'avenir des jeunes, l'Église catholique souhaite apporter une contribution efficace à leur formation humaine, spirituelle, morale et civique, à travers ses œuvres d'éducation, en particulier par les écoles. Il est en effet primordial que les générations nouvelles soient

éduquées avec patience et ténacité à la justice, à la paix et au respect fraternel, afin qu'elles trouvent le goût de ce qui est juste et vrai, et rejettent fermement la tentation du ressentiment et de la violence.

4. Par votre intermédiaire, permettez-moi, Monsieur l'Ambassadeur, d'adresser aux Évêques et à la communauté catholique de votre pays mes salutations affectueuses. Je connais les épreuves qu'ils ont endurées avec tous leurs compatriotes et je rends grâce à Dieu pour leur courage et leur fidélité à l'Évangile. Ils sont les témoins de ce que le Christ accomplit dans les cœurs, pour faire de tous des messagers de l'amour. En cette année jubilaire, je les invite à être avec toujours plus d'assurance des artisans de paix et de réconciliation, manifestant à leurs frères et à leurs sœurs que Dieu ne les a pas abandonnés, qu'il ne les a pas oubliés. Qu'ils se souviennent que le nom de chacun est gravé sur les mains du Christ, percées par les clous de la crucifixion (cf. *Ecclesia in Africa*, n. 143) ! Je souhaite qu'en ce moment particulier de l'histoire du peuple congolais, les catholiques unissent leurs efforts à ceux des hommes de bonne volonté pour construire une nation solidaire et prospère.

5. Alors que vous inaugurez votre mission auprès du Siège apostolique, je vous offre mes meilleurs vœux pour son heureux accomplissement. Soyez assuré que vous trouverez ici, auprès de mes collaborateurs, l'accueil attentif et compréhensif dont vous pourrez avoir besoin.

Sur Votre Excellence, sur le peuple congolais et sur ceux qui président à ses destinées, j'invoque de grand cœur l'abondance des Bénédictiones divines.

Au Vatican, le 25 mai 2000.

[01211-03.01] [Texte original:français]

S.E. il Sig. Henri Marie Joseph LopesAmbasciatore della Repubblica del Congo presso la Santa Sede

È nato il 12 settembre 1937.

È sposato ed ha quattro figli.

Ha conseguito la Laurea in Lettere presso l'Università della Sorbona, dove si è diplomato anche in Storia.

Dopo un periodo dedicato all'insegnamento, ha ricoperto le seguenti cariche istituzionali:

Ministro dell'Educazione Nazionale (1969-1971);

Ministro degli Affari Esteri (1972);

Primo Ministro (1973-1975);

Ministro delle Finanze (1977-1980);

Dal 1981 al 1988 ha svolto funzioni di vario livello presso l'UNESCO, fino ad essere nominato Direttore Regionale Aggiunto per l'Africa (1996-1998);

È Ambasciatore anche a Parigi.

[01204-01.02]

• DISCORSO DEL SANTO PADRE ALL'AMBASCIATORE DEL GHANA PRESSO LA SANTA SEDE, S.E. IL SIGNOR HARRY OSEI BLAVO

Mr Ambassador,

1. I extend a warm welcome to you as I accept the Letters of Credence appointing you Ambassador Extraordinary and Plenipotentiary of the Republic of Ghana to the Holy See. Your presence here today evokes memories of the first Pastoral Visit which, as Successor of Peter, I made to the African continent: that journey brought me to your own country, where I was blessed to experience at first hand the hospitality, warmth and rich cultural traditions of the Ghanaian people. With this vivid recollection before me, I am grateful for the greetings and good wishes which you bring from President Jerry John Rawlings. I gladly reciprocate these kind sentiments, asking you to convey to the Ghanaian authorities and people the expression of my esteem and the assurance of my prayers for the country's well-being and prosperity.

2. The human family stands at the dawn of a new millennium and is greatly buoyed by the tremendous progress that has been made, especially over the last hundred years, in the social, economic and scientific spheres. Despite these many cultural and technological advances, however, there remain important areas in contemporary life which have seen little improvement or which have even suffered decline. I am thinking particularly of the urgent need to face the challenges of inequality and poverty with effective structures of worldwide solidarity and cooperation among nations. As Your Excellency has remarked, there is a need to restructure international economic relations so that the less fortunate, in Africa and elsewhere, will be enabled to share equitably in the world's resources; and there is a need as well to promote channels of dialogue, with a view to the peaceful resolution of crises within countries and between nations. In a very real way, the road upon which the family of nations and the family of man must embark in the twenty-first century is the road of solidarity and peace.

3. In fact, without solidarity there can be no true peace. As I wrote in my Message for the 2000 World Day of Peace, "Failure awaits every plan which would separate two indivisible and interdependent rights: the right to peace and the right to an integral development born of solidarity" (No. 13). It would seem that the time has come to reflect on the nature of the economy — both national and international — and the purpose that it should really serve. On a worldwide level, therefore, in wealthy nations no less than in developing countries, it must be recognized that the poor have a right to share in the material goods of the earth and to make proper use of their capacity to work, "thus creating a world that is more just and prosperous for all. The advancement of the poor constitutes a great opportunity for the moral, cultural and even economic growth of all humanity" (Encyclical Letter *Centesimus Annus*, 28). There is a need to reconsider "the concept of 'prosperity' itself, to prevent it from being enclosed in a narrow utilitarian perspective which leaves very little space for values such as solidarity and altruism" (*Message for the 2000 World Day of Peace*, 15).

4. At the same time, the century just ended has offered ample evidence of the violence, destruction and death that ensues when peoples and nations have recourse to arms rather than to dialogue, when war is chosen over the often more difficult path of mutual understanding and respect. If peace is to be true and lasting, based on the legitimate aspirations of peoples and social groups, then it must be sought in a context of dialogue: not only is dialogue for peace possible, it is the only path worthy of man. Paradoxically enough, after the violence and devastation of war has run its course, the need for dialogue remains; resorting to armed confrontation never resolves a conflict or dispute but merely delays its true settlement — and always with tragic consequences, as we are witnessing today in various parts of Africa. Authentic dialogue presupposes an honest search for what is true, good and just for every person, every group and every society; it is a sincere effort to identify what people have in common despite tensions, oppositions and conflict. Furthermore, authentic dialogue comes to be ever more intimately linked to solidarity as the peoples and nations of the earth recognize their mutual interdependence in the economic, political and cultural spheres (cf. *Message for the 1983 World Day of Peace*, 6).

5. The Holy See is active in the international arena specifically to promote such dialogue and to foster such solidarity. As Your Excellency has noted, the Church herself is ardently committed to the cause of peace. Indeed, her Divine Founder has entrusted to her a religious and humanitarian mission, different than that of the political community, but open nonetheless to many forms of cooperation and mutual support. It is this mission which underlies the Holy See's presence in the international community, a presence directed solely to the good of the human family: promoting peace, defending human dignity and human rights, working for the integral

development of peoples. This is a duty which derives necessarily from the Gospel of Jesus Christ, and is a responsibility shared by all Christians. For this reason, the Holy See will continue to be a committed partner with your country as Ghana seeks to advance its own development — politically, socially and economically — and as your nation seeks to be a force for stability and peace in your own region of West Africa and within the community of nations.

6. In this same regard, I am pleased to note Your Excellency's recognition of the significant contribution made by the institutions of the Catholic Church to Ghanaian society at large, especially in the fields of education and health care. In fact, the Church considers her apostolate in these areas to be an essential element of her religious mission, and she is ever eager to carry out this work in harmony with others who are active in the same fields. Cooperation between Church and State is of great importance in advancing the intellectual and moral training of citizens, who will then be better equipped to build a truly just and stable society.

7. Mr Ambassador, I am confident that your mission to the Holy See will strengthen the bonds of understanding and friendship between us. You can be assured that the various offices of the Roman Curia will always be ready to assist you in the discharge of your high duties. Upon yourself and the beloved people of Ghana I cordially invoke the abundant blessings of Almighty God.

From the Vatican, 25 May 2000

[01212-02.01] [Original text:English]

S.E. il Sig. Harry Osei BlavoAmbasciatore del Ghana presso la Santa Sede

È nato il 30 giugno 1942.

È sposato ed ha quattro figli.

"Bachelor of Arts" con specializzazione in inglese, ha conseguito diplomi di tedesco (Monaco, 1973) ed in "Relazioni Internazionali" (Oxford, 1978);

Dopo un periodo dedicato all'insegnamento, a partire dal 1975 ha ricoperto i seguenti incarichi nel servizio diplomatico del suo Paese:

Addetto presso il Ministero degli Esteri (1975-1980);

Consigliere e "Head of Chancery" presso la "Ghana High Commission" di Nuova Delhi (1980-1984);

Distaccato presso il Consiglio Nazionale Provvisorio di Difesa, come Consulente speciale (1985-1988);

Ministro Consigliere e Vice-Rappresentante Permanente della Missione presso l'O.N.U. a Ginevra (1988-1992);

Direttore del Dipartimento del Protocollo della Presidenza della Repubblica (1993-1998);

Dal 1998 è Ambasciatore anche in Francia, Spagna e Portogallo, nonché Delegato Permanente presso l'UNESCO, con residenza a Parigi.

[01205-01.01]

