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Sommario:

- ◆ **LE UDIENZE**
- ◆ **UDIENZA AI PARTECIPANTI ALLA CONFERENZA MINISTERIALE DEL CONSIGLIO D'EUROPA E ALLA CELEBRAZIONE DEL 50° ANNIVERSARIO DELLA CONVENZIONE EUROPEA DEI DIRITTI DELL'UOMO**
- ◆ **TELEGRAMMA DI CORDOGLIO DEL SANTO PADRE PER LA SCOMPARSА DI S.E. MONS. UMBERTO TRAMMA**
- ◆ **INTERVENTO DEL RAPPRESENTANTE PERMANENTE DELLA SANTA SEDE PRESSO L'ORGANIZZAZIONE DELLE NAZIONI UNITE IN OCCASIONE DELLA 55MA SESSIONE DELL'ASSEMBLEA GENERALE SULLA "CULTURA DELLA PACE"**
- ◆ **AVVISO DI CONFERENZA STAMPA**

◆ **LE UDIENZE**

LE UDIENZE

Il Santo Padre ha ricevuto questa mattina in Udienza:

Em.mo Card. Paulos Tzadua, Arcivescovo emerito di Addis Abeba (Etiopia);

S.E. Mons. Giovanni Tonucci, Arcivescovo tit. di Torcello, Nunzio Apostolico in Kenya e Osservatore Permanente presso gli Organismi delle Nazioni Unite per l'Ambiente e gli Insediamenti Umani;

S.E. Mons. Melchisedech Sikuli Paluku, Vescovo di Butembo-Beni (Repubblica Democratica del Congo);

Partecipanti alla Conferenza ministeriale del Consiglio d'Europa e alla celebrazione del 50° Anniversario della Convenzione Europea dei Diritti dell'Uomo.

[02182-01.01]

UDIENZA AI PARTECIPANTI ALLA CONFERENZA MINISTERIALE DEL CONSIGLIO D'EUROPA E ALLA CELEBRAZIONE DEL 50° ANNIVERSARIO DELLA CONVENZIONE EUROPEA DEI DIRITTI DELL'UOMO

Alle 11.45 di questa mattina, nella Sala Clementina del Palazzo Apostolico Vaticano, Giovanni Paolo II ha ricevuto in Udienza i partecipanti alla Conferenza ministeriale del Consiglio d'Europa e alla celebrazione del 50° Anniversario della Convenzione Europea dei Diritti dell'Uomo. Dopo i saluti in lingua inglese di S.E. il Sig. Lamberto Dini, Ministro degli Affari Esteri della Repubblica italiana e Presidente della Conferenza ministeriale e di Walter Schwimmer, Segretario Generale del Consiglio d'Europa, il Papa ha pronunciato il discorso che pubblichiamo di seguito:

• DISCORSO DEL SANTO PADRE

Ladies and Gentlemen,

1. I am pleased to welcome you today on the occasion of the Ministerial Conference being held under the Presidency of Italy to commemorate the Fiftieth Anniversary of the signing in Rome on 4 November 1950 of the European Convention on Human Rights. I greet the Italian Minister of Foreign Affairs and President of the Ministerial Conference, Mr Lamberto Dini, the Secretary General of the Council of Europe, Mr Walter Schwimmer, the President of the Parliamentary Assembly, Lord Johnston, and its Secretary General, Mr Bruno Haller.

2. After the Second World War, the Council of Europe adopted a new political vision and embodied a new juridical order, enshrining the principle that respect for human rights transcends national sovereignty and cannot be subordinated to political aims or compromised by national interests. In doing so, the Council helped to lay the foundation for the moral recovery needed after the ravages of the War, and the European Convention on Human Rights proved a vital element of that process.

The Convention was a truly historic document, and it remains a unique legal instrument, seeking to proclaim and safeguard the fundamental rights of every citizen of the signatory States. It was a concrete and creative response to the Universal Declaration of Human Rights which in 1948 had emerged from the tragic experience of the War and was deeply rooted in the twofold conviction of the centrality of the human person and the unity of the human family. As such, the Convention represented an important moment in the maturing of the sense of the innate dignity of the human person and the awareness of the rights and duties which flow from this.

It is significant too that, after their liberation from an alien ideology and totalitarian forms of government, the new democracies of Eastern Europe turned to the Council of Europe as the focus of unity for all the peoples of the continent, a unity which cannot be conceived without the religious and moral values which are the common heritage of all the European nations. Their desire to become parties to the European Convention on Human Rights reflects the will to safeguard the fundamental liberties which had for so long been denied them. In this respect, my conviction has always been that the peoples of Europe, East and West, deeply united by history and culture, share a common destiny. At the heart of our common European heritage – religious, cultural and juridical – is the notion of the inviolable dignity of the human person, which implies inalienable rights conferred not by governments or institutions but by the Creator alone, in whose image human beings have been made (cf. *Gen* 1:26).

3. Through the years, the Holy See has been involved in the Council of Europe, seeking in its own distinctive way to accompany and aid the Council's ever more extensive work in the field of human rights. Conscious of the unique role which the European Court of Human Rights plays in the affairs of Europe, the Holy See has been

especially interested in the jurisprudence of the Court. The Judges are the guardians of the Convention and its vision of human rights, and I am happy to have the occasion today to welcome the President of the Court, Lucius Wildhaber, with the other honourable Judges, and to wish you well in your noble and demanding task.

The Fiftieth Anniversary of the Convention is a time to give thanks for what has been achieved and to renew our commitment to making human rights ever more fully and widely respected in Europe. It is therefore a time to recognize clearly the problems that must be addressed if this is to happen. Fundamental among these is the tendency to separate human rights from their anthropological foundation – that is, from the vision of the human person that is native to European culture. There is also a tendency to interpret rights solely from an individualistic perspective, with little consideration of the role of the family as "the fundamental unit of society" (*Universal Declaration of Human Rights*, art. 16). And there is the paradox that, on the one hand, the need to respect human rights is vigorously affirmed while, on the other, the most basic of them all – the right to life – is denied. The Council of Europe has succeeded in having the death penalty removed from the legislation of the large majority of its member States. While rejoicing in this noble achievement and looking forward to its extension to the rest of the world, it is my fervent hope that the moment will soon come when it will be equally understood that an enormous injustice is committed when innocent life in the womb of the Mother is not safeguarded. This radical contradiction is possible only when freedom is sundered from the truth inherent in the reality of things, and democracy divorced from transcendent values.

4. For all the problems now evident and the challenges which lie ahead, we must be confident that the true genius of Europe will emerge in a rediscovery of the human and spiritual wisdom intrinsic to the European heritage of respect for human dignity and the rights which stem from it. As we move into the third millennium, the Council of Europe is called to consolidate the sense of a common European good. Only on this condition will the continent, East and West, make its specific and uniquely important contribution to the good of the entire human family. Praying fervently that this will be so, I invoke upon you, your families and your efforts in the service of the peoples of Europe the abundant blessings of Almighty God.

[02183-02.01] [Original text: English]

TELEGRAMMA DI CORDOGLIO DEL SANTO PADRE PER LA SCOMPARSA DI S.E. MONS. UMBERTO TRAMMA

Pubblichiamo di seguito il telegramma di cordoglio che il Santo Padre ha inviato al Presidente del Pontificio Consiglio per i Testi Legislativi, S.E. Mons. Julián Herranz, per la scomparsa avvenuta mercoledì 1° novembre, di S.E. Mons. Umberto Tramma, Vescovo emerito di Nola e Segretario aggiunto del Pontificio Consiglio per i Testi Legislativi:

AL VENERATO FRATELLO MONS. JULIÁN HERRANZ

PRESIDENTE DEL PONTIFICIO CONSIGLIO PER I TESTI LEGISLATIVI

PIAZZA PIO XI I , 10 – 00193 ROMA

APPRESA CON TRISTEZZA LA NOTIZIA DELL'IMPROVVISA DIPARTITA DEL CARO MONS. UMBERTO TRAMMA VESCOVO EMERITO DI NOLA E SEGRETARIO AGGIUNTO DEL PONTIFICIO CONSIGLIO PER I TESTI LEGISLATIVI ESPRIMO A LEI ED AI COLLABORATORI DEL DICASTERO LA MIA PROFONDA PARTECIPAZIONE A QUESTO GRAVE LUTTO CHE HA COLPITO L'EPISCOPATO RICORDANDO IL GENEROSO SERVIZIO ECCLESIALE DEL COMPIANTO PRESULE PRIMA COME ZELANTE PASTORE DELLA DIOCESI DI NOLA POI COME APPREZZATO CANONISTA PRESSO CODESTO PONTIFICIO CONSIGLIO E MENTRE INVOCO PER LA SUA ANIMA ELETTA IL MERITATO PREMIO CELESTE

PROMESSO DA CRISTO AI SERVI BUONI E FEDELI IMPARTO DI CUORE A LEI AGLI UFFICIALI ED A QUANTI CONDIVIDONO IL DOLORE PER LA SUA SCOMPARSA LA CONFORTATRICE BENEDIZIONE APOSTOLICA

IOANNES PAULUS PP. II

[02184-01.01] [Testo originale: Italiano]

INTERVENTO DEL RAPPRESENTANTE PERMANENTE DELLA SANTA SEDE PRESSO L'ORGANIZZAZIONE DELLE NAZIONI UNITE IN OCCASIONE DELLA 55MA SESSIONE DELL'ASSEMBLEA GENERALE SULLA "CULTURA DELLA PACE"

Pubblichiamo di seguito l'intervento di S.E. Mons. Renato Martino, Rappresentante Permanente della Santa Sede presso l'Organizzazione delle Nazioni Unite, in occasione della 55ma sessione dell'Assemblea Generale *on item 33 "Culture of Peace"*, svoltasi il 2 novembre 2000:

• INTERVENTO DI S.E. MONS. RENATO MARTINO

Mr. President,

The century that has just ended will be remembered as a century of great scientific progress, but also as a one of extraordinary violence. It was a century in which millions of people fell victims to two Great Wars and to innumerable other horrendous wars and internal conflicts, a century of the Holocaust and of repeated genocide, of concentration and extermination camps, of hatred and ethnic cleansing.

The century which begins could yet become one of peace. That must be the hope of this organization, of the community of nations and of all humanity. UNESCO and UNICEF have together proclaimed a "Decade for a Culture of Peace and Non-Violence for the Children of the World". All must work to make this aspiration a reality.

The Family of Nations must work to make it a reality precisely for the good of all the children of today's world, many of whom have known nothing but war. We must make it a reality in order to give those children and all the children of the new century a new hope and a new future. In reality, it is the children of the world who will make the choice for peace. This generation must put them in a position to do so, through the creation of a true culture of peace.

The first requirement of a culture of peace is to re-affirm the conviction that war is no longer the way to resolve conflicts between nations, or peoples. Pope John Paul II has repeated on many occasions the appeal made by his predecessor Pope Paul VI here in this General Assembly Hall, "Never again war". In his Encyclical Letter *Centesimus Annus* (n.52), the Pope appealed: "Never again war, which destroys the life of innocent people, teaches how to kill, throws into upheaval even the lives of those who do the killing and leaves behind a trail of resentment and hatred, thus making it all the more difficult to find a just solution to the very problems which provoked the war".

A culture of peace must be a culture of human rights. The Universal Declaration of Human Rights is the fruit of a reflection on the destruction that is the result of war. It is the fruit of reflection of what happens, when the fundamental dignity of each person is overlooked and trampled upon. The recognition of the inalienable rights and dignity of each person represents the foundation of every authentically true free political order.

A culture of peace must be based on truth and justice. Totalitarian regimes compelled entire societies to submit, at least outwardly, to an imposed vision of society. The result was oppression and alienation. A culture of peace focused on the dignity of each person and on the truth about the human person must overturn such a vision. It must respect the conscience of each individual, which is bound only to the truth. It must foster the search for truth. It must respect those who are prepared, even in the face of great pressure and even violence, to witness

to the truth, especially when this is done in a spirit of peace. The search for the truth about humankind and the human family must rise above purely utilitarian values, and be open to the full truth about the human person and those fundamental needs of people which cannot be treated as mere commodities. It must overcome the desire for greed and the search for political and economic power which today still remain at the root of many conflicts. Peace between nations presupposes justice and equity in the distribution of the goods of creation.

A culture of peace must be one which respects the rights of nations. So often, at the root of conflicts we find real and grave grievances, based on deep injustice suffered or on the frustration of the legitimate aspirations of peoples. A way must be found to establish a rule of law in international life, just as it has been possible to do so within individual States. Every effort must be made to ensure that timely arbitration is available in areas of conflict, and that a path of dialogue and the hand of friendship can be offered to overcome even deeply rooted conflicts. Conflict prevention must be fostered. Even though it may involve painstaking dialogue and the difficult search for solutions which respect the rights of peoples, prevention and dialogue is the only way to lasting peace.

A culture of peace will reject the logic of the free flow of arms. The upcoming United Nations Conference on Small Arms offers another opportunity to address a long overlooked dimension of international disarmament. The current stock of small arms and the facility with which they can reach areas of conflict pose an enormous challenge to the community of nations. Such a movement of arms greatly increases the possibility of open conflict and widespread loss of life. Concerted efforts must be made at the end of conflicts to collect and to destroy weapons. Efforts must be made to strengthen regional security by fixing mutually agreed ceilings on arms expenditure, in order to reduce the likelihood of the resumption of conflict. In addressing budgetary distortions, the Poverty Reduction Strategies currently being negotiated within the context of debt relief initiatives, must also address excessive military expenditure by already disastrously poor countries. The wealthier nations must be more rigorous in designing and implementing norms which prevent the flow of arms they produce into conflict zones.

A culture of peace will focus on the young, and especially on children. Children are today all too often the first victims of war. Their future is threatened by the breakdown of normal social order, which prevents them from frequenting school or attaining adequate health care. The fundamental protection which international humanitarian law affords to civilian populations must be respected, specially in the case of children. The plague of child soldiers must be removed from our world. How many young lives have been ruined by the forced involvement and abduction of children, robbing them of their innocence and bringing them into face to face contact with violence, even making them the protagonists of violence and killing? Those responsible for the involvement of children in war merit the strongest condemnation by the community of nations.

A culture of peace must begin in human hearts. Violence must be put aside in every aspect of human life. Substituting a culture of war with a culture of non-violence is not an automatic mechanism. It requires a true change of heart. It must begin in the home and in the family. It must be founded on a true respect of each and every person and of each and every community. A culture of dialogue and respect between communities and civilizations must be fostered.

The world needs men and women who work for reconciliation rather than for war. It needs men and women of vision who can witness to the strength of non violence, which has a more lasting effect than the bitterness which war inevitably engenders. Religious leaders, especially, must appeal to the deepest roots of their message which stresses the fundamental brotherhood of all people and rise above all attempts at the exploitation of religious messages or religious sentiment for political or narrow ethnic motives.

The Pontifical Council for Justice and Peace has announced that Catholics will celebrate the World Day of Peace on 1 January 2001 under the theme: "Dialogue between cultures, for a civilization of love and peace". May that become a program for everyone, for the sake of the children of this new century.

Mr. President,

May I conclude by using the words of Pope John Paul II, in his address to this Assembly on the occasion of the celebration of its fiftieth anniversary: "With the help of God's grace, we can build in the next century and the next millennium a civilization worthy of the human person, a true culture of freedom. We can and must do so! And in doing so, we shall see that the tears of this century have prepared the ground for a new springtime of the human spirit".

May the words His Holiness pronounced five years ago translate today into our hope for a true culture of peace.

Thank you, Mr. President.

[02186-02.01] [Original text: English]

AVVISO DI CONFERENZA STAMPA

Si avvisano i giornalisti accreditati che **martedì 7 novembre 2000**, alle **ore 11.30**, nell'*Aula Giovanni Paolo II* della Sala Stampa della Santa Sede, avrà luogo la Conferenza Stampa di **presentazione del Giubileo del mondo agricolo**, (11-12 novembre 2000).

Interverranno:

Em.mo Card. Roger Etchegaray, Presidente del Comitato Centrale del Grande Giubileo dell'Anno 2000;

S.E. Mons. Fernando Charrier, Presidente del Comitato del Giubileo del Mondo Agricolo;

S.E. Mons. Agostino Marchetto, Osservatore Permanente della Santa Sede presso FAO-IFAD-PAM;

Dott. Vincenzo Conso, Segretario Generale dell'ICRA;

Dott. Federico Fazzuoli, Giornalista RAI, Conduttore della manifestazione in Aula Paolo VI.

[02185-01.01]
