

THE VATICAN IN THE FAMILY OF NATIONS

Based on a collection of statements delivered between 2003 and 2015, *The Vatican in the Family of Nations* provides a new understanding of the social doctrine and actions of the Catholic Church in international law and relations. These statements address contemporary issues that stir deep emotional responses, from disarmament, migrations, trade and intellectual property to discrimination and freedom of conscience. This volume disputes irrational fears of newcomers, offers reasonable adaptations to allow for peaceful coexistence and insists on investigating the root causes of today's conflicts and displacements. As an independent voice, the Holy See offers these reflections with the view of prioritizing the common good before confessional interests, even when their aims and ends converge. In this sense, this book is a unique collection in international literature on the intersection of theology, human rights and social issues, which opens courageous new paths for the future.

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Silvano M. Tomasi , Assisted by Antoine Abi Ghanem , Vincenzo Buonomo , Richard Gyhra , Carlo

Maria Marengi , Stefano Saldi , Robert J. Vitillo

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THE VATICAN IN THE FAMILY OF NATIONS

Diplomatic Actions of the Holy See
at the UN and Other International
Organizations in Geneva

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Holy See Mission to the UN and other International Organizations

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PREFACE

The Holy See's Diplomatic Mission in Today's World
CARDINAL PIETRO PAROLIN*

The Catholic Church, consistent with her 'catholicity', has constantly engaged cultures and societies to share the message of Jesus of Nazareth. History demonstrates how deeply, from the very beginning, the Church cared for vulnerable and marginalized groups of society. She has adapted her action according to the evolving needs of society by promoting science, agriculture and trade, through the establishment of the first universities, and by advocating peaceful relations among peoples. The Holy See, in particular, has often taken the initiative, as a voice of mediation and moral reference, to call for a peaceful solution of differences and the promotion of the dignity of every man and woman as created in the image of God.

Today, in our interconnected world, the Holy See continues to exercise its diplomatic activity in accordance with international law and established practice. It is, however, distinct from other States in that it does not have any particular commercial, military or political aims to defend or pursue. Rather, her diplomatic activity serves the universal mission of the Holy Father, which is essentially a spiritual mission, at the service of the Gospel and the common good of the human family:

This is the only strength that makes her universal and credible to people and the world; this is the heart of her truth, that does not erect walls of division, but makes herself a bridge that builds communion and calls for the unity of the human race. This is her secret power that feeds her tenacious hope, invincible notwithstanding temporary defeats.¹

In this sense, it is often said that the Holy See exercises 'soft-power' diplomacy, namely a diplomacy which does not depend on military, political or economic strength but on the ability to persuade. The Holy See, one could say, acts as a voice of conscience, at the service of the common good, by drawing attention to the anthropological, ethical and religious aspects of the various questions affecting the lives of peoples, nations and the international community as a whole.

* His Eminence Cardinal Pietro Parolin is the Secretary of State of the Holy See.

¹ Pope Francis, 'To the Future Diplomats of the Holy See'. *L'Osservatore Romano*, 26 June 2015, p. 8.

At the heart of this mission is a clear idea of the human person, who possesses an innate dignity that must always be respected, ultimately because he or she is created in the image and likeness of God, and endowed with reason, will and freedom. This vision of the human person is fundamental to the Church's social teaching, which has continued to develop over the centuries, particularly over the past two hundred years, as it addresses concerns regarding the organization of society and other challenges affecting the human person's social dimension, such as relations with the family, economics, culture, politics, justice, human rights, peace and the environment. 'The development of the Church's social teaching' represents a synthesis between faith and reason 'with regard to social issues; this teaching is called to be enriched by taking up new challenges'.² The diplomatic activity of the Holy See continually refers to this teaching, which, to a large extent, is based upon the natural moral law and is therefore not dependent on one's particular religious beliefs. This teaching provides a basis for peaceful social coexistence, since it can lead to a universal consensus expressive of the common nature of all persons.

The diplomatic activity of the Holy See, the product of an ancient and proven practice whose essential role is spiritual, as Pope Paul VI observed in speaking to the Diplomatic Corps accredited to the Holy See, responds to the present developments in the international arena and to the demands and crises witnessed in the contemporary world. Key aspects of this mission are the promotion of the unity of the human family, fostering dialogue among nations and inspiring cooperation among peoples with a view to the common good and peaceful coexistence. Pope John Paul II, speaking to the Apostolic Nuncios in Africa, recommended them to 'continue with every effort to be witnesses of communion, by supporting the overcoming of tensions and misunderstandings, the victory over the temptation of particularism and the reinforcement of the sense of belonging to the one and undivided People of God'.³

There is a strict correlation between the diplomatic activity of the Holy See and the apostolic mission of the Church, namely, the proclamation of the Good News of Jesus. The mission of the Church may be

² Cf. Pope Francis' Encyclical Letter, *Laudato Si'*, § 63.

³ Pope John Paul II, Address to Apostolic Nuncios in Africa, 25 September 2004: 'Continuate con ogni impegno ad essere *testimoni di comunione*, favorendo il superamento delle tensioni e delle incomprensioni, la vittoria sulla tentazione del particolarismo, il rafforzamento del senso di appartenenza all'unico ed indiviso Popolo di Dio.'

expressed in the mandate of Christ: ‘Go, teach and baptize’ (Mt 28:18–20). It indicates the necessity of proclaiming salvation in Jesus Christ in such a way that the proclamation reaches everyone. This proclamation has used different methods in the course of history, adapting itself to different circumstances related to the presence of the faith community in society. Saint Paul reasoned from the sources of the Old Testament, from the philosophy of his day and from cultural experience as seen in his well-known speech in Athens. Charlemagne imposed the faith even with the sword on some German tribes. Matteo Ricci adopted the local culture in China as far as possible, becoming a Chinese sage in the process. In colonial times, in Africa and Latin and North America, politics and economic interests often were not separate from religious goals.

Today, societies tend to function in a democratic style and globalization has introduced a pluralization within them – virtual or real – as a result of which totally closed societies are a rare case. Instead, a plurality of religions, cultures and life-styles coexist in the same society, especially in those that are more technologically advanced. Globalization is also spreading a culture that is new in the sense that it is no longer linked to the history of a people, to a geographic region or even to a specific religious tradition. It seems rather a culture derived from the evolution of the underlying philosophy of individualism of the American and French Revolutions. In this evolution, the ideas of the person and of the individual have come apart. On one side, the Christian concept of the person with its relations to others and consequent responsibilities; on the other side, the self-accountable individual, who justifies his or her choices on the basis of internal assurance (expressed with statements like: ‘I feel good’, ‘it’s my choice’, ‘one choice is as good as another’, etc.). This type of individual becomes a world closed in on himself, protecting his satisfaction. The notion of an objective norm disappears. Even religion becomes totally subjective. Thus, before the tendency of society to relegate religion to the private sphere, the individualistic culture had already effectively done so. Today, public culture is both pluralistic and individualistic. Pluralism (a sociological fact) and relativism (a philosophical consideration) make up the social context of the present obligation to announce the Christian message. On the other hand, the religious factor has become the centre of a lively discussion concerning its return to public life and politics. The global return of religion is a puzzling phenomenon and there are various interpretations and theories to explain it. But the fact of this resurgence is generally accepted and international politics needs to take it into account.

Confronted with such a situation, the diplomatic role of the Holy See takes on a socio-political engagement in order to change the unjust structures of society, the structures of sin. It highlights the international dimension of problems on both technical and religious levels; it gives visibility to the action of the Church within public structures; it develops expertise in order to dialogue with other actors in a pluralistic context. In this way, the message of the Gospel becomes the leaven of society.

The multilateral dimension of international relations, with its ever-increasing complexity of methods and regulations, is part of the global dimension that characterizes our present age. For the diplomacy of the Holy See, the challenge is twofold. On the one hand, it considers itself obliged to be well formed and well prepared, acknowledging that one cannot function in the framework of intergovernmental institutions without the necessary expertise, technical capacity and true professionalism. On the other hand, as an ecclesial reality, the Holy See must evaluate whether the 'if and how' of what emerges corresponds effectively to the good of the human family and whether it is not limited by particular interests which could easily compromise peace initiatives. Such a 'road map' is necessarily connected with prevention, not only as far as conflicts and wars are concerned, but also for the protection of human dignity and human rights. Poverty, underdevelopment, natural disasters, the economic crisis and other situations are among the priorities of the Holy See, which uses its internationally recognized diplomatic status to engage with them.

In fact, the Holy See enjoys full international subjectivity as well as absolute independence, as recognized by the Lateran Treaty of 1929 which legally settled the dispute commonly known as the 'Roman Question' and, *inter alia*, created the Vatican City State under the full sovereignty of the Pope.⁴ The international activity of the Holy See is manifested objectively in various ways: the right to active and passive delegation, the exercise of *ius contrahendi* in stipulating treaties and participation in international organizations, as well as mediation initiatives and the use of her good offices to facilitate dialogue in situations of conflict, without seeking any advantage for itself but only the good of the entire human family.⁵ Bilateral and multilateral diplomacy

⁴ Cf. Vincenzo Buonomo, 'Vatican', in Gerhard Robbers (ed.), *Encyclopedia of World Constitutions*, New York: Facts on File, 2007.

⁵ *Compendium of the Social Doctrine of the Church*, Vatican: Libreria Editrice Vaticana, 2004, § 444.

is therefore part of the Church's mission in the international arena and it has taken on a truly 'catholic' dimension. The Holy See presently has full diplomatic relations with 182 states and with the European Union and the Sovereign Military Order of Malta.⁶ It recently signed its first treaty with the State of Palestine in June 2015, thus calling for courageous decisions to end the Israeli–Palestinian conflict and hoping that 'the much desired two-State solution may become a reality as soon as possible'.⁷ The Holy See is present in the United Nations with Permanent Observer status, and is a member of seven UN organizations or agencies, an observer in eight others and a member or observer in five regional organizations.⁸

Today's international organizations have a direct influence on the formation of international public culture. The presence of the message of the Gospel has to be articulated in ways that can reach people of today. That is why the Popes and the Second Vatican Council⁹ have established an ongoing dialogue with the contemporary world, a dialogue that is founded on the common ground of the human person. Although we live in a context of pluralism, we share a common humanity. Hence, Pope John Paul II summed up this approach by saying: 'Man is the way of the Church.' He added: 'The universal vocation of the Church must be to the eyes of everyone a proof of its disinterestedness and impartiality. It is

⁶ <http://press.vatican.va/content/salastampa/en/bollettino/pubblico/2017/01/09/170109b.html>.

⁷ Address of His Excellency Archbishop Paul Richard Gallagher, Secretary for Relations with States of the Holy See on the occasion of the Signing Ceremony of the Comprehensive Agreement between the Holy See and the State of Palestine, 26 June 2015.

⁸ For an exhaustive list of the international organizations in which the Holy See has full member or observer status, please refer to the Appendix.

⁹ Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, § 42: 'since in virtue of her mission and nature she is bound to no particular form of human culture, nor to any political, economic or social system, the Church by her very universality can be a very close bond between diverse human communities and nations ... With great respect, therefore, this council regards all the true, good and just elements inherent in the very wide variety of institutions which the human race has established for itself and constantly continues to establish. The council affirms, moreover, that the Church is willing to assist and promote all these institutions to the extent that such a service depends on her and can be associated with her mission. She has no fiercer desire than that in pursuit of the welfare of all she may be able to develop herself freely under any kind of government which grants recognition to the basic rights of person and family, to the demands of the common good and to the free exercise of her own mission', www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html.

man, as man, that concerns it, and all the more so in that it sees in him the image of the Creator, the brother of Christ.¹⁰

Thus, the increasing involvement of the Holy See in multilateral diplomacy is the result of the conviction that the human person has to be protected and served. This is a basic expression of the unconditional love of neighbour on a universal scale.¹¹ The recent Papal visits to the United Nations and the International Labour Organization adopted the language of human rights. Without hiding or underplaying the specific Catholic identity and the centrality of Christ, the proposal has been one of joining forces in making society an environment worthy of every human person everywhere and inclusive of all peripheries. In this context of dignity and freedom, the option of faith can truly be a genuine response.

The aspirations and the claims of the masses of people in developing countries are, in fact, formulated more explicitly in the language of human rights because the awareness of the dignity of every human person has become a common acquisition. Political movements justify their actions by appealing to the rights flowing from our common human dignity. Providing a just answer to these expectations is a way to guarantee peace and development.

All pronouncements of the Holy See aim at the salvation of the person and of society and keep alive the conviction that change is possible and that solutions are possible to the outstanding problems of our time. Therefore, the active participation of the Holy See in international affairs is an essential part of the Church's mission and a contribution to finding appropriate answers. There are differences, even fundamental ones, in the way the Holy See proposes solutions and the way other States do, and in the motivations used, but there are also convergences. For example, the social doctrine of the Church and the fundamental human rights found in UN charters and instruments share many points in common. Indeed, there is a different anthropological perspective for the Holy See which balances the prevalence of pragmatic, economic approaches marked in the UN system, but the objective is the same: respect for the human person and the search for the common good. There is also convergence

¹⁰ Pope John Paul II, Address to the Diplomatic Corps, 15 January 1983: 'La vocation universelle de l'Église devrait être aux yeux de tous une garantie de son désintéressement et de son impartialité. C'est l'homme, en tant qu'homme, qui l'intéresse, d'autant plus qu'elle voit en lui l'image du créateur, le frère du Christ.'

¹¹ 'I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes' (Mt 25:35). The solidarity demanded by this parable of the final judgement is simply a response to need without strings attached.

in the recognition that international institutions should be restructured to allow everyone to participate and that real reform should overcome vested interests.

The specific agenda of the Holy See for multilateral diplomacy in many ways reflects the concerns of the international community. It gives its own reading of current reality in the light of experience obtained on the ground, and a non-partisan approach of the social doctrine developed so far of acceptance of ‘natural law’ and the human rights derived from it. From this perspective, the Holy See dialogues especially with the sectors of the UN system that concern religious freedom, the right to development and the right to life, women, the protection of uprooted people, emergency responses to humanitarian crises, disarmament and the promotion of peace, the right to health, the role of labour and the rights of workers, and the environment, climate change, intellectual property and information technologies, among others.

The overarching mission of the Holy See, which remains unchanged, encourages dialogue with our contemporary culture and proposes integral human development. This strategy serves the pursuit of peaceful coexistence, a constructive international collaboration and the affirmation and even rejuvenation of our Catholic identity. While affirming, among others, the truth about creation, the human person, the human family as one with a common destiny, the diplomacy of the Holy See remains a moral voice and an appeal to conscience that sustain the common good.

Working to renew the moral dimension within international relations is one of the contributions that Papal diplomacy offers. The Holy See, however, is not satisfied with the mere observation of events or the evaluation of their implications, nor can it remain only a critical voice. In fact, it is called to act so as to facilitate coexistence and cohabitation among the various nations in order to promote a genuine fraternity among peoples, in which the term ‘fraternity’ is synonymous with effective collaboration, with genuine cooperation – that is unanimous and orderly – and of a solidarity structured in favour of both the common good and the good of the individual.¹²

The Holy See, in substance, acts in the international scene not to guarantee general security – which nowadays is made harder than ever due

¹² Cardinal Secretary of State Pietro Parolin, *Lectio Magistralis*: ‘L’attività diplomatica della Santa Sede a servizio della Pace’, ‘Dies Academicus’, Pontificia Università Gregoriana, 11 March 2015.

to constant instability – but to endorse the idea of peace as a result of just relationships, the observance of international norms and the protection of fundamental human rights, beginning with the most vulnerable. That peace, as Pope Paul VI once said, quoting the Pastoral Constitution *Gaudium et Spes*, does not stem simply from ‘the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies’.¹³ Nations, as architects of their own development, can relate to each other through mutually shared objectives and practices and thus create a well-founded sense of the common good. Even more so, they can give life to the Institutions at the heart of the international community which are capable of fulfilling a role without compromising the identity, dignity and the responsible freedom of each State. The service of these Institutions includes accepting the needs of various peoples and discovering the capacities of others. Such an approach counters the ‘globalization of indifference’ and pure utilitarian egoism so as to do something good for others through international bodies.¹⁴

The present volume clearly emphasizes the active presence of the Holy See at the United Nations and other International Organizations in Geneva. This collection of the numerous speeches pronounced illustrates the vast array of issues addressed by the Permanent Mission of the Holy See in Geneva and represents a continued development of the social doctrine of the Catholic Church as new responses are given to the innovations and challenges introduced by technology and the changing geopolitical landscape. As such, this volume provides not only a useful tool for research on contemporary issues but also documents the years of active and fruitful engagement of the Holy See Mission in the multilateral context of Geneva.

¹³ *Gaudium et Spes*, § 78.

¹⁴ Preface by Pope Francis, in Tarcisio Bertone, *La diplomazia pontificia in un mondo globalizzato*, ed. Vincenzo Buonomo, Vatican City: Libreria Editrice Vaticana, 2013.

METHODOLOGICAL NOTE

This volume is the first comprehensive collection of the Holy See's¹ diplomatic actions and statements at the United Nations and other International Organizations in Geneva from 2003 to 2015.

International Geneva is assuming an increasingly significant role as the seat of the humanitarian, human rights, disarmament and trade concerns of the countries of the world. In addition, new political negotiations have moved to this city where much of the preparatory work and drafting processes of the United Nations are carried out. Thus, the local saying goes, 'the dishes are prepared and cooked in Geneva and eaten in New York'.

Through a combined approach of the analysis of contemporary problems that are at the cutting edge of society and of the response to these new developments, the activity of the Holy See opens the way for the advancement of an ethical perspective necessary to move forward in a constructive way. This volume, therefore, aims at contributing an understanding of crucial new developments in the field of human rights, economy, finance, intellectual property, disarmament, health and migration from a perspective rooted in the Greco-Roman and Christian anthropological and intellectual traditions. At the same time, the volume serves as a testimony to and as evidence of how the centuries-old social doctrine of the Catholic Church has evolved and is able to respond to new challenges from its inner strength. Some of the suggestions emerging in the various parts of the volume could also serve as an inspiration for future policies and concerted action by the international community.

This volume is more than a valuable collection of the statements delivered by the Permanent Observer of the Holy See at the United Nations and other International Organizations in Geneva on the main contemporary issues which demand consideration and concern from the international community. This work fulfils a twofold aim. On the one hand, this compilation underscores the Holy See's support for multilateral diplomacy and its encouragement for all efforts aimed at improving the United Nations structure towards greater effectiveness and credibility. On the other hand, it witnesses to the diplomatic activity of the Vatican in the international arena.

¹ On the nature of the constitutional history of the Holy See, see Buonomo, 'Vatican', in Robbers, *Encyclopedia of World Constitutions*, p. 1007.

The time period covered (2003–15) represents the years during which I served as Apostolic Nuncio to the UN – the longest tenure of a Permanent Observer of the Holy See to the United Nations in Geneva. Thus, this volume offers the possibility of documenting the Holy See's position on a very wide spectrum of issues at different historical times. As all the Statements have been officially approved by the Secretariat of State of the Holy See, they reflect the formal position of the Holy See regarding key and evolving issues affecting the international community and posing new ethical challenges.

A detailed Preface by His Eminence Cardinal Pietro Parolin, Secretary of State of the Holy See, provides a framework for the book and gives an extensive overview of today's diplomacy of the Holy See. The participation of the Holy See in UN activities was initiated in 1964 under Pope Paul VI. It was further clarified by the 2004 United Nations General Assembly Resolution 58/314 that acknowledged that 'the Holy See, in its capacity as an Observer State, shall be accorded the rights and privileges of participation in the sessions and work of the General Assembly and the international conferences convened under the auspices of the Assembly or other organs of the United Nations, as well as in United Nations conferences'.² The Resolution is linked to an interpretative Note of the Secretary General.³ This Note explains the observer status of the Holy See at the United Nations as *de facto* equal to that of the Member States except for the right to vote and to put forward candidates in the General Assembly. Quite symbolically, in October 2015, the flag of the Holy See was raised among the other flags at the United Nations in Geneva.

The multilateral diplomacy of the Holy See in Geneva is engaged in the United Nations and in numerous international organizations that deal with a broad range of concerns. In the span of time considered in this volume (2003–15), the Holy See delivered 242 major Statements. As the Permanent Observer of the Holy See to the United Nations and other International Organizations in Geneva I delivered the majority of them, unless otherwise indicated. For convenience, the statements included in this volume are grouped into six different chapters. Each is contextualized by an introduction that sets the relevant political and historical background and highlights the official position of the Holy See. These introductions present the main contributions of the Holy See at the

² Cf. United Nations General Assembly, Doc. A/58/314.

³ Cf. United Nations, Note by the Secretary General to the General Assembly Resolution 58/871.

multilateral level and serve to ensure the cohesive structure and unity of the volume as a whole. The leitmotif of the Holy See interventions remains the same throughout the volume: the centrality of the human person as the protagonist of development, which is the foundation of the presence of the Holy See in multilateral fora.

Additionally, within each chapter, the Statements have been divided into sections, further narrowing down their scope to provide researchers with a convenient, organized and research-friendly analysis.

Chapter I, 'The Human Person at the Center of Fundamental Rights and Protagonist of Development', covers the Statements delivered at the United Nations Commission on Human Rights and the United Nations Human Rights Council. The interventions illustrate how the Holy See's engagement and commitment develop in a two-pronged approach: first, in the proclamation of the Christian foundations of human rights with their universality and indivisibility, and, second, in the denunciation of any violations of basic human rights. These discourses consistently reflect and cover a wide variety of issues affecting the life of the family of nations.

Chapter II, 'Freedom as the Foundation of Human Relations and Social Coexistence', instead, is mostly dedicated to freedom of religion, which has always been a subject of great consideration. This is seen in its regulation by domestic or international legal systems as well as in the mixed interest within the institutions of the international community. The public dimension of religion – a practical reality formed by worship, teaching, training, institutional framework, organization and relationships – paves the way to the complexity surrounding the inherent rights of the human person. *Protection* and *limitations* are the two key elements surrounding any debate on religious freedom that is a fundamental right because of its direct connection to the human person. In fact, it also serves a strategic role in evaluating and ensuring the proper attention and guarantee acknowledged by the public authorities regarding such dignity. The interventions of the Holy See repeatedly recall the description and delimitation of the content of the right to religious freedom. This is not to deprive the right of some of its components or to restrict its scope, but as a guarantee for its full protection and implementation, thereby preventing an erroneous – or at least partial – interpretation which can lead to other kinds of limitations.

Chapter III, 'The Economy as a Means, Not an End', covers the activity of the Holy See at the World Trade Organization, the World Intellectual Property Organization and the International Labour Organization.

At present, the international community continues to call for changes in the way the global economy is ordered and managed. The profound political, economic and institutional crises open a new challenge for the social doctrine of the Church: renewing the semantics of the economy and finance. This does not only mean that it has the duty to identify an intrinsic and autonomous ethics but that it should frame it in the context of other human activities. Economics and finance are not abstract concepts separated from the actors that are engaged in them in social, political, national and supranational contexts. The development of the social doctrine of the Church, especially since the innovative teaching found in *Rerum Novarum*, the Encyclical Letter ‘On Capital and Labour’ (1891) of Pope Leo XIII, implemented and revealed in the statements delivered by the Holy See, is a clear example of how the Holy See addresses new moral issues that affect the economy and social justice.

As States continue to increase their military capabilities to meet new and asymmetrical challenges in an increasingly dangerous world, Chapter IV, ‘The Quest for Peace’, serves as a starting point and an invitation to deepen the knowledge of the activity of the Holy See in the area of disarmament and to promote commitment to serve the noble cause of peace through disarmament. In this context, the Holy See, inspired by its teaching on the unity of the human family and on justice and peace, desires to make its contribution to initiatives like disarmament which promote security, mutual trust and peaceful co-operation in relations among peoples. It considers it a moral obligation to join the international community as an active player in the creation and shaping of appropriate mechanisms and negotiated treaties that limit and regulate the use of arms, and to allocate funds for social needs.

The interventions of the Holy See contained in Chapter V, ‘Solidarity with all Humanity’, reveal once again her active participation at the multilateral level. Be it at the World Health Organization, at the International Conferences of the Red Cross or at the Human Rights Council of the United Nations, the Holy See has always decried the disparity among nations and the many situations of inequality, poverty and injustice, which ‘are signs not only of a profound lack of fraternity, but also of the absence of a culture of solidarity’. In the course of its diplomatic activities, the Holy See focuses much of its concern on the plight of the poorest and most vulnerable members of society, those who are often marginalized from access to social protection, care and enjoyment of rights and dignity. Thus, the principle of solidarity inspires the engagement of the Holy See within multilateral organizations.

Chapter VI, 'People on the Move: The Challenge of the Twenty-first Century', mostly contains the statements delivered to the UNHCR (the United Nations Refugee Agency) and the International Organization for Migration. People on the move constitute an age-old experience and are important players in the unfolding of history. Ours has been called the 'age of migration'. With some 250 million people living and working in a country different from the one in which they were born, and with more than 700 million internal migrants, one person in every seven in the world is a migrant. Globalization is both a cause and a result of human mobility extending in many directions: South to North, South to South, and North to South. Projections for the future provide evidence that the phenomenon of human mobility will remain a critical social concern. The interventions delivered by the Holy See in this regard aim at supporting the process of a greater humanization of the global movement of people, at addressing the root causes of economic imbalances and violence and the need of a new governance of human mobility in all its forms. They highlight the evidence that in the medium and long term migration benefits the countries of origin and of arrival, and the migrants themselves.

Finally, an extensive conclusion to the volume, 'A Beacon of Inspiration for the Family of Nations', by António Manuel de Oliveira Guterres, current Secretary General of the United Nations and a long-standing United Nations High Commissioner for Refugees as well as former Prime Minister of Portugal, contributes to enriching the volume from a different perspective. The quest for peace, the respect for human rights and the dignity of the human person and the promotion of justice and social progress are the same founding principles that the leaders of the world agreed to abide by in 1945. However, more than seventy years after this solemn declaration, its realization remains unfulfilled. Through its statements, the Holy See prompts the international community and its institutions to take a 'risk of solidarity', renewing the moral dimension within international relations so that the human family may live peacefully and develop justly together.

ABBREVIATIONS

| | |
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| ACP | African, Caribbean and Pacific Group |
| AD | Anti-dumping measures |
| AFTA | ASEAN Free Trade Area |
| APEC | Asia-Pacific Economic Cooperation |
| APLC | Anti-Personnel Landmines Convention |
| ASEAN | Association of Southeast Asian Nations |
| BRIC | Brazil, Russia, India, China |
| BWC | Biological Weapons Convention |
| CBD | Convention on Biological Diversity |
| CCM | Convention on Cluster Munitions |
| CCW | Convention on Certain Conventional Weapons |
| CDIP | Committee on Development and Intellectual Property |
| CEDAW | Convention on the Elimination of All Forms of Discrimination against Women |
| CMW | International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families |
| COP 21 | Conference of the Parties 21 |
| CRC | Convention on the Rights of the Child |
| CTBT | Comprehensive Nuclear-Test-Ban Treaty |
| DDA | Doha Development Agenda |
| DSB | Dispute Settlement Body |
| DSU | Dispute Settlement Understanding |
| ECOSOC | UN Economic and Social Council |
| EFTA | European Free Trade Association |
| ERW | Explosive Remnants of War |
| EU | European Union |
| ExCom | Executive Committee (UNHCR) |
| FAO | Food and Agriculture Organization |
| GATS | General Agreement on Trade in Services |
| GATT | General Agreement on Tariffs and Trade |
| GDP | gross domestic product |
| GFMD | Global Forum on Migration and Development |
| GR | Genetic Resources |
| GRI | Global Reporting Initiative |
| GRTKF | Genetic Resources, Traditional Knowledge and Folklore |
| GSP | Generalized System of Preferences |
| HIPCs | Heavily Indebted Poor Countries |

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| ICARA I | 1981 International Conference on Assistance to Refugees in Africa |
| ICARA II | 1984 International Conference on Assistance to Refugees in Africa |
| ICCPR | International Covenant on Civil and Political Rights |
| ICERD | International Convention on the Elimination of All Forms of Racial Discrimination |
| ICESCR | International Covenant on Economic, Social and Cultural Rights |
| ICMC | International Catholic Migration Commission |
| ICRC | International Committee of the Red Cross |
| IDM | International Dialogue on Migration |
| IDPs | Internally Displaced Persons |
| IED | Improvised Explosive Device |
| IGC | Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore |
| IHL | international humanitarian law |
| ILO | International Labour Organization |
| IMF | International Monetary Fund |
| IOM | International Organization for Migration |
| IPRs | intellectual property rights |
| ITC | International Trade Centre |
| ITO | International Trade Organization |
| LAWS | lethal autonomous weapon systems |
| LDCs | least developed countries |
| MDGs | Millennium Development Goals |
| MEA | Multilateral Environmental Agreement |
| MFN | most favoured nation |
| MOTAPM | mines other than antipersonnel mines |
| MTN | multilateral trade negotiations |
| MVT | Marrakesh Treaty to Facilitate Access to Published Works for Persons Who Are Blind, Visually Impaired, or Otherwise Print Disabled |
| NAFTA | North American Free Trade Agreement |
| NEW START | New Strategic Arms Reduction Treaty |
| NPT | Non-Proliferation Treaty |
| OECD | Organisation for Economic Co-operation and Development |
| OHCHR | Office of the United Nations High Commissioner for Human Rights |
| OSCE | Organization for Security and Cooperation in Europe |

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| PCT | Patent Cooperation Treaty |
| RTD | Right to Development |
| SDT | special and differential treatment |
| SCCR | Standing Committee on Copyright and Related Rights |
| SCP | Standing Committee on Patents |
| SDGs | Sustainable Development Goals |
| SELA | Latin American Economic System [Sistema Económico Latinoamericano y del Caribe] |
| SPS | sanitary and phytosanitary measures |
| SRBHR | Special Rapporteur on Business and Human Rights |
| START | Strategic Arms Reduction Treaty |
| TBT | technical barriers to trade |
| TCEs | Traditional Cultural Expressions |
| TK | Traditional Knowledge |
| TNC | Trade Negotiations Committee |
| TPP | Trans-Pacific Partnership |
| TPRB | Trade Policy Review Body |
| TPRM | Trade Policy Review Mechanism |
| TRIMs | trade-related investment measures |
| TRIPS | trade-related aspects of intellectual property rights |
| UDHR | Universal Declaration of Human Rights |
| UN | United Nations |
| UNCTAD | United Nations Conference on Trade and Development |
| UNDP | United Nations Development Program |
| UNDSS | United Nations Department of Safety and Security |
| UNEP | United Nations Environment Program |
| UNFCCC | United Nations Framework Convention on Climate Change |
| UNHCR | United Nations High Commissioner for Refugees |
| UNIDIR | United Nations Institute for Disarmament Research |
| UNODC | United Nations Office of Drugs and Crime |
| UPOV | International Union for the Protection of New Varieties of Plants |
| UR | Uruguay Round |
| VIPs | Visually Impaired and otherwise Print Disabled |
| WFP | World Food Program |
| WHA | World Health Assembly |
| WHO | World Health Organization |
| WIPO | World Intellectual Property Organization |
| WTO | World Trade Organization |