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◆ **Intervento del Segretario per i Rapporti con gli Stati alla 73 ma Sessione dell'Assemblea Generale delle Nazioni Unite sul "Nelson Mandela Peace Summit"**

Pubblichiamo di seguito l'intervento che S.E. Mons. Paul Richard Gallagher, Segretario per i Rapporti con gli Stati, Capo Delegazione della Santa Sede, ha pronunciato lunedì 24 settembre a New York, alla 73ma Sessione dell'Assemblea Generale della Nazioni Unite sulla riunione plenaria ad alto livello: *Nelson Mandela Peace Summit*.

Intervento di S.E. Mons. Paul Richard Gallagher

Madam President,

This high-level plenary meeting provides an auspicious opportunity to honor the centenary of the birth of Nelson Mandela and to reflect on his legacy.

Mandela's legacy has become synonymous with the promotion of peace and non-violence, reconciliation and healing, non-discrimination and the promotion of human rights. In a telegram to express his condolences for the death of Nelson Mandela, Pope Francis paid tribute to his "steadfast commitment [...] in promoting the human

dignity of all the nations' citizens and in forging a new South Africa built on the firm foundations of non-violence, reconciliation and truth.”[1]

The centenary of Mandela's birth reminds us of another centenary: that of the end of the First World War, a conflict that violently disfigured the face of Europe. Reflecting on the Great War and the life of Nelson Mandela, two great lessons emerge that could serve as golden rules to foster peace.

The first lesson is that victory never means humiliating a defeated foe. Peace is not built by vaunting the power of the victor over the vanquished. The haughty glory of the victor sows the seed of rancor that would translate itself into vengeance on the first opportunity, while humility in victory is a promise of reconciliation. After twenty-seven years of imprisonment, Mandela's sacrifices were vindicated with the end of apartheid and his becoming the President of South Africa. He was gracious and generous in victory and, before the cheers of the world, remained humble. His wisdom led him to reject recrimination in favor of reconciliation and to extend a hand of friendship to those who had made him suffer, convinced that the future demanded moving beyond the past.

The second lesson is that peace is consolidated when nations can discuss matters on equal terms. There is a reason why the League of Nations was born after the Great War and the United Nations in the dying embers of the Second World War: Effective multilateralism is a concrete expression of the “family of nations.” As Pope John Paul II affirmed in his Address to the General Assembly on 5 October 1995, “The United Nations Organization needs to rise more and more above the cold status of an administrative institution and to become a moral center where all the nations of the world feel at home and develop a shared awareness of being, as it were, a ‘family of nations.’ The idea of ‘family’ immediately evokes something more than simple functional relations or a mere convergence of interests. The family is by nature a community based on mutual trust, mutual support and sincere respect. In an authentic family the strong do not dominate; instead, the weaker members, because of their very weakness, are all the more welcomed and served.”

In Nelson Mandela's legacy, we find this idea in the very rich concept of Ubuntu, according to which “people are made people through other people,” that we are one humanity so bound to one another that we flourish only if we help people around us flourish.

Madam President,

The Political Declaration, adopted at the beginning of this Peace Summit, acknowledges that we must “seek the conversion of heart and mind that can make a difference.” A conversion of hearts is indeed needed; we have to recognize in the other a brother or sister to care for and to work with in building a fulfilling life for all. This is the spirit that inspires many initiatives of civil society, including religious organizations, in promoting peace.

Each New Year's Day, the Catholic Church celebrates the “World Day of Peace” in order to draw attention to the immense, universal good of peace. Today's Summit is also a kind of “World Day of Peace,” in which we proclaim that peace is a gift from God entrusted to us all. It is our task to care for it. The Holy See joins Member States in every effort to work strenuously for true peace and expresses hope that “the daily commitment of all will continue to bear fruit and that there will be an effective application in international law of the right to peace, as a fundamental human right and a necessary prerequisite for every other right.”[2]

This would be the type of conversion of mind and heart, to flourish through helping others flourish in peace and freedom, that we celebrate in the magnanimous life of Nelson Mandela. As Mandela counsels in his autobiography “*Long Walk to Freedom*”: “If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner.” May Mandela's inspiring perseverance in seeking justice, freedom and peace, be for this “family of nations” a motivation to redouble our efforts and dedication in the quest for a more just and thus peaceful world.

Thank you, Madam President.

[1] Pope Francis, Message to the President of the Republic of South Africa, 6 December 2013.

[2] Pope Francis, Message for the celebration of the World Day of Peace, 1 January 2014.

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◆ **Intervento del Segretario per i Rapporti con gli Stati alla 73^{ma} Sessione dell'Assemblea Generale delle Nazioni Unite sulla pena di morte**

Pubblichiamo di seguito l'intervento che S.E. Mons. Paul Richard Gallagher, Segretario per i Rapporti con gli Stati, Capo Delegazione della Santa Sede, ha pronunciato ieri a New York alla 73^{ma} Sessione dell'Assemblea Generale delle Nazioni Unite sul tema *Death Penalty: Poverty and the Right to Legal Representation*.

Intervento di S.E. Mons. Paul Richard Gallagher

Madam President,

I am pleased to take part in this high-level side event on the "Death Penalty: Poverty and the Right to Legal Representation" and add the voice of the Holy See to that of an increasing number of States supporting the UN's long-standing sponsorship for the abolition of the death penalty. I would like also to commend the organizers of this meeting - OHCHR, Italy, Brazil, Burkina Faso, France and Timor Leste - for the selected topic: "ensure equal access to justice for all" (SDG 16), especially for those affected by poverty, social and economic inequalities, as well as those who are facing possible execution.

As is well known, in the last century the Holy See has consistently sought the abolition of the death penalty and in the last decades this position has become more clearly articulated. In fact, twenty years ago, the issue was framed within the proper ethical context of defending the inviolable dignity of the human person and the role of the legitimate authority to defend in a just manner the common good of society.[1] Considering the practical circumstances found in most States, as a result of steady improvements in the organization of the penal system, it appears evident nowadays that means other than the death penalty "... are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons." [2] For that reason, "public authority must limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person." [3]

Pope Francis has further emphasized that the legislative and judicial practice of the State authority must always be guided by the "primacy of human life and the dignity of the human person." He has cautioned that there is "the possibility of judicial error and the use made by totalitarian and dictatorial regimes... as a means of suppressing political dissidence or of persecuting religious and cultural minorities." [4]

Thus, respect for the dignity of every human person and the common good are the two pillars on which the Holy See has developed its position. This is exactly what the new version of the Catechism of the Catholic Church on the death penalty highlights when it states that "the Catholic Church teaches, in the light of the Gospel, that 'the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person', and she works with determination for its abolition worldwide". [5]

Madam President,

The universal abolition of the death penalty would be a courageous reaffirmation of the belief that humankind

can be successful in dealing with crime and of our refusal to succumb to despair before evil acts, offering the criminal a chance to reform.

Thank you, Madam President.

[1] Pope John Paul II, *Evangelium Vitae*, 25 March 1995, n. 56.

[2] Ibid.

[3] Ibid.

[4] Pope Francis, Address to the Delegates of the International Association of Penal Law, 23 October 2015, nos. I and IIb.

[5] New revision of number 2267 of the Catechism of the Catholic Church on the death penalty – Rescriptum “ex Audentia SS.mi, 02.08.2018.

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