

**The Conferral Ceremony**

**of**

**Doctor Honoris Causa in Philosophy**

**on**

**His Eminence Cardinal Renato Raffaele Martino**

President of the Pontifical Council for Justice and Peace

President of the Pontifical Council for the Pastoral Care

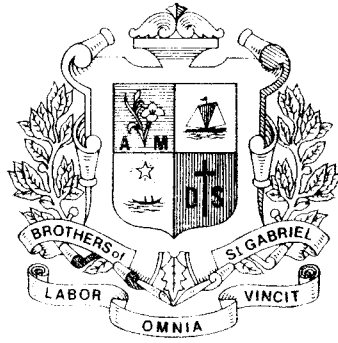
of Migrants and Itinerant Peoples

**on**

**January 8, 2008**

**at**

Suvarnabhumi Campus  
Assumption University of Thailand



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Portrait of a Cardinal, wearing a red cassock and a red zucchetto, with a large gold pectoral cross. The background is dark blue.

# BR. MARTIN'S COLLECTION

## The Conferral Ceremony Programme

1100 hrs      Entrance Hymn... “แผ่นดินของเรา”

**His Eminence Cardinal Renato Raffaele Martino**  
**His Eminence Michael Cardinal Michai Kitbunchu**  
**Apostolic Nuncio Archbishop Salvatore Pennacchio**  
**His Grace Bishop George Phimphisan,**  
President of the Bishops' Conference of Thailand

standing in the premises of the altar

♣ Academic Procession enters the Chapel during the Entrance Hymn in the following order:

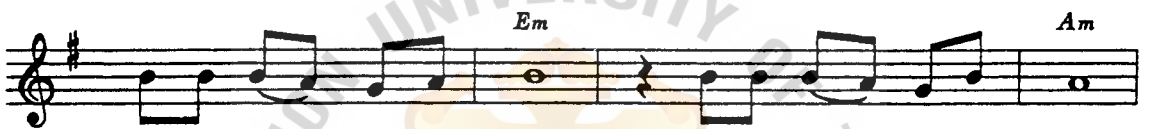
**Flag Bearers**  
**Processional Cross**  
Two Faculty members carrying  
**Doctoral Hood and Ph.D. Diploma**  
**Chairman of the University Council**  
**Members of the Council**  
**Vice Presidents**  
**President and President Emeritus**

- ♣ His Eminence Michael Cardinal Michai Kitbunchu intones:  
**Veni, Creator Spiritus**
- ♣ All are seated
- ♣ Vice President for Academic Affairs reads the Citation
- ♣ Investiture Ceremony and Degree Presentation by President Emeritus and President of Assumption University
- ♣ Speech by **His Eminence Cardinal Renato Raffaele Martino**
- ♣ All stand
- ♣ Assumption University Anthem
- ♣ Photograph-taking Session
- ♣ Recession
- ♣ Reception at John XXIII Conference Centre

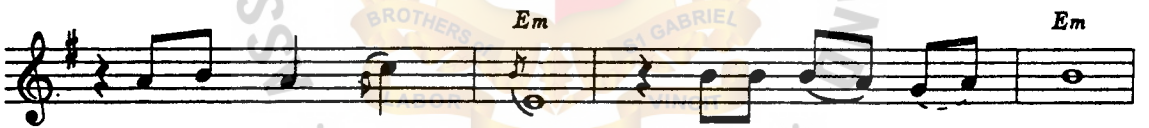


# แผ่นดินของเรา

บ.พานพันธ์



- |                 |              |               |                |
|-----------------|--------------|---------------|----------------|
| 1. เดือน-ดา-รา  | ทั่ว เ - หน  | ดล - บัน-ดาล  | สร้าง-สรรค์ มา |
| 2. มวล นก-กา    | บน เ - หา    | มวล แมก-ไม้   | ทั่ว พ - นา    |
| 3. มวล ม-นุษย์  | ทั่ว แดน ไหน | ล้วนสร้าง ไว้ | เหนือ สิ่ง ไค  |
| 4. ทั้ง พระ-คุณ | อีก มาก ล้น  | ยัง ช่วย ดล   | ให้ รู้ งาม    |



- |                 |             |                |                |
|-----------------|-------------|----------------|----------------|
| 1. ด้วย ฤท - ธา | นู - ภาพ    | เดือน ดา-รา    | ใหญ่ - น้อย    |
| 2. ทรง สร้าง มา | พร้อม ล้น   | มวล มัจ-ฉา     | ทั่ว วา - ไร   |
| 3. มี จิต ใจ    | รู้ดี ชั่ว  | ทั้ง สัตว์ น้า | บก ทั้ง - หลาย |
| 4. จิต - ใจ ทรม | เปลี่ยน ล้น | พระ เย - ชู    | บุตร ของ' พระ  |



- |                   |                |                          |
|-------------------|----------------|--------------------------|
| 1. ที่ ล่อง - ลอย | บน น - ภา      | ส่อง แสง มา เพื่อ เรา    |
| 2. ล้วน มาก มี    | เหลือ ค - ณา   | สรร-สร้าง มา เพื่อ เรา   |
| 3. สรร-สร้าง ไว้  | ช่วย บรร - เทา | เป็น ประ-โยชน์ ของ เรา   |
| 4. ประ-ทาน ไว้    | เพื่อ นำ ทาง   | สู่ ส - วรรค์ นิรัน - ดร |

# Veni, Creator Spiritus

①

Ve - ni, Cre - á - tor spí - ri - tus,  
Men - tes tu - ó - rum ví - si - ta:  
Im - ple su - pér - na grá - ti - a,  
Quae tu cre - á - sti pé - cto - ra. A - men.

- |  |  |
|--|--|
| 2. Qui díceris Paráclitus,<br>Altíssimi dómen Dei,<br>Fons vivus, ígnis, cáritas,<br>Et spiritalis únctio.       | 5. Hostem repellas lóngius,<br>Pacemque dónes prótinus:<br>Ductóre sic te praevo<br>Vitemus ómne nóxium.     |
| 3. Tu septifórmis múnere.<br>Dígitus, paternae dexteræ,<br>Tu rite promíssum Pátris,<br>Sermóne dífians gúttura. | 6. Per te sciámus da Pátrém,<br>Noscámus atque Fílium,<br>Teque utriúsque Spíritum<br>Credámus ómni tempore. |
| 4. Accende lúmen sensibus,<br>Infúnde amórem córdibus,<br>Infirma nóstri córporis<br>Virtúte firmans perpeti.    | 7. Deo Pátri sit glória,<br>Et Fílio, quí a mórtuis<br>Surrexit ad Paráclito<br>In seculórum secula. Amen.   |

V Emitte Spiritum tuum et creabuntur.

R. Et renovabis faciem terrae.

Oremus.

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti; da nobis in eódem Spíritu recta sápere; et de eius semper consolatióne gaudére. Per Christum Dóminum nostrum.

R. Amen.

## **Assumption University of Thailand**

### **Conferral of Doctor Honoris Causa in Philosophy on His Eminence Cardinal Renato Raffaele Martino**

#### **Citation**

In a world confronted with so many challenges and problems, it is always a blessing to have individuals who are endowed with great wisdom and great experience. His Eminence Cardinal Renato Raffaele Martino, D.D., whom the university honors today, is a perfect embodiment of such wisdom and experience.

Born in 1932 in Salerno, Italy, Cardinal Martino was educated in Rome where he studied philosophy, theology, civil and canon law from the Pontifical Gregorian University and the Pontifical Lateran University, respectively. He was ordained to the ministerial priesthood in 1957. In 1962, after obtaining a Doctorate in Canon Law and training in Diplomacy from the Pontifical Ecclesiastical Academy, the young Martino entered the Vatican Diplomatic Service.

For some 40 years, he distinguished himself as a diplomat of the Holy See in many places around the globe serving in different capacities. He served in the Apostolic Nunciatures of Nicaragua, the Philippines, Lebanon, Canada and Brazil, to name a few. In 1980 he was appointed Apostolic Pro-Nuncio to Thailand while at the same time serving as Apostolic Delegate to Singapore, Malaysia, Laos and Brunei. When his term of duty in Thailand ended in 1986 he was appointed as third Permanent Observer of the Holy See to the United Nations Headquarters in New York. To facilitate the work of the Holy See Mission at the United Nations, he established the "Path to Peace Foundation" in 1991. During his stint at the United Nations he actively participated in its major international conferences. Notable are the numerous interventions he delivered in the UN Meetings from 1987 to 2002 on a wide range of topics – from disarmament to development, from poverty to the defense of the rights of minors, from the rights of Palestinian refugees to religious liberty and the promotion of human rights. During his 40 years as a veteran diplomat, Cardinal Martino has represented the Holy See at 24 international conferences and meetings all over the world, both as Member or as Head of Delegation.

In 2002, after 16 years at the United Nations, Pope John Paul II recalled him to become President of the *Pontifical Council for Justice and Peace* and he was elevated to the College of Cardinals at the Consistory in 2003. It was under his direction that the Pontifical Council published the *Compendium of the Social Doctrine of the Church* in 2004. On 11 March 2006, His Holiness Pope Benedict XVI appointed him also as President of the *Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples*.

In recognition of the distinguished career of this eminent diplomat, canon lawyer, promoter of Justice and Peace and Prince of the Church, Assumption University of Thailand is proud to confer on His Eminence Cardinal Renato Raffaele Martino the title of Doctor Honoris Causa in Philosophy.

Given at Assumption University in Bangkok, this Eighth Day of January,  
in the Year of Our Lord Two Thousand and Eight





**The Nature of the Church's Social Doctrine**  
**Address by**  
**His Eminence Cardinal Renato Raffaele Martino**  
**At the Conferral Ceremony of the**  
**Honorary Doctorate of Philosophy**  
**Catholic University: Assumption University of Bangkok**  
**Thailand**  
**January 8, 2008**

I am very pleased to be here today, and I am deeply grateful and humbled to receive this distinguished honor from Assumption University. Philosophy and theology in the Catholic tradition go hand in hand. Knowledge illuminated by faith is a central part of the Church's teaching. It is in this context that I would like to speak to you about the Social Doctrine of the Church.

We know that the Church's social doctrine was formed over the course of time, through the numerous interventions of the Magisterium on social issues. The fact that it came about in this manner makes it understandable that certain changes may have taken place with regard to its nature, method and epistemological structure. The Encyclical Letter of the late Pope John Paul II, *Sollicitudo Rei Socialis*, clarifies this decisively when it states that the Church's social doctrine "belongs to the field, not of ideology, but of theology and particularly of moral theology." It further states that the Church's social doctrine is "the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church's tradition."

Allow me, then, to speak about this "reflection" of the Church in the context of the Compendium of the Social Doctrine of the Church. This compilation of social doctrine, which describes the care and concern that the Church has shown down through the ages, has been called "the Church's best kept secret." I hope that, little by little it will become no secret at all as more people become familiar with the Compendium and the Gospel message of love and concern that Jesus taught to his disciples and to those who gathered to hear his words.

As I wrote in the Introduction, "Every reader of 'good will' will be able to understand the motives that prompt the Church to intervene with her doctrine in the social sector, an area which, at first glance, does not belong to the Church's competence, and these same readers will see the reasons for an encounter, for dialogue, for cooperation in serving the common good."<sup>[i]</sup>

The Compendium of the Social Doctrine of the Church, was first introduced in October 2004 having been drawn up by the Pontifical Council for Justice and Peace, at the request of our beloved Servant of God, Pope John Paul II. It was a project first undertaken by my predecessor, Cardinal Francis Xavier Nguyễn Văn Thuận. Unfortunately he was not able to see it completed, as the Lord called him to heaven in 2002. I feel very fortunate to

have been able to finish the work and present it to Pope John Paul II before he too was called to the Lord. At the present time it has been translated into 35 different languages

The Compendium places social doctrine at the heart of the mission of the Church. It explains, echoing the words of Pope John Paul II in *Sollicitudo rei socialis*: how the Church, existing in the world and for the world, although not of the world — cannot neglect her mission of breathing Christian life into the world.<sup>ii[iii]</sup>

To the Church belongs the right always and everywhere to announce moral principles, including those pertaining to the social order, and to make judgements on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls.<sup>iii[iii]</sup>

“The teaching and spreading of her social doctrine are part of the Church's evangelizing mission. And since it is a doctrine aimed at guiding people's behavior, it consequently gives rise to a "commitment to justice," according to each individual's role, vocation and circumstances.

The condemnation of evils and injustices is also part of that ministry of evangelization in the social field which is an aspect of the Church's prophetic role. But it should be made clear that proclamation is always more important than condemnation, and the latter cannot ignore the former, which gives it true solidity and the force of higher motivation.”<sup>iv[iv]</sup>

When the Church takes an interest in human promotion, when she proclaims the rules for a new coexistence in peace and justice, when she works with all people of good will for creating relations and institutions that are more human, she “teaches the way which man must follow in this world in order to enter the Kingdom of God. Her teaching therefore extends to the whole moral order, and notably to the justice which must regulate human relations. This is part of the preaching of the Gospel”.<sup>v[v]</sup>

The fact that the Compendium places social doctrine within the proper mission of the Church, on the one hand, means that social doctrine must not be considered as something added on, as something incidental to Christian life; on the other hand, it is an aid in understanding how this doctrine belongs to a community subject. The adequate subject of social doctrine, in fact, is nothing other than the entire ecclesial community.

In paragraph 79, the Compendium affirms: “The social doctrine belongs to the Church because the Church is the subject that formulates it, disseminates it and teaches it. It is not a prerogative of a certain component of the ecclesial body but of the entire community; it is the expression of the way that the Church understands society and of her position regarding social structures and changes. The whole of the Church community — priests, religious and laity — participates in the formulation of this social doctrine, each according to the different tasks, charisms and ministries found within her”.

Taking up the call by Pope Paul VI in his Encyclical Letter *Populorum Progressio* as well as Pope John Paul II in *Sollicitudo rei socialis*, the Compendium is put forward as a manifesto for bringing about a new humanism. Presenting it in this way does not seem to involve a forced interpretation – maybe manifesto is seen as too strong a word. In fact, in the Introduction, we find the statement that the Compendium has been drawn up in order to promote and sow the seeds for the civilization of an integral humanism in solidarity that is open to Transcendence (cf. No. 7). It is a guide in the sense that within it are found the indications — as they exist both in the mind and in history — of a new society, in order to give concrete expression to the ever pressing requirements of the Gospel and of Christianity.

Humanity cannot live without prospects for the future, without guiding principles. It is always necessary for the essence of Christianity to be translated into concrete terms, in every context and historical period. This “essence of Christianity in Western culture” has been addressed many times by Pope Benedict XVI. It is necessary for the riches of the Gospel to take on new life and to extend into the social and cultural ethos of peoples. In this way, every generation may have hope, so that the commitment of each generation to the growth of civilization may be strengthened. In the current context of globalization, in fact, the Social Doctrine of the Church calls the human family to an integral solidary humanism and implores all to make an investment in the best part of individuals and peoples, in the positive energies of history.

One of the signs of the solidary humanism is the recognition of the common good and the needs of all. If you have already had the opportunity to leaf through the pages of the Analytical Index of the Compendium, you saw that the expression “common good” is one of the most frequently-occurring. Pope Paul VI spoke of the common good many times in *Populorum Progressio*, as he reflected upon the needs of people living in poverty and those in developing countries. It may sometimes seem, however, that this concept has been removed from the current agendas of economic and political life. Catholic Social Doctrine continues to insist on it with force, describing its characteristics in the following words:

The common good does not consist in the simple sum of the particular goods of each subject of a social entity. Belonging to everyone and to each person, it is and remains ‘common’, because it is indivisible and because only together is it possible to attain it, increase it and safeguard its effectiveness, with regard also to the future. Just as the moral actions of an individual are accomplished in doing what is good, so too the actions of a society attain their full stature when they bring about the common good. The common good, in fact, can be understood as the social and community dimension of the moral good (No. 164).

The Compendium has a vision of the common good that is above all subsidiary, in that the common good is to be pursued by fostering participation and the taking on of responsibility in a manner that makes full use of the principle of subsidiarity. This is a theme of great relevance. The Compendium states:

The principle of subsidiarity protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups to fulfill their duties. This principle is imperative because every person, family and intermediate group has something original to offer to the community. Experience shows that the denial of subsidiarity, or its limitation in the name of an alleged democratization or equality of all members of society, limits and sometimes even destroys the spirit of freedom and initiative (No. 187).

The Compendium also states that the first contribution that the Church offers the political community is of a religious nature and corresponds to her mission: preserving and promoting in the conscience of all the sense of the transcendent dignity of the human person. As declared in No. 26 of *Gaudium et Spes*: “The ferment of the Gospel too has aroused and continues to arouse in man’s heart the irresistible requirements of his dignity.” In the message of Christ, the human community can find the strength that will enable people to love their neighbour as another self, to combat all that is contrary to life, to accept the fundamental equality of all, to fight against every form of discrimination, to overcome a purely individualistic ethic in the perspective of civil friendship (cf. Nos. 390-392).

In this perspective, religious freedom is a good for society. A secular autonomy that is truly autonomous would guarantee this religious freedom and permit the Church to undertake this task that has a public value, although it is not directly political. Making reference to *Gaudium et Spes*, the Compendium specifies very well what the proper function of the Church should be with regards to the political order: “The Church is not to be confused with the political community and is not bound to any political system<sup>vi[vii]</sup>. In fact, the political community and the Church are autonomous and independent of each other in their own fields, and both are, even if under different titles, ‘devoted to the service of the personal and social vocation of the same human beings’<sup>vii[viii]</sup>. We can also affirm that the principle of secular autonomy and the principle of religious freedom represent a specific acquisition of Christianity, an acquisition of great significance on the level of history and culture.

The Compendium speaks also of democracy, the political system that, better than any other, fosters participation and therefore mutual solidarity and cooperation within the political community. I would summarize the Compendium’s reflection on democracy in these terms: democracy is an instrument and not an end, nonetheless even if it is only an instrument it must not be reduced to mere procedure: “An authentic democracy is not merely the result of a formal observation of a set of rules but is the fruit of a convinced acceptance of the values that inspire democratic procedures” (No. 407). For this reason, the Compendium understands and proposes democracy as a political system that allows for the protection and development of the human person.

In the perspective of the Compendium, democracy is understood not only as political and electoral freedom, but above all as protection and development of the person, understood



as an unconditional reality. The Christian vision of the person is distinguished by the absolute character recognized in the person deriving from the fact of men and women being the *imago Dei*. This means that the human person cannot be reduced to something less, or be considered a means and not an end, or be understood in a partial and reductive sense. Indeed, this vision requires that the person be understood in his horizontal and vertical openness, and in his capacity to relate to others and to God in truth and goodness. A true democracy needs this humanist and personalist soul (cf. No. 407).

I wish now to touch next upon the idea of “living in harmony with nature” – an aspect of our work at the Pontifical Council for Justice and Peace that is becoming more intense each month. The Compendium speaks of this harmony, with balance and wisdom, in the chapter on safeguarding the environment. The key point put forth by the Compendium is the following: human action with regard to nature must be guided by ethics. The ecological problem must therefore be seen as an ethical problem, since there is a constant interaction between the human person and nature (cf. Nos. 461-465). But nature cannot be understood in an ethical sense if it is considered only from a point of view that idolatrizes it, or if it is understood as a field for the indiscriminate exercise of technology. In the perspective of the Compendium, the ecological emergency is also an anthropological emergency. The way that we relate to the world depends on the way that mankind relates to itself. But we must also add that the way that man looks inside himself depends on how he turns to God. When man wishes to set himself up in the place of God he loses sight of himself and of his responsibility to govern nature (cf. No. 487).

Finally I come upon the promotion of peace – not only an essential tool, but as Pope Paul VI wrote in *Populorum Progressio*, “the new name for development” (76). We can understand the Compendium’s reflection on peace if we make a distinction between peace as the absence of war and peace as life that is fully human. The Compendium is concerned many times with peace in the first sense, but it is concerned even more — infinitely more and constantly so — with peace in the second sense. This, in fact, is the “fullness” of peace, which includes truth, freedom and justice, and which alone makes it possible to arrive firmly at peace as the absence of war. I do not believe I am in error in saying that the Compendium always speaks of peace, even when it does not use this word. It speaks of peace also when it speaks of justice or solidarity, of the unity of the human family, of God’s plan for humanity, of the human rights of every person and the corresponding duties, of the dignity of the human person, peoples and cultures. In the Compendium, therefore, peace also takes on a powerful cultural significance that is very relevant for today. The sense of mutual respect for religious and cultural traditions, dialogue between religions, international cooperation, a culture of openness: these are all fundamental dimensions that foster peace. According to the Compendium, at play here is the ultimate meaning of the building up of human society and, consequently, of peace (cf. Nos. 494-496).

As I conclude this presentation, I wish to make a connection between the Compendium and the first Encyclical Letter of our Holy Father, Pope Benedict XVI. In fact, placed at the heart of *Deus Caritas Est* — especially in paragraphs 26-29 — is the Social



Doctrine of the Church, explicitly referred to also in paragraph 27 with the historical sketch from *Rerum Novarum* to *Centesimus Annus*. In the same place, moreover, reference is made to the publication of the Compendium of the social doctrine of the Church, which has made a “comprehensive presentation” of the entire social teaching of the Church. We can therefore say that the Encyclical Letter takes in not only certain aspects of social doctrine but the whole of the modern Social Doctrine of the Church. Social doctrine is placed within — and not at the margins of — the Christian proclamation that *God is love*. Social doctrine, accordingly, is connected with the love that, as a theological virtue, is the divine life itself that nourishes the Church in her service to the world, and that, as a human virtue, is that civil and social friendship without which the community bonds between men grow weak and uncertain. *Deus Caritas Est* proclaims love as the very essence of God, and precisely for this reason it does not fail to consider the human and social aspects of love, which are illuminated and purified in that light. Within this dialogue between the divine and the human is found the social doctrine of the Church, which must continuously make appeals to that love that comes from divine life while at the same time it must bend down lovingly to the needs of humanity.

The connection between the Social Doctrine of the Church and love is therefore very deep. This doctrine is at the service of the individual person known and loved in the fullness of his or her calling, and has as its purpose the care and responsibility for man whom Christ himself has entrusted to the Church. Moreover, the original connection between the social doctrine of the Church and God’s love — or God who is love — is found in the decisive and essential fact that this doctrine is the Church proclaiming “the truth about Christ, about herself and about man” (*Sollicitudo Rei Socialis*, 41), and the heart of this proclamation is that God is love. It is no coincidence that the Compendium of the Social Doctrine of the Church begins with the first chapter entitled “God’s Plan of Love for Humanity” and ends with the conclusion “For a Civilization of Love”.

Thank you.

i[i] Compendium of the Social Doctrine of the Church, XXIV.

ii[ii] “The Church has the right to be a teacher for mankind, a teacher of the truth of faith: the truth not only of dogmas but also of the morals whose source lies in human nature itself and in the Gospel ... This right of the Church is at the same time a duty, because she cannot forsake this responsibility without denying herself and her fidelity to Christ: ‘Woe to me if I do not preach the Gospel!’ (1 Cor 9:16)” (*Compendium*, 70-71).

iii[iii] Compendium of the Social Doctrine of the Church. (71).

iv[iv] Pope John Paul II, Encyclical Letter, *Sollicitudo rei socialis*, 30 December 1987, (41).

v[v] Congregation for the Doctrine of the Faith, Instruction *Libertatis Conscientiae*, 63.

vi[vi] Cf. Second Vatican Council, Pastoral Constitution *Gaudium et Spes*, 76: AAS 58 (1966), 1099; cf. *Catechism of the Catholic Church*, 2245.

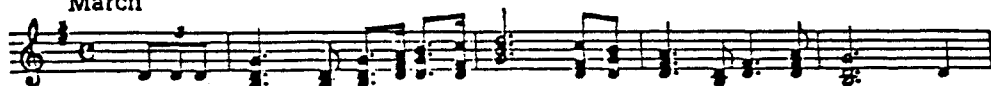
vii[vii] Second Vatican Council, Pastoral Constitution *Gaudium et Spes*, 76: AAS 58 (1966), 1099.

# Assumption University Anthem

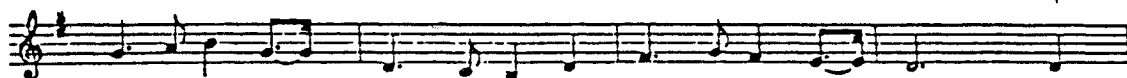
Lyric : Thomas Khng

Music : Lian Sek Lin

## March



From  
We



eve - ry cor - ner of the land We come to pur - sue truth For  
are the salt of the glo - rious earth No task is too hard to do For



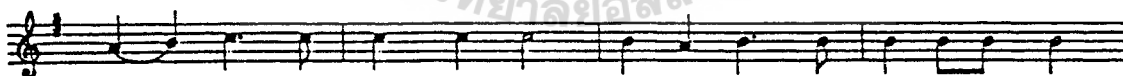
in - te - gri - ty and pro - gress we Stand And learn - ing's ster - ling worth Up -  
Assump - tion and the land of our birth We re - main ever loyal and true For



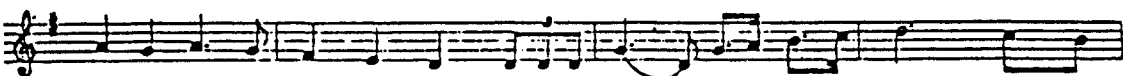
lif - ting vir - tue of mind and hand With the glo - ry of our Youth  
ex - cel - lence in all realms of ef - fort We give As - sump - tion its due



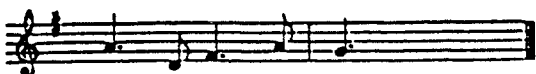
As - sump - tion is the light that leads



Our youth to know - ledge sure Ev - er mind - ful of all our needs



It brings us to learn - ing's shore Ennobling our a - ca - de - mic deeds Mak - ing



our fu - ture se - cure!

# สดุดีอัลสัมชัญ

คำร้อง

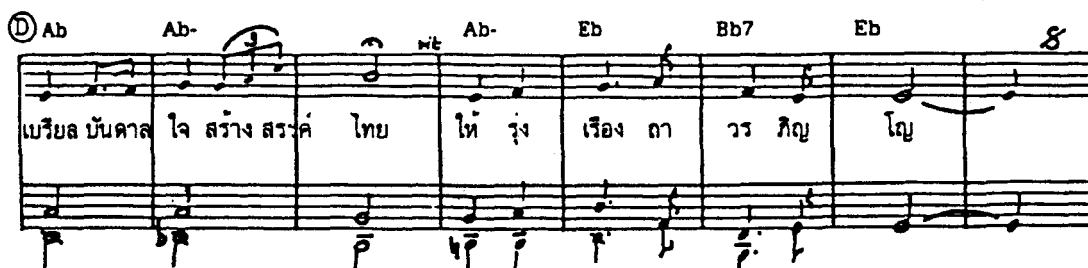
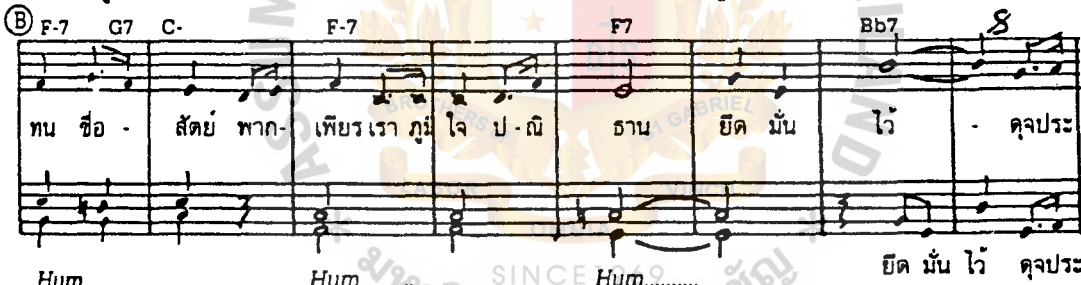
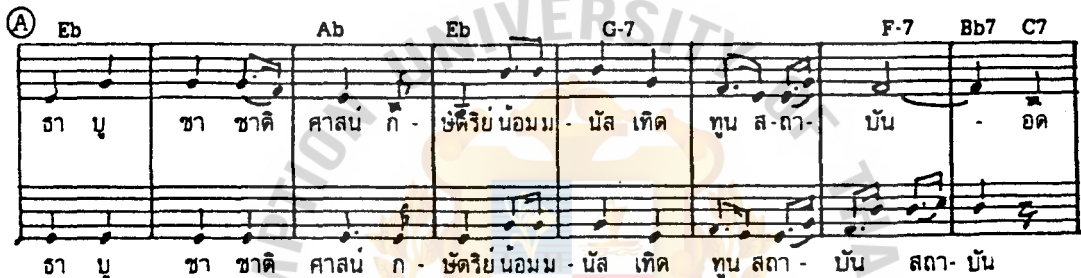
: ชิสเตอร์บุญเรือน หมั่นทรัพย์  
วิสุทธิพร สันตศิริ

ทำนอง

: แมนรัตน์ ศรีกรานนท์

เรียบเรียงเสียงประสาน : น.อ. วีระพันธ์ วอกลาง

MDD March



## **Curriculum Vitae**

### **His Eminence Cardinal Renato Raffaele Martino**

President of the Pontifical Council for Justice and Peace

President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples

Born in Salerno, Italy on November 23, 1932.

Primary and secondary studies in Salerno.

University studies:   - Pontifical Gregorian University: Philosophy and Theology  
                              - Pontifical Lateran University: Civil and Canon Law  
                              - Pontifical Pastoral Institute at the Lateran University  
                              - PH.D. in Canon Law

Post-graduate studies: - Sacra Romana Rota  
                              - Pontifical Ecclesiastical Academy: Diplomacy

***In the diplomatic service of the Holy See since July 1, 1962, His Eminence Cardinal Renato Raffaele Martino served successively at the Apostolic Nunciature in:***

- Nicaragua, as Attaché and Second Secretary (1962-1964);
- Philippines, as Second Secretary and First Secretary (1964-1966);
- Lebanon, as First Secretary and Second Auditor (1966-1970);
- Canada, as Counsellor (1975-1978);
- Brazil, as Counsellor (1978-1980).

From 1970 to 1975, called back to the Vatican, he was Head of the Department for International Organizations at the Secretariat of State.

While serving at the Apostolic Nunciature in Brazil, he was appointed Apostolic Pro-Nuncio to Thailand on 14 September 1980, and also Apostolic Delegate to the Republic of Singapore, Malaysia, the Lao People's Democratic Republic and Brunei Darussalam.

After the establishment of Relations with the Republic of Singapore on June 24, 1981, he was appointed first Apostolic Pro-Nuncio to Singapore.

His term of office in Bangkok ended on 3 December 1986, when he was appointed as third Permanent Observer of the Holy See to the United Nations Headquarters, New York, succeeding Monsignor Alberto Giovannetti and Archbishop Giovanni Cheli.

In 1991, Archbishop Martino established the Path to Peace Foundation in order to help support and facilitate the work of the Holy See Mission at the United Nations.

On 1 October 2002, His Holiness Pope John Paul II named Archbishop Martino President of the Pontifical Council for Justice and Peace, and created him Cardinal in the Consistory of October 21. 2003

***During his 40 years as a diplomat of the Holy See, His Eminence Cardinal Renato Raffaele Martino has represented the Holy See at International Conferences and Meetings, both as Member or as Head of Delegation:***

- Round Table under the auspices of UNESCO on "Minor Forms of Art in Asian and Arab Countries, Beirut, Lebanon, 1969";
- Conference of UNESCO National Commissions, Bucharest, Romania, 1972;
- Diplomatic Conference on the Representation of States in their relations with International Organizations, Vienna, Austria, 1975;
- United Nations Conference on Human Settlements, Vancouver, Canada, 1976;
- Eighteenth Congress of the Universal Postal Union, Rio de Janeiro, Brazil, 1979;
- The Sessions of the Economic and Social Commission for Asia and the Pacific (ESCAP), held in Bangkok between 1981 and 1986;
- Seventh Conference of Heads of States or Government of Non-Aligned Countries, New Delhi, India, March 1983;
- World Summit for Children: 29-30 September 1990;
- United Nations Conference on Environment and Development (UNCED), Rio de Janeiro, Brazil, 3-14 June 1992;
- World Conference on Sustainable Development of Small Islands Developing States, Bridgetown, Barbados, 25 April - 6 May 1994;
- International Conference on Population and Development, Cairo, Egypt, 5-13 September 1994;
- Fourth World Conference on Women, Beijing, P.R. China, 4-15 September 1995;
- United Nations Conference on Human Settlements (HABITAT II), Istanbul, Turkey, 3-14 June 1996;
- Nineteenth Special Session of the General Assembly on the Programme for the Further Implementation of Agenda 21, June 1997, New York;
- United Nations Diplomatic Conference of Plenipotentiaries on the Establishment of an International Criminal Court, Rome, Italy, 15 June - 17 July 1998;
- Twenty-first Special Session of the General Assembly on the state of progress and initiatives for the future implementation of the Programme of Action for Sustainable Development of Small Island Developing States, 1999, New York;
- Twenty-second Special Session of the General Assembly for the Overall review and appraisal of the implementation of the Programme of Action of the International Conference on Population and Development (Cairo+5), 1999, New York;
- Twenty-third Special Session of the General Assembly on Further actions and initiatives to implement the Beijing Declaration and Platform for action (Beijing+5), 2000, New York;
- Millennium Summit, 6-8 September 2000, New York;



- Twenty-sixth Special Session of the General Assembly on HIV/AIDS, 2001, New York;
- International Conference on Financing for Development, 18-22 March 2002, Monterrey, Mexico;
- Second World Conference on Ageing, 8-12 April 2002, Madrid, Spain;
- Twenty-seventh Special Session of the General Assembly on Children, 2002, New York;
- United Nations Summit on Sustainable Development, 26 August - 4 September 2002, Johannesburg, South Africa.
- In his capacity as President of the Pontifical Council for Justice and Peace, the Cardinal has travelled to: Argentina, Benin, Colombia, Congo (Democratic Republic), France, Kazakhstan, Kenya, Mexico, Peru, Portugal, Timor Leste, Uganda, United States.



