6. For this to happen, a complete change of perspective will be needed: it is no longer the well-being of any one political, racial or cultural community that must prevail, but rather the good of humanity as a whole. The pursuit of the common good of a single political community cannot be in conflict with the common good of humanity, expressed in the recognition of and respect for human rights sanctioned by the Universal Declaration of Human Rights of 1948. It is necessary, then, to abandon ideas and practices - often determined by powerful economic interests - which subordinate every other value to the absolute claims of the nation and the State. In this new perspective, the political, cultural and institutional divisions and distinctions by which humanity is ordered and organized are legitimate in so far as they are compatible with membership in the one human family, and with the ethical and legal requirements which stem from this.

7. This principle has an immensely important consequence: an offense against human rights is an offense against the conscience of humanity as such, an offence against humanity itself. The duty of protecting these rights therefore extends beyond the geographical and political borders within which they are violated. Crimes against humanity cannot be considered an internal affair of a nation. Here an important step forward was taken with the establishment of an International Criminal Court to try such crimes, regardless of the place or circumstances in which they are committed. We must thank God that in the conscience of peoples and nations there is a growing conviction that human rights have no borders, because they are universal and indivisible.