

Розділ другий.
КОНФЕСІОЛОГІЯ РЕЛІГІЇ

2.1 Dariusz TULOWIECKI. DIALOGUE AND THE «CULTURE OF ENCOUNTER» AS THE PATH TO THE PEACE IN THE MODERN WORLD (IN THE LIGHT OF POPE FRANCIS COURSE)

Summary. Religious differences may rise and actually historically rose tensions and even wars. In the history, Christians also caused wars and were a threat to social integration and peace, despite the fact that Christianity is a religion of peace. God in Christians' vision is a God of peace, and the birth of Son of God was to give peace «among men in whom he is well pleased» (Lk 2,14b). Although Christians themselves caused wars, died in them, were murdered and had to fight, the social doctrine of Christianity is focused on peace. Also the social thought of the Roman Catholic Church strives to build peace.

Over the years, the social teaching of the Roman Catholic Church was formed, which sees the conditions and foundations for peace. These are: the dignity of the human person, the natural law, human rights, common good, truth, freedom, love and social justice. The development of the Roman Catholic Church's teaching on peace was contributed by popes of XX century: Pius XI (1922–1939), Pius XII (1939–1958), with high impact – John XXIII (1958–1963), Paul VI (1963–1978), Pope John Paul II (1978–2005) and Pope Benedict XVI (2005–2013). After Pope Benedict XVI's resignation, the most important role of the preceptor in the Church of Rome fulfills Francis – the pope from Argentina. Although his pontificate is not long, and teaching is not complete, but you can tell that he continues to build the social doctrine of the Roman Church in matters of peace through the development of so-called «culture of encounter». Based on selected speeches and letters of two years' pontificate of Francis, the first figure of «culture of encounter» can be lined out as a way of preventing and resolving tensions in the contemporary world.

Fundamentals of the concept of dialogue Francis created in the days of being a Jesuit priest and professor at Jesuit universities. He based it on the concept of Romano Guardini's dialogue. Foundations of the look at the dialogue – in terms of Jorge Mario Bergoglio are strictly theological: God enters into dialogue with man, what enables man to «leaving himself» and enter into dialogue with others. Bergoglio dealt with various aspects of the dialogue: the Church and the world, culture and faith, dialogue between religions and cultures, dialogue inter-social and inter-national, dialogue rising solidarity and co-creating the common good. According to him the dialogue is a continuous task, not a single event; is overcoming widespread «culture of effacement» and

«culture of fight» towards a «culture of encounter»; it releases from autism, isolation, gives strength and meaning of life, renews the ability to listen, lets looking at community in the perspective of the whole and not just selected units. As Bishop of Rome Jorge Mario Bergoglio continues and develops his idea of «a culture of dialogue and encounter». In promoting dialogue, he sees his own mission and permanent commitment imposed on him. He promotes the atmosphere – a kind of «music» – of dialogue, by basing it on emotions, respect, intuition, lack of threat and on trust. The dialogue in this sense sees a partner in each person, values the exchange always positively, and as a result it leads to making life ethical, bringing back respect for life and rights of every human being, granting the world a more human face. «Culture of encounter» has the power of social integration: it removes marginalization, the man is the goal not the means of actions, it does not allow a man to be reduced to a mere object, tools for profit or authority, but includes him into a community that is created by people and for their benefit. Society integrated in this way, constantly following «culture of encounter» rule, renews itself all the time and continually builds peace. All people are called to such building: believers and those who do not believe, all of good will. Also, the heads of state have in this effort of breaking the spiral of violence and a «culture of conflict» – both in economic and political dimension – big task and responsibility. Pope Francis reminded about this in a special letter to president of the Russian Federation Vladimir Putin on September 14, 2014 year. In the letter he wrote: «it is clear that, for the world's peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set itself, as seen, for example, in the Millennium Development Goals. Unfortunately, the many armed conflicts which continue to afflict the world today present us daily with dramatic images of misery, hunger, illness and death. Without peace, there can be no form of economic development. Violence never begets peace, the necessary condition for development»¹. On the basis of the current teaching of Pope Francis the following conclusion can be drawn, that the key to peace in the world in many dimensions- even between religions- is a dialogue developed under «culture of encounter».

Keywords: *peace, religion, dialogue, culture of encounter.*

В статті Даріуша Туловецьки «Діалог та «культура зустрічі» як шлях до миру у сучасному світі (у світлі вчення Папи Римського Франциска)» мовиться про те, як єпископ Риму Хорхе Маріо Бергольо продовжує і розвиває свою ідею «культури діалогу і зустрічі». З метою сприяння діалогу, він бачить свою місію і постійні зобов'язання, покладені на нього. Він сприяє створенню клімату – своєї «музики» діалогу, який ґрунтується на емоціях, повазі, інтуїції, відсутності страху та

¹ Francis, Letter to H.E. Mr. Vladimir Putin, President of the Russian Federation.

довірі. Діалог полягає в тому, щоб в кожному бачити партнера, завжди вітає взаємний обмін, а відтак призводить до поліпшення життя, відновлення поваги до життя і прав кожної людини, дарує світу більш людське обличчя. «Культура зустрічі» володіє силою соціальної інтеграції: виключає явища маргіналізації, людину ставить метою, а не засобом дії, адже роль людини не може бути зведена до ролі людського суб'єкта, який є інструментом для отримання прибутку або влади. «Культура зустрічі» включає її в суспільний процес, який створюється людьми для їхнього блага. Так інтегроване суспільство, що нагадує про принципи «культури діалогу», постійно відновлюється і невпинно будує світ.

До цього будівництва світу покликані всі люди: віряни й атеїсти, всі люди доброї волі. Так само і лідери держав, які намагаються вирватися з хибного кола насильства і «культури конфлікту» як економічного, так і політичного, вони покликані до великої роботи та відповідальності. Грунтуючись на нинішньому вченні Папи Франциска, можна зробити висновок, що ключ до миру в усьому світі, а також між релігіями – це діалог, розроблений в рамках «культури зустрічі».

Ключові слова: мир, релігія, діалог, культура зустрічі.

Location of the Research problem. Richard Dawkins in his famous book «The God Delusion» clearly forms the thesis of the need to the «release» of man and civilization of false «God hypothesis»². The postulate of «freedom from religion» and «disenchantment of the world» is nothing new in the social thought of the last centuries; it was the origin of sociology as a science having therapeutic consequences for the community³. However, Dawkins' book is not only a justification for atheism, but also the act against religion. Total criticism of religion and the postulate of the world's release from it Dawkins considers entirely justified because religion is seen as the reason for the persecution of science, bigotry inciting and intolerance. He believes that in many ways religion has a negative impact on society. In his opinion, the most disgusting is the indoctrination of children, which results in psychological trauma and this indoctrination is a form of psychological abuse against defenceless. Religion – in his opinion – rises abuse between communities functioning within different cultures, not only politically, but also cultural abuse in families, at schools, as well as already at the stage of education⁴.

Is it in fact religion guilty of wars and is the cause of hatred? Do antagonism and hostility were taught by greatest religious leaders and founders of great religions of the world: Jesus, Buddha, Mohammed? Or perhaps misunderstood religion, used as a political tool, understood as a form

² Dawkins R. *The God Delusion*. – Boston-New York, 2008. – P. 51–98.

³ Whimster S. Max Weber – Work and Interpretation Handbook of Social Theory// ed.: Ritzer G, Smart B. London-Thousand Oaks-New Delhi, 2003. – P. 54–65.

⁴ Dawkins R. *The God Delusion*. – Boston-New York, 2008. – P. 318–387.

of pressure on the community – that is deformed and ill-used – could become a source of division? And may proceedings in which perverted interpretation of each religion's assumptions gets materialized prevent peace? Thus, are those right, who want to eliminate God from the stage of history and the human mind⁵, because God is evil: «God is against man. Every human progress is a victory against God»⁶?

The research problem. In order to, at least partially respond to posed above theses and questions, it seems reasonable to analyze the doctrine and assumptions of the unquestionably of the greatest range religion, ie. Christianity, and in this particular case – the get concerned of the statements of Pope Francis and his predecessors. On the basis of his doctrine there was taken an attempt to respond to particular questions: Is Christianity a religion of peace or conflict? What conditions are necessary to build peace – according to the doctrine of the Roman Catholic Church? What is a «culture of encounter» by Pope Francis? What are the conditions of its building? What are the effects of relations changes between people according to the principle of «culture of encounter»?

Justification for the choice of the research problem. Statements of popes are in fact for Catholics-important branch of Christianity – the evaluation criterion, standards of principles and patterns of courses of action. Only reference of these patterns to life in today's world can give a view of the real impact of religion on society and the evaluation of this impact as positive or negative one. The choice of analyzed texts is based on the assumption that their authors (also other popes) are the undisputed supreme authority in the Roman Catholic Church. Individual popes' teachings are also closely linked, none of them creates a kind of teaching in the «separation» without regard to teachings of predecessors. So, at the beginning of this analysis teachings of popes formed during the Second World War and the «cold war» are presented to introduce, at this background, the thought of Pope Francis focusing on «culture of encounter».

The choice of Papal Magisterium as an area of analysis has been made due to the fact that the rank of bishop of Rome as the most important person in the Roman Catholic Church is particularly high, determines the fact that his teaching has the highest indicator of all Catholics' internal bond. The Pope is the head of a highly centralized religious organization and has an influence on the views of all people making the Latin Church throughout the world. The importance of the Pope is underlined by the dogma of papal infallibility when speaking in a solemn way on faith and morals: «The Lord made St. Peter the visible foundation of his Church. He entrusted the keys of the Church to him». The bishop of the Church of Rome, successor to St. Peter, is «head of the College of Bishops, the Vicar of Christ and Pastor of the universal Church on

⁵ Alberoni R. *La cacciata di Cristo*. – Roma, 2007. – P. 6–8.

⁶ Tułowicki D. *Without God, Church and principles? Sociological study on religiosity of the youth*. – Cracow, 2012. – P. 27.

earth»⁷. And further, according to the most important source of knowledge about the dogmas of the Catholic Church: «The Pope, Bishop of Rome and Peter's successor, «is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful». For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered»⁸.

The method of study. To achieve the goal of the research, original texts of Pope Francis speeches were used. Their analysis was done by analysis of the existing text. These texts are available on the official website of the Vatican City. In order to emphasize the originality of Francis' thought, elaborations of biographers as well as researchers of Jorge Mario Bergoglio / Pope Francis teaching. Because the thought of Francis is a continuation of previous popes doctrines – the synthesis of the doctrine of twentieth century Popes on peace, social conflicts and wars is the introduction to the thought of Francis.

The status of a study. The influence of religion, including Christianity on the origination or prevention of conflicts among people has been taken up in many publications. The extreme form of atheism shows the religion as a source of tensions and conflicts (Richard Dawkins). While the Roman Catholic Church sees in Christianity the way to peace among people and communities. Christian doctrine on peace and dialogue was developed by the previous popes: Leo XIII, Pius XI, Pius XII, John XXIII, Paul VI, John Paul II and Benedict XVI. A special place has contemporary Pope Francis and his view on the dialogue called the «culture of encounter». Analysis of the Church's doctrine on peace has been carried by many Christian researchers, among others in Italy, Germany, France, the US and Poland (Piwowarski, Mazur, Zwolinski, Dulus, Fel). The Congregation for the Doctrine of the Faith as well as Pontifical Council for Justice and Peace are responsible for an integral unity of the Church's doctrine on peace and conflicts resolution. Promoting the teaching of the Popes and of the entire Roman Catholic Church is carried by a number of communities and international and local centers, including: Konrad Adenauer Stiftung, the International Work of Koling, Centre for Thought of John Paul II in Warsaw, the Foundation Tertio Millennio Adveniente in Krakow, Foundation of Charles Schuman, and many others. The social thought of Pope Francis has never been fully elaborated, as its development continues. Francis, even as Archbishop of Buenos Aires, came by a few Spanish-speaking investigators, especially the Jesuits, who analyze the current teaching of the pope from Argentina in the light of his past Argentine teaching (Fares, Rodari). Therefore, in this point, the approach to the problem it is new, but the study of the «culture of encounter» will require constant enhancement and monitoring of Francis' social teaching.

⁷ Catechism of the Catholic Church. – N. 936.

⁸ Catechism of the Catholic Church. – N. 882.

Teachings of the Pope on peace, conflicts and war. What do popes consider the cause of wars and conflicts between people and between nations? Shortly after the end of World War II Pope Pius XII wrote about the war: ~~But~~ everyone must come to realize that lost wealth will not be recovered, or present wealth secured, by discord, public tumult, fratricide. This result can be achieved only by working together in harmony, by cooperation, by peaceful labour. Those who deliberately and rashly plan to incite the masses to tumult, sedition, or infringement of the liberty of others are certainly not helping to relieve the poverty of the people but are rather increasing it by fomenting mutual hatred and disturbing the established order; this can even lead to complete chaos. Factional strife «has been and will be to many nations a greater calamity than war itself, than famine or disease»⁹. The same pope after the invasion of the Third Reich at the Second Republic on September 1, 1939, wrote about the horrors of war and the actions of the Vatican aiming at preventing the war outbreak: ~~What~~ has already happened and is still happening, was presented, as it were, in a vision before Our eyes when, while still some hope was left, We left nothing undone in the form suggested to us by Our Apostolic office and by the means at Our disposal, to prevent recourse to arms and to keep open the way to an understanding honourable to both parties. Convinced that the use of force on one side would be answered by recourse to arms on the other, We considered it a duty inseparable from Our Apostolic office and of Christian Charity to try every means to spare mankind and Christianity the horrors of a world conflagration, even at the risk of having Our intentions and Our aims misunderstood. Our advice, if heard with respect, was not however followed and while Our pastoral heart looks on with sorrow and foreboding, the Image of the Good Shepherd comes up before Our gaze, and it seems as though We ought to repeat to the world in His name: «If thou ... hadst known ... the things that are to thy peace; but now they are hidden from thy eyes»¹⁰. Pius XII saw the source of peace and resolving tensions in the human heart. Written law rules can never provide the world peace, especially when the right and respect for the other person are not the source of those regulations. On one hand, the necessary condition for the peace is written law based on the legitimate moral principles, but on the one hand, implementing the law by the people with respect for those principles. Unions and pacts signed in the atmosphere of tension and blackmail, which are based on the actual domination and lust for power and its demonstration are not going to guarantee peace. Peace also cannot be brought by following the mentality that stronger is right. Even if stronger, in fact, is right, it is not strength and its demonstration which should be a path to peace. To achieve, and more importantly to keep peace, there is a need for a clean heart, free from lust for power, domination, guided by good and respect for human rights. Before the war, Pius XII, said: «because the external peace among the people must be a reflection of inner peace, that is why it

⁹Pius XII. *Optatissima Pax*. – N. 4–5.

¹⁰Pius XII. *Summi Pontificatus*. – N. 107.

is necessary, first of all, to seek for peace of consciences. If you are lack of it, then you need to renew it as soon as possible. If we have peace of conscience, we must carefully cultivate it, defend and preserve»¹¹.

The key to true peace is in the heart of man-believed Pius XII. This fasting for peace for the entire duration of World War II pope, wrote in 1939: «No, Venerable Brethren, safety does not come to peoples from external means, from the sword which can impose conditions of peace but does not create peace. Forces that are to renew the face of the earth should proceed from within, from the spirit. Once the bitterness and the cruel strifes of the present have ceased, the new order of the world, of national and international life, must rest no longer on the quicksands of changeable and ephemeral standards that depend only on the selfish interests of groups and individuals. No, they must rest on the unshakable foundation, on the solid rock of natural law and of Divine Revelation. There the human legislator must attain to that balance, that keen sense of moral responsibility, without which it is easy to mistake the boundary between the legitimate use and the abuse of power»¹². War, terror or coercion will not change the world for the better. This is also posted by predecessor of Pius XII, when he reminded in 1937 that violence causes moral decay and destroys trust and social structures¹³.

Pius XII explicitly referred even to the occupied Poland: «Do We need to give assurance that Our paternal heart is close to all Our children in compassionate love, and especially to the afflicted, the oppressed, the persecuted? The nations swept into the tragic whirlpool of war are perhaps as yet only at the «beginnings of sorrows» (Saint Matthew XXIV. 8), but even now there reigns in thousands of families death and desolation, lamentation and misery. The blood of countless human beings, even noncombatants, raises a piteous dirge over a nation such as Our dear Poland, which, for its fidelity to the Church, for its services in the defense of Christian civilization, written in indelible characters in the annals of history, has a right to the generous and brotherly sympathy of the whole world, while it awaits, relying on the powerful intercession of Mary, Help of Christians, the hour of a resurrection in harmony with the principles of justice and true peace»¹⁴.

Pope John XXIII formulated one of the most important speeches of the Roman Catholic Church in the XX century on the causes of wars and

¹¹ Pius XII. Quoniam Paschalis sollemnia, Homily for the Solemnity of Easter. – April 9, 1939y.

¹² Pius XII. Summipontificatus. – N. 81–82.

¹³ Pius XI. Divini redemptoris. – N. 23.

¹⁴ Pius XII. Summipontificatus. – N. 106.

international conflicts¹⁵. The pope, working as a paramedic and hospital chaplain during the World War I, mindful of dying in his arms young men – soldiers, he always was a strong opponent of the war. A few months before his death, in times of «cold war» he wrote a letter – the encyclical «Pacem in Terris» to the Roman Catholic Church members as well to «all people of good will». In the subtitle, he added: «On establishing universal peace in truth, justice, charity, and liberty». The encyclical was written and published in the times of the «cold war», or – as Pope Pius XII used to say – «cold peace», which in the long term is not sustainable.

Violence will not bring peace – he reminded after The Second World War. Neo-colonial policy and economic imperialism – as well. Discrimination of ones by others, the use of some nations for their own interests – will not bring peace to the world: «The crisis is most serious indeed. Remedies must be found, and found without further delay. On the one hand the economic system of many nations, as a result of fabulous military expenditures and enormous destruction wrought by the war, has been dislocated and weakened to such an extent as to be powerless to meet the problems with which it is faced, and to provide the materials for appropriate constructive enterprise, where work might be available for the unemployed who now must live their lives in forced and fruitless idleness. On the other hand there is no lack of those who, sad to say, embitter and exploit the working man in his distress, following a secret and astute plan, and thus obstruct the heroic efforts which the forces of justice and order are making to rebuild scattered fortunes. But everyone must come to realize that lost wealth will not be recovered, or present wealth secured, by discord, public tumult, fratricide. This result can be achieved only by working together in harmony, by cooperation, by peaceful labor. Those who deliberately and rashly plan to incite the masses to tumult, sedition, or infringement of the liberty of others are certainly not helping to relieve the poverty of the people but are rather increasing it by fomenting mutual hatred and disturbing the established order; this can even lead to complete chaos. Factional strife

¹⁵In fact, Angelo Giuseppe Roncalli; Italian; born in 1881 in Sotto il Monte, near Bergamo (Northern Italy); since 1904 Roman Catholic priest; from 1905 to 1914 – the women's chaplain and guardian of the labor movement in Bergamo (Northern Italy); in 1915 drafted into the army, served in an army as a paramedic and military chaplain; since 1925 – the archbishop and apostolic visitor of the Holy See in Bulgaria; since 1935 – delegate of the Holy See in Turkey and Greece; during the Second World War as a diplomat helped persecuted by the Nazis people, for example, sending to Palestine forged certificates of baptismal and immigration for Hungarian Jews, gave status of pilgrimage to the holy places for Christians to transports of Jews escaping from Europe, by Roncalli estimations, rescued about 24 thousand of Jews; since 1945 – nuncio in Paris; to 1951 as a permanent observer at UNESCO; since 1953 – cardinal and the patriarch of Venice; from 1958 to 1963 – The Pope and Bishop of Rome; in 1962, he convened the Second Vatican Council, and invited representatives of all Christian Churches to participate in it: also Protestant and Orthodox Churches; a strong opponent of the war; he wrote a letter-encyclical «Pacem in teris» on peace, for which in 1963 received an international award from the President of Italy; He sought to ease and stave off the Cold War, he appealed to the governments of the USA and the USSR for caution in activities, which made him earn the sympathy of President Kennedy and Secretary Khrushchev. Thanks to this warming of diplomatic relations, on March 7, 1962, John XXIII received in audience a daughter and a son in love of Khrushchev; he was a pope, who used to meet with people outside the Vatican: in prisons and hospitals; The Man of the Year 1962 by the magazine «Time».

«has been and will be to many nations a greater calamity than war itself, than famine or disease»¹⁶.

The document «Pacem in Terris» of John XXIII consists of five parts. In each of them, Pope Roncalli shows the diagnosis of the actual state of peace and its lack in the world, assessing the current situation he indicates solutions and the paths to global reconciliation of nations. The document recalls that all believers and gathered in the Catholic Church are concerned about the peace constantly, they pray for harmony and suffer from its lack. Roman Catholic Church's concern has become greater in the face of two heavy wars, which took the form of a general humanity catastrophe. John XXIII is also aware that the experience of two world wars was a nightmare for humanity but the international situation after 1945 is not one of peace. Although many international institutions, which are intended to peace and prevent armed conflicts were formed, politicians are still not able to protect the world from the threat of war and to build a lasting and fair peace. According to John XXIII it happens because the peace is not only a matter of security defense, armament, military doctrine and treaty agreements, but is primarily a moral issue. Even the frank and wide-scale political efforts will become fruitless, if they are not based on common, immutable, rooted in the heart of each person principles. Separating politics from morality – will again result in war. Politics moving away from respecting every human being because of his human dignity as well as rights of every nation based on the same principle, in favor of the principle of «the stronger is right» causes dehumanization of the world, and human relations and international politics are brought into a state in which those who are weaker have no right to express and achieve their rights. «And yet there is a disunity among individuals and among nations which is in striking contrast to this perfect order in the universe. One would think that the relationships that bind men together could only be governed by force»¹⁷.

In the Pope's letter the significant role plays the faith in man and mankind as a whole capable of self-determination and self-management for their own good. Peace is that good. The foundation of this faith is the belief that people, who base their behaviour on correct principles are able to function in a way that ensures development and peace. In their behavior, people should follow principle that emerges from the rest of the letter: «But the mischief is often caused by erroneous opinions. Many people think that the laws which govern man's relations with the State are the same as those which regulate the blind, elemental forces of the universe. But it is not so; the laws which govern men are quite different. The Father of the universe has inscribed them in man's nature, and that is where we must look for them; there and nowhere else. These laws clearly indicate how a man must behave toward his fellows in society, and how the mutual relationships between the members of a State and its officials are to be conducted. They show too what principles must govern the relations

¹⁶ Pius XII. *Optatissima Pax*. – N.3–5.

¹⁷ John XXIII. *Pacem in terris*. – N. 4.

between States; and finally, what should be the relations between individuals or States on the one hand, and the world-wide community of nations on the other. Men's common interests make it imperative that at long last a world-wide community of nations be established»¹⁸.

Peace – by John XXIII – is therefore not possible without respect for the man as a person, and without morality. In a situation where politicians consider only authority as a value, economists care or profit, doctrine of the Church reminds principles that should form the basis of every human actions, and without those rules peace is not possible. Pope John XXIII made such a great reminder of moral principles and the role of the Church as the «soul of the world» in the encyclical «Mater et Magistra» – on Christianity and social progress in modern world. The Church cares primarily about human salvation, but it is not true that it is interested only in fate after death. The Church is interested in a man, not only as a potential deceased, but also in the conditions of his life, because in the course of earthly life a man meets God, he learns and responds to His love, she gives Christian witness. That's why he wrote «Mater et Magistra»: «Mother and Teacher of all nations – such is the Catholic Church in the mind of her Founder, Jesus Christ; to hold the world in an embrace of love, that men, in every age, should find in her their own completeness in a higher order of living, and their ultimate salvation. [...] Hence, though the Church's first care must be for souls, how she can sanctify them and make them share in the gifts of heaven, she concerns herself too with the exigencies of man's daily life, with his livelihood and education, and his general, temporal welfare and prosperity»¹⁹.

John XXIII repeatedly reminded that building authentic peace is not possible without mutual respect for the rights of people and nations. Among other things, he said in the Radio Message «We make this appeal Our own, extending it once more to those who bear on their conscience the gravest weight of public and acknowledged responsibilities. The Church by her very nature cannot remain indifferent to human suffering, even were it no more than anxiety and anguish. And this is the reason why We call upon the rulers of nations to face squarely the tremendous responsibilities they bear before the tribunal of history, and what is more before the judgment seat of God, and We entreat them not to fall victims to false and deceiving provocations»²⁰.

How would pope Angelo Roncalli see the order of the world? According to the holy pope, order is the condition and correlate of peace, order in the world, primarily peace among people. According to the encyclical «Pacem in Terris» God created the world and gave it the rules to ensure peace and order. This plan is present in the laws of nature, the principles of unity and cohesion. This harmonious plan was, however, affected by people, and thus the harmony of the world has been violated. There were also affected interpersonal

¹⁸John XXIII. Pacem in terris. – N. 6–7.

¹⁹John XXIII. Mater et Magistra. – N. 1–3.

²⁰John XXIII. The Way of Peace, A radio address. – 1961. – September 10.

relationships. Therefore they need to be restored. How? Through the rediscovery of principles of natural law that is out in every human heart, which is a reflection of God's wisdom. «All created being reflects the infinite wisdom of God»²¹. Shaping social life – especially moral principles – according to the hidden in every human's heart right, is the road to peace.

The principle of natural law – as the foundation of peace – is rated as the most important principle of «Pacem in terris». According to John XXIII peace of mankind is based on the natural law²², on each man's universal, personal dignity²³ as well as on the respect for man's rights²⁴. These rights Roncalli also transfers the rights for right of nations²⁵. Among them he mentions: the right to live and the right to a decent human standard of living²⁶, the right to use moral and cultural values²⁷, the right to worship God according to one's conscience²⁸, the right to choose for themselves the kind of life which appeals to them²⁹, economic rights: right to be given the opportunity to work, decent working conditions, the right to economic activity, fair payment, the right to own private property³⁰, the right to meeting and association³¹, to change the place of living³², to take part in public life³³, to the legal protection of human person's rights³⁴. Since human rights are of attributive-imperative character, the rights rise duties. This link is inseparable – both at the level of individuals, countries and the international communities³⁵. However, the dispute between followers of the school of legal positivism and the legal naturalness school is still alive, it seems that in today's world one approach cannot exist in isolation from the other one. Failing to assess the superiority of natural law over statute law, it is sufficient for the purposes of this summary, to declare that the written law should be a mirror of the natural law, because only then it is possible to maintain harmony and peace. Legal regulations standing in opposition to the principles of natural law and the implementation of these regulations will always form the basis of behavior contrary to human nature. To support this thesis, it is sufficient to note that in extreme situations – eg. while war crimes trials, international tribunals often implemented approach closer to the natural law by rejecting defense requests based on the claims that «that was the right», «this was an order». Another example confirming, on one hand the need for coexistence and mutual respect between the written and natural law and on the

²¹John XXIII. Pacem in terris. – N. 5.

²²John XXIII. Pacem in terris. – N. 1–7.

²³John XXIII. Pacem in terris. – N. 8–10.

²⁴John XXIII. Pacem in terris. – N. 11–35.

²⁵John XXIII. Pacem in terris. – N. 80–129.

²⁶John XXIII. Pacem in terris. – N. 11.

²⁷John XXIII. Pacem in terris. – N. 12–13.

²⁸John XXIII. Pacem in terris. – N. 14.

²⁹John XXIII. Pacem in terris. – N. 15–17.

³⁰John XXIII. Pacem in terris. – N. 18–22.

³¹John XXIII. Pacem in terris. – N. 23–24.

³²John XXIII. Pacem in terris. – N. 25.

³³John XXIII. Pacem in terris. – N. 26.

³⁴John XXIII. Pacem in terris. – N. 27.

³⁵John XXIII. Pacem in terris. – N. 28–33.

other hand, the need to emphasize the fact that the written law should be the source of the natural law, is the fact that most of the current legal systems contain a general clause that prohibits the use of the universal right of the individual, provided that such use under the written law, would constitute a breach of the principles of social coexistence. And these principles of social coexistence are based on the natural law. This natural law, manifested in widely perceived and received principles should be respected by individuals in everyday life, but also by activists of the international political scene. It should also be the basis and foundation of government action.

Ensuring the rights of citizens is guaranteed by the country, whose existence – as a form of power – is a necessary dimension of social life. Of course in the teaching of the Roman Catholic Church it is not essential that a particular ruler is the anointed of God, but that every community needs to be managed and this mechanism was given by God to communities, which materializes in the natural law. «Human society can be neither well-ordered nor prosperous without the presence of those who, invested with legal authority, preserve its institutions and do all that is necessary to sponsor actively the interests of all its members. And they derive their authority from God, for, as St. Paul teaches, «there is no power but from God». In his commentary on this passage, St. John Chrysostom writes: «What are you saying? Is every ruler appointed by God? No, that is not what I mean, he says, for I am not now talking about individual rulers, but about authority as such. My contention is that the existence of a ruling authority – the fact that some should command and others obey, and that all things not come about as the result of blind chance – this is a provision of divine wisdom». God has created men social by nature, and a society cannot «hold together unless someone is in command to give effective direction and unity of purpose. Hence every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature, and consequently has God for its author»³⁶.

So as relations between individuals and nations were based on respect for the rights and their defense, John XXIII indicates moral principles, according to which real relations between people, and consequently international relations should take place. In particular, these principles should be respected and implemented by ruling authority, because «a ruling authority is indispensable to civil society. That is a fact which follows from the moral order itself. Such authority, therefore, cannot be misdirected against the moral order. It would immediately cease to exist, being deprived of its whole *raison d'être*»³⁷. In the first place, as the foundation of social relations on all levels, the Pope mentions the truth. The essence of truth as the moral value also requiring respect for authority, mainly concerns the anthropological issues: the recognition of the full vision of human dignity and value of human beings. This is realized by postulate that man is cannot be reduced only to the vital, ludic, economic, or political

³⁶John XXIII. *Pacem in terris*. – N. 46.

³⁷John XXIII. *Pacem in terris*. – N. 83.

dimension. According to Ronacalli, the truth deformation on this layer are ideologies. They emphasize one aspect of being a human, thereby reducing the essence of humanity. According to John XXIII liberalism does so by glorifying freedom and the weight of the individual while depreciating the community, while communism, looking at the man in the perspective of collectivist reductionism, when omitting individual freedom, including religious freedom. The Pope stressed how much damage was caused to people and humanity by these ideologies, stubbornly and blindly supported, contrary to the facts, contrary to scientific research findings as a tool convenient to the political dimension at a time. The truth, he was talking about, could be falsified also in different aspects of social life. Everyone has the right to the truth, as well as to his place in society. Everyone has the right to know the truth in matters that he is concerned of. Nobody wants to face hypocrisy, secrecy, confabulation both in the private, personal, family and socio-state. Untruth violates the human right to the truth. State governance, based on an error and lies, manipulation and deceit is especially dangerous and threatening for social quality of life. Then the man is reduced to an object, a means of achieving political or economic purposes. But the role of man in society is different – he has to be perceived as no means, a tool, or only the recipient, but as a creator of social life, the one living consciously and intentionally influencing social life. Man is not only the under authority, but has the right to control the authority, impact it, verify and assess its activities. Therefore he can and should claim any information on issues concerning him, understanding the mechanisms of social, economic and political life, access to the most important, most essential, influencing him information. Truth – in terms of John XXIII – is not only truth in its religious dimension, as revealed by God. The truth for the Pope, is a healthy philosophical thought, healthy and fair research attitude, linked with an attitude of readiness to continuously revise and supplement the fallacious and uncertain thesis. Such research attitude, open to the truth, can be and should be a source of healthy change and social transformations. These transformations should concern all areas of life, because nothing is – according to the Pope – exempt from moral judgment which emerges from the natural law³⁸.

The second important for peace value is justice. John XXIII talks both about replacement justice, distributive, legal and social one³⁹. The fact that there is a lack of justice, and even the sense of injustice threatens social peace what following popes wrote. John Paul II in his encyclical «Centesimus Annus» mentioned about the sense of unfair payment compared to the workload⁴⁰, unsustainable and not fair development of nations in Europe⁴¹. Benedict XVI in his first encyclical pointed to the state as the guardian of a just social order: «The just ordering of society and the State is a central responsibility of politics.

³⁸ John XXIII. *Pacem in terris*. – N. 80–85.

³⁹ John XXIII. *Pacem in terris*. – N. 91–93.

⁴⁰ John Paul II. *Centesimus annus*. – N. 43.

⁴¹ John Paul II. *Centesimus annus*. – N. 27.

As Augustine once said, a State which is not governed according to justice would be just a bunch of thieves: «Remotaitaqueiustitia quid sunt regna nisi magna latrocinia?»⁴² John Paul II recalled – quoting Pope Pius XII – in his second social encyclical that peace is the fruit of justice⁴³, but also pointed out that the real development calls for a fair distribution of wealth between everyone, including the elderly and the unborn: «It demands an ever greater degree of rigorous respect for justice and consequently a fair distribution of the results of true development»⁴⁴.

Justice-as a condition for peace-gives certain rights to individual nations, at the same time imposing duties on them. John XXIII says that the right of publicity requires protection of the others' reputation, the right to development and ownership implies the defense of others' development as well as their possession: «And just as individual men may not pursue their own private interests in a way that is unfair and detrimental to others, so too it would be criminal in a State to aim at improving itself by the use of methods which involve other nations in injury and unjust oppression. There is a saying of St. Augustine which has particular relevance in this context: "Take away justice, and what are kingdoms but mighty bands of robbers"»⁴⁵.

During the interpretation of the principle of justice in terms of resolving international tensions, Pope John also points to another principle that should be taken into account together with criterion of justice, ie. justness. When it comes to confronting conflicting views: «There may be, and sometimes is, a clash of interests among States, each striving for its own development. When differences of this sort arise, they must be settled in a truly human way, not by armed force nor by deceit or trickery. There must be a mutual assessment of the arguments and feelings on both sides, a mature and objective investigation of the situation, and an equitable reconciliation of opposing views»⁴⁶. Applying the principle of justice and passing upon details of actions, according to its indications is not easy – admits John XXIII ending his encyclical: «In this connection We think it opportune to point out how difficult it is to understand clearly the relation between the objective requirements of justice and concrete situations; to define, that is, correctly to what degree and in what form doctrinal principles and directives must be applied in the given state of human society»⁴⁷. Analysis of the overall content of the cited encyclical causes us to treat the principle of fairness as a kind of alter ego of the principle of justice. Justice is an imperative act in such a way as to reflect the good of not only individuals, but also was present within the good of society. In this second aspect, however, justice treated literally will not always prove sufficient criterion of conduct, while

⁴² Benedict XVI. *Deus caritas est.* – N. 28.

⁴³ John Paul II. *Sollicitudo rei socialis.* – N. 39.

⁴⁴ John Paul II. *Sollicitudo rei socialis.* – N. 26.

⁴⁵ John XXIII. *Pacem in terris.* – N. 92.

⁴⁶ John XXIII. *Pacem in terris.* – N. 93.

⁴⁷ John XXIII. *Pacem in terris.* – N. 154.

it will be necessary to appeal to the essence of humanity and the principles of natural law, i.e. fairness.

Love can be specified from the document of John XXIII as the third of the principles of protecting and conditioning the peace⁴⁸. Today there may be raised a question of love as a political or economic category. But love – as Benedict XVI wrote in «Caritas in Veritate» – is an ethical category. If, however, ethics with elements of selflessness are eliminated from politics and economy, then they will be led by egoism. Pope Benedict XVI asks, in the encyclical cited above, whether anyone would want to live in a world in which the guiding principle of functioning and interpersonal relations is egoism. A world without love will follow only force, and such world will never be human, it will be threatened of bestiality. Love – as the pope from Germany wrote – introduces the new concept of social circulation marked by morality and transforms human relations, including the political, economic and civic ones: brotherhood, common good, solidarity: «In an increasingly globalized society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations, in such a way as to shape the earthly city in unity and peace [globalized world] [...]»⁴⁹.

The encyclical of Pope John XXIII introduces the concept of love as a guarantor of peace, by respecting the dignity of all people and their rights. Such a peace – in the opinion of the Pope – built on mutual respect is more durable than based on intimidation and fear. «And yet, unhappily, we often find the law of fear reigning supreme among nations and causing them to spend enormous sums on armaments. Their object is not aggression, so they say – and there is no reason for disbelieving them – but to deter others from aggression. Nevertheless, We are hopeful that, by establishing contact with one another and by a policy of negotiation, nations will come to a better recognition of the natural ties that bind them together as men. We are hopeful, too, that they will come to a fairer realization of one of the cardinal duties deriving from our common nature: namely, that love, not fear, must dominate the relationships between individuals and between nations»⁵⁰.

The social teaching of the Roman Catholic Church admits that love in its social dimension is a special characteristic. It is not just a matter of law, it cannot be ordered, there is no way to replace it with a just legal or social system. «State so just that it can eliminate the need for a service of love. Whoever wants to eliminate love is preparing to eliminate man as such. There will always be suffering which cries out for consolation and help. There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbour is indispensable»⁵¹. John XXIII even

⁴⁸ John XXIII. *Pacem in terris*. – N. 146.

⁴⁹ Benedict XVI. *Caritas in veritate*. – N. 7.

⁵⁰ John XXIII. *Pacem in terris*. – N. 129.

⁵¹ Benedict XVI. *Deus caritas est*. – N. 28.

indicates specific forms of help offered by some countries to other ones – love motivated by active solidarity and love: building the third sector, breaking social and racial prejudices, eliminating disparities between populations, farmland and capital, assistance to political refugees and immigrants, disarmament⁵². The foundation of this social charity is a common dignity, equality in humanity and awareness of the great human family creation. When it infiltrates the mentality and is interiorized you can talk about social love: «Social and political charity is not exhausted in relationships between individuals but spreads into the network formed by these relationships, which is precisely the social and political community; it intervenes in this context seeking the greatest good for the community in its entirety». In so many aspects the neighbour to be loved is found «in society», such that to love him concretely, assist him in his needs or in his indigence may mean something different than it means on the mere level of relationships between individuals: to love another person on the social level means, depending on the situations, to make use of social mediations to improve his life or to remove social factors that cause his indigence. It is undoubtedly an act of love, the work of mercy by which one responds here and now to a real and impelling need of one's neighbour, but it is an equally indispensable act of love to strive to organize and structure society so that one's neighbour will not find himself in poverty, above all when this becomes a situation within which an immense number of people and entire populations must struggle, and when it takes on the proportions of a true worldwide social issue»⁵³.

The fourth principle exposed by John XXIII is the principle of freedom as the condition sine qua non of social order and peace; there can be no peace without respect for freedom. This principle applies to both individuals and particular countries and nations. «Furthermore, relations between States must be regulated by the principle of freedom. This means that no country has the right to take any action that would constitute an unjust oppression of other countries, or an unwarranted interference in their affairs. On the contrary, all should help to develop in others an increasing awareness of their duties, an adventurous and enterprising spirit, and the resolution to take the initiative for their own advancement in every field of endeavor»⁵⁴. An important document containing the social doctrine of the Church defines freedom as follows: «Freedom is the highest sign in man of his being made in the divine image and, consequently, is a sign of the sublime dignity of every human person». But not everything that is considered to be freedom is in fact freedom: «The meaning of freedom must not be restricted, considering it from a purely individualistic perspective and reducing it to the arbitrary and uncontrolled exercise of one's own personal autonomy». Each freedom finds its natural limitation in the freedom of others, and those

⁵²John XXIII. *Pacem in terris*. – N. 98-119.

⁵³The Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. – N. 208.

⁵⁴John XXIII *Pacem in terris*. – N. 120.

limits should be respected each other and with respect. Freedom has also its natural social reference: «The understanding of freedom becomes deeper and broader when it is defended, even at the social level, in all of its various dimensions»⁵⁵.

These four principles of social life represent tools to assess the problem of war, tensions and peace in the world in the social doctrine of the Catholic Church. They also determine the optics of the Catholic Church on the type of bonds between people and all nations. It is a «community of nations»⁵⁶ or even «family of nations»⁵⁷. Card. Joseph Höffner – Archbishop of Cologne, chairman of the German Bishops' Conference and the winner of the Israeli badge «Righteous Among the Nations» for rescuing Jews during World War II, wrote: «Whereas the animal world is divided into numerous genera and species, which frequently fight mercilessly against one another, humans are not only a biological unity, but meta-physically united through the same human nature in spite of their differences in skin color and national characteristics. The inhumane limitation of humanness to one's own tribe, one's own race, one's own nation, or one's own class leads to bestiality. Because humans are not only «many», but «many of the same species», they form an original, pre-existing unity in a spiritual-moral, legal, and economic respect, independently of their agreement and consent»⁵⁸.

This is important for his social thought of the Catholic Church scientist, stated already in the 80s of the twentieth century that the processes of globalization change the mentality of people giving all experiencing a sense of common destiny, common values, communication and meeting: «In spite of all divisions, the consciousness of worldwide solidarity among all nations is becoming ever stronger»⁵⁹. Such an experience of unity should naturally lead to building the communication and breaking the barriers: «Let the blockades be opened, let the wire entanglements be removed, let every nation be granted a free view into the life of every other, let the isolation of certain countries from the rest of the civilized world, which is so detrimental to peace, be abolished»⁶⁰.

The Roman Catholic social thought maturing over the centuries, today as the foundation of peace, adopts this common to all people equality in humanity which generates brotherhood and solidarity⁶¹. Brotherhood and solidarity of nations having a foundation in fraternal communications enable all people to build a relation of peace between all nations based on common values and common international law and institutions. The obstacle to unity may be, for example, imperialist aspirations of some ideologies of nationalism: «The centrality of the human person and the natural inclination of persons and

⁵⁵The Pontifical Council for Justice and Peace. Compendium of the Social Doctrine of the Church. – N. 199.

⁵⁶Höffner J. Christian Social Teaching. – Cologne, 1997. – P. 157.

⁵⁷John Paul II. Homily at Holy Mass in Kubwa // Abuja (Nigeria), 23.03.1998.

⁵⁸Höffner J. Christian Social Teaching. – Cologne, 1997. – P. 157.

⁵⁹Höffner J. Christian Social Teaching. – Cologne, 1997. – P. 158.

⁶⁰Pius XII. The message for Christmas. – 1950y.

⁶¹Benedict XVI. Caritas in veritate. – N. 34.

peoples to establish relationships among themselves are the fundamental elements for building a true international community, the ordering of which must aim at guaranteeing the effective universal common good. Despite the widespread aspiration to build an authentic international community, the unity of the human family is not yet becoming a reality. This is due to obstacles originating in materialistic and nationalistic ideologies that contradict the values of the person integrally considered in all his various dimensions, material and spiritual, individual and community. In particular, any theory or form whatsoever of racism and racial discrimination is morally unacceptable»⁶².

Social thought calculates common values to all people and then need for a common legal order guaranteeing the freedom of individuals and nations: «The coexistence among nations is based on the same values that should guide relations among human beings: truth, justice, active solidarity and freedom. The Church's teaching, with regard to the constitutive principles of the international community, requires that relations among peoples and political communities be justly regulated according to the principles of reason, equity, law and negotiation, excluding recourse to violence and war, as well as to forms of discrimination, intimidation and deceit. International law becomes the guarantor of the international order. [...] The international community is a juridical community founded on the sovereignty of each member State, without bonds of subordination that deny or limit its independence. Understanding the international community in this way does not in any way mean relativizing or destroying the different and distinctive characteristics of each people, but encourages their expression. Valuing these different identities helps to overcome various forms of division that tend to separate peoples and fill them with a self-centredness that has destabilizing effects»⁶³.

The unity of the people allows to discover the existence of the so-called «common good» of all citizens of the world and the various communities: from the family through the state and national community. The common good is not a category of ownership or possession. This sums certain cultural, economic, political conditions, that every human being – being born – finds in the world, uses them, gets shaped with them, but also he has a right to shape, develop, and multiply them. The common good, eg. of a nation is not a simple sum of the assets possessed by people who create the nation, but includes a goods of culture, science, philosophical and economic thoughts, access to medicine, natural resources, etc. The good is produced by people, but it also shapes the people – their humanity, their state of mind, living conditions, tools, and quality of work, goals and meaning of life. This includes the material, economic, cultural, political, natural, religious and spiritual content, but is not limited to any of them. Important for understanding the idea of the common good is the belief that no man is able to guarantee full living conditions by himself – a man

⁶² Pontifical Council for Justice and Peace. The Compendium of the Social Doctrine of the Church. – N. 433.

⁶³ Pontifical Council for Justice and Peace // The Compendium of the Social Doctrine of the Church. – N. 433 – 434.

needs another person and mutual exchange, meetings, complementing. Currently, on a global scale – the contemporary world allows a deeper experience of the «common good» and the use of its resources⁶⁴. But the foundation of this good is the good of person – including good of particular nations. We cannot talk about the development of humanity as a whole, violating human rights, destroying human life or depriving them the right to development⁶⁵.

Yes situated social thought of the Church, which grounds peace on fraternity, equality of all people, respect for the dignity of every person, the common good, human rights and social love, truth, freedom and justice and on the concept of the community of nations – appears to go beyond Christianity. One neither have to be a Christian nor Catholic and recognize the sovereignty of the Pope – to accept these principles sketched in the social teaching of the Church. This over-Christian understanding of the foundations of peace includes the same social thought with not strictly religious nature, but based on human rationality and their quest for fair governance and social coexistence⁶⁶.

Threats to peace and sources of conflict – by Pope Francis. Pope Francis, during his pontificate expands the Roman Catholic Church teaching on peace and the prevention of international tensions and conflicts⁶⁷. In his first encyclical, he recalled that the Christian faith has given new meaning to human relations: of brotherhood. This new quality of interpersonal references – brotherhood – is, according to Francis, an important contribution of Christianity in building the common good of humanity and international order and peace. According to the «Lumen Fidei» faith – as the human response to the infinite and tender love of God, causes the change of the look of one man onto the other one. When a man feels loved – he begins to love others as if he was never loved – and may have difficulty in showing love. God's love – what is strictly theological reasoning – enables a man to see brother and sister in the other one, and releases from selfishness and violence relationships between communities which still form people. «Precisely because it is linked to love, the light of faith is concretely placed at the service of justice, law and peace. Faith is born of an encounter with God's primordial love, wherein the meaning and goodness of our life become evident; our life is illumined to the extent that it enters into the space opened by that love, to the extent that it becomes, in other words, a path and praxis leading to the fullness of love. The light of faith is capable of

⁶⁴ Piwowarski W. Common good. // Dictionary of Catholic social doctrine, – Warsaw, 1993. – P. 41–43.

⁶⁵ John XXIII. *Pacem in terris*. – N. 273–274; John Paul II. *Evangelium vitae* – N. 71.

⁶⁶ Piwowarski W, *The history of Catholic social teaching* // Dictionary of Catholic social doctrine ed. Piwowarski W. – Warsaw, 1993. – P. 61–63; Tułowiecki D. *Christian social doctrine* // *Catholic Encyclopedia*. – T. 18, red. Gryglewicz F, Tukaszuk R. Sułowski Z. – Lublin, 2013. – columns 695-696; Tułowiecki D. *Catholic social thought* // *Catholic Encyclopedia*. – T.18. – Gryglewicz F., Tukaszuk R., Sułowski Z. – Lublin, 2013. – columns 700–701.

⁶⁷ Actually, Jorge Mario Bergoglio SJ; Argentinean; born Dec. 17, 1936 in Buenos-Aires into a family of Italian immigrants; since 1958, Jesuit; studied philosophy, theology, psychology, literature and chemistry, professor of theology and rector of the Colegio Maximode San José in San Miguel, from 1969 a priest in the Society of Jesus (Jesuit), since 1992 the bishop, in the years 1998–2013 Archbishop of Buenos Aires and at the same time primate of Argentina, in the years 2001–2013 cardinal, on March 13, 2013 he was elected to 266. bishop of Rome.

enhancing the richness of human relations, their ability to endure, to be trustworthy, to enrich our life together. Faith does not draw us away from the world or prove irrelevant to the concrete concerns of the men and women of our time. Without a love which is trustworthy, nothing could truly keep men and women united. Human unity would be conceivable only on the basis of utility, on a calculus of conflicting interests or on fear, but not on the goodness of living together, not on the joy which the mere presence of others can give. Faith makes us appreciate the architecture of human relationships because it grasps their ultimate foundation and definitive destiny in God, in his love, and thus sheds light on the art of building; as such it becomes a service to the common good. Faith is truly a good for everyone; it is a common good. Its light does not simply brighten the interior of the Church, nor does it serve solely to build an eternal city in the hereafter; it helps us build our societies in such a way that they can journey towards a future of hope. [...] This expression refers to their justice in governance, to that wisdom which brings peace to the people»⁶⁸.

Francis also notes that the disappearance or even lack of faith is a threat to human relations and may even take the form of «globalization of indifference»⁶⁹: «When faith is weakened, the foundations of life also risk being weakened, as the poet T. S. Eliot warned: «Do you need to be told that even those modest attainments / As you can boast in the way of polite society / Will hardly survive the Faith to which they owe their significance?» If we remove faith in God from our cities, mutual trust would be weakened, we would remain united only by fear and our stability would be threatened»⁷⁰. Francis sees a strong temptation of indifference that destroys interpersonal reference: «Indifference to our neighbour and to God also represents a real temptation for us Christians. [...] God is not indifferent to our world; he so loves it that he gave his Son for our salvation. In the Incarnation, in the earthly life, death, and resurrection of the Son of God, the gate between God and man, between heaven and earth, opens once for all»⁷¹. This indifference can have very different faces today: the persecution of the weakest, including the unborn⁷², the persecution of Christians⁷³, the elimination of «unnecessary people»: old, young, migrants, unemployed⁷⁴, the use of poor by the rich and building wealth by generating poverty⁷⁵.

What is a «culture of encounter»? In the teaching of the pope from Argentina as the response to threatening the world «globalization of indifference» is a «culture of encounter» forming «globalization of love»⁷⁶.

⁶⁸ Francis. *Lumen fidei*. – N. 51.

⁶⁹ Francis. Message of his holiness pope Francis for Lent, 2015.

⁷⁰ Francis. *Lumen fidei*. – N. 55.

⁷¹ Francis. Message of his holiness pope Francis for Lent, 2015.

⁷² Francis. Address to participants in the commemorative conference of the Italian Catholic physicians' association. – 2014. – November 15.

⁷³ Francis. Meditation ending the Way of the Cross at the Colosseum. – 2015. – April 3.

⁷⁴ Francis. The act of entrustment of the city and Sardinia to Our Lady of Bonaria in Cagliari. – 2013. – September 22; Francis. Celebration of Holy Mass in the square in front of the Shrine of Our Lady of Bonaria in Cagliari. – 2013. – September 22; Francis. Message for the World Day of Migrants and Refugees, 2015.

⁷⁵ Francis. Message for the celebration of the World Day of Peace. – 2014. – January 1.

⁷⁶ Francis. Message for the World Day of Migrants and Refugees. – 2015.

What is, according to Jorge Mario Bergoglio «culture of encounter»? In the Pope's from Buenos Aires life, it has a strong grounds in relation of faith. God comes to meet man in Jesus Christ, however, human being often is afraid to meet God. Man tends to be close for others. How to change it? According to Francis – just by encounter. First encounter, giving a new dimension of existential to life – is faith. It «opens» to others and leads to a life of «culture of encounter» but not in the culture of alienation, skirmishes, division, clashes. «I had the great blessing of growing up in a family in which faith was lived in a simple, practical way. However it was my paternal grandmother in particular who influenced my journey of faith. She was a woman who explained to us, who talked to us about Jesus, who taught us the Catechism» – said Francis during the prayer vigilon Eveof Pentecost, 18th May 2013. He referred to the experience of confession that changed his life. «For me this was an experience of encounter: I found that someone was waiting for me». This confession was to change the life of the young Jorge. «We say we must seek God, go to him and ask forgiveness, but when we go, he is waiting for us, he is there first!» – said Pope stressing that faith is growing just in time of our meeting with Christ. And then he gave, to gather there, very personal and based on his own experiences substantiation of its view of the «culture of encounter»: «But ask yourselves this question: how often is Jesus inside and knocking at the door to be let out, to come out? And we do not let him out because of our own need for security, because so often we are locked into ephemeral structures that serve solely to make us slaves and not free children of God. In this «stepping out» it is important to be ready for encounter. For me this word is very important. Encounter with others. Why? Because faith is an encounter with Jesus, and we must do what Jesus does: encounter others. We live in a culture of conflict, a culture of fragmentation, a culture in which I throw away what is of no use to me, a culture of waste. Yet on this point, I ask you to think – and it is part of the crisis – of the elderly, who are the wisdom of a people, think of the children [...] the culture of waste! However, we must go out to meet them, and with our faith we must create a «culture of encounter», a culture of friendship, a culture in which we find brothers and sisters, in which we can also speak with those who think differently, as well as those who hold other beliefs, who do not have the same faith. They all have something in common with us: they are images of God, they are children of God»⁷⁷.

It should be presumed that the theoretical understanding of «culture of encounter» Jorge Mario Bergoglio built on the thought of Romano Guardini, which he studied while preparing a doctoral thesis. The concept of this theologian regarding the issue of «encounter» implies that a real encounter between individuals should meet the following conditions: freedom, respect, correct distance, respect for each other, dialogue. The encounter is only real when people come into their own spaces, they allow being subjected to a two-way actions: «I am hurt by the radius of his existence, when I'm touched

⁷⁷ Francis. A speech at the prayer vigilon the Eve of Pentecost. – 2013. – May 18.

by his action»⁷⁸. That way Bergoglio interpreted the «encounter, when in the 90s of the twentieth century, he said: «Authentic coming along to each suffering person is the opening of the heart, permission to «being moved», touching wounds, taking the wounded on the back; [...] We will be judged from this»⁷⁹.

The source of authentic encounter for Christians is the encounter with God in prayer. Then there is «touch of God», entering into His space, experiencing changes that God makes in the man. One of the activities of God in taking place while the prayer is service. By serving our neighbor there is the culmination of «touching wounds» and «taking on the back» – ascrippled by robbers Samaritan did in the Gospel. «Contact, encounter is expressed when the other man «encounters» just me»⁸⁰. And when the man is not able to meet or communicate – he loses the ability to love, looking for good and being fair. Habit, schematic, indifference, snobbery, laziness become of his illness. «It does not occur even when the soul falls into mistakes, because in that case we would all be sick, as we all are sometimes wrong, and even not when I lie [...], but I fall in the disease, when I radically lose relation with the truth»⁸¹.

Authentic encounter opens a man, changes his life. «Man of encounter» is a man full of life, his relationship to the world is very young, he can keep an open mind and enjoy learning the truth, he has the ability to live meetings and keeps stable relation until an old age⁸². Jorge Mario Bergoglio ‘s openness – as he claims itself – was born from the encounter with Jesus. «It was a personal meeting that touched my heart and gave me direction and a new meaning to my life»⁸³.

Before Jorge Mario Bergoglio became the bishop of Rome, he was very strongly marked by his Argentine experience of Jesuit and Bishop of the State capital. As the Jesuit – also a professor and rector of the higher Jesuit university – he studied contemporary rift between the Gospel and culture, between the structures of the Church and the faithful. He posed questions about the space of world and the Gospel encounter, simple people with content taught by the hierarchy. He was looking for meeting space necessary for evangelization in the diversity of cultures and multiplicity of experiences of ordinary people. Then he drew attention to «soul of the people» – the sense of ordinary people who have strong self-esteem, marked by important events from personal or region history, their way of receiving and loving God, their independence. This observation led him to an attitude of listening: «What do you ask me my people? What to you calls me to? The courage to listen is needed...»⁸⁴. Bergoglio did not expect ever that simple people, Indians, descendants of former slaves and the

⁷⁸ Guardini R. Libertad, gracia y destino. – Buenos Aires, 1994. – P. 40.

⁷⁹ Bergoglio J. H. Reflexiones en esperanza. – Buenos Aires, 1992. – P. 16.

⁸⁰ Bergoglio J. H. Reflexiones en esperanza. – Buenos Aires, 1992. – P. 40.

⁸¹ Guardini R. La existencia del cristiano. – Madrid, 1997. – P. 459.

⁸² Guardini R. Ética. Lecciones en la Universidad de Múnich. – Madrid, 2000. – P. 190.

⁸³ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 27.

⁸⁴ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 34–35.

people living in the mountains and leading a very simple and poor way of life, do not have the ability to speak right and require speaking «for them» and «to them». They also have the ability to vote, which requires the ability to listen. This ability is, however, conditioned in listeners' humility⁸⁵. This «listening» leads – according to Bergoglio – to work for the poor and the oppressed «Patiently and walking together with the poor we discover how we can help them, after we accept that we may receive from them. Without this even long striding with them, working for the poor and the oppressed would be in conflict with our interests and would prevent them to show us their aspirations as well as gain tools for effective admission of their individual and collective future»⁸⁶.

The answer to the attitude of «encounter» is solidarity according to Bergoglio. The exclusion of some of the main trends of life, of ownership, economic and political decision-making, access to culture, medicine, law – raises the need for new, more equitable governance. Lack of control over the power, which has become a 'faceless', free of responsibility for the lack of justice, leads the world to the time of primitivism: «pushes into the desert of fear and horror of darkness»⁸⁷. «Man again lives in the chaos»⁸⁸. Solidarity unites the group and the individual. It is the value that Bergoglio opposes to egoism and the power of stronger. «Solidarity as a way to create history; solidarity as a living environment where the conflicts, tensions and contradictions strive for unity in the «multiple form», which generates life»⁸⁹. This meeting is possible on the basis of faith and the Church. Church – the universal of its nature – is aimed at all people and all cultures, no one is excluded from its invitation. Neither social position nor sinfulness excludes from Church. Pope Francis agreed with words in «The Brothers Karamazov» of Dostoevsky: «These are the people who, despite their weakness of sins, are genuinely human, and despite all wickedness are rich in values and healthy, because they dip their roots in the fundamental structure of being»⁹⁰.

Jorge Mario Bergoglio as the Archbishop of Buenos Aires outlined in his speeches, the three pillars of «culture of encounter». The researcher of the current pope's thoughts – Diego Perez SI – reached the first statement on the «culture of encounter» from 1999. It took place on the 1st of September 1999 year during a meeting with teachers and educators. During a speech entitled «Educating in the culture of the meeting», Bergoglio used the term in contrast to the culture of divisions and lack of integration: «[...] in these difficult times we are required even more: not to support those who wish to convert reluctance into capital, forgetfulness of our divided history, or enjoy the weakening of social ties»⁹¹. Bergoglio – aware of the differences in his own country, including

⁸⁵ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 34.

⁸⁶ Bergoglio J. H. Reflexiones espirituales. – San Miguel, 1987. – P. 308.

⁸⁷ Bergoglio J. H. Reflexiones espirituales. – San Miguel, 1987. – P. 290.

⁸⁸ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 38.

⁸⁹ Bergoglio J. H. Reflexiones espirituales. – San Miguel, 1987. – P. 297.

⁹⁰ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 40–41.

⁹¹ Bergoglio J. M. Educaren la cultura del encuentro. Address to educators. – 1999. – September 1.

differences generated historically-knew that the community has the need for encounter, unity, and the «collective memory» is a base on which a dialogue can be built⁹². He believed that a man will not reject selfishness, but will accept «efforts and common actions, increase local initiatives, the development of numerous groups of mutual support [...]»⁹³.

In an important for Roman Catholic Church in South America document, of which the Primate of Argentina was an important editor, Bergoglio wrote an anthropological foundation of «culture of encounter». It recalls the teaching of the Church about the vocation of man to meet with God, encounter aimed at the fullness of life, which took place in the union of God and man in the person of Jesus Christ. He united by the fact of being human with every man and wants people to be united together in a community of faith – the Church. He also recalls the sins of the Latin American community, which destroy this meeting, describing them as «fights and altercations»⁹⁴. He also draws the beauty and fullness of life in communion with others, in contrast to the isolated life: 1). experience of personal meetings; 2). abundant life which demands a meeting, stabilizes and develops overcoming prejudice between generations; 3). the abundant life which demands a meeting to break the isolation resulting from the necessity of self-realization, self-satisfaction, clericalisation, exclusion⁹⁵. As Primate of Argentina he has identified the conditions for dialogue: the ability to listen. «Monologues do not give anything» – claimed and intelligence autism as well as emotional one lead to inner emptiness. Breaking the autism and entering into a dialogue – gives identity, because – according to Bergoglio – identity without affiliation is not possible, and affiliation is a matter of openness and dialogue⁹⁶. «Thanks to dialogue we live up, because no longer I am myself, but we are; we are dialoging [...]»⁹⁷.

Developed in Argentina look at life, Jorge Mario Bergoglio moved to Rome. Living with people in a «culture of encounter» as archbishop of Buenos Aires, the same he has become as bishop of Rome. «[Between the period in Buenos Aires and Rome] there are no substantial differences. The newness is of great joy and exceptional strength resulting from its age. It has always been close to the people, especially the poor and simple. It was never a «prince» and it has not changed»⁹⁸. As the most important bishop in the Roman Catholic Church is valued as «man of encounter», and at the time of selection – asking people to pray for him and bowing to the Catholics gathered by St. Peter's Basilica – he told about the new formula of encounter, which he came into: the people united with their shepherd: «And now, we take up this journey: Bishop and People. This

⁹² Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 46.

⁹³ Bergoglio J. M. Educaren en la cultura del encuentro. Address to educators. – 1999. – September 1.

⁹⁴ Propuestas de Aparecida para la Pastoral de la Iglesia Argentina. – 1999. – 15 de junio.

⁹⁵ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 50-51.

⁹⁶ Fares D, Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 51-52.

⁹⁷ Bergoglio J. M. There is a need to build a culture of encounter. Lecture during the XII Days of Social Pastoral. – 2009. – November 19.

⁹⁸ Fernández V.M. Pope Francis: Where does the Church lead to? A talk with Paolo Rodarim. – Kety 2014. – P. 116.

journey of the Church of Rome which presides in charity over all the Churches. A journey of fraternity, of love, of trust among us. Let us always pray for one another. Let us pray for the whole world, that there may be a great spirit of fraternity. [...] And now I would like to give the blessing, but first – first I ask a favour of you: before the Bishop blesses his people, I ask you to pray to the Lord that he will bless me: the prayer of the people asking the blessing for their Bishop. Let us make, in silence, this prayer: your prayer over me»⁹⁹.

Features of a «culture of encounter». This common way –of the bishop and the people – does not mean that «culture of encounter» is limited to time. Similarly, as the emergence of God to people is not disposable, short, closed at the time. According to Francis «culture of encounter» is not a closed issue in the past time, but the present, which affects the future. Each meeting involves reunion in the future, specific duty of life in a dialogue, mission in dialogue with others – in the «culture of encounter». Dialogue as future-oriented task and lifestyle – just at the stage of Argentina – Bergoglio found as a way to build peace within the country. The dialogue had to overcome historical «heritage» of contempt for the «other brother», destroy the pride of oligarchic mentality which claims that «some is better than the whole». Targeted for the future task of the encounter can build the common good of the nation, in the spirit of truth, respect for every human being, solidarity, freedom and justice¹⁰⁰. This focus of the dialogue on the future is reflected in the papal thought when, for example, Francis writes: «Many conflicts are taking place amid general indifference. To all those who live in lands where weapons impose terror and destruction, I assure you of my personal closeness and that of the whole Church, whose mission is to bring Christ's love to the defenceless victims of forgotten wars through her prayers for peace, her service to the wounded, the starving, refugees, the displaced and all those who live in fear. The Church also speaks out in order to make leaders hear the cry of pain of the suffering and to put an end to every form of hostility, abuse and the violation of fundamental human rights. For this reason, I appeal forcefully to all those who sow violence and death by force of arms: in the person you today see simply as an enemy to be beaten, discover rather your brother or sister, and hold back your hand! Give up the way of arms and go out to meet the other in dialogue, pardon and reconciliation, in order to rebuild justice, trust, and hope around you! «From this standpoint, it is clear that, for the world's peoples, armed conflicts are always a deliberate negation of international harmony, and create profound divisions and deep wounds which require many years to heal. Wars are a concrete refusal to pursue the great economic and social goals that the international community has set it self»¹⁰¹.

According to the atmosphere of encounter is extremely important. The researcher of the Cardinal Bergoglio thoughts – Diego Fares SJ – described

⁹⁹ Francis. Apostolic blessing «Urbi et Orbi». – 2013. – March 13.

¹⁰⁰ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 61.

¹⁰¹ Francis. Message for the celebration of the World Day of Peace. – 2014. – January 1.

the atmosphere as «music». Behind this term a kind of position of those forming «culture of encounter» is hidden: trust, lack of fear of another human being, good will, mutual listening, conversation, emotions, intuition. «Let's open up to their intuition» – talked about dialogue with young politicians assuming their goodwill, a fresh perspective, depth of thought and the «new key» to perceive reality and solving social problems¹⁰². «The music of dialogue» based on his experience of encounters with simple people who generated a kind of religious folk culture. He saw in wisdom in this culture, originality of traditional narrative and informal knowledge soaked with experience of generations. Religious folk culture explicitly was recognized by him as an important component of life and building relations¹⁰³.

Full of «music» atmosphere of emotions and opening was suggested by Francis, for example, during the meeting with Muslim leaders in Jerusalem. He gave a very emotional speech without fear of misunderstanding and listening to the speeches of the Great Mufti of Jerusalem, Sheikh Muhammad Ahmad Hussein. He said: «Dear brothers, dear friends, from this holy place I make a heartfelt plea to all people and to all communities who look to Abraham: may we respect and love one another as brothers and sisters! May we learn to understand the sufferings of others! May no one abuse the name of God through violence! May we work together for justice and peace!»¹⁰⁴. This «music» sounded also in the course of meeting with volunteers and employees of the Roman Catholic Church's charitable works in Sardinia. He referred to the intention of working with the poor: «We must do works of mercy and with mercy! Putting our heart in them. Works of charity with love, with tenderness and always with humility! Do you know what? Sometimes we also find arrogance in serving the poor! I am sure that you all have seen this; arrogance in serving those who are in need of our service. Some put on a show, they say what they do with the poor; some exploit the poor for their own personal interests or the interests of the group. I know this, it is human but it is not right! This is not Jesus' way. And I will tell you more: this is a sin! It is a grave sin because it is using the poor, those who are in need, who are Jesus' flesh, for my own vanity. I use Jesus for my vanity and this is a grave sin! It would be better if these people stayed at home!»¹⁰⁵»

At the core of «culture of encounter» in terms of Francis is the «exit». As God came out of his state to get closer to the man and save him, so man should go out toward others, especially alone and marginalized. Output from oneself – from their own selfishness, their own affairs and their own pleasures – is the first step. The next step is to go towards those who are condemned to oblivion and are now remorse – the poor and useless. The opening for poverty is for Francis theologically motivated – human salvation accomplished through the

¹⁰² Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 62.

¹⁰³ Francis. *Evangeliigaudium*. – N. 122–126.

¹⁰⁴ Francis. Address while the visit to the Grand Mufti of Jerusalem. – Jerusalem, 2014, May 26.

¹⁰⁵ Francis. Address while the meeting with workers of Caritas and their wars: the poor and the prisoners, Cagliari. – 2013, September 22.

life in poverty and suffering body of Jesus of Nazareth¹⁰⁶. When today we can talk about «the people rejected and unnecessary», which are condemned to marginalization and even ghettoisation¹⁰⁷, Francis sees in each – including the unnecessary one as well – the person who has their dignity, their rights, their place on earth. For Pope Bergoglio the poor are not just case, problem, interest objects, but they are people who rise emotions of movement in others and this «emotion transforms in communion»¹⁰⁸. This moving emotions Francis shown during the trip to the island Lampedusa and tried to hand them out to the world. He said mentioning African migrants whose boat sank in the Mediterranean Sea: «Immigrants dying at sea, in boats which were vehicles of hope and became vehicles of death. That is how the headlines put it. When I first heard of this tragedy a few weeks ago, and realized that it happens all too frequently, it has constantly come back to me like a painful thorn in my heart. So I felt that I had to come here today, to pray and to offer a sign of my closeness, but also to challenge our consciences lest this tragedy be repeated. Please, let it not be repeated! [...] _Where is your brother?‘ His blood cries out to me, says the Lord. This is not a question directed to others; it is a question directed to me, to you, to each of us. These brothers and sisters of ours were trying to escape difficult situations to find some serenity and peace; they were looking for a better place for themselves and their families, but instead they found death. How often do such people fail to find understanding, fail to find acceptance, fail to find solidarity. And their cry rises up to God! [...] Today no one in our world feels responsible; we have lost a sense of responsibility for our brothers and sisters. [...] The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people, makes us live in soap bubbles which, however lovely, are insubstantial; they offer a fleeting and empty illusion which results in indifference to others; indeed, it even leads to the globalization of indifference. In this globalized world, we have fallen into globalized indifference. We have become used to the suffering of others: it doesn‘t affect me; it doesn‘t concern me; it‘s none of my business!»¹⁰⁹

Poverty – within the meaning of Francis – is not only limited to economic issues, this is social poverty: exclusion, mental poverty: abandonment, culture poverty: rejection. Poverty rises «periphery», which as a result of modern dynamism throw masses of modern humans outside the margin of the world, making them «redundant» and «rejected». Francis sees the mechanisms of exclusion in consumer culture and the dominant «logic of production and profit», as well as standing outside of the community of the Church also because of the Church itself. The first of them is to be overcome by

¹⁰⁶ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 69–70.

¹⁰⁷ Bauman Z. Work, Consumerism and the new poor. – Cracow, 2006. – P. 127–156.

¹⁰⁸ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 70–71.

¹⁰⁹ Francis. Homily during Mass on the island of Lampedusa. – 2013 – July 8.

breaking the logic of profit, thirst for power and the cult of money¹¹⁰, the other – the new evangelization¹¹¹.

«Culture of encounter» grows out of a particular anthropology, the essence of which is the integral development: of every person and the whole person¹¹². The development of some at the expense of others is not possible. Such injustice threatens the development and creates tensions. The development, in which all co-create common good, develops it, but also thanks to this development all people grow up—it serves for every human being and the relations between people. Therefore - according to Francis – everything that is opposed to such understood authentic development and the common good should be broken down, by ethics and solidarity¹¹³. Only then a «healthy coexistence» gets possible¹¹⁴.

Peace is not possible without ethics – according to Pope Francis. Ethics is necessary in both political and economic life. «No ethics in public life makes a lot of evil for all mankind»¹¹⁵. Lack of ethics rises crises: economic, political, cultural and threatens peace as it alters the natural – placed in the natural law – the order of things. When this order is disturbed, objectives become means. And then – as the Pope from Argentina says – «money rules». «Money must serve and not rule»¹¹⁶. «Releasing» the world from ethics, deforms social relationships, prevents integration and makes people become slaves to others – the means to achieve other goals: power or money. And this will rise to a sense of harm, injustice, exploitation, even vengeance and retaliation. Therefore, the lack of ethics in public life is a threat to peace. Francis wrote about this in a special letter on January 1, 2015 the year: «Today, as in the past, slavery is rooted in a notion of the human person which allows him or her to be treated as an object. Whenever sin corrupts the human heart and distances us from our Creator and our neighbours, the latter are no longer regarded as beings of equal dignity, as brothers or sisters sharing a common humanity, but rather as objects». And then lists contemporary forms of exploitation of people and new forms of slavery: «Among these, I think in the first place of poverty, underdevelopment and exclusion, especially when combined with a lack of access to education or scarce, even non-existent, employment opportunities. Not infrequently, the victims of human trafficking and slavery are people who look for a way out of a situation of extreme poverty; taken in by false promises of employment, they often end up in the hands of criminal networks which organize human trafficking. These networks are skilled in using modern means of communication as a way of luring young men and women in various parts of the world. Another cause of slavery is corruption on the part of people willing to do anything for financial gain. Slave labour and human trafficking often require the

¹¹⁰ Francis. Message for the celebration of the World Day of Peace. – 2014. – January 1.

¹¹¹ Francis. *Evangelii gaudium*. – N. 25–33

¹¹² Paul VI. *Populorum progressio*. – N. 5.

¹¹³ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 73–74.

¹¹⁴ Francis. Address to the Diplomatic Corps to the Holy See. – 2013. – May 16.

¹¹⁵ Francis. A speech at the prayer vigil on the Eve of Pentecost. – 2013. – May 18.

¹¹⁶ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 80–81.

complicity of intermediaries, be they law enforcement personnel, state officials, or civil and military institutions. «This occurs when money, and not the human person, is at the centre of an economic system. Yes, the person, made in the image of God and charged with dominion over all creation, must be at the centre of every social or economic system. When the person is replaced by mammon, a subversion of values occurs». Further causes of slavery include armed conflicts, violence, criminal activity and terrorism. Many people are kidnapped in order to be sold, enlisted as combatants, or sexually exploited, while others are forced to emigrate, leaving everything behind: their country, home, property, and even members of their family»¹¹⁷.

The effects of forming relationships by a «culture of encounter». The effect of the adoption of the logic of «culture of encounter» is – according to Francis – social integration and peace. In this dialogue it is impossible to reject others. Dialogue breaks the «culture of rejection» and «culture of encounter». Created through promotion of dialogue, «culture of inclusion» merges all to an integrated community. Integration accommodates the effort to accept diversity, dialogue with those who think differently, favoring participation of those who have different perspectives and possibilities¹¹⁸. «No one should be rejected because we are all brothers»¹¹⁹.

Only in dialogue – according to the current bishop of Rome – it is possible to build peace. It is not only accuracy, but according to Francis – the task of all Catholics and people of goodwill. Catholics and believers in God can and should pray for peace and all people should become mediators and peacekeepers. Peace is possible only through persistent work of all. This work is a dialogue creating a «culture of encounter»: persistent dialogue, patient, strong, intelligent, for which nothing is lost. «Dialogue can overcome war. Dialogue can bring people of different generations who often ignore one another to live together; it makes citizens of different ethnic backgrounds and of different beliefs coexist. Dialogue is the way of peace. For dialogue fosters understanding, harmony, concord and peace. For this reason, it is vital that it grow and expand between people of every condition and belief, like a net of peace that protects the world and especially protects the weakest members. [...] Each one of us is called to be an artisan of peace, by uniting and not dividing, by extinguishing hatred and not holding on to it, by opening paths to dialogue and not by constructing new walls! Let us dialogue and meet each other in order to establish a culture of dialogue in the world, a culture of encounter»¹²⁰.

Even more clearly spoke about the task of building peace through dialogue while the prayer *Angelus Domini* 1 September 2013: «Today, dear brothers and sisters, I wish to make add my voice to the cry which rises up with increasing anguish from every part of the world, from every people, from the heart of each person, from the one great family which is humanity: it is the cry for peace! It is a

¹¹⁷ Francis. Message for the 48th World Day of Peace. – 2015. – January 1.

¹¹⁸ Fares D. Pope Francis about the culture of the meeting. – Cracow, 2014. – P. 82–83.

¹¹⁹ Francis. A speech at the prayer vigil on the Eve of Pentecost. – 2013. – May 18.

¹²⁰ Francis. Address to participants in the international meeting for peace sponsored by the community of «Sant' Egidio». – 2013. – September 30.

cry which declares with force: we want a peaceful world, we want to be men and women of peace, and we want in our society, torn apart by divisions and conflict, that peace break out! War never again! Never again war! Peace is a precious gift, which must be promoted and protected.[...] Never has the use of violence brought peace in its wake. War begets war, violence begets violence. [...] What can we do to make peace in the world? [...] All men and women of good will are bound by the task of pursuing peace. I make a forceful and urgent call to the entire Catholic Church, and also to every Christian of other confessions, as well as to followers of every religion and to those brothers and sisters who do not believe: peace is a good which overcomes every barrier, because it belongs to all of humanity! I repeat forcefully: it is neither a culture of confrontation nor a culture of conflict which builds harmony within and between peoples, but rather a culture of encounter and a culture of dialogue; this is the only way to peace»¹²¹.

2.2 Петро ЯРОЦЬКИЙ. ВАТИКАН І ЄВРОПЕЙСЬКИЙ СОЮЗ: ПОРОЗУМІННЯ НА ЗАСАДІ УТВЕРДЖЕННЯ ЛЮДСЬКОЇ ГІДНОСТІ ЯК ТРАНСЦЕНДЕНТНОЇ ЦІННОСТІ

У статті аналізуються проблеми, поставлені папою Франциском в його виступах в європейських інституціях, які стосуються ціннісних вимірів розвитку Європи, зокрема Європейського Союзу та місця й ролі людини як особистості в цьому процесі. Ставлення до історичного спадку Європи та сучасних шляхів її розвитку посідає пріоритетне місце в контактах і співпраці Ватикану за посередництвом Ради Конференції європейських єпископів Католицької церкви з Європейським парламентом і Радою Європи. Цю співпрацю запропоновано здійснювати в секулярному контексті: визнанні культурної багатоманітності сучасної Європи замість традиційної клерикальної формули Рим-Візантія-Москва, толерантизувати міжкультурні й міжконфесійні відносини на ґрунті трансверсійної діалогічності та утвердження гідності людини як трансцендентної цінності.

Ключові слова: гідність людини, права людини, трансцендентність, культура, багатополюсність, трансверсійність, діалог.

This article analyzes the problems, raised by Pope Francis in the European institutions, regarding the development of modern Europe, including the European Union and the place and role of person in this process. Attitude to the historical heritage of contemporary Europe and ways of its development takes priority place in contacts and cooperation of the Vatican and Council Conference of European episcopate of the Catholic Church with the European

¹²¹ Francis. Angelus Domini. 2013. – September 1.