The Discourse of Pope John Paul II: Relevance to the United Nations

BY

Rev. Dr. Bernard J. O'Connor

A THESIS PRESENTED IN PARTIAL COMPLETION OF THE REQUIREMENTS OF

The Certificate-of-Training in United Nations Peace Support Operations

Peace Operations Training Institute®

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Submitted: Fr. Bernard J. O'Connor January 26/2011
Signature of Student Date

Forwarded Recommending Approval: Approved by Advisor - Alex Morrison
Signature of Thesis Adviser Date

Approved: [signature]
Signature of Thesis Coordinator Feb 4, 2011
Date

Introduction: The Popes at the United Nations

On April 18, 2008, Pope Benedict XVI addressed the UN General Assembly.

The director of the Vatican press office, Federico Lombardi, S.J., summarized the anticipation of many concerning the probable content of the Pope's message to the representatives of the 192 member nations. In an interview with *Zenit International News Service*,[1] Lombardi commented that "there were some who expected the Pope . . . to denounce one or another of the dramatic situations of injustice and conflict in the world today. No. The Pope has done that and continues to do it often, in his Address to the diplomatic corps at the beginning of the year, in his Christmas and Easter messages, in numerous appeals on different occasions." Similarly, "there were those who expected that the Pope would engage in polemics against the tendencies of various UN agencies to favor abortion and contraception. No." Rather, "on this occasion the Pope chose to give a speech of a different nature."

It is important first to recall that this was the fourth instance when the spiritual head of the Roman Catholic Church has addressed the General Assembly. Previously, in 1965, the then Secretary General, U Thant, invited Pope Paul VI to reflect upon the significance of the UN's Twentieth Anniversary. This was followed by a visit from Pope John Paul II in 1979 and, again, in 1995, for the UN's Fiftieth Anniversary.

A brief review of Pope Benedict's statements to the UN readily discloses that they were carefully and intentionally formulated so as to expand upon the prior discourse of Popes Montini (Pope Paul VI) and Wojtyla (Pope John Paul II). It is beneficial then to introduce this Project Essay by summarizing the essential elements of their UN remarks.

A. October 4, 1965: The UN Elicits the Totality of Human Aspiration.

In a text consisting of seven Articles,[2] Pope Paul VI's approach was primarily two-fold: to advocate the ongoing viability of the UN's structure, and also to affirm the benefits for humanity of the goals designated by the UN Charter. For example, according to the Pope, after twenty centuries of service, the voice of the Church is that of an "expert in humanity." And humanity seeks what the UN signifies – a yearning for harmony and peace (No. 1). The legitimate identity and pluralism of sovereign States requires just such a "juridic condition" in order to promote transnational order and stability (No. 2).

The challenges confronting the UN are difficult, to say the least. Nor can those challenges be overcome without a resolve to associate in a spirit of mutuality, generosity, and the will to "go ever forward" (No. 3). Moreover, it is imperative to recognize each nation's inherent equality. For that reality is intrinsic to the UN's basic existence (No. 4). Because nations are motivated by the desire for peace, they should therefore not act in isolation from each other and never deliberately against each other. By contrast, nations, namely in the context of the United Nations, acquire a mission to advance peace by teaching peace (No. 5). Together, they promote a co-existence grounded upon an anthropology comprised of human dignity, respect for life, and the appropriate application of the remarkable resources of modern science and technology (No. 6). However, the Pope insists, the quest for transformation of society must take into account that our humanity is not reducible to the "purely material" realm. Ours is a history that points to "common origins" and ours is a civilization that must be mindful that there are spiritual tenets and a spiritual patrimony that are proper to its core (No. 7).

B. October 2, 1979: The UN Fosters Peace through Cooperation.

Pope John Paul II, within a year of his election, conveyed "gratitude to the General Assembly."[3] His emphasis was upon how the UN concretely "seeks out the ways for understanding and peaceful collaboration, and endeavors with the means at its disposal and the methods in its power to exclude war, division and . . . destruction." It is "the good of each person" that demands that the UN strive to inspire mankind to overcome these forces and factors that would confine man to "specific alienation." The UN Declaration of Human Rights is a primary mechanism by which this may be achieved. That Declaration must prevail and thus counter the kind of "political interest" that clamors for a "one-sided gain and advantage to the detriment . . . of the needs of others."

Dilemmas can attain a resolution, including those as complex as "the Palestinian question." But such must be derived from an "equitable recognition of the rights of all." The aim always has to be for a "just settlement." This suggests that nations must commit themselves to lessening "the very possibility of provoking war." The proliferation of "powerful and sophisticated weapons" simply cannot be allowed to persist. Instead, with the assistance of the UN, attention may be diverted to reckoning with "systematic threats against human rights." These are primarily two: inequality in the distribution of material goods, and "various forms of injustice in the field of the spirit." All of us are acquainted with how society is "wounded in [its] inner relationship with truth." The consequences range from an assault upon "conscience," to the degradation of "religious faith," to the whole sphere of "civil liberties." The Pope prays that the UN "will remain the supreme forum of peace" and "an authentic seat of freedom."

C. October 5, 1995: The UN Accelerates the "Worldwide Movement" for Freedom.

In his second UN Address,[4] Pope John Paul elaborated upon the theme of freedom with which he concluded his speech of sixteen years previously. Freedom, he stated, will elude us if we "deny . . . intelligibility to the nature of man or to the human experience" (No. 3). However, freedom is not without its risks, evident in "the revolutions of 1989" (No. 4). The UN supports their plea that the international community will "defend every nation and culture from unjust and violent aggression" (No. 5). Nor are we ever entitled to assert "that an individual nation is not worthy of existence" (No. 8). For example, a justification does not reside "in a narrow and exclusive nationalism" (No. 9) that has the annihilation of "other" as its dominant agenda. That kind of nationalism, often bearing the label of "fundamentalisms," is the antithesis of "patriotism" and leads to "aberrations of totalitarianism" (No. 11).

Freedom should not be "detached from the truth about the human person" (No. 12). That truth collapses when it "defines morality not in terms of what is good but of what is advantageous" (No. 13). The Pope is convinced that the UN promotes "effective mediation of conflicts," but also "fosters values, attitudes and concrete initiatives of solidarity" (No. 14). Due to the labors of the UN, we may witness the emergence of a "civilization of love" (No. 16). This is no mere and "unattainable utopia" (No. 15), because "the tears of this century have prepared (us) for a new springtime of the human spirit" (No. 18).

Benedict XVI: The UN and the "Common Ends" of Peace and Development

Pope Benedict XVI relies upon the UN Charter[5] to describe the "harmonizing" role of the organization, as did Paul VI and John Paul II. He acknowledges his debt to both (para. 1–2). And like Pope Paul, he attests that human rights do not follow automatically from "applying correct procedures" (para. 8). Neither "legislative enactments" nor "normative decisions" disclose the whole story of "the common good" (para. 9). Pope Benedict also concurs with John Paul II that analysis of "the right to religious freedom" proves that there is no contradiction "between the dimension of the citizen and that of the believer" (para. 12).

Benedict XVI then proceeds to his own particular view of the UN. He perceives that the United Nations is meant to embody "the principle of 'responsibility to protect,'" an implementation of the "ancient" concept of the "*ius gentium*." And he links that concept with the "Dominican Friar Francesco de Vitoria," (d. 1546) who is "considered as a precursor of the United Nations." While Popes Paul VI and John Paul II portrayed the Church as a plausible partner of the UN's ideals and endeavors, Pope Benedict goes further. He credits Catholic intellectual history as being a major pillar of the philosophic foundation upon which the UN has been constructed and from which it evolves. He therefore implies that the UN forgets its own legacy and severs ties with its own roots, so to speak, when it ignores how "this responsibility [is] an aspect of natural reason shared by all nations."

The vision articulated by De Vitoria was that of "an international order whose task it was to regulate relations between peoples." Hence, the UN's pivotal "values" and "inviolable principles" actually stem from the objectivity of "natural reason" (para. 5). This is exactly consistent with the Church's longstanding position. Comparable to the UN, the Catholic Church maintains that in the "building of international relations," every "person and every people" should be permitted "to feel that they can" and do "make a difference" (para. 13).

Not surprisingly, given their parallel affinities, "the Holy See has always had a place at the assemblies of the Nations." The United Nations has itself "recently confirmed" that the Holy See's contribution genuinely conforms "to the dispositions of international law." The Holy See "helps to define that law, and makes appeal to it" (idem).

Project Essay's Intent

What is apparent is that Pope Benedict, however original his approach, is strongly influenced by the human rights and peace-advocacy outlook of his immediate predecessor, Pope John Paul II. That indebtedness characterizes the Ratzinger pontificate where the UN is concerned. For instance, consider the reference to Pope John Paul II made when the Holy See's Permanent Observer to the UN was interviewed by Vatican Radio on July 23, 2009. Archbishop Celestino Migliore similarly emphasized that each State has the duty to safeguard its citizens from atrocities. Should either the will or the capacity for such action be lacking, then "the international community should take charge in a subsidiary way." This, of course, implies recourse to Chapter 7 of the UN Charter.[6] Views derived from Pope John Paul II are likewise embodied in two of the same Permanent Observer's Addresses to the 64th session of the UN General Assembly (e.g., "the more the interdependence of peoples increases, the more the necessity of the United

Nations becomes evident"; and "it is imperative that the United Nations . . . look inward and outward in order to make the necessary reforms to respond to the challenges of this interconnected world.").[7]

The following five chapters examine the political outlook of Pope John Paul II (1978–2005), especially his stance on the importance of international diplomacy. The conventional diplomat belongs to the same typology of individuals who are drawn upon as representatives to the UN and who are engaged with its component agencies. It will also be shown that his commitment to internationalism is in conformity with Catholicism's theological doctrine according to both the Western (cf. Chapter V) and Eastern (cf. Chapter IV) Rites, as with the perspective of such contemporary secular phenomena as organizational management and commerce (cf. Chapter III). Without the success of the latter, notably in the business sector, then the UN's appeal for the appropriate and ethical involvement by commerce in the Third World would be in jeopardy.[8]

The five chapters of the Project Essay are outlined as follows.

Chapter I:

- Part A: The Diplomatic Theory of Pope John Paul II
- Part B: A Case Study on the Diplomacy of Pope John Paul II as Alternative Strategy for Somalia

Chapter II: Pope John Paul II and the UN's Food and Agriculture Organization (FAO)

Chapter III The Relevance of Pope John Paul II's Diplomatic Theory to Strategic Management

Chapter IV The Significance of Pope John Paul II's Diplomatic Theory for the Catholic Church's Doctrine of Eastern-Rite Ecclesiology

Chapter V The Relevance of Pope John Paul II's Diplomatic Theory for the Catholic Church's Doctrine of Sacramental Initiation

General Conclusion

References

1. See Zenit International News Service (www.zenit.org), April 27, 2008, at ZE08042707.

2. "Discours Du Papa Paul VI à L'Organisation Des Nations Unies à L'Occasion Du 20ème Anniversaire De L'Organisation," at http://www.vatican.va/holy_father/paul_vi/speeches/1965/documents/hf_p-vi_spe_196510

3. See http://www.newadvent.org/docs/jp02ul.htm.

4. See http://christusrex.org/www1/pope/UN-speech.html.

5. For an English translation of Pope Benedict's Address, see Zenit, April 18, 2008, at ZE08041803.

6. See "UN Recognizes Papal Proposal," Zenit, July 24, 2009, at ZE09072409.

7. The reference to "interdependence" is cited in "Holy See on UN Reform," Zenit, September 29, 2009, at ZE09092904. That of the UN's "imperative" to self-critique on an "inward and outward" basis is mentioned in "Holy See on Priorities of UN," Zenit, October 7, 2009, at ZE09100702.

8. The necessity of ethically motivated foreign commercial investment is promoted by Jacques Diouf, director-general of the UN Food and Agricultural Organization (FAO), in his speech to the delegates at the Synod of Bishops for Africa. See "FAO Director's Address at Africa Synod," Zenit, October 13, 2009, at ZE09101303.

Chapter I – Part A: The Diplomatic Theory of Pope John Paul II

Eric Clark, commenting upon the Vatican's presence within the sphere of international diplomacy, remarks that when Letters of Credence are presented by new ambassadors to the Holy See, "speeches are made in the normal way, and are devoid of any controversial points." Clark cites the 1970 example of a British diplomat who used the occasion with Pope Paul VI to outline his government's general policy. In reply, the Pope urged an attitude of ongoing cooperation between Britain and the Catholic Church. He also conveyed that a united Europe would prove "a source of strength and stability for the world." And the Pope concluded with an expression of greetings to Queen Elizabeth II.[1]

By 2005 and the end of the pontificate of Pope John Paul II, the Vatican has formalized diplomatic relations with 172 states, and participates in over 30 intergovernmental organizations (e.g., World Food Program) and 10 regional intergovernmental bodies (e.g., Arab League, Cairo).[2] At that juncture, accreditation of ambassadors continued to consist of reciprocal speeches. But those delivered by Pope John Paul II since his election in 1978 have been anything but an exercise in superficial pleasantry. The pontiff is candid and specific in his remarks, and does not hesitate to state his concern, his disappointment, and his desire to challenge nations to behave in accord with what befits human dignity and aspirations for world peace. Pope John Paul has also continued a practice begun by Pope Paul VI of personally addressing the United Nations. Moreover, as with several of his modern predecessors, the Pope annually assembles the corps of diplomats assigned to the Vatican, usually around the commencement of the New Year. Again, his remarks summarize how he perceives that the international community has either made progress or has failed to do so in terms of such issues as the advance of economic collaboration, armaments reduction, religious toleration, and the embrace of human rights.

I. Chapter Objective:

To date, scant scholarly attempt has been made to analyze Pope John Paul's political philosophy. Instead, academic focus tends to center upon his contribution to the dethronement of communism, notably in Eastern Europe. It is commonly held, for example, that U.S. President Ronald Reagan credits the Pope as being crucial to the 1989 collapse of the Berlin Wall. This essay recognizes that Pope John Paul's political activity derives from a systematic, coherent, and consistent philosophical framework. It is possible to uncover in the record of the Pope's thought his response to questions of profound academic significance. One such question involves the role of international diplomacy. In an era when many are rather ambivalent toward traditional or Track I diplomacy, and more inclined to prefer a non-governmental or Tack II diplomatic approach, Pope John Paul II maintained that conventional diplomats remain capable of actually influencing the outlook of their respective countries. It is diplomats who, for example, encourage their countries' political leaders to interpret national interests as best furthered by an agenda that embodies global interests. This chapter identifies an overview of major elements that comprise the Pope's concept of international diplomacy's nature and role. While by no means an exhaustive treatment, it is a study that may demonstrate that the pontiff's view represents a persuasive synthesis of historical insight, political analysis, and theological reflection.

II. Methodology:

Pope John Paul II's message to the United Nations General Assembly on October 5, 1995, and summarized in this Project Essay's Introduction, serves as starting point for this discussion of his vision for international diplomacy. It was in this setting that he advocated the idea that not only are individuals and groups the subject of rights, but that nations should also be regarded by the international community as a legitimate holder of natural rights. And he elaborated upon the logic underlying that position, together with an implicit assertion that UN delegates were empowered to actualize its content and implications. The elements of diplomacy that emerge from that UN speech are not isolated phenomena. In his New Year Addresses to the diplomatic corps between 1996 and 2002, the Pope reinforced essential themes and dynamics apparent in his prior text. The present study intends to examine those seven speeches in comparison with the thirty-eight paragraphs delivered on the occasion of the fiftieth anniversary of the United Nations.

III. International Diplomacy: Constitutive Elements

A. Diplomacy: Witness to the Universal Longing for Freedom

UN representatives are reminded that they "are witnessing an extraordinary global acceleration of [a] quest for freedom." But that witness does not mean an option to interpret freedom in exclusively subjective categories. Delegates are confronted by freedom's objective character. Freedom, because it is finale to a "quest," is the culmination of a rational and deliberate process; one that is deeply embedded in the contours of human history. The Pope insisted that freedom transcends every inclination to confine it by geographic or cultural boundaries. It belongs no more to one area than to one group. Freedom is characterized by authentic universality.

The idea of "quest" denotes an external manifestation, admittedly global in scope and perceptible in features. What, however, motivates such a quest? According to Pope John Paul, the outer quest corresponds to an inner quest, an inner longing that is similarly universal. And that longing "has its basis in those universal rights that human beings enjoy by the very fact of their humanity." It is for that reason, the Pope said, that people are willing to take "the risk of freedom," even in the face of violence. What they ask is that "commensurate with their dignity as free human beings," they may "be given a place in social, political and economic life." UN delegates ensure a diplomacy dedicated to the safeguard of human dignity, especially from all forms of outrage that may assail it.[3]

On January 10, 1998, Pope John Paul reminded the diplomatic corps that "man is unfortunately capable of betraying his humanity" and his freedom. However, freedom is not a barrier to progressive enlightenment when that enlightenment acknowledges those institutions, organizations, and belief systems that may so serve human sojourners that they "can always find again the sources of life and order that the Creator has inscribed in the most intimate part of (man's) being." Freedom, according to the Pope, is both ontological and anthropological. Freedom belongs to the order of created being, an order for which man is designed to participate. Because man is fashioned for freedom, the act of appeal to the very ground of "life and order" means, in reality, that man consents to actualize what is his own intrinsic nature.

It is a free nature that allows individuals and their social groupings to enter into solidarity without loss of their identity and integrity. The Pope cited the example of Africa. "Africans ought not to rely on outside assistance for everything." Africans are endowed with the human resource capacity "to meet the challenges of our time and to manage societies in an appropriate way." It would be erroneous to deduce that freedom thus described is the byproduct of a patronizing benevolence. Quite the opposite. Freedom for Africans in this instance – and by extension to all others – means alignment with the fact of a potential that is inherently oriented toward positive evolution and development.[4]

B. Diplomacy: Engaged in the Responsible Use of Freedom – A Moral Truth

A purpose of diplomacy is to recognize the practical consequences of a determination to live on behalf of freedom. That life, the Pope urged the UN, necessitates a response that pertains to the dimensions of "the spiritual growth [of humanity] and to the moral vitality of nations." Freedom possesses a distinct moral structure. Diplomats must be aware that freedom is neither unbridled license nor the mere absence of oppression. The Pope stated that freedom has its own proper inner "logic." "Freedom is ordered to the truth." And just as freedom has been depicted as a quest originating in an interior longing, the fulfillment of that quest is not realized solely when freedom is attained, but when that freedom is attached to "truth about the human person." Truth comprehends that the aforementioned license signals a deterioration of individuals' lives. Applied to political life, freedom removed from truth "becomes the caprice of the most powerful and the arrogance of power." Knowledge of truth concerning the human person, Pope John Paul said, is "universally knowable." In other words, truth is not an idea or an ideal; it is not defined by the shifting sands of relativism, nor is it the prerogative of intellectual elitism. Truth is part of the fabric of the omni-pervasive natural, moral law. Hence, connecting truth to freedom does not limit the latter or threaten it in any manner. Rather, that connect becomes "guarantor of freedom's future."

Repeatedly, the Pope links the cause of "the integral development of the human person" to the need for a return to insistence upon the moral foundation of political action. Otherwise, what passes for agreement or consensus amounts simply to façade. The Pope, in his 1997 New Year message to diplomats, observed that there is a profusion of "written conventions [and] forums for self-expression." Quite obviously, unresolved problems on the international scene illustrate that such are not reliable or efficient solutions. The deficiency consists of the absence of "a moral law and the courage to abide by it." Again, in 1998, the Pope cautioned diplomats that the community of nations "cannot escape the duty of fidelity to the unwritten law of the human conscience." He cited a passage (No. 46) from his Encyclical Letter, Centesimus Annus. The tenor is strongly reminiscent of his words to the 1995 UN General Assembly. "If there exists no ultimate truth that guides and directs political action, then ideas and convictions can be easily exploited for the benefit of the powerful."[5] Freedom deprived of truth risks slippage into demagoguery.

C. Diplomacy: Called to Endorse the Rights of Nations

The United Nations Charter, the Pope said, is testament to the organization's commitment to "defend every nation and culture from unjust and violent aggression." Certainly, World War II yielded staggering violations of the rights of nations, often stemming from "lethal doctrines" that argued "the inferiority of some nations and cultures." By contrast, history is replete with examples of attempts to resolve the dilemma of the "full recognition of the rights of peoples and nations." The Pope recalled three major instances when that debate thoroughly sided with "the rights and just aspirations of peoples." He referred to the fifteenth century's Council of Constance ("right of certain European peoples to existence and independence"), the same era's University of Salamanca ("peoples of the New World") and Pope Benedict XV's 1915 plea to World War I antagonists ("nations do not die.").

Pope John Paul noted that, despite increased mobility among populations, and despite the flourish of mass-media and globalized economies – all trends toward universality – there is counterbalance in the evidence of an "explosive need for identity and survival." The particular and the universal are not disposed to the annihilation of each other. Instead, basic anthropological considerations reinforce that the rights of nations "are . . . human rights fostered at the specific level of community life." Also, it is vital to realize that the concept of "nation" "cannot be identified a priori and necessarily with the State." Consequently, there is a right for nations to exist that is not identical with sovereignty as a state. No state or nation can deem another individual nation to be unworthy of existence. And, due to a people's free exercise of their self-determination, that people, that nation, is entitled "to its own language and culture." These suggest a "spiritual sovereignty." It is that variety of sovereignty that justifies claims of "right to shape its life according to its own legitimate traditions," and of "right to build its future" through the education of "younger generations." Such traits reflect the particularity of the rights of nations. But there are abiding requirements of universality as well. Foremost among them is to strive to live "in a spirit of peace, respect and solidarity with other nations."

The example of East Timor was mentioned by the Pope in his 1996 New Year address. This population was said to be "still waiting for proposals capable of allowing the realization of their legitimate aspirations to see their spiritual, cultural and religious identity recognized." It is significant that Pope John Paul acknowledged before the assembled diplomats that East Timor awaits a process by which the international community will respond to formal proposals; a process that implies a willingness to collaborate with that community, and a process that seeks de facto and de iure recognition as a state. The Pope asserted that East Timor's aspirations of validity as a state are legitimate. That population, then, acts in accord with the "rights of nations" rationale. It should be noted that in 1999 the UN presided over elections in East Timor whereby the residents voted for independence. The Indonesian occupation of this former Portuguese colony was concluding. After a transitional administration of East Timor by the UN, statehood became a reality in 2002.

Also in his 1996 remarks, the Pope referenced No. 14 of his UN address. He repeated his insistence that "not just States but Nations" are entitled to have their rights both defined and ratified. Those same rights presume "the importance of corresponding duties." What the Pope calls the "family of nations" involves far more "than simple

functional relations or a mere convergence of interests." There must be a genuine condition of "mutual trust, mutual support and sincere respect." The "family of nations" image was invoked by the Pope in subsequent speeches to diplomats, notably on January 11, 1999. Here he spoke of the expanding movement toward a European "community with a common destiny." The Pope believes it vital to emphasize that member countries should not be thought of as being subsumed into such an entity. Instead, each country's sense of its own irreplaceable history must allow it to be "able to reconcile [its] history with the same common project," and always with the aim of achieving the overall "common good."[6]

D. Diplomacy: Pivotal to the Resolution of Conflicts

Pope John Paul reminded UN delegates that their organization truly serves "as a center of effective mediation for the resolution of conflicts." Such a mission enhances the quality of international life, not simply by providing a reliable mechanism for dispute settlement, but "by fostering values, attitudes and concrete initiatives of solidarity." As a result, relations between nations may acquire more of an "organic" character and not merely an "organizational" one. The hope is that "existence with others" may translate as "existence for others." But the Pope remains steadfastly committed to his conviction that non-violent conflict resolution and management are indispensable to the welfare and destiny of humanity. It is a theme that constantly echoes throughout his speeches to successive diplomatic gatherings. The 1999 New Year message was unequivocal in its declaration that "war is always destructive of our humanity and that peace is undoubtedly the pre-condition for human rights."

"Effective mediation" may well have been an aspect of what the Pope had in mind when, in 1996, he implored the international community to offer "juridical and diplomatic instruments" on behalf of "the sensitive issue of the City of Jerusalem." According to the Pope, the conduct of negotiation is basic to any hope for a "just and adequate solution" to this dilemma. And he went on to commend the "strenuous work of courageous negotiators" as they labor throughout the world's numerous trouble-laden locations.

One such application of that negotiation endeavor is the divisiveness and deprivation of property taking place in Cyprus. Should negotiations be intensified, a "successful conclusion" is at least possible. The Pope regrets that "dialogue and negotiation" are rejected, however, by Southern Sudan. But he is able to credit "patient negotiations" as being critical to preparations for the 1997 return of Hong Kong to the sovereignty of Mainland China. It is those negotiations that accentuate key issues of "respect for differences," for fundamental human rights, and for an embrace of the rule of law. Similarly, it is the "negotiating table" that may yield a remedy for the region of the African Great Lakes. The regional organizations of Africa, for instance, are compelled to probe why international indifference is often the reaction to the area's humanitarian tragedies. An increase in political activity must offset such dangers as "the carving up of territories or the displacement of populations." Otherwise, the results may defy control. "The security of a country or region cannot be founded on the accumulation of risks."[7]

Diplomatic negotiations presume that importance is attributed to dialogue. All forms of dispute settlement, mediation among them, are "effective" only inasmuch as they generate an ongoing willingness to dialogue. The term "dialogue" is a constant in Pope

John Paul's diplomatic discourse. For example, in 1998 he sought to "encourage the resumption of dialogue" between opposition parties in Northern Ireland. And he requested that those voices in Algeria "who believe in dialogue and fraternity" might be "finally heard." Similarly, he pledged that the Holy See will "continue to dialogue" as regards the Middle East peace process. The Pope thus wishes to further the principles of the 1991 Madrid Conference and "the guidelines of the 1993 Oslo meeting." It is diplomatic dialogue, he contends, that may rescue "peace and . . . heal the wounds of injustice."

Dialogue undertaken on behalf of China is again mentioned in the Pope's speech of 1999. Also on that occasion he talked of the capacity of dialogue to defuse hostilities in the Balkans. "Only honest dialogue," notably in the instances of the Middle East, Algeria, and Cyprus, can dissolve political deadlock and spare people from being wedged "indefinitely between war and peace." In his 2000 speech to the diplomatic corps, "calm dialogue between cultures and religions" was numbered as a "precise commitment to international solidarity." And dialogue as the core of multilateral diplomacy was praised for instituting conversation between the two Koreas, and between "the government and armed groups in Columbia."

The UN designated 2001 as the International Year of Dialogue Between Civilizations. The Pope specifically acknowledged the event by stating that dialogue illustrates how "distrust, conflict and the vestiges of past crises can always be overcome through good will." Negotiators are said to be among those responsible for sustaining that good will. By 2002, the Pope extolled that "direct dialogue" has begun between Cypriot leaders and also between the disputants in Sri Lanka. And he expressed satisfaction that delegations from the two Chinas now participate in the World Trade Organization.[8]

E. Diplomacy: Commitment to Transformation by Persuasion

Intelligible discussion about humanity's future is possible, Pope John Paul advised the UN. In fact, it is the urgency and necessity of that discussion that may enable "a century of violent coercion to be succeeded by a century of persuasion." However, it is vital to insist that the viability of "the international politics of persuasion" is impeded, perhaps obliterated, by any diplomatic stance that amounts to a denial of "intelligibility [as] to the nature of man or to the human experience." Diplomats are obligated to reflect upon such realities as the excruciating legacy of modern totalitarianism, and that in contrast to what motivated the "revolutions of 1989." Diplomats must comprehend that these latter occurrences verify that political persuasion in the service of human betterment stems from acceptance of an indispensable philosophical premise. That premise may be summarized: "the vision of man [is] as a creature of intelligence and free will, immersed in a mystery that transcends his own being and endowed with the ability to reflect and the ability to choose – and thus capable of wisdom and virtue." What has been presented previously in this essay relevant to freedom, human rights, moral truth, and negotiation rests upon the seriousness of a belief that humanity's condition can only be improved when his perennial and essential nature is measured against the challenge posed by unprecedented technologies, scientific advances, and political strategies. Diplomats are expected to enact in their aggregate of proposals, plans, discourse and interventions, provision for the constancy and universality entailed in being human.

The primacy of personhood is frequently accentuated in the papal New Year messages to diplomats. The Pope, in 1997, quoted a "Founding Father" of post-war Europe, Jean Monnet. "We do not make coalitions of States, we unite people." The politics of persuasion must be attuned to the centrality of the human factor when directing its energies toward the institutional and organizational factor. And it is that same centrality of the notion of personhood that best reinforces diplomatic resolve to rally "political determination" so as to "strike at the causes of the disorders that too often disfigure the human person." Pope John Paul referred specifically to diplomatic initiatives undertaken to eliminate the victimization of children, together with "the battle against organized crime" and drug smuggling and "efforts to oppose every form of contemptible trafficking in human lives." The Pope appealed that "the leaders of societies" must become persuaded – and must persuade – that persons are never reducible to their productivity. Basic to Christian doctrine is the teaching that each and every individual person is "created in the image of God, able to love as Jesus did." And, while science embodies much that is admirable, humanity should be mindful of the temptation to exaggerate the merit of science by attributing to it a capability of making us the sole "masters of nature and of history." It is that image of science that may foster the illusion that people are "objects to be manipulated," inhabiting "a self-enclosed world" characterized by "an attitude of self-sufficiency, domination, power and pride."[9]

F. Diplomacy: Mission to Promote a "Culture of Peace"

Pope John Paul informed UN delegates that the end of the Cold War era contained among its implications that Central and Eastern Europe could then anticipate "that the promise of peace" should come to pass. For many victims of that period of international tension, peace surfaced with the restoration of the sovereignty of former "People's Democracies." But peace is never so facile or automatic. The "risk of peace" is multi-faceted and relentless in its demands to cancel preoccupation with agendas of isolated self-interest. Attaining "a climate of peace" means, for instance in Bosnia-Herzegovina, that diverse ethnicities must discover that the benefits of their seeking "harmony" are unsurpassed. The Pope's 1996 address outlined difficulties that surround prospects for an "enduring peace." The peace process involves diplomats in a struggle to achieve certain conditions. These include: "the free flow of peoples and ideas; the unhindered return of refugees to their homes; . . . truly democratic elections; and . . . sustained material and moral reconstruction." But one should not be pessimistic about "the work of building and consolidating peace," either in this region or elsewhere. Because when "indifference or selfishness" is admitted, horrendous "unforeseeable consequences" may be averted. In 1999, diplomats were told, again with regards to normalization in the Balkans, that "the culture of peace" faces "persistent dissension." Still, the international community should not despair of the value of diplomatic endeavors. It was diplomacy that concluded an agreement (October 26, 1998) between Ecuador and Peru. The guarantor countries consented "to accept a compromise and to resolve their differences in a peaceful way." Theirs is a "peace brought by . . . treaties" and according to which violence is explicitly renounced. The preservation of that peace, the Pope stated, is aided by the Catholic faith that is common to many of the countries' citizens. Diplomats may see in this religious dimension, not a peripheral or incidental corollary to the stable peace, but a resource to procure "reconciliation through prayer and action."

Peace incorporates practical exigencies. African countries, for example, "should all assist one another in the analysis and evaluation of political options." Said diplomacy may lead to formal agreement "not to take part in arms trafficking" and to reject discriminatory sanctions. Issues pertinent to territorial disputes, economic contentions, and human rights may be submitted to peace-making teams and tribunals, through the operation of which "equitable and peaceful solutions" may arise. The Pope added that where armed conflict and disruption prevail, peace-keeping forces may be called upon as a final resort. These forces, however, ought to be "composed of African soldiers."

The "law of retaliation," the Pope said on January 10, 2002, fails to qualify as a "path . . . to peace." This is among the reasons why he requested diplomats to forward a series of his several "reflections" to their respective governments. These include: the elimination of poverty (through, for example, a program of debt reduction); disarmament (as through "the reduction of arms sales to poor countries") and efforts to demonstrate respect for human rights (especially for those most vulnerable – children, women, and refugees). Diplomatic engagement for the cause of peace ought to espouse such a range of priorities.[10]

G. Diplomacy: Engenders Adherence to the Norms of Law

Several times in his 1995 UN speech, Pope John Paul reminded delegates of their relationship to law. For example, this is implicit when he spoke of the 1948 Universal Declaration of Human Rights, and the absence of the "rights of nations" theme in its passages. The Pope requested that representatives consider the question of justice that that lacuna raises. Justice is regularly associated with and manifested in the realm of law. Law is counted with ethics and anthropology as a vehicle for the "serious interpretation, and . . . closer examination" of such problematics as when ethnic and cultural consciousness becomes a "counterweight" to trends toward global uniformity. The Pope insisted that the goal of "equality of all peoples" is qualified. That equality is predicated by the adjective "legal," a legal equality that presumes international recognition that the world is composed of a "family of nations."

In his 1996 diplomatic message, the Pope directly commented upon a principle of international law, the concept of reciprocity. Reciprocity is contrary to "despotic nationalistic ideologies." Its authentic meaning is that people willingly accept the identity of their "neighbor." "Each nation must be prepared to share its human, spiritual and material resources in order to help those whose needs are greater than the needs of its own members." Sadly, some nations not only refuse to encourage an attitude of "welcome"; they actively discriminate. For example, they behave punitively toward those who practice a religious faith. The pontiff deemed this to be "an intolerable and unjustifiable violation . . . of all the norms of current international law." Diplomats must strive to uphold what law requires.

The "rule of law" is valid for the community of nations without exception. And, as a juridic system, the common good is always both its foundation and ultimate end. The Pope's 1997 message to diplomats strongly emphasized that "international law itself is founded on values." Moral principles – for example, human dignity or "guaranteeing the rights of nations" – are antecedent to the express juridic norms that comprise the rule of law. This explains why the intellectual precursors of ius gentium may be traced to philosophers and theologians, particularly between the fifteenth and sixteenth centuries.

They understood that the function of law rests upon a moral imperative, granting to each person what justice decrees as owed to them. The Pope also noted that the thrust of contemporary international law is less in the direction of "a mere law between States," and more in the direction of human rights. Examples include "the international right of health care or the right to humanitarian aid." Moreover, he applauded "attempts to form an international criminal justice system." This step is said to be evidence of "real progress in the moral conscience of the nations." By extension, diplomats should be mindful of that conscience in their official deliberations and activities. Part of this task is to attest that fundamental morality – because it is an articulation of what is "right and good" – has "a preparatory role in the making of international law" itself. When this role is secured, the Pope stated in 1999, human rights will be recognized as the connective between "all juridic norms." International law may therefore escape disintegration into a law of fluctuating consensus or of "the law of the stronger." Again, in 2000, Pope John Paul appealed for diplomats to so influence political will that international relations can become "increasingly imbued with and shaped by the rule of law." Because sovereign states are de facto unequal, existing legal instruments need to be rigorously applied in the interests of "stability . . . and cooperation between peoples."

Diplomacy, according to the Pope's remarks on January 13, 2001, has an actual "capacity to bring about the rule of order [and] equality." Recourse to law is an element of that capacity. The juridic "instruments of diplomacy" are also an element, an example being the peace agreement signed (December, 2000) in Algiers between Ethiopia and Eritrea. But, it is apparent, the Pope stated, that the principles of international legality are jeopardized and must be revived. They are weakened, for example, wherever territory is acquired by force; where the self-determination of peoples is violated and where contempt is leveled against UN resolutions or the Geneva conventions.[11]

H. Diplomacy: Respecter of Religious Conscience

UN delegates were instructed by Pope John Paul that their mission involves the safeguard of the "fundamental right to freedom of religion and freedom of conscience." The Pope maintains that these rights jointly constitute "the cornerstones of the structure of human rights and the foundation of every truly free society." Obviously alluding to political authority, the Pope said that no one is entitled to suppress these rights "by using coercive power to impose an answer to the mystery of man." Pope John Paul's appeal for religious freedom is inherently ecumenical. For example, he did not solicit preferred status for Christianity in general or for Catholicism in particular. And what is further suggested is that just as coercive power is inappropriate for secular leaders and institutions, it is as inappropriate for religious leaders and institutions. Neither sphere may "impose" its ideology, its theology, its worldview. Freedom of religion clearly means a freedom for all religion and religions. And it even allows for freedom from religion. Conscience dictates whether and how that freedom will be actualized.

In section (G) above, there is mention of Pope John Paul's 1996 criticism of those nations that campaign for the extinction of religious practice within their borders. That same address expanded upon the notion of what transpires with religious oppression. Persecuting countries suffer a loss of credibility before the international order, and simultaneously invite a threat to their own internal life. The Pope reasons that "a persecuted believer will find it difficult to have confidence in a State that presumes to

regulate his conscience." In his 1997 remarks the Pope decried that religious intolerance instigated the brutal murder of seven Trappist monks in Algeria and of Oran's Bishop Pierre Claverie. The pontiff returned to his ecumenical rationale. "All people together, Jews, Christians and Muslims, Israelis and Arabs, believers and non-believers, must create and reinforce peace." Hence, in 1998, the Pope stressed that the evolving movement toward European union must not overlook "the spiritual families . . . especially of Christianity" that have so greatly contributed to the continent's civilization. Far from diminishing, their influence today seems more decisive. The combination of social problems and social inequalities begs them to "proclaim the tenderness of God and the call to fraternity."

Political leaders, including those to whom diplomats are directly accountable, are administrators of the res publica. That is to say that their choices and implementation programs "guide whole societies either towards life or towards death." Thus, in 2000, the Pope encouraged all believers to assume "their duty to take an active part in the public life of the societies to which they belong." Reasonably, the worth of political activism at both the leadership and grassroots levels can only be fruitful if believers are "granted a place in public life." The Pope argued (2001) that because "religious experience is part of human experience," it is fallacy to want to relegate religion to the private sphere or to exhibit reluctance about referring to humanity's religious aspect. These latter are prejudicial against religious liberty. Pope John Paul, exactly aware of post–September 11th prejudice and suspicion against Muslims, invited Christians, in his 2002 address, to reach out openly to the "followers of authentic Islam, a religion of peace and love of neighbor."

Diplomats should be especially receptive to the positive impact that religion exerts upon world opinion, and upon the refinement of world disposition on behalf of security and solidarity. And it is diplomats who should be mindful of and grateful for the Holy See's status of sovereignty. For it is this status that permits the Holy See to impartially and vigorously "defend the dignity, the rights and the transcendent dimension of the human person."[12]

I. Diplomacy: Discernment of Cautionary Counsel

The Pope, when speaking to the UN, did not conceal his adamancy against the philosophical theory of utilitarianism. He offered several reasons to explain why this position warrants dismissal. (a) This is a doctrine that "defines morality not in terms of what is good but of what is advantageous." (b) Utilitarianism undermines "the freedom of individuals and nations." (c) It inspires an aggressive nationalism, "justifying the subjugation of a smaller or weaker nation." (d) And it prompts "more powerful countries to manipulate and exploit weaker ones." (e) Such utilitarianism probably facilitates the inequalities of the North-South rift, so familiar to political economists.

Pope John Paul's assessment of utilitarianism implied a related issue that is apropos to diplomacy. Doubtless, the Pope desired that UN representatives attend to his words for something beyond their general interest value. He would logically expect that they reflect upon his critique aside from the session in which it was delivered. And the duty of diplomats then becomes either to uphold his stance, to modify his position, or to disregard it entirely. It would be woefully inadequate for the Pope's audience to have heard his words, while failing to have listened to them. Regardless of how diplomats opt

to respond to his view, they are certainly obligated to attempt to discern the quality of the counsel by which he cautions. However, the Pope seems never to demand that diplomats automatically conform to his appraisal of utilitarian theory or any other, but that their intellectual integrity be such that they are willing to objectively scrutinize content. This is an area where a rush-to-judgment may amount to a conclusion that diplomatic praxis manages to thrive upon disregard for theoretical debate and challenge. If that outlook is potentially valid, there is conspicuous need for its defendants to step forward to plead its cause.

Diplomats must judiciously apply their reason and discernment, not only to papal perspective on political and economic philosophy, but to recommendations and interpretations of fact that the Pope presents with as staunch a resolve. A few of many examples from his New Year addresses come to mind. In 1996, Pope John Paul described Liberia and Somalia as "still governed by the law of violence and of special interests." That is despite international assistance. Meanwhile, normalization in Angola is thwarted because of "political antagonisms and social disintegration." As for Africa, its political leaders are warned about their failure to commit themselves to "national democratic dialogue." Continuing, the Pope pointed to the necessity of their "strict" administration of "public funds and external credits." African governments should not imagine that they are entitled to help when their political credibility is dubious. If Africa refuses to heed, the Continent "will ever remain on the margin of the community of nations."[13] Diplomats are left to ponder. Are Liberia and Somalia really so ruled? Does the Pope reliably portray Angolan governance? Is Africa's overall political leadership as precarious and decrepit as the Pope depicts? And is African future so bleak if it embarks upon a path at variance with Pope John Paul's warning? Should diplomats deduce that the Pope's political characterization is accurate, then their overt and concrete support for his position should follow directly from their realization of intellectual congruity.

J. Diplomacy: Herald of an Optimism Salutary of Humanity's Future

Pope John Paul's UN address contains two very brief final paragraphs. They are condensed, possibly brief because they stand as the threshold of a future that is yet to be written. The Pope acknowledged that humanity approaches tomorrow with a degree of fear. That fear is no mirage. Nor is its existence hypothetical. The fear is actual. But by the Pope's insistence that "we must overcome our fear of the future," he implied that a prolongation of this same fear is not inevitable. It is a fear that we are able to overcome. Collectively, humanity contains an "answer" that is a definitive antidote to that fear. Putting aside coercion, repression, and such like, the answer consists of a "common effort to build the civilization of love." Lest critics scoff that love is tenuous and intangible, the Pope stated that the enterprise is constructed upon an array of universally accepted values: "peace, solidarity, justice and liberty." These are known. These are prized. And these engage us as our international interactions unfold with constancy and "soul." That "soul" is "lived in self-giving solidarity and responsibility." It invites us "not [to] be afraid of the future" and "not [to] be afraid of man." Indeed, humanity is cleansed of that fear when recalling this century's "tears." Those tears have not been shed in vain. For they "have prepared the ground for a new springtime of the human spirit."

Despite what seems to be ample justification for pessimism and cynicism when we survey the contemporary global scene, diplomats must decline to concur. Service to their

representative countries and to the international community means that they are equipped to counter-balance the negative swirl. Their own diligence and dedication, their own perseverance and determination, prove that humanity can and will be salvaged. In Christian parlance, man is not merely salvageable; man is redeemable and even perfectible. The very prospect of human solidarity is fecund. It parents a mature and solid optimism, before which fear and its progeny can be seen to dissipate.

The phrase "fear of a future," strongly reminiscent of No. 18 of the Pope's 1995 UN text, is stated in his New Year address of 2002. Such fear is linked to diverse international dilemmas. Among them is reference to terrorism and to "the abhorrent attacks of last 11 September." The Pope described terrorist acts as "barbarous aggression." But he also spoke about the importance of searching for the "most effective means of eradicating terrorism." This is not a statement that presupposes terrorism's ultimate triumph. Rather, what is presumed is that "means" do exist for the eradication of terrorism; that "effective" means are identifiable among lesser contenders and that terrorism definitely can be eradicated. Additionally, the community of nations faces questions to which we are able to respond. These are questions about "legitimate defense," about the causation behind terrorist antics and about measures to promote that kind of "healing" which "overcomes fear" and decreases violence.[14] Diplomats might note that terrorism, however extensive and excessive, is anything but absolute. Diplomacy should proceed as the accompaniment to an ascending hope.

Chapter I – Part A – Conclusion: An Idealism of Wishful Thinking?

Readers familiar with the formal theories posited by international relations scholarship are likely to conclude that what has been stated in Chapter I, Part A, concerning Pope John Paul's view of diplomacy may be assigned to the general category of Idealism, also called Liberalism. Shades of Neoliberal Institutionalism are also evident. For example, author Karen Mingst presents Liberalism as holding that the innate goodness of human nature "makes societal progress possible." When humanity engages in unacceptable behaviors, one may look for signs of deficient or corrupt institutions or faulty political leadership. Liberals assert that war is not inevitable, since interstate cooperation may remove its threat. Recall the discussion about the Pope's advice and warning to the African nations. Recall also his petition that the international community recognize its being a "family of nations." In these examples, as elsewhere throughout the preceding sections, Liberalism's tenets are unmistakable. Likewise, the Pope's addresses to diplomats reflect Neoliberal Institutionalists' devotion to the notion that institutions actually promote security and preserve a framework for future interactions. The Pope's remarks about the rule of law, about the primacy of international law, and about the laudatory value of the UN's activities certainly suggest a Neoliberal Institutionalist mindset.

The Realist school of international relations, largely derived from Hans Morgenthau (d. 1980), would probably argue that the Pope has underestimated the force of national interest that is reflected in the "largely objective and rational" approach of states as they "struggle for power." Here, Roskin and Berry's analysis of Morgenthau and his Realism is significant. "At bottom, the great realist was a great moralist."[15] Scholars' assertions and objections abound. However, not even Morgenthau could successfully banish morality from Realist school precincts. Idealism's moral claims need not hurry to exit the

theoreticians' stage. Other "schools" (e.g., Marxism), which also aspire to refute Idealist/Liberal thought, are no more convincing when it comes to their rebuttal.

Pope John Paul's vision for international diplomacy should not be dismissed as some species of pious Catholic fantasy. Quite the contrary. The Pope presents what might be called a Realist Idealism – a sense of what humanity can accomplish – and in terms of a kind of Idealist Realism, where national interest is achieved by mutual interest, and power is attained when the sources and resources of power are distributed widely.

References

1. Eric Clark, *Diplomat: The World of International Diplomacy* (New York: Taplinger Publishing Co., 1973), 236–37.

2. "Bilateral and Multilateral Relations of the Holy See," in http://www.vatican.va/roman_curia/secretariat_state/documents/rc_seg-st_20010123_holy-see-relations_en.html.

3. The text of the Pope's 1995 *Address to the United Nations General Assembly* may be found at: http://www.christusrex.org/www1/pope/UN-speech.html. These thoughts on freedom as intrinsic to a common human patrimony are discussed in No. 2.

4. See No. 4 and 5 of the Pope's speech to the diplomatic corps for January 10, 1998. The text for this and for speeches cited subsequently may be found on the Vatican web site at http://www.vatican.va/holy_father/john_paul_ii/speeches/1998. Simply continue by replacing "1998" with whatever date is desired. The New Year addresses to the diplomatic corps are indicated clearly, as are the Pope's speeches to IGOs and NGOs and for ambassadorial accreditation.

5. See 1995 UN address, No. 12. See also the 1997 address to the diplomatic corps, No. 4 and the 1998 New Year message, No. 5.

6. Nos. 5–8 of the Pope's UN speech treat the theme of the rights of nations. No. 5 of the 1996 address to the diplomatic corps refers to East Timor's "legitimate aspirations." Discussion about eventual statehood and the UN's role in the steps toward independence is offered by Joshua S. Goldstein in his *International Relations* (New York: Longman, 2003), 275–76. The rights of nations theme is expanded in No. 8 of the 1996 papal address, as well as in that of January 11, 1999, No. 2.

7. Mediation is referred to in No. 14 of the UN text. Peace as a precondition for human rights is cited in No. 3 of the 1999 diplomatic corps address. Diplomatic negotiations concerning Jerusalem are noted in the 1996 address, No. 2. Cyprus as a context for negotiations is mentioned in No. 4. Southern Sudan's refusal to permit negotiation is indicated in No. 6. The matter of Hong Kong is treated n No. 2 of the address for 1997. The Great Lakes region of Africa is the subject of No. 3.

8. See Northern Ireland as referenced in No. 2 of the diplomatic corps address for January 10, 1998. No. 4 speaks of dialogue concerning both Algeria and the Middle East peace process. The necessity of dialogue relative to China, the Balkans, Algeria,

Cyprus, and the Middle East is discussed in Nos. 2 and 3 of the 1999 message. Nos. 5–6 of the address for January 10, 2000, deal with dialogue and solidarity, as well as with the examples of the Koreas and Columbia. Dialogue as an indicator of antidote to distrust, etc., is identified in No. 4 of the address for January 13, 2001. Rapprochement as a result of dialogue is noted in No. 2 of the message for January 10, 2002.

9. See UN address, No. 3–4, for emphasis on the "politics of persuasion" and the "vision of man." The Monnet citation is found in the 1997 diplomatic message, No. 3. The 1998 text, in No. 3, contains focus upon social disorders and attempts by international leaders to eradicate the same. That for 2001, No. 6–7, speaks of the issues of productivity and contemporary science.

10. In the Pope's UN text, Nos. 5 and 16 speak about peace. His diplomatic addresses also discuss this theme. See: 1996 (No. 3), 1998 (No. 4), 1999 (Nos. 2–3) and 2002 (No. 6).

11. Paragraphs applicable to law are found in No. 6, 7, 14, and 15 of the UN message. Law is also topical in the Pope's diplomatic addresses: 1996 (No. 8), 1997 (No. 4), 1999 (No. 4), 2000 (No. 6), 2001 (Nos. 1–3) and 2002 (No. 6).

12. Freedom of religion is dealt with in No. 10 of the UN address. Religious freedom is also discussed in the New Year messages: 1996 (No. 9), 1997 (No. 3), 1999 (No. 2), 2000 (No. 7), 2001 (No. 7) and 2002 (No. 5). There are numerous examples that demonstrate that the Holy See acts according to its legal sovereignty. See No. 2 of 1996 (official recognition of the Representative of the Palestinian People), No. 3 (the Church and the demilitarization process) and No. 7 (ban of nuclear testing). See also No. 2 of 1997 (disarmament treaty), together with No. 3 of 1998 (ban of antipersonnel mines), No. 4 ("pitiless embargo" against Iraq) and No. 5 (associated with the World Trade Organization).

13. The Pope's anti-utilitarianism views are stated in his UN address, No. 13. Examples of the Pope's interpretation of political fact and its purported consequences are found in No. 6 of his 1996 New Year address.

14. Fear of the future and its implications are discussed in No. 18, the final section of the Pope's UN text. "Fear of a future" is stated in No. 1 of the diplomatic address for January 10, 2002, while terrorism is treated in No. 3 and in No. 5 of the same papal speech.

15. See Karen Mingst's synthesis of Liberalism/Neoliberal Institutionalism in her *Essentials of International Relations* (New York: W.W. Norton, 1999), 66–70. Compare with M. G. Roskin and N. D. Berry's appraisal of Morgenthau's Realism in their *IR: The New World Order of International Relations* (Upper Saddle River, NJ: Prentice Hall, 2002), 31.

Chapter I – Part B: A Case Study on the Diplomacy of Pope John Paul II as Alternative Strategy for Somalia

Zenit News Agency reported that on January 29, 2004, representatives from forty-two Somali factions signed an agreement that provided for a five-year transitional government. The agreement calls for a parliament consisting of 275 members and a popular referendum to approve a federal Constitution. It also requires a census of the estimated ten-million-member nation, and insists upon the renewed application of a cease-fire that had been concluded in 2002 and since ignored. Concern was expressed that some 300 persons have become the victims of inter-factional conflict during the past several months. Credit for mediating the agreement goes to the Inter-Government Authority for Development, composed of six East African countries, and to the nation of Kenya.

A summary of events in Somalia between 1991 and 1995 is important in order to contextualize Chapter I – Part B's central theme: input from Pope John Paul II during this period and the significance of its being, for the most part, overlooked.

Crisis in Somalia may be traced to 1991 and the overthrow of a rather detested dictator, Siyad Barre. Divided loyalties prevented the emergence of a central government. For example, we find groups favorable to the ousted President in the southwest, with a prevalence in the northwest of local leaders who urged for the establishment of an independent "Somaliland." Clans and sub-clans exercised loose alliances, and by 1992 over half of the country's population faced the ravages of starvation, acute malnutrition, and related diseases. "The magnitude of suffering was immense." The UN response was Resolution 733 (January 23, 1992), which declared an embargo upon the delivery of weapons and military equipment to Somalia. Representatives of the two major factions met in New York at the invitation of the Secretary-General and committed themselves to an agreement for the cessation of hostilities. A subsequent Resolution, 746 (March 17), sought both the continuance of UN humanitarian efforts in Somalia and the dispatch of a technical team. The purpose of the latter was to devise mechanisms that would ensure the uninterrupted flow of UN humanitarian assistance. The Secretary-General further recommended the inauguration of UNOSOM, a UN operation designed to monitor the cease-fire and to allow for UN convoys of relief supplies to be safeguarded by military escort.

UN Resolution 751 brought about UNOSOM I. Due to increased deterioration of basic Somali conditions, the Secretary-General advised that the UN enlarge its efforts beyond what had been originally determined. "The circle of violence and hunger" escalated severely. The desire of the UN was that that cycle might be broken; that national reconciliation be achieved, and that a "powerful, stable and democratic Somalia" would arise. By Resolution 775, the UN expanded the strength of UNOSOM to 4,219 troops and 50 military observers. Additionally, the Secretary-General advocated a "100-Day Action Program for Accelerated Humanitarian Assistance." It consisted of eight main objectives (e.g., the provision of clear water, shelter materials, food rations, seeds, animal vaccines, and refugee-returnee programs). However, because of the absence of law and order, opposing Somali leaders targeted international aid as a potential source of income for "an otherwise non-existent Somali economy." The overall situation became deplorable and intolerable.

On December 3, 1992, the UN Security Council adopted Resolution 794, which sought the explicit help of Member States by way of military and cash contributions. U.S. President George Bush thereafter publicized his plan to commence "Operation Restore Hope." The United Task Force (UNITAF) began a four-phase operation, intended to culminate in a transfer of responsibility to UNOSOM. The United States assumed the lead in a multi-national coalition that included forces from over twenty countries. The Secretary-General appealed that this peace-keeping project would act to neutralize the heavy weaponry of the Somali factions, and would exert an influence throughout the entirety of Somalia. Between January 4 and 15, 1993, fourteen Somali political movements participated in a conference that formally signed agreements to further implement cease-fire, to pursue disarmament, and to start committee preparations for a conference on national reconciliation. That conference was scheduled for March 15, 1993, in Addis Ababa. By March 3, the Secretary-General was able to recommend that the transition from UNITAF to UNOSOM II should move forward. UNOSOM II's mandate was proposed to embody nine points, among them the monitoring of all factions' observance of cease-fire; actions aimed against the resumption of violence; attaining national security for lines of transportation and communications; and the protection of personnel, equipment, and installations belonging to the UN, its agencies, the ICRC, and NGOs serving Somalia. The military aspect of UNOSOM II was slated to be conducted in four phases under the command of U.S. Admiral Jonathan Howe (Ret.). In May, 1993, the transition was effected.

UNOSOM II sustained a serious setback, however, on June 5, 1993. The faction led by General Aidid violated the agreement in an attack that killed 25 Pakistani soldiers and in which another 54 were wounded and 10 reported missing. It was widely reported that a dozen of these soldiers were engaged in the unloading of food supplies when "they were . . . attacked by cowards who placed women and children in front of armed men." UN Resolution 837 denounced the violation as "calculated and premeditated." UNOSOM II then embarked upon air and ground military actions in south Mogadishu. On June 17, the UN Special Representative called upon General Aidid and his supporters to surrender. They did not comply. Meanwhile, it was hoped that UNOSOM II's mission might be concluded by March, 1995, "with regard to [its] humanitarian, political and security activities." These activities likewise sought "the re-establishment of the Somali police, judicial and penal systems."

UNOSOM II's efforts to disarm Somali factions were assisted by the U.S. Rangers and the Quick Reaction Force. But on October 3, the Rangers – not under UN command and control – met concentrated fire. Eighteen U.S. soldiers died and 75 were wounded. The United States almost immediately reinforced its Quick Reaction Force (for example, with M1A1 tanks and Bradley fighting vehicles), and President William Clinton indicated the intention of the United States to withdraw its forces from Somalia by March 31, 1994. On May 24, 1994, however, the Secretary-General informed the Security Council that "the Somali people deserved a last chance." This was his position despite a thoroughly negative evaluation of Somalia's overall security and political situation. Progress subsequently remained minimal in such crucial areas as police recruitment, recovery among the most vulnerable (e.g., women, children) and the process of national reconciliation. Regardless, during the first two months of 1995 the various armed forces contingents began repatriation. UNOSOM II basically ended by March 3, 1995.

In the view of the UN, the intervention in Somalia denoted several successes. The episodes of cease-fire, though not constituting a permanent peace, proved that the apparent inability "to rebuild the internal structures" of Somalia as a functioning State was mainly due to the failure of Somali factions "to come to terms with each other." This was not a UN failure. Indeed, the UN did help to erect 52 out of a possible 92 district councils and 8 out of 18 possible regional councils. Second, the contents of the Addis Ababa Agreement and of the Nairobi Meetings, "though forestalled by subsequent developments," did manage to become "the major frame of reference in the political life of Somalia." Third, the humanitarian field admittedly encountered numerous obstacles. But it should be remembered that "an estimated quarter of a million lives were saved." Fourth, the Rule of Law gained progress owing to the deployment of some 8,000 police in 82 district stations. And by March 1995, UN auspices fostered the creation of 46 district courts, 11 regional courts, and 11 appeals courts.

UN officialdom argues that any continuance of UNOSOM II could not have been justified. Simply, Somali leaders did not demonstrate adequate "political will" to enable any other outcome to be reasonable. Similarly, UN expertise maintains that the UN did not abandon Somalia with the withdrawal of UNOSOM II. Thereafter, the emphasis of UN agencies, organizations, and NGOs would be upon the three "Rs" of rehabilitation, reconstruction, and recovery. Additionally, pro-UN analysts assert that the UN experience in Somalia yields the basis for "creative rethinking about peacemaking, peace-keeping and peace-building," and where the lines should be reckoned between these actions.[1] Given, however, eventual happenings in Somalia until the agreement signed on January 29, 2009, so positive an appraisal of previous interventions in the country becomes somewhat suspect. Nor is it plausible to claim that failure in Somalia is exclusively attributable to hostility and resistance generated by factionalism. Several commentators have identified their rationale for a rather contrasting assessment. Their position is noted hereafter. But their statements are offered primarily in hindsight – reflections upon occurrence that has had opportunity to impress itself upon international consciousness. But what about counsel contemporary with UNOSOM I, UNITAF, and UNISOM II? Was it heard? And, if not, could heed to that counsel have possibly benefited either the theory or practice that influenced UN/U.S. involvement?

Pope John Paul II, since his election to the papacy on October 16, 1978, and his death in 2005, steadily immersed himself in the mission of international diplomacy. Just four days after his election, he arranged to meet with the Diplomatic Corps accredited to the Holy See. And, annually, in mid-January, this Corps gathered to receive the Pope's New Year message, during which he reviewed successes and shortcomings on behalf of the cause of peace throughout the prior twelve months. He regularly concluded each address with specific recommendations for how peace efforts may concretely improve. Between 1992 and 1995, the Somali conflict occupied his attention throughout these New Year texts. The pontiff also preserved the custom of a predecessor, Pope Paul VI, to present a Message for the World Day of Peace, celebrated on January 1st. This message contains the analysis of various themes pertinent to the notion of how peace should be interpreted, redefined, approached, and implemented. The tenor of the message centers mainly upon theoretical perspectives on peace. And although the dilemmas confronting particular nations are not discussed by name, it is quite evident when the Pope impliedly refers to current conflicts. Again, the series of Messages for Peace submitted between

1991 and 1995 suggests content applicable to the Somali crisis and interventions to alleviate the anguish of the same. From both of these sources, one recognizes that the Pope proposed five distinct principles during that half-decade that parallel much of what present-day scholarship considers to be applicable and, perhaps sometimes objectionable, in the UN and U.S. engagement in Somalia.

(a) The decision by nations "not to resign" themselves to acceptance of another State's affliction entails intervention with limitations.

In his 1992 address to the Diplomatic Corps, Pope John Paul referred to the collapse of the State in Somalia. That fragmentation seriously impeded the delivery of humanitarian aid and endangered the survival of the population. Consequently, political leaders had to be reminded of their "grave duty" to respond to this dilemma by not merely being "resigned" to it. No nation, by virtue of their membership in the international community, is permitted indifference to the plight of a fellow member. But the option for active and strategic commitment, especially military, has necessary restrictions. These include the recognition that:
(i) the lessons of history are not definitively and exhaustively communicated.
They are "never fully learned" by any given event or within any given time frame. History's lessons unfold incrementally.
(ii) no State may "impose . . . its point of view" on another.
This is most true where conflict and social instability render a nation vulnerable. And the axiom is equally valid when States are inclined to trust solely in their military capability.
(iii) "situations inherited from the past" challenge States to be critical of their traditional patterns of response.
States should not "feel dispensed from opening new paths of understanding and of justice."
(iv) freedom exists as process.
Freedom means more of a dynamic evolution than a static phenomenon. And that freedom must be encouraged in its holistic fullness. For freedom is not reduced to its political aspect alone. Freedom embodies dimensions that are economic, technical, and more. It is authentic freedom that empowers the "poor [to] ask for the right to share in enjoying material goods and to make good use of their capacity for work." Third-party intervention to ensure freedom must embrace as a deepest aspiration the enhancement of the identity and dignity of each person.

An entire year prior to the 1992 address to diplomats, in January of 1991, the Pope almost prophetically analyzed that bloodshed in Somalia necessitated a thrust in the direction of national reconciliation, and that being the only real antidote to armed confrontation. A comparable accent upon reconciliation was articulated formally by UN authority, but considerably later than the counsel rendered by the Pope. Similarly, in his 1991 Message for Easter, the Pope identified Somalia as among those nations subject to "guerilla actions . . . [that] try peoples already in a precarious state." What is implied is that third-party interveners must assess the nature of violence in Somalia in terms of a predominantly guerilla-style planning and logistics. A kind of localized banditry is strongly suggested. Not surprisingly, well before the world community's acknowledgement of the desperation of Somalia, the Pope asserted that the country was in dire "lack of the most basic necessities for survival." By mid-1991, he had already

designated money for Somali refugees through the Pontifical Council "Cor Unum."[2] It should be noted that UNOSOM I awaited approval by the UN Security Council until April 24, 1992, and that President George Bush's "Address to the Nation" on Somalia – announcing "a mission that can ease suffering and save lives" – was delivered on December 4, 1992.

Donna Pankhurst, writing in the 1999 edition of the *Journal of Development Studies*, synthesizes several problems that scholars raise concerning the UN/U.S. role in Somalia.

She observes, for example, that the term "reconciliation" assumed a shift in meaning in the Somalia milieu. It became understood by the UN/U.S. as an endeavor "to bring together warring parties." This differs from the ordinary and accepted usage of the term, namely as referring "to the longer . . . processes of post-conflict recovery and peacebuilding." The result is a loss of the vital distinction between neutrality and impartiality. It is the latter usage that most Political Scientists insist should have been preserved. And it is precisely this idea of national reconciliation that the Pope endorsed in 1991. Pankhurst also contends that the much touted array of reconciliation conferences could not have achieved what the UN/U.S. had initially intended. The UN/U.S. entered said conferences with a firm mindset about what should be accomplished, about processes and about the disposition that negotiators should convey. In the case of Somalia, the reconciliation conferences "in effect provided local militias with status and money." Essentially, the wrong parties were legitimated – a fact that exacerbated the probability of failure for any conference outcomes. Recall that the Pope had warned of the propensity to impose – even with benign motives – specific viewpoints and philosophical vision.

The Pope also cautioned about the complexity of historical interpretation, a position that resonates with the research findings of Catherine Besteman. She argues that the usual American image of Somali history is one that deduces that the nation's destruction is virtually inevitable. According to this model of a "genealogically based system," the "Somali social structure appears fundamentally divisive and resistant to state-building efforts." Besteman holds that U.S. journalists inaccurately described Somalis as determined "to act out Stone Age ancestral clan rivalries." Her belief is that a better comprehension stems from investigation of Somalia's "turbulent history of race, class, and regional dynamics," and that these "produced a deeply stratified and fragmented society."

While the Pope had hoped for an openness to "new paths" in the promotion of justice, it is narrowness in historical perception, exactly as portrayed by Besteman, that blocked such openness from really taking place in the Somalia interventions. Sam C. Sarkesian's study of the development of the U.S. Army convinces him that repeated demands to rethink historical ties between military-civilian-political relationships as regards "the special needs of humanitarian operations in Somalia," caused confusion, blurring, and bluntness in combat readiness. The impact was negatively felt by UN/U.S. troops, magnifying the effects of such setbacks as the infamous attack on U.S. Rangers.[3]

(b) Third-party interveners are advised to avoid the conclusion that Somalia's indigenous clan system automatically speaks for the aggregate of the nation's people.

The Pope's 1993 address to the Diplomatic Corps speaks of Somalia's "unbearable distress," its lapse into anarchy, and the accumulation of threats to the very survival of the country's inhabitants. Pope John Paul indicated that there is serious reason to be circumspect about the image projected by Somali clan leaders. His view is that their wish to be upheld as the spokespersons for the Somali populous is false. The pontiff thus implied that third-party interveners would be mistaken to attribute to Somali clans a level of authority equal to their claims, instead of being mindful of the utter lack of social and legal delegation conferred upon them. The fact is that with the disruption of the political and judicial infrastructure, these clan leaders simply usurped power by attempting to fill a vacuum. The Pope's belief is definitely congruent with the aforementioned scholarship of Pankhurst and Besteman.

Pope John Paul was emphatic that the claims put forth by "clans and individuals will not lead to peace." Theirs then is a pseudo-leadership, void of any potential to generate peace. Logically, the presence of clan representatives at reconciliation conferences would prove to be as inappropriate as Pankhurst also demonstrates.

It may be tempting at this juncture to deduce that the Pope's refutation of clan supremacy in Somalia is tantamount to saying that the country must be left to resolve its own internal deficiencies minus all reliance upon external assistance. If there is a danger that third-party interveners will consistently misconstrue the uniqueness of the Somali culture and institutional system, it is reasonable to assume that such external agency should be minimal or possibly eliminated. A failure to understand the reality could reasonably worsen its actual condition. But the Pope does not argue for absenteeism based upon a high degree of risk. Somalia, like other areas of Africa, "cannot be left to itself." The combined influence of the need for urgent aid on the one hand, and of the beginnings of "movement towards democracy" and "political renewal" on the other, means that international attention still must accompany a State on its political journey. The neglect of that attention becomes an option that is unethical and irresponsible. Dwight D. Murphey, relying upon Walter Clarke, states that interventionism, as moral as it should be, cannot be at the same time mindless. Murphey writes that "inability or unwillingness to discern the essential political dynamics of the country and to effect remedial measures to foster civil society – out of expedience, disinterest, or naïve 'neutrality' – lies at the root of the world's failure in Somalia."

The eventual rehabilitation of Somalia, as elsewhere, compels external interveners to see beyond the apparent embeddedness of the clans' visibility. The clans are not an absolute, although decidedly vociferous. The yearnings of the Somali nation are no different from those of all people throughout the globe – to be granted a voice in the determination of their present and future. Third parties may and should guide Somalia in the removal of "forms of exclusion," and in educating them to "learn or [to] learn anew to look at one another, to listen to one another, to walk together."

Such a style is not without its challenges. The tendency, for example, may be to prefer the immediacy of a reaction based upon emotion. While this approach may soothe the sensibilities of third parties, what the Pope encouraged was the kind of prolonged investment that was deliberately focused upon a radical revision of the everyday Somali's

self-identity and empowerment. Some analysts of U.S. involvement in Somalia – for instance, Jon Westerman – deconstruct the pervasive myth that a critical force that drove that involvement was what is referred to as the "CNN effect." According to Westerman, "the most common explanation of the U.S. intervention in Somalia is that vivid images of starving children in daily news broadcasts outraged the American public." However, evidence seems to suggest "that most of the broadcast coverage of the famine actually followed rather than preceded U.S. decisionmaking in Somalia." But the debate is far from concluded and without a hint of unanimity. To the extent that the CNN effect is plausible, the reservation outlined by the Pope warrants consideration. In any event, critics generally concede that "the U.S. mission was not well defined – other than as a rhetorical humanitarian mission." The reasoning may have partially pertained to U.S. discomfort at the prospects of an intervention that "would ultimately require taking sides – and that this would inevitably create threat to U.S. forces." And, more significantly, the reason may be associated with tensions in the interface between "selective engagers" (those who at first dominated the Bush administration, and who maintained that U.S. intervention must be reserved to instances when U.S. "strategic national interests were directly threatened") and "liberal humanitarianists" (who argued that U.S. intervention "targeted against [Somalia's] political leaders would quickly mitigate the humanitarian catastrophes"). Faced with choice between the rising tide of chaos in Bosnia and that in Somalia, it initially seemed that "Somalia was the easier of the two missions" – a very flawed determination.[4]

(c) Because peace and security can truly come only from the Somalis themselves, third-party interveners should recognize that preparation for reconstruction must be contained in their primary actions.

As early as September 1992, Pope John Paul formally encouraged virtually every variety of attempt that could help Somalia to transition from the hostility phase of conflict to that of "instruments of reconstruction." The furtherance of "constructive dialogue" among belligerents becomes a crucial moment in that transition. But while responsibility lies with Somali leaders, it also resides with external interveners. The Pope habitually stated that even while striving toward the military clamoring of violence, interveners should ask how each of their steps in that strategy actively contributes to the birth of readiness for peace-building. Just a month before, the Pope announced his intention to send a humanitarian mission to Somalia. It would be joined "by a group of Italian sisters" and by the new Apostolic Administrator of Mogadishu, Fr. G. Bertin. The objective was not only to minister amidst the "extreme conditions of famine," but to begin the gradual reestablishment of Somalia's social, educational, medical, and ecclesial life. The Vatican's initiative included US$100,000 "to support the relief efforts." Although fighting had certainly not yet quelled, the impetus of "working together to bring peace" was strikingly conspicuous.

Having expressed disavowal, for the most part, of the purported leadership of Somali clan representatives, the Pope urged assessment of the specific typologies of leadership that continued to exist in the country. Speaking to the Diplomatic Corps on January 15, 1994, the Pope acknowledged that despite the tribal character of disputant parties, "competent International Organizations" were in a position to reliably appraise three levels of Somali society so as to identify how "peace and security . . . can . . . come

from the Somalis . . . themselves." A scrutiny of local individuals, of "groups most committed to peace," as well as of the institutions that the latter support, would doubtless locate persons "capable of bringing about . . . the acceptance of a courageous and necessary process of a return to brotherhood." It is not enough for external interveners to temporarily pacify belligerents or to manage the transportation or distribution of aid; they must simultaneously lay a blueprint for reconstruction. And that blueprint must accommodate Somali grassroots by aggressively cooperating to develop programs aimed at promoting Somali leadership. And although some would object that Somali leadership remained scant and unrefined, a remnant – however small – could become the core of affirmative change. That remnant, mentored by international expertise, can also bring about Somalia's "own state of law and democracy," and thus steadily reverse the current plague of escalated lawlessness. The Pope later reminded delegates to the Special Assembly for Africa of the Synod of Bishops that they would wisely compile an agenda both to confront the deficit in leadership skills and to form clergy and pastoral workers in how to improve upon the same. The Synod's proposal of those agenda themes (Proposition 543) included attention to the multiplicity of injustices, problems of forced human mobility, and collaboration with international agencies.

Pope John Paul's stress upon cooperation as a crucial component of peace was amplified in his Messages for the World Day of Peace. In 1992, for example, he described "sharing" as a value "which originate[s] in the natural law." Collaboration is "a precise duty incumbent on everyone." By implication, external interveners, when they cooperate to promote Somalia's own potential for peace and security, demonstrate that what is common in humanity will always surpass narrowness of national self-concern. Interveners might well ponder, in the spirit of the 1993 Message, that they are constitutionally able to find and to renounce whatever is injurious in their interaction with other countries, should they so choose. This is not so much the result of systematic and collective reflection as it is a recognition by political administrations that their decision to intervene must always seek to conform to what is most inherent in the recipient nation's perception of its own identity. What will then become manifest is that the depths of this identity are fundamentally indistinguishable from those experienced by the intervening States themselves.

Dwight D. Murphey has commented upon how the failure to take into consideration even the most rudimentary notions of self-identity among Somalis may account for why resentment often surfaced toward UN and U.S. forces. Murphey's theory is a variation of the familiar concept of hegemony, and whereby "unilateral dominance . . . is self-defeating." In other words, "when one state becomes too powerful, other states become fearful and unite to 'balance' against it." Authors John Drysdale and Anna Simons estimate that this factor explains why many Somalis showed constant suspicion about the purity of interveners' motives, and why the casualties inflicted upon American Rangers on October 3, 1993, were often interpreted by Somalis as an "unprecedented triumph over a perceived tyranny." The opinion of Theodros Dagne and Amanda Smith is that this reaction to hegemony may have caused some Somalis to become receptive to the increased involvement in Somalia's reconciliation process of Libya's Colonel Moammar Gaddafi.[5]

(d) Intervention, in its diverse forms, may not be thought of as ever providing "an easy solution."

Pope John Paul's 1995 Address to the Diplomatic Corps noted how violence and hatred were frequently regarded as a facile solution to a nation's dilemmas. He referred again to Africa's many "smoldering fires," so severe in Somalia that the country was nearly paralyzed by not being "able to think about the future." But the false promises of "easy solutions" perplex not only domestic peoples; they are also problematic for diplomats and for intervening States. For example, the Pope bade diplomats to reexamine the practice of placing an embargo, a mechanism "clearly defined by law." It is "an instrument which needs to be used with great discernment . . . subjected to strict legal and ethical criteria." While the embargo serves to prompt violators of "the international code of good conduct" to rethink their choices, it is still "an act of force [that] inflicts grave hardships upon the people of the countries at which it is aimed." Diplomats must be made aware, the Pope stated, of the "humanitarian consequences of sanctions, without failing to respect the just proportion that such measures should have in relation to the very evil that they are meant to remedy." And just as the use of an embargo may seem to be a reasonable act, but yet might not be so in reality, international military intervention may pose the illusion that as a proffered solution it is relatively "easy" in the face of a nation's horrendous crisis. Whether or not, however, that "easy" is an accurate description is quite another matter.

Any kind of intervention encounters difficulties well beyond initial expectations, the Pope asserted. On September 3, 1994, the pontiff received in audience the Latin Bishops of the Arab Regions, and spoke with them about how Somalia had become a truly "prolonged trial." He also discussed how his dispatch of a mission to Mogadishu in 1992 had met with serious obstacles. Two years later and the Church has been dispersed, and "her places of worship and buildings have been destroyed." Neither ministering to the Catholics who remain nor re-establishing Church life could ever be termed an "easy solution." Such is a reality that commitment to Somalia cannot avoid. This point was not missed by U.S. Ambassador Raymond L. Flynn when he presented his Letters of Credence to the Pope on September 2, 1993. Ambassador Flynn mentioned that "new hope has been brought to those beleaguered people" in Somalia because of the desire of countries such as the United States to "help the less fortunate." But the truth is that "much remains to be done." Lasting solutions are a lengthy and arduous undertaking when the problem is one of "seemingly intractable problems." A careful reading, however, of the Ambassador's words does not clarify whether it was the intention of the Clinton government to persist on behalf of what "remains to be done," at least in Somalia. Ambassador Flynn intentionally left the inevitable question vague and open-ended. In retrospect, his remarks may reflect the push to an exit from Somalia that President Clinton had wanted for the United States to take relatively soon after. The Pope's discourse to the Ambassador did not pursue that delicate question. Rather, the Pope framed his statements around the theme of moral obligation. "The new era now opening before us calls for a renewed sense of collective moral responsibility." Obviously, the moral high ground is never an "easy solution" and does not allow for an intervening State to slip away comfortably.

Terrence Lyons, writing in the *Brookings Review*, recalls scholars who believe "that the United States intervened in Somalia because it was easy terrain in which to develop the capacity, and demonstrate the willingness, of the world community to act." The

terrain proved anything but easy, exactly as the Pope had predicted since 1991. Lyons argues that the United States "acted without recognizing the complexities of the crisis." In fact, UN peacekeeping forces failed precisely because they did not consider the intricacy of their intervention's political aspects. There was failure because "strategic conception" was not linked with "political reconstruction." Lyons also faults those who elect to judge success in Somalia "by the number of people fed." He prefers a calculus based upon "the political situation left behind." Caleb Carr agrees, stating that there is need for American foreign policy to encompass "the long-overdue recognition that military intervention, by definition, cannot be nonpolitical." Somalia verifies that "we must determine *before going in* the legitimacy of those leaders [and] the validity of their various positions in the conflict." Walter Clarke and Jeffrey Herbst, evaluating the "schizophrenia of the Bush and Clinton administrations" on the degree of U.S. involvement in Somalia, concluded that three lessons emerge from the debacle. First, "there is no such thing as a humanitarian surgical strike." One sees in President Bush, for example, that "there was no will to see a solution through." Jarat Chopra reinforces this point, stating that the unfortunate "quick-fix" rationale that is found in PDD-25, the Presidential Decision Directive 25 of President Clinton, derives from the Weinberger principles, or "Powell Doctrine." "Therefore, U.S. participation depended on the potential for results in a limited period of time." Secondly, there is no neat and tidy way to define when a State has failed. Since trusteeship smacks of colonialism and is therefore rejected, the international community is left to determine procedures by which to identify a failed State as well as the nature of that State's relationship to the broader community. And thirdly, "the proper intervention forces must be developed." Such forces must contain "units devoted to psychological operations and intelligence." In the case of Somalia, properly trained forces did not exist.[6]

(e) A goal of intervention is to allow the international community "to pass from simply living together to partnership."

The Pope's 1995 Address to Diplomats advised its hearers that "isolation is no longer appropriate" in an interdependent world. "A whole network of exchanges is forcing nations to live together, whether they like it or not." This is noteworthy in the context of interventionism for two reasons. First, a nation that aspires to relative calm and to a reconstruction of its infrastructure must at the same time partake of membership in the international community. Such progressive reinsertion requires guidance, lest the result be national sentiments of inferiority and unhealthy co-dependence. Interveners, when they are other States, should anticipate that they model a tone by which a recipient nation gains a sense of how authentic partnership differs from either subservience or reluctance. And secondly, there is an implication that intervening States are profoundly affected by their engagement in the conflict situation of another State. One can ask how nations themselves are transformed by their act of contributing to the transformation of that other State. This presumes, of course, that intervention is oriented toward transformation and does not merely translate as peripheral exposure. A signal of this concern is found in the text of an address delivered to the World Council of Human Rights on June 2, 1993, by Archbishop Jean-Louis Tauran, the Vatican's Secretary for Relations with States. Speaking "in the name of the Holy See" (thus directly reflecting the position of the Pope), Archbishop Tauran discussed Somalia. Somalia is a country "where populations

extenuated by years of oppression, again risk becoming the victims of fresh violence capable of destroying the very people who seek to rescue them."

The risk of the "rescuers" does not immunize them from impact, both positive and negative. But in the words of Archbishop Tauran, the Holy See may have had more in mind than bullets and shrapnel. For change within the condition of these partners to the world community must be precisely identified and regularly examined. To omit recognition of their alteration is negligence, because community means that what changes in one of us shapes the nature of all of us. Therefore, a State's awareness of what is now "different" is never relegated to its own selfhood. Difference replicates. The Pope had been sensitive to the obligation that such an inventory of national conscience placed upon political leaders. For partnership means that "they will hold in check the lust for political hegemony, both internal and external, which sow the seeds of division and hate which give rise to wars." The pontiff was no less cognizant that when he formally petitioned the United Nations to intervene in the cause of "dozens of millions of refugees and displaced persons," among them many in Somalia, an acceptance would prompt an interior reordering of priorities and a realignment of energies. The organization and its Member States would not be left the same.

Pope John Paul's 1994 Message for the World Day of Peace expanded upon the dangers endemic to unchecked "divisive forces." For example, intervening States may suffer a weakening in their family structures. They may also have to deal with "a pernicious influence on [their] people's minds, suggesting and practically imposing models of behavior diametrically opposed to peace." Succinctly stated, "an enduring peaceful order needs institutions which express and consolidate the values of peace." The duty of an intervening State is to not allow itself to become so distracted by its advocacy abroad that "harmonious solidarity" at home is diminished or obliterated. Partnership in a community of nations permits a State to propose its achievements as being worthy of imitation. However, those achievements, if they are really worthy of exemplar status, must depict "that every human being is a person," that peace entails a deliberateness and effectiveness of education, and that women, especially, are never to be exploited by a social or cultural attitude that makes them "victims of a materialistic and hedonistic outlook which views them as mere objects of pleasure."

The Economist reported catastrophic aftershocks from the UN's 1993 operation in Somalia. Some were grisly: a young Somali murdered by Canadian soldiers; Belgian troops prosecuted for mistreatment of a Somali boy; the elite Italian Folgore paratroop regiment "apparently torturing a naked Somali with electrodes and sexually abusing a Somali woman." Said atrocities came to light, not via official inquiries, but through press coverage. Public anger lingered on. And, although the world saw the desecration of the corpse of an American soldier in October 1993, what was not seen is appalling. *The Economist* states that Operation Restore Hope "rattles with skeletons." For example, during the night when 18 U.S. soldiers died, American "gunships . . . sent in . . . circled the area firing into houses, apparently at random, with cannons and machineguns. The official Somali death toll was 200, but medical staff put it at nearer 1,000, accusing the Americans of taking revenge." Prisoners taken by American troops that same night were released in January 1994, "and the whole business of taking Aidid prisoner was abandoned." As James M. Perry observes, "American troops headed home, wondering why they had been sent to Mogadishu in the first place." A report forwarded to the U.S.

Senate committee portrayed the event in somewhat mildly couched terms. Because "a unit like Task Force Ranger" is motivated by "supreme confidence," then "command must provide more oversight to this type of unit than to conventional forces." Partnership with others in the international community surely demands forthrightness and accountability on our own part.

Partnership also demands an ongoing probe of what intervention does within the national psyche, exactly as the Pope has suggested. Preeti Patel and Paolo Tripodi detect serious difficulties with implementing the adage of African solutions for Africa, Somalia included. They advise that the UN should be introspective so as to "be careful not to treat African countries as testing grounds in its drive to find relevance." And, similarly, U.S. military theorists might reappraise pitfalls that derive from a pervasive philosophical bias toward Rational Choice analysis. Anatol Lieven describes as illusory the supposed certainty that mathematics, science, and technology seem to promise. Essentially, this rationalist approach cannot really cope with such "new and unpredictable non-state forces acting *from below*," as were exhibited in Somalia.[7] Partnership. It is not "simply living together," as Pope John Paul reiterated. It is knowing each other, and it is the humility of seeking to know ourselves.

Chapter I – Part B – Conclusion

On October 1, 1990, Pope John Paul met with bishops from the Arab Region and referred to the assassination on July 9, 1989, of Bishop Pietro S. Colombo, Vicar Apostolic of Mogadishu. *L'Osservatore Romano* had already reported (February 12, 1990) that Bishop Colombo was among twenty-two slain in Catholic missions during 1989. Before the world at large became suffused with images and rhetoric centered upon Somalia, the Pope had already begun to convey how international involvement in Somalia might best be directed and coordinated. The preceding paragraphs indicate some of the principles that the Pope recommended for that involvement in Somalia between 1991 and 1995. From the accompanying scholarly and journalistic references, one may deduce that the Pope's reasoning was either ignored or bypassed. Its accuracy, however, remains unmistakable. John G. Fox writes that "The United States – or, for that matter, the UN – has very few experts on Somalia, and even fewer that could be marshaled into a long-term effort to restore stability to that country."[8] Possibly true. But are experts considered only to be those who are intimately versed in detailed knowledge of a specific nation? Or is there expertise, such as that of Pope John Paul II, that consists of a very thorough understanding of what comprises human nature, what develops human institutions, and what arouses human passion for unity and justice?

References

1. For an overview of the chronology of events in Somalia, the UN interventions, and an official evaluation of their effectiveness, see *The Blue Helmets: A Review of United Nations Peace-Keeping* (New York: UN Department of Public Information, 1996), 285–318.

2. The four elements of the principle of "non-resignation" as relevant to Somalia are noted in Nos. 5, 6, and 11 of the Pope's 1992 Address to the Diplomatic Corps. See

L'Osservatore Romano (hereafter abbreviated as *LOR*), January 15, 1992, 2–3. The Pope's earlier reference to the need for reconciliation throughout Somalia is stated in *LOR*, January 14, 1991, 3 (para. 4). Similarly, his 1991 reference to "guerilla actions" in Somalia is cited in *LOR*, April 2, 1991, 1, No. 5. The Pope's attention to the survival plight within Somalia was published in "Hear the Cry of the Innocent," *LOR*, April 8, 1991. The "Cor Unum" Report for 1991 was featured by *LOR* on January 8, 1992, 4.

3. Donna Pankhurst comments in a review of Walter Clarke and Jeffrey Herbst's *Learning from Somalia*: *The Lessons of Armed Humanitarian Intervention* (Oxford, UK: Westview, 1997). See *Journal of Development Studies* (June 1999): 199. Her stance is reinforced by the historical anthropology discussed by Catherine Besteman in *Unraveling Somalia* (Philadelphia: University of Pennsylvania Press, 1999), 4. Pankhurst is further supported by Sam C. Sarkesian in "The Price Paid by the Military," *Orbis* 45, no. 4 (Fall 2001): 557f at n36.

4. See No. 2, para.4–5, of the 1993 Diplomatic Address, *LOR*, January 20, 1993, 1. That intervention, though imperative, must be balanced and realistic, is argued by Dwight D. Murphey in his "The Post–cold War American Interventions into Haiti, Somalia, Bosnia and Kosovo," *The Journal of Social, Political and Economic Studies* 25 (Winter 2000): 508. The Pope's view that a balanced intervention guides and empowers society is stated in ibid. at No. 6 (para. 3), as is his idea about what that intervention may impart to the learning competency of people attempting to emerge from conflict. Jon Western's remarks about implications for U.S. involvement in Somalia are presented in "Sources of Humanitarian Intervention," *International Security* 26, no. 4 (Spring 2002): 114–18.

5. See "Failure to Help in Humanitarian Efforts Would Be Complicity in Evil," *LOR*, August 12/19, 1992, 2 (regarding the Vatican mission to Mogadishu); "Pontiff Expresses His Concrete Support for Somali Relief Efforts," *LOR*, September 2, 1992, 1; "End the Suffering in Somalia," *LOR*, September 16, 1992, 8; Address to the Diplomatic Corps, *LOR*, January 19, 1994, No. 5. For Proposition 543 of the African Synod, consult "Synod Asks Local Churches to Give Priority Care," *LOR*, June 1, 1994, 11. The Pope's Messages for the World Day of Peace are available through the Holy See's web site (www.vatican.va). See that for 1992 at No. 2a and for 1993 at No. 2b. Dwight D. Murphey, ibid. at 509, is shown to concur with Pope John Paul that Somalia's own identity and human resources are important elements for success in the nation's reconstruction. The Gaddafi connection is discussed by Theodoros Dagne and Amanda Smith in their essay "Somalia: Prospects for Peace and US Involvement." See *Somalia*, ed. Nina J. Fitzgerald (Huntington, NY: Nova Science Publishers, 2002), 9.

6. The "easy solution" problem is cited by the Pope in *LOR*, January 11, 1995, 6–7 at No. 5a and No. 6f. The "prolonged trial" in Somalia is noted by the pontiff in *LOR*, September 14, 1994, 7 at No. 7d. Ambassador Flynn's agreement is found in the text of his Address to the Pope. See *LOR*, September 8, 1993, 10. Parallels with the research of Terrence Lyons are evident from his essay "The Political Lessons of

Somalia," *Brookings Review* (Spring 1994): 46. Concurrence by Caleb Carr is found in "The Consequences of Somalia," *World Policy Journal* 10, no. 3 (Fall 1993): 3. Three lessons from Somalia are authored by Walter Clarke and Jeffrey Herbst in "Somalia: Lessons from a Humanitarian Intervention," *Current* 382 (1996): 10–16. The significance of the Weinberger-Powell logic is analyzed by Jarat Chopra in "Achilles' Heel in Somalia: Learning from a Conceptual Failure," *Texas International Law Journal* (Summer 1996): 495–525.

7. Refer to the 1995 Address to the Diplomatic Corps, ibid. at No. 7a. The message by Archbishop Tauran affords fitting parallel. Entitled "World Cannot Survive without Justice, Peace and Development," it is found in *LOR*, July 28, 1993, 4, at No. 5. See also articles 35 and 37 of the Pope's Message for the Special Assembly for Africa of the synod of Bishops, *LOR*, May 11, 1994 (for the invitation to political leaders in general and to the UN in particular). The divisiveness wrought by war and violence is noted in Nos. 4a, 5a, and 5d of the 1994 Message for the World Day of Peace (Vatican web site, ibid). Several dimensions of a nation's exemplar status, for example, their treatment of women, are described in Nos. 1d, 2a, 5b, and 7 of the 1995 Message for Peace (Vatican web site). A contrast to the partnership paradigm is described by numerous sources. See *The Economist* (July 5, 1997): 48–49; James M. Perry, *Arrogant Armies* (New York: John Wiley & Sons, Inc., 1996): 300–01; Preeti Patel and Paolo Tripodi, "The Challenge of Peacekeeping in Africa," *Contemporary Review* (September 2001): 148; Anatol Lieven, "Nasty Little Wars," *The National Interest* (Winter 2000–01): 75–76.

8. Refer to John G. Fox, "Approaching Humanitarian Intervention Strategically: The Case of Somalia," *SAIS Review* 21, no. 1 (Winter-Spring 2001): 147–58.

Chapter II – Pope John Paul II and the UN's Food and Agricultural Organization

October 16, 2003. As was his custom, Pope John Paul II forwarded a message to the Director-General of the Food and Agriculture Organization (FAO) of the United Nations in commemoration of World Food Day. The Pope affirmed the multilateral efforts of the FAO to bring about "the idea of the international community as a 'family of nations.'" That family, however, convulses from numerous tragedies and conflicts. Socioeconomic injustices are only too conspicuous. The Pope cited the example of hunger and destitution throughout Africa. There the "circle of poverty" engulfs a continent. Besides food shortages, one finds "forms of violence against life," "epidemics and constant displacements," the reduction of cultivated areas, the destruction of forest habitats, and "the uncontrolled exploitation of fishing resources." The Pope appealed for a renewed respect for "the traditional wisdom of indigenous peoples" and for the "establishment of an international order . . . enlivened by a sense of brotherhood." And once more he pledged that the Church desires to "re-enforce . . . a conscious civilization of love." For that civilization is pivotal to the success of the World Food Day's theme, "Alliance against Hunger."

During the twenty-five years of his pontificate, the Pope frequently dealt with the FAO. This message is the seventeenth that he presented in conjunction with World Food Day, and on eleven other occasions he addressed Conference sessions of the FAO. It is this compendium of texts that forms the basis of Chapter II. Since the FAO is designated an IGO (Inter-Governmental Organization), and one of the largest specialized agencies in the UN system, what the Pope states in its regard enables the reader to acquire an understanding of how the pontiff assesses the overall significance of IGO policy and activity.[1] From the analysis of the Pope's twenty-eight FAO-related texts, ten elements of his IGO diplomacy may be identified. The importance of this task should not be underestimated, for the usual approach of scholars is to describe traditional or Track I diplomacy (e.g., embassies, ambassadors, consulates) and only then to discuss the work of IGOs and NGOs (Non-Governmental Organizations) in the international arena. But rarely do these same scholars comment beyond what IGOs and NGOs typically "do." IGOs, for example, are not evaluated for the uniqueness of the characteristics of diplomacy that they depict. And attention has never before been directed to how the thought of the Pope could possibly facilitate such a project. This chapter of the Project Essay seeks to broaden the horizon of diplomatic scholarship.

IGO Diplomacy: Constitutive Elements

A. Diplomacy: Enables Reliable Identification of Problematic Issues

The relationship of cause and effect is seldom straightforward. Lightning, as a consequence of the buildup of atmospheric electrical charge, is an elementary demonstration of causation according to the meteorologist. By contrast, the political theorist confronts a labyrinth of complex and enmeshed factors when attempting to analyze, for example, the impact of British intelligence gathering upon U.S. strategy in Iraq. One need only consider the controversy concerning the apparent suicide of weapons expert Dr. David Kelly (July 17, 2003), or accusations aired by the BBC News (February

26, 2004) "that British spies were involved in bugging" the office of the UN Secretary-General, Kofi Annan, "in the run up to war with Iraq."

Social scientists tend to propose that the more serious problems that afflict humanity entail multi-tiered and overlapping causative features. But the initial phase in any formal investigation is to accurately identify the nature of specific problem areas. Exploring their causation presumes that prior step. And it is not taken easily. Social science engages rigorous methodologies to describe pertinent issues. Additionally, those same methodologies must also consider both the case histories of institutions and the "stories" of individual victims. Assessment combines the record of quantitative and qualitative input.

Diplomacy consists of process, whether practiced by a nation's residential ambassador or by the delegates it assigns to IGOs. The function of the former routinely necessitates reports submitted to a Sending state. Adverse local conditions, especially as they relate to the Sending state's political and commercial interests, are routinely communicated in the exchange of "diplomatic pouches." Foreign policy may be formulated accordingly. IGOs, too, have long been recognized as a valuable source of data about situations aggravating particular populations. But their insight, even that provided by agencies associated with the United Nations, is sometimes held to be suspect. Their content is said to be as biased as it is incomplete, and as inconsistent as it is superficial and arbitrary.[2]

Pope John Paul II assumes a contrary position; namely, that the IGO, notably the Food and Agricultural Organization (FAO), should not be summarily rejected in terms of capacity for the trustworthy identification of major problems or of their causative dimension. Throughout the quarter-century of his pontificate, the Pope has repeatedly reminded participants in the annual General Conference of the FAO that their mission remains significant due largely to FAO's competency to analyze global concerns. For example, on June 10, 2002, the pontiff's message to the FAO-sponsored World Food Summit reiterated the conclusion of the previous Summit (1996). Hunger and malnutrition should no longer be defined as either concentrated in certain geographical locations or as consisting simply of "phenomena of a merely natural or structural nature." Instead, according to the Pope, the Summit correctly associated these dilemmas with "situations of underdevelopment," and in which "human inertia and self-centeredness" operate decisively. Clearly, the prevalence of a deficient social attitude elicits the context for the kind of underdevelopment that generates food shortage. Hunger is symptomatic of a far more pervasive condition. Hunger and malnutrition cannot be examined in isolation. And if "food security" is ever to be guaranteed on a universal scale, there must be honest admission that "an equitable management of the goods of creation has been lacking."

Speaking to the XXVIII Session of the FAO Conference (November 23, 1995), Pope John Paul elaborated upon how management disparity has yielded the tragic paradox whereby abundance coexists with scarcity. Delegates were reminded of the FAO's correlation between hunger and the "structures of famine." Those structures incline to incorporate governmental policies that deliberately reduce agricultural production levels to beyond acceptability. Meanwhile, some offending political regimes exercise rampant corruption, and still others permit military expenditures for advanced weaponry to curtail the fundamental needs of ordinary citizens. The FAO is acutely aware that the embrace of such detrimental options often occurs simultaneously with

negative aspects of the agenda promoted by international commerce. Three of those aspects are especially apparent. First, the fair and "effective distribution of agricultural products" is impeded where countries prone to the greatest need for food supply "are excluded in one way or another from the market." Second, the Pope decried where the assistance offered by a privileged nation is made conditional upon poor receiving nations being required to implement "policies which drastically limit those countries' ability to acquire needed foodstuffs." And third, imbalance within the world's economy is sustained by the ascendancy of an outlook that abounds in the so-called developed countries. Succinctly stated, "a consumerist culture tends to exalt artificial needs over real ones."

Speaking to 1993 FAO delegates, the Pope concurred with Resolution XXIV of the UN Conference on Food and Agriculture. Hunger and malnutrition must be evaluated in relationship to poverty, but poverty is produced by more than economic inequity. It is never enough to equate food shortage entirely with food distribution. The pontiff referred to his 1991 encyclical letter, *Centesimus Annus*. Number 52 of that letter states how poverty is the explanation that society primarily cites as responsible for hunger. But this hints at oversimplification. The very concept of poverty must be enlarged to convey that "the poor – be they individuals or nations – [are those who] need to be provided with realistic opportunities." Where opportunities for self-betterment are denied or obstructed, poverty ensues. Hunger and malnutrition are two of the forms that poverty habitually assumes. The Pope asked that the FAO refuse to think of poverty in any minimalist sense. The agency's efforts "should be directed to the elimination of absolute poverty." And poverty is absolute when "life is so limited by lack of food, malnutrition, illiteracy, high infant mortality and low life expectancy as to be beneath any rational definition of human decency."

The FAO, like numerous IGOs, is so constituted that it is not merely exposed to the parameters of problems, but to their very essence. In his remarks for the inaugural World Food Day in 1981, the Pope credited the FAO with the ability to distinguish among "complex factors" those that are "a part of natural calamities" and those that derive from the responsibility of man.[3] The concerted diplomatic activity of the FAO leads to a legitimate understanding of the multiple perspectives basic to the identification of hunger.

B. Diplomacy: Requires That Evidentiary Data Be Correlated with Strategic Objectives

Beyond the identification of core issues, the typical IGO acquires an extensive and diverse array of data. Analysts, however, are acquainted with how the temptation to groupthink may motivate the IGO to interpret that data according to firmly embedded preconceptions. The danger, of course, is that the flow of data may then be construed to fit established objectives and strategy, rather than serving to critique their reasonableness and possible need for revision. The availability of data issues a challenge – whether the IGO is both equipped and disposed to reorient its vision in keeping with what divergent information mandates.

Pope John Paul's messages to the FAO convey his conviction that the agency borders on the progressive reform that must succeed an authentic analysis of research findings. He expressed to the World Food Summit (2002) that the goals of prior meetings, for example, that of 1996, seem not to have been realized. Why? The Pope attributed the shortcoming to "the absence of a culture of solidarity." International

relations invariably decline when they do not recognize that cooperation and generosity are able to offset the implications of those statistics that verify that the "assistance given to poor countries in recent years appears to have decreased rather than increased." Faced with the daunting reality imposed by the statistical data, expertise affiliated with the FAO should focus upon a four-fold task: (a) "to point out when and how to increase agricultural resources"; (b) to indicate "how to achieve better distribution of products"; (c) to show "how to set up food security programs"; and (d) to communicate "how to devise new techniques to boost harvests and increase herds."

The Pope's remarks to the XXX FAO Conference (November 18, 1999) insisted that tangible action should be substituted for rhetoric. But steps in that direction, when they are "ideologically motivated," cannot resolve such matters as hunger, land reform, or the proper apportionment of the world's resources. For ideology may lean toward a narrow and exclusivist self-perpetuation. Ideology must not only reckon with scientific and technological data that is geared to "application for the genuine good of people today and tomorrow"; ideology must center itself upon the "vision which belongs to those who have seen the darkness as it is and discovered light at its heart."

That light, according to the Pope, embodies what he termed "productive intelligence." This is the "wisdom" that he observed in the FAO Medium-Term Plan (1992–1997). The plan emphasized an approach to human resources that recognizes that "the potentiality of the earth" expands as does the growth of the "human capacity to work." Therefore, the Pope commended the establishment of training centers and other facilities explicitly designed to "foster the sharing of know-how and skill." He also voiced support for the Plan's specific mentoring of those rural people most actively involved in agricultural pursuits. They should not be regarded "as mere means of exercising food production"; rather, "as the ultimate users and beneficiaries of the development process." Persons dedicated to farming, fishing, and forestry, the Pope said, should be introduced to programs that accentuate their "free and responsible action" by "enable[ing] them to take an effective part in formulating the policies which affect them directly."

Pope John Paul frequently expresses his appreciation for the caliber of FAO documentation. And he advises that such material not be read for its literal facticity, but probed for its implications. For example, he noted that food production in the context of developing countries suggests food "surpluses with respect to the internal demand of those countries with a stable population." But it should be also stressed that FAO Report FPA/INT/513 clearly argues that a major portion of the developing world has the potential to produce food far in excess of its anticipated requirements, "even with low level of inputs." The bottom line, so to speak, is "a comforting affirmation of global sufficiency of food in relation to the present and future." Despite the enormity of difficulties competing for the attention of the international community, these need not culminate in discouragement or in pessimism. For it is in the crucible of righteous struggle that nations achieve their unity and fulfill their collective aims. The FAO is a vivid reminder that an IGO may serve to perpetuate purity of motive amid the complexity of its plans and conduct.[4]

C. Diplomacy: Transnational Commitments Safeguard Humanity's Common Patrimony

IGOs are vital means by which to advocate international consensus on crucial issues. One readily recalls, for example, the initiatives taken by a Non-Governmental Organization, the International Committee of the Red Cross/Red Crescent. The ICRC has been instrumental since its inception in 1863 in obtaining the consent of nations to the adoption of necessary limitations on the means of warfare and on the treatment to be extended to war's victims. The Hague and Geneva Conventions, together with their successive Covenants and Protocols, attest to the success of the ICRC's influence. But IGOs and NGOs are not only adept at thwarting military excesses; they are equally capable of acting to conserve what they regard as the patrimony belonging to the entirety of humanity. Pope John Paul's remarks to the FAO reflect his view that the dual role of the IGO, that is to solicit international agreement and to channel that agreement toward the protection of the earth's heritage, retains definite merit.

The Pope contends that transnational cooperation commences with the acknowledgement that planetary "resources . . . are destined for all." Therefore, it is feasible for the Preamble to the FAO Constitution to consolidate the commitment of each country, yet all the while allowing each to "raise its level of nutrition and improve the conditions of its agriculture and of its rural" peoples. Said commitment, adhered to by signatory nations, inevitably reaches to "all parts of the world." Transnational commitment not only favorably alters countries marked by their want, but it elevates the internal condition of individual member participants.

Pope John Paul further extols the FAO for its attempts to persuade the international community to lessen "damage to the ecosystem" by seeking to reduce erosion and desertification. Environmental health is the guarantor by which "the goods of Creation," intended for the totality of humanity, continue to be transmitted fairly and equitably throughout humanity. Consequently, there can be no justification for preferring, for example, to accentuate population control instead of "multiplying the bread" to be dispersed. Likewise, there is genuine impetus for countries to "come together and adopt new and binding regulations." Their intent must be to refrain from anything that suggests penalty against "agricultural progress in developing countries." And since the "world's natural assets" comprise an entrustment to mankind, there is an invaluable affinity between developmental processes and ecological considerations. Any "economic enterprise" that attempts to foster that association must embody an explicit agenda that consists of "a rational and calculated use of resources."

The Pope frames this theme of accountability for the earth's environmental heritage as a moral imperative. In his 1989 address to the FAO, he insisted that those engaged in economic undertakings must "accept the expenses entailed by environmental protection measures demanded by the community, be it local or global, in which that activity takes place." The primacy of profit should be radically reassessed. While reasonable profit remains a plausible goal, limits upon the degree of profit are no less tenable. Hence, expenses accruing to the implementation of environmental protection should "not be accounted as an incidental surcharge, but rather as an essential element of the actual cost of economic activity." It is noteworthy that the pontiff advocated a reduction in profit, and not the passing on of additional costs to the eventual consumer. What the Pope argued is that entrepreneurs must be willing to assume a share in the burdens attached to preserving the planet's well-being. Moreover, "these costs must be taken into account

both in the management of individual businesses and in nationwide programs of economic and financial policy."

Oversight for the earth's resources, together with appropriate FAO response to unsuitable economic policies and to "forced transfers of populations," requires a vision that is able to project ahead in terms of future generations' needs and entitlement. IGO emphasis must not confine itself solely to the obliteration of past errors or to preoccupation with current aspirations. Instead, the FAO constructs a foundation upon which successive generations may realize their irreplaceable identity and destiny. The Pope insisted that individuals, "whole peoples," and organizations will "be finally judged by history" on the basis of their embrace of "obligation to contribute to the good of their fellow human beings." That "effective spirit" of trans-temporal and mutual responsibility acts as the balance between prosperity and justice.[5]

D. Diplomacy: A Mechanism Whereby the Notion of Rights and Duties Is Continually Re-Evaluated

The Pope recalled, on the occasion of his 2002 Address to the World Food Summit, the primary goals of the organization as contained in its Constitution. For example, each member state agreed to embark upon a quest toward raising its level of nutrition, as well as seeking to implement improved conditions for both its mode of agriculture and the quality of life of its rural population. With these goals firmly established in humanity's consciousness, the world's supply of food might not only be increased, but that supply might be more effectively and efficiently distributed across the globe. However, it is attention to these goals that invites "a constant reconsideration" of the bond between a central right and a central duty. The former is "the right to be freed from poverty"; the latter is "the duty of the whole human family to provide practical help to the needy."

That inclination to reassess and to re-evaluate pivotal rights and duties is recognized throughout modern society. In his 1999 address to the XXX FAO Conference, Pope John Paul referred to the existence of "a growing sense of the human person's worth . . . and of the rights that flow from it." Largely inspired by the UN's Universal Declaration of Human Rights, people are said to "recognize more and more" that these rights are "innate and inviolable." Indeed, the Pope stated that the fall of "various totalitarian systems of our time" verifies that when a state declares such rights to be inferior to its own authority, the consequence is inevitably "self-defeating." Whether because of international treaty (e.g., UN Declaration), or due to the sheer force of international political events, humanity's perception of rights evolves steadily. The interpretation of those rights is as necessarily dynamic as the rights themselves are enduring yet flexible.

The international community experiences "profound changes and . . . new developments almost daily." Along with the advent of "new actors on the world scene," there are new problems that evoke the call for new solutions. It is nothing other than the impetus prompted by the "universal common good" that reviews what is required to alleviate the plight of the world's destitute. What is deduced from that review is the understanding that it is actually possible to bring about those conditions that are most conducive to reversing "their situation of underdevelopment, of poverty and of hunger."

But such a reversal remains elusive where nations opt to entrench in an attitude of status quo. Instead, they must, the Pope stated, "operate beyond narrow national self-interest." And just as preoccupation with that self-interest is no longer acceptable, it does

not acquire validity when conjoined to "a sectorial defense of the prosperity of particular groups and individuals." Both protectionism and elitism must concede to a spirit of "accord with decisions made jointly and within the context of a universal vision."

Recourse to the universal vision of which the Pope spoke is not automatic. Nor is it a passive entitlement. FAO membership is a reminder that nations must employ an inventory that balances their respective obligations to their own populations and, simultaneously, their "duty . . . to contribute in proportion both to (their) own conditions of prosperity and to the needs of others." In other words, the diplomatic perspective that the Pope advised never neglects national self-interest, but is an emphatic rejection of that self-interest becoming absolutized. There is always a duty, by virtue of presence within the international community, to recognize where the need for others may reasonably be met by the bounty that accrues to ourselves. The duty is not to dispense indiscriminately, but to expend according to a rational calculus based upon an honest admission about the extent of our own resources and how a "proportion" of the same may be reasonably directed toward alleviating another state's affliction. Critics should note that the Pope did not advocate placing one's own nation in jeopardy or peril. His diplomatic philosophy is sufficiently sensitive to Realist logic that such a position is untenable. His proportionalist doctrine evinces the kind of comparative analysis that can distinguish between luxury and necessity, and that shows how a skewed obsession with the former leads to a denial that the latter is a right that international partners can truly help to equalize across the globe.

Pope John Paul's 1983 FAO address specified a potential hazard that the exercise of the duty to assist fellow members of the world community may inadvertently engender. The Pope spoke of "the now classical definition of self-reliance," and its resolve to offset external support by steps toward self-development. Care must be taken lest what ensues is a "new form of dependence upon the developed countries . . . a phenomenon . . . more marked . . . in recent years, with the developing countries needing to import foodstuffs." Desperation stemming from aggravated need may lead to a variety of co-dependency in which those experiencing that need may ultimately lose sight of their own capacity to take initiative, and thus sacrifice that capacity in return for exclusive reliance upon nations that may become all too content to remind recipient nations of their indebtedness. The result is anything but healthy for mature international relations and for countries' own collective sense of self-image. Still, awareness of that negative possibility must not "provide a convenient excuse for more prosperous countries to evade their responsibilities." The duty, the pontiff stated in 1981, is for outreach "which respects [developing countries'] dignity and autonomy, and which enables them to acquire a workable "model adopted to actual conditions . . . and the unique culture of each country."[6]

E. Diplomacy: Whereby the Nature of Commitment Is Comprised of Cooperative Solidarity

The Pope's fear of co-dependency among nations motivated him to advance a theory of political commitment that integrates cooperation and solidarity. The two polarities are significant, for cooperation preserves each state's conscious sense of self, whereas solidarity implies that the destiny and good of that self are best realized in union with efforts to promote the common destiny and common good of the overall international

community. Neither polarity may cancel the other. Both are complementary. And both are essential to the progressive healing and rehabilitation of the wounds of the world.

The dilemma confronting the possibility to achieve international solidarity today is that the prospect seems so idealistic as to be futile. Reality in international relations is often translated in terms of fixation upon pragmatism. Pragmatism denies not only that solidarity is conceivable, but that it could ever qualify as "the criterion underlying all forms of cooperation." Because solidarity equates with acceptance by states of each other's right to a role within the family of nations, cooperation naturally follows. Cooperation is the concretization of solidarity; its mobilization is fittingly "aimed at reducing by half, by the year 2015, the number of people . . . who are undernourished and deprived of the bare necessitates of life." Can such a lofty goal come to pass?

The Pope replied in the affirmative, reminding the FAO, and, by implication all IGOs, that they must return to the original charism that brought about their existence. Doubtless, the pontiff was alert to how IGOs may, throughout their evolution, eventually depart from their fundamental mindset and principles. The consequence may mean distraction, a dilution of energies, a misdirection of talents and resources, even a contradiction of the very vision that gave birth to the IGO and its original concept of mission. Pope John Paul therefore recalled the motto of the FAO – "Fiat Panis." According to him, it should be understood as "daily bread for every person on earth." Without a rededication to the primacy of that motto, the FAO and its member states will fail to recognize that the solidarity that it proposes is an indispensable "condition of the world's peace and security." Otherwise, the FAO will propagate choices, but those choices are more likely to be random, arbitrary, and disconnected, than they are to be "courageous choices." There is no guarantee that FAO choices will be inherently correct. But correctness is far more apt to derive from consistency with, and conformity to, the mission motto, than it is when that motto degenerates into mere formalism.

Pope John Paul continually appeals for an IGO diplomacy that demonstrates a willingness to approach solidarity and to render it practical and efficient by "adoption of criteria" for that solidarity. Besides those criteria cited above, the Pope acknowledged that "the latest global economic tendencies" also inspire particular criteria. And these must be considered, for those economic tendencies impart much of the platform by which states interact in trade and commerce. It is those tendencies that determine the range of market preferences, that identify commercial procedures, and that regulate or destabilize the value of various currencies. In this context, the members of the international community must be cognizant of a temptation facing "weaker economies." Those economies, due to their hardship, may become inclined "to make structural adjustments which can in short term compromise the basic rights of peoples, and . . . in some cases the actual availability of food commodities."

Similarly, the objective of articulating applicable criteria will probably clarify the need to accentuate the distinction between material assistance given to the poor and an attempt to change the living conditions, habits, and skills of those poor. The Pope repeatedly applauded the generosity of FAO contributors, but he very strongly endorsed an outreach that also strives to ensure that the poor will "receive the training" and educational formation by which "eventually they can produce these goods by their own labour." The remaining criteria of solidarity are many; however, their number should include: (a) IGO competence must perpetually seek collaboration "with other

organizations involved in questions of agriculture and food supply"; (b) IGOs must enact "measures to protect the environment," since threats such as "the risk of atomic and atmospheric pollution" cannot be resolved by states acting unilaterally; and (c) IGOs must defend women and the "just consideration of their participation in socioeconomic development, rural progress and civil growth." The Pope paralleled the criterion concerning the dignity of women with his 1988 apostolic letter, *Mulieris Dignitatem*. There, too, he insisted that women should not be esteemed only for their involvement in "the production process," but for their extraordinary vocation in "the life of society as a whole."[7]

F. Diplomacy: A Process by Which Justice Coordinates the Bond between Security and Peace

The three terms, justice, security, and peace, are among the most prevalent in the discourse of Pope John Paul II to FAO representatives. They have been cited previously, for example, throughout this study. But the role of justice as a link between security and peace deserves distinct elaboration. That role is mentioned by the Pope in his 2001 FAO Conference address. He spoke of the theme in referring to "the appalling events of 11 September." That tragic episode prompted the world community to contemplate the meaning of justice "and the urgent need to correct injustices." In the Judeo-Christian tradition, "justice . . . is the perfect harmony between God, man and the world"; it is order in human relations. Justice is synonymous with the biblical paradise. As for injustices, they "transform the earth into a desert." Injustice unleashes human agony, the "most disturbing" depiction being "the hunger that millions of people suffer." The "inevitable repercussion" of injustice is its destructive impact upon "peace among nations." There is no security where there is "radical imbalance" among men and before God. And there is no peace where injustice generates that imbalance. Justice substitutes accord for discord, and allows security to establish the commencement of peace. Justice brings about such an "ordered coexistence of peoples" that it eradicates "real threat to peace and to international security."

The pontiff spoke of humanity as seeped in a "moral paralysis." Yet what is required for justice to unfold is deliberateness of action nourished by "the more profound and infinitely more creative power of hope." Injustice feeds despair; despair breeds insecurity; and insecurity assaults peace. But hope should not be confused with "shallow optimism." Nations cannot succumb to denial about the unfortunate facet of "evil mechanisms within economic structures, or . . . the consequence of unjust criteria in the distribution of resources and production, [and] policies formulated to safeguard special interest groups." Hope in the setting of the FAO means ongoing promotion of "people's access to land," and it means understanding how food assistance can be "often exploited as a way of exerting political pressure." Nutrition, the Pope stated, is not simply descriptive of the human condition. Nutrition must be counted as a "fundamental right" of humanity. From the stance of diplomatic process, the defense of an intrinsic right can never be optional for the community of nations. That defense creates community itself. Citing his 1987 social encyclical, *Sollicitudo Rei Socialis*, the Pope informed the XXVII session of the FAO Conference that IGO diplomacy must deal with "the reality of a world divided, in which often the selfishness of a few will not permit the weaker ones to benefit freely from resources . . . from commerce, scientific discoveries [and] new

technology." Proper attention to the right to nutrition strips away the layers of mask and social camouflage that conspire to quiet those objections that must be advanced.

Objections will diminish, the Pope suggested, when member states of the United Nations awaken to the conviction that "to govern people means to serve a plan of higher justice." What did he mean by "higher justice?" In his 1989 FAO text, the pontiff spoke about the 1945 UN Charter. Thus, it is evident that he encouraged states both to incorporate the UN outlook for world community within their policies and legislation, and also to directly refer to the obligation to embrace what the UN Charter continues to expressly mandate. The Pope stressed that the "Charter must never be disavowed" and, despite the persistence of obstacles relative to its complete observance, the UN "vision" should still "remain the ideal point of reference" for the family of nations. Accordingly, security interpreted as food security may sustain three objectives: to attain adequate production, to enable "the flow of resources," notably where emergencies prevail, and to foster accessibility for all those people who rely upon those resources for their "continuous and organic development." The availability of food may be better realized, the Pope stated, when that food is obtainable "at accessible prices." An increase in population, however, does not qualify for an increase in competitive pricing. Prices must be kept moderate, implying the validity of regulation to enforce that food costs are within the grasp of those struggling for sustenance. Peace cannot be expected unless the importance of food security is staunchly affirmed.

But the economic aspect of food sales is not the sole aspect of food security that should be appraised. Two other themes are of no less consequence for IGO diplomacy. Here the Pope discussed how "the concentration of reserve stocks . . . [is such that] a small number of countries hold almost half of the world grain reserves." Moreover, these reserves are "found in a restricted geographical area." The net result is a widening of the gap between "have" and "have not" nations and the furtherance of the latter's belief that the former is manipulating for the poor's demise. Anger and frustration seethe, and the chances for trust and peace disintegrate. Similarly, IGO diplomats should note that there are indicators that point to a serious reduction of the overall area of cultivated land. Erosion and desert encroachment explain the problem to a minor degree; "artificial reducing of production" is the real culprit. The Pope begged for scrutiny of intentional abandonment of cultivation. Said policy is bound to deliver myriad fresh woes to needy states. The FAO must campaign against these and whatever practices distort the rudiments of security and thereby undermine the foundations of justice and peace.[8]

G. Diplomacy: Vigilant Lest Human Rights Be Separated from the Development of Peoples

There are many examples from Pope John Paul's engagement with the FAO that portray how rights interplay with responsibilities. But one can also see that the Pope formulates a philosophy of human rights per se, a philosophy that impacts our comprehension of human development. For example, in 2002 he reminded the FAO that human rights do not simply touch the development of peoples; instead, the relationship is "integral." Development cannot occur where human rights are curtailed or eliminated. Otherwise, what passes for development is a mere caricature, a superficial veneer. It is possible, the Pope asserted, to contemplate development in which individual freedom and national sovereignty are absent. Where that happens, state "overlord-ship" proposes corporate

volition as being identical with the will of the citizenry. This is tantamount to the harshness of totalitarianism. UN recognition of the centrality of human rights acts as a preventive to the tragedy of any official imposition of will becoming a nationalist platform. In such a situation individuals are lost. They become fused with a governance system that depletes itself of all that might transcend a creeping social and political atrophy.

Where the bond between human rights and development is severed, the Pope foresees that international relations could erroneously imagine itself to be no more than a custodian of uncritical rationalization, and what is usually rationalized as an attitude that rates "having over being." So often, the poor then become disregarded because they lack those tangible things that are falsely prized as symbols of success, and they become subject to contempt because they are wrongly presumed to be a burden that impinges upon the assets of the world's "possessors." It may readily be forgotten that those same poor embody an "inalienable human dignity." To "recover a sense of the human person," IGO diplomacy must build "relationships between peoples on the basis of a constant exchange of gifts, a real culture of giving." No longer may their development be equated with the "functioning of market mechanisms" or with the fluctuating graph of food production and its variables. Nor may "inalienable rights" ever be tied to sophistication in technology, for technology, while generally positive, can also dehumanize those who become blind to its intrinsic impersonalization.

Yet another factor of which IGO diplomats should be made aware is confusion over the degree of involvement by states with the disadvantaged members of the community of nations. For example, few will disagree with the FAO's belief that "having enough to eat is certainly an inalienable human right." Nor is there likely to be dispute about "the obligation to ensure that everyone really does have enough food." But there may well be contention because of a line of reasoning that is satisfied with "the point of view of occasional assistance or of the mere increase of production." How much involvement is or is not enough? Alas, there is no threshold of demarcation to comfortably mark when states' contributions are adequate in amount and duration. However, the Pope is not without an idea for what may deal with this very question. On October 4, 2000, the pontiff forwarded a message to Jacques Diouf, Director-General of the FAO. The occasion was observance of World Food Day. The Pope asked that those nations that seek to be truly benevolent might ponder whether they are, in fact, being sought "to commit themselves to a reasonably austere lifestyle." Pope John Paul was not arguing for unreasonableness. His intent was simply to establish a connection between becoming free "from excessively extravagant habits" and "bringing freedom to others." The "enough" of the original question is answered mainly by the determination of states to admit how their lifestyle could and should be modified so as to permit others to "escape the devastating scourge of hunger and malnutrition." Ten years earlier, on October 10, 1990, the Pope wrote to a prior Director-General, Edouard Saouma. In that message he extolled the value of instituting "new models of development." Although those models could lead to the reform of the political avenues by which equity in food distribution is attained, there is also an implication that the same concept of "new model" may be constructed and applied to the worldview of wealthy peoples.[9]

H. Diplomacy: IGO Principles and Praxis Must Be Framed as Ethical

Pope John Paul's message for World Food Day, October 13, 2002, treated the theme of "water, source of food security." The pontiff expressed concern that IGOs must intervene to protect "water supplies from contamination and improper use." Water, the Pope stated, is a "precious commodity," a "limited resource." Therefore, IGO diplomacy needs to defend the proposition that the world's approach toward water must enshrine a "change of attitude, a change that must be favored for the sake of future generations." But the necessity of a shift in approach is more than a deduction from reason, more than a conclusion from scientific and academic research. That shift is a moral imperative. And, like the many efforts of the FAO, it is best understood from an ethical perspective.

Ethicists describe morality in such language as teleological and deontological. The former thinks in terms of outcomes (often to the detriment of "means"), while the latter considers what is inherently right or wrong. The tendency is to generally elect either teleology or deontology. One rarely encounters a merge of the better properties of both schools. The Pope, however, endeavored to bridge these traditional ethical categories. Recall his advocacy of "voluntary mortification" in his World Food Day message for 2000, referred to in section G above. The Pope's position stemmed from two works by the remarkable philosopher-theologian, St. Augustine, his Sermon 206, 2 and Sermon 210, 12. St. Augustine, and thereby Pope John Paul, located the demands of charity within natural anthropology. Man's desire to be donative actualizes and perfects his own human nature. The end of giving (teleological), provision for the destitute, is in "right" keeping with the very being (deontological) of man himself.

Pope John Paul's speeches to the FAO constantly make reference to states' "moral duty to intervene to help." For example, he informed participants in the XXXI FAO Conference that "the inviolable right to a proper diet" is not always achieved. A series of intervening factors consorts to impede the realization of this right: war, poverty, "bad government or mismanagement," natural disasters, etc. The Pope stated that the principles of interventionist duty apply not only "to individuals but also to nations." The phraseology is interesting, precisely because it permits a dual interpretation. Both individuals and nations should be benefactors, and both individuals and nations may be beneficiaries. Moral duty is especially incumbent upon "those in responsible positions." Again, this may refer to either individuals or nations.

And why is the duty said to be moral? Several reasons are implied. First, proper diet is a right of all mankind, and so all mankind should act to preserve it. Second, the loss of that right causes suffering among men, women, and children, whose humanity is identical with that of all other men, women, and children. To decline to act on their behalf is to degrade the humanity that we share. Third, because organizations and institutions are as capable of action as are individuals, it follows that nations are obligated to intervene. Fourth, those enumerated dilemmas that may jeopardize the right to proper diet do not exist in isolation. War impacts non-warring states. The effects of poverty in one region filter toward other regions. The "bad government" of one country mars their behavior in the international community. In short, those dilemmas are never confined. They influence the broad world. And fifth, what improves the condition of a single people or nation affects others. The betterment of some is the betterment of the whole. This is a version of time-honored fidelity to the principle of the common good.

The Pope added that the morality of interventionism may sometimes require a variant. In his 1993 FAO remarks he asserted that the international community is maturing in its recognition that the "moral obligation" of humanitarian action is not the prerogative of those nations deemed to be the strongest, richest, or most powerful. The obligation is universal. And there are instances, the Pope declared, when intervention takes on the form of "interference . . . [as] objective situations require it." What is noteworthy is that the UN, in circumstances of military conflict, is strongly committed to the notion of non-interference. Here the Pope argued that this disposition cannot be generalized. There are circumstances when the proper moral response is to "interfere" so as to rectify blatant bigotry, persecution, ethnic cleansing, and comparable species of social and political travesty. IGO diplomacy should foster "moral solidarity." That solidarity includes responsible usage of the earth's resources, but it also necessitates the "repair [of] damage already inflicted" upon the earth, and a resolve to prevent "negative effects which may later arise." The FAO must be sensitive, for example, to issues of toxic residue and of employing excessive chemicals in agriculture. The "wake of industrialization" is seldom amicable when eagerness for profit becomes irrational. But it is not only the conscience of individuals and entities that must be examined in the face of abuse; that task also belongs to members of the FAO "in the selection of [their] internal and international policies." The FAO cannot expect to thrive unless willing to affirm that its duties are primarily moral.[10]

I. Diplomacy: Where the Revision of Theory Is Catalyst for Improved Accessibility

The Pope first addressed the FAO on November 12, 1979, during its XX Conference session. On that occasion he observed that the world will never be satisfied by an FAO agenda that consists predominantly of theoretical speculation. But nor is theory to be disregarded. Theory is meant to be habitually translated into explicit efforts to implement the prescribed FAO mission. Twenty-one years later, the pontiff acknowledged the worth of debate to clarify FAO thinking about the deplorability of food deprivation and about the ordering of practical initiatives. IGO diplomacy, in the forum of the FAO, challenges the organization's theory about what is appropriate and about what is possible. Theory accommodates. Theory reformulates. Theory adapts. Pope John Paul tested the expandability of FAO theory when he promoted "the decision made by the richest nations to devote part of their gross domestic product to the development of the poorest countries, and to do their utmost to reduce the burden of their foreign debt." Would such an application of theory persevere? Or would the theory itself be relegated because of urgent national or international needs?

When the Pope reflected upon "the collapse of the various totalitarian systems of our time," he saw in their decline the weakness of their theoretical underpinnings, for the theory that those states promulgated was the permissibility of placing political interests above the innate rights of individuals and peoples. The result could only "wreak havoc on society." Impoverished theory invariably leads to impoverished consequences. By contrast, greater accessibility to land, to food production levels, and to conditions favorable to workers, evolves where the FAO seeks to stimulate "a new sense of international cooperation." Obviously, this "new sense" presumes a freshness of theory to invigorate it. And, just as problems are best remedied when they are analyzed – in theory as well as in the specifics of their content – a "growing awareness" of the earth's

resources and of the capacity to utilize them means that revised theory may potentially motivate responsible action.

Pope John Paul's strenuous advocacy of concerted international cooperation is not rooted in "purely global and negative descriptions of the existing situation." Although the contemporary scene may prove "disappointing," it is able to arouse a candid and positive "new reflection" on the possibility for alternative international measures. And it is able to bequeath a corresponding transformation of theory, with profound results. In his 1989 FAO remarks, the Pope commented upon the ramifications of altered theory for investment. Cooperation "born of solidarity" may characterize the coordination of loans and payments associated with international monetary or financial organizations. The pontiff was also supportive of how the International Monetary Fund and the World Bank, together with their affiliate enterprises, have suggested different methods to discern "criteria for readjusting the economy of indebted countries." Similarly, they have advanced proposals "which aim at renewing domestic economic policy in order to foster its real and organic development." The revision of theory leads, for example, to a reassessment of foreign aid, improved "workable norms in the business sector," improved product export practices for less developed countries and improved "patterns of conduct . . . in those businesses . . . within GATT." With reference to GATT, changed theory has resulted in "updated criteria for mutual regulation in commercial relations among (member) States." These same criteria "have a direct reference to agro-alimentary products and to . . . their trade in the world market."

IGO diplomacy's reliance upon the continual revision of theory is visible also in the realm of Non-Governmental Organizations. There, too, is comparable indication of how a renewal of the theoretical rationale behind NGO activity produces a commendable evolution. The Pope mentioned, in his 1985 speech to the FAO, how NGO volunteerism strives to "be carried out in a truly disinterested manner and beyond all partisan spirit." It is by regularly recalling the attachment between theory and action that NGO volunteerism may also recognize when it slips from impartiality and into the perilous zone of selective preference and selective performance. Likewise, the IGO must make allowance for when a changed theoretical perspective invites "a reversal of protectionist tendencies." IGO diplomats – notably those of the FAO – should regularly query what constitutes fairness in distribution and what enables fairness of distribution. Their response to investigation of that crucial theoretical question is a preliminary to "a wider access" by all countries of what is indispensable for their wholesome existence.[11]

J. Diplomacy: Recognizes Religion as a Co-contributor to the Progress of Humanity

Judicial interpretation of the Religion Clauses of the U.S. Constitution's First Amendment seems to substantiate a view attributed to Thomas Jefferson, namely that an almost impenetrable wall of separation has been erected between the Church and the state. Purportedly, the purpose has been to ensure that the state will not interfere with the Church's right to pursue its ministry. Controversy, however, abounds, as jurists are sharply divided about whether First Amendment freedom is a freedom for religion or is, in fact, a freedom from religion. Pope John Paul does not encourage any equivalent interpretation for the role of religion within the IGO diplomacy of the FAO.

According to the Pope, the secular and religious spheres should be collaborative. Neither needs to fear the other. Neither signals a threat to the other. Both have their

respective competencies and capacity to contribute to social progress. The secular spirit of the IGO is never compromised or diminished by relationship with the religious facet of society. Their interface can only assist in the fulfillment of their overlapping claims to seek society's maximum development. For this reason, the Pope's messages to the FAO are replete with discussion about the religious implications of issues confronting the FAO and its mission. The Pope believes that the secular IGO can actually acquire a gain by becoming more alert to religion's message in general and to that of Catholicism in particular.

As recently as his 2001 message to the XXXI FAO Conference, the Pope focused upon the crisis of "millions of people in the world who are undernourished or starving." That is explicit fact, an objective and unabashedly secular fact. The Pope reasoned that a religious portrayal of the difficulty may be enlightening. He turned to the Torah of Judaism, its Book of Genesis. Chapter 1, verse 26 shows "that God has given to the human person everything he needs to lead a life worthy of a creature made in the image and likeness of God." The problem is not that the earth is now unable to provide for the aggregate of its people. The problem is that the biblical Deity "entrusts creation to human hands." Therein lies the seed of "current disorders." Therein originates today's evident lack of "equitable management," and the "obvious inequality in sharing resources." But this condition is neither permanent nor without a solution. Judeo-Christianity adheres to a belief in God's providence. Unlike historical deism, the religion of many among America's Founding Fathers, Judeo-Christianity teaches that God not only created the world but is intimately entwined with its every segment and movement. In the words of the New Testament, God chooses to be One Who still "fills the hungry with good things" (Lk. 1:52). Divine providence grounds man's confidence.

Religion espouses symbolism, and so does the secular milieu. In his 1995 FAO address, the Pope referred to a bell "placed in the FAO headquarters as a remembrance of the establishment, fifty years ago," of the United Nations. Pope John Paul stated that the bell is a fitting reminder of a "call to everyone – to even greater efforts to free the world from famine and malnutrition." The Pope also noted that the bell has a quote from the prophet Isaiah inscribed on its base. Isaiah's words (ch. 2:4) recall the UN's purpose: "Nation shall not lift up sword against nation. Neither shall they learn war any more." But the Pope stated that the universal peace taught by Isaiah means that the FAO must also hear words from Isaiah that accompany the same passage as found on the bell. "They shall beat their swords into ploughshares, and their spears into pruning hooks." The bell and the text from Isaiah combine to attest that "people [must] consider the struggle against hunger as a priority," and that "daily bread" supersedes "amassing weapons."

The FAO enacts compassion for the most afflicted members of the community of nations. Compassion is the very soul of IGO dedication, and guides its diplomatic negotiation and mediation on behalf of the world's poor and suffering. But compassion is also central to Judeo-Christian scripture. Pope John Paul cited three biblical parallels to FAO compassion in his 1991 address to its XXVI Conference session. He first quoted Jesus' words from Matthew, chapter 15, verse 32. "I feel sorry for all these people; they . . . have nothing to eat." He fed the crowd because He empathized with their hunger. The FAO feels a similar empathy for the biblical audience's contemporary counterparts. The Pope next spoke of how the "world's natural assets [were] given by the Creator in trust to all mankind, [and] are the source from which human labor brings forth

the harvest upon which we depend." The Creator did not leave creation empty. Out of compassion for those whom He created, He provided the means by which mankind could "subdue the earth" (cf. Gen. 1:28) as "special cooperators with the Creator." The FAO likewise attempts to so realign humanity with the earth that mankind may responsibly extract livelihood from that earth, meanwhile safeguarding it for succeeding generations. The Pope's third biblical reference was to Psalm 9:12. God "does not forget the cry of the afflicted." The pontiff's prayer is that the FAO will also remember them, and always.

Self-offering is a core trait of FAO programs and operations. Self-offering is also an essential aspect of the Eucharist, as celebrated within Roman Catholicism. The Pope referred to this parallelism in his 1985 FAO remarks. For example, the Eucharistic liturgy communicates a Christology in which "Christ . . . offers Himself also today without any limits." That offering is "in order to conquer the sin of selfishness that often makes itself felt in the history of human society." Comparison with the FAO's mentality is obvious; the ideal of unconditional investment for the sake of justice, the desire to overcome human greed and self-centeredness. Similarities continue. The FAO perpetuates a "spirit of solidarity," especially among its member states. The same "heart open to others" is Eucharistic. The FAO draws upon the interiority, the ethical conviction, and humanitarian ideology, of participants in its mission. How very like the Eucharist, which is a "living communion with God," Who, in Christ, "fully assumes a human nature and links it [to the] innermost strength of God." That "God can sustain human endeavors [on behalf of] the fundamental law of life and of human co-existence."[12]

The IGO diplomacy expounded by the FAO is so compatible with Catholicism's theological vision that both the FAO and the Church may be thought of as true partners in the enterprise of meeting humanity on the plane of its most profound needs and aspirations.

Chapter Conclusion

A pervasive myth, doubtless known to readers, is that Catholicism is fundamentally opposed to the empirical sciences. Critics point to the careers of Galileo and of Copernicus as "proof." They forget, however, that both historical examples are vastly more complex than their popular distillation. The same critics would do well to refer to Pope John Paul II's encyclical letter of 1998, *Fides et Ratio* (*Faith and Reason*). It contains a comprehensive summary of the Church's teaching on the positive relationship between theology and science. Both are meant to be at the service of humanity. And in his 1983 FAO address, the Pope spoke about the "continuing willingness" of the Church "to collaborate in all suitable initiatives" involving science and "the fight against hunger." The Pontifical Academy of Science is evidence of the Church's commitment to "the specific objectives of agricultural and food development."[13]

Just as some readers may be a bit surprised to learn of the thoroughness of the Church's formal involvement with empirical science, they may also be surprised to learn from Chapter II of the Church's role with regards to the humanities and the social sciences. Pope John Paul's address to the Conference sessions of the FAO and those for World Food Day indicate that the Church is immersed in concerns of political science, anthropology, history, human rights philosophy, ethics, and international law, to mention but a few disciplines. The purpose of this chapter has been to demonstrate that the thought of the Pope affords the possibility to articulate viable elements of an IGO

diplomacy. Ten such elements have been proposed. They incorporate a wide range of systematic knowledge, and they proclaim that the voice of the Pope, although spoken from out of love for God and the Church, is also spoken out of love for humanity. The FAO and all IGOs will find no more authentic a witness, a wisdom, and an inspiration.

References

1. For the text of the Message of Pope John Paul II for World Food Day, 2003, refer to the Vatican web site at www.vatican.va. This is likewise the source for all of the texts concerning Pope John Paul that are referred to in this essay. A concise introduction to the FAO as an agency of the United Nations and as an IGO may be found at http://www.fao.org/UNFAO/e/wmain-e.htm.

2. For a discussion of the nature of IGOs, see Kelly-Kate S. Pease's *International Organizations* (Upper Saddle River, NJ: Prentice Hall, 2000).

3. Reference to the 1996 World Food Summit was made by the Pope in paragraph 6 of his Message to the World Food Summit, June 10, 2002. The need to improve the management of resources on behalf of "food security." is noted in para. 3 of his address to "Participants at the XXXI Conference of the Food and Agriculture Organization," November 3, 2001. The Pope discussed the "structures of famine" and their connection to international commerce in his message of November 23, 1995, to the XXVIII Conference, No. 4, para. 2. The relevance of Resolution XXIV and of paragraph 52 of *Centesimus Annus* is cited in the text for November 11, 1993, para. 7 (XXVII Conference). In para. 5 of his Message for The First World Food Day (October 14, 1981), the Pope said of the FAO and hunger that "Certes, des facteurs complexes expliquent cette situation. Il y a part de calamites naturelles. Mais l'homme y garde toujours sa part de responsabilite."

4. Statistical data and its pertinence for formal expertise are cited in the Pope's 2002 Message to the World Food Summit, para. 7 and 9. The connection between the scientific and technological components of this expertise and the "creative power of hope" is mentioned in para. 2–4 of his address to the XXX Conference of the FAO (November 18, 1999). The delegates to the XXVI Conference, November 14, 1991, heard the Pope's commendation of the Medium-Term Plan (1992–1997). See para. 5 and 8. The Pope's esteem for "recent documentation," especially FAO Report FPA/INT/513, is referred to in his address to the XXII Conference, November 10, 1983, No. 1, para. 2 and No. 3, para. 1, 2, and 3. His optimism about FAO documentation is reaffirmed in his Message for the Third World Food Day, October 12, 1983, para. 3. The inappropriateness of pessimism is referred to in the pontiff's Message for the Tenth World Food Day, October 10, 1990, para. 8.

5. The Pope spoke of resources "destined for all" in para. 8 of his Message to the World Food Summit, 2002. The Preamble to the FAO Constitution is recalled in para. 10. Environmental problems (e.g., erosion) are noted in his address to the XXVIII FAO Conference, 1995, No. 5, para. 2. The relationship to "the right of nutrition" is discussed in his 1993 FAO address, para. 2. Concerns about erroneous population

control theory and the need for anti-protectionist regulations are found in the same text, para. 12 and 15. That the world's resources are a kind of "trust" to mankind is stated in the 1991 FAO Conference message, para. 4. The implications relative to costs for environmental safeguards are discussed in the Pope's 1989 FAO Conference message, notably in para. 13. The reach of these implications to future generations and as a dimension of the justice associated with "worldwide shared responsibility" is cited by the pontiff in his 1995 address, No. 1, para. 8 and No. 4, para. 2.

6. The link between FAO goals and the necessity of a "constant reconsideration" of the relationship deriving from those goals is referred to by the Pope in his 2002 address to the World Food Summit, June 10–13, para. 10–11. In his 1999 FAO address, the Pope spoke of growing awareness about the nature of certain inviolable rights (No. 13). Daily change in terms of the review of what pertains to those rights is noted in the 1993 FAO address, para. 7. That this means a shift from national interest to a "universal vision" is stated in his 1989 FAO address, para. 14. The 1985 address at No. 5, para. 5, situates that vision in the context of duty and of a proportionalist distribution of resources. The danger of international co-dependency is discussed in the 1983 FAO address, No. 4, para. 2; and the importance of avoiding excuses and evasiveness is acknowledged in the 1981 FAO address, para. 9.

7. The lure of pragmatism, the relationship between cooperation and solidarity, and the goal of "2015" are stated in the 2002 Message to the World Food Summit, para. 7, 8, and 13 respectively. "*Fiat Panis*" is talked about by the Pope in No. 5, para. 3 of his speech to the 1995 FAO Conference. The need for "criteria" and the threat for "weaker economies" are stated in the 1993 FAO address, para. 14. The criterion of training for the poor is spoken about by the Pope in his 1991 FAO message, para. 9, and in which he cites No. 28 of his previous encyclical letter, *Centesimus Annus*. The criteria of collaboration, environmentalism, and respect for women are cited by the pontiff in his 1989 FAO text, para. 1, 15 and 16–17 respectively.

8. The Pope discussed the contrast between justice and injustice in his 2001 FAO message, para. 7, and the aspect of justice as leading to "ordered coexistence" in the 2002 FAO message, para. 12. The affinity between justice and the "creative power of hope" is noted in No. 12, para. 1–2 of the 1999 FAO speech. He refers to "evil" economic mechanisms in his 1995 address, No. 3, para. 2, and to the issues of land access and the exploitation of food assistance in No. 5, para. 1. The "selfishness" concern is analyzed by the pontiff in para. 9 of his FAO address for 1993. "Higher justice" is spoken about in No. 2, para. 6, of his 1985 FAO remarks, while the three objectives for "food security" are outlined in No. 2, para. 2–3 of his 1983 message. The problems with food resources and the abandonment of cultivation are treated, idem, in No. 5, para. 2.

9. The "integral" dimension of human development as consequent to human rights is cited in the 2002 FAO speech, para. 14. The danger to society of an absorption by the State of "individuals" is noted in the 1999 message, No. 5, para. 1. The equation of those individuals with "having" instead of "being" is spoken about in No. 4, para. 3, of the FAO text for 1995. The related risk of identifying human rights with

technological advance is mentioned in the 1985 FAO address, No. 2, para. 3. Also, there is the delicate problem of the degree of involvement with disadvantaged nations. This is identified in No. 2, para. 1, of the FAO speech for 1983. A possible response to that problem is found in the Message to Jacques Diouf (2000), para. 5, and in that to Edouard Saouma, October 10, 1990, para. 5.

10. Water, as the theme of World Food Day, is discussed by the Pope in his Message to Jacques Diouf, October 13, 2002, para. 2–3. For reference to "voluntary mortification," see the World Food Day message for 2000 at para. 4. See the FAO address for 2001, para. 4, for discussion about the "moral duty" of interventionism. That this duty may amount to "interference" is stated in the two concluding paragraphs for his 1993 FAO speech. The importance of "moral solidarity," notably as a duty to repair and to prevent environmental damage, is discussed in the 1989 FAO text, para. 4 and para. 12. And the significance of conscience in policy formation is mentioned in the 1985 speech, No. 5, para. 1 and 3.

11. The Pope's concern about theoretical speculation is indicated in para. 20 of his 1979 address to the XX session of the FAO Conference. The strategy of debate and of the initiative by nations to devote a portion of their gross domestic product is discussed in the 2001 FAO speech, para. 5–6. The Pope's comments about the fall of totalitarian regimes are referred to in the 1999 address, No. 3. Contrasting theory and its influence is discussed in the 1991 FAO text, para. 3 and para. 5. And the "stimulus to new reflection," born of today's "disappointing" happenings is noted in his 1989 speech, para. 3. Several areas of subsequent improvement (e.g., investment, the IMF, World Bank, GATT) are described, idem, para. 5–9. Parallelism between IGO and NGO volunteerism is seen in the 1985 message, No. 7, para. 5. In No. 5, para. 3 and No. 6, para. 4, of the 1983 FAO speech, the Pope implied that there is merit in rethinking the theory behind both protectionism and fairness in resource distribution.

12. The Pope's FAO addresses contain numerous references to God, scripture, and the Church. They include the Genesis description of man created in the image of God, Gen. 1:26–28 (see 2001, para. 3); God's continual providence, Lk. 1:52 (cf. 1999, No. 5, para. 2); the FAO's anniversary bell and its inscription from the prophet Isaiah (cf. 1995, No. 6, para. 1–2); three biblical texts on compassion (cf. 1991, para. 2, 8, and 13); a theology of Eucharist (cf. 1985, No. 6–7).

13. See the 1983 FAO speech, No. 8.

Chapter III – The Relevance of Pope John Paul's Diplomatic Theory to Strategic Management

The Harvard Management Development Program, a project of the Graduate School of Education, seeks to familiarize university administrators with managerial expertise from diverse organizations. These include the non-profit sector, fund-raising specialists, CEOs of major corporations, religion-based enterprises, and governmental agencies and interest groups. A fundamental theory of the curriculum is that strategic management efforts in a given context become vastly more successful when there is willingness to examine the competence exhibited by influential organizations of a sharply contrasting variety. As a participant in MDP-2002, I observed an application of that theory during a session that discussed "High Performing Teams." To illustrate a distinct organizational approach, the guest presenter from Babson's College of Business referred to baseball teams ("loosely integrated confederations"), football (where "players perform in close proximity") and basketball (with "rapidly moving transitions . . . highly reciprocal"). From that perspective, we were invited to analyze "the nature . . . of task-related interaction among unit members" of a hypothetical commercial venture. The realm of sports enabled our discussion about the improvement of coordination within an international pharmaceutical firm.[1]

The theme of this chapter emerged in response to encouragement from the MDP directorship, and for which I am profoundly grateful. I had noticed that in one of our recommended readings, *The Leader of the Future*, there was an unexpected reference.[2] When speaking about how "a higher-order body should not assume responsibilities" that more properly belong to an organization's lower tier, the author, Charles Handy, states that this conviction – perhaps the most important one in strategic management – was directly borrowed from the Catholic Church's concept of subsidiarity. Essentially, the Church shares in the belief "that stealing people's responsibilities is wrong because it ultimately deskills them." Let the world of business be mindful, Handy asserts.[3]

I found it remarkable that a thoroughly secular scholar would be so objectively broadminded that he could take what is arguably the politically incorrect step of appealing to a specific tenet of Catholicism. In support of the accuracy of Dr. Handy, I read with interest that Pope John Paul II once reminded the Ambassador of Mexico that in Mexico, indeed in all countries, "public institutions . . . should be connected in a way that respects . . . subsidiarity" (May 18, 2001). Thus, countries might avoid every vestige of intolerance, and thus they might empower individuals, communities, and organizations to embrace that role to which they are entitled. Just as Charles Handy could translate ecclesial wisdom into managerial strategy, the Pope foresaw how political, social, and commercial institutions could be positively impacted by that same wisdom. Consequently, a question arises. If we were to identify elements of strategic management proposed by the field's preeminent scholars, would we also find parallels with a system espoused by organized religion?

Significance of the Strategic Management–Institutional Religion Question

The question is as least as substantial as that of devoting attention to the importance of spirituality for the holistic health of commercial enterprises. Strategic management bibliography abounds with explicit deference to the inclusion of spirituality, defining it to

cover everything from a reliance upon God and religion to a shunning of God and religion.[4] Preference seems to incline far more toward operational convenience than toward any rigorous critique of what passes for a presumed safe haven. To put it plainly, whereas spirituality often denotes a refuge category, recourse to the potential contribution of religion, any religion, is hazardous for many academics. Religion ties in to the messy quagmire of discordant emotions, unresolved personal and familial issues, and sundry hurts, anger, and prejudices. The MDP professorate, like Handy, was able, however, to recognize that by the suspension of the pre-judgmental tendency to disdain a religious voice, simply because it is articulated by religion, a rich and serviceable intellectual legacy could evolve.

Convergence between Charles Handy and the Pope suggested a methodology by which to assess the theme of possible affinity between strategic management's academic deliberation and religion's praxis. To that end, writings by some fifty scholars were evaluated. Seven recurring characteristics of strategic management were thereby identified. And because Pope John Paul's address to the Mexican Ambassador was one of some fifty speeches that he delivers annually to diplomats, a single year offered a reasonable quantitative basis by which to determine comparison. Since that speech was delivered on May 18, 2001, the entirety of the Pope's diplomatic discourse to the international community during 2001 was selected.

Strategic Management: Definitions and Initial Parallelism

Mary K. Coulter defines strategic management according to what may be termed a conventional rationale. She typifies scholars who invariably refer to strategic management as involving "a series of steps in which organizational members analyze the current situation, decide on strategies, put those strategies into action, and . . . modify/change strategies as needed" (1997, 6).[5] Wheelen and Hunger concur. Their definition adds only that decisions are aimed at the "long-run performance of a corporation." And they emphasize that there must be a "monitoring . . . of external opportunities and threats in light of a corporation's strengths and weaknesses."[6]

But there are also authors who perceive strategic management to consist of more than such a rubric of sequential prerequisite steps. M. E. Porter insists that "strategy goes beyond . . . operating efficiency, . . . [and] prevalent management techniques . . . [are] not sufficient."[7] He prefers to speak of "positioning advantage." This seeks to have "all activities of the business . . . complement each other," and it means that trade-offs are inevitable. There is similarity to De Kluyver's adoption of Courtney's terms "strategic posture" and "strategic moves." The latter embraces traditional formulation strategies, rather reminiscent of Coulter, Wheelen, and Hunger. However, the former refers to a "company's strategic intent." What is it that the company announces by way of its determination to consciously and conscientiously pursue?[8] Bourgeois et al. also appeal to this aspect of intent. But they hold that "strategies are rarely the product of a good plan or formal planning process." Instead, it is daily activities that force managers to respond to issues with "real time" decisions. And it is these decisions that "reveal patterns that are recognized as coherent strategies."[9]

Pope John Paul II, when receiving the Letters of Credence of Mrs. Hanna Suchocka, Ambassador of Poland (December 3, 2001), indicated familiarity with the importance of process motivated by defined goals. She was welcomed as a person whose service was to

be guided by openness; that of being a resident "intermediary between Poland and the Holy See." Her task commenced with a reiteration of "the essential elements of the current situation in [their] homeland." And it was "decided" that a positive response to the "social and economic transformation" of Poland necessitated a reaffirmation of the fact that Poland, the Church, and the world "are inseparably and reciprocally linked, interpenetrated and conditioned." In this, the Pope acknowledged that changed conditions mean new and unprecedented initiatives within the international community, especially assuming the form of collaboration. For example, nations may acquire strength as they enter into the European Union or as they extend the Atlantic Pact. Still, collectively they must admit those weaknesses manifest in "the distressing wars" that persist in the Persian Gulf, the Balkans, and Afghanistan, as well as in tensions besieging the Middle East and in the terrorism visited upon New York. The language and mindset exactly parallel those of Coulter, Wheelen, and Hunger.

When Porter refers to the kind of "intent" that amounts to "strategic posturing," there is, in fact, virtually no difference from the Pope's counsel to an assembly of the diplomatic corps on January 13, 2001. Having reminded delegates of such assorted "distrust, conflicts and vestiges of past crises" as seen in the two Koreas and in East Timor, he bade them to "know that another approach is possible." Corporately and individually, they could intend to construct a "radically different" world; one based upon a will "to know one another, to respect and help one another," in short, to behold in each person a "brother" and sister. And together, diplomats may esteem their age's "greatest conquests of science and technology," while intending to actively prevent the limitations of "human life [from being] despised in the cruelest ways" (No. 5).

"Real time" strategic decisions, as understood by Bourgeois et al., daily confront diplomatic personnel. With the Ambassador of Finland, the Pope discussed Finland's admission to the European Union. That Union's plan "was not born by chance." Neither is living within such an association. There is a repetitive need for Union members to render decisions relative to maintaining freedom and fundamental human rights and dignity, along with the rejection of social manipulation and the promotion of ecumenical engagement (December 6, 2001, No. 3–4).

Strategic Management: Some Essential Descriptive Elements

A. Strategic Management: Presumes Philosophical Reasoning

Makoto Kawada, commenting upon the surge in growth of strategic management accounting, states that underlying philosophical premises and analogies are crucial to comprehending the nexus between bureaucracy and the "division of labor." For example, prior to the twentieth century the central influence derived from the Newtonian view of atomism. A unified universe was less emphasized than the separateness of its components. Manufacturing industries followed suit. The 1980s saw a shift in perception, possibly attributable to Einstein's repudiation of time as absolute. Strategic management now "appreciated synthesis more than analysis."[10] Similarly, Wacker, Taylor, and Means invited companies to identify "who you are" by affinity to the self-knowledge philosophies of the Delphic Oracle and Sun-tzu's *Art of War*.[11] Steve Fuller interprets that query as having serious implications for the future of the social sciences, particularly when applied to corporations. The computer revolution, accompanied by an auxiliary

debate about artificial intelligence, challenges "what philosophers call ontology, the essential nature of things." If computers truly "think," then Darwinian-style scholars may be accurate in their doubt that "certain traits . . . are exclusively the property of a single species," including mankind.[12]

Philosophical constructs are unequivocally allied with strategic management processes. If, for example, one embraces reductionism, then that "approach reduces . . . change . . . to a nice, neat checklist of tasks." Ultimately, that philosophy and its corresponding expression lead to nothing more than skepticism and "a rationale for failure."[13] That failure may be preempted where companies recall the American philosopher, John Dewey. For Dewey, the first step with problem solving is to ask what the problem actually is. Modern executives, states R. Sanders, respond by defining a problem as either a "dissatisfaction with administrative performance," or as born of tensions generated by expectations about the future. Sanders notes that the philosopher William James cautioned lest problems be defined by managers "according to their own interests."[14] Elsewhere, the philosophy of Seneca has been tied to confidence with regard to organizational leadership, just as biology provides the trilobite as a metaphor for the "operating levels . . . in strategic renewal" and game theory/the Prisoners' Dilemma assist with the analysis of strategic interactions.[15]

Core questions are the logical byproduct of discussion about the philosophical underpinnings of strategic management. Strategic planning has "at the heart of the matter" the need to reply to key questions. Some pertain to the "breadth, scope, and focus of . . . business," others to a determination about "what you will do or will not do," and still others about "whom you will serve in the marketplace." Questions stimulate organizations, for questions culminate in a realistic appraisal of company "competencies, strengths, capabilities, and infrastructure."[16]

Philosophy and its systems are an indispensable aspect of the diplomatic discourse of Pope John Paul II. His every address shows the influence of scholastic philosophy, especially that of Augustine and Aquinas, as well as that of existentialism and phenomenology. And as with the alteration of trends in strategic management, the Vatican's involvement in diplomacy highlights the notions of variation and synthesis – what is pivotal to announcing the global import of international relations themes. For example, the Ambassador of Zambia heard the Pope depict the Church's role as framed by a philosophy of communitarianism, humanitarianism, and reciprocal responsibility. The Church's international activity is "to promote that solidarity which joins peoples in the bond of brotherhood." A Gospel-inspired worldview rejects the reductionism disdained by the author, Duck. That worldview, kindred to William James, decries any narrowly enumerated self-interest. Instead, the "Church will always be a willing partner in . . . making . . . solidarity a reality in the worldwide family of man" (May 18, 2001, para. 5–6).

Reminiscent of Dewey and Ralph Sanders, the Pope explored the contemporary prevalence of conflict. He informed the Ambassador of Bangladesh that the problem of conflict "is not a matter of [nations] dispensing favors [to those requiring aid] but of recognizing the basic human right to a just share of resources." The achievement of peace presumes a philosophy of egalitarian justice (December 6, 2001, para. 3–4). Speaking to the Ambassador of Eritrea, the Pope stated that "a higher philosophy of progress is urgently needed." Such philosophy must not be restricted to materialism. Rather, it must

foster "that true freedom for which all people have a deep and unfailing longing," and it must reinforce claims "to inalienable . . . rights and dignity" (December 6, 2001, para. 4). That philosophy's steady emphasis must be upon "the common good, with respect for one another." And it must constantly elect to support each country's legitimate civil laws (to Ambassador of Kazakhstan, September 17, 2001, No. 3b).

The diplomacy of Pope John Paul II is also characterized by a philosophy of history. History is neither random nor governed by chance. Providential design trumps accidental event. In his address to the Ambassador of Mongolia, the Pope summarized nearly eight centuries of relations between the Mongolian state and the Holy See. That "long journey" was marked, not by a haphazard meandering through time, but by continuity, the constancy of "age-old connections" (May 18, 2001, No. 2).

The Pope has not hesitated to buttress his philosophical assertions with recourse to varied disciplines. For example, in remarks to the Ambassador of Austria, he referred to a sociological position that society should reflect an inherent diversity and pluralism. He appealed to botany for a metaphor. "A garden is in bloom when many flowers blossom together." Further, on the same occasion, when wanting to stress that his philosophical outlook on the family contains the element of socialization, the Pope drew upon an image from educational theory. "The family . . . is a school of social charity in miniature." He is in conformity with strategic management theorists. And, like them, he is attuned to the link between philosophical comprehension and probing questions directly derived from the same. Again, also to the Austrian Ambassador, the Pope spoke about obligations incumbent upon the international community. Members cannot be indifferent, for instance, to the plight of refugees, displaced persons, the disabled, and the needy. Their predicament invites a rational reflection and collective introspection, a "listening to deeper, inner questions" (February 13, 2001, No. 6–7).

B. Strategic Management: From Models to Methodology

George F. Monahan's research acquaints readers with the importance of "models" in organizational thinking. A model is said to concretize a format by which "to solve managerial problems." Typologies include iconic (e.g., model airplanes), analog (e.g., graphs) and symbolic (e.g., Greek letters or mathematical formulas). Quoting John D. C. Little's concept of "design calculus," Monahan says that an efficient model should embody the features of simplicity, robustness ("some predetermined range"), ease of control (not meant to produce just any answer desired), adaptivity (may be updated), completeness (allows for some subjective judgments), and facile communication.[17]

Bernard H. Boar states that three primary steps comprise an effective "strategic planning model." These are assessment (a "thorough understanding of the business situation"), strategy (specifying objectives and supportive possibilities), and execution ("a process of . . . discovery and refinement").[18] Wheelen and Hunger designate assessment as environmental scanning, strategy as formulation, and execution as implementation, evaluation, and control.[19] And they propose sub-models for each constitutive element. For example, the assessment or scanning factor may be accomplished by the well known SWOT analysis. "SWOT is an acronym" for a company's "particular Strengths, Weaknesses, Opportunities and Threats."[20]

Strategic management models are regularly criticized and replaced. Hax and Wilde prefer their Delta Model.[21] They contend that contemporary business experiences

transformation at so staggering a rate that previous models have "become either invalid or incomplete." Theirs is a model based upon the Internet and the "emergence of the networked economy." And always, "the driving force in strategy [is] bonding." Delta is depicted through a triangle. At the apex stands "System Lock-In (SLI)" and which includes "complementors" (another firm enhancing one's own product and portfolio). At the left of the base is "Total Customer Solutions" (TCS "strategy is love with our customers," not "war with our competitors"). To the right is "Best Product (BP)" positioning (despite "obsessive concern" with rivals).

Pope John Paul II's *Address to the New Ambassador of Chile* reflects the attributes of strategic management models conveyed by Boar, Wheelen, and Hunger. The Pope advocated an "assessment" of the ethical relativism, consumerism, poverty, and "enormous inequalities" that must be confronted in order "to recover from the wounds that sap the strength of Chile's social growth." "Strategy" means a distinct "effort to improve the quality of life and standard of living of Chileans." That "objective" entails the "supportiveness" of the Church and its promise of "loyal collaboration." And "execution" includes the "recent deliberation of [Chile's] Supreme government and . . . legislative authority." The Pope urged that these deliberations continue to "refine" and "evaluate" key life issues; the death penalty, "indispensable respect for the life of every human being," "grounding in basic ethics," the ideals of Chilean national independence, and Chile's involvement with international forums and organizations. "Implementation" and "control" are visible in Chile's latest peace accord with Argentina, and in a 1999 agreement with Peru, "the Act for implementing the clauses of the Treaty of Lima of 1929" (June 18, 2001, No. 3–4).

What of SWOT analysis? Is this model suggested in papal diplomacy? Yes. The Pope delineated "strengths" in his message to the Ambassador of Mali. For example, Mali has demonstrated zeal for "the reduction of the proliferation of small weapons," seen in its hosting a November 2000 meeting of the Organization for African Unity. And Mali has shown decisive strength by being "resolutely engaged in the process of building a democratic society." Weaknesses? Selfishness must still be fought. Economic and social imbalances must still be corrected, and trust is still absent in many sectors. Opportunities? Mali faces prospects for furthering "integral education"; of enabling Christian-Muslim dialogue; of resisting religious discrimination; of enlarging programs in health care and social assistance; and of cooperating with the Pope's recommendation that "rich countries [help] the poorest ones by . . . setting up the appropriate structures for development and the means of formation." Threats? In summary, "there is no true peace without fairness, truth, justice and solidarity." And the major threat is the "failure [that] awaits every plan which would separate two indivisible and interdependent rights: the right to peace and the right to an integral development born of solidarity" (December 6, 2001, No. 2–4). SWOT.

As with the Delta model substituted by Hax and Wilde, conventional models are constantly in need of revision. Methodologies are an answer to varied circumstances. "A constructive relationship," the Pope told the Ambassador of Turkey, demands "a healing of memories," the option to set aside "wounds of past grievances." An "SLI" equivalent links the "complementors" of those nations and cultures for which Turkey is an "important bridge . . . between East and West." The "TCS" "love of customers" parallels where Turkey refuses to consider its own minorities as "competitors," and comes to "see

no contradiction of any kind in being Catholic and Turkish." And "Best Product"? For Turkey, it will flow from attitudes that run counter to when "the transcendent dimension vanishes from public life" (December 7, 2001, para. 3, 5–6, 9).

On May 30, 2001, the Pope spoke with the Special Representative of the UN Secretary-General on the occasion of welcoming a symposium, "Children in Armed Conflicts." That address amounted to a synopsis of the totality of the Pope's diplomatic discourse. Though brief, the message embodied features noted by Little and Monahan. These include: simplicity (the symposium theme of "the sad plight of countless children who are victims of war"), robustness (agenda to instill "greater awareness" of those children's problems), ease of control ("tribulations of so many . . . compel us to spare no effort to bring such conflicts . . . to an end"), adaptivity (the ongoing need to provide means "to ensure that children everywhere . . . [grow] up in peace and happiness"), completeness (the challenges face not only organizations and the international community, but also individuals), and ease of communication (such projects as this symposium being among normal UN resources).

C. Strategic Management: Issues – Their Identification, Evolution, and Redefinition

The preceding section's analysis of models implies that models are irrelevant minus issues. Issues sustain a model's process. According to Frederick Betz, it is erroneous to conclude that the logic of strategic planning means spelling out the precise means and ends of known action. "Issues should be judged with reference to the real logic of strategic exploration," refining perception, creating commitments, and preparing for action.[22] And it is issues, when they are sufficiently contentious or crucial, that prompt companies to devise agreements.

Agreements have certain traits. Besides the obvious recital of benefits and compromise, issues for consensus also evoke "maximum conditions that have to be met . . . or maximums that can't be exceeded, or both." Clarity is, of course, critical. Another dimension of issue-related agreement pertains to "how the world works." Stevenson and Cruikshank argue that agreements do not require unanimity; they require a determination to blend an agreement into a party's particular context.[23] For example, an enterprise may negotiate with its union to reduce the hours of available labor in several of its branches. The ostensible reason is due to economic hardship owing to a recession. At the negotiation table union and management agree. But their signatures upon a contractual document do not signal any convergence of their positions. Rather, management's stance indicates that the corporation is able to survive with an acceptable profit margin despite a temporary decline. The union's reasoning is that diminished employment is far better than no employment. The company endures with its agenda only partially scathed; so does the union. Agreement has a similar consequence for both parties, but not a similar meaning. Issues are interpreted and applied differently throughout their respective world.

Betz's regard for strategy's "real logic" is paralleled in Pope John Paul's address to the Ambassador of Rwanda. The *refining of perceptions* is seen in the Pope's approval of Rwanda's "continuing efforts to restore national unity on the basis of a new Constitution." He endorses those social programs that are increasingly "aimed at restoring the rule of law, providing assistance to the surviving victims of the genocide and reintegrating the refugees." *Creating commitments* is also visible when the Pope

explicitly calls for "the commitment of all Rwandans to social, political and moral renewal." To that end, he specifies the "hope that . . . Rwanda . . . will have the support of the international community." The desire is for expanded commitment, internally and externally. *Preparation for action*. For Rwanda, "national reconstruction" is said to be a "present work." The accent is upon the present tense in time and upon action during the present. Rwandans face "an important opportunity." They may not linger. Issues such as "the administration of justice" are in urgent need of "witness to the . . . greater power of good" (December 6, 2001, para. 2–3).

And of agreements? On November 29, 1984, a Treaty of Peace and Friendship was concluded between Argentina and Chile. That treaty was the product of the Pope's intervention as mediator. Both nations were "on the brink of war as a result of the controversy that had come to a head in the Beagle Channel region." Here was an instance of diplomacy, somewhat reminiscent of what the UN Charter anticipated in its famous Article 2, section 3 (the settlement of "international disputes by peaceful means"). When Argentina's president heard the Pope refer to the episode, he doubtless remembered how the "world" of Argentinean society found in this Agreement a safeguard of interests (e.g., military, economic), possibly overlapping in some respects with those of Chile, but remaining particular to his own country and its government (April 5, 2001, No. 4–6).

When commenting upon the worth of information technology for business management, Christopher Sauer lists eight "Principles of the Incrementalist Approach."[24] The first item reads, "Make organizational change one step at a time." The last states, "Be opportunistic – look for opportunities after each step." The two capture the spirit of the series. Incrementalism ascribes merit to the undertaking of issues as "a sequence of small steps." These are said to herald a "combination of prudence and the evidence of successful practice." The incrementalist idea is exhibited in remarks made by the Pope during his very diplomatic "courtesy visit" to the President of Kazakhstan. The Pope asserted "that every nation has the right of its sovereignty . . . full expression as a political subject." Pope John Paul did not envisage an instantaneous realization of said expression. Instead, he acknowledged that "this sovereignty be long lasting, fruitful, ever fuller, embracing all the sectors of national life" (September 23, 2001, para. 3–4). Definitely mindful of incrementalism. And it is accompanied by an opportunistic reminder. The president was told that Catholics in his country "are a restricted group, a minority . . . but [who] can and will contribute – to the best of their ability" to their nation's welfare and destiny. The message is candid and strategically poised. Cease the restrictions and a positive aftermath will certainly ensue.

Strategic management expertise frequently advises companies to permit "the management process to possess several interconnected top-level and base-level decision processes."[25] In other words, issues are not the prerogative of any single organizational realm. The resolution of any problematic necessitates a multiplicity of input. To avoid a "drift off plan," monitoring devices must be "built into the planning stage."[26] And there must be constant communication.[27] Pope John Paul appears to concur. To the first Ambassador of the Republic of Georgia he described a concern for the "integral development of individuals and nations." No population constituency can be overlooked or discounted if there is ever to be a "strengthening [of] democratic principles." The protection of these principles seeks a vigilance against the residual import of the flawed ideologies of Communism, Fascism, and unbridled materialism. The Pope renewed a

pledge that the Church extend itself from the outset to be vigilant with Georgia, as with all nations, lest "freedom is eroded." In conclusion, the Pope requested that the channels of communication between Georgia's diplomatic mission and "the various offices of the Roman Curia" be in habitual contact (December 6, 2001, para. 1, 3–4, 7).

D. Strategic Management: Compatibility with Change

Prior discussion indicated that strategic management is synonymous with dynamics of change. But this is not to say that CEOs invite and solicit that change. For example, living in Michigan I have no choice but to accept the transition from autumn to winter. Change is imposed upon me and I adjust. Nine winters after initial arrival and I still detest snow. The change has produced no discernible advantage. Change may just as well never happen. Bernard Boar declares that "most information technologists have never understood . . . that an art is practiced for the benefit of those for whom its services are intended, not for the benefit of the practitioner."[28] Change, for Boar, means simply that an "organization must adapt to accommodate" its customers. Therefore, strategic managers do not resent change; they do not passively acquiesce to change. They select "what to change to." This compares precisely with a study of Fortune 500 companies conducted by Black and Boal. Their view is that several conclusions pertinent to change invariably emerge. For instance, (a) the relationship between resources is as "important in the determining of a competence" as are the resources themselves; (b) there is also the elevated degree of similarity in "the configuration associated with higher orientation to change and high performance"; and (c) there is often the indication that "how resources are bundled" may exert difference "by competence level and/or performance level."[29]

Like these strategic management experts, Pope John Paul explored both the desirability of receptivity to change and change's rapport with basic resources. Addressing the Ambassador of Gambia, the Pope noted "the acute need for radical personal and social renewal." Pursuing that end sees a "road ahead [that] remains long and difficult. Bringing about the necessary changes will require great effort." But change is no vague abstraction. Change must lead to the obliteration of those very specific, numerous and grave "causes which give rise to and aggravate the many situations of injustice present in our world" (May 18, 2001, para. 5).

The Ambassador of Ireland and the Pope spoke about "rapid social and economic change" as having yielded many positive developments for Ireland. However, there is still "need to discuss these trends and changes" since they enable the blend of internal progress and national values. And the resources of Ireland are "more than the sum of its possessions and powers." It is allowance for the interplay of resources that bequeaths "a complete picture of the human person . . . [in] all the dimensions of [their] being." The successful realization of that "picture" (*high performance*) obligates Ireland, especially Northern Ireland, to emphatically and persistently "renounce the use of arms and embrace the path of dialogue and peace" (*high orientation to change*). (See Address, September 7, 2001, para. 4, 9.)

Resources may be concentrated or *bundled* in such a way that a country might maximize its potential to coordinate national life "and constructive international relations." Those resources may include the geographic factor of border location; the locus of "an original, powerful culture forged in the Christian faith," even the collective

recall of having "been occupied or annexed" repeatedly (to the Ambassador of Armenia, September 15, 2001, No. 3).

A survey of CEOs revealed that change is regularly deferred or denied for several reasons. The chief reason consists of a "failure to see the need." A "dislike for making tough decisions" ranks close behind.[30] Executives may also be fooled into deducing that change must be dramatic. No. Invaluable change can be wrought by "just subtle shifts in thinking . . . tiny modifications."[31] Meanwhile, because it is critical that change be directed by vision, the allure of distractions must be acknowledged. Vision must therefore be conveyed "with a breathtaking boldness." Still, vision is not to be equated with drama. And, as Al Coke states, "strategic goals must be a stretch, otherwise they defy the definition of strategic."[32]

The Pope informed the Ambassador of Estonia that in his country "the rights of individuals must be recognized and protected." Indecisiveness and procrastination are no longer appropriate. Political authority should assume the "tough" stance of endeavoring "to provide whatever protection is needed." But tensions will not be resolved upon command. Quality change stems from a calm and steady negotiation. The establishment of "firm and fair democratic structures" follows a continuum, a step-by-step unfolding of Estonia's enriched tomorrow. Yet, Estonia cannot be "constrained by the desperate struggle to survive." She must resolutely proclaim her rights, promote her families, and energetically "view the world in broader terms" (May 18, 2001, para. 3, 6–7).

E. Strategic Management: Quest for a New Paradigm

When a call for change is initiated throughout the strata of an organization, any previous strategic model is often rendered obsolete. Pervasive change presupposes at least an implicit advance to a new paradigm. The more explicit the stages in such a transition become, the more the necessity to objectify the successor paradigm. It is permissible in such a process to seemingly infringe upon management's hegemony. "All relevant actors have to develop their interpretations, political positions, and interests in order to assist in transforming . . . the organization." Essentially, the antidote to "ambivalence towards renewal . . . combines an experimental approach that allows for trying out and reflecting upon a diversity of practices."[33] However, while exactitude has its definite importance, precision must now concede to perspective. Perspective remains the preferred ground for strategic and practical decisions.[34] The overall system thus inclines toward innovation. It is a new paradigm in which "policy instruments" should be articulated "in a global coherent framework." It is a new paradigm in which "peers and clients' views" are the twin polarities for monitoring. And it is a new paradigm in which evaluative results evoke the continual reframing of policy aims and administrative attitudes.[35]

The Knights and Dames of the Military Order of Malta have a lengthy history of involvement with the Church's charitable apostolate. On January 12, 2001, the Pope received the Letters of Credence of the Order's Ambassador, A. L. Bartoli. On that occasion mention was made of the longstanding model that depicts the Order's dedication to the world's destitute (*obsequium pauperum*) and its fidelity to cooperation in fulfilling the Church's Gospel mandate (*tuitio fidei*). It is not an organizational model that is eligible for disqualification. But it does qualify for renewal and for paradigmatic diversity. The Pope bade that the Order's "constitutive Charter" respond to "a new creativity in charity, not only by ensuring that help is effective but also by 'getting close'

to those who suffer, so that the hand that helps is seen not as a humiliating handout but as a sharing between brothers and sisters" (No. 2b–c, 3a). There is an urge toward a "new paradigm" by which to reinvigorate the Order's traditional values of mercy.

Perspective is critical to the Order's witness. The Pope noted how society's wealthy segment is still further endowed owing to the consequences of "impersonal mechanisms of great economic and technological changes." The Order must "continue to strive for a humanization and sharing of . . . resources . . . intended in equal measure for everyone" (para. 3b). The perspective is inherently and coherently global. And, as described by strategic management expertise, the realization of that perspective is not confined to the Order's executives. The Pope insisted that there be recognition of the "authentic service" of the Order's "many volunteers and workers" (para. 1c). It is these "hospitallers, men and women of faith," who exemplify how the Order proclaims that it is "generous and fearless in the defense of the causes and rights of the poor" (para. 3b).

Sten Jönsson argues that a paradigmatic shift presumes reliance upon trust. Quest is not always invoked by strategic managers, possibly because "trusting a person . . . exposes oneself to risk." But it is "the extension of trust over time [that] gives . . . a group the energy to perform coordinated action without hierarchical control." Trust requires that organizational leanings toward disdain for the "individual circumstances or people involved" must be reversed, for it is upon trust that "lateral responsibility is built."[36] And it is trust that augments a company's perceptions about reality. Richard A. D'Aveni states that "strategic supremacy is . . . about creating a social reality." That social reality is shared, not only by company members, but "among competitors within a competitive space." By influencing the perceptions of rivals, firms may "negotiate the borders of their spheres."[37] Yet, if a firm convinces a rival that it will adopt a particular stance, this amounts to a commitment in which the firm "ties" its own hands. Caution must be exercised so that commitment not render damage to flexibility.[38]

"The corrosive effects of distrust and pride" were mentioned by Pope John Paul in remarks to the Ambassador of Nepal. Trust, as the opposite of that distrust, is possible. But it is possible "only to the extent that humanity as a whole deserves its . . . calling to be one family." And it is possible only when "human rights" are understood to be "inscribed in the very nature of the person [where they] reflect the objective and inviolable demands of a universal moral law." This forms a trust that is not dependent upon institutional and political hierarchy. For human rights "precede laws and agreements, while determining their value and correctness." Comparable to Jönsson the Pope asserted that when the rights of the person are "safeguarded . . . the social fabric [is] truly strengthened, the priorities of individuals and nations [are] properly ordered, and the quality of international relations [is] improved." Perceptions, according to the Pope, can be altered and they can be reversed. The Nepalese are strongly aware of the world's "unspeakable suffering." And they, like many, may be tempted to despair. However, the cause of peace is able to neutralize contrary and competitive challenges. That cause may shape reality and allow "members of the human race [to] occupy their rightful place" (May 18, 2001, para. 3–5). As for a commitment so entrenched that it retaliates against flexibility, this may be what the Pope had in mind when addressing the Ambassador of Iraq. The Pope referred to "the embargo in your country [that] continues to claim victims." Any "fixed" commitment to uphold that embargo means "that innocent

people . . . pay consequences . . . being felt by those . . . weakest and most vulnerable" (April 28, 2001, para. 1).

F. Strategic Management: Collective Learning Made Possible

Jamison and Rohracher maintain that strategic management must preserve a concern for sustainable development.[39] And that concern must take into account not only value conflicts, but the effect of various "kinds of learning processes." These authors maintain that organizations, like the individuals who compose them, are capable of formal learning. Organizations acquire fresh insight, comprehension, and practical ingenuity. Strategic managers are advised to be cognizant that their role includes the facilitation of learning-centered policies and endeavors. Among the learning gains identified from research of alliance and partnering, is that timing is critical for conceptualization. There are, for example, significant differences in whether an organization learns that "alliances . . . are tools or means to an end . . . [or] as ends in themselves." The research of Bierly and Kessler suggests that "what you are doing," the function learned in context, is more important for organizational well-being "than who you are per se when considering partnership in the technology field."[40] These authors contend that organizational learning validates the applicability of "environmental contingency theory." This theory "argues that an organization should seek to achieve a fit between its strategy and its task and institutional environment." It is this environment that teaches about evolving demands and constraints, and according to which firms increase their learning curve in terms of strategic compatibility.

In his remarks to Mrs. S. Chtioui, Ambassador of Tunisia, Pope John Paul spoke of Tunisia's "drive to building a supportive and fraternal nation." But should ignorance ever prevail, "violence and instability" will become the inevitable consequences. Tunisia, however, is a society equipped to learn, especially due to its "attachment to freedom of conscience" and its "generous tradition of hospitality." The preservation of that learning component, one that guarantees Tunisia's progressive future, means that Tunisia must expend "considerable effort . . . to give all . . . people access to knowledge" (May 18, 2001, No. 2, 3b).

The Pope directly mentioned "environment" when speaking to the Ambassador of Peru. Almost as if referring to Bierly and Kessler's "environmental contingency theory," the Pope saluted Peruvians for legally recognizing what they have "learned" throughout the centuries about the presence of the Church in their midst. The Constitution's self-improvement strategy for Peruvian society avows in Article 50 "that the Church has played an important role in the historical, cultural and moral formation of Peru" (February 16, No. 2a–3a). Similarly, the "timing" of Iran's participation in colloquia jointly sponsored by the Pontifical Council for Interreligious Dialogue and the Organization of Islamic Culture and Communications signifies that, for Iran, it now "becomes less likely for cultural differences to be a source of misunderstanding . . . and the cause of conflicts and wars" (to the Ambassador of Iran, January 22, 2001, para. 4, 6).

Stewart Brand, commenting upon vital lessons learned by strategic management, numbers among them the realization that organizational continuity, along with peace and prosperity, is indispensable for "environmental health."[41] Therefore, "strategic thinking" is a "structure of meaning," an expression of the continuity "of social cognitive action." What becomes implemented then "is the possible strategy . . . not the ideal one."

Organizational learning is contained in "the desire to close the gap between the two."[42] As the future unravels, core values will naturally alter. Wacker, Taylor, and Means believe that the next generation, whom they call "Millennialists," will be more attuned to "the assumption of personal responsibility" than its predecessor, Generation X.[43] Millennial learning will probably yield an ethic that accents both possibility ("going to the edges and managing from there") and connectivity ("access to everything"). These twin points are evident in Kenneth J. Cook's attempt to train strategic managers in the formulation of mission statements. The mission statement's very purpose is to "help" parties (e.g., executives, employees, suppliers, customers) "to understand" the company's goals and focus.[44] Strategic management is a stimulant for organizational learning.

The "structure of meaning" notion, visible in strategic management thought, is also conspicuous in Pope John Paul's address to the Ambassador of Guinea. While there is some degree of "continuity" in "international cooperation," the "new problems posed by globalization" necessitate that nations "rethink" that cooperation. Because Guinea "has been confronted by serious problems of security," ideal strategy must certainly concede to possible strategy. What is possible, and "urgently necessary," is that "authentic peace be rapidly established in the region so that [displaced] peoples may at last return to their land and live there safely" (May 18, 2001, No. 2, 3c).

Strategic-style "possibility" and "connectivity" are discernible in remarks directed by the Pope to the Ambassador of Sri Lanka. Sri Lanka, the Pope said, has recently known tragic "suffering and terrible loss of life." On behalf of ensuing generations, the "possibility" is that "efforts [be] made to find . . . [an] equitable solution to the underlying causes." As the country consents "to engage in patient and persevering negotiating," what may transpire is a genuine "connectivity," inasmuch as all "parties involved" may be inspired "to abandon the ways of violence" (May 18, 2001, para. 4).

By analogy to an organization's mission statement, a nation may also adopt a distinct, publicized mission-statement equivalent, its national agenda. Such is the case of South Africa. Personal responsibility and understanding, precisely as discussed by Taylor et al. and Cook, are reflected in the Pope's plea "that the truth about the past should be known and responsibly laid where it is due."[45] No South African stands immune from accountability. Further, citizens are to understand "that the delicate process of building a just and harmonious multiracial society should go forward." And it is a process that can go forward. (See May 18, 2001, para. 3.)

G. Strategic Management: Action as Leadership and the Action of Leadership

Strategic management portrays leadership, not in any overly directive sense, but as primarily unitive. Company leaders are reasonably expected to determine what constitutes professional management and to institutionalize those practices most likely to bring it to fruition. They are to unify the organization's resources and clientele, processes and personnel.

What elements characterize leadership as favored by strategic managers?

Stephen Haines includes four such elements, based upon research conducted in some 580 international companies. According to Haines:

(a) Leadership motivates organizational loyalty on behalf of maintaining the overall agenda of corporate plans.

(b) Leadership balances operational adjustability with "strategic consistency."

(c) Leadership continually broadens and deepens the "range and depth of management practices."

(d) Leadership is "willing to face up to the harsh realities of today's revolutionary" fluctuations.[46]

To these may be added:

(e) Leadership diligently preserves "the creation of shareholder value"; that is, the augmented sharing of assets, activities, benefits, knowledge, skills, and image. In the words of Jenster and Hussey, leadership enhances the quality of foundations. And "foundations matter."[47]

(f) Leadership cultivates the awareness that in trying to avoid one bias we may inadvertently cater to another. Indeed, there are instances when companies are guided to switch thinking "when there is no need to do so."[48]

(g) Leadership distinguishes itself from "market share." That is, "the company with value leadership is the one whose ideology – or value proposition – holds the most sway with the hearts and minds of customers."[49]

Does the diplomacy of Pope John Paul II allow provision for leadership? And does that leadership compare with what has been shown by strategic management scholarship? To both questions, the answer is in the affirmative. For example, the Pope twice refers to leadership in his address to the Ambassador of Brazil on April 7, 2001. It is said that "Brazil's leadership in the concert of Latin American nations" definitely *motivates loyalty* in an *overall agenda* that consists of "initiatives for promoting peace," initiatives that have already "exercised a notable influence on the consolidation of democracy" (No. 2b). Brazilian leadership likewise reflects a *strategic consistency* inasmuch as the country's "priorities remain." Those priorities are mindful of such social aberrations as: "the drug trade, corruption at every [institutional] level, inequality among social groups and the irrational destruction of the environment" (No. 2c, 5c). And, similarly, Brazil's is comparable to an "influence" upon the *broadening of the range of management practices*, since the nation "reflect[s] a leadership that is . . . linked to [those] principles of justice and freedom that continually witness to . . . human dignity" (No. 2b). Those principles and that dignity are anything but inert. There is a "range" that is ever in movement.

As for leadership able to confront *revolutionary fluctuations*, this might well apply to participants in the G8 Summit. The Pope sent a message to these diplomatic delegates, referring to them "as leaders of the eight most developed nations in the world." But their deliberations were not presumed to be a casual, theoretical exercise. Theirs would be "days of intense work." And representatives would have to show concern for all nations, without being "overwhelmed by the weight of the various issues involved," and with a willingness to struggle on behalf of "concrete solutions to the problems" escalating before them." (See Message, July 19, 2001, para. 1.)

The concept of *shareholder value* is conveyed in Pope John Paul's words to the Ambassador of Mauritius. Mauritius' "shareholders" are its "diversity of . . . cultures, beliefs, races and languages." Together, their pluralism can realistically "prefigure an international community which [is] a home for all peoples" (December 6, 2001, para. 2).

In his address to the Ambassador of Bulgaria, one sees the Pope's counsel that *bias* be labeled. Bulgaria's is an "original culture." And while that culture admits past wrongs in its "path of truth," making "amends for the . . . harm" denotes Bulgaria's "path of justice." Honesty and humility must replace bias and its distortion (December 21, 2001, No. 3a).

When Pope John Paul reflected with the Ambassador of Lesotho upon how "many countries are striving to consolidate democracy at every level of public life," he embodied the ethos of *value leadership*. Lesotho's leadership endorses the aspirations of those within its boundaries and beyond, aspirations "to overcome resistance to the rule of law," aspirations to "touch people's [most profound] moral sense," and aspirations to "bolster security and foster economic growth" and prosperity (December 6, 2001, para. 6–7).

Chapter Conclusion

Strategic management inquiry is frequently regarded as the almost exclusive prerogative of the business milieu. While commercial interests are strongly in evidence, this study proves that the company setting is not the sole setting. Strategic management theory and techniques are equally applicable to the political arena. This is especially true where commerce and politics intersect. Mahon, Bigelow, and Fahey note that political interest groups are often either among the principal stakeholders or antagonists of corporations.[50] Shell, for example, has come to realize that the intervention of Greenpeace can thwart the "best-laid plans" to erect "an oil platform in the deepest reaches of the North Sea." It is also known that the European Union has successfully curtailed the expansion of Coca-Cola, and that protectionist legislation has shielded the Japanese auto industry from foreign encroachment. For strategic managers, "becoming adept at political strategy is no longer a luxury: It is a survival skill." And it is especially important as companies become alert to the rise of environmental or biopolitics, and where the distinction is more and more blurred between public welfare and private values.[51]

The Best of Long Range Planning series, notably the volume entitled *Strategic Management in Public and Voluntary Services*, applies strategic management content to governments and to both public and non-profit organizations.[52] The authors assert that strategic management may definitely be tailored to the purpose of these enterprises. Naturally, at times the interaction will resemble either strategic planning or comprehensive planning. But this usage of strategic management per se remains pertinent, especially because these governmental and other groups are becoming more and more "entrepreneurial and progressive in order . . . to fulfill their public mandates."[53] Indeed, Dicken notes that "states take on some of the characteristics of firms as they strive to develop strategies to create competitive advantage."[54] The reverse is also true; organizations such as companies imitate governments to the extent that they comply with the rules and regulations by which these organizations are obligated.[55] And then there is the hybrid situation where governments increasingly contract out for "services, but the state [is] held responsible for their quality."[56] Peterson and Shackleton perceptively add

that management deficit will probably occur, for example, in the European Union, unless its governance soon accommodates commerce's strategic management policies, principles, and praxis.[57]

Given that the general political domain validly incorporates strategic management's insights, then the next step, proving parallelism with Pope John Paul's diplomatic discourse, becomes accurate. In his role as the head of a sovereign state, Vatican City, the Pope is not only a religious authority, but behaves as do his secular counterparts. Diplomatic contact is a facet of his ordinary duties. Hence, it is fitting for the Pope to express how "the somber days of Hiroshima and Nagasaki . . . continue to haunt" the whole world, begging from it a "deep and active concern for the peace of Japanese society" (to the Ambassador of Japan, October 29, 2001, No. 2a). It is equally fitting for him to strategically request that Northeast Africa's "different protagonists . . . extend . . . priority to negotiation" over violence (to the Ambassador of Djibouti, December 6, 2001, No. 2b). Moreover, it is also fitting for the Pope to denounce strict utilitarianism as a dehumanization (to the Ambassador of the United States, September 13, 2001, para. 5), and to confirm international law's conviction that "private property . . . has a social function . . . the common purpose of goods" (to the Secretary-General of the UN, June 25, 2001, para. 11). The strategically minded diplomacy of Pope John Paul II petitions the international community to be responsive, renewed, and rededicated in the practicalities of its moral responsibility.

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Pope John Paul II: Diplomatic Discourse

All texts cited in this chapter are available through the Vatican web site: www.vatican.va. See Pope John Paul II and the section for "speeches." These are submitted according to year and month. The following are listed in the order in which they appear in this chapter. They are "Addresses" for 2001 as given to the:

Ambassador of Mexico, May 18, No. 4c
Ambassador of Poland, December 3, para. 1–2
Diplomatic Corps, January 13, No. 4–5
Ambassador of Finland, December 6, No. 3b–4
Ambassador of Zambia, May 18, para. 5–6
Ambassador of Bangladesh, December 6, para. 3–4
Ambassador of Eritrea, December 6, para. 4
Ambassador of Kazakhstan, September 17, No. 3b
Ambassador of Mongolia, May 18, No. 2
Ambassador of Austria, February 13, No. 6–7
Ambassador of Chile, January 18, No. 3–6
Ambassador of Mali, December 6, No. 2a, 3b
Ambassador of Turkey, December 7, para. 3, 5–6, 9
Special Representative of the UN Secretary-General, May 30, para. 2–4
Ambassador of Rwanda, December 6, para. 2–3
President of Argentina, April 5, No. 4–6
President of Kazakhstan, September 23, para. 3–4
Ambassador of Georgia, May 18, para. 1, 3–4, 7
Ambassador of Gambia, May 18, para. 5
Ambassador of Ireland, September 7, para. 4, 9
Ambassador of Armenia, September 15, No. 3
Ambassador of Estonia, May 18, para. 3, 6–7
Ambassador of the Sovereign Military Order of Malta, January 12, No. 1c, 2b–c, 3a–b
Ambassador of Nepal, May 18, para. 3–5
Ambassador of Iraq, April 28, para. 1
Ambassador of Tunisia, May 18, No. 2–3b
Ambassador of Peru, February 16, No. 2a–3a
Ambassador of Iran, January 22, para. 4–6
Ambassador of Guinea, May 18, No. 2, 3c
Ambassador of Sri Lanka, May 18, para. 4
Ambassador of South Africa, May 18, para. 3
Ambassador of Brazil, April 7, No. 2b–c, 5c
Participants in the G8 Summit, July 19, para. 1
Ambassador of Mauritius, December 6, para. 4
Ambassador of Bulgaria, December 21, No. 2–3
Ambassador of Lesotho, December 6, No. 2
Ambassador of Japan, October 29, No. 2

Ambassador of Djibouti, December 6, No. 2b
Ambassador of the United States of America, September 13, para. 5
Secretary-General of the United Nations, June 25, para. 11

Chapter IV – The Significance of Pope John Paul's Diplomatic Theory for the Catholic Church's Doctrine of Eastern-Rite Ecclesiology

Introduction

Vatican Council II, in its session of November 21, 1964, promulgated its *Decree on the Catholic Eastern Churches* (*Orientalium Ecclesiarum*). The introductory paragraphs speak of the relationship among the member churches within the Catholic communion. They are said to "combine into different groups, which are held together by their hierarchy, and so form particular churches or rites. Between those churches there is such a . . . bond of union that this variety in the Universal Church, so far from diminishing its unity, . . . serves to emphasize it."[1]

What the Decree describes is a crucial concern for the recognition of the irreplaceable role of the Eastern Churches within the fullness of what constitutes the Church. *Orientalium Ecclesiarum* envisions a continual intertwinement within ecclesial existence, with no one part at liberty to dispense with the necessary and proper existence and operation of any other part. The Council Fathers thus presume that the nature of unity consists of more than organic functionalism, the mere interconnectedness of external functions. Rather, unity entails the convergence of the very being of entities, a convergence that comprises the essence of that broad reality that is the Church. The unique identity of component entities remains intact. All the while, however, it is owing to their convergence that the unique identity of the totality of the Church becomes assured and expressed. But aside from this notion, which is central to the Decree, it may be further deduced that evidence of a perpetual and discernible unity is also likely to underscore almost every instance of what the overall Church "does"; which is to say instances whereby the overall Church discloses who she "is."[2] The insight is simple yet significant, and it now prompts this author to apply it in a very different context, the scope of the following chapter's reflection.

Theme

Pope John Paul II, on May 2, 1995, issued his Apostolic Letter, *Orientale Lumen* (referred to hereafter as OL). Its twenty-eight articles are intended to reaffirm "that the venerable and ancient tradition of the Eastern Churches is an integral part of the heritage of Christ's Church," and that there is "need for Catholics . . . to be familiar with that tradition, so as to be nourished by it." The Pope offers as a second reason that Catholics so informed may then "encourage the process of unity in the best way possible for each" (No. 1). The term "unity" appears repeatedly throughout the text. That same term recurs regularly elsewhere in the writings and discourse of the Holy Father. Pursuant to the rationale implied by Vatican II's Decree, regardless of the forum one should anticipate that sharply contrasting settings will not result in contradictory usage, but in a constancy that magnifies and enriches the Church's primary comprehension of the term itself.

This chapter proposes to examine the concept of unity conveyed in the theology of *Orientale Lumen*. Several elements emerge that, though not exhaustive, depict the Pontiff's view of what is basic to a Catholic perspective on unity. Each of these will then be compared to the idea of unity that the Pope promotes in his various addresses to international diplomats. And so we have the same term employed in the seemingly

incongruous arenas of theology and political science. Since the volume of the Holy Father's messages to diplomats is staggering (est. 2,500 since 1978), for the purposes of this study the focus centers upon eleven of those twenty-five that he delivered to diplomatic audiences during his pastoral journeys outside of Italy between 1990 and 1999. The time frame is a microcosm of his papacy's engagement with diplomats. Yet another motive for this selection is that these are not diplomats accredited to the Holy See. Consequently, there need be no automatic expectation that what the Pope says about unity in a theological document (OL) should parallel what he states in the milieu of secular diplomats.

Unity: Core Elements

A. Unity: Pluralism Enables Cohesiveness

Historically, both religious and secular sectors have been known to proffer the mistaken claim that conformity reliably indicates the presence and depth of social unity. But such an approach to unity readily lends itself to imposition by authority figures and to the suppression of valid modes of particularity. No. Unity resides neither in blind obedience to enforced criteria nor in the kind of acquiescence that is tantamount to denial of all constituent identity. What the Pope describes in OL is the exact opposite. He recalls from the Acts of the Apostles the dramatic spread of the Gospel message throughout the ancient world. The Good News, imbued by the Spirit of Pentecost, burst forth from Jerusalem, "the mother of all Churches." And it should not be forgotten, the Pope insists, that "in that city the most varied cultures and traditions were welcomed in the name of the one God." The unity experienced by the proto-Kerygmatic community did not reject or disdain the diversity that flourished in its midst. Instead, those who initially embraced the Good News also inserted themselves into the actual and variegated condition of those with whom they sought to share that same Good News. According to the Pope, today's Church must safeguard the biblical ideal of respect for "genuine plurality of forms." Ours must be a "quest for harmony," a resolve to integrate pluralism, never to condone its eradication.

On May 15, 1993, the Holy Father received at the Apostolic Nunciature in Madrid the Diplomatic Corps accredited to Spain. His language strongly paralleled that of OL, authored two years later. The Pope told the assembled diplomats that they must strive to retain a precise and firm "ideal." He stated that their ideal has been admirably articulated by the Father of International Law, Spain's own Francisco de Vitoria (1492–1546). It is the ideal of a "world united in harmony within pluralism."

As with the subsequent OL, the Pope admitted that this ideal "is still a distant goal." But the fact that it seems so far removed from our present grasp does not absolve diplomats and others from striving to attain its end. OL's appeal for an ongoing "quest" is phrased here as a "noble and urgent task." The Pope declared the support of the Holy See for international efforts directed at "the promotion of fellowship" and oriented toward "a more ambitious collaboration in all possible fields." No "field" is excluded. Diversity is encompassed, exactly as clarified by OL, when the Pope advises that there are "considerations" with regard to the Eastern Churches that ought "to be broadened so as to embrace . . . the variety of their different traditions."[3]

The Holy Father's concept of pluralism should not be assessed, however, as being uncritical. He refrains from any kind of "lowest common denominator" mentality that rejects gradations of significance and is unable to appreciate the dialectic inherent when existential phenomena and intellectual systems are seen to vary. In OL he appraises how East and West "have used different methods and approaches in understanding and confessing divine things." The result is that "sometimes one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other, or has expressed them better." Different avenues, so to speak, have led to different journeys, with their different discoveries, concomitant strengths, and comparative advantages. The cumulative effect is not one that should generate competition or conflict, but that recognizes that "various theological formulations are often to be considered complementary." Note that the temporal adverb is "often." The word chosen is not "always." Again, the Pope avoids any type of superficial, pseudo-egalitarianism. Unity will never arise where everything is labeled complementary. One must take into account what reasonably fails to qualify. But the dominant principle, the Pope asserts, is that difference favors complementarity.

On September 7, 1990, the Pope met with diplomats in Rwanda accredited to that African nation. His comments anticipated OL's notion of complementarity. But here the theme was the problematic issue of the economic plight of the African countries. Complementarity was acknowledged in terms of jointly planned projects, projects designed to blend multiple resources and expertise. The Holy Father enumerated an array of contributory disciplines: "the technical fields of transport, the marketing of basic products, credit . . . scientific research programmes adapted to . . . agricultural production, the fight against diseases and their prevention." Such a "transfer" of complementary "scientific and technical information will speed up developments still hampered by poverty." But as with OL, practical complementarity, although highly desirable, should not be indiscriminate. Such "real assistance," the Pope cautioned, must be "free from any attack" on either Africa's own spirituality or "on the free exercise of [Africa's] inalienable responsibilities, above all in the family sphere." The counsel was definite. Judge wisely; choose prudently; adopt carefully, for what presents itself as generous and benign may sometimes carry burdensome hidden costs.[4]

Pope John Paul, in OL, salutes the heroicity of the Slavic missionaries, Saints Cyril and Methodius. He praises them for having "combined respect and consideration for individual cultures with a passion for the universality of the Church." Their "successful inculturation" verifies the necessity of balance between the polarities of individualism and universalism. A preference for the one to the detriment of the other distorts authentic pluralism and mitigates the possibility that an enduring unity may ever be established. Sensitivity to the demands of this balance must accompany the growing realization of contemporary humanity that it is "the right of every people to express themselves according to their own heritage of cultures and thought."

By analogy, the scale upon which individualism and universalism are equalized is evident in the Pope's aforementioned message to diplomats at Rwanda. The Pontiff similarly insisted that "all peoples have the right to have their dignity [and] their culture . . . respected." Where "a true community of peoples" arises, the unity of their pluralism requires that attention be allotted to each, notably by political representatives. "None of [these peoples] should be left out. Life, health, education and peace are benefits

that ought not to be refused to anyone." What is proper to each belongs to each, a fact that no member of the community of nations may disregard. And it is a fact that is grounded in universalism, the conviction that the earth is the patrimony of its every inhabitant. The Pope reminded diplomats that they profess a mission. That mission surpasses the limited agendas of their respective Sending and Receiving governments. It resides in the belief that diplomacy compels its practitioners "to take stock of the urgent need for cross-border solidarity." Diplomacy is thus the art of moderating individualist and universalist interests and platforms.[5]

Referring in OL to the faithful of the Eastern Churches who live in "the lands of the diaspora," the Holy Father states that these are "places, where peaceful contact is easier within a pluralist society." Consequently, they "could be an ideal environment for improving and intensifying co-operation between the Churches." The observation is striking given the reputed inclination of Churches to fear that they may be diluted when surrounded by another majoritarian religious outlook. The Pope ignores this negativist position and proposes that the diaspora may afford a positive and plausible challenge.

Speaking on February 22, 1992, to diplomats in Senegal, the Pope referred to "a time of great change in the world." That world is replete with numerous equivalencies of diaspora and where daily life tends to be anxious and beset by preoccupations, for example, about the very accomplishments in science and technology that are intended to advance and to calm it! The effect is frequently the contrary. Still, "we [are meant] to marvel to see distances abolished [and] information . . . instantly transmitted everywhere." Dwelling as society does in what amounts to a communications diaspora, countries such as Senegal are anything but content with the threat of "tragic disparity" that simultaneously hovers above their every horizon. However, the Pope told diplomats, therein is a challenge of singular importance for them, for rather than succumb to despair, diplomacy belongs "in the front lines of the struggle" to cultivate "a partnership between persons and communities, the support of their initiatives, [and] the good use of their own qualities."[6] It is a partnership in which the bonds or cohesiveness of unity are as tangible as the energies we channel to the cause of human aspiration.

B. Unity: Recognition of Mutuality

OL cites the Pope's concern that individualism should be deterred from degeneration into "the recurrence of particularism" or of "exaggerated nationalism." What he warns against is the absolutism of self-fixation. People must be instructed to refrain from leanings that are exclusivist, isolationist, and self-obsessed. The antidote to this peril is commitment to "a universality which involves an exchange for the sake of mutual enrichment."

The dictionary definition of "exchange" is "to give and receive reciprocally." The connotation is that of an interchange, implying a negotiation process as befits the word's Latin etymology of *cambire* (barter). It is thereby inferred that parties are on somewhat of an equal footing, at least inasmuch as each possesses what is valued by the other. It is also inferred that both sides are induced to set aside any qualms or prejudice that may derail the phases of negotiation conduct. Simply, one may deduce that the word "exchange" engenders ideas of tolerance, acceptance, and esteem, if only in a restricted sense. What the Holy Father teaches is that these foundational ideas can be prolonged. They are able to be extended when normal exchange culminates in "enrichment." Not only then does each party acquire something, but the parties themselves become enriched.

They are changed on the basis of what they acquire and the process of how they acquire it. They are impacted and transformed by the experience of encountering one another. And a dimension of their enrichment is its mutuality. Both evolve. Both grow in trust. Both mature in self-respect and in reciprocal awareness. Both determine that the worth of the other exceeds the visible assets that they *have* and, instead, is to be perceived in terms of the intrinsic worth that *is* their very self. Further, the Pope holds that these dynamics of exchange, enrichment, and mutuality may be universalized. They are never confined to bilateral interaction. They are inter-national, the face of Everyman shown to all men.

Mutual enrichment was a central theme of the Pontiff's address to diplomats in Kampala, Uganda, on February 8, 1993. He spoke of a yearning that Africa might eventually comprise "nations and ethnic groups [that] will build bridges of mutual respect, not walls of suspicion and fear." Mutual enrichment would then translate, for example, as upholding the dignity of children despite their belonging "to a certain ethnic group, [and where] every child will be respected as a member of the human family." Reminiscent of the mindset of OL, the Pope urged international society to support the African nations in their attempt to genuinely encounter and "exchange" with each other and with countries beyond their continent. This is the basis for the increasing "conviction that African problems must have African solutions." External assistance continues to be welcome, especially where it is aimed at the reduction of foreign debt. But even the most "subtle forms of economic or political colonialism" never become admissible. Relationships are composed "not of subjugation but of interdependence," since they espouse being mutually beneficial. Diplomacy, the Pope maintained, should steadily augment the mutuality that is presumed in interdependence by endeavoring to guide and further "enrich" its formation. A salutary beginning is diplomatic advocacy for the universality of "justice, peace and development."[7]

Pope John Paul highlighted in OL that "important steps taken by Pope Paul VI" depict that East and West have embarked upon "a path . . . that is already a pilgrimage of unity." It is a pilgrimage that enhances "mutual knowledge in charity." The phrase is compatible with what has been attributed to "mutual enrichment," for mutual knowledge testifies that there is conspicuous gain that flows from a willingness to learn from the vastness of another's sapiential repertoire. In the same Letter, the Pope stated prior that "the precept of concretely lived charity" is superbly illustrated in the monasticism of Eastern Christianity. The monasticism of the East "has retained great unity" in its "various expressions" and presents itself "as a symbolic synthesis of Christianity." The Eastern monastery is a "prophetic place," perpetuating "the ideal of human coexistence" and providing "a reference point for all people." Once more the Pope invokes the language of "mutual enrichment" as he extols monasticism's fidelity to charism, to inspiration, and to outreach.[8]

Eastern monasticism, as explained by the Holy Father, reflects the need of society to have referential norms that capture its experience of values, of idealism, and of the refining influence of measures by which to adjudicate what it deems worthy of preservation and transmission. That need is institutionalized and personalized in the East's monastic tradition. In the West, the same need becomes legislated and codified. And whereas the emphasis for the East is upon unity with God, the West stresses what is capable of conceiving unity among the children of God, even if His paternity is rendered anonymous due to their secular logic. The East is conscious of a Holy Who effectively

eludes the finality of definition and description. The West, more and more unmindful of the Holy, is left conscious of a perennially elusive absence of definition and description for the very nature of its own identity. But in both instances there is a thirst and thrust for beacons of reference. Suffice it to say that East and West are at dissimilar stages in their collective spiritual and philosophical maturation.

The Holy Father, realizing the West's modern philosophical proclivities, namely the pervasiveness of secularism, habitually invites society to reconsider the premises and contours of its reasoning. For example, he candidly encourages Western humanity to examine how it grapples with those popular pressures that bid for social consolidation, all the while remaining resistant to that transition from consolidation to solidarity that is the precursor to unity.

In his message to diplomats assembled in Mexico City on May 8, 1990, the Pope appealed "for a diligent review of the ethical dimensions" surrounding such crises as the destabilizing weight of "the phenomenon of external debt." Recall that this same question resurfaced three years later with diplomats in Uganda. The Pope does not merely repeat himself. His strategy is to reiterate a stance over and over again in the hope that incremental steps forward may ensue. What is noteworthy, however, is that the Pontiff framed the topic in terms of international morality. Because he was dealing with a mentality disposed toward norms that stem from consensus, the Pope would have his diplomatic audience conceptualize according to one of the few "reference points" that they were likely to admit.

Nine years later, on January 23, 1999, also in Mexico, the Pope told diplomats that crucial elements "of [a] moral foundation" may be located in the UN's Declaration of Human Rights "and other documents of universal value." Documentary norms are substantially referential. Diplomats must commit themselves to applying those norms to "a political ethic" (Brasilia, October 14, 1991). That ethic has at its discretion advances in technology that are so sophisticated that they confront leaders, including diplomats, with choices that can swing as does a pendulum between the options of progress and destruction. The referential norms stimulating those choices should be calculated so as to eliminate all trace of "physical or moral coercion." The abiding "reference point" is "total respect for the rights of the human person, in whom the image of God shines forth." A succession of Eastern monastics would doubtless applaud.

The unity bequeathed by recognition of mutuality enunciates "a moral category [and] moral imperative." Their norms of equity and responsibility herald "a new international order based on the highest . . . principles" (Tanzania, September 1, 1990).[9] Principles remain constitutional for diplomatic deliberation and activity.

C. Unity: Locus and Genesis of Meaning

Number 4 of OL commences with; "The cry of men and women today seeking meaning for their lives reaches all the Churches of the East and West." According to the Holy Father, this "cry" is a plea for believers "to show them Christ, Who knows the Father and has revealed Him." It is as if the Pope says that humanity is ill disposed to persuasion by rhetoric or to being impressed by theoretical disputation. By implication from the Pope's statement, if spiritual/religious conversion is ever to become a viable alternative to nihilism, the instruments of that conversion must provide a kind of locus to which "seekers" may come to delve what believers put forth as evidence that Emmanuel, God-

with-us, is neither a projection nor an abstraction nor a historical recollection. Again by implication, if God is real, then the marks of His involvement with humanity must also be real. Like the Apostle Thomas, citizens of our contemporary era ask to be "shown" how His sacrifice purports to affect them. Can a God of Whom believers proclaim that He touches them always escape being touched by them? And must their spiritual longing be satisfied by apprehension and never partake of intimate participation? The men and women about whom the Pope speaks are troubled. They "cry" out in desperation, intuiting that their lives will be bereft of "meaning" if believers can submit nothing more than the reverberations of their hollow sanctuaries. For a hallowed Sanctuary, the dwelling place of God, must surely exhibit that He dwells and the manner of His dwelling. And if God walks throughout the world, His footprints must abound. Today's men and women crave to imitate the pattern and rhythm of His pace.

The preceding paragraph, although not found explicitly in OL No. 4, may well conform to the underlying tenor of what the Pope intends to convey in the article's opening statement. This is suggested by the remaining content of the same passage. In response to those yearning to be "shown" Christ as the genesis of their lives' "meaning," the Pope sketches what might be designated as a Hermeneutic of Demonstrability, in six parts.[10]

> First – "Letting the world ask us its questions"

Believers are not justified to dismiss sincere inquiry. The world should be helped in its realization that questions need not intimidate. Indeed, for the Latin Christian, the freedom to be questioned is celebrated in the Rite of Baptism. The Baptismal Promises are a series of questions by means of which the candidate declares what they affirm and what they renounce.

> Second – "Listening with humility"

An invaluable "sign" for those "seeking meaning" is that they will not be handed simplistic answers that denigrate their reason. Those who seek and those who are sought are both recipients of what will be uncovered as questions are explored with integrity.

> Third – "Listening with . . . tenderness, in full solidarity with those who express" their questions

Experts in conflict management concur in asserting that when people are perplexed it is essential that their hearers exercise empathic and active listening. This is to say that one listens to the question as if it belongs to oneself. The listener endeavors to "feel" how the question alters the equilibrium of the questioner, and also how posing the question may itself be significant. Great leaps in the evolution of human thought have often been connected with great – and sometimes irritating – questions.

> Fourth – "We are called to show in word and deed today the immense riches that our Churches preserve in the coffers of their traditions."

Responding to inquiry is a feature of the Christian "call." Christians, then, are endowed with the capacity to exercise that call. They are equipped to "show," to welcome, and to

sponsor inquiry. And since to delay is to deny, the response is not to be deferred. It belongs to the "now" moment. Nor is that response merely verbal. It is both "word and deed." The concretization of what is said is what is done. The obvious allusion is to the scriptural ministry of Jesus, the Word Who accomplished in signs and wonders the will of the Father. Each Christian perpetuates Jesus' ministry, especially in acquainting the inquirer with the "immense riches" of the Churches' traditions; what is beyond the scope of private competence and means.

> Fifth – "From Him [Jesus] we must learn the loving gaze with which He reconciled men with the Father and with themselves."

Succinctly, this is a version of the axiom that one cannot give what one does not have. Reconciliation on all levels can be "shown" to another only if the "loving gaze" that originates reconciliation is continually renewed within oneself. This foretells the "divinization" or "deification" with which Eastern theology is so familiar and that is enlivened "through the liturgy and in a special way through the Eucharist."

> Sixth – "communicating . . . that power which alone is able to heal"

Religious scholars have argued for centuries that social problems are theological problems at their center. It is not sufficient to contact Divine power; it is sufficient to "communicate that power." Christians are an agency of this communication, permitting those "seeking meaning" to receive Who/what "is able to heal" that wound that is so often disguised as their innocent question.

Does the Pontiff's hermeneutic resonate with his diplomatic discourse?

In Vilnius, on September 5, 1993, Pope John Paul met with members of the Diplomatic Corps accredited to Lithuania. The eight articles of his address cover some of the historical and political tensions that have plagued the country in recent years, but that are receding before the tide of democratic change. The Pope's counsel to diplomats reflected a rationale comparable to the Hermeneutic of Demonstrability associated with OL.[11]

(a) The political and social situation in Lithuania is such that the populus of that nation and of the surrounding region is immersed in flux and uncertainty as the possibility of openness and accessibility becomes a reality. The Pope noted that there are problematic concerns that the people must be free to question and to examine if viable solutions are to unfold and past errors are to be rectified. What does it mean for Lithuanians "to regain their legitimate unity and autonomy?" How is the "influence of special interests, still strong, [feeding] the temptation to resort to violence?" And what are "the negative effects of certain past diplomatic alliances?" Such questions are inevitable. And they allow diplomats to reinforce the truism that "democracy requires a long, patient apprenticeship." Lithuanians ask not only each other; they ask the representatives of countries versed in democratic praxis. For Lithuanians, their questions signal their liberation.

(b) Diplomats stationed in Vilnius "should be considered pioneers," the Pope stated, because they are the "highly qualified observers" of unprecedented events. They are

humble listeners to the questioning, the experimenting, and the tentativeness linked with "the restoration of democracy." They are "in a privileged position to observe" the significance of what is transpiring, together with the "human and social consequences." It is through the lens of profound humility, the Pope suggested, that diplomats may take "a close look" at how "imperialistic policies from the past and ethnic, ideological or religious fanaticism are being more anachronistic every day."

(c) It is *empathic listening* that enables "everyone [to] make reasonable requests," requests sensitive to the strengths and weaknesses of the human condition. The Holy Father bade that Lithuanians "rid themselves of the spirit of revenge" and of brute force. He asserted that "a permanent base [for] good sense and negotiations" can only emerge when Lithuanians "listen to the claims of other parties present," and detect in them a common hope.

(d) The Pope informed the Diplomatic Corps that his intention in addressing them was once more "to proclaim the Christian faith." This is a faith tradition of *immense riches* since it "gives" no less than "full meaning to life," while evoking "the commitment of all in building a society in which every person can find a place." The Holy See, for example, "has often expressed the desire" that the grounds of peaceful coexistence be "found without delay," *today*. Lithuanian Catholics have continued to respond to their *call* of having "a social role to play in the . . . reconstruction of the various national institutions." They serve by *word*, "taking into account the spiritual values that the Christian message bears." And they serve by *deed*, "with an active responsibility and a generous cooperation."

(e) Diplomats were reminded by the Holy Father that "the local Church, supported by the universal Church, has the duty to proclaim the Gospel and to affirm [what] she has received from her Lord." But neither the Gospel nor its transmission are static. They share in the dynamism of the Holy Spirit through Whom the *loving gaze of Jesus* manifests His teaching in and for the Church, and sensitizes the faithful to *learn* what continues to be accorded them. From the Christian perspective, it is to be expected that "diplomacy is being led to take new forms," and for which "it has been given new tasks." For the Lord is ever recreating the world and enabling the transformation of society, even when that society ignores His presence. *Reconciliation* is paramount to that transformation and is witnessed in the pragmatic goals of "the redistribution of [the] region's resources, the movement of persons and goods, and the just solution of the problems of ethnic, cultural and religious minorities." Reconciliation is also evident in efforts "to overcome the rancor that has built up during preceding periods."

(f) The Pope spoke of Lithuania's process of *healing*. The country's "long history" includes "deplorable suffering, wounds and misunderstandings." But Lithuania should also be viewed from the "perspective of fraternity and coexistence." In "the transition from a state of foreign occupation to one of total national independence and mutual recognition," Lithuanians are experiencing that they have the requisite *power* to be "capable of resolving the questions bearing on [that] transition." During his remarks, the Pope envisioned that there will come a time when what is

communicated to and by "the new generations" of Lithuania is a power to "weave a social fabric which overcomes [the] borders and barriers" that have hitherto anguished the nation's heart.

D. Unity: A Rejoicing in Gratitude

It is not infrequent in conversation to hear individuals comment that they respect someone – their customs, culture, and so forth. But how is such respect to be interpreted? Without qualification, it may translate as nothing beyond the title of Thomas A. Harris's bestseller, *I'm OK – You're OK*. Being rated as "OK," however, may amount to the most patronizing and trivializing degree of acceptance. One is basically acknowledged with apparently little to recommend subsequent consideration. "OK" is a fitting label for Scene I of the drama of dismissal. There is striking contrast in Pope John Paul's observation in OL that "we can only thank God with deep emotion for the wonderful variety . . . [of the] composite mosaic of different tesserae" that He has formed. The Eastern and Western Churches are more for each other than a trite "OK."

The "variety" comprising the ecclesial "mosaic" is described by the Holy Father as being "wonderful." But it is only wonderful when one judges that the sum and substance of that mosaic surpasses the ordinary. The mosaic is judged on the basis of what it presents to the onlooker, and of the continuity and consistency with which it is displayed. Nothing is wonderful that evaporates in a flash. Duration and perseverance are implied.

To be evaluated as "wonderful" also means that the one adjudicating adopts standards, subjective and objective. Objectively speaking, the explosion of an airplane may be spectacular, but this calamity is anything but wonderful. To adjudicate recalls what American tort and criminal laws refer to as the Reasonable Person Standard. Would everyday "reasonable" people be likely to agree that what is proposed to them deserves such a high accolade? Or does one need to be a specialist, for example, as when determining whether a wine should be awarded a Gold Medal for excellence? The tone and context of the Pope's statement suggest that a reasonable person would probably recognize that the traits of the "composite mosaic" are superior and warrant the papal distinction of exemplarity.

And subjectivity? To extol another's gifts and giftedness requires radical honesty. It is often self-serving to forgo publicizing that they merit approval. Muteness may be far less threatening. But it is also far less virtuous. "We can only thank God," the Pope says. What is beheld in the multiple Church traditions occasions gratitude. Christians have cause to celebrate that the reality of these Churches affords thankfulness on a very subjective plane. Their reality is not being praised because of the protocol of political correctness, or because they are a handy venue to advertise one's erudition. Instead, the Churches inspire gratitude by their own unequivocal record that justifies our esteem. To be known to be thankful means that one admits to being fundamentally changed by interaction with them. We are stating that our existence is improved to an extent that would not happen if deprived of this cause of our gratitude. In other words, the Pope asserts that the Churches' *being* certifies and enlarges upon the quotient of our personal goodness. Our true reflection is magnified in the mirror of what we allow ourselves to admire in them and in the God Who is their Sustainer and Unifier.

And gratitude is holistic. The Holy Father does not equate it with intellectual scrutiny. Rather, the gratitude to which he refers also encompasses "deep emotion." The

whole person is affected; the whole person becomes disposed to conduct an inventory of their honest thoughts and feelings. In the same article of OL, the Pope introduces the theme of worship by saying that he does so "with respect and trepidation." Some readers may be a bit startled because the Supreme Pontiff tells us of his trepidation. More is involved than hesitancy; there is slight fear, a quite human characteristic that typifies even the Pope. And, owing to his gratitude, he is not reluctant to speak about what his gratitude reveals to him about himself. Authentic gratitude is no passport to passivity.

Gratitude to God about gratitude for others incorporates numerous areas. The radical honesty previously noted, when applied by OL to liturgical prayer, for example, allows "in a wonderful way" the "total involvement of the person in his rational and emotional aspects" to comprehend what created realities actually entail. According to the Pope, they "are neither an absolute nor a den of sin and iniquity." Similarly, the detachment of the Eastern monk teaches that we must be alert to "all that keeps men from . . . freedom." And, just as the same Eastern monk is made "aware that he can perceive only some aspects of . . . truth," all of us may realize that it is false to imagine that we know everything about anything. It is the Christian East's notion of *apophatism* that models "acceptance of the creature's limits," a tolerance about ourselves and others. The Pope emphasizes that the latter is important since we generally meet the "man who deafens himself with noise." As humanity improves its ability to listen, humanity is more likely to recognize situations when "both sides" are "to blame." Introspective honesty then declares "that unity can be achieved . . . only if the Churches want it together." The same may be said about unity, irrespective of time and setting.[12]

The ties between gratitude and its resultant honesty are readily discernible in the Pontiff's message of June 20, 1998, to civil authorities and to the diplomatic corps assembled at the Hofburg in Vienna, Austria. He immediately thanked the diplomatic representatives "for the honour they pay [him] by their attendance." He thanked them "for their commitment to the art of peace." And in his conclusion, the Pope summarized why he and they should react with pride to the exceptional relationship between Austria and the Christian faith. Together they may "gratefully look upon [this] rich treasure of Christianity." In keeping with the Reasonable Person Standard rationale applicable to OL, the Holy Father accented an objectivity with which there is likely to be agreement. "No one wants to consider the universalization of this patrimony as a victory or a confirmation of superiority." The objective basis for this gratitude, its cause, is because "a community that no longer knows dividing lines between different worlds" realizes that its mutual "profession of certain values . . . means [collaborative] effort . . . in building a true [and] human community." Subjectively, individuals who acknowledge this cause to rejoice in gratitude also recognize, as in the case of OL, that they and their society may be thereby transformed. Pope John Paul advised that Austria is at a critical juncture in its history. It will "depend" upon them individually and collectively, with the aggregate of their holistic awareness and emotion, as to "whether in its temporal endeavours Europe will turn in on itself and its own selfishness." The preferred alternative is a choice for rededication to Europe's long-established "vocation and historical role." The option is scarcely incidental – a matter of what is OK – for what is at precarious stake will decide whether Europe "will find its soul again in the culture of life, love and hope."[13]

There are parallels between the same Austrian address and OL in terms of the scope of that radical honesty that is born of gratitude. Here, too, created realities must be

assessed in the perspective of their grandeur and of their flaws, being neither all one nor all the other. The Pope explained that, "It is not enough for man to fill his hands with material goods . . . [for he] does not live on bread and play alone." There must be balance in perception. And there is a range of obstacles to freedom, exactly as prophetically symbolized by the Eastern monastic. But for Austria and Europe these barriers assume the appearance of "dangerous rifts . . . in the . . . structure of cooperation between social groups." Among them are "rifts" produced by such dilemmas as the "exclusion of many, especially young and middle-aged people, from the right to work," along with the "expanding culture of death," specifically euthanasia. And as with the tenets of OL, society must avoid the arrogance of deducing that the understanding that circulates in this epoch is endowed with primacy and ultimacy. It is not so, the Pope told his Austrian audience. Society is not immune to the travesty of exaggerated self-exaltation. "If the law of God is disregarded, who can guarantee that at some time a human power will not again claim for itself the right to determine the value or non-value of some phase of human life?" Instead, there must be a pervasive exercise of tolerance so that Austria and Europe are never without "a place for the weak and the less gifted, for the elderly and the disabled, and for the many young people who have no adequate training." Gratitude for their indispensability encourages an Eastern-like confirmation of having to be candid about culpability. The Pope reminded those at the Vienna gathering that they ought to remember the "unspeakable suffering [that] was inflicted on the Jewish people in Europe," and that "we cannot say that all the roots of these injustices have been removed."

In OL the Holy Father reckoned that the Eastern and Western Churches cannot expect unity without earnestly desiring it. The organization of the European Union portrays the identical aspiration, prompting the Pope to state, "I hope that steps can be taken to bring the East and West of this continent closer together: the two lungs Europe needs in order to breathe."[14]

E. Unity: Nurtured by Rapprochement

The Pope states in OL that the Churches of the East and West have to "concentrate on the essential." This is to say that "we cannot come before Christ . . . as divided as we have unfortunately been in the course of the second millennium." His words could be construed as pious idealism. As if anticipating this criticism, the Pope adds that if these divisions are ever to disappear they will do so only inasmuch as they "give way to rapprochement and harmony."

Rapprochement, a term basic to governmental and diplomatic circles, has been defined to include: (i) the act or fact of being drawn near or together, (ii) the establishing or reestablishing of cordial relations, and (iii) the rethinking of a history of enmity. For example, in 2002 Russian president Vladimir Putin visited Paris in what *ITAR-Tass* reported as a step toward Russian-Western rapprochement. For reasons that were primarily economic, Putin substituted his country's customary hostility and caution toward France and the West with signs that Russia was now content to let its hardened attitude begin to thaw.[15] The Russian bear was becoming tame and seemed to savor the prospects of conviviality.

The extension by the Pope of the concept of rapprochement to ecclesiology is fitting. The Eastern and Western Churches could certainly withstand a shift of paradigm

from indifference and even contempt to fraternal esteem. Rapprochement is the debut of that shift's unfolding. The Pope deals with rapprochement at length in his diplomatic discourse, sometimes by specific name, as in the case of his previously noted 1991 address in Brasilia. At other times, for example, in Budapest, also in 1991,[16] he referred to processes embodying the seventeen presuppositions characteristic of the definition of rapprochement that are enumerated below. Each is significant, because to some measure these presuppositions not only supplement, but buttress that "harmony" that, according to the Pontiff, is rapprochement's counterpart. They include:[17]

(a) the "act [of] being drawn near" is precisely that, a movement, an action:

Hungary has been experiencing a definite movement of being drawn nearer to its neighbors in "this central region of Europe," as well as to those members of the international community from which she was largely shielded prior to her having "rediscovered her liberty and her full sovereignty." The country's action is one of taking bold and daring "new steps" toward those from whom it had been formerly estranged.

(b) a movement that is goal oriented:

Hungary's goals synthesize in its becoming "an agent of reflection, cooperation and international solidarity." A primary "goal," that of striving to "live in fraternal unity" with those from whom she had been rather remote, is "a long road [that] must be travelled." The Pope stressed that the turn in political events means an imperative for Hungary. She is compelled to explore available avenues of external engagement.

(c) with consequences that are intended to be positive, decisive gains:

Consequent to the goals enabled by an expanding rapprochement, the Pope raised an issue concerning the "countries of the continent which still bear fresh scars." As being a positive gain, he accentuated their ability "to re-establish a common life." Said commonality would have to be one "in which differences are accepted and disagreements overcome." Correlative gains must be decisive and explicit, among them "the right to use [a] native language, [and] the enjoyment of a just autonomy."

(d) a movement that is rationally motivated and designed, strategic and not random:

"Recent developments," the Pope told diplomats, "have opened up a new and greater framework for much-needed cooperation." A framework consists of a systematized, organized, and rational plan. Rapprochement is never ad hoc, even when its activities are spontaneous. But here rapprochement means the abandonment of any "play of opposing powers" and deliberate recourse to a policy of "international freedom." Such is a willed "extension of the freedom recovered by individuals and peoples."

(e) predicated upon principles that may exceed utilitarianism; though they need not shun also being efficient and pragmatic:

Rapprochement is ruled by principles. Hence, the Pope insisted that "constructive values" are foundational. The achievement of solidarity rests upon "a principle of the moral order" and is properly exercised "when a regulation of the ethical order prevails over other considerations."

(f) a movement that believes that the initiative of one party will be met by the receptivity of the other:

The Pope expressed satisfaction that "the Catholic Church" in Hungary was allowed to "resume her public activity." The Hungarian nation had become receptive to initiatives undertaken by the religious segment of her society. The presence of a Representative of the Apostolic See on this day in Budapest, and as Dean of the Diplomatic Corps, was said to be a "sign" of a remarkable switch from a previous political doctrine of the enforcement of fabricated hindrances.

(g) that is accomplished progressively:

The process of rapprochement proceeds incrementally. The Holy Father cited examples of where "progress" might be identified, as with "the movement of people from country to country, [the] exchange of information and technology and an equitable economic cooperation, without the latter leading to any subordination." He advised diplomats that continuous progress in these and in related areas is aligned with a natural law "which is antecedent to every contract [and] treaty."

(h) that is more durable than transient:

Convenient disposability is often publicized as a wrongful modern trend. The Pontiff's address in Budapest did not validate any such theory of obsolescence, and definitely not as a testing mechanism for national advantage. The version of rapprochement that he outlined for diplomats seeks a peace that is both "just and lasting." And it correspondingly wants "[to] close in a lasting way" whatever prolongs East-West separation. Four years later in OL, the Pope similarly informed the Eastern and Western Churches that "the Lord's appeal for [their] unity is irreversible."

(i) that is transparent to external observers:

What transpires in Hungary is "under the attentive gaze of the whole world," the Pope explained to diplomats. Together they "have witnessed with joy the events" by which the Hungarian nation has attained "the complete confidence of the international community." The traits of rapprochement are visible.

(j) that is open to external input and critique:

The challenges facing Hungary, according to the Holy Father, are plentiful but not insurmountable – for example, the reform of her economic and educational systems. They require the optimal talents and vitality of the country, "while at the same time benefitting from the disinterested contributions from other regions." Input from

parties beyond the nation's frontiers provides an invaluable resource for the promotion of development.

(k) a movement that external parties may duplicate:

Hungary's beginning success relays a message to central Europe in its aim "to rebuild a world of freedom." Conscious of what has occurred in its midst, notably in Hungary, surrounding peoples may better comprehend that they "cannot remain resigned" to ancient antipathies, but may "patiently overcome" the same. "Mutual acquaintance" recasts as the condition for trans-national fellowship and unity.

(l) that invites parties to reinterpret the historical image they have had of one another, and of the sources of that image:

The Pope conveyed to diplomats that Hungary exemplifies how cognizance of history demands its ongoing reinterpretation. He spoke of the "disaster" of "the two World Wars" that "began in Europe." The "clash" that they unleashed must motivate contemporary Hungary, indeed contemporary Europe, to seek "awareness of the causes that sparked and nourished these conflicts." Only then may citizens be able "to guard against concealing rivalries between selfish interests." Rapprochement validates the authentic revisitation of the past and the pros and cons of its abiding influence.

(m) that is didactic, instructing as it manifests:

Rapprochement teaches. Europe "in a state of transformation" is a veritable school of political and social lessons. The Pope noted how "recent generations have learned, as none of their predecessors ever could, to survey our whole planet at one glance. But much remains to be learned and to be done in order to arrive at an effective solidarity." This education knows no terminating finale.

(n) a movement that may be evaluated and reevaluated by both parties as it proceeds:

What rapprochement imparts must not be permitted to ossify into immutability. It has to be increasingly and habitually evaluated. And so the Pope recommended to diplomats that they caution "peoples and . . . their leaders never to lose sight of the profound reasons for a cooperation which cannot be defined solely in terms of markets."

(o) that expects that the future will improve upon the past:

Rapprochement is not fatalistic. Hungary's future, like that of Europe and the world, is open-ended and determinable. Citizen responsibility shapes and molds that future. It is a future that may enlarge upon the gifts of the past without automatically reproducing their shortcomings. The future has as its purpose "allowing peoples . . . to make good use of all the possibilities of their humanity."

(p) that is maintained and reframed according to dialogue:

In concluding his Budapest address, the Holy Father stated his "hope that all the partners of the international community will agree to make the unremitting efforts needed to intensify cooperation . . . between North and South." But agreement is not left to chance. If efforts are to be enacted by international partners, the provisions of such agreement must be discussed, debated, refined, and promulgated. Agreement implies that dialogue is the voice that announces the obligations adopted by partnership.

(q) and in which juridic structures and parameters facilitate relationalism:

For Hungarians, the population of "neighboring countries" is comprised of "brothers and sisters." The Pope credited Hungary's "legitimate desire to maintain certain kinds of relations with them." Family-like relationalism should be reinforced, never obscured or obliterated by those formal structures and regulations that are still necessary for rapprochement to prosper.

In summary, the Pope states in No. 23 of OL that "rapprochement" is "a commitment . . . in charity" that tirelessly translates its "conviction" into "concreteness."[18]

Chapter Conclusion

Reflection upon the Vatican II statement that commenced this essay suggested that the concept of unity should be investigated beyond analysis of the *sui iuris* identity of the multiple Rites that comprise the Catholic communion. And because their essence is a shared commonality, then any notion of unity relative to each and to all of them is logically comparable. The present chapter enlarges upon this inter-ecclesial view of unity and indicates that that same unity is so truly fundamental throughout the reality constituting the Church, that what might be said about unity anywhere in the expanse of its intra-ecclesial application is also comparable. Continuity is remarkably evident in Pope John Paul's treatment of unity in the theological realm of *Orientale Lumen* and in that of the political domain of secular diplomacy. The coherence is such that five core elements descriptive of the Church's understanding of unity have been identified. They are a compendium of tenets that may encourage subsequent scholarship to further probe the implications of consistency within divergence – for these are no less important for ecclesiology than that consistency within convergence that is usually emphasized.

References

1. See the *Decree on the Catholic Eastern Churches* (*Orientalium Ecclesiarum*), November 21, 1964, No. 2. The translation cited is that of Austin Flannery, O.P., ed., *Vatican Council II: The Conciliar and Post Conciliar Documents* (Grand Rapids, MI: William B. Eerdmans, 1988), 441.

2. A clarification is required. This essay proceeds to discuss the discourse of Pope John Paul II. It is certain that such discussion does not depict the action of the "overall Church," the whole Church per se. But it is also clear that the Pope speaks as representative of that "overall Church" that is the Catholic communion.

3. The Pope speaks of the "Church's ideal" in *Orientale Lumen* or OL, No. 2. For his address to diplomats in Madrid, see *L'Osservatore Romano* (hereafter, LOR), June 30, 1993, 7 at No. 4 ("all possible fields") and No. 5 (Vitoria's ideal). The theme of diversity is noted in OL, No. 2 (at "plurality of forms") and No. 3 ("different traditions").

4. Complementarity is noted in OL, No. 5 (para. 1). The Pope's remarks to diplomats in Rwanda are presented in LOR, September 17, 1990, 6, No. 3 (para. 3–4) and No. 4 (para. 1).

5. The laudatory role of Cyril and Methodius, as well as the "right of every people," are dealt with in OL, No. 7. The natural rights of peoples, together with the mission of diplomats, are discussed by the Pope in his Rwanda message, idem at No. 2 (para. 2 and 4).

6. The Pope's reference to the Diaspora is found in OL, No. 26 (para. 1). His speech at Dakar, Senegal, is found in LOR, February 26, 1992, 8. See No. 5 (para. 2) and No. 4 (para. 4).

7. The value of mutual enrichment is identified in OL, No. 7 (para. 3). The word "exchange" is treated in *The American Heritage Dictionary of the English Language* (New York: Houghton Mifflin, 2000). For the Pope's address in Uganda, see LOR, February 17, 1993, 6, No. 4 (para. 3 – "bridges of mutual respect"), No. 5 (para. 1 – African solutions, interdependence), and No. 6 (para. 1 – universal justice, peace, and development). The analogy of the "bridge of fellowship," from OL, No. 9 (concluding paragraph), is rather similar to the Ugandan usage, idem at No. 4.

8. Pope John Paul's indebtedness to Pope Paul VI is referred to in OL, No. 17 (para. 3), while his discussion about the nature of Eastern monasticism is found in No. 9 (para. 2 and 4). Para. 6 repeats the phrase "mutual enrichment," introduced previously in No. 7.

9. The concept of the "reference point," as applied to political ethics, is seen in the Pope's address to diplomats in Mexico, LOR, May 14, 1990, 9, No. 4 (para. 1). Documentary norms are treated in No. 4 (para. 1) of the Pontiff's message, again delivered in Mexico, on January 23, 1999. See the Vatican web site for the complete text. Further comment concerning political ethics is evident in papal discourse to diplomats in Brasilia, LOR, October 28, 1991, 3, No. 4 (para. 1) and in Tanzania, LOR, September 3, 1990, 2, No. 3 (para. 2).

10. Note OL, No. 4 (para. 1). Each of the six points of the hermeneutic corresponds to quotes of the Pope's actual words. The brief commentary accompanying each point is proper to this author, but is based upon the Pope's proposal of similar content in his other speeches and writings (e.g., the series of his Encyclicals, including his 1987 *Sollicitudo Rei Socialis* and his 1991 *Centesimus Annus*). The Pope elaborates upon "divinization" in OL, No. 6 (para. 3f).

11. See the Pope's message to diplomats in Lithuania, LOR, September 8, 1993, 5. The six points are applicable: (a) No. 3 (para. 2–3); (b) No. 2 and No. 7 (para. 1); (c) No.

7 (para. 4); (d) No. 6, No. 7 (para. 4) and No. 8 (para. 1); (e) No. 1, No. 4 (para. 2), No. 7 (para. 2), and No. 8 (para. 1); and (f) No. 6 and No. 7 (para. 1–2).

12. OL, No. 5 (para. 4), speaks of a cause of gratitude. Para. 3 refers to "respect and trepidation." Areas influenced by consequent radical honesty include: insight into "the meaning of created realities" (No. 11, para. 3); monastic detachment (No. 12, para. 2); knowledge about truth (No. 12, para. 2); apophatism (No. 16, para. 2–4); where "both sides" are "to blame" (No. 17, para. 4); and unity as the result of mutual want (No. 20, para. 2).

13. Gratitude is explicitly referred to by the Pope in his Austrian text, LOR, July 1, 1998, 6. Note both No. 1 (para. 2) and No. 11 (para. 2–3). The option facing European Christians is discussed in No. 11 (para. 3).

14. Parallels with OL are found in the Austrian speech, idem: material goods (No. 2, para. 2); rifts (No. 3, para. 2); the right to work (No. 9, para. 1); culture of death (No. 10, para. 1); disregard for the law of God (No. 10, para. 2); a place for the weak, etc. (No. 9, para. 2); and "two lungs" analogy (No. 4, para. 1).

15. Rapprochement is twice mentioned by the Pope in OL. The first reference, in the context of thwarting any continuation of the divisions of the second millennium, is found in No. 4 (para. 2). The range of possibilities within the definition of "rapprochement" is indicated by the *American Heritage Dictionary of the English Language* (see n7 above) available in both conventional and online editions (cf. www.yourdictionary.com). That range is reflected in the article, "Putin's Visit to Paris Points to Russia-Western Rapprochement," in *ITAR-Tass*, January13, 2002.

16. Speaking about accords enacted in Latin America, the Pope told diplomats that "the Church looks with interest on this rapprochement." See his address in Brasilia, LOR, October 28, 1991, 3, No. 2 (para. 2). For the text of the Pope's message in Budapest (Aug. 17, 1991), see LOR, September 2, 1991, 5.

17. Parallels with the address delivered in Hungary are evident. For (a) see, idem at No. 1, para. 2 (central region of Europe, rediscovery) and No. 3, para. 1 ("new steps"); (b) No. 3, para. 1 (agent) and No. 5 (goal of fraternal unity); (c) No. 3, para. 2 (re-establish) and No. 5 (native language); (d) No. 3, para. 3 (framework); (e) No. 3, para. 1 (values) and No. 4, para. 3 (regulation); (f) No. 2, para. 2 (Church and public activity) and No. 1, para. 1 (Holy See's Representative); (g) No. 3, para. 3 (progress) and No. 4, para. 3 (law "rooted in man's very nature"); (h) No. 3, para. 1 (lasting peace) and No. 6 ("lasting way"); see also OL, No. 3, para 2 ("Lord's appeal"); (i) No. 3, para. 3 (whole world) and No. 1, para. 2 (" we have witnessed"); (j) No.4, para. 1 (contributions); (k) No. 5 (antipathies); (l) No. 3, para. 1 (aftermath of two World Wars); (m) No. 6 ("recent generations have learned"); (n) No. 4, para. 2 ("profound reasons"); (o) No. 4, para. 2 ("good use"); (p) No. 6 (partners); and (q) No. 5 ("brothers and sisters")

18. The Pope's second reference to rapprochement in OL is stated in No. 23 (para. 2).

Chapter V – The Relevance of Pope John Paul's Diplomatic Theory for the Catholic Church's Doctrine of Sacramental Initiation

Introduction

During early 1980, I visited a Benedictine abbey in Montreal. The purpose was to discern whether to apply to Rome's Gregorian University with a view to pursuing doctoral studies in systematic theology. The retreat director based his sessions upon the writings of the abbey's eminent founder, John Main. One of Main's counsels continues to influence me some thirty-one years later. Main remarked that if our Catholic dogmas are inherently true, there must be evidence of them throughout the ordinary world. The reality of essential doctrine and the reality of creation, even creation perceived from a secular perspective, cannot be alien one from the other. For example, we retreatants were encouraged to ponder indicators of Trinitarian presence that may be conspicuous within our multi-faceted daily experience. Similarly, Main had insisted that there is an underlying unity in the Church's teaching that remains intact despite the diverse contexts in which such teaching might be cited.[1] It is a notion that rather parallels when biblical scholarship detects in the infancy narratives of Matthew and Luke a language and imagery that prefigure Jesus' passion, death, and resurrection. Bethlehem's manger and Jerusalem's tomb are entwined. And it is a notion that permeates Vatican II's insistence that "if methodical investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith. For earthly matters and the concerns of faith derive from the same God."[2]

There is a term that occurs in the tradition of Common Law that is somewhat congruent with the outlook ascribed to John Main, biblical exegetes, and the Council's delegates. That term is *indicia*. *Black's Law Dictionary* defines the term as referring to "signs and indicators." Indicia consist of "circumstances which point to the existence of a given fact as probable." Indicia "denotes facts which give rise to inferences." It should be noted that indicia emphasize the importance and legitimacy of inference and not unequivocal certainty.[3] For example, imagine that one reads a series of commercial correspondence dealing with the purchase of construction materials. But these same records may reflect a variety of indicia that infer that some of the authors have formed an actual partnership. While partnership is never the "certain" theme of the records, their specific indicia justify an assertion that a partnership entity is operative. Depending upon the extent of the indicia, the further identification of said partnership becomes increasingly plausible.

Purpose and Scope

The intent of this chapter is to examine a seldom analyzed category of papal discourse, addresses delivered by the Pontiff to members of the international diplomatic community. Typically, these follow three classifications. These include the Pope's annual New Year speeches to diplomats accredited to the Holy See, his remarks on the occasion of receiving the credentials of newly appointed ambassadors to the Vatican, and his messages to official representatives of such inter-governmental agencies as those associated with the United Nations. Since the latter genre tends to engage reasonable attention from scholars, and the former two almost never, it is these former that constitute

the focus of the subsequent pages.[4] Naturally, even the most minimal survey of modern papal interaction with diplomats would entail a staggering volume of primary texts. Those of the pontificate of Pope John Paul II alone provide an estimated 1,500 sources. But a valid and comprehensive assessment can be derived from a segment of these same sources. Since the tragic events of 9/11 have radically altered the dynamics of international relations, it seems appropriate then to concentrate upon the Pope's remarks to diplomats between September 11, 2001 and circa September 11, 2002.[5]

Here enters the concept of indicia. Is it possible to locate in the Pope's diplomatic statements "indicators" suggestive of what the Church holds to be fundamental in its teaching concerning the sacrament of baptism? And if baptism is genuinely reflected in so non-sacramental a context as international relations, then it is equally permissible to expect that all seven sacraments are so embodied. And if all the sacraments, then is there any doctrine that qualifies for exclusion? Logically not.

It is the Church's explicit understanding of baptism that generates indicia applicable to the selected repertoire of Pope John Paul's diplomatic speeches. Again, given the necessary constraints imposed by the very nature of an essay, not all tenets relevant to baptism can be presented. However, where truly representative examples are considered, what remains is unlikely to deviate.

A. Baptism: A Basis for Personal Formation and Inter-Personal Dialogue

Pope Stephen I's *Letter to Cyprian*, Bishop of Carthage, is a third-century reference to the possible validity of baptism conferred in heresy. The Pope admitted that in some respects "the heretics themselves are right." The required Roman practice of a penitential imposition of hands was sufficient for their reconciliation with the Church. Rebaptism need not be demanded. What is implied is that baptismal incorporation involves evolutionary process. A resolve to abandon heresy means a simultaneous recognition that not everything from a heretical past must be rejected. One is somewhat indebted even to a former ecclesial community inspired by error. To progress toward baptism means to grapple with limitations and to cultivate a measure of tolerance. Baptism implies a movement of growth in decision-making capability.

But baptism also means a necessary "source of salvation" (Pope Siricius' *Letter to Himerius* in 385). In other words, baptism is a gift for us, not the production of us. Baptism is a bequest favoring the capacity to respond responsibly to what is gratuitously offered from beyond every level of our self-devising. Baptism takes us beyond self-centeredness and into self-for-others-ness. Still, at no time does baptism oppose consent (Innocent III's *Letter to Humbert of Arles*, 1201). Instead, baptism becomes "the gateway to the spiritual life" (*Decree for the Armenians*, 1439). It is an avenue by which the will is molded and shaped ("made members of Christ") so as to experience what is holy in all life. Baptism thus perpetuates reflective dialogue within oneself and active dialogue beyond oneself, extended to fellow believers, to non-believers, to the citizenry of a shared world.[6] It is dialogue born of fidelity to baptism.

"Constructive dialogue" is a term that echoes throughout Pope John Paul II's diplomatic messages. On December 6, 2001, the Pope welcomed the Ambassador of Bangladesh, commending him for his recognition of how imperative it is for the international community to dwell less upon what separates people than upon "the many fundamental truths and values" shared by "people of different cultures and values."

According to the Pope, global interdependence aspires to dialogue grounded in "the common destiny of the human family and the urgent need for a culture of solidarity." Conflicts, including those long-standing, ought not to deter parties from encounter in authentic dialogue. For such obstacles can be resolved by an act of the will when that will is steadily oriented toward "work for reconciliation." The Pope asserts that the "dramatic events of 11 September" reinforce his conviction that Islam and Christianity "can and must meet," and are able to do so profoundly because of their respect for the "moral logic which is built into human life." That respect renders dialogue possible. That respect exceeds "a dialogue of words, [bringing about] a dialogue of service for the peace of the world."

In receiving Barkat G. Homadou, Ambassador for Djibouti, also on December 6, the Pope continued to speak of the essential role of dialogue "at both the local, regional and world levels." As if recalling baptism's predilection for sincerity and humility, the Pope urged that a priority of negotiation demands a repudiation of violence, and visible honesty where justice mandates "a more equitable sharing of resources among the rich and poor at all levels of social life." Dialogue, like baptism, is not a passive reality. Both are dynamic and active.

To Moussa Coulibaly, Ambassador of Mali, the Pope urged that the Catholics of Mali link dialogue with "involvement in the city's life [so as] to be rid of the causes of division" and social inequality. And to Vladimir Gradev, Ambassador of Bulgaria, the Pope spoke of the exercise of dialogue as including resistance to "narrow nationalism." Because dialogue merges not only "a path of justice" but also a "path of truth," people cannot deny "wrongs committed in the past against one another." Nor can they refuse to heed the call to "make amends" for that harm. Then only can there be witness "to respect [for] each one's rights and duties." Then only can there be tolerance. As with baptism, international and intra-national dialogue seeks to balance the scale of benefits conferred and responsibilities assumed.[7]

B. Baptism: Regeneration – New Life Imbued by the Paschal Mystery

Number 1213 of the *Catechism of the Catholic Church* states that by baptism "we are freed from sin and reborn as sons of God." Consequently, the baptized are so "incorporated into the Church" as to be "made sharers in her mission." The very words "freed" and "reborn" attest to the deepest longings of the human spirit for liberation from all that shackles mankind to what diminishes human dignity. Liberation signals the termination of enslavement to every social force that conspires to alienate, deplete, impoverish, and reduce the actualization of human potential. Liberation celebrates that humanity need never think of itself as beyond God's reach, but as within God's ever-sanctifying presence. Indicative of this deliverance from ontological isolationism is the conjoining of the baptized to a community designed to communicate transcendence. Just as Christ proclaimed the Kingdom of God "in us," the Church's mission, and now that of the baptized, is to proclaim that the prolongation of the Kingdom neutralizes despair by hope, defeatism by fulfillment, and pessimism by reaffirmation of purpose and meaning.

Baptism acknowledges the irreplaceable uniqueness of each and every person. "The condition proper to each one" is retained. Again, with reference to paragraph one of Canon 204, baptismal experience of the "priestly, prophetic and royal office" of Christ is always in accord with each person's "own manner." There is individuality without the

excess of individualism. And there is not simply the drudgery of repetitive life, but, as according to *Lumen Gentium*, No. 64, a life that is manifestly "new and immortal." The "power of darkness" (*Ad Gentes*, No. 14) is compelled to relinquish its power.

But baptism's "spirit of adoption" is neither superficial nor ethereal. The baptized are not merely exposed to Christ's paschal mystery; they are, in the words of *Sacrosanctum Concilium*, No. 63, "plunged" into that mystery. To be baptized is to be immersed into the agony of Christ's death and burial, for that suffering is prerequisite to His resurrection. And acceptance of a degree of suffering remains prerequisite to believers' resurrection as well.[8]

The salvific dimension of suffering is implied by the Pope's remarks to the Ambassador of the State of Eritrea. The Pontiff observed how Eritrea continues "striving to recover from the ravages of war and to enable its citizens to return to a normal life." Admittedly, the Agreement on Cessation of Hostilities, signed with Ethiopia in 2000, still yields "difficulties and tensions" in terms of the implementation of its provisions. Eritrean citizens have been – and are – plunged into a national agony. But the Pope insists that an enduring peace is possible. Analogous to resurrection, the prospects for "normal life" in Eritrea would be tantamount to "new life." That life would presume, however, a liberation from "efforts to reinforce positions of dominance" and a "quest for freedom" governed by an "unwavering commitment to inalienable human rights and dignity."

As with baptism, the international order is familiar with cause for hope. To the Ambassador of Lesotho, the Pope noted that "within Africa itself the winds of change are blowing strongly." There is increased awareness of "human dignity and [of] the need to defend . . . rights and freedoms." Africa exhibits the capability "to consolidate democracy at every level of public life, and to overcome resistance to the rule of law." This is challenge to "powers of darkness." Renewal is an attainable ideal despite the necessity of "enormous effort" on its behalf. Yet such renewal, social transformation, must wed forgiveness to justice. The Ambassador of the Philippines was reminded by the Pope that these "are moral virtues that entail our personal and collective responsibility to choose what leads to the common good and avoid all that denies or distorts the truth of our being." By analogy, ours is a responsibility in terms of a baptismal-like mission to promote on earth the Kingdom given by the Father to the Son, and sustained by the Holy Spirit.[9]

C. Baptism: Incorporation in the Church as Universal Sacrament of Salvation

Lumen Gentium, No. 48, describes the Church as "universal sacrament of salvation." This same article prefaces this description by referring to the "human race as well as the entire world." Ultimately, both "will be perfectly re-established in Christ." But it should not be forgotten that the "entire world . . . is intimately related to man and achieves its purpose through him." Since, as has been stated previously, baptism confers membership in the Church, the baptized thereby depict salvation's universality.

Salvation. The world is not randomly or aimlessly determined. The destiny of the world is disclosed in the unfolding of its directionality. With apologies to De Chardin, the course of the world is toward the Divine Omega Point. En route, the entirety of that world, and not just aspects of it, is entrusted to humanity. The relationship is not one motivated by the acquisition and manipulation of power. The relationship is an

association of intimacy. Adherence to that intimacy allows the totality of the world to realize its created purpose. It is the baptized who are especially conscious of that intimacy; the baptized who participate in that intimacy; the baptized who cooperate to safeguard that intimacy's vulnerabilities.

Unitatis Redintegratio, No. 22, portrays baptism as yielding "a sacramental bond of unity," a connectivity, a communion among the faithful. However, baptism is never a finality in itself; instead, baptism "is only a beginning." From that departure, successive steps acquaint the baptized with obligation. "They must confess before men," says Article 11 of *Lumen Gentium*, "the faith which they have received from God through the Church." Baptism confers an empowerment. The voice of each person counts. The voice of each person brings about change. The voice of each person persuades that it is a rational act to maintain confidence – faith – in the merit and goodness of life itself.[10]

Pope John Paul, doubtless mindful of the openness to duty that baptism presumes, informed Edward Nalbandian, Ambassador of Armenia, that all peoples are bound by duty in general and duties in particular. Just four days after 9/11, the Pope stated that "building the nation," Armenia or any nation, means a common "duty to participate." Said duty also means that instances of participation are performed "with patience and tenacity." And specific duties include the necessity of sensitizing nations "to the present reality of global interdependence." Addressing Mitsuhiro Nakamura, Ambassador of Japan, the Pope reminded him that Japanese society should, and can, bring about a "united nation where each one feels respected, welcomed, and, above all, recognized for what he/she is and not for the value he/she might have in the economic order." As with baptism, no voice is without intrinsic worth.

"The context of globalization" prompted the Pope to invite Euloge Hinvi, Ambassador of Benin, to contemplate how his country might see in that context the "departure point" for accepting a role "to play an active part in maintaining the geopolitical balance of the region" of West Africa. Tensions, fueled by escalating poverty, abound throughout West Africa. There is desperate need for a national role model containing institutions characterized by "exemplarity and probity." The Pope appealed to Benin to accede to that role, rather reminiscent of baptism's inauguration of "new beginning." But a nation cannot aspire to embark upon such new beginning while denying the authentic traditions of its past. Speaking to the Ambassador of Finland, the Pope expressed concern that parties to "the European plan" remember that it "was not born by chance. It has a history and soul." To forget the Christian origins of that history leads to sweeping contradiction. For example, nations cannot "proclaim the inalienable rights of the person while at the same time allowing attacks on human life, at its conception or at its end." Like the baptized, nations build upon their past. They neither reject nor despise its continuing relevance.

The Pope took the opportunity, when receiving the credentials of Daniel Perez del Castillo, Ambassador of Uruguay, to detail aspects of the Church's vocation within the international community. The Pontiff identified several elements of that mission, all of which reinforce the status of the Church as "universal sign." For example; (a) the Church "proclaim[s] forcefully the need for expansive and cordial relations between the different nations"; (b) the Church "encourage[s] people to join forces to promote concord" and collaboration; (c) the Church offers "material assistance in ways that neither humiliate nor reduce [the needy] to mere objects of assistance"; (d) the Church endeavors to

coordinate her activities with those of civil institutions so as to improve education, health care, and "assistance to the marginalized or the deprived"; and (e) the Church staunchly defends that a person's "fundamental rights cannot be sacrificed for the sake of other objectives, erroneously considered beneficial."[11]

D. Baptism: To be Lived within the Church as Community

In 1967 Pope Paul VI authorized the *Directory Concerning Ecumenical Matters*, a set of norms issued by the Secretariat for Promoting Christian Unity. Part I of *Ad Totam Ecclesiam* deals with possible doubt as to the matter and form proper to valid baptism; where baptism is administered by a non-Catholic denomination. Six times in Article 13 one reads the term "community." Certain features of such a community emerge from the Article's provisions. For example, (a) a community may embody liturgical customs that are "established." In other words, the ritual experience of a community may acquire a permanency. (b) That permanency may be sufficiently rooted and upheld that a liturgical custom qualifies for consideration of acceptance even beyond its membership ranks. (c) A community's customs are presumed to be generally valid. Invalidity is likely to exist only where a minister fails to conform to his own community's liturgical norms. (d) Cooperation may be requested and reasonably expected from a community's presiding authorities. (e) The "ecclesial nature" of a community is entitled to respect. (f) Any "investigation" of a community's practice must be conducted with a seriousness void of pre-judgment. In summary, authentic community contains evidence of integrity, consistency, leadership, endurance, evolution, and responsiveness to external inquiry. The baptized take their place within a community that has structure to guide them, resources to nourish them, and receptivity to welcome them. Community differs from the impersonalism and indifference that often denote a society.

It is in a community, not in an ambivalent society, that baptism manifests "the Father's prevenient love." It is a community, not an aloof society, that continually extends "an invitation" to embrace a "universal and limitless love." Community is gratuitous, according to *Pastoralis Actio*, the 1980 Instruction of the Sacred Congregation for the Doctrine of the Faith. Hence, infants, for example, are vital to community. It is fitting for them to be baptized, for infants, perhaps more than adults, are naturally accustomed to being the recipients of a care and attention beyond any immediate ability to articulate need or appreciation. But for infants, as for all others, "faith needs the community of believers," to cite the *Catechism of the Catholic Church*. Indeed, "the whole ecclesial community bears some responsibility for the development and safeguarding of the grace given at baptism."[12]

The term "community" frequently appears in the diplomatic messages of Pope John Paul. Traits associated with community viewed from the perspective of baptism are strikingly similar to those of community as seen in the international order. When commenting upon Finland's eighty-fourth Anniversary of Independence, the Pope recalled with the Ambassador how Finland aided in the building of postwar Europe "and today fully participates in it." That process steadily inclines toward "a real community of nations." This is community based upon evolution and development. Negotiation enabled transition. Former enemies embarked upon "a project of mutual cooperation," with that event behaving as the cornerstone of a community that is not theoretical but real. The European Union, if true as community, must demonstrate a willingness to initiate "new

member countries," and a willingness to standardize participant economies via a common currency. The Union is meant to be a community forged by "an age-old cultural, moral and religious tradition," suggestive of the survival and function of "custom" in an ecclesial community. The Pope implored that the Union become a community that eschews "hostility and internal conflicts." He asked that it be a community in which "moral and political responsibility" is able to be analyzed, debated, and critiqued. And he yearns for a community that allows for Finland's "investing in a very definite way in the defence of human rights and in aid to developing countries."

On May 13, 2002, the Ambassador of Sudan spoke to the Pope of the "on-going tragedy that continues to afflict the Holy Land." The Pontiff's reply centered upon what is presupposed for community to translate as "national community." Such community permits "each member to be conscious of both his rights and duties." Such community urges governmental leadership to preserve the interests of the common good. That task is accomplished through an "equitable distribution of profits and tasks." And it is also accomplished by the healing and restoration of "broken human relationships" through "an opening to pardon." As in the case of baptism, a component of community is respect. That respect is attuned to those most easily overlooked, minorities and victims of discrimination being prime contenders. It is not enough that "all members of the population enjoy development." In community, their development is "to the full."

It is noteworthy that in his address to the Sudanese Ambassador, the Pope twice employs the term "society." But he deliberately uses the term so that society takes on the identity of community. For example, the Pope promises his prayer that Sudan will build "an ever more peaceful and fraternal society." Societal depersonalization is replaced by fraternity, which is to say, familiarity as in family. And he longs for a society that integrates "cultural riches" and "fosters the participation of everyone" in national life. Does the Pope confuse society and community? No. He advocates the conversion of society into community, such that subsequent generations may find both to be indistinguishable.[13]

E. Baptism: Reverences the Actuality of the Human Condition

Christians sometimes mistakenly assume that their baptismal heritage is one of a detachment that almost amounts to contempt for the world. But the world is unceasingly the subject of redemption in Christ, never rejection by Christ. *Apostolicam Actuositatem*, No. 7, describes the temporal order as composed of elements that are inherently "good." "All of these not only aid in the attainment of one's ultimate goal but possess their own intrinsic value." It is of interest to note that Vatican II numbers among "the good things of life" both "political institutions, [and] international relations . . . as well as their development and progress." But the Council was also mindful of the effects of original sin, among them lapses "into an idolatry of temporal things." Thus, the "whole Church [is] to labor vigorously so that men may become capable of constructing the temporal order rightly and directing it to God through Christ." The *Catechism* concedes that we are "born with a fallen human nature and tainted by original sin." However, "fallen" is not synonymous with irretrievably lost. Nor is "tainted" the same as devastated.

Baptism "erases original sin and turns a man back toward God." Naturally, this does not mean an eradication of ignorance, suffering, death, or concupiscence. However, it does mean that by being redirected toward God, here is also, by implication, a redirection

toward the world. Baptism reaffirms the truth that the world's goodness is best illustrated when goodness is differentiated from God-ness, which is to say that the world is never claimed to be a final end in itself. Baptism denotes the recalibration of perspective and priority.

Among the analogies that the *Catechism* recalls is that of the athlete. 2 Tim. 2:5 furnishes that analogy. "An athlete is not crowned unless he competes according to the rules." Athleticism, athletic competitions, and athletic regulations must certainly be among the world's "good things," for even they can reinforce lessons in doctrinal truth. Human recreation, like all human endeavors, deserves to be approached seriously. For it is part of a human condition that is continual cause for hope and joy.[14]

The *Catechism*'s appeal to an athletic image applicable to baptism is paralleled by Pope John Paul's address on September 2, 2002, to Christos Botzios, Ambassador of Greece. The Pope maintained that the 2004 Olympic Games scheduled for Athens may occasion an opportunity for "the peaceful spirit and healthy competition . . . [to] spread to all areas of society and to all continents." The Pontiff expressed optimism that "this sports event . . . as [other] recent sporting events" may attest "to the fact that all belong to the same human, fraternal and supportive community."

Elsewhere, in speaking with Dr. Gerhard Westdickenberg, Ambassador of Germany, the Pope employed an analogy with human genes. The intent was his reminder that the Holy See has consistently endorsed and promoted "the process of European unification." But "political and institutional reunification" must be grounded in the "common spiritual and cultural identity of European peoples." It is precisely that legacy that behaves "like the human genes" inasmuch as it "has forged and continues to shape the personality of the continent." The biological dimension of the human phenomenon is another instance of "good." Such "good" depicts the breadth of potential for growth arising from a collective consciousness that what we have received from our past imbues our present and births our future.

Just as baptism's purification has ties to original sin, and just as a degree of incompleteness remains in the world despite baptism's role of cleansing, the world as an arena for diplomatic process is similarly a blend of awesome mystery and awful quandary. As a conclusion to his 2002 New Year message to the diplomatic corps, the Pope highlighted eight challenges for "people of good." None is reason for despair. And all are evidence that the capacity to transform "the world [into] a radically different place" resides within our grasp. Among the eight: (a) there is recognition of the "sacredness of human life," rendered in peril by the possibility of genetic manipulation. (b) There is the ability to eliminate poverty, but it is an ability that demands extensive and magnanimous effort (i.e., a cancellation of debt and the opening up of international trade). (c) There are resources to "fight against the major diseases," but the poor await "access . . . to basic care and medicines." (d) And there are inalienable and fundamental human rights. But there is deficit in the willingness to protect the rights of those "most vulnerable" (i.e., children, women, refugees).[15]

F. Baptism: Pastoral Practice Grounded by Principles

Pastoralis Actio, as has been noted previously, emphasizes the importance of infant baptism. Indeed, Article 28 states that this "constant practice of the Church" should "be considered a serious duty." Duty implies obligation along with the acceptance of the

responsibilities that attach to that obligation. Moreover, where an obligation is imposed and assumed, there must be clarity in the recital of expectations proper to the obligation. The understanding of those obligations presumes the existence of explanation for why these exist, together with the basics for their interpretation.

Article 28 declares that pastoral praxis "regarding infant baptism must be governed by two great principles." The first pertains to the necessity of baptism, and argues against the sacrament's undue delay in ordinary circumstances. The second relates to the need for "assurances" that "the gift thus granted can grow by an authentic education in the faith and Christian life." If such assurances are definitely absent, baptism "should be refused."

Although both principles are said to be "great," they are not equal. "The second . . . is subordinate to the first." In summary, the text's recourse to principles establishes that pastoral activity is meant to be primarily rational. The underlying principles are comprehensible. They are precise. They are selective (electing only two in this situation). They are imperative, not optional. They prioritize. They derive from the tradition of Church teaching. And they are never relegated to the realm of abstraction. Principles continually inform pastoral action, just as they are a means by which to critique that action.

Those acquainted with the nature of Catholic thought are anything but surprised by the fact that the Church articulates principles, defends them, and seeks to coordinate them with every revisit of pastoral praxis. But the secular milieu frequently acts with incredulity when the Church declares that validity of principles might result in her refusal to endorse even the most socially approved activity. Neither popularity nor expediency nor political correctness determine practice. Principles are the determinant. Thomas I. White's acclaimed study of business ethics includes a section entitled, "The Catholic Challenge." He correctly concludes that Pope John Paul neither denounces capitalism nor the allure of profit. But the Pope has stated that profit must not be the only "regulator of the life of a business." Other considerations, "other principles are indispensable." There are, "for example, collective and qualitative needs which cannot be satisfied by market mechanisms. There are important human needs which escape its logic. There are goods which by their very nature cannot and must not be bought and sold."

By baptism (and confirmation) the laity "are assigned to the apostolate by the Lord Himself," states the Conciliar decree, *Apostolicam Actuositatem*. Apostolic action, as the validation and exercise of charisms, is animated by principle, namely that God's sovereignty and man's welfare are promoted according to "the law of love." The business sector is one of the many beneficiaries of that principle's resilience.[16]

Ludrik Toplak, Ambassador of Slovenia, presented his credentials on September 5, 2002. Pope John Paul's remarks included mention of principles that must be preserved in "making an effort to build the common house of Europe." The first principle is that this effort should be cognizant of those "values" upon which the continent of Europe is based. "These values constitute the patrimony of European humanism and continue to ensure its propagation in the history of civilization." Second, when one notes that European civilization has taken "root in a variety of cultures," then they also recognize that the success of maintaining this inherent diversity stems from the fact that Judeo-Christian tradition has persistently shown itself able "to harmonize, consolidate and promote the basic principles" that lie at the core of that diversity. Third, today's European peoples continue to need "a valuable ethical frame of reference." Fourth, the communication of

principles, notably those of social and political ethics, presumes that principles be taught with deliberateness and assertiveness. The Pope recalled that the Church has proven herself to be a foremost guarantor of the "crucial role [of] teaching the fundamental principles of civic coexistence." It is a role that he strongly urged to have protected in the formulation of plans for a new Europe. Comparable to the disposition of *Pastoralis Actio* with regards to infant baptism, principles relevant to issues of diplomacy are portrayed in their practical application, their priority, their specificity, their ties to history, and their expectation of assurance.

Pope John Paul habitually counsels diplomats to recognize a two-pronged principle concerning the nature of freedom. "Freedom," the Pope says, is "linked to truth," and "freedom is always fragile." The Pontiff was forceful in his candor with the Ambassador of Georgia. The twentieth century, he said, has been strewn with "the most destructive of . . . lies about the human person." Communism, Fascism, and successor "forms of materialism" possess "a flawed vision of the human person." As suggested by Thomas White, their error consists of allowing economic trends and institutions to propose economic well-being as the ultimate and exclusive measure of human personhood. Freedom is genuinely secured when there is also reverence for the person's spiritual, cultural, social, and intellectual dimensions. "Principles," the Pope said, "are . . . central to the Holy See's perspective on international issues."

On September 13, 2001, James Nicholson, Ambassador of the United States, offered his Letters of Credence to the Holy Father. The Pope's response dealt with the terrorist attacks of just two days prior. Pope John Paul repeated sentiments that he had stated during a recent conversation with President Bush. The Pope declared his "conviction that America's continued moral leadership in the world depends on her fidelity to her founding principles." Those principles, the substructure of American "commitment to freedom, self-determination and equal opportunity," are a reflection of "universal truths inherited from [America's] religious roots." Lasting peace emanates, for example, from the principles of "solidarity and cooperation between peoples, respect for human rights, [and] justice [as] the indispensable condition for authentic freedom."

As previously cited, the Vatican Council acknowledged that there are charisms that denote human uniqueness in its service of neighbor. The Ambassador of Korea, on March 14, 2002, heard the Pope speak about how diplomacy might ensure that "international relations and policies" are grounded in "a sound and enlightened understanding of the human person and human society." The Church's participation in the international forum is intended to witness to her experience of an "ethic of communion between individuals." What marks those individuals – their uniqueness and identity as gifted – is meant to find further realization in "their communities and institutions," never diminishment.[17]

G. Baptism: Reflective of an Ability to Question and to be Questioned

The *Rite of Baptism* begins with preliminary questions. What does this candidate seek? There is also query about the name by which they (e.g., an infant) shall be known. Shortly thereafter is the familiar interrogative form of the baptismal promises. To these questions there are, of course, ritual answers, crafted by centuries of the Church's most profound and intense theological wisdom. No one imagines, however, that responses to issues about the substance of the belief being professed are quite so succinct and facile. Were it only so. But what is suggested by the *Rite* is that the baptized should never fear

the reality that both the ecclesial community and the surrounding world will inevitably pose questions that require them to search the depths of their intellect and of their heart in order to consider.

Likewise, just as the baptized should anticipate the legitimacy of inquiry made to them, they must equally accept the responsibility that belongs to being a questioner. It is fitting that believers realize that the Catholic faith is not the prerogative of automatons. People must explore and probe the lifestyle to which they are publicly committing themselves and/or their infants. This is the very intent of the previously examined Article 28 of *Pastoralis Actio* and its insistence upon "assurances." Is there evidence that this infant will be reared in an environment that will enable him to become seeped in a faith tradition with resources sufficient for him to explore, critique, analyze, and hopefully, affirm? Being a questioner is a perpetual process. For no one arrives at where answers are definitive and exhaustive.

There will always be questions raised by those with the courage and integrity to advance them. Again, Article 28, when referring to the "serious duty" that attaches to infant baptism, also states that there are "questions which that [duty] poses to pastors." The resolution of these questions lacks the tidiness of a syllogism. But they can be "settled," though only "by faithful attention"; in other words, by a careful, reasoned and diligent scrutiny of the Church's teaching. Whether as a pastor or as laity, the fact is that declaring questions, researching questions, debating questions, inviting questions, and being confronted by questions are all primary to the Christian vocation.

The obligation of questioning is sometimes said to elicit intimidation from Church hierarchy. This is an objection that resounds throughout the academic milieu, notably where that milieu is under the auspices of a secular state. The consequences are disturbing. For example, the university in which I lately taught is comprised of 25, 500 students and several hundred faculty. An estimated 62 percent are Catholic. A mere 3 percent of these are said to pray the Eucharist so little as once per month. Their prevalent view, augmented by the anti-religious antics of the media and the publicity generated by clerical abuse reports, is that the Catholic hierarchy lives in dread of believers who question or who appear to hesitate at what the bishops prescribe. It is, however, faithfulness to baptismal "questioning" that may contradict this pervasive and unfortunate attitude. U.S. bishops, Carl F. Mengeling of Lansing, Michigan, for example, have endorsed the baptismal right of Catholics to question. As did many American bishops in light of clergy sex scandals, he arranged for meetings throughout his diocese so that Catholics could express their questions and concerns directly to him and, through him, to the U.S. Episcopal Conference. Preserving the right to question preserves also the aim of seeking renewed credibility in the Church, the credibility of being trustworthy to lead a pilgrim people beyond the yet uncharted desert vastness.[18]

The history of the Church's mission demonstrates that in the realm of international relations the Church is dedicated to "offering answers to basic questions about the meaning of life." What is implied in these words of the Pope to the Ambassador of Slovenia is that the Church encourages questions. She does not disdain them. She does not avoid or decry them. The Church publicly expresses an openness and willingness to receiving them. And she equally announces commitment to "offering answers." One notes that these answers are said to be "offered." That is to say that the recipients of such answers are regarded as free. By virtue of their reason and their conscience they may

reflect upon those answers, and hopefully, upon their implementation. As with the baptismal *Rite*, the question-answer dialectic is never reduced to periphery. Questions and answers that pertain to no less than "meaning of life" are the purview.

"Different cultures are . . . different ways of facing the question of the meaning of personal existence." This statement, obviously a companion to the message of the Pope to the Slovenian Ambassador, is an excerpt from the Pope's Encyclical Letter, *Centesimus Annus* (No. 24). The Pope recalled the passage during his meeting with the Ambassador of Lesotho. What is suggested, I think, is that life's meaning is not so much questionable as it serves to evoke a question – a universal question. "Personal existence" in and of itself begs an answer to why creation brought us forth, and how we might reckon the instrumentality for which creation is preparing us daily. Analogous to baptismal interrogation, "Do you believe in . . . ?" it is as if existence asks, "Do you believe that your being has been willed by God, and is intended for a role within the plan of God?" To ignore the question is to become haunted by it. We are required to respond. But before the question can be answered, it must be "faced." Our choice is to freely submit ourselves to both the question's prevalence and its adamant refusal to dissipate. We respond individually and collectively by devising culture and by varying it. Were the question any less relentless, mankind's cultural patrimony could never ascend to the ideals of diversity, excellence, collaboration, and nobility. Should the proto-question ever be "eliminated, the cultural and moral life of nations are corrupted." International bodies, if they are to escape disintegration, must "promote those transcendent values and perspectives" that are catalyst to "improve social and political life, bolster society and foster economic growth." The familiar adage of "let there be no question without an answer" may be more accurately rephrased. Presume nothing to qualify as answer that fails to first exclaim – with abiding stamina – the centrality and urgency of its question.[19]

Chapter Conclusion

Several conclusions may be drawn from this survey involving baptism in relationship to the diplomacy of Pope John Paul II. They include:

a. The "indicia" approach finds in the circumstances and content of diplomatic discourse a reliable indicator of elements that are pivotal to the Church's baptismal understanding. The notion of broad continuity and overlap within the full spectrum of formal doctrine and ecclesial activity, initially introduced according to Dom Main and Conciliar citations, is verified. Similarly, a potential to recognize natural affinities between Church doctrine and the secular world is also evident. The consequence is obvious for apologetics. All that the Church teaches, all that the Church is, are inherently united. There is underlying consistency regardless of disparate appearances to the contrary. And there is consequence for catechetics. The Church's mission of evangelization does not employ a compendium of vaguely linked themes. That mission is a living proclamation of the manifold singularity and universality of what continues to be embodied by the Divine Word.

b. The study of papal diplomacy merits heightened attention from scholars. Little if any analysis is currently available concerning Pope John Paul's remarkable contribution to this dimension of international relations. And yet, a major thrust of

Conciliar and post-Conciliar texts otherwise stresses the essential role of the Church in being an effective agent for the transformation of the modern world.

c. Recalling how historical and canonical sources are adapted throughout this essay, there is vivid reminder that even the earliest known documents are relevant. They still speak. And they are still able to accommodate cultures, concepts, and developments far removed from what produced them. Tradition is proven "catholic" in the most profound and dynamic sense.

d. Papal diplomatic addresses permit scholarly research into the expansion of numerous themes. For example, one can identify the Pope's perception of what constitutes key features in diplomatic process. Or one can concentrate upon his position concerning international responsibility, about the nature of the human person, about the association between justice and truth, and about the Church's role within the international community.

e. Pope John Paul's abundant reliance in his diplomatic messages upon explicit Vatican II passages, together with an even more frequent incorporation of Vatican II thought patterns, argue that his pontificate is wholly inspired by the Council's spirit, emphases, and vision. Any description of him as possibly reactionary, anti-Conciliar or "too narrowly Slavic," cannot possibly be sustained in consideration of his diplomatic statements.

References

1. See John Main's remarks concerning "created reality [as] always incarnate and unlimited." The unity of the deposit of faith, as well as its relationship to the world-at-large, are ultimately realized and expressed in the Eucharist, says Main. Note chapter six, "Sacramental Vision," of his *The Present Christ* (London: Darton, Longman & Todd, 1985).

2. It is Article 36 of *Gaudium et Spes* that considers the compatibility of science and faith. Said Article recalls chapter III of Vatican I's *Dogmatic Constitution on the Catholic Church* (Denz. 1785–86). Article 36 seemingly anticipates Pope John Paul's elaboration in his 1998 Encyclical Letter, *Fides et Ratio*. The translation of Article 36 here cited derives from Walter M. Abbott, ed., *The Documents of Vatican II* (New York: Guild Press, 1966), 234. Subsequent references to Vatican II made throughout the remainder of this essay are similarly based upon the Abbott text.

3. The definition of "indicia" is proposed on p. 772 of the sixth edition of *Black's Law Dictionary*, ed. Henry Campbell Black, Joseph R. Nolan, and Jacqueline M. Nolan-Haley (St. Paul, MN: West Publishing Co., 1990).

4. Pope John Paul's often reiterated stance on abortion, euthanasia, human rights, and efforts to control world population abound in the media and in political science literature. For example, see Alan Cowell, "Vatican Rejects Compromise on Abortion at UN Meeting," *New York Times*, September 7, 1994, A1. See also Charles W. Kegley Jr. and Eugene R. Wittkopf, *World Politics: Trend and Transformation*

(Boston: Bedford/St. Martin's Press, 2001), 219, 535, 643. By contrast, mention of the Pope's direct involvement with diplomats is regrettably rare and appears to be disregarded by international relations analysts.

5. During the twelve-month period the Pope spoke with diplomats in some 47 instances. For the convenience of the reader, his addresses considered in this essay may be found in their entirety via the Vatican website. Refer first to www.vatican.va. Next, select "Pope John Paul." Designate "Speeches" from the list of options. These are accessed according to year and month. Hereafter, only the title and date for a given speech will be cited.

6. References to Stephen I's *Letter to Cyprian*; Siricius' *Letter to Himerius*, Innocent III's *Letter to Humbert*, Archbishop of Arles, and the Council of Florence's *Decree for the Armenians* are taken from Joseph Neuner and Jacques Dupuis, ed., *The Christian Faith* (Staten Island, NY: Alba House, 1982), 386, 387, 389, and 390.

7. See "Address of the Holy Father to the New Ambassador of . . .": Bangladesh, December 6, 2001, para. 2, 3, 4, 6. and 7; Djibouti, December 6, 2001, No. 2b and 3; Mali, December 6, 2001, No. 4; and Bulgaria, December 21, 2001, No. 3.

8. Note No. 1213 of the *Catechism of the Catholic Church* (Liguori, MO: Liguori Publications, 1994), 312. For Canon 204 of the *Code of Canon Law*, see the 1983 English edition published under the auspices of the Canon Law Society of America, Washington, D.C., 69. Conciliar documents are found in Abbott, *The Documents of Vatican II*, 92–93; (*Lumen Gentium*, 64), 600–601 (*Ad Gentes*, 14) and 140 (*Sacrosanctum Concilium*, 6).

9. "Address of the Holy Father to the New Ambassador of . . .": Eritrea, December 6, 2001, para. 1–3; Lesotho, December 6, 2001, para. 2 and 6; and Philippines, February 8, 2002, para. 3.

10. *Lumen Gentium*, No. 48, presents a unified and integrated vision of man, the world, and the Church. See Abbott, *The Documents of Vatican II*, 78–79. For *Unititatis Redintegratio*, No. 22, see 364; for *Lumen Gentium*, No. 11, 28.

11. "Address of the Holy Father to the New Ambassador of . . .": Armenia, September 15, 2001, No. 3b; Japan, October 29, 2001, No. 5; Benin, May 17, 2002, No. 3; Finland, December 6, 2001, No. 3; and Uruguay, September 6, 2002, No. 2b, 3 and 4.

12. For Article 3a and 3c of *Ad Totam Ecclesiam*, see Neuner and Dupuis, *The Christian Faith*, 398–99. For *Pastoralis Actio*, Articles 9 and 14, see 401. The relationship of baptism to faith is discussed in Articles 1253–54 of the *Catechism of the Catholic Church*, 319–20.

13. "Address of the Holy Father to the New Ambassador of Finland," No. 2 and 3b. National community is referred to in the "Address of the Holy Father to the New Ambassador of the Republic of Sudan," May 17, 2002, No. 2. The word "society" is found in No. 1b and 3.

14. See *Apostolicam Actuositatem*, No. 7, Abbott, *The Documents of Vatican II*, 497. The text's reference to the world's inherent goodness is significant for the *Catechism of the Catholic Church*'s treatment of the effects of baptism. See the *Catechism*, Article 405, 102 (on original sin as a "deprivation of original holiness and justice, but [by which] human nature has not been totally corrupted"), Article 1250, 319 ("fallen . . . tainted") and Article 1264, 322 ("an athlete").

15. The Pope referred to the Olympic Games in his "Address . . . to the New Ambassador of Greece," September 2, 2002, No. 4. The "human genes" analogy is cited in No.2 of the "Address to the New Ambassador of the Federal Republic of Germany," September 13, 2002. The eight "challenges" are listed in No. 6 of the "Address of His Holiness Pope John Paul II to the Diplomatic Corps," January 10, 2002.

16. The discussion of principles is conducted in Article 28 of *Pastoralis Actio*, Neuner and Dupuis, *The Christian Faith*, 402. Pope John Paul's economic views and their being framed by principles is the theme of "The Catholic Challenge." See Thomas I. White, ed., *Business Ethics: A Philosophical Reader* (New York: Macmillan, 1993), 76–77. The significance of principle for the laity's apostolate is evident in No. 3 of *Apostolicam Actuositatem*, Abbott, *The Documents of Vatican II*, 492.

17. Efforts to construct a European Unity should heed core principles. They are indicated in No. 2 of the "Address of Pope John Paul II to the New Ambassador of Slovenia," September 5, 2002. The weakness of the Communist, Fascist, and materialist systems in terms of "vision of the human person" is stated by the Pope in his "Address . . . to the New Ambassador of the Republic of Georgia," December 6, 2001, para.2, 4, and 5. "Founding principles" of the nation are noted in paragraph 2 of the "Address of the Holy Father to the New Ambassador of the United States," September 13, 2001. The link between principles, diplomacy, and the Church's international ministry is articulated in paragraphs 4 and 5 of the "Address . . . to the New Ambassador of Korea," March 14, 2002.

18. *Pastoralis Actio*, Neuner and Dupuis, *The Christian Faith*, Article 28, para.1, remarks upon "questions." For a recent study of various denominations' attitude toward religion-based questions in the United States, see *American View on Religion, Politics and Public Policy*, published in April 2001 by The PEW Forum on Religion in Public Life, Washington, D.C. Concerning "questions" posed to U.S. bishops regarding clergy abuse, the references are legion. A sample includes a number of provocative essays, authored by priests and laity, featured in *America*. They include: "The Conversation Continues," edition of May 27, 2002; the "Voices of the Faithful," edition of June 3–10, 2002, and the "Three Months after Dallas" edition of September 16, 2002.

19. Refer to Pope John Paul II's "Address . . . to the New Ambassador of . . .": Slovenia, September 5, 2002, Article 2a; and Lesotho, December 6, 2001, para. 7.

General Conclusion

This Project Essay has drawn somewhat upon submissions by this author to various journals, notably: the *Foundation Theology* series published by the Graduate Theological Foundation (Indiana), the *Review of Faith and International Affairs*, *Dall'Oronte al Tevere*, *Sentire Cum Ecclesia*, and the periodicals of the Association of Allied Academies. It has been a privilege to expand significantly upon that material's content and to supplement it by further original research. The overall objectives, stated in the Project Essay's Introduction, have been realized: to demonstrate how the political discourse of Pope John Paul II is directly consistent with the mission of the United Nations (Chapters I–II); is applicable to that organizational and commercial sector that supports UN policy and activities (Chapter III) and, simultaneously, illustrates that his internationalism is strongly compatible with formal Catholic doctrine as incorporated in the Eastern (Chapter IV) and Latin Rites (Chapter V).

While individual chapters contain their respective conclusions, several additional observations may be stated as a General Conclusion. Together they corroborate the insight of James Reston, who, in his 1967 work, *Sketches in the Sand*, wrote: "Foreign relations are like human relations. They are endless. The solution of one problem usually leads to another." Correct, and this is a challenge that reinforces several conclusive deductions.

A. Pope John Paul II was constantly aware that the nature of peace is precarious. Organizations, specifically the United Nations, however, remain truly invaluable, for they remind us that progress in the realization of peace evolves by incremental steps. Political problems do not simply disappear; they transition. And so their intensity and their potential to escalate into overt hostility may be restricted. But even though other problems lurking beneath the political surface are sure to emerge, with the experience of dealing collectively with any given issue or conflict, humanity becomes better equipped to handle their inevitable outcomes and consequences.

B. Peacemaking requires a willingness to listen and the ability to recognize whom to consult. The failure in Somalia indicates the futility of political presumption, namely reflected in the exaggerated confidence of decision-makers who were certain that they were sufficiently informed and competent. They were not. Had their inherent bias not militated against their "listening" to Pope John Paul's analysis of the Somalia situation, the magnitude of the resulting catastrophe could have been seriously diminished.

C. Secular society forgets, it would often appear, the extent to which the Catholic Church is present in those countries with which the Holy See has diplomatic relations. Therefore, when Pope John Paul interacted with diplomatic personnel or when he addressed the UN General Assembly, the basis for his subject-matter content was derived from the input of cooperators who have been thoroughly engaged in the grassroots of the nations of the world. It is plausible to suggest that there is no other Head of State who has a comparable network of human resources.

D. It is erroneous to imagine that the Holy See (aka the Vatican) has a fixed and immutable policy framework that governs its international involvement. Chapters I and II familiarize us with multiple features of diplomacy and its process. A discerning reader readily recognizes how their philosophical character and premises are continually evolving. Perennial content (e.g., emphasis upon the inviolability of the human person) is refined as circumstances alter and science and technology progress.

E. Chapter III depicts the compatibility between Pope John Paul's diplomatic discourse and current research on strategic management. The logic is shown to be apparent. Organizations, such as those of commerce, are an indispensable dimension of social reality. Were they to fail to realize their maximum potential, then those supra-organizational structures (e.g., the UN) that continually elicit their support and cooperation would inevitably suffer. Pope John Paul's diplomatic insights are not alien to these commercial and organizational components of society. Rather, those insights are both timely and pertinent to the welfare of these same components.

F. There are those, especially religious fundamentalists, inclined to assert that the notion of separation of Church and State implies that the one sphere has nothing to say to the other and that they should be approached as if mutually exclusive. But the U.S. First Amendment, as an example, was never intended to segregate religion from the State nor vice versa. Indeed, the Republic's Founders showed a visible tendency to what has been referred to in the United States as "civic religion," and that still exists. They objected, not to Church-State influence or interaction, but to State interference with religion's freedom. One recalls that in the England of the original Thirteen Colonies the royal sovereign was both Head of State and Head of the English Church. It was this concept of connection that the infant Republic sought to avoid.

   The chapters of this Project Essay convey that when a Pope such as John Paul II acts in his capacity as Head of State then the integrity of those States to whom he refers himself (e.g., in the acceptance of Letters of Credence) is neither denied nor compromised nor subjugated. Chapters IV and V also indicate that his role as Head of State does not contradict or obliterate Catholic theological doctrine.

G. Strict secularists may argue that a Church is incapable of comprehending the actual world as it exists. Why? Because of the impact of a purported "brainwashing" type of psychological and intellectual conditioning. The political perspective of Pope John Paul II proves that this contention lacks reasonable substance and tenable evidence. His relationship with the UN and its sub-structures (cf. Chapter II) attests to a profound awareness of the nature and plight of modern man.

H. In the Introduction to this Project Essay the meeting of Pope Benedict XVI with the UN General Assembly was discussed. And the summary offered of his Address verifies a definite affinity with the political outlook of Pope John Paul II and of Pope Paul VI. Their distinctive viewpoint features in Pope Benedict's UN speech. There is, without doubt, a decisive continuity. Pope Benedict builds his philosophy

of internationalism upon the contribution of Pope John Paul II and cannot be properly understood minus direct reference to it. It is the same process of continuity-with-uniqueness that is manifest elsewhere throughout the span of twenty centuries of papal history.

I. When one scans the contemporary media, they will often observe that the Catholic Church is described in quite negative and cynical terms. The BBC and the *New York Times* virtually specialize in presenting the Church as an antiquated and seemingly anti-human institution. Seldom will one ever read or hear of the type of positive trans-nationalism that the Holy See reflects via the record of Pope John Paul II as discussed throughout this Project Essay. Most probably, the average reader will have heard almost nothing of Pope John Paul's political achievement and only a distorted version of that of his successor. Pope John Paul was perhaps prophetic when on May 11, 1997, his Message for the 31st World Communications Day warned of the danger of the media system becoming "another intractable source of inequity and discrimination" in obeisance to "the foremost value they [the media] genuinely represents," that being "commercial profit."

J. The duly informed reader of this Project Essay may be familiar with Political Science and Law programs that, though acclaimed, are silent with regard to the positive influence of Catholicism on political life in general and on the UN in particular. Pope John Paul is seldom if ever mentioned. For example, this author, also the holder of a Law degree, has examined the curricula of celebrated Law Schools. Many (e.g., Oxford, Harvard, Michigan) offer elective courses that explore the Torah (Judaism) and the Sharia' (law pertinent to Islam). The canonical and political tradition of Catholicism is excluded despite the fact that the Common Law on which today's legal culture in the West is largely based owes a great deal to that very Catholic tradition that is ignored in tribute to the prevalent intolerance of "political correctness."