

RYSZARD WÓJTOWICZ
University of Rzeszow
Institute of Philosophy

Pope Francis on culture. Selected aspects

Abstract: In Pope Francis' opinion, at the beginning of the 21st century, new cultures are formed and come into existence, in which Christians (Catholics) are not their promoters or creators of their meaning. These are cultures of “new patterns”, messages, symbols, contents and a vision of reality, contrary to and competitive towards the culture based on Christian (Catholic) values. Disintegration of the natural family pattern, forming awareness of an individual and community through mass media, domination of subjectivism, totalism of economy market ideology, consumerism as well as relativism, forces the Francis' Church to approach differently the fundamental values, thereby redefine functions and meaning of a cultural strategy, the basic one for the future of the Church.

Key words: Pope Francis, Church, Vaticanum II, culture, human, values, consumerism

Introduction

Ages of presence, and experiences of the Church in the world have induced Pope Francis to re-interpretation and redefinition of the previous approach to the multitudes of culture. Changes in the theological-philosophical approach to culture generally resulted in, among others, acceptance of the rule according to which, one shall not disregard the traditional patterns and values of culture in which the Church is present. This meant that the Church when accomplishing its own cultural structure (inculturation), must recognize the “quality” standards and value of the existing culture as well as be open to the emergence of new configurations of

patterns and models of culture. An open attitude to cultural diversity as well as problems of the contemporary world, offered by the Church, was determined by the Second Vatican Council and was implemented during the pontificate of John Paul II¹ and Benedict XVI².

Similarly as previous pontificates, the magisterium of Francis is characteristic for Jorge Mario Bergoglio, and an original contribution to the cultural strategy of the Church³.

Instructions of Francis include, among others, tasks such as: dignity of a human being, freedom, dialogue (with culture and science as well as other religions), upbringing, family, morality, secularization, atheism, ecology, economic systems, consumerism etc. as well as a synthesis of the above, issued expressed in one problem – culture⁴. In the deliberations of Pope Francis, culture is presented widely and generally. We can distinguish at least four aspects: descriptive, normative, functional and anthropological. At the same time issues of culture cannot be considered from the perspective of only one aspect in isolation from the others. In this consideration culture appears: as the entirety of products of a human being's activity that were made objective, while reducing it to one (*ad unum*) of the mentioned aspects, it would come down to the entirety of human actions and the word of its authors to this aspect, thus it would reduce the totality of culture. Hence culture in Pope Francis' instruction covers with its scope the whole human being, the whole society and the whole heritage of humankind.

University of Rzeszow, Institute of Philosophy, rwojt@univ.rzeszow.pl

¹ See R. Wójtowicz, *Człowiek i kultura. Prolegomena do Wojtyłańskiej myśli antropologicznej*, UR, Rzeszów 2010, *ibid*: A. Papuziński, *Filozofia kultury papieża Jana Pawła II*, ANS, Warsaw 1989, p. 21.

² It should be remembered that awareness of general rules of the cultural model was obtained by the Church prior Vaticanum II. The Church's strategy as a comprehensive Catholic cultural model was in the aggiornamento of John XXIII. Expressions of such an attitude of the Church to culture are the following encyclical: *Mater et Magistra* (15.05.1961) and *Pacem in terris* (11.04.1963). John XXIII's stand on culture shows itself as the continuation of Pius XII's programme who said in his speech to the participants of the World Congress of Writers and Artists of black race (1 April 1959) that the Church was not identifying with any culture, even with the Western culture with which it had historical bonds. This stand was confirmed by John XXIII in the encyclical *Princeps Pastorum*, which is considered as a set of new standards in the Church missionary activity. See Z. Stachowski, *Kościół i kultura. Problem inkulturacji w nauczaniu Jana Pawła II*, WAP, Warsaw 1990, p. 190-191.

³ See. J. M. Bergoglio, *Zepsucie i grzech*, transl. L. Wrona, Esprit, Kraków 2013; *ibid*: *Prawdziwa władza jest służbą*, Esprit, Kraków 2013; *Wymaganie i pasja. O wychowaniu chrześcijańskim*, Esprit, Kraków 2013.

⁴ The above issues are the subject of deliberation of current encyclical, *Apostolic exhortation*, the Epistles and speeches, among others see Encyclical: Franciszek, *Lumen Fidei*; *Laudato Si'*. *Apostolic exhortation: Evangelii Gaudium*; *Amoris Laetitia*; *ibid*: Francis, *Mercy is a Name of the God. Rozmowa z Andream Torniellim*, transl. J. Ganobis, Znak, Kraków 2016; Francis, *Między kanapą a odwagą*, Znak, Kraków 2016.

Understanding of culture by Francis and Second Vatican Council

The Council definition of culture, due to its general, simply normative character, is not an easy subject of a scientific analysis. Besides the generality, it is multifaceted, relates to multiplicity, diversity, dynamics, and variability of the contemporary culture. Thus, it is not possible to show the entirety of the issues concerning culture taken up by the Vaticanum II, however, its constitutive moments can be found in the *Gaudium et spes*⁵ constitution. In the *On the modern world* constitution we can read that: "Human culture, out of necessity, has the historical and social aspect, and the word culture sometimes takes on the sociological and ethnological meaning; whereas in this meaning one tells about the multiplicity of cultures"⁶. Therefore, in Francis' opinion, the Church is capable of acknowledging the complexity of cultures, but it requires: "Hard and at the same time exciting efforts related to dialogue with different cultures, with different people"⁷. Similarly, as in the Council's meaning of culture, in Francis' instruction a human being is also placed in the centre of cultural issues, a person, thus is an anthropocentric perspective of culture. A human-centered meaning of culture is confirmed by *Gaudium et spes* as we can read that: "Is the ownership of a human being, that to the real and full humanity it comes no different than through culture, that is through cultivation of natural goods and values. Whenever it is about issues of human life, there the nature and culture have the closest connection"⁸. Such an approach to culture is confirmed by Francis who states that without the human-centered understanding of culture, humankind is threatened with "spiritual atrophy"⁹ "pygmisation of the values"¹⁰ and "global injustice"¹¹. The human-centred approach, however, must be fulfilled with the "light of faith", well-balanced, integral and just (according to the principle of common good) presentation

⁵ See S. Swieżawski, *Vaticanum II o kulturze*, „Znak”, 1967, no. 7-8; *ibid*: Ph. Delhaye, *Kultura jako współpraca człowieka w dziele stworzenia według II Soboru Watykańskiego*, „Zeszyty Naukowe KUL”, 1971, S. 4; Z. Stachowski, *Kościół i kultura...*, *cit. ed.*, p. 190-214.

⁶ Sobór Watykański II, *Gaudium et spes*, n 53, after: "Because they form a different way of using things; performance of work, or expressing one's own opinions, cultivating religion and shaping traditions, constituting law and legal institutions, developing science and arts as well as cultivating beauty, various life conditions and different forms of life goods systems arise. And in this way from the provided institutions peculiar heritage for every human community arises. And in such a manner specific and historical environment is created, which includes a human being of any nation or age and from which derives values for the development of personal and social culture".

⁷ Ch. Giaccardi, M. Magatti, *Wprowadzenie do Adhortacji Amoris Laetitia*, in: Francis, *Amoris Laetitia*, Święty Paweł, Częstochowa 2016, p.12.

⁸ Second Vatican Council, *Gaudium et spes*, n 53

⁹ See Francis' speech in UN, in: <http://ekai.pl>, 2015.09.26.

¹⁰ See J. M. Bergoglio, *Zepsucie i grzech*, transl. L. Wrona, Kraków 2013, p. 54; see also: Franciszek, *Lumen Fidei*, n 22.

¹¹ See Franciszek, *Laudato Si'*, n 38-52.

of numerous issues. Not only “modern anthropocentrism”, i.e. one which places the development of technology above reality, which “in the new disguise threatens any reference to something common and any attempt to strengthen social bonds”¹². It is not a deceptive human dream of a Promethean rule of the world, but an understanding of a human being as “a responsible manager” of the world¹³. Thus, in Francis’ opinion its diversity of cultures shall be taken into account to aim new local and national politics; aiming at, among others: bringing up new generations “ecologically converted”, living in joy and hope (*Gaudium et spes*), and peace, and civil and political love.

For the reasons above: The Church “in accordance with its nature shall not be bound to one specific form of culture or political, economic or social system, it may, due to its universality, make the strongest bond between human communities and nations”¹⁴. Therefore, the strategy of the Church shall be meant as a specific vision of the Church, its influence on permanently changeable reality through attributing meaning and determining the function of religion in social and cultural reality. Namely, the cultural strategy of the post-Council Church renouncing pen bounding with the socioeconomic system as well as direct expression of specific ideological contents in favour of the prioritisation of the issues related to the everyday life values. That is why Vaticanum II acknowledges culture meant as the field of harmonious development of every human being as the most appropriate place to perform changes in the Church. The *Gaudium et spes* constitution encapsulates this situation in the following way: “Church heading towards its own salutary goal, not only provides a human being with participation in God’s life, but also spreads all over the world reflecting God’s light, particularly through the fact that heals and improves dignity of a human being, strengthens the bonds of human society and infuses a deeper sense and meaning into ordinary human activity. Therefore, the Church thinks that through its individual members and society as a whole, it may significantly contribute to make a human family, and its history more human”¹⁵.

Accomplishment of the cultural strategy based on higher values (Christian) assumes that some conditions and criteria shall be met, which on one hand is opposed to “non-authentic culture” and makes an accomplishment of the secularized culture programme¹⁶, dominated by value relativism or just nihilism, “culture of death” or “culture of sin and immorality”¹⁷. On the other hand, the cultural strategy

¹² Ibid, n 115-116.

¹³ Ibid, n 116.

¹⁴ See Second Vatican Council, *Gaudium et spes*, n 42.

¹⁵ See ibidem, n 40.

¹⁶ See M. Schmidt-Salomon, *Humanizm ewolucyjny. Dlaczego możliwe jest dobre życie w złym świecie*, transl. A. Lipiński, Dobra Literatura, Słupsk 2012; idem, M. Onfray, *Traktat ateologiczny*, transl. M. Kwaterko, PIW, Warsaw 2008.

¹⁷ J. M. Bergoglio, *Zepsucie i grzech*, transl. L. Wrona, Kraków 2013.

must contribute to the promotion of values of “authentic culture” (Christian values), aspiring to fulfill “integral humanism”¹⁸ and to “love civilization” dominating “from the Atlantic to the Urals”¹⁹. It shows the consciousness of the Church that not only religious values have impact on the direction and development of culture but also the values which may consolidate patterns and norms which are adverse or simply hostile towards religion. Hence the engagement of the Church in the development of culture, solving the problems of cultures gives it a possibility of educational influence on culture, shaping it in accordance with Christian standards and values.

That is why the Second Vatican Council emphasizes that: “Today’s culture is characterized by the following features: Pure sciences significantly develop a critical sense; the latest psychological tests explain more deeply human activity; historical disciplines contribute a lot to present issues for seeing their changeability and evolution; traditions and customs every day become more uniformed; industrialised, urbanization and other causes, develop the social life, and create new forms of culture (mass culture), and new ways of thinking arise. Actions and leisure-time; at the same time, develop relationships between various countries and social associations and open a wider access to different form of culture for everyone. In this manner, a more common form of human culture is preparing, which acknowledges identity of various cultures, the more it develops and it expresses unity of humankind”²⁰.

Therefore Vaticanum II considers as an appropriate engagement of the church in the development process of culture, taking responsibility (co-responsibility) for solutions to real problems of culture, which include, among other, protection of tradition and peculiar national features, agreeing on universalization of culture, while maintaining “the differences in cultures”, democratization of culture, freedom of culture, protection of culture of national minorities, development of educational system and education, providing balance between material and spiritual culture aiming at real and constructive dialogue²¹.

It means that the creation of culture by the Church enriches it with elements and values which in the past were not able to reconcile with the values of its finals. Such a situation, however, enables accomplishment of this objective and the mission of the Church, that is evangelization of non-Christian cultures and re-evangelization of cultures of Christian tradition. At the same time, Pope Francis reserves that it

¹⁸ See Maritain, *Humanizm integralny*, Veritas, London 1946.

¹⁹ Jan Paweł II, *W imię przyszłości*. Speech UNESCO, Paris, 2 June 1980, in: *Wiara i kultura. Dokumenty, przemówienia, homilie*, R. Radwan (ed.), KUL, Rome-Lublin 1988, p. 57.

²⁰ Second Vatican Council, *Gaudium et spes*, n 54

²¹ See M. Nowaczyk, *Zasady polityki kulturalnej Kościoła katolickiego*, in: *Kościół współczesny dwadzieścia lat po Soborze Watykańskim II*, PWN, Warsaw 1985, p. 272; see. Idem, Jan Paweł II, *W imię przyszłości kultury...*, op. cit., p. 51-68.

should be an action taking into account of the “perspective of the rights of nations and cultures to understand that the development of a particular social group assumes the historical process in a determined cultural context and requires engagement of local social subject starting from their cultures”²². That is why inculturation actions must take into account standards and configurations of a particular culture as “one shall understand symbols and customs typical for each group of people in the world”²³.

“Pygmisation” of culture and the source of faith

The cultural strategy offered by Francis was and is intended, among others, to set against tendencies unfavourable for the Church. On the one hand it is “humanism without God”, or “non-authentic culture” which is based on false ontology and anthropology. On the other hand, it is aimed at today’s globalised world, consumed by the market ideology, and economics promoting consumerist identity. In Francis’ opinion, these are the fundamental components of “non-authentic culture”, going away from God, and promoting values without reference to transcendence. Pope Francis states that today’s culture is the “pygmisation” of values and “culture of rejection”, in which the world is presented as a large supermarket. The modern world – which was emphasized by cardinal J. M. Bergoglio – legal order, social life, is in corruption and immorality, while creating a “true culture of »pygmisation«”²⁴. “Pygmisation” of morality, and social and political life leads to a reduction of religion in the private, individual sphere, where faith becomes an “empty notion, a subjective opinion”²⁵. Pope Francis in his *Lumen Fidei* encyclical adds that “our culture has lost the ability to perceive the considerable presence of God, and his actions in the world”²⁶. If it was so – the Pope finds – “then it would be completely indifferent, whether we believe in Him or not”²⁷.

During his visit to the United States (27 September 2015) the Pope, at a meeting with representatives of families, noticed that “there are no close personal, neighbourly relations”. Modern culture enhances us not to bond with another person, not to trust anybody, as only consumption indicates what is important and valuable. Our neighbour is not important, it “consumes relations, consumes friendships, consumes

²² Franciszek, *Laudato Si'*, n 144; idem: E. Preziosi, *Laudato Si'. Lud i jego dom*, „Społeczeństwo”, 2017, no. 1, p.147-166.

²³ Franciszek, *Laudato Si'*, n 144.

²⁴ J. M. Bergoglio, *Zepsucie i grzech*, transl. L. Wrona, Kraków 2013, p. 54.

²⁵ Franciszek, *Lumen Fidei*, n 22.

²⁶ *Ibid*, n 17.

²⁷ *Ibid*.

religions, consume, consume (...)”²⁸. Thus, culture becomes a place of rebirth of truth in the world – Francis remarks – in which the truth is something what “a human being may build and measure thanks to the knowledge; it is real because it is functioning and thus makes our life more comfortable and easy”²⁹. This is the myth of utilitarianism and pragmatism, however, as only: the “Great truth” – in Francis’ opinion – may explain the whole individual and social life, and become a basis for the dialogue between cultures and religions. In the *Lumen Fidei* encyclical, Popes state that “there is one faith as it refers to one Lord (...). There is only one faith because it is shared by the whole Church being one body and one Spirit”³⁰. That is why, Francis adds that “all truths are combined into one, negating any of them (...), means harming the whole”, thus “unity of faith is unity of the Church”³¹.

Consumer culture “spreads relativist indifference combined with disappointment and the crisis in ideology which appears as a result of a reaction to everything which has a whiff of totalitarianism”³². This is the culture of subjective truths, accomplishing individual and egoistical social projects which negate fulfilling the Christian doctrine of common good. In Pope Francis’ opinion, “globalization has led to the accelerated destruction of cultural roots along with invasion of impacts belonging to another cultures, developed economically but weakened ethically”³³. That is why in the modern world, Roman Catholicism (faith) is facing the challenges, among others, towards spirituality without God whose source is found by the Pope in the structure of materialist societies, consumerism and individualism as well as “poverty and suffering” of people who are looking for “immediate solutions of their needs”³⁴. Spirituality without God – according to Francis – is an inheritance from secular rationalism, but also lack of identity of the baptized within the Church³⁵. The secularization caused that the faith is nothing but a private, individual and subjective dimension of spirituality, bringing the negation of transcendence, ethical deformation, increase in relativism weakening “a sense of sin”. Secularization is a vision of the world and a human being without any reference to transcendence. Secularization processes concern all aspect of human life and forms of culture,

²⁸ Franciszek, *Papież do biskupów gości Spotkania Rodzin: pasterskie troski*, in: <http://pl.radiovaticana.va>. News, 2015.09.27.

²⁹ Franciszek, *Lumen fidei*, n 25.

³⁰ Ibid, n 47.

³¹ Ibid.

³² Francis, *Lumen fidei*, n 61.

³³ Idem, n 62, „We live in a computer society, delivering us chaotic data, everything on the same level and finally it leads us to terrific superficiality at the moment of putting moral questions. As a result, education teaching critical thinking and offering a maturing way in values is needed”, n 64.

³⁴ Ibid, n 63.

³⁵ Ibid. This lack of affiliation to the Church is caused, among others by: “Also by some non-hospitable structures and climate in some of our parishes and communities or by a bureaucratic attitude or complex life problems of our people. In many places the administrative aspects override the pastoral one as well as sacramentisation without any other forms of evangelization”.

causing the development of mentality where God is not present. In the culture formed by this way the following is revealed: "Post-modernist and globalised individualism (which – *note of R. W.*) is in favour of a lifestyle weakening growth and stability in relations between people as well as deforming family bonds"³⁶.

During the speech at the UN, Pope Francis stated that destroying, and the exploitation of, the natural environment was strictly connected with the exclusion, while "economic and social exclusion is in total contradiction with human brotherhood and is a very serious attempt to limit human and environmental rights"³⁷. That is why in the *Laudato si* encyclical environmental protection becomes crucial and a fight with exclusion which requires acknowledgment of moral rights, the rights included in the nature of a human being, covering natural distinction between a man and a woman³⁸ as well as absolute respect for life at all its stage and all its dimensions³⁹. Moreover – Francis adds – "a common house of all people must still be built on proper understanding of brotherhood and respect for holiness of each human life, every man and every woman; impoverished, elderly, children, sick, unborn, unemployed, abandoned, those who are judged as possible to reject because they are recognized as nothing more than statistics. A common house must be also built on understanding of some sacredness of the created nature"⁴⁰. Therefore, the Church of Francis is aware that going beyond particularist interests and ideological aspirations is necessary for guaranteeing the dialogue and peace as the common good⁴¹. The respect declared for diversity to "extend" the common good is possible, however, when it is accomplished in the "light of faith" delivering "gospel joy".

In the apostolic exhortation *Evangelií Gaudium*⁴² – Pope Francis – indicated the direction of evangelistic and inculturation actions in the modern culture. While specifying cultural challenges and thus the non-cultural ones, he says: "No" for the economy of exclusion, "no" for idolatry of the money and power of money, "no" for social inequalities, "no" for futile pessimism, "no" for spiritual worldliness (ostensibility) etc. The Modern world is the era of globalized knowledge and flow of information, the world of new forms of power, an economy dictatorship (money), reducing the personal dimension of a human being to the consumerist needs⁴³.

That is why, the modern culture is threatened by "spiritual atrophy" which may be prevented through no-cultural actions, re-evangelization of Christian cultures,

³⁶ Ibid, n 65.

³⁷ Francis' speech in the UN, in: <http://ekai.pl>, 2015.09.26.

³⁸ See. Franciszek, *Laudato Si'*, n 155.

³⁹ Ibid, n 123, n 136.

⁴⁰ Francis' speech in UN, in: <http://ekai.pl>, 2015.09.26.

⁴¹ See *ibid*.

⁴² See Francis, *Evangelií Gaudium*.

⁴³ Francis, *Evangelií Gaudium*, n 52; n 55. According to Pope: "Mechanisms of current economy are in favour of excessive consumption but it appears that uncontrollable consumerism in combination with social inequalities destroys social tissue doubly", n 60.

reminding such values as: dignity of a person, freedom, brotherhood or explaining the sense of life and death in the spirit of Christianity. If – Francis notes – cultures differ from each other and each of them needs inculturation, so one should aim at maintaining the unity of the doctrine of teaching. At the same time a way of interpretation of some teaching aspects shall be changed as in every country or region a place for actions and non-cultural solutions which are sensitive to local problems and traditions can be found⁴⁴.

The above remarks show how non-cultural challenges are important and which must be directed to protection of “authentic Catholic faith”, restoring a sense of belonging to the Church of the faithful. According to Francis “there is an urgent need of evangelization of cultures to inculturate the Gospel”⁴⁵. Cultures and societies need new evangelization of “clearing and maturing” as they see: disintegration of a natural family pattern, forming individual and common consciousness through mass media, domination of relativistic subjectivism, ideology totalism of economic markets, lack of pastoral support for the poor, difficulty in strengthening the position of Catholic faith in “diverse religious scenery”⁴⁶. Francis adds that new cultures are forming and coming into being, where “a Christian is not a promoter or sense creator any more”, he is given new patterns, messages, languages and symbols, visions of reality which are very often contradictory and competitive towards Christ’s gospel. Hence “evangelization which would shed light on new ways of contact with God, other people and environments, and which would re-build fundamental values is a must”⁴⁷.

Therefore – on one hand – it assumes dialogue which will be guaranteed by acknowledgment of values common for all cultures and religions. The dialogue in the above meaning shall lead to reaching the common goods, while in the state and social dimension it should run with other believers and people who do not belong to the Church. Thus, the „state is responsible for care and supporting common society. Based on the rules of support and solidarity, while taking up a significant effort of political dialogue as well as leading to arrangements, in striving to the integral development of everybody, a state plays a fundamental role which cannot be delegated. This role under current circumstances, demands deep social

⁴⁴ Francis, *Amoris Laetitia*, n 3.

⁴⁵ Francis, *Lumen fidei*, n 69. In countries with Christian traditions, it will be about accompanying, taking care of and strengthening the existing wealth, whereas in countries with other religious traditions or deeply secularized, it will be about favouring new processes of evangelization of culture.

⁴⁶ *Ibid*, n 70.

⁴⁷ *Ibid*, n 74. Thus there is the conclusion that: “Third rule should be called for: reality ahead of idea. This assumes avoiding various forms of reality: angel purims, totalitarianism, relativization, declaristic nominalism, projects which are more formal than real, anti-historical fundamentalism, intellectualism deprived of wisdom, n 231.

humbleness⁴⁸. On the other hand – evangelization is one of the most important signs of missionary activity in the Church which specifies the Christian doctrine and proves its condition and identity. Hence culture is a place where the missionary aims of the Church are accomplished, thus culture for the Church, on one hand, is an evangelization tool, i.e. the sphere which shall be subordinated to the missionary goals, on the other hand, culture is a “specific concern” to make the evangelization actions integrated with the originality of autochthonous cultures, whereas not to disturb their specificity, not to distort the faith instilled in culture⁴⁹.

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Culture in the presentation of Francis, conditions acknowledgment of cultural pluralism, various visions of reality and outlook on life, however in the Pope’s opinion, “healthy pluralism: does not mean privatization of religion as it would be a form of discrimination and authoritarianism⁵⁰. Pluralism and diversity in societies and cultures demand purification through providing them with new expression leading to one God. Faith helps to find just forms of rulings, acknowledgment that the source of power is taken from God and only God and faith “enlighten” social life⁵¹. Thereby only “great truth” – from Francis point of view – may explain the whole individual and social life, become a basis for the dialogue between cultures and religions.

However, for implementation of such cultural strategy, on one hand it is necessary to perform reforms of the Institution as well as functioning methods of the Church, on the other hand a change in attitude and mentality of priests, theologians and the laity is necessary. It becomes particularly important in the socio-cultural reality in Poland, where on the one hand secular processes intensify, and on the other, actions aiming at strengthening the presence of religion in public life are undertaken⁵².

⁴⁸ Francis, *Lumen fidei*, n 240. Hence, the Pope remarks that: “The main author, historical subject of this process (peace, universal good) are people and their culture, not just class, group or elite. We do not need a project prepared by few and addressed to few, to the enlightened minority who wants monopoly on expressing collective feelings of nations or societies. It is about agreement to be together, to live together, it is about social and cultural pact”, n 239.

⁴⁹ See. Z. Stachowski, *Dyktat kulturowy chrześcijaństwa*, „Przegląd Religioznawczy”, 2010, no. 4, p. 171.

⁵⁰ See Francis, *Ewangelii Gaudium*, n 255. That is “due respect for minority of agnostics or non-believers, shall not be imposed in an arbitrary way, so convictions of the believing majority are quietened or wealth of religious tradition is ignored. In the long run, it would be more in favour of trauma than of tolerance and peace”.

⁵¹ Francis, *Lumen Fidei*, n 55.

⁵² See S. Obirek, *Sprzymierzeniec po przeciwnej stronie*, „Znak”, 2013, no. 700, p. 26-32.