
THE HOLY SEE'S APPROACH TOWARDS PUBLIC SECURITY THREAT IN UKRAINE MEDIA IMAGE AND REALITY

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Abstract

Since 2014, security threat in Ukraine has disturbed international public opinion. This was expressed by the media. The behaviour of the representatives of the authorities and the reaction of the neighbouring countries has raised concerns of the representatives of the Catholic Church. There have been discussions and initiatives to clarify and calm the Ukrainian society. Superiors of Christian denominations have undertaken to talk. In addition to diplomatic actions in this struggle, which we may not be aware of, Pope Francis uses words, symbolic gestures and prayer - and the media seem to be his allies in the struggle. This article is an interdisciplinary one. It can be embedded in theological teachings, security studies and communication and media studies.

Keywords: mass media, journalism, society, war, peace

1. Introduction

Representatives of the Catholic Church have noticed worrying indicators of threat to public security in Ukraine. Situation at the beginning of the second decade of the 21st century in Ukraine has increasingly clearly attracted attention of international opinion, including Christian believers.

The following publication is intended to show the concern of the Holy See, and especially of Pope Francis himself, for the threat of war in Ukraine. Through mutual relations and unity, it is possible to reach agreement and avoid military action. However, it is not an easy path because not all representatives of Christian hierarchy have similar views on Ukraine. Numerous talks and declarations are therefore taking place in order to calm the situation and ensure security of Ukrainian people.

This article is an interdisciplinary one. It is embedded in theological teachings, because it refers to the teaching of Catholic Church and Apostolic See's statements about concrete events that threaten peace. However, due to the

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matter of these statements, the article can also be classified as security studies sciences - it contains a reference of the Church (from the political perspective understood as an international religious institution) to the threats to public security caused by the outbreak of a hybrid war in Ukraine. However, looking from the point of view of discourse and media coverage of Pope's statements, the article can also be placed in the orbit of communication and media studies. To achieve their objectives, the authors used methods of critical analysis of the discourse and analysis of the content of media messages. The authors focused on the analysis of media texts from 2014, the first year of the armed conflict. This is due, among other things, to the high dynamics of the events taking place at that time.

2. Research

The war in eastern Ukraine, which has lasted since 2014, is a hybrid one, i.e. military actions are combined with a broad disinformation campaign conducted both on the Internet and in traditional media. It is named "Russia's new art of war" [1]. The war outbreak was directly preceded by the events of the so-called Euromaidan in Kiev held from 21 November 2013 to 21 February 2014. These events led to the removal of the Ukrainian President Viktor Yanukovich [2]. Immediately after these affair events on 18 March 2014 the Russian Federation annexed Crimea, and in April 2014 in eastern Ukraine in the vicinity of Luhansk and Donetsk armed activities began which, however, was not an official war. Russia officially denied its participation in the conflict. As a result of the aggression, in April 2014 two separatist republics, not recognized by the international community, were proclaimed: the Separatist Donetsk People's Republic and the Separatist Luhansk People's Republic. The fighting was extremely bloody and brutal, the military action itself has not been completed yet and the conflict has not been resolved. Many Ukrainian citizens living in those territories decided to emigrate to, among other countries, Poland [3].

The Catholic Church, and especially Pope Francis himself, has repeatedly called for peace in Ukraine and he calls for the end of hostilities. He supported Ukrainian citizens in their efforts to achieve peace. In addition, Pope Francis addressed Ukrainian community many times. A discussion of the statements in question is presented below.

2.1. Official support of the Holy See for Ukraine

As part of the support and solidarity given by the Holy See to Ukraine, Pope Francis issued official documents that presented the situation in the occupied part of the country as well as individual appeals for conflict resolution and the subsequent war. Francis did this by means of his Address and letters, which he aimed at people directly involved in this difficult situation [4]. It happened both during Maidan events and after the war outbreak.

During Euromaidan events which preceded the current war in Ukraine, representatives of the Greek Catholic Church, made a request to support for efforts to achieve independence of the country from Russia. The Greek Catholic Church came into being as a result of signing the Union of Brest act in 1596. The union was concluded by representatives of the Catholic and Orthodox Church who united after the breakdown of the East-West Schism in 1054. This was hostility in tsarist Russia, which sought to break up the union. Persecution initiated by Catherine II began. This situation lasted until 1905 when Nicholas II signed an empire decree on tolerance (Ukas). The interwar era was the attempt to reconstruct the Union, which disappeared almost completely after World War II. It was not until 1989 that the Ukrainian Greek Catholic Church came out of the underground and began to function officially in public space [5].

Such a petition for the Pope's prayer for Ukraine was submitted by Greek Catholic bishops during the *ad limina Apostolorum* visit to the Vatican (Bishop Włodzimierz Juszczak, Ordinary of the Eparchy of Wrocław-Gdańsk and Bishop Eugeniusz Popowicz, Suffragan Bishop of the Eparchy of Przemyśl-Warsaw). The Pope responded to their request with such publicly uttered words: *"I am close to Ukraine and I pray especially for those who lost their lives these days and for their families. I hope that constructive dialogue between the state institutions and civil society will develop and, without resorting to violence, peace and common good will prevail at the heart of everyone!"* - said Pope Francis on January 26, 2014 during the Angelus in the Vatican [6; *Pope's peace doves attacked by crow and seagull*, 26.01.2014, <https://www.bbc.com/news/world-europe-25905108>, accessed on 12.11.2019]. The Pope for his part guaranteed a constant prayer for Ukraine.

An important expression of Pope Francis' solidarity with Ukrainian people was a letter given to the head of Ukrainian Greek Catholic Church (UGCC) Major Archbishop Sviatoslav Shevchuk on January 11, 2014 by the Secretary of State of the Holy See, Archbishop Pietro Parolin, who wrote that having learned about the situation in Ukraine, the Holy Father prays for peace and harmony "for the beloved Ukrainian people" [*Papież Franciszek wobec sytuacji na Ukrainie (Pope Francis in the front of the situation in Ukraine)*, http://ekai.pl/wydarzenia/ostatnia_chwila/x75986/papiez-franciszek-wobec-sytuacji-na-ukrainie, accessed on 12.11.2019]. Francis knew Archbishop Sviatoslav Shevchuk even before he became a bishop. In 2011, the Synod of Bishops of the Ukrainian Greek Catholic Church elected him as his superior. This election was approved by Pope Benedict XVI. The archbishop studied for 3 years in Buenos Aires (1991-94), and then from 2009 to 2011 he was a bishop, at first an auxiliary one and then the governor of the Greek Catholic eparchy (diocese) of Santa María del Patrocinio, based in the capital city of Argentina which was part of the metropolis, and Cardinal Bergoglio was its metropolitan bishop. In his youth, Francis was a pupil of the Greek Catholic Salesian priest Stepan Czmił, and as a student he served him during the liturgy.

2.2. Prayers gathering the Church community

One of the basic forms of reaching the faithful all over the world for the Pope is Sunday congregation of believers in the Vatican during Angelus prayer. Before the prayer, the Pope addresses all the nations, discussing certain issues of the Church life. One of such problems was and is the issue of Ukraine. Before the Angelus prayer on 24 November 2013, the Pope greeted Ukrainian community, recalling the 80th anniversary “*caused by the Soviet regime of the Holodomor - the Great Famine, which claimed millions of victims*” [7].

On January 26, 2014, the Pope prayed for the peace of souls of those who gave their lives for Ukraine, and their families (this prayer took place during Euromaidan). Once again, the Pope appealed for peace and the initiation of dialogue between authorities and people during existing misunderstandings in the country. Doves of peace released by children then became a symbol encouraging unity and understanding [6].

Several times the Pope repeated his request to pray for Ukraine, among others, on 2 March before the Angelus prayer encouraging “*all parties in this country to make efforts to overcome misunderstandings and to build the future of nation together*” [8]. He also called on the international communities to make every effort in order to support any initiative aimed at reconciliation and dialogue.

As the war in Ukraine continued, Pope Francis increasingly emphasized the problem. In his Angelus Address on July 27, 2014, he appealed: “*Never war! No more war!*” The words coincided with the 100th anniversary of the outbreak of World War I on July 28th. The Pope said: “*With this tragic event in mind, I urge you not to repeat the mistakes of the past, but to remember and learn from history, giving priority to peace through patient and open dialogue*”. The Pope gave special attention to children who innocently lose their dignity and future. The Pope appealed: “*With all my heart I ask you: stop, stop, please!*” [Pope Francis, *Angelus*, http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140727.html, accessed on 11.11.2019]. He similarly said on 28 August, the 23rd anniversary of Ukraine’s regaining independence, recalling that many churches in Ukraine were praying for peace: “*Let us entrust the whole nation to the Lord Jesus and Mother of God and pray together above all for the victims, their families and those who suffer. I have received a letter from one of the bishops in which he describes all this pain to me. Let us pray together to the Mother of God for this beloved Ukrainian land.*” [http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140824.html]. The Pope also sent a telegram to the President of Ukraine on the occasion of Independence Day: “*In the current situation, I would like to wish Ukrainian people to follow a path of development, prosperity, reconciliation and peace*” [Pope calls for prayers as Ukraine marks Independence Day, http://en.radiovaticana.va/news/2014/08/24/pope_calls_for_prayers_as_ukraine_marks_independence_day/1105074, accessed on 11.11.2019]. Ukraine’s Ambassador to the Holy See Tetiana Izhevskaya has expressed gratitude to Pope Francis for his personal attention and concern about the crisis in Eastern

Ukraine and his continued appeals for peace and dialogue to resolve the conflict there [*Ukrainian Ambassador to Holy See grateful for Pope's personal concern about Ukraine's crisis*, http://en.radiovaticana.va/news/2014/08/22/ukrainian_ambassador_to_holy_see_speaks_about_crisis_/1105004, accessed on 11.11. 2019]. The pope continuously prayed. Next statements concerning this issue were delivered on September 7th, September 8th and September 13th [http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20140824.html; *Message of His Holiness Pope Francis to the participants in the international peace meeting organized by the Community Of Sant'egidio 'Peace is the Future'*, Antwerp, 7-9 September 2014, http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140826_messaggio-sant-egidio-pace-anversa.html, accessed on 11.11. 2019; Pope Francis, *Homily, Military Memorial of Redipuglia*, 13 September 2014, http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20140913_omelia-sacrario-militare-redipuglia.html, accessed on 11.11. 2019].

The Pope delightedly announced when the peace talks were undertaken and, after reciting another Angelus prayer, he rejoiced when there were signs of a search for truce in eastern Ukraine. The Pope advocated for the already held meetings to bring relief to the people and to contribute to lasting peace. The World Council of Churches is supporting efforts to achieve peace in Ukraine. For instance, they sent a special delegate of the Secretary-General of the Council, Rev. Daniel Buda, to Moscow before Christmas [*Światowa Rada Kościołów zabiega o pokój na Ukrainie*, <http://ekai.pl/wydarzenia/ekumenizm/x85030/swiatowa-rada-kosciolow-zabiega-o-pokoj-na-ukrainie>, 12.12.2014].

2.3. Other Francis' official statements on the Ukrainian conflict

Observing events in Kiev, the Pope confirmed his closeness to Ukrainian people when, on February 18, riots broke out at Maidan in Kiev, where several dozen people died. On the next day, February 19, 2014, during General Audience the Pope said: *"I am following with anxiety what is happening in Kiev these days. I assure you of my solidarity with Ukrainian people and pray for the victims of violence, their relatives and the wounded. I urge all parties to stop all activities marked by violence and to seek reconciliation and peace in their homeland."* [9]

The prayer was also celebrated at a service conducted for peaceful resolution of the conflict in Ukraine by the Major Archbishop of Kyiv-Galicia Sviatoslav Shevchuk, who is the head of Ukrainian Greek Catholic Church in Saint Peter's Basilica in the Vatican on 24 February. Pope's relationship with Archbishop Shevchuk is not accidental. The Archbishop got to know Fr. Bergoglio personally while still in Argentina, when he asked for support in conducting the beatification process of Father Stepan Czmlil, to which the then Archbishop agreed. Archbishop Shevchuk wrote: *"The Holy Father knows our liturgy, rite and spirituality very well (...) I expect that with this Pope we will experience very beautiful situations in the future."* [*Papież zadba o Ukraiński Kościół*, <http://kresy24.pl/34257/papiez-zadba-o-ukrainski-kosciol>, 12.11.2019].

After the war outbreak, during Easter Address ‘Urbi et Orbi’ on 24 April 2014, the Pope appealed for the Risen Christ to enlighten and inspire peaceful initiatives in Ukraine, for the support of international communities to contribute to the prevention of violence and for the country to be built in a spirit of unity and dialogue. Pope’s beautiful encouragement were the following words: “*So that they could sing Xpucmoc бoкpеc like brothers today*” [10]. He also referred to the war in Ukraine during a meeting with rectors and alumni of Roman colleges on May 12, 2014: “*To the 146 of you who are from countries in the Middle East, and also to some of you from Ukraine, I want to say that I am very close to you at this moment of suffering: truly, very close, and in prayer. There is so much suffering in the Church; the Church suffers so much, and the suffering Church is also the persecuted Church in some parts, and I am close to you. Thank you.*” [Address of Pope Francis to rectors and students of the pontifical colleges and residences of Rome, Paul VI Audience Hall, 12 May 2014, http://w2.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140512_pontifici-collegi-convitti.html, accessed on 12.11.2019]

2.4. Pope Francis’ relationship with Ukrainian bishops

A basic source of knowledge and information from a given country for Pope is news from the heads of local Church, bishops and the Apostolic Nuncio. Pope Francis was informed about the situation in Ukraine by Archbishop Sviatoslav Shevchuk. A detailed account was provided during the meeting of the Council of the Synod of Bishops on February 24-25, 2014. During the meeting of the Extraordinary Consistory in the Vatican on February 21, the Pope together with gathered cardinals called for a prayer for Ukraine with words: “*I would like to send greetings, not only personal but on behalf of everyone, to the Ukrainian Cardinals: the retired Archbishop of Lviv, Jaworski, and the retired Major Archbishop of Kiev-Galicia, Huzar, who are suffering so much these days and are experiencing many difficulties in their homeland*” [Pope Francis, *Courageous and loving pastoral care*, <http://www.osservatoreromano.va/en/news/courageous-and-loving-pastoral-care>, accessed on 11.11.2019].

The meeting of Pope Francis with Patriarchs and Major Archbishops of the Catholic Eastern Churches on November 21, 2013, was an opportunity to exchange opinions on the current situation in Eastern Europe. It was then that the Pope, after a joyful and fraternal welcome, assured the audience of the closeness and prayer for the fold entrusted by Jesus Christ. Pope Francis, following the words of Pope Benedict XVI, quoted the words from the post-synodal exhortation *Ecclesia in Medio Oriente* no. 40: “*You are the vigilant guardians of unity ... servants of ecclesial unity. This unity to which you are called in your Churches, in response to the gift of the Spirit, finds its natural and full expression in the ‘inviolable unity with the Bishop of Rome’.*” [9] Further on, the Pope recommended: “*In order for our testimony to be credible, we have a duty to always strive for justice, piety, faith, love, perseverance and gentleness*” [11].

Another important moment in the Pope's relationship with the faithful of the Ukrainian Greek Catholic Church was an audience, which took place on November 25, 2013, when the faithful came to Rome to celebrate the end of the Year of Faith, the 1025th anniversary of the Baptism of Kyivan Rus and the 50th anniversary of the transfer of Saint Bishop Martyr Josaphat Kuntsevich (pol. Jozafat Kuncewicz) relics to Saint Peter's Basilica. The Pope said then: *"I hope that the deep unity that you wish to strengthen every day within the Catholic Church will help you to build bridges of fraternity with other churches and ecclesial communities in Ukraine and in other places where your communities are present"* [http://ekai.pl/wydarzenia/ostatnia_chwila/x75986/papiez-franciszek-wo-bec-sytuacji-na-ukrainie, accessed on 12.11.2019]. Similar words of encouragement and assurance of prayers for Christian unity are held annually during the Week of Prayer for Christian Unity. Last time the Pope said: *"When we are in His presence, we become even more aware that divisions in the Church cannot be considered somehow normal, inevitable for any form of community life. Our divisions hurt His body, they hurt the testimony that we should give Him in the eyes of the world."* [12]

An important meeting on the situation in Ukraine took place on 23 June 2014 in Rome during the 87th plenary session of the Reunion of Aid Agencies for the Oriental Churches ROACO, during which the situation in Ukraine and Syria was discussed. The meeting was attended by Greek Catholic bishops from Ukraine and Romania, including the Kiev-Galicia Archbishop Sviatoslav Shevchuk. There were also the Apostolic Delegate in Jerusalem, Archbishop Giuseppe Lazzarotto, and the Nuncios: Archbishop Thomas Gullickson in Kiev and Archbishop Mario Zenari in Damascus [*W Rzymie o sytuacji na Ukrainie i w Syrii (In Rome about the situation in Ukraine and Syria)*, <http://papiez.wiara.pl/doc/2061758.W-Rzymie-o-sytuacji-na-Ukrainie-i-w-Syrii>, accessed on 12.11.2019]. At the meeting Archbishop Sviatoslav Shevchuk, concerned about the protracted conflict in eastern Ukraine, noted that God listens to prayers because: *"As never before since independence, the president was elected in the first round, showing that Ukraine is not divided, in which, according to Greek Catholic bishops, believers see a miracle"* [*Le Chiese Orientali vedranno la mano del Signore nel nostro impegno concreto*, <https://it.zenit.org/articles/le-chiese-orientali-vedranno-la-mano-del-signore-nel-nostro-impegno-concreto/>, accessed on 11.11.2019]. It should be noted that a resolution of crusade of prayer and fasting for peace in all 14 Greek Catholic dioceses. The intentions included prayers for the authorities, the fallen, and enemies.

The Pope expressed his deep pain after plane crash of Malaysian airlines in eastern Ukraine. *"The Holy Father Francis has learned with dismay of the tragedy of the Malaysian Airlines aircraft downed in east Ukraine, a region marked by high tensions. The Pope raises prayers for the numerous victims of the incident and for their relatives, and renews his heartfelt appeal to all parties in the conflict to seek peace and solutions through dialogue, in order to avoid further loss of innocent human lives"* as we can read in official statement of Holy

See Press Office [<https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2014/07/18/0525/01168.pdf>, accessed on 11.11.2019].

One of the most difficult problems striving for peace in Ukraine, caused, among other things, by the war in Ukraine, is the contact of Pope Francis with patriarch Cyril of Moscow and of all Russia. Cardinal Kurt Koch, President of the Pontifical Council for the Promotion of Christian Unity, notes that *“Moscow Patriarchate criticizes Catholic Church for lack of a clear distinction between faith and politics”* [*Ekumeniczny prymat braterstwa i przyjaźni (Ecumenical primacy of brotherhood and friendship)*, <http://papiez.wiara.pl/doc/2094160>. Ekumeniczny-prymat-braterstwa-i-przyjazni, accessed on 12.11.2019]. Francis says that he wants to meet Cyril, the head of the Russian Orthodox Church: *“There is a desire to meet with the Patriarch Cyril - said the Holy Father. - The same is true of him. I told him: ‘I will come wherever you want. Call me and I’m going’. Now, however, there is a war in Ukraine and he has so many problems that the meeting with Pope has become a secondary one. But we both want to meet and move forward”* [*Pope to journalists: I prayed for Turkey, for peace, for Christian unity*, http://en.radiovaticana.va/news/2014/12/01/pope_press_conference_on_return_flight_from_turkey/1113103, accessed on 11.11.2019]. The willingness to meet was confirmed by media in Russia and, as assured, by the Patriarch Cyril. As the events unfolded, the meeting between Francis and Cyril became a subject of bargaining. The media present it in the following way, quoting the opinion of deacon Alexander Volkov, head of the Moscow Patriarchate press service, who stated that: *“The Moscow Patriarchate does not exclude the possibility of Pope meeting Patriarch, but a positive decision requires a constructive dialogue, whose one of the conditions is a reference to the situation in Ukraine”*. According to deacon Volkov, the main reason for doubts is *“political involvement of the Greek Catholic Church in Ukraine”* [*Niet (No!)*, <http://papiez.wiara.pl/doc/2268434>, accessed on 12.11.2019; *Co sądzi Moskwa o spotkaniu z papieżem (What Moscow thinks about meeting the Pope)*, <http://papiez.wiara.pl/doc/2269992>. Co-sadzi-Moskwa-o-spotkaniu-z-papiezem, accessed on 12.11.2019). Attempts are also being made to clarify misunderstandings with Patriarch Cyril [*Franciszek spotka się z patriarchą Cyrylem?*, <http://papiez.wiara.pl/doc/2266458>. Franciszek-spotka-sie-z-patriarcha-Cyrylem, accessed on 12.12.2014]. Nevertheless, the meeting was finally held on 12 February 2016 on neutral ground - at Havana airport in Cuba during Francis’ journey to Mexico. After meeting, the Pope and the Patriarch signed a joint declaration of 30 points. Point 26 refers to the war in Ukraine: *“We deplore the hostility in Ukraine that has already caused many victims, inflicted innumerable wounds on peaceful inhabitants and thrown society into a deep economic and humanitarian crisis. We invite all the parts involved in the conflict to prudence, to social solidarity and to action aimed at constructing peace. We invite our Churches in Ukraine to work towards social harmony, to refrain from taking part in the confrontation, and to not support any further development of the conflict.”* [*Joint Declaration of Pope Francis and Patriarch Kirill of Moscow and All Russia*, [60](http://w2.vatican.va/content/francesco/en/speeches/2016/february/docum</p></div><div data-bbox=)

ents/papa-francesco_20160212_dichiarazione-comune-kirill.html, accessed on 11.11.2019] Paragraph 27 also refers to the religious situation in Ukraine. *“It is our hope that the schism between the Orthodox faithful in Ukraine may be overcome through existing canonical norms, that all the Orthodox Christians of Ukraine may live in peace and harmony, and that the Catholic communities in the country may contribute to this, in such a way that our Christian brotherhood may become increasingly evident”*. It was criticized by representatives of Ukrainian Orthodox Church, which is independent of the Moscow Patriarchate [*Na Ukrainie krytykują papieża Franciszka (In Ukraine, they criticize Pope Francis)*, <https://www.tvn24.pl/wiadomosci-ze-swiata,2/na-ukrainie-krytykuja-spotkanie-franciszka-z-cyrylem.619084.html>, accessed on 11.11.2019].

These problems are not to be found in the relationship with the Ecumenical Patriarch of Constantinople Bartholomew, with whom Pope Francis signed a joint declaration on November 30, 2014, including words: *“We express our sincere and firm resolution, in obedience to the will of our Lord Jesus Christ, to intensify our efforts to promote the full unity of all Christians, and above all between Catholics and Orthodox”*. They also continued to write specifically about the situation in Ukraine: *“In particular, we pray for peace in Ukraine, a country of ancient Christian tradition, while we call upon all parties involved to pursue the path of dialogue and of respect for international law in order to bring an end to the conflict and allow all Ukrainians to live in harmony”* [*Ecumenical blessing and signing of the common declaration, Istanbul, Sunday, 30 November 2014*, http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141130_turchia-firma-dichiarazione.html, accessed on 11.11.2019]. Common intentions and friendship were proved by a joint celebration of the Saint John Chrysostom Liturgy, which is an expression of respect and unity of the two rites.

3. Discussion - the role of mass media

Looking at the efforts of Pope Francis for peace in Ukraine, a question arises about the effectiveness of these efforts. After all, these are only words; appeals and expressions of solidarity that do not lead to military action. The Pope will not send his divisions or carriers to Ukraine. His weapons are just words, expressions of solidarity and prayer... and diplomatic behind-the-scenes activities. The latter definitely like silence and do not need media coverage - it does not deprive them of their effectiveness. As Victor Gaetan notes: *„Francis' discreet, behind-the-scenes mediation is of a piece with the approach to diplomacy he outlined in Evangelii Gaudium, his first papal exhortation, in 2013. In that exhortation, Francis emphasized four principles: that the whole is greater than the part, that unity prevails over conflict, that realities are more important than ideas, and that time is greater than space. Although abstract on first glance, the rules genuinely summarize his strategy, and reflect his desire to remain neutral among competing geopolitical powers, including the United States. This neutrality, in turn, is helping to restore the Holy See to its status as a major*

diplomatic player.” [V. Gaetan, *Pope Francis’ Holy Diplomacy in Ukraine. Why Washington and the Vatican Don’t See Eye to Eye*, 05.09.2019, <https://www.foreignaffairs.com/articles/ukraine/2019-09-05/pope-francis-holy-diplomacy-ukraine>, accessed on 11.11.2019] But the words of Francis are powerful weapons. As T. Orzeł states, “*The power of words of Pope Francis flows from his personality, which affects into a style of being and communicating. Pope Francis treats every listener as a partner. It does not create distance, but tries to build a relationship of closeness. He wants to open a path of dialogue and mutual understanding through his words. Pope Francis uses the language of concrete. He speaks synthetically, in a clear and unrefined way. Bergoglio’s message strength is not the result of learned communication techniques. The source of its effectiveness is evangelical authenticity.*” [13]

Apart from behind the scenes and diplomatic activities, the Pope has used methods which are typical for diplomacy. One of the fields in which this war is taking place is mass media. This is where media support is necessary, the power of which Catholic Church is well aware of. It has emphasized such power many times in documents on media, and such an approach may be summarized with words of the pastoral instruction *Aetatis novae* issued by the Pontifical Council for Social Communications in 1992: „*Indeed, the power of media extends to defining not only what people will think but even what they will think about. Reality, for many, is what the media recognize as real; what media do not acknowledge seems of little importance. Thus de facto silence can be imposed upon individuals and groups whom the media ignore*” (*Aetatis novae*, 4). These words coincide with the theory of agenda setting, regarding the role of media in shaping everyday life of their viewers. That is the source of Pope’s tendency to make spectacular gestures which get a lot of publicity in the world media. There are the opinions that the mass media are at the centre of Francis’ reform of the Roman Curia [14]. An example of that is a situation that occurred after Angelus prayer on 26 January 2014. After the prayer, the Pope appealed for peace in Ukraine and gave Ukrainians a word of support. Then two children standing in the window next to the Pope released two white doves - a symbol of peace. A moment later, however, the doves were attacked by two other birds: a seagull and a crow. Fortunately, they managed to escape the attackers. This event attracted attention of media from all over the world and was covered by the world’s largest newspapers, portals and television stations. Some saw it as a symbol, others as a bad omen. For M. Fisher from *The Washington Post*, this situation was a metaphor of the first year of Francis’ pontificate [*The papal peace doves are the perfect metaphor for Pope Francis’s first year*, 27.01.2014, <https://www.washingtonpost.com/news/worldviews/wp/2014/01/27/the-papal-peace-doves-are-the-perfect-metaphor-for-pope-franciss-first-year/>, accessed on 12.11.2019].

Nevertheless, on this occasion Pope’s message about Ukraine has reached the world’s public more than ever. The phrase ‘Pope Francis doves attacked’ in the Google search engine returns about 2 million 930 thousand search results; in Polish language alone - about 112 000. The phrase ‘Pope Francis Ukraine’ brings over 12 million results (in Polish - 452 000). Similarly, the meeting with Patriarch

Cyril was widely heard in the world. Almost all media spoke of their joint declaration, it was a world-class event. A paragraph in this declaration, which is devoted to the situation in Ukraine, reminded the world of the tragedy that is taking place there.

It is also worth adding that Pope Francis has his official Twitter account watched in English by over 18 million people. The Internet is one of the most powerful and global metamedium which circulates religious ideas in many ways and methods. First, we can mention publishing of the holy texts in multimedia form and websites of churches, throughout on-line religious channels, blogs and on-line religious service, word religious leaders e.g. [15]. The election and accession of Francis was commented about 135 thousand tweets per minute in the social media environment [16]. Social media's popularity lead to a new type of diplomacy called diplomacy 2.0 (also electronic diplomacy, e-diplomacy, digital diplomacy, cyber diplomacy, virtual diplomacy or Internet diplomacy). Furthermore, in the face of the impact of Twitter the term 'Twiplomacy' was used first time in 2011 [16].

Thus, the Pope appreciates the role that social media can play in striving to build world peace. He said: „It is therefore important to know how to dialogue and, with discernment, to use modern technologies and social networks in such a way as to reveal a presence that listens, converses and encourages” [*Address of the Holy Father Francis to the participants in the Plenary Assembly of the Pontifical Council for Social Communications, 21 September 2013, http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/pa-pa-francesco_20130921_plenaria-pccs.html*]. Such graphic and symbolic situations reach public opinion much easier than substantive actions. When in May 2019, shortly after Vladimir Putin's visit to the Vatican, the Pope convened a two-day conference in the Vatican on the future of Ukraine, to which he invited bishops of Greek Catholic Church in Ukraine, this news became much less widely known in media, as did the news of Pope being invited to Ukraine by the Catholic hierarchs. It was noticed mainly by Catholic media and the media in Poland and Ukraine, and to a much lesser extent by the media in the USA and Western Europe.

Nevertheless, in our opinion, Pope Francis' actions regarding Ukraine show consistency and stability. Despite the fact that months and years have passed since the outbreak of war in this country, he is consistent in his efforts to promote peace in this country. In addition to diplomatic actions in this struggle, which we may not be aware of, he uses his greatest weapon: words, symbolic gestures and prayer - and the media seem to be his allies in the struggle.

4. Conclusions

The situation in Ukraine has still not been stabilized. Next indicators show the continuation of hostilities, which is causing another threat to Ukrainian community [4]. Pope Francis' behaviour is unambiguous. Thanks to the involvement of Church hierarchs in Ukraine, led by the major archbishop of

Kyiv-Galicia Svyatoslav Shevchuk and the Ecumenical Patriarchate of Constantinople Bartholomew, and the dialogue with the Patriarch Cyril, it is possible to build a 'bridge of friendship' between the followers of Christ. Joint declarations, letters and speeches create an atmosphere of brotherhood of the professed religion and a desire to create bonds among the faithful. Every meeting and every word is a starting-point for creating what is globally called inter-religious and world peace. And although these are only words, they have their own weight and significance, as they echo in the contemporary world thanks to the media and journalists. They do not allow the world to forget about the war in Ukraine, they draw the attention of public opinion in that direction and they put pressure on the international community to end the war fairly.

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