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DIPLOMATIC COMMUNICATION OF THE HOLY SEE BASED ON THE EXAMPLE OF POPE FRANCIS' SPEECHES TO THE VATICAN DIPLOMATIC CORPS

Summary: The primary objective of this paper is to identify and characterize the diplomatic communication of Pope Francis in speeches addressed to the diplomatic corps accredited to the Holy See from 2013 to 2021. The formulated research objective can be presented in the form of the following questions: What is diplomatic communication? What are the characteristics of diplomatic communication of the Holy See? What are its objectives? How is it distinguished from other forms of communication? What issues does Pope Francis address in his speeches to ambassadors accredited to the Holy See? What are the characteristics of these speeches? What language and symbolism does Pope Francis use in this diplomatic message? The answers to these questions will be determined by analyzing the media content of Pope Francis' speeches addressed to the Vatican diplomatic corps from 2013–2021, available on the Holy See's official website: vatican.va. The article has an overview and research character. Its indirect purpose is to draw attention to the issue of diplomatic communication in the Roman Catholic Church.

Keywords: diplomatic communications, Pope Francis, diplomatic corps of Holy See, papal speeches, public speaking, diplomatic communicative competence.

Introduction

Diplomacy is a term that evokes various emotions and associations. For many, it is the art of negotiation necessary in international affairs to maintain peaceful relations; for others – a certain kind of political correctness not always

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bringing ultimately good results for the state's interests. In international communication, diplomacy is an activity aimed at protecting or implementing the external interests of a country in a peaceful manner. (Sutor, 2000, p. 29) The Holy See, as the seat of the highest authority of the Roman Catholic Church (the Pope), also conducts international and diplomatic communication with other countries.¹ What distinguishes the Holy See from other countries or organizations is its so-called "Spiritual sovereignty", according to which it covers "all members of the church community, regardless of their temporal and spatial location". (Jarosz, 2013, p. 42; Sodano, 2003, p. 32) Therefore, in the case of the Holy See's diplomatic communication, these efforts to maintain peace in the world are particularly important because they result from the nature and Christian identity of the Church. For the Catholic Church, this goal is timeless, cross-border, supra-national, and non-religious, and therefore the subject of her diplomatic communication is every person and their right to peace. In history, there are many examples of diplomatic interventions by popes, which resulted in good for believers and non-believers. Moreover, what is also natural, the Vatican's diplomatic communication with each pontificate was, and is, different. Each Pope – depending, for example, on his spiritual profile, character traits, temperament, and sensitivity to various social or moral issues, but also from external conditions – gives the papacy a specific feature, and sets new priorities and standards, even if it continues the assumptions of its predecessor. In this article, special attention is paid to the diplomatic communication of Pope Francis, who has been the Bishop of Rome since 2013.

¹ The authors of this article made a clear distinction in relation to the terms: Vatican and Holy See. They are not synonyms. This distinction is obviously known, but it may be worth remembering, especially since the authors write about international relations and diplomacy. This article refers to the diplomatic communication of the Holy See, not the Vatican. Bishop Paul Richard Gallagher in New York, chairman of the State Relations Section, aptly explains this in his speech to the Fordham University academic community, "term Holy See is not synonymous with" the Vatican. "The Holy See, in other words the papacy – the Pope and his collaborators (...) – is a subject accepted and recognized in international law and has been in existence much longer than most modern States (including the United States of America). In some historical periods – for example from 1870 to 1929 – the Holy See was accepted and recognized even when it was deprived of a territorial base. The Vatican City State was established in 1929 by a treaty between Italy and the Holy See as a means of providing the Holy See with a minimal territorial base to ensure its independence. By the Lateran Treaty of 11 February 1929, Italy recognized the sovereignty of the Holy See in the international community as a property inherent in its nature, in conformity with its tradition and the requirements of its worldwide mission (...). In that same treaty, Italy also recognized the Holy See's full ownership and exclusive and absolute power and jurisdiction over the Vatican... (...). In said territory, the Government of Italy may not in any way interfere, and no other authority exists apart from the Holy See". (Gallagher, 2017) However, in the case of the term "Vatican diplomatic corps" the authors use this name because it is often used in the documents of the Holy See and on its website.

1. Clarification of terms

Diplomacy is defined differently by various authors. According to Chas W. Freeman, diplomacy is “The established method of influencing the decisions and behavior of foreign governments and peoples through dialogue, negotiation, and other measures short of war or violence”. (Freeman, 2020) It is often identified with foreign policy, but in fact it is not its only element. Its primary goal is to strengthen the interests of the state, organization, or community by taking care of the needs of citizens or charges. (Freeman, 2020)

In the field of social communication and media sciences, diplomacy is seen primarily as a communication process taking place within the framework of international communication or intercultural communication. It is part of the so-called soft power, used by superpowers, but also by small and medium-sized countries. (Ociepka, 2018, p. 20) The literature on the subject also uses the term diplomatic communication, which is understood as intercommunication within diplomatic activities. (Jönsson, 2003) It is also defined as verbal and non-verbal acts of communication undertaken as part of diplomatic activity. (Becker, 2018, p. 79–92)

In this context, bearing in mind the theory of communicative competence – analyzed in detail within the sciences of social communication and media – one can also speak of diplomatic communicative competence. Communicative competence is the “knowledge about communication (about behavior in a given situation, knowledge of the language of a given group, knowledge of a person – relationships, emotions, etc.), the ability to use this knowledge in specific situations and an attitude, i.e., action resulting from the knowledge and acquired skills. It is expressed in conscious action”. (Marcyński, 2016, p. 44; Marcyński, 2017, p. 140–142) Therefore, bearing in mind the diplomatic communicative competence, it can be understood as follows: it is the general knowledge about diplomatic communication (e.g. knowledge of its basic verbal and non-verbal rules, political, social, cultural, economic, religious world) and diplomatic skills (communication in foreign languages, active listening, excellent communication with the use of words (spoken or written), being appropriate, effective, flexible, context-aware, having a rich repertoire in various diplomatic situations). (Marcyński, 2020) An important element of diplomatic communicative competence is also ethics (or to be more precise – the ethics of diplomatic communication, which is the basis for high ethical standards in international relations) and the aesthetics of communication, within which every effort is made to ensure the beauty of the message: its form and content. (Laskowska, 2021, p. 11)

The term diplomacy is associated with many others, such as: diplomatic protocol (often referred to as the “liturgy of diplomacy”), international agreements, regulation of diplomatic relations, diplomatic privileges, diplomatic immunity, diplomatic ceremony, etiquette and diplomatic mission. (Modrzyńska, 2021, p. 32–36) For the purposes of this article, the term: diplomatic corps is how the “addressee” of papal speeches will be defined. Thus, the diplomatic corps is understood as “all diplomatic representatives accredited in a given country” (PWN 2022), whose task is to maintain dialogue between countries, maintain peaceful diplomatic communication, intervene with the minister of foreign affairs, if necessary, e.g., in the event of a violation of the privileges of any of its members and participation in certain ceremonies. (Modrzyńska, 2021, p. 32) In order to achieve these goals, diplomats use many methods in their work: negotiations, meetings (business, semi-official), ceremonial letters (letters, messages, powers of attorney, notes, official, semi-official and private correspondence), netiquette, public appearances and occasional speeches. (Łakota-Micker, 2016, pp. 9–10, 134, 188) Considering all the communication skills that a good diplomat must have, we can agree to define them as those who, in communication, are guided by special intelligence and tact in official communication and in managing relations between states. (Surmacz, 2014, p. 19)

2. Diplomatic communication of the Roman Catholic Church

The Roman Catholic Church – even in the most difficult periods in its history – conducted active diplomatic communication. Popes or their delegates acted as arbiters, and not only in matters of the Church. The prestige and importance of ecclesiastical diplomacy were so great that, at every court, papal envoys had precedence over lay envoys. (Freeman, 2022) Currently, the international and diplomatic activities of the Holy See are dealt with by two sections of the Secretariat of State of the Holy See: the second section (the Section for Relations with States; the chairman is Bishop Paul Richard Gallagher) and the third section – the so-called Section for the Holy See’s Diplomatic Personnel, established by Pope Francis on November 27, 2017² led by a Pole, Archbishop Jan Romeo Pawłowski. (*Vaticannews*, 2020)³ The detailed tasks of

² Earlier (i.e., until 2017), the Vatican’s diplomatic communication was dealt with in the second section of the Holy See’s State Secretariat, while Pope Francis founded a separate, new section (third) dealing only with the diplomatic mission in 2017. This gesture of the Pope can be read as a special appreciation of the great importance of diplomacy in the Church, work for peace in the world, but also the role of the Church in maintaining diplomatic relations with many countries around the world.

³ His deputy, however, became Monsignor Mauricio Rueda Beltz. Along with the establishment of

these sections were defined in the Apostolic Constitution “Pastor Bonus” of 1988 and they read as follows: “to foster relations, especially those of diplomatic nature, with States and other subjects of public international law, and to deal with matters of common interest, promoting the good of the Church and of civil society by means of concordats and other agreements of this kind, if the case arises, while respecting the considered opinions of the groupings of bishops that may be affected; (...) In consultation with the competent dicasteries of the Roman Curia, to represent the Holy See at international organizations and meetings concerning questions of a public nature; (...) within the scope of its competence, to deal with what pertains to the papal legates”. (John Paul II, 1988, 45–46)

The Holy See currently has diplomatic relations with more than 180 sovereign states. It has a diplomatic agreement with the European Union (from November 10, 1970), and also with The Sovereign Military Order of Malta (from February 1930) and has relations of a special nature with Palestine (from October 25, 1994). Moreover, The Holy See participates in various Intergovernmental Organizations and Bodies and International Programs, including: UN, UNOG, UNOV, UNHCR, UNCTAD, WIPO, IAEA, OPCW, CTBTO, ICMM, FAO, ILO, WHO, UNESCO, UNIDO, etc. (Permanent Observer Mission of the Holy See to the United Nations, 2022). Currently, there is no seat of an embassy to the Holy See in the Vatican. All of these embassies are located in Rome, on the territory of the Italian Republic. At the beginning of each year, the Pope gives a speech to the diplomatic corps accredited to the Holy See.

3. Methodological assumptions

This study defines and characterizes the diplomatic communication of Pope Francis in speeches addressed to the diplomatic corps accredited to the Holy See in 2013–2021. The research goal formulated in this way can be presented in the form of the following main questions:

- What characterizes the diplomatic communication of Pope Francis in the speeches addressed to the Vatican diplomatic corps (2013–2021)?
- What are the distinctive features of Pope Francis’ diplomatic rhetoric? What topics did Pope Francis address most often in these speeches? What is the style and language of these speeches?

the third section, the name of the functions of its directors was changed. From 2017, the head of the section is the secretary, and not the delegate for nunciatures as before.

- What are the rhetorical figures in Pope Francis' addresses to ambassadors accredited to the Holy See?

At individual research stages, the authors were also accompanied by indirect questions, e.g., such as:

- What is diplomatic communication?
- What is the characteristic of contemporary (during the pontificate of Pope Francis) diplomatic communication of the Holy See? What are its most important features and main goals?

The presented research goals define a specific research process, which can be presented in the form of the following research stages. In the first stage of the research, literature on the subject was collected about diplomacy, diplomatic communication, diplomatic communication of the Roman Catholic Church (especially the Holy See and Pope Francis), the Vatican diplomatic corps, and diplomatic communication of Pope Francis through speeches. It is worth mentioning at this point that the issue of Pope Francis' diplomatic communication is not often undertaken by researchers, although several names can be mentioned in this regard. In the field of theological sciences, Paweł Adam Makowski analyzed the pastoral dimension of Pope Francis' teachings to diplomats. (Makowski, 2015) In the field of political science, Sylwia Górzna wrote about interreligious dialogue and about Islamic fundamentalism in Pope Francis' speeches to the Vatican diplomatic corps. (Górzna, 2017; 2018) A publication by Justyna Krzywkowska (legal sciences) on the subject is also noteworthy of the Vatican diplomatic corps, albeit with reference to the speeches of John Paul II. (Krzywkowska, 2015)

At this stage of the research, research material was also collected, i.e. the speeches of Pope Francis delivered to the Vatican diplomatic corps in 2013–2021. They are available at vatican.va (tab: "speeches"). To select the appropriate research material, first, all the speeches of a diplomatic nature were collected – given in the Holy See and outside its seat, e.g. during pilgrimages addressed to the diplomatic corps of the government receiving the Pope. In 2013, there were such speeches: 2, in 2014: 2⁴, in 2015: 4, in 2016: 3, in 2017: 4, in 2018: 3, in 2019: 12, in 2020: 1, in 2021: 4. Then, out of all the Pope Francis' diplomatic speeches were collected only those delivered to the Vatican diplomatic corps, and these were the following speeches⁵:

⁴ On the vatican.va website for this year there is one speech missing, a very important one – that is given once a year. It is available at: www.opoka.org.pl; its title is: Dialogue is the Main Path to Peace. Speech at the annual audience for the diplomatic corps, 13/01/2014, https://opoka.org.pl/biblioteka/W/WP/francisek_i/przemycji/cd_13012014.html (access: 28/01/2022).

⁵ In the list of Francis' speeches presented here, the original titles have been preserved.

1. *Audience with the diplomatic corps accredited to the Holy See. Address of Pope Francis* – 22 March 2013 (Francis, 2013a),

2. *Address of Pope Francis to the new non-resident ambassadors to the Holy See: Kyrgyzstan, Antigua and Barbuda, Luxembourg and Botswana* – 16 May 2013 (Francis, 2013b),

3. *The main path to peace is through dialogue. Speech at the annual audience for the Diplomatic Corps* – 13 January 2014 (Francis 2014)⁶,

4. *Address of his Holiness Pope Francis to the members of the Diplomatic Corps accredited to the Holy See* – 12 January 2015 (Francis, 2015),

5. *Address of his Holiness Pope Francis to the members of the Diplomatic Corps accredited to the Holy See for the traditional exchange of New Year Greetings* – 11 January 2016 (Francis, 2016),

6. *Address of his Holiness Pope Francis to the members of the Diplomatic Corps accredited to the Holy See for the traditional exchange of New Year Greetings* – 9 January 2017 (Francis, 2017),

7. *Address of his Holiness Pope Francis to the members of the Diplomatic Corps accredited to the Holy See for the traditional exchange of New Year Greetings* – 8 January 2018 (Francis, 2018),

8. *To the Diplomatic Corps accredited to the Holy See for the traditional exchange of New Year Greetings* – 7 January 2019 (Francis, 2019),

9. *To the Diplomatic Corps accredited to the Holy See for the traditional exchange of New Year Greetings* – 9 January 2020 (Francis, 2020),

10. *Address of his Holiness Pope Francis to the members of the Diplomatic Corps accredited to the Holy See* – 8 February 2021 (Francis, 2021).

At the next research stage, the collected literature on the subject was analyzed according to the methodological assumptions of Hannah Snyder treating the literature review as a research method. (Snyder 2019, pp. 333–339) According to the researcher, a “literature review is an excellent way of synthesizing research findings to show evidence on a meta-level and to uncover areas in which more research is needed, which is a critical component of creating theoretical frameworks and building conceptual models”. (Snyder 2019)

After the literature review and its content analysis, i.e. at the next research stage, the research problem, topic, and the title of the article were specified. The basic terminology is clarified, which is a necessary condition for the content analysis of the collected speeches. The concepts that are described are: diplomacy, diplomatic corps, diplomatic communicative competence. The content of Pope Francis speeches addressed to the Vatican diplomatic corps

⁶ This speech, as previously mentioned, is not on the vatican.va site in the “Speeches” tab. Due to the continuity of the series of speeches, it was decided to download the speech from opoka.org. https://opoka.org.pl/biblioteka/W/WP/franciszek_i/przemoszenia/cd_13012014.html (access: January 28, 2022).

from 2013–2021, available at vatican.va., was also analyzed. The conducted analysis of the content of individual speeches concerned their printed version (verbal content, written and available on the website of the Holy See). On the other hand, the main analytical categories that make up the categorization key were the following: the topics of the speeches, their language and the rhetorical figures used. This article is a review and research article and is part of the science of social communication and media.

4. Topics, language and style of papal diplomatic speeches

The speeches of Pope Francis to ambassadors accredited to the Holy See are written in a characteristic language. Its dominant features include primarily diplomatic vocabulary and, in particular – the language of church diplomacy based on the content of the social teaching of the Catholic Church. To these characteristic expressions of the diplomatic communication of Pope Francis, and at the same time, to the most important slogans – topics can be included, among others, the following:

- **Peace** – this is the leading topic of papal speeches addressed to ambassadors. Pope Francis treated it as a priority task for the Church and the diplomatic corps at the Holy See. Pope Francis connects peace in the world with care for the poor. He inscribes it in activities to fight material and spiritual poverty: “We should work to build peace. But there is no true peace without truth! There cannot be true peace if everyone is his own criterion, if everyone can always exclusively claim his own rights, without at the same time caring for the good of others, of everyone, on the basis of the nature that unites every human being on this earth”. (Francis, 2013 b, p. 1) The consequence of the lack of peace is, among others, war, rape, and other types of violence. The Pope describes war as a rejection of the value of life. (Francis, 2015, 2017) On the other hand, what may contribute to the expansion of peace in the world includes: “Every authentic practice of religion” – such as the practice of religion – a faith that results in giving God, a God full of love and peace. (Francis, 2016) Moreover – in the context of peace – the Pope clearly emphasizes that “the basic premise of peace is approach is the recognition of the dignity of the human person”. (Francis, 2018) Every inhabitant of the earth has the right to peace, and today’s concern for peace is a concern for the peace of future generations. (Francis, 2017)
- **Poverty** – in diplomatic speeches, the Pope identifies the problem of poverty in the world many times with the so-called culture of enslavement or rejection. This topic was discussed, among others, in 2013, 2015 and 2016. Talking

about poverty in the world, Pope Francis spoke of a financial and anthropological crisis. The latter – as he pointed out – is the cause of the former. (Francis, 2013b, p. 1) Pope Francis emphatically spoke about human attachment to money: “The worship of the golden calf of old (...) has found a new and heartless image in the cult of money and the dictatorship of an economy which is faceless and lacking any truly humane goal”. (Francis, 2013b, p. 2; 2019) A manifestation of the aforementioned anthropological crisis – according to the Pope – is also the fact that even man is treated “as consumer goods which can be used and thrown away”. (Francis, 2013 b, p. 2) Where a human being is perceived in this way, it is easy to find – as the Pope put it – the so-called “throw-away culture” or “a new, invisible tyranny”, in which there is a complete closing to such values as: social and economic solidarity, sharing with others, especially with the neediest. There is no room for ethics in this type of economic, political and social mentality. The Pope spoke directly about “a rejection of ethics, a rejection of God”, (Francis, 2013b, p. 2) because “ethics leads to God, who is situated outside the categories of the market”. (Francis, 2013b, p. 2) Through the words addressed to the ambassadors, the Pope appealed to “the financial experts” of the whole world and everyone else responsible for financial reforms to remember that “Money has to serve, not to rule!” (Francis, 2013b; also: 2015; also: 2015, 2016)

- **Solidarity** – Pope Francis’ diplomatic communication also included references to solidarity. In a speech delivered on May 16, 2013, to the ambassadors, the Pope spoke of the need for social and economic solidarity of all people: rich and poor. Solidarity is – as Pope Francis pointed out – “the treasure of the poor”, although it is often treated as “considered counterproductive, opposed to the logic of finance and the economy”. (Francis, 2013 b, p. 2; 2019)
- **Social order** – Pope Francis, speaking to ambassadors accredited to the Holy See, used the expression “social order” many times. After analyzing the papal diplomatic speeches, one can get the impression that the Pope identifies this value with peace. Having in mind the social order, the Pope also spoke of “social balance” but also about “the integral development of every person”. (Francis, 2013b, p. 2; 2019) However, the basis of this social order and human balance is acting in accordance with ethics. (Francis, 2013b, p. 2; 2021)
- **Dialogue** – Pope Francis, speaking to the ambassadors accredited to the Holy See, repeatedly emphasized the importance of dialogue in international relations. He spoke about its role in his first diplomatic speech on March 22, 2013: “As you know, my family is of Italian origin; and so this dialogue between places and cultures a great distance apart matters greatly to me, this

dialogue between one end of the world and the other, which today are growing ever closer, more interdependent, more in need of opportunities to meet and to create real spaces of authentic fraternity”. (Francis, 2013 a, p. 2) In these words, the Pope primarily meant intercultural dialogue, but in the next part of his speech he also referred to the need for inter-religious dialogue. Religion – as Pope Francis emphasized – is always a very important issue for the work of ambassadors accredited to the Holy See. Considering the European political and global context, he paid special attention to the need to intensify the dialogue with Islam and with non-believers. “Dialogue – not arms – is the essential way to resolve disputes”. (Francis, 2020)

- **Encounter** – Pope Francis’ diplomatic communication did not lack references to the role of the encounter – interpersonal communication in maintaining social and international relations. In the context of diplomatic relations, the Pope spoke of the need to develop a so-called “culture of encounter” which is an opposition to all isolation and loneliness so common in the world. Closing oneself “gradually takes the face of jealousy, selfishness, rivalry, lust for power and money!” (Francis, 2014)
- **Family** – Pope Francis, speaking to the ambassadors, also referred to issues related to the family. He spoke about divided and broken families and in their context, he called for a policy that supports the family. (Francis, 2014) Pope Francis also spoke about the symbiosis that should exist between the elders and young people, because both groups are a very important form of support for each other and a kind of supplementation and complementation. (Francis, 2014) The protection of the family, as emphasized by the Pope, is also the protection of the future of the state, an investment in the future of the world: “I consider it urgent, then, that genuine policies be adopted to support the family, on which the future and the development of states depend. Without this, it is not possible to create societies capable of meeting the challenges of the future. Disregarding families has another dramatic effect – particularly present in some parts of the world – namely, a decline in the birth rate. We are experiencing a true demographic winter! This is a sign of societies that struggle to face the challenges of the present, and thus become ever more fearful of the future, with the result that they close in on themselves”. (Francis, 2018)
- **Ethics** – in the diplomatic communication of Pope Francis there were also references to ethics. Speaking about important international social issues urgently needed to solve global problems, the Pope urged the world, through ambassadors, to consider ethical principles in all areas of public life. In a May 16, 2013 speech, Pope Francis said that “Ethics – naturally, not the ethics of ideology – makes it possible, in my view, to create a balanced social order that is more humane”. (Francis, 2013b, p. 2)

Summarizing the analysis of Pope Francis' speeches addressed to ambassadors accredited to the Holy See, it should be noted that their language is indeed solemn and official (which is characteristic of diplomatic communication), although it is communicative and simple at the same time, and unambiguous in the message. The Pope sometimes communicates very directly with the ambassadors. These speeches are not too long, and the sentences – are short, rhythmic, specific and substantive. They often contain some examples or quotations (from the Bible or from the thoughts and history of the saints). The Pope began his diplomatic speeches by saying hello, using polite and official phrases (“Dear Ambassadors, Ladies and Gentlemen!”), then he usually expressed the joy of getting and working together. Later, most often in two or three paragraphs, he showed the development of the main topics of the meeting (2–3 main points connected with each other). In this central part, he also raised current issues, e.g. in 2014, he referred to the issues of the Middle East, the pain due to the lack of peace in Syria, political difficulties in Lebanon, and the lack of social consent in Egypt and Africa. (Francis, 2015, 2018) In other speeches he referred to “another wound inflicted on peace”, which is “the use of natural resources” (Francis, 2013a; Franciszek, 2014) He also spoke many times about refugees (e.g., Francis, 2015, 2017) and recently – about the sanitary crisis related to the coronavirus pandemic. (Francis, 2021)

In some of the speeches he made a kind of summary. For example during the inaugural speech (March 22, 2013), he said: “Fighting poverty, both material and spiritual, building peace and constructing bridges: these, as it were, are the reference points for a journey that I want to invite each of the countries here represented to take up”. (Francis, 2013a, p. 3) He concluded his speeches with an assurance of a remembrance in prayer and with gratitude for the work of ambassadors, thanks to governments, cooperating with the Holy See, and a final blessing.

5. Rhetorical figures in papal diplomatic speeches

In the diplomatic communication of Pope Francis, specific rhetorical figures can also be distinguished. Here are some of them:

- ***Figurae ad docendum*** (educational) – this type of rhetorical figure was used by Pope Francis many times. One of the examples of this is in the following statements: “...financiers, economists and politicians, God is unmanageable, even dangerous, because he calls man to his full realization and to independence from any kind of slavery. Ethics – naturally, not the ethics of ideology – makes it possible, in my view, to create a balanced social order that is more humane. In this sense, I encourage the financial experts and the

political leaders of your countries to consider the words...”; (Francis, 2013b, p. 2) “It is not possible to build bridges between people while forgetting God. But the converse is also true: it is not possible to establish true links with God, while ignoring other people. Hence, it is important to intensify dialogue among the various religions”. (Francis, 2013a, p. 2) It is worth adding that in the analyzed speeches it is clearly noticeable that the Pope communicated with the authority characteristic of the office of the Head of the Church. An example of this is, among others, this statement: “Hence I appeal to all religious authorities to join in reaffirming unequivocally that one can never kill in God’s name”. (Francis, 2017)

- ***Figurae ad movendum*** (emotional) – an example of this is the following sentence: “The Pope loves everyone, rich and poor alike”, (Francis, 2013b, p. 2) “I am pleased to receive you...” (Francis, 2013b), “It gives me joy to welcome you for this exchange of greetings: a simple yet deeply felt ceremony, that somehow seeks to express the Pope’s embrace of the world” (Francis, 2013a, p. 1), “My own origins impel me to work for the building of bridges”. (Francis, 2013a, p. 2)
- ***Figurae ad delectandum*** (pleasurable) – the following phrases are an example of this: “I welcome you with joy...” (Francis, 2013b, p. 1); “And as you inaugurate your mission, I extend to you, dear Ambassadors, my very best wishes, assuring you of the assistance of the Roman Curia for the fulfillment of your duties” (Francis, 2013b, p. 3); “Through you, indeed, I encounter your peoples”. (Francis, 2013a, p. 1)

6. Elements of diplomatic communicative competence

Thanks to the analysis of Pope Francis’ speeches addressed to ambassadors to the Holy See, it is possible to characterize not only their verbal content (subject, language, and style of speech), but much more. The study of printed sources also allows characterization of the diplomatic communicative competence of Pope Francis (much more data on this subject can be obtained after analyzing the content of the audiovisual materials of the Pope’s diplomatic public speeches). Thus, the diplomatic communicative competence of Pope Francis consists of the following elements:

- Knowledge of Pope Francis about diplomatic communication: knowledge of its basic verbal and non-verbal rules, knowledge of the Catholic social teaching of the Church, terminology to be used in diplomacy, knowledge about the world, specific countries, about their political, social, cultural, economic, religious context and diplomatic skills.

- The Pope's diplomatic skills are, among others, the following: the ability to communicate empathetically, the ability to choose words depending on the situation and the addressee (I would like to thank the ambassadors representing peacekeepers for actions for peace, and ask those from countries threatened by any conflict for more intensive work); aesthetics of expression, the elegance of the word, showing sensitivity in the message, high personal culture in the message, being appropriate, showing gratitude, communicating about the nature and diplomatic goals of the Roman Catholic Church, the ability to express opposition to injustice in the world, the ability to communicate in an understandable and unambiguous language, the use of metaphors and comparisons.
- In addition, it should be noted, as can be deduced from the analyzed speeches, that Pope Francis has a great motivation to conduct diplomatic communication. Motivation by many experts is considered – after knowledge about communication and communication skills – the third component of communicative competence. (Marcyński, 2017) The Pope's motivation for diplomatic activities probably results from his love for the Church, Christ and people, and thus for spreading peace in the world.

Summary and final conclusions

The Church's diplomatic communication is part of international communication or intercultural communication, but also interreligious communication. The main purpose of this article was to define and characterize the diplomatic communication of Pope Francis in speeches addressed to the diplomatic corps accredited to the Holy See from 2013 to 2021. Based on the analysis of the content of ten speeches delivered by Pope Francis, the language and style of the subject of these speeches were characterized, and then the rhetorical figures used in them and the understanding of the communicative competence of Pope Francis were proposed. By virtue of his office, Pope Francis, in his diplomatic communication (in speeches to ambassadors), in fact, conducts global education for the whole world on topics such as: peace, poverty, social order, solidarity, ethics, communication, family and ecology. By virtue of his office, Pope Francis – especially in diplomatic communication – defends the rights of the weakest, the poor, the disadvantaged, exploited and the killed. In all these analyzed speeches, it can be clearly seen that each year he consistently implements what he announced in his first speeches – he teaches the world of the “culture of encounter” and leads people to God and greater unity, solidarity and community.

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Komunikacja dyplomatyczna Stolicy Apostolskiej na podstawie przemówień papieża Franciszka do watykańskiego korpusu dyplomatycznego

Streszczenie: Podstawowym celem niniejszego artykułu jest określenie i scharakteryzowanie komunikacji dyplomatycznej papieża Franciszka w przemówieniach adresowanych do korpusu dyplomatycznego akredytowanego przy Stolicy Apostolskiej w latach 2013–2021. Tak sformułowany cel badawczy można przedstawić w formie następujących pytań: Czym jest komunikacja dyplomatyczna? Czym charakteryzuje się komunikacja dyplomatyczna Stolicy Apostolskiej? Jakie ma cele? Czym się wyróżnia na tle innych? Jaką problematykę podejmuje papież Franciszek w przemówieniach do ambasadorów akredytowanych przy Stolicy Apostolskiej? Czym się te przemówienia charakteryzują? Jakiego języka i jakiej symboliki używa papież Franciszek w tymże przekazie dyplomatycznym? Odpowiedzi na te pytania zostały ustalone na podstawie analizy przemówień papieża Franciszka skierowanych do watykańskiego korpusu dyplomatycznego z lat 2013–2021, dostępnych na oficjalnej stronie Stolicy Apostolskiej: vatican.va. Artykuł ma charakter przeglądowo-badawczy. Pośrednim jego celem jest zwrócenie uwagi na problematykę komunikacji dyplomatycznej w Kościele rzymskokatolickim.

Słowa kluczowe: komunikacja dyplomatyczna, papież Franciszek, watykański korpus dyplomatyczny, przemówienia papieskie, wystąpienia publiczne, dyplomatyczna kompetencja komunikacyjna.