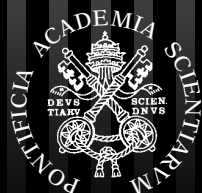


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20



VATICAN CITY
2004

GLOBALISATION, JUSTICE, CHARITY

*Presentation to Asia Group
Meeting-Luncheon by Indonesia*

By H.E. MSGR. MARCELO SÁNCHEZ SORONDO
Chancellor of the Pontifical Academy of Sciences

GLOBALISATION, JUSTICE, CHARITY

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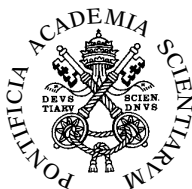
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'Peace is born not only from the elimination of theatres of war. Even if all these latter were eliminated others would inevitably appear, if injustice and oppression continue to govern the world. Peace is born of justice: *Opus iustitiae pax*' (John Paul II).

The Phenomenon of Globalisation

The human family has acquired a new awareness about its unity, integration and global interdependence. Globalisation is the defining characteristic of our time.¹ Time and space are shrinking and many borders are disappearing, giving rise to an increasing interdependence between economies, cultures, religions and people. This 'New World Order', which emerged fully after 1989 with the collapse of European communism, is a dynamic and dialectic process whose characteristics have not been identified completely but one which has brought with it a belief in: lower trade barriers; an end to exchange controls; a freer movement of investment capital, goods and people; new forms of labour; and the displacement of public sector capital by the private sector. This latest historical stage has created new possibilities, opportunities and raised new hopes for the world, especially for developing countries. In fact, technological innovations (especially information technology, telematics, the global satellite network and the Internet), the new forms of labour, expanding trade and increased direct foreign investment offer enormous potential for the elimination of poverty, hunger, disease and illiteracy during the millennium that has just started.² Nevertheless, many of these potential benefits have not been

¹ Cf. M. Khor, 'Globalisation and the South: Some Critical Issues', in *UNCTAD Discussion Papers*, n° 147, April 2000.

² Cf. UNDP, *Human Development Report, 1999* (Oxford University Press, New York, 1999).

realised so far for everyone and for the common good. Globalisation has been driven by the rampant expansion of markets and financial systems not necessarily linked to production, leading to increasing levels of inequality in labour, income, resources, opportunities and education. According to the latest *Human Development Report*,³ globalisation in this phase has benefited only one fifth of the world's population while marginalising the rest. Therefore, we cannot but agree with what the United Nations Millennium Declaration says: 'We believe that the central challenge we face today is to ensure that globalisation becomes a positive force for the entire world's people'.⁴ This is all the more evident after the atrocious terrorist act of 11 September 2001 and its direct consequences.

For a Globalisation which Includes Redistribution

In a certain sense, it seems that the world is now going through an experimental, dynamic but chaotic stage. The collapse of Eastern European Communism brought about the triumph of capitalism, but the latter is also a sick system. Today we can criticise capitalism from within without necessarily being accused of being Philo-Communists. A market economy is the only system capable of producing enormous wealth. At the same time, however, it is the market economy itself that is responsible for causing massive levels of inequality and injustice, not least at a global level. Thus, a system combining both market laws and state intervention is needed. A free market presupposes non-intervention; justice, on the other hand, requires intervention. At the international level the issue that arises is how to govern globalisation. Or rather, in other words, according to the abovementioned *Millennium Declaration*, what can be done to extend the benefits of globalisation to everyone or, at the very least, to the majority of people: globalisation for all, a model for all. We are aware that there is more than one way to try to achieve this. Indeed, we suspect that it will be difficult for the developing world to embark on a journey based on the US model, but the same can be said for Europe. What must be done is to achieve at the international level a form of redistribution such as the one that states

³ UNDP, *Human Development Report, 2003* (United Nations Development Program Edition, New York, 2003).

⁴ *The United Nations Millennium Declaration*, 5.

implement even if badly within their borders. There is no international body today that manages this redistribution. If redistribution within each state is difficult, it is all the more so at the international level where the problem has not even been properly taken into consideration. The seventies were all about development and developmentalism, and institutions were set up for this reason, such as the World Bank (1944) and the Inter-American Development Bank (1959), but no one since has focused on international redistribution, that is, on doing justice in a world which is ever more globalised.

Aware of the progressive disparity and inequality, in order to eradicate extreme poverty and hunger in the world, the rich nations have committed themselves to providing forms of aid which, although sporadic and relative, are a way to begin doing justice which we hope will increase and become more and more adequate.⁵ This commitment indicates a change, albeit an insufficient one. Between 1990 and 2001 official development aid went down from 0.33 percent to 0.22 percent of the GDP of the donor countries. On a positive note, however, last year the prolonged decline in official aid flows finally ended, reaching 57,000 million dollars (against 52,300 million in 2001). During the Conference on Financing for Development held in Monterrey in 2002, both the rich and the poor countries committed themselves to support the political reforms and the new resources necessary to reach the Millennium Development Goals, including the promise by the rich countries to give 0.7 of their GDP to public aid for development (PAD)

⁵ «Sicut moderatio passionum est adaequatio ipsarum ad ratione: ita moderatio exteriorum actuum, secundum quod sunt ad alterum, est quod adaequantur illi ex comparatione ad quem moderantur. Et haec quidem adaequatio est quando ei redditur quod et quantum ei debetur; et haec adaequatio proprius modus iustitiae est. Unde ubicumque invenitur ista adaequatio complete, est iustitia quae est virtus specialis; et omnes virtutes in quibus salvatur, sunt partes subjectivae iustitiae. Ubi autem ista adaequatio non secundum totum salvatur, sed secundum aliquid, reducitur ad iustitiam ut pars potentialis, aliquid de modo ejus participans» i.e. «Just as moderating passions is adequating them to the rule of reason, moderating external actions in relation with the others is adequating them with respect to these others, giving to each one what is due to him and in the measure that is due to him. When this adequation is perfectly achieved we have the virtue of justice (and all of the virtues which belong to this adequation are subjective parts of justice). On the other hand, when this adequation is achieved in a relative way, only a potential part of justice is to be had» (Saint Thomas Aquinas, *In III Sent.*, d. 33, q. 3, a. 4, qc. 1 cor.).

and to increase by 16,000 million dollars the annual aid flows within the year 2006. However, even if the commitments announced in Monterrey were fulfilled, total aid would continue to be very far from the minimum figure of 100,000 million dollars needed each year, according to the recent *Report on Human Development 2003*. In fact, fifty thousand million dollars are still lacking. If things remain as they are, 'the fight against poverty is one hundred years away from fulfilling its goals and promises' as predicted by Gordon Brown, the British Chancellor of the Exchequer, who added: 'the richest countries cannot continue to establish goals without fulfilling them systematically and hoping that the poorest countries calmly continue to believe in us'.⁶ In a world which is ever more globalised, actions within national borders are not sufficient and international cooperation is necessary for the common good. For the rich countries fulfilling their commitments is an ethical issue. This is not benevolence but justice; justice is, as we shall see, the main virtue of a policy aimed at achieving the common good.

Justice is the Way to Peace and Social Good

I very much bear in mind the declaration of the Supreme Pontiff, the first Polish Pope in history, to the effect that

Peace is born not only from the elimination of theatres of war. Even if all these latter were eliminated others would inevitably appear, if injustice and oppression continue to govern the world.

Peace is born of justice: *Opus iustitiae pax*.⁷

Just as one can say that all research should be directed towards truth, so human society, to be truly human, cannot but have another goal, that of justice. Thus, social good passes through justice.⁸ In a realistic climate, St Thomas Aquinas affirms that the attraction towards good and towards a

⁶ *Le Figaro économique*, 2 June 2004, p. III.

⁷ 'Address to the Pontifical Academy of Sciences, 12 November 1983', The Pontifical Academy of Sciences, *Papal Addresses*, Vatican City, 2003, p. 261.

⁸ Saint Thomas Aquinas places great emphasis on the superior architectural importance of justice inasmuch as it orders each man, in himself and in relation to others, to good: «Pars autem id quod est totius est, unde et quodlibet bonum partis est ordinabile in bonum totius. Secundum hoc igitur bonum cuiuslibet virtutis, sive ordinantis aliquem hominem ad seipsum sive ordinantis ipsum ad aliquas alias personas singulares, est referibile ad bonum commune, ad quod ordinat iustitia. Et secundum hoc

just relationship with other people, has priority over all the other figures of conscience and is the beginning of the ethical dimension:

man has a natural inclination to know the truth about God, and to live in society: and in this respect, whatever pertains to this inclination belongs to the natural law; for instance, to shun ignorance, to avoid offending those among whom one has to live, and other such things regarding the above inclination.⁹

So this inclination constitutes a natural impulse to the knowledge of God on the one hand and to the primordial instance to achieve social life by means of justice on the other. That is, justice is the way to social good, ever more so in our globalised world. Of course justice means first and foremost giving each person his due, as the old Latin adage says 'unicuique suum tribuere'.¹⁰ 'Each one' is a distributive pronoun, because 'the proper act of justice is nothing else than to render to each one his own'.¹¹

actus omnium virtutum possunt ad iustitiam pertinere, secundum quod ordinat hominem ad bonum commune. Et quantum ad hoc iustitia dicitur virtus generalis», i.e. «... while a part, as such, belongs to a whole, so that whatever is the good of a part can be directed to the good of the whole. It follows therefore that the good of any virtue, whether such virtue direct man in relation to himself, or in relation to certain other individual persons, is referable to the common good, to which justice directs: so that all acts of virtue can pertain to justice, in so far as it directs man to the common good. It is in this sense that justice is called a general virtue» (*S. Th.*, II-II, q. 58, a. 5 cor.). The comparison with charity is also very meaningful: «Sicut enim caritas potest dici virtus generalis inquantum ordinat actus omnium virtutum ad bonum divinum, ita etiam iustitia legalis inquantum ordinat actus omnium virtutum ad bonum commune. Sicut ergo caritas, quae respicit bonum divinum ut proprium obiectum, est quaedam specialis virtus secundum suam essentiam; ita etiam iustitia legalis est specialis virtus secundum suam essentiam, secundum quod respicit commune bonum ut proprium obiectum. Et sic est in principe principaliter, et quasi architectonice; in subditis autem secundario et quasi ministrative» (*Ib.*, a. 6 cor.).

⁹ «Inest homini inclinatio ad bonum secundum naturam rationis, quae est sibi propria, sicut homo habet naturalem inclinationem ad hoc quod veritatem cognoscat de Deo, et ad hoc quod in societate vivat. Et secundum hoc, ad legem naturalem pertinent ea quae ad huiusmodi inclinationem spectant, utpote quod homo ignorantiam vitet, quod alios non offendant cum quibus debet conversari, et cetera huiusmodi quae ad hoc spectant» (*S. Th.*, I-II, q. 94, a. 2 cor.).

¹⁰ Saint Ambrose affirms that: «iustitia est quae unicuique quod suum est tribuit, alienum non vindicat, utilitatem propriam negligit ut communem aequitatem custodiat», i.e. «It is justice that renders to each one what is his, and claims not another's property; it disregards its own profit in order to preserve the common equity» (*De Off.* 1, 24).

¹¹ «Proprius actus iustitiae nihil est aliud quam reddere unicuique quod suum est» (*S. Th.*, II-II, q. 58, a. 11 cor.).

‘Justice – writes John Rawls at the beginning of *A Theory of Justice* – is the first prerequisite of social institutions, as truth is of the systems of thought’.¹² This statement seems to be more in agreement with Plato’s concept of justice than with Aristotle’s. Justice is the virtue of everything in *The Republic*,¹³ while in the *Nicomachean Ethics*¹⁴ Aristotle considers distributive justice as a special or partial justice with relation to general justice, which is fundamentally respect for the laws of the City. Why a partial virtue? First of all because the equality of distributive justice is not of an arithmetic nature ($1=1$), as is commutative justice, but of a proportional nature ($2:4=3:6$), i.e., it is an equality of relations between people and goods; i.e. the relation of a person to a good must be analogous to the relation of another person to another good.¹⁵ Moreover, it is partial, because distributive justice deals with the specific situation of the repartition or distribution of goods, honours, advantages. Today we would include, as Rawls states, both commercial goods, i.e. energy, water, food, salaries, property, social benefits, and non commercial ones, i.e. citizenship, security, health, education, honours, including the roles of command, authority, and responsibility carried out within the framework of all kinds of institutions, whether private or public, national or international. Therefore, this is a matter not only of distributing the material goods of the world but also the goods of the spirit, i.e., that which is more specifically human, for, as Aristotle observes, ‘the human race lives...by art and reasoning’.¹⁶

However, why does the Philosopher consider distribution only a part of justice? Probably because he wants to prevent us from thinking of society as a distributor of parts, which is always an act of separation in order to determine which part goes to one and which to the other, when in actual fact society is mainly a whole. Society must be understood as a ‘coop-

¹² J. Rawls, *A Theory of Justice*, The Belknap of Harvard University Press, Cambridge, MA (USA), 1971.

¹³ Book IV.

¹⁴ Book V.

¹⁵ «Generalis forma iustitiae est aequalitas, in qua convenit iustitia distributiva cum commutativa. In una tamen invenitur aequalitas secundum proportionalitatem geometricam, in alia secundum arithmetica», i.e. «Equality is the general form of justice, wherein distributive and commutative justice agree: but in one we find equality of geometrical proportion, whereas in the other we find equality of arithmetical proportion» (S. Th., II-II, q. 61, a. 2 ad 2).

¹⁶ *Metaphysics*, 980 b 21.

eration scheme', an expression which we find right from the opening lines of Rawls's *A Theory of Justice*, a book in which, in any case, the analysis of society as a distribution system prevails. Today it is necessary to take into serious consideration a notion of the common good consisting in goods and values that are participated and shared by possibly active subjects in the global society. On the other hand, we may see in the metaphor of distribution the two aspects that must be coordinated because in actual fact they belong to each other: repartition is something which divides us because my part is not yours, but at the same time, repartition is something which forces us to share, in the strong sense of the word, be part of, take part in... Urged by economic worries, today we tend to forget that, unlike material goods, the spiritual goods which are properly human expand and multiply when communicated: i.e., unlike divisible goods, spiritual goods such as knowledge, values and education are indivisible and the more one shares them, the more one possesses of them.¹⁷

Ending World Hunger

The emergency list to promote a 'participative society' (as the late Prof. P.L. Zampetti termed it)¹⁸ must begin with the 'tragedy of world hunger' (Paul VI).¹⁹ St Thomas's statement, 'In cases of need all things are common property',²⁰ which summarises Christian tradition and guides it, is well-known. The goods of the earth, including those that are in private hands, have an original and universal destiny which is to serve all men. Therefore,

It is not theft, properly speaking, to take secretly and use another's property in a case of extreme need: because that which he takes for the support of his life becomes his own property by reason of that need.²¹

¹⁷ «Spiritualia bona sunt specialiter non ritenenda per se, quia comunicata non minuuntur sed crescunt» (St. Thomas Aquinas, *De Malo*, q. 13, 1 pret. 8).

¹⁸ Pier Luigi Zampetti, *La società partecipativa*, Roma 1994.

¹⁹ 'Address to the Pontifical Academy of Sciences, 15 April 1972', in *Papal Addresses*, ed. cit., p. 205.

²⁰ «In necessitate sunt omnia communia» (S. Th., II-II, q. 66, a. 7 sed contra).

²¹ «Uti re aliena occulte accepta in casu necessitatis extremae non habet rationem furti, proprie loquendo. Quia per talem necessitatem efficitur suum illud quod quis accipit ad sustentandam propriam vitam» (S. Th., II-II, q. 66, a. 7 ad 2).

Christians ask God to give them their daily nutrition: 'Give us this day our daily bread'.²² We cannot accept or tolerate that 815 million people living in desperate need starve to death. Today we know that sending food aid to hunger-stricken regions does not represent a lasting and sustainable solution. Instead, it is necessary to find a way of enabling the poor countries to develop their own economies. And this will be achieved not just by offering them technological assistance, but, above all, by having developed countries abolish subsidies and protectionist measures altogether, for they only benefit farmers from rich nations to the detriment of those from the south of the planet. 'While there are maybe enough resources to combat hunger, there is not a political will to do so as yet'.²³ Governments should think of peace and not war, as Paul VI invoked and as John Paul II cries out today, and they should give back part of the enormous expenditure for weapons, cause of inconceivable sufferings and death of so many innocents, to produce bread and means of subsistence for that fifth of humanity who lives in misery.²⁴

Unsustainable Debt, Flight Capital Flows and High Interest Rates

It is not enough, however, to feed the hungry; it is also necessary to assure to each man a life that befits his dignity. The agenda for reform must involve increasing the benefits from trade and capital flows. In particular, *capital inflows have to be carefully managed*. First, countries should design comprehensive plans to attract long-term investment. Such plans should include a stable political climate, an educated labour force, active technological policies, incentives for domestic firms and

²² 'Our Father'.

²³ Kofi Annan, 'L'Occidente deve imparare a convivere con i più poveri', *La Repubblica*, 10 June 2002.

²⁴ In his address to the United Nations of 4 October 1965, Paul VI said: "We know and are glad that many of you consider with enthusiasm the invitation to give back to the developing countries at least part of the benefits that can be obtained from the reduction of armaments". Unfortunately, twenty years later, John Paul II, while renewing his call for aid, had to acknowledge again to the Pontifical Academy of Sciences that "the war against hunger, disease and the death of millions of human beings whose quality and dignity of life could be helped and promoted with seven per cent of the amount spent each year for the incessant and threatening rearmament of the richest nations, must be fought" (Address to the Pontifical Academy of Sciences, 12 November 1983', in *Papal Addresses*, ed. cit., p. 263).

clear priorities on what sectors direct foreign investment should go to. Second, developing countries should tightly control the speculative movements of short-term capital to influence both their volume and their composition. There is another point to be made which is usually not referred to and anyway never emphasised with due force. A country *should not be obliged to pay excessive interest on its national debt*. Just as there is a 'fair wage' so also should there be a 'fair interest rate'.²⁵ I would like to observe on this point that in the Republic of Italy there are state anti-usury laws which are applied to bank interest rates. Could this principle not be extended to an international context?

Relaunching Education is the First Task of a Global World

However, the central reality on which today, more than ever before, we should place emphasis is education. Science – which involves the production, acquisition and transmission of knowledge – and education make up an increasingly interdependent system that shapes life on this planet. The organisation of scientific advance has certainly come to be a much more difficult task than the management of the world's wealth. Education, a specific right of the human being inasmuch as he is a rational being,²⁶ which should be the most human and effective way to

²⁵ A first relevant, brave and penetrating approach to the topic, which bridges a gap in the current reflection and perhaps in social doctrine itself, can be found in E. Malinvaud, *Que doit-on entendre par de justes finances? Clarifications préliminaires à un consensus sur l'éthique financière*, published by the Bank of Italy, Rome, 2003. In my opinion, the conclusion is particularly important: 'De même qu'il s'imposait à la fin du XIX^{ème} siècle et au XX^{ème} d'établir et d'implanter une éthique du travail et de l'emploi adaptée à la société moderne, de même il s'impose au début du XXI^{ème} siècle de revivifier l'éthique financière. Tant a changé dans le monde de la finance qu'il convient sans doute de tout repenser *ab initio*' (p. 99). Similarly enlightening is the analytical proposal of an analogous notion of what is fair and equitable as regards finance, which has as a reference model the Catholic doctrine on fair wages, expounded in 1891 by Leo XIII in *Rerum Novarum*, § 34.

²⁶ 'All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education' (Vatican Council II, Declaration on Christian Education, *Gravissimum Educationis*, § 1). Cf. Pius XII's radio message of Dec. 24, 1942, A.A.S. 35 (1943), pp. 12-19; and John XXIII's encyclical letter, *Pacem in Terris*, 11 April 1963, A.A.S. 55 (1963), p. 259 ff. Also, cf. *Declaration on the Rights of Man*, in footnote 3.

promote freedom, fraternity and social equality, is becoming more and more a factor of discrimination and exclusion. It is well-known that the lack of quality (current values and technology) and quantity (schooling and retention rate) in education is one of the causes of extreme poverty. The reality in South Asia is that 58% of women and 35% of men are illiterate.²⁷ Today we live in a 'knowledge society', that is why it is necessary to extend to everyone and improve the quality of the educational services necessary to take part in it. Indeed, a fair and equitable society distinguishes itself for the level and extent of its education.²⁸

Family is the First Social Institution that Must Be Strengthened

Globalisation and development have also been accompanied by institutional changes. In order to renew society, the first social institution that deserves justice is the family, which on the contrary is currently neglected in this process of globalisation by current state-based, market-based and mixed approaches, which either treat society as a collection of individuals in competition with one another for scarce resources, or treat the family as a public instrument to remedy failures of state and market.²⁹ The key role of the family as a cell of society, school of communion and participation that has vital and organic bonds with all of society must be restored.³⁰ The family must recover her vocation as a servant of life, trainer of people, educator in the faith and promoter of integral development in view of achieving the common good.

Ethical Values, Religious Options, Ecumenism, Overlapping Consensus

Catholic social doctrine is convinced that globalisation requires this large number of economic, political, institutional and cultural measures but at the same time it believes that these measures have to be based

²⁷ UNESCO Institute for Statistics, 2000 Illiteracy Rates, <http://www.uis.unesco.org/>

²⁸ Cf. AA.VV., *The Challenges for Science. Education for the Twenty-First Century*, City of Vatican 2002, pp. VII-292; Marcelo Suárez-Orozco ed. *et al.*, 'Globalization, Culture and Education in the New Millennium', Univ. of California, Berkeley-Los Angeles-London 2004, pp. 275.

²⁹ Cf. Mary Ann Glandon *et al.*, 'Intergenerational Solidarity, Welfare and Human Ecology', The Pontifical Academy of Social Sciences, Extra Series 3, Vatican City 2004.

³⁰ John Paul II, *Familiaris Consortio*, § 42.

upon ethical principles and motivations. The main question here is the actual sources of, and contributors to, these ethical values. It is significant that in this context Catholic social doctrine refers to a new ecumenical spirit. This means that the Church is convinced that the challenges of globalisation can only be met by an ecumenical effort on the part of the Christian Churches, the great religions of the world, and all men and women of good will. Globalisation has increased the dialogue between the great religious traditions and cultures, which now better understand and recognise one another. This dialogue is becoming more and more essential, due mainly to the appearance of new forms of fundamentalism, which try to use religions in favour of egotistic interests motivated by hatred. This dialogue could also provide the bases for the establishment of ethical principles and values of universal scope, based on justice and love. This converges with the new idea of an 'overlapping consensus'. Thus, rather than ignoring or avoiding differences between religions and cultures in line with the idea of tolerance that concluded the wars of religion in the Christian West (in the sense of a *modus vivendi* along the lines of Hobbes: 'if we do not want to kill each other then let us tolerate each other'), we can agree with what John Rawls proposes, in his final major work, *The Idea of an Overlapping Consensus*.³¹ He argues that it is now necessary to engage in a further step forward, that is to say, to recognise that the rival 'metaphysical' ideas that have lain behind and still animate the strong beliefs of citizens of the Western democracies can underpin a minimum corpus of beliefs that can help in a positive sense to create a 'reflective equilibrium'. He is referring here to certain 'comprehensive' theories, of a moral, philosophical or religious kind, which can, despite their mutual opposition, work together through their overlapping to achieve the joint establishment of the specific values of a democracy that can survive in a historical and sociological context characterised by the 'fact of pluralism'.

The Social Edification of Forgiveness

There is also the need for the peoples of all the nations of the earth to be compassionate towards one another and to imagine the suffering of others when invoking revenge for the wounds that were inflicted in

³¹ 'The Idea of an Overlapping Consensus', (Spring 1987), 7(1):1-25.

the past. As John Paul II has observed, there is a need for a purification of the collective memory, i.e. to remember positive things and to forget negative things that have occurred in the history of the human family. What is asked for here is something that is formally similar to forgiveness, which is based on charity. Of course, if on the one hand charity goes beyond justice, on the other we must prevent it from replacing justice. Charity remains a surplus, an additional resource, and this surplus of charity, compassion and respectful affection is capable of providing globalisation with a more solidarity-inspired soul, full of profound motivation, audacity and new energy. From this viewpoint, the Christian Churches have an important role to play, insofar as they are the direct recipients of the pressing legacy of the Gospel, which calls for forgiveness and love for one's enemies. John Paul II's effort to practice forgiveness in order to restore the full unity of the Christian Churches and to proceed hand in hand with non-Christians and non-believers in the human family, appears all the more an example to be followed in order to give a dense content of charity to the project for a new evangelisation after the Second Vatican Council. Thus to the challenge of the globalisation, the Church responds with the new evangelisation, centred on the doctrine and praxis of Christ, who reveals to the human being the depths of his humanity, of his being and his acting.

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