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Piotr Jednaszewski*

Cardinal Stefan Wyszyński University, Warsaw, Poland

St Mary's Institute Limited, Ireland

<https://orcid.org/0000-0003-1061-907X>

PEACE CONCEPT IN JOHN PAUL II'S LIFE

Abstract

For John Paul II, peace was much more than the end of conflict or the absence of war. He saw it as a way of life, rooted in respect for human dignity and the understanding that every person has a unique and vital value thanks to God's love for people and His act of creation. John Paul II believed that peace is built through justice, solidarity, and a commitment to defending fundamental human rights. It requires dialogue across cultures and religions, as well as the courage to forgive and seek reconciliation where division and hatred have taken hold. He believed that peace can be achieved by changing people's hearts through their personal relationship with God. John Paul II frequently spoke of fostering a "culture of peace," beginning with the protection of life and extending to the choices we make in daily relationships, communities, and international affairs.

He described peace as both a divine gift and a human responsibility. While it is something we must pray for and receive with humility, it is also the value that demands action: nurturing understanding, rejecting violence, and working together for the common good of everyone, regardless of faith and social status. In this sense, peace is

* Piotr Jednaszewski – PhD, EdD. Methodologist specialising in teaching English as a foreign language, educator, negotiator, court mediator, and sworn translator of English. He lives permanently in the United Kingdom. For many years, he served as a representative and advisor to the University of St Andrews, UK, a leading British university. He is a member of the Council of the Cardinal Stefan Wyszyński University (UKSW), the Scientific Council of the Czech Institute of Academic Education (ZS), and the Royal Society of Arts (UK). He has authored and co-authored works on teaching negotiation, communication, teaching methodology, politics, and international relations. His research interests also include the management of educational institutions and the development of personalised curricula tailored to the needs of institutional beneficiaries.

not a distant ideal but a concrete task, achieved through trusting in God, truth, love, and the shared hope of building a world where everyone is respected.

Keywords: *John Paul II, Concept of Peace, Teachings of John Paul II*

KONCEPCJA POKOJU W ŻYCIU JANA PAWŁA II

Streszczenie

Dla Jana Pawła II pokój był czymś więcej niż tylko końcem konfliktów czy brakiem wojny. Postrzegał go jako styl życia, zakorzeniony w poszanowaniu godności ludzkiej i zrozumieniu, że każdy człowiek ma wyjątkową i życiodajną wartość dzięki miłości Boga do ludzi i Jego aktowi stworzenia. Jan Paweł II wierzył, że pokój buduje się poprzez sprawiedliwość, solidarność i zaangażowanie w obronę podstawowych praw człowieka. Wymaga on dialogu między kulturami i religiami, a także odwagi do przebaczenia i dążenia do pojednania tam, gdzie zakorzeniły się podziały i nienawiść. Wierzył, że pokój można osiągnąć, zmieniając serca ludzi poprzez ich osobistą relację z Bogiem. Jan Paweł II często mówił o pielęgnowaniu „kultury pokoju”, zaczynając od ochrony życia, a kończąc na wyborach, których dokonujemy w codziennych relacjach, społecznościach i sprawach międzynarodowych. Opisywał pokój jako dar Boży i ludzką odpowiedzialność. Choć jest to coś, o co musimy się modlić i co powinniśmy przyjmować z pokorą, jest to również wartość, która wymaga działania: pielęgnowania zrozumienia, odrzucenia przemocy i wspólnej pracy dla dobra wspólnego wszystkich, niezależnie od wiary i statusu społecznego. W tym sensie pokój nie jest odległym ideałem, lecz konkretnym zadaniem, które można osiągnąć poprzez zaufanie Bogu, prawdzie, miłości i wspólnej nadziei na zbudowanie świata, w którym każdy jest szanowany.

Słowa kluczowe: *Jan Paweł II, koncepcja pokoju, nauki Jana Pawła II*

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Introduction

The peace education within the teachings of John Paul II offers us a perspective through which we can consider how to foster compassionate attitudes rooted in human values. Today's world is full of conflicts often driven by ideological, political, or religious differences. The Russian war against Ukraine and the Gaza Strip conflict with Hamas are among 45 armed conflicts causing death tolls worldwide today. Therefore, individuals and communities alike must develop skills for resolving disputes peacefully. This is where the legacy of John Paul II particularly stands out.

John Paul II, the Pope from Poland, whose pontificate lasted 26 years, dedicated his entire life to promoting and developing peace education as a vital element of our spiritual and social growth. Viewing education for peace from this perspective, it is more than merely exchanging ideas about living in harmony and tranquillity. It involves fostering attitudes that encourage dialogue, tolerance, and mutual respect at both national and international levels. This complex process was central to John Paul II's life, influencing everyone who listened to him and followed his teachings, and reaching far beyond, impacting individuals, families, school communities, social groups, nations, and even shaping international relations.

We can say that the pontificate of John Paul II was characterised by spiritual and social changes worldwide. To mention just a few: the collapse of the communist regime in Eastern Europe, Poland's journey to independence from 1980 to 1991, interfaith dialogue and reconciliation with the World Day of Prayer in Assisi in 1986, the Vatican's formal recognition of the state of Israel in 1993, which enhanced Jewish-Christian relations, and the renewal of Catholic faith globally were areas where papal influence played a key role in these political, religious, and social transformations.

At the heart of John Paul II's teachings are core values such as love, respect, and tolerance. Recognising and embracing these values is essential for building a peaceful society. Reflecting on John Paul II's teachings emphasises the importance of incorporating these principles into our daily interactions and decisions. This sincere approach can help promote lasting peace in all aspects of our social lives. As we explore papal teachings more deeply, we not only find inspiration but also build a strong foundation for peace education that resonates across various social and cultural contexts. This spiritual and philosophical journey requires a deep understanding of concepts such as love, empathy, understanding, and forgiveness, which are firmly rooted in Christian values. Therefore, John Paul II's legacy offers the basis for inspiring everyone who values peace to work towards mutual respect, reconciliation, and human dignity across social groups and nations worldwide.

The Concept of Peace

The moral and spiritual outlook presented in John Paul II's teachings plays a key role in his concept of peace, which is based on human dignity not only rooted in Christian and religious values worldwide but also on man's right to freedom. The Pope viewed peace not just as the absence of conflict, but as a voluntary human act to live in harmony within the individual's spiritual and family life, and further, in social and international contexts¹. The teachings of John Paul

¹ J. Lewandowski, *The Urgency for Peace in Teachings of John Paul II*, The Person and the

II present peace in both spiritual and social aspects. This is based on human self-congruence, which is achieved through true love, the ability to forgive, and respect towards others², the Pope preached that true peace cannot be imposed in any respect; on the contrary, it has to come from the transformation of the individual's heart, his understanding of spiritual freedom and moral maturity. Referring to respecting the laws, Pope taught that as humans, we are tempted to appeal to the *law of force* rather than the *force of law*. As peace and international laws are closely linked, the law is designed to preserve order and tranquillity³.

John Paul II believed and taught that world peace could only be achieved through respect for truth, justice, and solidarity. According to his teachings, peace was also a challenge that called for people to be actively involved in striving for the common good. In the context of 20th-century history, filled with conflicts, holocausts, and all dehumanisation of human life, the Pope called for unity and forgiveness as the foundations of dialogue leading to lasting peace. During his pontificate, the Pope made over 1000 visits to meet with heads of state and prime ministers worldwide, serving as the apostle of peace⁴.

Looking at the pontificate of John Paul II from this perspective, his message was rooted in his words, actions, and life. Like the first disciples of Jesus, he travelled wherever it was possible to spread the word of God's love to people and to save human spiritual and physical lives. One of his earliest peace missions took place in 1978, when Chile and Argentina each claimed rights to three islands in the Beagle Channel. Thanks to the Pope's diplomacy and mediation through the office and personal involvement of Cardinal Antonio Samore, the conflict was resolved, and war was avoided. However, instead of six months, the talks took six years: Cardinal Samore, appointed by John Paul II to lead the mediation, had not envisaged, and possibly no one involved in this conflict thought, that it would have taken so long.

Nevertheless, John Paul II's belief in God's mercy and respect for human dignity prevailed over political tensions between these two Catholic countries. As he said, addressing world leaders: "Do not be afraid to take a chance on peace, to teach peace, to live peace... Peace will be the last word of history"⁵. These words reveal three aspects of John Paul II's understanding of the concept of peace. First, that courage is necessary to pursue peace. Even if it seems unachievable or risky, because of individual interests, political tensions, and egoism, it is worth overco-

Challenges 4, no. 1, Cardinal Stefan Wyszyński University, Warsaw, (2014): 39-40.

² Ibid., 42.

³ John Paul II, *Message of His Holiness Pope John Paul II for the Celebration of the World Day of Peace*, The Holy See, (2004) sec. 1-2.

⁴ Struggle for Peace, *JP2online*, accessed: 16 August 2025.

⁵ P.C. Hinton, *Images of Peace*, Winston Press, (1984): 54.

ming these human obstacles and engaging in dialogue and reconciliation, based on forgiveness and respect for human dignity. The second is that peace should be a way of life, embodied in individuals and social choices and relationships. In other words, the Holy Father asked world leaders to teach and live peace. The third aspect appears to express that it is our hope in Christ, deeply rooted in the eschatological belief in the end-times and the second coming of Christ. "...Peace will be the last word of history" also meant that the last word always belongs to God, even if, from the human perspective, evil times might last long.

John Paul II emphasised in his teachings that peace should be rooted in and derived from the truth about a person's life and the rights that naturally belong to him, rather than from the balance of power between states or nations. The Pope's first message for the World Day of Peace in 1979 stated that peace "comes from respect for human rights"⁶. In the same year, delivering his message at the UN forum, John Paul II said: "*The obligation of all humanity to work toward universal respect for human rights and human dignity is a fundamental imperative of the social, economic, and political order*"⁷. The profound meaning of these words can be seen in the experience encountered by Karol Wojtyła (who later became Pope) during the Second World War and the subsequent oppressive Communist regime in Poland.

The Pontiff recognised that the anticipated change would occur in societies through respect for human rights and dignity arising from the voluntary cooperation of morally good and dedicated individuals. In other words, change can only happen when people undergo moral conversion, leading to a structural transformation of social attitudes and policies. According to this concept of peace, it is connected and interrelated with the economic growth of nations, which should not be separated from individuals' well-being and must consider everyone's needs to lead a life of respect and self-worth⁸.

All of the above is reflected in his first encyclical titled *Redemptor Hominis*, published on 4th March 1979. Although the word peace is not central in this encyclical, the anthropological and moral principles presented there outline the entire vision that forms the concept of peace. Five areas shed light on understanding the idea of peace from the Christian perspective. First, the central role of the human person, where we are granted our dignity through the birth, death, and resurrection of Christ, rather than through philosophical, political, or economic systems. Peace cannot be separated from this dignity created by God's love for every human. Second, John Paul II states that the role and mission of the church is

⁶ P.D. Miller, *Just War and Ordered Liberty*, Cambridge University Press, UK, (2021): 148-150.

⁷ Ibid., 149

⁸ D. Door, *Option for the Poor and the Earth: Catholic Social Teaching*, Orbis Books, USA, (2012): 251.

to protect human rights. Third, peace should be built on truth, not manipulation and lies, especially when different political or economic systems alienate today's societies from perceiving the truth of the human person, his world, and God within it. Fourth, he discusses our responsibility towards others as an essential part of being human. Fifth, as the title of the encyclical is *Redemptor Hominis*, God is the ultimate source of peace and reconciliation through Christ. By placing Christ's salvation history at the centre of human life, peace becomes more than a social or political system; it is grounded in divine reconciliation⁹.

Christ, the Prince of Peace

John Paul II visited the Philippines from 17 to 22 February 1981. It was his first trip to Asia. This visit had several dimensions as it marked the first time that a Beatification Ceremony was conducted out with the Vatican – that of Lorenzo Ruiz and his companions – those three Dominican priests who sailed to Okinawa, were captured and martyred in 1636. It was also a very special visit, because of the martial law in the country, which was temporarily lifted because of the Pope's visit. Beatification of Catholic martyrs coincided with the oppressive regime being in power and responsible for the thousands of people killed and 35,000 documented tortures¹⁰. This visit of the Successor of St Peter was like a voice saying that martyrdom is never in vain, that Jesus' suffering and death was not the end, but a step to resurrection, which brought peace to the hearts of believers and the whole world.

The Pope's homily on 19 February 1981 called for peace, which was highly significant in a country where political tensions and repression of the people occurred daily. It was titled the Holy Mass for Peace, reflecting the theology of peace and reconciliation. The Pope's homily taught that peace, redemption, and reconciliation originate from the source, who is Jesus, the Prince of Peace. Thanks to His sacrifice on the cross, Jesus' blood freed people from sin, offering everyone the chance to enter God's Kingdom¹¹.

John Paul II's sermon emphasised that peace can be achieved by transforming human hearts through holy sacraments that unite believers with the mystical Body of Christ, leading to forgiveness and healing. The Pope also addressed families, highlighting how faith and sacramental life help raise children in the values of peace. Parents, as the primary educators of their children, pass on qualities such as kindness, mercy, forgiveness, understanding, compassion, and faith, which are

⁹ John Paul II, *Encyclical Letter Redemptor Hominis*, The Holy Sea, (1979).

¹⁰ G. Besier, I. Huhta, O. Lange, *Religious Freedom. Its Confirmation and Violation During the 20th and 21st Centuries*, Lit Verlag, Germany (2019): 150-153.

¹¹ C. Legrand, *John Paul II.: Chronicle of a Remarkable Life*. Dorling Kindersley, UK (2000).

essential to peace. John Paul II concluded his homily by stating that peace is not only a gift from God but also a responsibility entrusted to individuals, families, and nations to cherish¹².

The Pope's visit to the Philippines also had another dimension, which was the global drive for peace among nations, suppressed by the communist regimes in Eastern Europe. It was also a voice saying that human freedom depends not on military actions but on the transformation of people's hearts through Jesus' love and mercy, teaching forgiveness and compassion. As the Vicar of Christ, John Paul II, at the beginning of his pontificate, marked the value of peace as the right of every human and a gift from God, to be nurtured and esteemed.

Active Peace Building and Interreligious Dialogue.

The period between 1983 and 1991 can be described as the time of the Pope's advocacy for peace. Throughout that period he integrated into his teaching such concepts as reconciliation, justice and inter-religious dialogue. This time is marked by four dates related to his spiritual guidance to people all over the world.

In 1983, John Paul II wrote a letter for the XVI World Day of Peace, entitled *Dialogue for Peace, a Challenge for Our Time*. He stated that the dialogue for peace becomes meaningful when it is connected with justice. Otherwise, justice does not serve humanity by prioritising the particular interests of individuals. John Paul II also emphasised that peace cannot be achieved without disarmament, fair sharing of resources, and the creation of an international platform for cooperation and understanding that serves the common good. The foundation of genuine peace lies in dialogue on both local and global levels. True peace cannot be separated from humanity, as it constitutes an integral part of our civilisation. Therefore, the laws should guarantee the socio-political security of people, eliminate international antagonism, and provide a platform for dialogue and mutual understanding. Wars always exact a heavy toll in human lives, devastation, and the deprivation of nations, causing immense harm to all involved. Therefore, the pursuit of peace through dialogue should prevail to prevent recourse to armed conflict¹³. John Paul II's message was that the Catholic Church would always support and work towards dialogue for peace and the safety of all nationals, until it is achieved both globally and within people's hearts individually. Regarding the possession of nuclear weapons by countries, the Pope viewed it as a temporary deterrent, as it could always lead to disaster¹⁴.

¹² M. Rafols, *Family Values, Anyone? The Endangered Manila Upper and Middle-class Family*, University of Michigan, USA (1993): 73.

¹³ John Paul II, *Dialogue for Peace, a Challenge for Our Time*, The Holy Sea, (1983).

¹⁴ J. Lewandowski, *The Urgency for Peace in Teachings of John Paul II*, The Person and the Challenges 4, no. 1, Cardinal Stefan Wyszyński University, Warsaw, (2014): 37-49.

John Paul II's exhortation *Reconciliatio et Paenitentia*, meaning Reconciliation and Penance, published in 1984, reinforced his spiritual message presented in *Dialogue for Peace, a Challenge for Our Time* of 1983. Referring to the parable of the prodigal son, he showed Christ as the ultimate Peacemaker and Healer. Consequently, he demonstrated that true reconciliation is achievable when it originates from a converted heart. He warned that human pride, being selfish, leads to isolation and a lack of compassion. Therefore, society and each individual can restore collective peace through both reconciliation and personal repentance¹⁵. Whereas, reconciliation means building a personal relationship with God, which is hindered by sin. As penance and repentance are closely related, they focus on slightly different aspects of moral and spiritual life. Repentance precedes penance, meaning that first the person must feel remorse for their wrong actions to take corrective measures¹⁶.

John Paul II organised the inaugural World Day of Prayer for Peace in Assisi in 1986. The aim of this gathering, which brought together 110 religious leaders from twenty-nine countries representing thirty-eight different religious traditions, was not based on any theological consensus but to pray together for peace within their own traditions, followed by a silent procession. As the Pope from Poland, John Paul II believed that the spiritual strength of prayer was the source of peace, which was also strongly rooted in Polish history. At the same time, the Pope knew that religions could also be a source of conflict. Therefore, he called for an inter-religious day of prayer, building bridges between different traditions and cultures¹⁷. This first-ever World Day of Prayer for Peace demonstrated that harmony and reconciliation can be achieved between nations through the spiritual power of prayer and the unity of minds and hearts across different religious traditions. The Vatican later described this event as "the unique value of interreligious prayer for peace".

In 1991, during the Gulf War, John Paul II called for peace, which was also reflected in his encyclical *Centesimus Annus*, 'The Hundredth Year.' It was issued 100 years after the encyclical *Rerum Novarum*, written by Pope Leo XIII in 1891. That earlier encyclical addressed social and economic changes during the Industrial Revolution, with the title in English translating to: "Concerning New Things". John Paul II's encyclical served as an update, referring to a new world where the collapse of communism and the rise of globalisation brought about new social and political challenges. Emphasising the role of the Catholic Church, he highlighted the importance of human dignity, solidarity, the value of work, and

¹⁵ John Paul II, *Reconciliatio et Paenitentia*, The Holy Sea, (1984).

¹⁶ J.E. Fagan, *The Timeless Teachings of St John Paul II*, Scepter Publishers, USA, (2017): 87.

¹⁷ A. Goshen-Gottstain, *Interreligious Heroes: Role Models and Spiritual Exemplars*, Wipf and Stock Publishers, USA (2021): 337.

the responsibility of world economies and governments to promote social well-being. At the heart of his message was the dignity of the human person, which must be central to social and economic life rather than being viewed solely in terms of profit or power. John Paul II also referenced the Gulf War as a symbol of the world's unresolved conflicts and injustice. He wrote that wars might seem like the last resort, but they never truly solve problems, resulting in more human suffering. The Pope called for dialogue, respect for human dignity, and peace rooted in justice, rather than dependence on armed conflict and violence. Consequently, his subsequent letter, *Urbi et Orbi*, published in April 1991, urged the international community to heed the voice of the Kurds and their long-suppressed hopes for freedom and justice.

Balkans Conflict and the Rwanda Genocide

Looking at the world map of conflicts, one might say that despite the religious and political efforts of many involved in the peace process, wars are unavoidable and may only worsen. The Balkans Conflict, which erupted in 1992, resulted from the breakup of Yugoslavia and the creation of three new countries. The Balkans Conflict mainly refers to the Bosnian War from 1992 to 1995, causing the deaths of over 100,000 people. It was one of the bloodiest wars that took place in Europe after the Second World War, and it was fought between three groups inside Bosnia and Herzegovina, each supported by different foreign powers¹⁸.

John Paul II strongly condemned this war driven by nationalism, hatred among ethnic groups, and violence. He was one of the first heads of state who warned against the religious and ethnic cleansing of the nations. He believed these conflicts were not just about land or politics, but also revealed a deeper moral and spiritual breakdown threatening Europe's peace and unity. John Paul II believed that recognizing the independence of Croatia and Slovenia, could stabilize the situation. He described the war in Bosnia as a "war of extermination" and repeatedly called on the world to halt the violence. John Paul II appealed for peace negotiations, respect for human dignity, and international efforts to end the bloodshed of the Balkans War. He expressed deep concern for the suffering of ordinary people, regardless of religion: Bosnians, Croats, and Serbs alike, emphasising that no religion or nation should justify killing¹⁹. The Pope also wished to visit Sarajevo as a gesture of solidarity, but the trip was delayed due to security concerns. Throughout this conflict, John Paul II constantly sought to unite all religious groups, namely Catholics, Orthodox Christians, and Muslims, to ini-

¹⁸ P. De Marco, *Dancing on the Ruins: The Triumphs and Tragedies of Europe in the 1990s*. Pasquele de Marco, Germany (2024): 25.

¹⁹ M. Baz, *The Papal Arts of Peace and Civilisation: War Avoidance, War Mitigation, and Preventive Pacification from Leo XIII to John Paul II*, De Gruyter, Germany (2025): 14.

tiate peaceful talks and discuss coexistence. His words aimed to promote peace, reconciliation, and forgiveness, even amidst extreme cruelty. He also supported humanitarian organisations like Caritas to assist in the region. Additionally, he urged the United Nations to become more active in ending the conflict²⁰.

At the end of the Balkans Conflict, the Rwanda genocide broke out in Africa in 1994. The conflict broke out between two ethnic groups, the Hutu majority and the Tutsi minority. However, long before the conflict erupted, John Paul II had warned both ethnic groups against ethnic division.

Between April and July 1994, in just about 100 days, Hutu extremists carried out a campaign of mass killings. Around 800,000 people were murdered by the ruling Hutu tribe, mostly Tutsis, but also moderate Hutus who opposed the violence. Neighbour turned on neighbour often with machetes and simple weapons²¹. Pope John Paul II reacted with deep sorrow to the Rwandan genocide and was very vocal in calling for its end. He was also the first person in power to call this tragedy a genocide when it broke out²². When the genocide ended, the country was socially and mentally devastated. Pope appealed for forgiveness and reconciliation, stressing that true peace could only come by healing the wounds of the past. He asked the Church to guide people toward a culture of peace, teaching respect for life, human dignity, and the rejection of hatred. His words were meant to help Rwandans find the strength to rebuild their country through unity rather than division²³.

John Paul II's Appeal for Peace at the Turn of the Millennium

Pope John Paul II was one of the most active and consistent advocates for peace at the turn of the new millennium. The Bosnian War and the Rwanda Genocide were among the most tragic events after World War II, and the Pope from Poland was the person who tried all possible ways to help the suffering, stop hatred, and build religious unity. He understood well what human life was, as someone who survived WWII, being forced to work as a manual labourer in a stone quarry (1940-1944) and later at the Solvay chemical factory, under Nazi Germans²⁴. Therefore, upon becoming Pope, he understood the value of human life and dignity, becoming one of the most influential voices for peace. Many also recognise that the peaceful changes in Eastern Europe were thanks to John Paul

²⁰ L.J. McAnders, *What They Wished For, American Catholics and American Presidents, 1960-2004*, University of Georgia Press, USA (2014): 295.

²¹ O.F. Gergerlioglu, *State of Emergency & Decree Laws Are A Crime Against Humanity*, Advocates of Silenced Turkey (2025): 142.

²² A. Hendershott, *The Politics of Envy*, Sophia Institute Press, USA (2020).

²³ A. Thompson, *The Media and the Rwanda Genocide*, Pluto Press, London (2007): 29.

²⁴ D.A. Parks, *John Paul II, The Pope from Poland*, Millbrook Press, USA (2002): 22.

II's spiritual support for the Poles, who founded the Solidarity movement and were determined to oust the Russian regime²⁵.

John Paul II believed that creating a platform for dialogue among different religions was a path to global peace and understanding. This is why he organised interfaith gatherings and prayers in Assisi in 1986, 1993 (during the Balkan Conflict), and in 2002 (after the 11th September 2001 terrorist attacks on the World Trade Centre in the US). By bringing Christian, Jewish, and Muslim leaders to Assisi he demonstrated that peace and prayer can transcend religious divisions, ethnic hatred, and political or social disputes²⁶.

Long-standing divisions between Jews and Christians were met with John Paul's resolve to foster an atmosphere of mutual respect and understanding. Consequently, he prayed at the Western or Wailing Wall in Jerusalem and sought forgiveness for Christian wrongs against Jews in 2000²⁷. Then, a year later, he became the first Pope to be allowed entry into the Umayyad mosque in Damascus, where he prayed together with Muslim leaders.

In 2003, the US and allied forces attacked Iraq in response to the terrorist attack on the WTC on 11th September 2001. John Paul II was not afraid to confront the world powers. He said: "No to war! War is always a defeat for humanity", urging world leaders to turn to dialogue and the United Nations instead of bloodshed and the loss of human lives²⁸. The Pope knew that the poverty of nations led to conflicts and divisions on different social and religious levels. Therefore, John Paul II asked the World Bank to lower African debt, advocating that economy, justice and fairness towards the poor are part of true peace.

John Paul II also worked towards bridging divisions among different Christian denominations, such as Catholics, Copts, Orthodox Christians, and Protestants. For instance, in 2001, he visited Greece and acknowledged the disastrous consequences of the Fourth Crusade in 1204, stating that the Crusaders turned against their own brothers in faith, and asked God for forgiveness. This was one of the moments when the Pope demonstrated that past transgressions should be replaced by mutual religious dialogue and prayer²⁹.

The entire life of John Paul II was like a message constantly sent to people of different religious denominations, social and cultural groups, saying that peace

²⁵ E. Luce, "Zbig, The Life of Zbigniew Brzezinski, America's Great Power Prophet", Simon & Schuster (2025): 361.

²⁶ J. Haers et al, "Theology and Conversation, Towards a Relational Theology", Peeters, Belgium (2003): 482.

²⁷ A. Behnke, "Pope John Paul II", Lerner Publication Company, USA (2005): 94.

²⁸ L. McAndrews, "What They Wished For American Catholics and American Presidents", University of Georgia Press, USA (2014): 337.

²⁹ J. Chrysavgis, "Speaking the Truth in Love", Fordham University Press, USA (2011): 309.

requires respect for human dignity, forgiveness, justice and a change in the human heart in his relationship with God.

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