

# COMPENDIUM

## CULTURAL POLICIES AND TRENDS IN EUROPE

### COUNTRY PROFILE

# HOLY SEE

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This profile was prepared and updated by **Ms. Jeannine SIAT (Strasbourg)**.  
It is based on official and non-official sources addressing current cultural policy issues.

The opinions expressed in this profile are those of the author and are not official statements of the government or of the Compendium editors.

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## 1. Historical perspective: cultural policies and instruments

The *Apostolica Sedes*, or Holy See, considers itself a promoter and guardian of art and culture. From its beginning and even in times of persecution, works of art were used to adorn places of worship. Religious freedom in the fourth century led to the birth of a characteristically Christian art, which found its expression in religious buildings and their decoration.

In the Middle Ages, the Church, especially in Rome, became the guardian and vehicle to promote ancient cultural heritage. Old works were copied and the arts were taught in monasteries. Universities, typically European creations, were set up within the Church structure.

Following the period of Enlightenment, a rift developed between the Church and culture.

With the Second Vatican Council in the 1960s, the Church shifted its focus from a classical, humanist concept of culture to one that focused on its anthropological dimension. The Pastoral Constitution on the Church in the Modern World (*Gaudium et spes*) devoted a chapter to the Church's relationship with culture and cultures.

Since 1965, the Holy See has been very aware of the importance for the Church of dialogue with contemporary culture and of its relationship with different cultures. In the Vatican Museums, Paul VI created a collection of contemporary art and in his exhortation *Evangelii nuntiandi* (1975), he drew attention to the need to evangelise culture. This awareness, together with a rich personal experience, led Pope John Paul II to create the Pontifical Council for Culture in 1982, with the aim of providing the Holy See with an instrument capable of fostering the Church's dialogue with people and institutions from the world of culture and cultural policy.

In the field of culture, Pope Benedict XVI has maintained continuity with the policy of his predecessor, Pope John Paul II, and is fostering dialogue between the Catholic Church and contemporary culture. The Holy See is also actively engaged in inter-religious and intercultural dialogue.

## 2. General objectives and principles of cultural policy

### 2.1 Main features of the current cultural policy model

The principles underlying the Church's cultural activities may be summarised as follows:

- the human person as the heart of culture. Culture is defined in relation to human beings, and all cultural activity is both from and for people. Culture is a springing forth of human potential. Pope Benedict XVI recalled, on the occasion of the colloquium "Culture, Reason and Freedom" (May 2005), with words borrowed from John Paul II's 1980 speech at the headquarters of UNESCO: "in the cultural field, man is always the first fact: man is the prime and fundamental fact of culture";
- the common basis of all cultures. "Different cultures are but different ways of facing the question of the meaning of personal existence. It is precisely here that we find one source of the respect that is due to every culture and every nation. Every culture is an effort to ponder the mystery of the world and in particular of the human person. It is a way of giving expression to the transcendent dimension of human life. The heart of every culture is its approach to the greatest of all mysteries, the mystery of God" (John Paul II, Address to the United Nations, 5 October 1995);
- openness to transcendence. "When they are deeply rooted in experience, cultures show forth the human being's characteristic openness to the universal and the transcendent. Therefore they offer different paths to the truth, which assuredly serve men and women well in revealing values that can make their lives ever more human" (John Paul II, *Fides et ratio*, 70);
- cultural change. "Inseparable as they are from people and their history, cultures share the dynamics which the human experience of life reveals. They change and advance because people meet in new ways and share with each other their ways of life. Cultures are fed by the communication of values, and they survive and flourish insofar as they remain open to assimilating new experiences" (John Paul II, *Fides et ratio*, 71);
- the Gospel and culture. "The Gospel, and therefore evangelisation, are certainly not identical to culture, and they are independent in regard to all cultures ... Though independent of cultures, the Gospel and evangelisation are not incompatible with them; rather they are capable of permeating them all without becoming subject to any one of them" (Paul VI, *Evangelii nuntiandi*, 20);
- promoting the study of philosophy. "Sharing this concern and encouraging fruitful collaboration among the professors of various Roman and European athenaeums, I wish to address a particular invitation to philosophy professors to continue with confidence in philosophical research, investing intellectual energy and involving new generations in this task" (Benedict XVI to participants at the Sixth European Symposium for University Professors, 7 June 2008); and
- faith, culture and the Orient. "This method of combining all the arts, the intellect, the heart and the senses, which came from the East, was to experience a great development in the West, reaching unparalleled heights in the miniature codices of the Bible and in other works of faith and art that flourished in Europe until the invention of printing and beyond (...). The need to involve, in the experience of faith, not only the mind and the heart, but also the senses through those other aspects of aesthetic taste and human sensitivity that lead man to benefit from the truth with his whole self, mind, soul and body". This is important: faith is not only thought but also touches the whole of our being. Since God became Man in flesh and blood, since he entered the tangible world, we must seek and encounter God in all the dimensions of our being. (Benedict XVI, General Audience, 3 June 2009).

## 2.2 National definition of culture

The Holy See bases its definition of culture on the Second Vatican Council: "The word culture in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities; he strives by his knowledge and his labour to bring the world itself under his control. He renders social life more human both in the family and the civic community, through improvement of customs and institutions. Throughout the course of time, he expresses, communicates and conserves in his works, great spiritual experiences and desires, that they might be of advantage to the progress of many, even of the whole human family" (Second Vatican Council, *Gaudium et spes*, 53).

## 2.3 Cultural policy objectives

The Holy See is a signatory of the European Declaration on Cultural Objectives (Berlin 1984) and adheres to the European Cultural Convention since 1962. It sees the declaration as a major step to generate a common awareness among policy makers for concerted action in the cultural sphere. The values incorporated in the document inform the action plan of the Holy See.

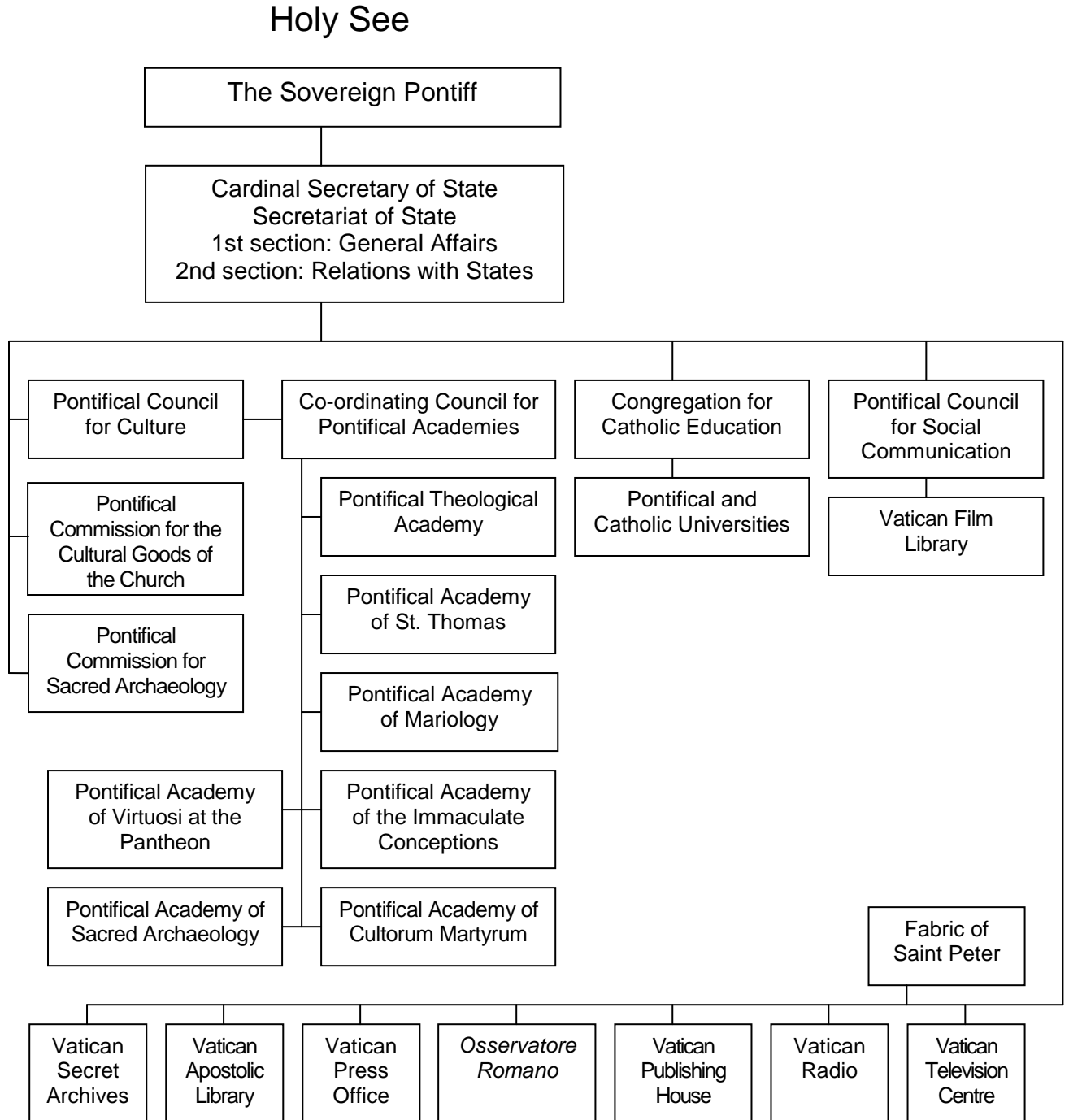
From the 19th century to the present day, the Catholic Church has been building a body of doctrine on social life and the fundamental issues of human life. These commitments include the freedom of every human being, respect for each individual and the struggle against all forms of discrimination.

The objectives of the Holy See's cultural policy are contained in the foundational letter of the Pontifical Council for Culture (1982):

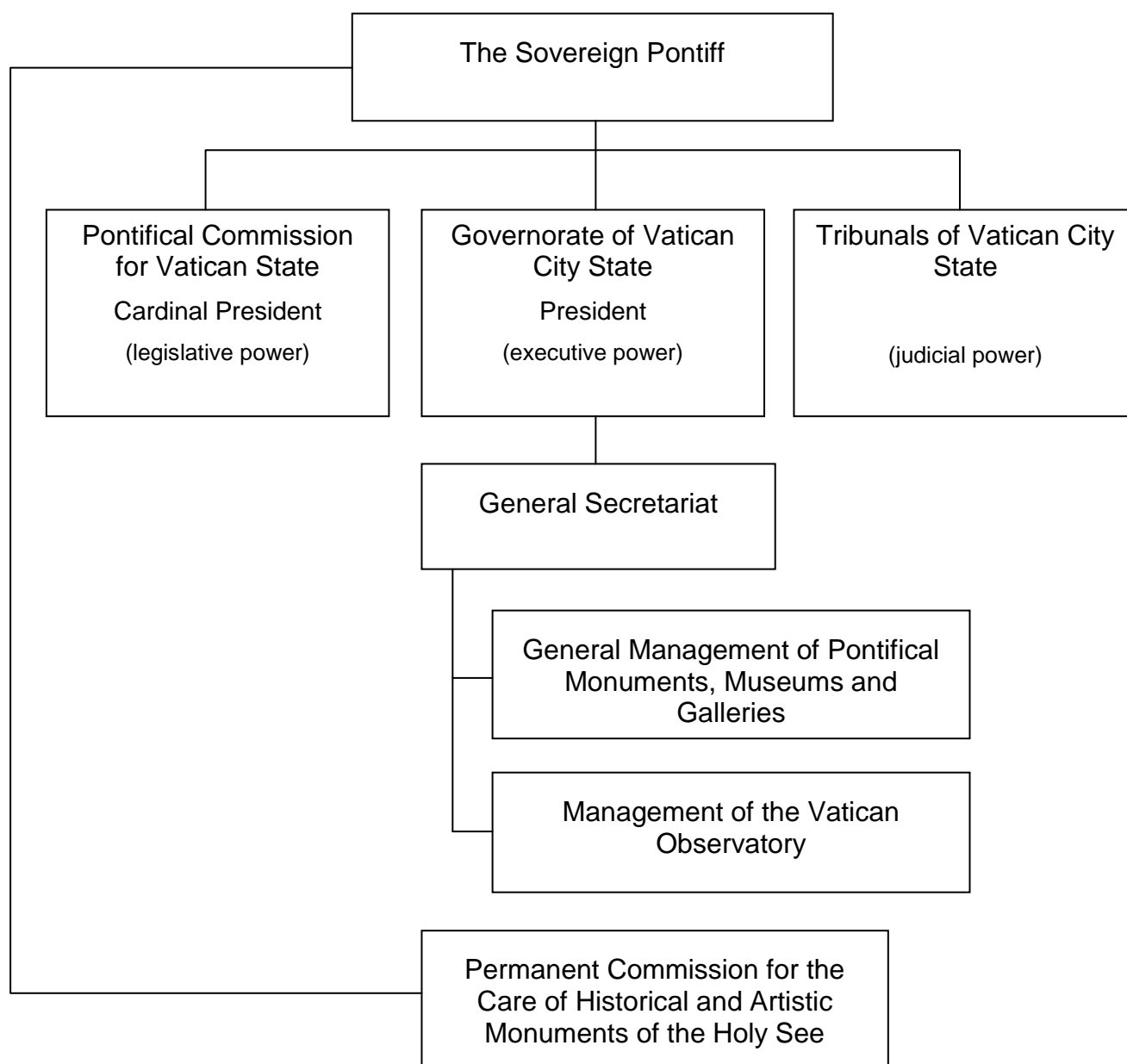
- the Council undertakes appropriate initiatives to promote dialogue between the faith and cultures, and between different cultures. It follows up on initiatives generated by various Church institutions and collaborates with bishops' conferences;
- it participates in meetings to examine ways to establish a dialogue with those who do not believe in God or profess no religion, whenever they are open to sincere collaboration;
- it monitors and co-ordinates the work of the Pontifical Academies, while respecting the autonomy of the latter in their respective research programmes, promoting interdisciplinary research and making their work more widely known;
- it co-ordinates the participation of the Holy See's cultural institutions in the work of the dicasteries;
- it promotes dialogue with bishops' conferences so that the whole Church may benefit from the research, initiatives, achievements and creations that allow local Churches to establish an active presence in their own cultural environments;
- it collaborates with Catholic international, university, historical, philosophical, theological, scientific, artistic and intellectual organisations, and promotes co-operation between them;
- it monitors (in a way appropriate to it and taking account of the authority and expertise of other curial bodies in this field) of the activities of international bodies—especially UNESCO and the Council for Cultural Co-operation of the Council of Europe—and ensures the effective participation of the Holy See in international congresses on science, culture and education;
- it monitors cultural policies and activities of governments throughout the world;
- it encourages dialogue between the Church and cultures on the level of universities, research centres and organisations of artists, researchers, scholars and other experts, and promotes meaningful meetings in and for these cultural spheres; and
- it hosts representatives of culture interested in learning more about the activities of the Catholic Church and offers them a place for meetings and dialogue in Rome.

### 3. Competence, decision-making and administration

#### 3.1 Organisational structure (organigram)



## Vatican City State



### 3.2 Overall description of the system

When considering the Holy See, it is important to bear in mind that there are two closely related entities, different in nature and function: the Holy See and the Vatican City State. Moreover, the Holy See is not a nation state, but a sovereign entity, whose followers live in their countries, subject to their national legislation. In matters concerning cultural policy, the Holy See has only a moral or religious authority over the cultural bodies of the Catholic Church. The Vatican City State is responsible only for the cultural organisms in its territory.



## **The Holy See**

The Holy See, or *Apostolica Sedes*, is the seat of the Roman Pontiff, the Roman Curia and the various bodies that assist the Supreme Pontiff in carrying out his pastoral mission. These are generally known as dicasteries. The Holy See, as the supreme organ of government of the Catholic Church, is a sovereign juridical entity under international law.

The Roman Curia is a complex body composed of the Secretariat of State, Congregations, Tribunals, Pontifical Councils, Offices and other structures. Other institutions, such as the Vatican Secret Archives, the Vatican Apostolic Library and some Academies, fall directly under the Holy See.

The Congregations and Councils are made up of cardinals, archbishops, bishops and lay people selected from the worldwide Catholic Church, and each is chaired by a Cardinal Prefect or President who is assisted on the practical level by officials responsible for administrative tasks. Each dicastery is advised on its specific mission by a body of consultants chosen for their particular skills and knowledge.

In the cultural sphere, the mission of the *Pontifical Council for Culture*, created by John Paul II in 1982, is to promote dialogue between the faith and protagonists of culture, literature, sciences and arts, and cultural currents, which are often marked by non-belief and religious indifference. The Council also collaborates with the cultural activities of the Holy See. Its task is one of animation, with no jurisdiction over other cultural institutions, which are autonomous and depend on the Sovereign Pontiff through the Secretariat of State.

Some institutions linked to the Holy See play an important role in cultural affairs: Vatican Radio, the Vatican Press and Publishing House, the Vatican Television Centre and the newspaper *L'Osservatore Romano*, all serve the Pope's spiritual ministry. The Fabric of St Peter also plays a major role in the context of conservation of UNESCO-protected heritage and has the task of administering and maintaining St Peter's Basilica and its heritage.

## **Vatican City State**

The Vatican City State was established in 1929 with the signing of the *Lateran Treaty* between Italy and the Holy See. The Treaty acts as guarantor of the independence of the Holy See, which exercises sovereignty over the Vatican City State. Its juridical organisation is laid down in the *Fundamental Law* (2000).

The Pope or Supreme Pontiff holds full legislative, executive and judicial powers in the Vatican City State. He, together with the Secretariat of State, is responsible for international co-operation.

Legislative power is exercised by the *Pontifical Commission for Vatican City State*, which is made up of cardinals nominated by the Sovereign Pontiff. The Cardinal President of the Commission also exercises executive power through the *Governorate of Vatican City State*, which is composed of directorates, offices and services concerned with administration of the temporal goods of the Holy See.

The *General Management of Pontifical Monuments, Museums and Galleries* (the Vatican Museums) and the *Vatican Observatory* fall under the Governorate. The *Permanent Commission for the Care of Historical and Artistic Monuments of the Holy See* is responsible for the artistic protection of buildings owned by the Holy See both in Vatican City and in extra-territorial areas.

### **3.3 Inter-ministerial or intergovernmental co-operation**

The Holy See is very aware of the importance of intercultural and interreligious dialogue, and so promotes a significant collaboration between these two distinct fields.

Cultural co-operation is also carried out between four dicasteries by a standing group composed of the Secretaries of the Congregation for the Evangelisation of Peoples, the Pontifical Council for the Promotion of Christian Unity, the Pontifical Council for Inter-religious Dialogue and the Pontifical Council for Culture. The aim of this standing group is to maintain constant relations and communication with partners so that matters of common interest can be confronted together. The group produces documents, considers and invites academic studies, promotes pastoral reflection, and proposes joint initiatives, thereby harmonising their activities, especially on the issues of relations with non-Christians, sects and contemporary cultural currents. This standing group also deals with intercultural dialogue.

The *Pontifical Council for Culture* has the mission of monitoring and co-ordinating the activities of the *Pontifical Academies* through the *Coordinating Council for Pontifical Academies*. The Pontifical Academy of Science, Academy of Social Sciences and the Academy of Life have a special status within the organisation.

The international and multicultural composition of the Congregations and Pontifical Councils, with members from all continents, shows the intention of the Roman Curia to be an effective instrument of contact and communion between local Churches across the world. This is seen in numerous joint initiatives.

Meetings between the Presidents of all the dicasteries, together with the Sovereign Pontiff, ensure across-the-board unity of purpose. The Secretaries of the dicasteries also have their interdicasterial plenary meetings. Apart from their work on standing committees, officials of different Dicasteries regularly receive each others documents and journals and attend events whenever there are interdicasterial issues of interest or competence. Within this context, for example, the Pontifical Council for Migrants and the Pontifical Council for Culture have developed a common approach to the place of intercultural dialogue.

### **3.4 International cultural co-operation**

#### **3.4.1 Overview of main structures and trends**

Recent decades have seen extensive development of international collaboration. The Holy See's participation in a wide range of initiatives, especially with UNESCO and the Council of Europe, continues to grow.

#### **3.4.2 Public actors and cultural diplomacy**

The Holy See fosters, through the *Pontifical Council for Culture*, local initiatives and meetings between major actors from the cultural sphere. It organises international meetings for academics in various fields and practitioners of film, literature, music and fine arts, etc. In cooperation with local Episcopal commissions, it also encourages projects and provides expertise and a network of contacts.

Some institutes mandated by the *Holy See* such as The Pontifical Universities develop research in academic fields that can be applied to culture such as historical sciences, sociology, art etc.

Due to the specificity of the Holy See, the main instrument of international co-operation is attendance at and moral patronage of meetings and organising committees, whereby it

provides expertise, encouragement and access to its extended network of relations. International meetings of specialists from various disciplines on one theme foster inroads into a better understanding of various cultures.

The place of culture within universities overseen by the Holy See has changed rapidly in the last decade as the Vatican Council II document *Gaudium et spes*, which has a chapter dedicated to culture, continues to take effect. Many universities now have centres for culture, and culture is considered a transversal element which reaches across different faculties and courses. Some specific courses on educational culture exist. Furthermore, with the increasing mobility of catechists and clergy, many local education centres have been set up in order to help them "inculturate", that is understand and respect, use and embrace the local cultural way of life. These elements are all in accordance with the fundamental principles of the faith. From Canada to South Africa, Vietnam to Ireland, such centres follow similar patterns, imparting local language and idiom, and introducing understanding of local culture, history and symbol.

### **3.4.3 European / international actors and programmes**

The Holy See participates in over 80 Council of Europe committees and working groups, as well as in many of UNESCO's working groups, and maintains active relations with the ministries for culture or equivalent bodies of many countries by organising joint activities, both in Rome and abroad. The body that animates the Catholic Church's global pastoral adoption and implementation of the *UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions* is the Pontifical Council for Culture. The implementation of the Convention is approached through all the Church's different media and all the museums, collections, and cultural goods.

### **3.4.4 Direct professional co-operation**

These are a few examples of international co-operation with local cultural entities:

- a festival and international Conference on Cinema for Peace, held in 2001, in Cartagena de Indias, Colombia, organised by the Pontifical Council for Culture and the Colombian Ministry for Culture. For programme and details on "Films, Spirituality and Culture for Peace" see [http://www.vatican.va/roman\\_curia/pontifical\\_councils/cultr/documents/rc\\_pc\\_cultr\\_doc\\_20010924\\_cartagena\\_sp.html](http://www.vatican.va/roman_curia/pontifical_councils/cultr/documents/rc_pc_cultr_doc_20010924_cartagena_sp.html). A follow-up took place in Guadalajara (Mexico) in 2005 and in Lubjana in 2005;
- in May 2001, an International Conference on European Cultural Identity "Many Cultures, Heading towards Political and Economic Union" was organised together with the Romanian Ministry for Culture. For details see: [http://www.vatican.va/roman\\_curia/pontifical\\_councils/cultr/documents/rc\\_pc\\_cultr\\_doc\\_20010430\\_bucharest-europe\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/cultr/documents/rc_pc_cultr_doc_20010430_bucharest-europe_en.html);
- on 12 February 2004, a Conference on 20th Century Literature and Catholicism was held in Madrid, Spain, jointly organised by the Spanish Ministry of Culture and the Pontifical Council;
- on 27-28 October 2005, a Ministerial conference for the 50th anniversary of the European Cultural Convention was held in Faro, Portugal;
- on 3-5 July 2006, a meeting was held, in Lima, of historians in order to write a cultural history of the Church in America with the help of the local community of historians.
- from 19-21 June 2007, an international conference was organised under the title "Christianity, Culture and Moral Values" by the Pontifical Council for Culture, the Institute for the Universal History of the Academy of Sciences of Russia, the Department for External Ecclesiastical Relations of the Patriarchate of Moscow and by

the Pontifical Committee of Historical Sciences, in the wake of the meeting in Vienna in May 2006 on dialogue and cooperation between Catholics and Orthodox in favour of culture;

- from 11-12 December 2007, the Conference "Identity and Disintegration. The crisis of the person in the contemporary world in fictional and documentary cinematography", under the high patronage of the President of the Italian Republic organised by the Pontifical Council for Culture, the Pontifical Council for Social Communications and the Vatican Filmoteca, in collaboration with the cinematography Journal published by Rome's "Ente dello Spettacolo", within the framework of the XI edition of the Festival of Spiritual Cinema "Tertio Millennio", (Sala Trevi, Rome) and the promotion of moral values in Europe (Moscow);
- from 4-7 February 2008, a Seminar was held on Evangelisation of Culture at Yangon, Rangoon (Myanmar / Burma) by the Episcopal Commission for Culture of Myanmar and the Pontifical Council for Culture; and
- on 4 December 2008, a study day was prepared on "Cultures and Religions in Dialogue" during the European Union's Year of Intercultural Dialogue. The study day was organised by the Pontifical Council for Culture and the Pontifical Council for Interreligious Dialogue.

### **3.4.5 Cross-border intercultural dialogue and co-operation**

The *Pontifical Council for Culture* holds regular meetings of those responsible for commissions for culture, which are departments of Episcopal Conferences - institutions set up broadly along regional, national, or international lines. These meetings, held at continental levels, aim at strengthening ties and cooperation between cultural entities and at fostering intercultural dialogue.

Local organisations run by the Catholic Church seek, with local initiative, to foster inter-religious and intercultural dialogue: for instance, the Cultural Movement in Antelias (Lebanon) or the Centre for Study of World Religions in Bangladore (India) are trying to get people to discover and respect their neighbour's culture and religion through dialogue and by raising mutual curiosity.

The Holy See organises, periodically, the World Youth Day, a week of celebration, prayer and catechism gathering more than a million young Catholics around the Sovereign Pontiff. One of the consequences of this world event is inter-cultural meeting, dialogue, and mutual influence under informal circumstances. Funding is provided by the Church, in particular through the local diocese and official sponsors, for artists of all genres to be have adequate space and resources to put their gifts as the service of the various events.

### **3.4.6 Other relevant issues**

The annual inter-religious World Peace Day celebrations, which have taken place annually, in Assisi since 1986, are an example of a large international event initiated by the Holy See. The cultural aspect of this meeting is not negligible. The October 2006 celebration, the twentieth anniversary of this event proposed by John Paul II, was marked by widespread international interest and an awareness of the contributions that religions make towards peace.

## **4. Current issues in cultural policy development and debate**

### **4.1 Main cultural policy issues and priorities**

Among the main cultural policy issues of the Holy See the following ones can be listed:

- the encounter between the Gospel and cultures;
- the rift between the Gospel and culture, religious indifference and non-belief, and
- relations between the Catholic Church and the world of culture, giving special emphasis to dialogue with various cultures. The Holy See aims its efforts at those who work in the fields of the Sciences, Literature, and the Arts, building bridges between the Gospel and all expressions of modern cultures.

### **4.2 Specific policy issues and recent debates**

#### **4.2.1 Conceptual issues of policies for the arts**

Information is currently not available.

#### **4.2.2 Heritage issues and policies**

The whole of the Vatican City is listed in the United Nations International Register of Cultural Property under Special Protection, as laid down in The Hague Convention of 14 May 1954 (signed by the Holy See on 24 February 1958).

The Vatican City was included on the Cultural Heritage of Humanity list on 31 October 1984, following the Holy See's accession to the Convention on the Protection of the Cultural and Natural Heritage of Humanity on 16 November 1972. In 1990, all the Holy See's extra-territorial property in Rome was included in this agreement.

The Holy See signed the European Council Convention for the Protection of the Archaeological Heritage on 16 January 1992, ratified on 6 May 1999.

On 25 July 2001, the *Law for the Protection of Cultural Goods* was promulgated, following the updating of the *Fundamental Law* of the Vatican City State on 26 November 2000. It provides for an inventory of all the cultural property of the Holy See and the Vatican City, and sets out concrete procedures for the management of this property.

The Pontifical Commission for Cultural Goods has drawn up and sent out four circular letters to bishops on the management of cultural goods:

- *Church Libraries in the Mission of the Church*, 19 March 1994;
- *The Pastoral Function of Church Archives*, 2 February 1997;
- *The Inventory and Cataloguing of the Cultural Heritage of the Church: A Necessary and Urgent Task*, 8 December 1999; and
- *The Pastoral Function of Ecclesiastical Museums*, 15 August 2001.

These guidelines indicate the need to catalogue the artistic and cultural heritage of dioceses and religious orders where this has not already been done, to encourage the creation of structures for the conservation and development of these goods (museums, archives and libraries) and highlights the need to invest in training staff to manage this heritage (clergy, lay people and volunteers) through special training programmes.

#### **4.2.3 Cultural /creative industries: policies and programmes**

Although access to culture is an inalienable right to any human being, due to the special nature of the Vatican City, all cultural goods and industries inside the Vatican are the property of the Holy See, thus making them non-profitable.

There are still some partnership programmes concerning the media. The Holy See produces the programme VTC Beyond 2000, in co-operation with the Vatican Television Centre (VTC) and the European Space Agency. This initiative seeks to establish low-cost satellite broadcasting of high-quality visual material to various countries and stations, including small local stations in the Third World. Another project, VTC Towards the Americas, involves the live satellite transmission of material to new local Catholic stations in the Americas.

In recent years, Vatican Radio has developed partnership programmes with various Catholic stations for the free transmission of its services at the grassroots level.

#### **4.2.4 Cultural diversity and inclusion policies**

The Sovereign Pontiff and the Holy See regularly speak out in the community of nations, calling for the fundamental rights of cultural minorities to be respected, beginning with the right to exist and to express oneself freely in one's own culture and language, without any form of violence. The principles of the Holy See's position in this connection are summarised in John Paul II's address to the United Nations on 5 October 1995 and also in his message for World Peace Day on 1 January 2001, Dialogue Between Cultures for a Civilisation of Love and Peace: "Dialogue between cultures emerges as an intrinsic demand of human nature itself, as well as of culture"

(See [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/messages/peace/documents/hf\\_jp-ii\\_mes\\_20001208\\_xxxiv-world-day-for-peace\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_20001208_xxxiv-world-day-for-peace_en.html)).

In dialogue with Islamic brethren, Benedict XVI, during his voyage to Cameroon (17-23 March 2009) showed the concrete ground where it is necessary to meet in the name of a common appeal to reason: on the one hand, the refusal of "all forms of violence", and on the other hand, human rights with the refusal of slavery and discrimination against women and minorities.

#### **4.2.5 Language issues and policies**

The official language of the Holy See and Vatican City State is Latin. The *Latinitas Foundation* was set up in Vatican City in 1976 with the aim of promoting the study and use of Latin. While other languages are now more commonplace, the use of Latin continues in the liturgy and in official documents and the typical idioms of the Latin language continue to pervade much of the Holy See's life.

The universal character of the Pope's ministry has historically fostered the use of various languages. Due to its geographical location, Italian has become the everyday working language in the offices of the Holy See and Vatican City. French is the diplomatic language of the Holy See. English is also widely used. Spanish is the most common mother tongue language of the members of the universal Church. The current Pontiff is a native German speaker.

The Vatican Press, established in the 16th century, became the Vatican Polyglot Press in the 17th century, well known for its publications in European and Oriental languages.

For its part, Vatican Radio has editorial staff and programmes for the following languages: Albanian, Arabic, Armenian, Bulgarian, Byelorussian, Chinese, Croatian, Czech, English, Ethiopian-Eritrean, French (France, Africa, Canada), German, Hindi, Hungarian, Italian, Japanese, Kiswahili, Latvian, Lithuanian, Norwegian, Polish, Portuguese (Portugal, Brazil), Romanian, Russian, Scandinavian (Danish, Finnish, Norwegian, Swedish), Slovakian, Slovenian, Spanish (Spain, the Americas), Ukrainian and Vietnamese.

The newspaper *L'Osservatore Romano* has a daily edition in Italian, weekly editions in English, French, Portuguese and Spanish, and a monthly edition in Polish.

The main documents of the Sovereign Pontiff and the Congregations are published both on paper and on the Vatican website in Chinese, English, French, German, Italian, Polish, Portuguese and Spanish (see chapter 9.2).

350 languages have been approved for liturgical use throughout the world by the Congregation for Divine Worship.

#### **4.2.6 Media pluralism and content diversity**

Due to the special nature of the Holy See and Vatican City, there is no place for diversity of media pluralism and content diversity. Such diversity occurs within the Church on the local level. The existing media directly depending on the Holy See are:

- *Vatican Radio*. Established in 1931 in order to broadcast the words of the Pope, it is the only radio station in Vatican City. Although it has cultural, educational and musical programmes, its main purpose is broadcasting the Pope's teachings in various languages. Podcasting and RSS of its main programmes is available through its website <http://www.105live.radiovaticana.org>;
- *Vatican Television Centre*. It films and broadcasts material on the Supreme Pontiff's activities all over the world, and on Church events taking place within Vatican City. It is not a television station, but a television information agency and therefore has no regular broadcasting schedule. Its mission also includes the protection of rights over film archives and liaising as a television agency to collaborate with other organisations such as *Eurovision* and *RAI*;
- The *Vatican Film Library*, (*Filmoteca Vaticana*). Since the origin of cinema, it has preserved film material covering the various activities of the Sovereign Pontiff and major events in the life of the Church;
- The Vatican Web Page. This *Internet site* was created in 1995 and contains the speeches and documents of the Sovereign Pontiff, as well as those of the various bodies of the Holy See and Vatican City, especially the museums. The address is: <http://www.vatican.va>;
- The Vatican channel on YouTube. This offers informational coverage of the main activities of the Sovereign Pontiff Benedict XVI and the main Vatican events. It is updated daily. The images are produced by the Vatican Television Centre (CTV), the texts are supplied by Vatican Radio and by CTV. The video clips offer a presentation of the most authoritative position of the Catholic Church on the main questions of the world today. Links permit access to the complete texts and official documents cited. The address is: <http://www.youtube.com/user/vatican>; and
- The application Pope2You on Facebook. To better promote dialogue with the youth, the Church looks to the social networking site currently most used in the world, Facebook, which has over 200 million users, by opening a page called Pope to you (Pope2You), which is just the tip of the iceberg of events organised to mark the 43rd World Day of Social Communications. With a view to opening up to the new forms of communication and virtual community, the Holy See, more precisely Pope Benedict himself, has decided to use Web 2.0 by activating his own profile on Facebook to spread the Christian message. Thanks to the applications for Facebook downloadable from the site Pope2You, anyone can receive images of the Pope and his messages. The Pontifical Council for Social Communications is leading the project and is also about to launch an application for iPhone, which will let users keep up to date with news and information about the Pope in five different languages. The address is <http://www.pope2you.net>



#### 4.2.7 Intercultural dialogue: actors, strategies, programmes

Intercultural and Interreligious dialogue are important issues for the Holy See, in order to ensure a better understanding among people. Initiatives in cooperation are important in this twofold area, such as the Study Day of 4 December 2008 dedicated to "Cultures and Religions in Dialogue".

Intercultural dialogue is enshrined in the Pontifical Council for Culture Foundation letter written by John-Paul II (see at [http://www.vatican.va/roman\\_curia/pontifical\\_councils/cultr/index.htm](http://www.vatican.va/roman_curia/pontifical_councils/cultr/index.htm)). One of its core missions is to foster intercultural dialogue and it encourages all entities working in collaboration with it to also promote this issue (i.e. the Episcopal commissions for culture and local cultural centres claiming links with the Catholic Church).

Although its range of action is worldwide, the Pontifical Council for Culture is also responsible for promoting intercultural dialogue inside the Vatican. It does so through its own publications, by organising annual interdicasterial meetings, in its contributions to the consultative processes for documents of other internal entities and by promoting premieres, exhibitions, film awards, etc. Other institutions actively involved in this intercultural dialogue are the media directly linked to or depending upon the Vatican: i.e. *L'Osservatore Romano*, *L'Editrice Vaticana* (Vatican Publishing House), and Vatican Radio. Due to the special status of the Vatican, there are no private actors in the field of culture, with the exception of patrons who occasionally sponsor some cultural initiatives.

#### 4.2.8 Social cohesion and cultural policies

Due to the special nature of the Holy See, this paragraph is not relevant. However, the *Vatican City* is trying to provide wider and easier access to culture through a low price entrance ticket policy and by removing architectural barriers. Culture is considered by the church as the privileged forum for dialogue between socially, culturally and religiously diverse peoples. The theme of dialogue within the field of culture is a mainstay of current Papal policy.

#### 4.2.9 Employment policies for the cultural sector

Due to the special nature of the Holy See and Vatican City, governing authorities do not have strategies to stimulate employment in the cultural sector.

#### 4.2.10 Gender equality and cultural policies

By its nature and with the express encouragement of recent pontiffs, the Roman Curia is increasingly internationalised. Moreover, recent years have seen employment of a greater number of lay men and women and more participation in the life of the Church.

Out of the present staff of 2 748, 1 021 are priests or male religious staff, 90 are female religious staff and 1 637 are lay people, (1 212 men and 425 women). Lay people make up 59.6 % of the total. There are 515 women, both lay and religious staff, making up 18.7% of the total workforce.

**Table 1: Gender balance among Vatican staff, 2007**

Staff	Gender	Number
Clergy and religious	Men	1 021
	Women	90
Lay people	Men	1 212
	Women	425
<b>Total</b>		<b>2 748</b>

Source: Consolidated Balance Sheet of the Holy See for the Year 2007.



Women hold positions in different offices and / or cultural institutions of the Holy See including the Vatican Museums, the Academy for Social Sciences and the Pontifical Commission for Archaeology. The official delegations of the Holy See to international conferences are being joined by increasing numbers of women. For example, the head of the Holy See's delegation to the United Nations International Conference on Women (Beijing 1995) was Mrs Mary Ann Glendon. Mrs. Glendon was later appointed President of the Pontifical Academy of Social Sciences in Rome. In April 2004, for the first time, a woman was appointed as an Undersecretary of the Congregation for Consecrated Life, Sister Enrica Rosanna.

In 1988, John Paul II wrote a letter with regard to the role of women within the Catholic Church, *Mulieris dignitatem*. While not a legislative document, his letter contains reflections and guidelines for behaviour. This *Letter to Women* also encourages universal and renewed awareness of the dignity of woman and respect of the feminine identity.

(See [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/apost\\_letters/documents/hf\\_jp-ii\\_apl\\_15081988\\_mulieris-dignitatem\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_15081988_mulieris-dignitatem_en.html)).

Another document relating to sex and gender questions was issued in 2004 by the Congregation of the Faith, then presided over by Cardinal J. Ratzinger: *On the Collaboration of Men and Women in the Church and in the World*. This Document recalls the equal dignity of men and women, insists on a correct understanding of the collaboration of men and women, in respect of their differences, and the importance of feminine values in the Church and in society.

[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20\\_040731\\_collaboration\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20_040731_collaboration_en.html)

Pope Benedict XVI, in his discourse to the Meeting of Catholic Movements for the Promotion of Women, extended his "greetings of great affection and hope to all women, to whom God has entrusted the wellsprings of life"... invited them to "live and to put your trust in life, because the living God has put his trust in you!" (22 March 2009).

#### **4.2.11 New technologies and digitalisation in the arts and culture**

In addition to the broadcasting networks project mentioned earlier (see chapter 4.2.6), the Vatican has a comprehensive web site: <http://www.vatican.va> where culture is promoted transversally and cultural diversity is encouraged.

### **4.3 Other relevant issues and debates**

Information is currently not available.

## **5. Main legal provisions in the cultural field**

### **5.1 General legislation**

#### **5.1.1 Constitution**

The *Code of Canon Law*, promulgated by the Sovereign Pontiff in 1983, provides the general framework for the entire legal activity of the Church, and its fifth book is dedicated to the temporal goods. Canons 1254 - 1310 supply the guidelines for ecclesiastical acquisition, custody, administration and alienation of goods, including cultural goods. Canon n. 22 permits, in some cases, the canonisation of civil law, and those canons which align ecclesiastical requirements regarding temporal goods with civil law 1274,§5; 1284,§2,2°-3°; 1286,1°; 1290; 1299,§2; 1500.

The Roman Curia is ruled according to the Apostolic Constitution *Pastor Bonus* (1988), which specifies the number, jurisdiction and composition of the different bodies within the Roman Curia.

For the Vatican City State, the *Fundamental Law* was issued in 2000, and became effective on 22 February 2001.

#### **5.1.2 Division of jurisdiction**

See chapter 5.1.1

#### **5.1.3 Allocation of public funds**

The budget for the Holy See's institutions is approved each year by the Secretariat of State. Given the special nature of the Holy See, there is no allocation of public funds to private bodies.

#### **5.1.4 Social security frameworks**

Every person working for the Holy See or in the Vatican City State is protected by the Social Security System, called *Fondo Assistenza Sanitaria*, which covers health care and social protection.

There is no specific legislation for artists. However, John Paul II's *2000 Letter to Artists* contains a statement of principle on the relationship between the Church and artists. See [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/letters/documents/hf\\_jp-ii LET 23041999 artists\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/letters/documents/hf_jp-ii LET 23041999 artists_en.html)

#### **5.1.5 Tax laws**

There are no taxes on business activities or income in the Vatican City State. However, agreements with foreign private, public-owned companies or cultural foundations are certainly viewed by the Church as positive, so long as the partner company or foundation respects the special pastoral nature of the Holy See.

The principles of co-operation with companies or foundations for the restoration of artistic and cultural goods belonging to the Holy See are governed by the *Law for the Protection of Cultural Goods* of 25 July 2001 (see chapter 4.2.2). The acquisition of rights to television material of the Sovereign Pontiff and the activities of the Holy See or Vatican City requires permission from the Pontifical Council for Social Communications and a contract with the Vatican Television Centre.

### **5.1.6 Labour laws**

The main labour regulation is contained in the General Regulation of the Roman Curia (*Regolamento Generale della Curia Romana*), issued on April 30th, 1999.

### **5.1.7 Copyright provisions**

The Holy See has signed the following international conventions and agreements:

- the Berne Convention for the Protection of Literary and Artistic Works, 24 July 1971, signed and ratified by the Holy See and Vatican City State on 20 January 1975;
- the Convention Establishing the World Intellectual Property Organisation (WIPO), 14 July 1967, signed and ratified by the Holy See and Vatican City State on 20 January 1975;
- the Multilateral Convention for the Avoidance of Double Taxation of Copyright Royalties, UNESCO-WIPO, 13 December 1979; and
- the Universal Copyright Convention, or Paris Act, 24 July 1971, ratified by the Holy See on 6 February 1980.

### **5.1.8 Data protection laws**

There are no specific regulations concerning data protection.

### **5.1.9 Language laws**

Due to the special nature of the Holy See and the Vatican City, there are no language laws governing language in the cultural sector.

### **5.1.10 Other areas of general legislation**

Information is currently not available.

## **5.2 Legislation on culture**

Given the special nature of the Vatican City, only the Sovereign Pontiff has the authority to create, modify or suppress a cultural institution, while in each diocese the bishop, assisted by his pastoral council, has autonomous power on cultural matters, always respecting the right of the faithful to create cultural institutions. As a body for co-ordination and promotion, the Pontifical Council for Culture has no jurisdiction over the other cultural institutions of the Holy See.

## **5.3 Sector specific legislation**

### **5.3.1 Visual and applied arts**

No specific legislation.

### **5.3.2 Performing acts and music**

No specific legislation.

### **5.3.3 Cultural heritage**

According to the *Code of Canon Law*, individual dioceses, eparchies, parishes, religious orders and associations are the legitimate owners of their own cultural property. Many of these, following national guidelines, have come to special agreements with the legislative and administrative authorities of the states in which they exist for the protection and preservation of ecclesiastical cultural property, particularly when this has been designated

a national monument. This autonomy with regard to states makes it impossible to give an overall view of the variety of legislation in this area. The *Pontifical Commission for the Cultural Goods of the Church* is intended to encourage attention to the preservation of local Churches' cultural heritage through *ad hoc* commissions and the publication of guidelines (see chapter 4.2.2).

For the Vatican City, the *Permanent Commission for the Care of Historical and Artistic Monuments of the Holy See* is responsible for the protection and preservation of the Holy See's heritage of cultural *goods*. There is no private cultural property in the Vatican.

#### **5.3.4. Literature and libraries**

Information is currently not available.

#### **5.3.5 Architecture and spatial planning**

No specific legislation.

#### **5.3.6 Film, video and photography**

In order to make films or videos within the Vatican City State, a permit issued by the Pontifical Council for Social Communications is required.

#### **5.3.7 Mass media**

The media linked to the Holy See (the Vatican Television Centre, the Vatican Radio, the *Osservatore Romano*, the Vatican Publishing House and the Vatican Polyglot Press) are all instruments in the service of the pastoral mission of the Sovereign Pontiff and the Holy See.

#### **5.3.8 Other areas of culture specific legislation**

No specific legislation.

## 6. Financing of culture

### 6.1 Short overview

It is hard to give a full overview of the Vatican's expenditure in the cultural sphere. However, the figures for four cultural institutions linked to the Holy See – the *Osservatore Romano*, Vatican Radio, the Vatican Publishing House and the Vatican Television Centre – can be given. For a breakdown of expenditure, see chapter 6.2.3.

### 6.2 Public cultural expenditure

#### 6.2.1 Aggregated indicators

Due to the special nature of the Holy See and the Vatican City, such figures are not applicable.

#### 6.2.2 Public cultural expenditure broken down by level of government

Due to the special nature of the Holy See and the Vatican City, such figures are not applicable.

#### 6.2.3 Sector breakdown

**Table 2: State cultural expenditure: by sector, in euro, 2007**

Field	Sub-domain	Direct expenditure	% of total
<b>Media</b>	Osservatore Romano	9 739 557	22.2
	Vatican Radio	24 675 632	56.2
	Vatican Publishing House	8 502 431	19.3
	Vatican Television Centre	1 050 173	2.3
<b>Cultural goods</b>	Vatican Museums**		
	Vatican Archives*		
	Vatican Library*		
	Vatican Observatory**		
<b>Total</b>		<b>43 967 793</b>	<b>100.0</b>

Source: Consolidated Balance Sheet of the Holy See for the Year 2007, produced by the Prefecture for Economic Affairs of the Holy See (Vatican 2008) and Governorate of the Vatican City State.

Source: Consolidated Balance Sheet of the Holy See for the Year 2007, produced by the Prefecture for Economic Affairs of the Holy See (Vatican 2008) and Governorate of the Vatican City State.

\* data not available; figures from 2004.

### 6.3 Trends and indicators for private cultural financing

Due to the special nature of the Holy See and the Vatican City, such figures are not applicable.

## 7. Public institutions in cultural infrastructure

### 7.1 Cultural infrastructure: tendencies & strategies

The Vatican City was created to ensure the absolute and visible independence of the Holy See, guaranteeing it as an indisputable and internationally recognised sovereignty. Thus, the Pope, as Sovereign of the Vatican City State, has the complete freedom to exercise his spiritual authority over more than a billion Catholics world-wide. The Head of the College of Bishops and pastor of the universal Church, the Sovereign Pontiff exercises ordinary, supreme and universal power in the Church. In carrying out this specific and universal mission, he is assisted by the bodies of the Holy See, which together constitute the Roman Curia.

### 7.2 Basic data about selected public institutions in the cultural sector

Table 3: Cultural institutions financed by public authorities, by domain

Domain	Cultural institutions (subdomains)	Number (Year)	Trend (++ to --)
<b>Cultural heritage</b>	Cultural heritage sites (recognized)		
	Museums (organisations)		
	Archives (of public authorities)		
<b>Visual arts</b>	public art galleries / exhibition halls		
	Art academies (or universities)		
<b>Performing arts</b>	Symphonic orchestras		
	Music schools		
	Music / theatre academies (or universities)		
	Dramatic theatre		
	Music theatres, opera houses		
	Dance and ballet companies		
<b>Books and Libraries</b>	Libraries		
<b>Audiovisual</b>	Broadcasting organisations		
<b>Interdisciplinary</b>	Socio-cultural centres / cultural houses		
<b>Other (please explain)</b>			

Source(s):

### 7.3 Status and partnerships of public cultural institutions

#### The Pontifical Academies

Benedict XVI reiterated the aims of the Pontifical Academies in a message to its Members in 2005: "offer the Church, as well as to the world of culture and arts, a project renewed with authentic Christian humanism, that is useful and meaningful for the men and women of the third millennium." He adds: "Such is your arduous task, your noble mission: give Christ to the man today, presenting him as the true measure of maturity and of human fullness".

- the *Pontifical Academy of Sciences* is a descendant of the *Academy dei Lincei*, which was founded in Rome in 1603 and of which Galileo was a member. It was revived by Pius IX in 1847, nationalised by the Italian Government after the capture of Rome in 1870, and then reconstituted by Pius XI in 1936. It is located in the *Casina* of Pius IV in the Vatican Gardens. The mission of its 80 members, who are chosen without regard

to country or religion and about 40 of whom are Nobel prize winners, is to honour pure science, ensuring its freedom and encouraging research. It is supported financially by the Holy See;

- more recently, the *Pontifical Academy of Social Sciences* was set up in 1994 with the aim of promoting the human sciences. The *Pontifical Academy for Life* was established in 1984; and
- there are seven other academies that are part of the Co-ordinating Council for Pontifical Academies. The oldest of these is the *Pontifical Academy of Virtuosi at the Pantheon*, founded in 1542. In recent years the various academies have undergone a modernisation process, with an updating of their statutes and a renewal of their focus. They are funded by the Holy See, and new forms of funding are being sought.

### **The Vatican Museums**

Popes Clement XIV and Pius VII were the founders of the Pontifical Museums and Galleries of the Vatican. The Art Gallery, the Egyptian Museum, the Etruscan Museum, the Sistine Chapel and the Raphael Rooms or Borgia Apartments are the most well-known of the Vatican Museums. John XXIII assembled three Lateran museums—the Sacred and Profane Museum, the Christian Museum and the Ethnographic Missionary Museum—in a new modern building opened to the public in 1970. In 1973, Paul VI created the Museum of Modern Religious Art.

The constantly increasing flow of visitors led to the opening of a new access point to the museums. In 1982, the *Patrons of the Arts Association* was founded, bringing together American Catholics (and also people of other faiths) to provide financial support for the restoration and preservation of the Vatican Museums. The Egyptian Museum was fully renovated thanks to such support. Restoration of the Sistine Chapel frescoes, a huge undertaking, was carried out with the technical and financial help of a Japanese company.

### **Fabric of St Peter**

This organisation dates back to Pope Julius II and is responsible for everything concerning St Peter's Basilica – its conservation and decoration as well as the internal organisation of its guards and pilgrimages. The large sums of money needed for the restoration work have led to a search for outside sources of funding. Thus, the façade of St Peter's Basilica and the colonnade around St Peter's Square were extensively restored and cleaned for the celebration of the 2000 Jubilee, an ongoing operation made possible by the contributions of sponsors who are financing it completely. The results give rise to hopes of other such co-operation in the future. The Fabric of St Peter also has a mosaic workshop.

### **Teaching centres**

The Holy See has two teaching centres in the Vatican City: the Vatican School of Palaeography, Diplomacy and Archives, and the Vatican School of Librarianship. However, an extensive network of Pontifical Universities, which are financially and administratively autonomous, falls under the jurisdiction of the Congregation for Catholic Education with respect to the choice of academic authorities and approval of programmes. There are nine Pontifical Universities in Rome, as well as four Pontifical Theological Faculties, three specialised Pontifical Higher Institutes (the Pontifical Institute of Sacred Music, the Pontifical Institute of Christian Archaeology and the Pontifical Institute of Arabic and Islamic Studies), while a very large network of Catholic Universities exists throughout the world. The Pontifical Universities of Rome have in recent years set up an information network incorporating all the ecclesiastical libraries of Rome, with a total of over 3 500 000 volumes (see chapter 9.2 for web address).

The Central Committee of the Great Jubilee, set up in the course of celebrations for the Great Jubilee of the Year 2000, established many partnership agreements with different

companies providing products and services, in order to help cover the expenses connected with jubilee events. Similar bilateral agreements were also made with various companies for specific interventions, especially restoration work (for example, the Sistine Chapel, the façade of St Peter's Basilica and the colonnade around St Peter's Square) and the installation of solar panels on the roof of the Paul VI audience hall. The tendency is more towards individual case-by-case partnership programmes than global agreements.



## **8. Promoting creativity and participation**

### **8.1 Support to artists and other creative workers**

#### **8.1.1 Overview of strategies, programmes and direct or indirect forms of support**

One of the aims of the Pontifical Council for Culture is to support artistic creation in all fields. Recent years have seen an increase in artistic commissions by the dioceses. The main obstacles to creativity in this area are the lack of sufficient dialogue between artistic movements and those in charge of the Church's pastoral activities, and the difficulty in raising funds.

A study is being made on the possibility of preparing a padiglione of the Holy See for the Venice Biennale, inviting affirmed artists to participate. Also, for the tenth anniversary of the Letter to Artists from Pope John Paul II, the current Pontiff will receive an important delegation of artists in the setting of the Sistine Chapel.

#### **8.1.2 Special artists' funds**

There are no specific artists support funds due to the special nature of the Holy See and the Vatican City.

#### **8.1.3 Grants, awards, scholarships**

An *Annual Prize of the Pontifical Academies* was created to encourage cultural activities and stimulate creativity. It is presented each year by the Sovereign Pontiff to a researcher or artist from an independent structure, or to an independent institution, as recognition for a notable contribution, to the development of the religious sciences, Christian humanism or their artistic expression. The prize is endowed with a sum of euro 30 000 for cultural events, publications or scholarships.

Each year the seven academies choose a candidate in a field taken in rotation from the four disciplines of philosophy and theology, mariology, history and archaeology, and fine arts and literature. The prize winners are chosen on the basis of proposals made by the cultural institutes designated by the Co-ordinating Council.

There are no special programmes at present for the commissioning of new works of art in Vatican City or the Fabric of St Peter.

#### **8.1.4 Support to professional artists associations or unions**

There are no specific status of the artist policies or legislation due to the special nature of the Holy See and the Vatican City.

## **8.2 Cultural consumption and participation**

### **8.2.1 Trends and figures**

Given the special character of the Holy See, no figures are available for participation in cultural events, nor are there any surveys monitoring the participation of national minority groups. However, during the general weekly audiences and the Sunday Angelus held in Piazza San Pietro, the Sovereign Pontiff speaks to those present in seven languages plus interventions for special cultural groups. The number of people attending annually can exceed one million. Moreover, there is data concerning visits to the two cultural institutions of the Vatican Museums and St Peter's Basilica. The figures show a continuous increase in visitors.

The average number of visitors to St Peter's Basilica in 1999 was estimated at 10 000 a day, while in 2000 an average of 20 000 visitors was recorded. There were 1 900 000 visitors to the dome of St Peter's in 1998, 870 000 in 1999 and 1 100 000 in 2000.

In 2004, there were 50 817 visitors to the excavations of the Vatican Necropolis under the Basilica, with an increase of 6 472 people, equal to 12.07% compared to 2003. (Source: *Attività della Santa Sede* 2004).

In 2008, the Vatican Museums had a total of 4 441 734 visitors, in comparison to 4 310 083 visitors in 2007. This means a consolidation in the number of visitors. The daily average was 20 000 during the height of the tourist season.

### **8.2.2 Policies and programmes**

For some years now, the last Sunday of each month has been a free-entry day for the Vatican Museums. There are also facilities for student groups and longer opening hours for the museums thanks to recent changes.

The link between culture, development of civil society, and social cohesion has been highlighted by successive popes. However there is no explicit link between this essential message and the Holy See's or Vatican City State's cultural policy.

## **8.3 Arts and cultural education**

### **8.3.1 Institutional overview**

Several institutions connected with the Holy See have created training activities, especially in the field of archives. Although the Vatican Secret Archives first and foremost serve the Holy See, its resources have been open to researchers since the pontificate of Benedict XV. A Vatican School of Palaeography, Diplomacy and Archivistry has been in operation since the early 20th century and has offered an annual course for archivists since 1923. It offers a diploma in Paleography, Diplomacy, and Archivistry.

Since 1934, the Apostolic Library has had a School of Library Science, which organises annual courses, awarding the diploma in Librarianship.

The Pontifical Institute for Sacred Music founded by Pius X in 1911 is a centre of excellence offering a distinctively Roman education in the art of sacred music: Gregorian chant, sacred composition, choral direction, organ playing, musicology. It offers the academic grades of baccalaureate, licence, masters and doctorate. It organises musical schools and policy in dioceses across the world.

### **8.3.2 Arts in schools (curricula etc.)**

Information is currently not available.

### **8.3.3 Intercultural education**

The Holy See's educational policy is by nature intercultural. Ecclesiastical Faculties, which grant canonical degrees and, although existing in different countries, depend upon the Holy See's Congregation for Education, have an intercultural identity: as a first stage of intercultural education they protect and develop their own Catholic identity within the framework governed by the constitution *Sapientia Christiana*; then, immersed in local cultural milieu, they have a certain amount of integration into the national cultural systems.

Also, many intercultural institutes, research groups, and experiential associations have been established at or attached to different Catholic universities. *Ex Corde Ecclesiae*, the

document which oversees such educational institutions obliges Catholic Universities to relate to the academic, cultural and scientific world of the region in which it is located and to foster original forms of dialogue and collaboration suitable for the local cultural situation.

### **8.3.4 Higher arts education and professional training**

The impact of the Bologna process on Catholic Education has seen a revision of the Holy See's programmes of study found in *Sapientia Christiana*. The Holy See has also promoted and encouraged the work of Quality Assurance and Accreditation while being careful to maintain its final say on internal matters. Guidelines for internal assessment have been established and put in place.

The Holy See has also made significant contributions to the establishment of the "European Higher Education Area" by raising the contemporary cultural challenges regarding the fundamental values and cultural heritage that evolved in the European universities. The Church continuously challenges educational establishments involved in the Bologna process to consider the dignity of human life, the promotion of justice and the pursuit of peace.

### **8.3.5 Basic out-of school arts and cultural education (music schools, heritage, etc.)**

Information is currently not available.

## **8.4 Amateur arts, cultural associations and civil initiatives**

### **8.4.1 Amateur arts and folk culture**

There are no non-profit cultural associations of artists in the Vatican City.

### **8.4.2 Cultural houses and community cultural clubs**

The Pontifical Council for Culture has carried out a census of Catholic Cultural Centres throughout the world. The wealth and variety of the institutions listed under the title "Catholic Cultural Centre" can be seen not only in the range of titles (cultural centres or circles, academies, university institutions, training colleges) and their particular fields (theological, scientific, educational, artistic, etc.), but also in their activities (conferences, debates, courses, seminars, publications, libraries, cultural displays, exhibitions, etc.), together with their particular orientation (values, cultural trends, intercultural and interreligious dialogue, sciences, arts, etc.). As centres where faith and culture can meet, they reflect the variety of situations found in each country. They may be Church institutions (parish, diocese, bishops' conference, religious order or other Church structures) or private initiatives of Catholics in communion with the Universal Church. Despite their wide variety, they share the same concern for the meeting of faith and culture through living dialogue, scientific research and in-depth training.

A register of *Catholic Cultural Centres* was started in 1995, logging a regular increase of about 1.2% each year in the number of applications received by the Pontifical Council for Culture to be included in the updated international yearbook. The fourth edition (Vatican 2005) of this *Guide* registers 1 300 Centres.

### **8.4.3 Associations of citizens, advocacy groups, NGOs, and advisory panels**

Information is currently not available.

## 9. Sources and links

### 9.1 Key documents on cultural policy

Secretaria Status: *Annuarium Statisticum Ecclesiae 2007*. Vatican: Libreria Editrice Vaticana, 2009.

Pontifical Council for Culture: *Towards a Pastoral Approach to Culture*. Vatican: Vatican Publishing House, 1999.

*Annuario Pontificio per l'anno 2009*. Vatican: Libreria Editrice Vaticana, 2009.

Del Re, N. (ed.): *Mondo Vaticano. Passato e presente*. Vatican: Libreria Editrice Vaticana, 1995.

Poupard, P.: *Le Vatican*. Paris: P.U.F., 2nd ed., 1994.

### 9.2 Key organisations and portals

Official site of the Holy See

<http://www.vatican.va>

Pontifical Council for Culture

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/cultr/index\\_en.htm](http://www.vatican.va/roman_curia/pontifical_councils/cultr/index_en.htm)

Vatican City State

[http://www.vatican.va/vatican\\_city\\_state/index\\_en.htm](http://www.vatican.va/vatican_city_state/index_en.htm)

Vatican Museums

[http://www.vatican.va/library\\_archives/vat\\_library/collections/index\\_en.htm](http://www.vatican.va/library_archives/vat_library/collections/index_en.htm)

Pontifical Academies

[http://www.vatican.va/roman\\_curia/pontifical\\_academies/index\\_en.htm](http://www.vatican.va/roman_curia/pontifical_academies/index_en.htm)

Congregation for the Clergy

<http://clerus.org>

Ecclesiastical libraries of Rome

<http://www.urbe.it/>

Christian catacombs

<http://www.catacombe.roma.it/>

Vatican Observatory

<http://clavius.as.arizona.edu/vo.index.html>