

CHRISTIAN RELIGION IN THE GLOBALISED WORLD OF THE XXIst CENTURY

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Abstract

This article helps to perceive the influence of the world globalisation to religion by proving that Church itself also has the features of globalisation. The end of the XXth century was dramatically marked by the movements of two trends. Nations fought for independence by creating national states. The states which “ran” away from the Soviet block made their own sovereign republics and there appeared 15 separate subjects of international law out of 15 states which made the Soviet Union. In order to keep independence the new states unite by new economical, political and military ties. European Union is nothing else than a form of new globalisation uniting already 28 European states and having over 500 million of inhabitants. It is obvious that national movements destroy globalisation and unite among each other by different forms. For the sake of freedom they have to be globalised.

Catholic Church and other Christian communities brought a great contribution into the establishment of EU in uniting the nations by Christian culture. Concentrating on the object of „globalisation“we shall analyse the hypothesis how religion survives in the context of globalisation. Doe religion influence globalisation? Historical and analytical method will be used.

Keywords: Globalisation, European Union, secularisation, democracy, Christianity

Abbreviations

Artc. – Article

EU – European Union

LR– The Republic of Lithuania

LURK - The Conference of Rectors of Lithuanian Universities

LBC - The Conference of Lithuanian Bishops’

HS - The Holy See

Ref. - Reference

KTK- Catholic Law Code

Introduction

The aim of this article is to understand the moral mission and responsibility of Christians by developing the spiritual aspects in the society, the cognition of truths manifested by the God, spreading of Christian humanism, cherishing of democratic values in globalisation and secularisation processes in the society. Having described the concept of globalisation we shall try to perceive if globalisation shades a human religious opening to Christian culture, religion or not. Can it be that different religions also serve regional commonwealths of globalisation? Each of them performs its special role in historical environment: Islam dominates in Asia and North Africa, Hindu – in India, Confucianism – in China. Religious leaders of Tibet very obviously manage to struggle against the hegemony of Beijing. The birth place of Christianity is Palestine from which the ideas of new humanism have spread. History reminds that EU was established by Christian political leaders. The analysed topic has close connections with globalisation and its relation with Christian religion as in Europe we mainly have Christian communities and confessions spread. Existential influence of all confessions is well recognised in the context of the unity of European continent. A person of any religion, having a spiritual aspect has to be respected and appreciated by the Christians. A relation of local Church with a universal one will be disclosed by showing that this is a spiritual form of globalisation.

Globalisation and Religion

Globalisation by words can be described as “a process, phenomenon functioning in social space, covering various fields of activities of public, state and other social compositions. Their environment is also included. Globalisation aims at intensive mutual relations, movement and other characteristics on the world level. According to the fields where globalisation is obvious we can define: economical, cultural, political, social and informational globalisation”⁷. In other words, the humankind is more and more connected inside. Contacts are developed outside the national state. So, in general globalisation does not put any obstacles in evangelisation but globalisation is established by a human being without any conscience, belief. The aim to fight for profits is sinful and condemned. The duty of Christians confessing the divinity of the God is to fight against any forms of oppression. It has to be achieved that material values will not provoke economical and social conflicts between nations and groups. Benedictus XVI used to stress: conflicts about economical power, profits from energy, water and raw materials make the work harder for those who try to make the world fair and united in all levels. We need great hope that the use of common welfare for all but not the luxury for minority and poverty for the majority”⁸. In certain

meaning globalisation does not go together with social welfare of nations. We cannot state that all forms of globalisation are negative. The workers from the Eastern Europe go to earn money to the Western Europe to help their families. Today, in the XXIst century globalisation is inescapable. In globalisation process Church also starts a globalised fight for social achievements, freedom of nations, human rights and racial equality. Church invites to unite the solidarity, hope, fight, human dignity, abolishing of poverty of all fair people for globalised economy, politics, and administration. Church uses the progress of science, different means of civilisation in proclaiming Evangel and in protecting human rights.

„Těviškė“ in Church Education and Globalisation Context

Though the world is globalised but every person sees his own Homeland or a native town, the street of the childhood. The perception of the world, love to humankind starts in the Homeland through a native language, history, traditions, religion. In cherishing, observing and analysing the culture, art, religion of people from the Homeland, in developing their spiritual values it is possible to understand the problems of the world in a better way and be even better citizen of Europe or the world. So., on the one hand Evangel forms a human being devoted to his nation, and at the same time, in the spirit of love law a human being is open to the cultural heritage of other nations, respecting the unique features, habits of other human beings. In analysing the life of the Christ we shall notice that Christian religion strengthens patriotism. Jesus showed the most beautiful example of love to the Homeland when he was crying for Jerusalem that „there will not be any stone on the stone“(Lk. 21. 6) First, Jesus came to save the ruined sheep of Israel or “let the children eat first“(Mk. 7.27). Mary was also distressed about the survival of Israel in the psalm *Magnificat*: „They gave the hand of help to his servant Israel...“(Lk. 1.54).

New points are more and more heard among the people working with theology: to be a Catholic means to cherish the idea that each person, each nation is created by the God. We are all equal to the God and that is why they are our brothers and sisters. The roots of belief of European nations are in a common Christian European spirit.⁹ That is why the Church encourages each nation to protect its cultural heritage, traditions and its history. People working in Theology have wide possibilities to express themselves in spreading religion on national cultural level. As John Paul II said *inculturizzazione della fede*. All teachings of John Paul II are based on this logic. Upon the arrival to the other state, the Hierarchy of the Church used to honour the traditions of other nations. Even greetings on special occasion *urbi et orbe* (to the City and the World) are read on behalf of the Bishops in all the languages of the world,

they are not limited only by Latin, Italian or English languages. Church cherishes the hopes of freedom of nations.

The Role of Catholic Church in Uniting the World

Catholic Church is spread in each continent (least in Asia) and has over 1 billion of believers in the world. It unites the people of all nations by the same spirit, belief. If we take into consideration the confessions of other Christian religions it will be over one and a half billion. Catholic Church with the same content of belief, one centralised state, and the same means of salvation (Sacraments and Evangel) in a certain way is one of globalised institutions. The word catholic is derived from the Greek word καθολική Ἐκκλησία . It means public Church. It is meaningful here to perceive the inner ties between local and public church. Local or partial Churches, which make one and the only Catholic Church first of all are Dioceses. They, if it is not indicated in the other way, have territorial prelate offices and the abbey, the apostolic vicarage, the apostolic prelate office and a constantly established apostolic administration¹. (We are not going to discuss canon division and the names of local Churches in detail but we shall pay attention to the internal connection between the centre and local churches)². According to the level of their development they are already formed but are not appointed as Dioceses due to external factors, e.g. a small number of believers or priests, or unwillingness to be in conflict with the prevailing Church in the state. The same structures exist in Eastern and in Catholic

¹ Ref. CLC Canon 368. Diocese is the “portion” of God’s nation (lot. *populi Dei portio*), the part of civic church managed by the Bishop of Diocese (a local one). International name is derived from Greek language *diokein* – to manage, to administrate. A Lithuanian one is derived from Polish language *biskup* – *the bishop*. It means the territory managed by the Bishop. (Plg. W. Jakubowski, M. Solarczyk. *Ustrój Kościoła Rzymskokatolickiego*. Warszawa. 2002. S. 141-143).

² Territorial prelate Offices and abbeys cover the believers of a certain territory but because of complicated conditions their pastoral care is managed by a prelate or abbot. They perform similar duties as the Bishop of a Diocese. In reality these territories do not belong to a Bishop. Prelate Offices ere established when a certain territory could not be joined to the Diocese due to certain conditions.

Apostolic Vicar Offices and prefectures represent part of believers who due to important reasons still do not make a Diocese and their spiritual life is the duty of the Apostolic Vicar or the Prefect on behalf of the Holy Father. In many cases these formations can become Dioceses. Constantly established Apostolic Administrations serve as constantly established parts of the God’s Nation. Due to some special reasons they are not Dioceses and the care of them is the duty of the Apostolic Administrator who is under the direct supervision of the Holy Father.

churches. The equivalent of a Diocese in the East is Eparchy or apostolic administrations - Exarchate.³

Partial churches materialise in a public Church which is comprised of one or other concrete part of humankind, speaking a certain language, connected with a certain cultural heritage, a certain point of view, historical past, a special composition of a human being.

“These partial Churches are formed based on the example of public Church; the only Catholic Church lives in them and starts with them”⁴. Church *toto orbe diffusa* would be an abstraction, if it was not a body and had no features of life through partial Churches. Only a constant attention to these two aspects of Church (generality and the existence of local church) provides the perception of the relation between public Church and the richness and diversity of partial Churches.

Taking into consideration the applied nation, the representatives of the Holy See use the meaning of its language, marks, symbols in replying to its raised questions and being involved into the concrete problems of its life. Having in mind partial churches, public Church enriches it by internal relations with the whole humankind. „It reflects the deepest wishes of nations and people communities to have its real face”⁵. So, the relation of the Church itself in the world is uniting a partial or local Church with a public one. This is the concept of spiritual globalisation in the context of belief.

Church Unites the World in Fulfilling its Missionary Duty

Before stepping the Heaven the Christ ordered his pupils: „so, go and make the people of all nations my pupils by baptising them on behalf of the Holy Father...” (Mt. 28. 19) “Go to the whole world and preach Evangel to the whole humankind”(Mk. 16.15). The Canon 781 of Church Law states: „As Church by its nature is missionary, the work of evangelisation has to be considered the main duty of the God’s nation. All the believers in Christ, knowing their responsibility, have to take part in Messiah work. The IInd meeting of the Vatican stresses: „The concern to preach Evangel in the whole world has to be connected with priests. The God committed all of them with this task”⁶. Each Bishop is committed to take the responsibility of the world evangelisation with deepest diligence. The forms of activities of missionary support can be various. It depends upon geographical, political, economical, social situation and many other aspects which help to develop and support the spirit of missions in the best way. If there is a possibility that

³ Ref. CCEO Can. 177-179, 313-321; ref. Д. Поспішил. *Східне католицьке церковне право*. Львів. 1997. С. 136-139,172-174.

⁴ Catechism of Catholic Church . Kaunas. 1996. Nr. 833.

⁵ Paul VI. ap. adh. *Evangelii nuntiandi*. Nr. 62-63.

⁶ John Paul II, Encyclical *Redemptoris missio*. Nr. 63.

missionaries are sent to other nations and a Bishop could do it himself, his duty is to take care of these people that they could implement their missionary call- the task commissioned by the Christ himself. Taking into consideration the circumstances of time, place, each Bishop in a unity with other Bishops and in unity with the Holy Father, the successor of St. Peter implement the duty of its missions.⁷ The symbol of missions is Mother Teresa from Calcuta. Nations add to each other. Earlier the monks from Europe went to Africa for evangelisation and today the priests from Africa and India fulfill their spiritual work in European parishes, universities. Furthermore, not European are in the highest positions in the institutions of the Holy See.

Ecumenical Dialogue of Confessions

It became very strong during globalisation process. The IInd meeting of the Vatican indicated the returning of unity into Church life as one of the main tasks. This task has to be considered and understood as one of the most important tasks of Church and all the Bishops. Each Bishop has to think about it separately.⁸ Ecumenism is a traditional task of public Church which used to be rather desolated up to the IInd meeting of the Vatican. Catholic Church is very much engaged in this sphere and as a result we have a task for each Bishop to take care about ecumenism directly and to support it. In such a way the unity of all Christian will be returned. The main and the most important word on ecumenism questions belongs to the Holy See. Here cannot be any amateur aspect from the leaders of local Church. All of this has to be strictly coordinated with the See of Apostles and its directives. In keeping the main instructions, when gathered to the Conference of Bishops, the Bishops of particular Church can launch certain instructions corresponding the situation of their partial Church which are taken into consideration when the questions of ecumenism are raised in that particular Church⁹.

Each Bishop has to be devoted in implementing all the instructions of the Holy See and to keep all the indicated lines of ecumenism. Besides

⁷ Ref. The same source

⁸ John Paul II, Encyclical *Ut unum sint*, Nr. 20: „Ecumenism, the movement of Christian unity is not just “an annex” added to traditional activities of Church. On the contrary, it is organically connected with its life and activity. It has to soak all this and be as a fruit of the tree which grows in a good shape.“

⁹ Can. 755 - § 1. Totius Collegii Episcoporum et Sedis Apostolicae imprimis est fovere et dirigere motum oecumenicum apud catholicos, cuius finis est unitatis reintegratio inter universos christianos, ad quam promovendam Ecclesia ex voluntate Christi tenetur.

§ 2. Episcoporum item est, et, ad normam iuris, Episcoporum conferentiarum, eandem unitatem promovere atque pro variis adiunctorum necessitatibus vel opportunitatibus, normas practicas impertire, attentis praescriptis a suprema Ecclesiae auctoritate latis.

this task, the other aspect is very important. It also commissions the Bishop to keep ecumenic contacts with all Christian Churches and communities existing in the territory of the Diocese. If ecumenic element is rather bright in the Diocese, the Bishop has to appoint one person who would be responsible for the development, support and practise of ecumenism. Such person has to know the documents of public Church on the questions of ecumenism very well and to lead this work in a proper way. If there is a necessity in the Diocese, that has to be decided by the Bishop and discussed with the closest colleagues. He can establish a Secretariat or a Commission in the Diocese which could coordinate the whole ecumenical work, provide certain plans and thoughts for the better development. Christian unity in the territory of the Diocese and in separate parishes has also to be taken into consideration. The spirit of ecumenism has to be kept and spread constantly in all parishes. So, the spreading of ecumenism spirit also in a certain sense unites the nations of the world and separate individuals by attracting them closer to the God.

Interreligious Dialogue with Islam believers, Jews and other Religions

Peace cannot be kept, poverty cannot be fought, HIV and other problems draining the humankind cannot be overcome without mutual dialogue with the representatives of other religions in concrete situations. Catholic Church, particularly during the IInd meeting of the Vatican, drew attention to the communication with the Jewish nation by stressing the spiritual relation of New Covenant, the nation of the God with the tribe of Abraham which was made so numerous as the stars in the sky or the sands of the seashore by the God. Jewish nation and religion is separated from other non-Christian religions by Christianity as namely these relations of the Old and New nation of the God are exceptional. The Christ was Jewish according to his human nature and most of belief approaches were taken from a Jewish nation. The roots of Christianity lie in Jewish belief in one God – Jahve. „ They are Israelites possessing adoption aspect, honour, covenants, the right to issue the laws, honouring of the God and promises; ancestors belong to them, and the body of the Christ comes from there – The God reigning all, glorious through ages...!“ (Rom. 9, 4-5). Each Bishop or the representative of political civic authorities has to take care about the encouragement of certain respect to that nation. The Bishop takes into consideration the fact that each priest could get an appropriate quantity of knowledge about Judaism and other religions, if in certain cases secular and spiritual questions have to be solved. It has to be done not only in a Seminary. Priests are encouraged to go deeper into such religions. The cooperation with the believers is rather intensive.

Merits of the Holy See to the European Union

EU is the brightest example of the globalisation in the XXIst century. It is inescapable politically and economically. Despite its historical deviations and wars, today it is as unanimous as it never used to be. From old times European nations are united by common values: a common culture formed by philosophical thinking of Ancient Greece, Christianity, and a unique legal phenomenon common for all European – Roman law. The ideas of rights and freedoms of a person coming from the Age of Enlightenment also made Europe more united. These European ideas became secular.¹⁰ Europe is mostly united by Christian culture: common history, art, various Christian traditions. On 9 May 1950 Robert Shuman, the Minister of Foreign Affairs of France presented the project – Economical Union of France and Federal Republic of Germany – European Coal and Steel Community. „Robert Shuman and Conrad Adenauer, these two politicians on the two banks of the River Rheine have taken brave political decisions and they were Christian Democrats. This fact influenced further events.“¹¹ This politician, who led a holy life and who at present, has a canonisation case, gave a birth to EU beginning. A famous Italian politician, the former Prime Minister Alcide De Gaspari has also brought a great contribution to the unity of European nations. He might be canonised. Today, EU has already survived historical trials and justified the hopes of European. It is a new union of nations; the world history has not experienced it yet. A common foreign policy is being created, a common economical zone, internal market has been established: a free movement of persons, goods, services and capital. Member-states are more and more integrated but sovereignty of EU states is still kept.

Economical links are not the most important issue. The establishment of free society in the family of nations where people could be united by the same spirit, the same objectives of democracy, freedom, economical welfare or the same cultural environment is an aim. A human being should feel spiritual freedom, could live, create, express thoughts, choose belief, travel and settle in freedom. „A continent which has a wish to have a really new face has to reply to this requirement positively. Europe cannot close itself. It cannot be uninterested in the remaining world. On the contrary, it has to perceive fully that other states, other continents wait for new brave initiatives from it with the development proposals and social

¹⁰ Namavičius Z., The judge of the Constitutional Court of the Republic of Lithuania: Sovereignty and the law of European Union . Webpage: <http://www.lrkt.lt/PKonferencijose/07.pdf>; 09 09 2013)

¹¹Let us live according to own Christian values, an interview with Paul Collowald, Emilija Pundziūtė- Gallois, <http://zurnalasateitis.lt.tst.bernardinai.lt/siandien.php?straipsnis=203> (25 09 2013)

justice for the poorest nations. A fair and friendly world has to be built“¹². In summarising, among many Church actions is „the third factor in common activities for European unity, a better mutual understanding between people, different cultures, different nations through the contacts of people“¹³. John Paul II approved the idea that united Christians could unite Europe from the Atlantic Ocean to the Ural¹⁴. What a wide space for science research for a human being of the XXIst century based on magisterial (studies) of the Holy See! The merit of Catholic Church and Christian confessions for European unity is, with no doubt, great. Though, it can hardly be defined mathematically as it is internal, more spiritual. True, the Holy See has also brought a great contribution in diplomatic sphere, in EU establishment. Taking into consideration the Convention of Human Rights and Social Charter, especially the Charter of Human Rights (part of Nice Agreement) EU leaders guarantee the freedom of conscience and the free choice of religion in the states. Religious freedoms but not discrimination strengthens democracy in a society and a peaceful covenant of nations. So, the Holy See is not against European globalisation, if it does not affect the birth rights of human beings in the fields of family, religion, culture and does not violate EU development, approve a peaceful development of the continent. Despite a secularised EU society, Europe still respects Christian traditions and the whole heritage. If we talk about the membership of Turkey, a very Islamic state, the majority of Europeans are afraid of Europe to become Islamic and does not agree on its membership even in case Turkish fulfils all membership requirements. So, taking into consideration the first point of view, Christianity unites European nations with the aim they could keep their identity. The religious forms of Islam are united inside, e.g. Saudi Arabia, confessing the religion of Islamic Sunnites, is the axis of al states against the prevailing of Shiite Republic of Iran. Though, not always religion is the main factor of globalisation. EU and NATO first of all is the guarantee of security protecting from neo-Soviet imperialism.

¹² John Paul II. Post Synodic Apostolic encouragement. *Ecclesia in Europa*. Nr. 111.

¹³ Mons. I. Tokarczuk. *Prospettive di azione comune per l'unità dell'Europa nel pluralismo*//Pontifical Lateran University. An International Colloquium in the Vatican 1982. General Sessions. Monnier- Lorence. P. 260:

„Il terzo fattore nell'azione comune per l'unità dell'Europa può essere una migliore conoscenza reciproca degli uomini e delle rispettive culture tra le diverse nazioni per mezzo di contatti interpersonali sempre più estesi“.

¹⁴John Paul II. Post Synodic Apostolic Encouragement. *Ecclesia in Europa*. Nr. 110: „ European Union is still expanding. All nations sharing the same basic heritage are invited to take part in it for a longer and shorter time. There is a wish that the expansion could be implemented in the spirit of respect to everyone in taking into consideration the historical and cultural peculiarities of new member states, national identities and rich contribution. The principles of subsidiary and solidarity have to be implemented in a more matured way“.

FRELL – Federation Republic of Estonia, Latvia and Lithuania

First, globalisation starts on regional level among small nations. Geopolitical situation is a prevailing connector here, common dangers and the same problems, history and religious identity. Being the member of EU, Lithuania corresponds the idea of unity of the Balts by creating Federal State with Latvia and it would be marvellous if Estonia could join. It is not against EU policy. On the contrary Nice Agreement even encourages political, economical cohesion of several states. „According to the new procedure of „strengthened cooperation“the groups of eight or more states can attempt at stronger integration“¹⁵.

Baltic States are already united by EU law, „uniformed“ NATO military standards. Having in mind Eastern states of EU bordering with not peaceful neighbour, a special unity of Estonians, Latvians and Lithuanians is needed. We have to be united by the same concern about failures and joy about victories. It is very impressive when state festivities are celebrated together¹⁶. The President of Latvia V. Zatlers read his speech in Lithuanian and that brought acclamations: "If at that time we had complained about our troubles, we would not have reached anything. We were united by a common dream of future. Nothing could be managed without the sense of Baltic unity. Today, it is of great importance to provide new forms, in modern language „to restart". So, the unity of Baltic States and freedom were the main focuses during 20th Anniversary of Independence¹⁷.

The President of Estonia T. H. Ilvesas stated that the biggest achievement of Lithuania is a strong democracy: "when I hear that the

¹⁵ Routledge-Cavendish Brochure of Law. Translated by M. Cvelich. The Law of European Union, Vilnius. Eugrimas 2007, p. 17.

¹⁶ „Attention to the Unity of Baltic States in the Meeting“. BNS 11 03 2010

„In commemorating 20 years of anniversary of Independence of Lithuania in the Square of Independence by the Parliament, Military Honour Guard of Baltic States (Lithuania, Latvia, and Estonia) hoisted the flags of their countries. The Presidents of the three Baltic States said the speeches during the festive ceremony of flag hoisting, Dalia Grybauskaitė, The President of Lithuania, Toomas Hendriks, the President of Estonia and Valdis Zatlers, the President of Latvia.“ During the ceremony NATO air forces flew, later the programme was performed by the united military orchestra of three Baltic States.

¹⁷ More about ELLF: R. Pukenis. The Idea of Unity of Estonia, Latvia and Lithuania. [I d.] : [the beginning Nr. 66, the end Nr. 67] // LOGOS. Vilnius : Public Institution "LOGOS". ISSN 0868-7692. 66 (2011), p. 67-77. the webpage: http://litlogos.eu/L66/Logos66_067_077_Pukenis.pdf

Data bases: Arts & Humanities Citation Index (Web of Science); The Philosopher's index; CEEOL; Academic Search Complete (EBSCO)].

The problems in establishing the federation of Estonia, Latvia and Lithuania // Journal of US-China public administration. El Monte, USA: David Publishing Company. ISSN 1548-6591. Vol. 9, no. 8, 2012, p. 900-916. Data bases: EBSCO; OCLC; Ulrich's Periodicals Directory; ProQuest/CSA Social Science Collection].

biggest achievement of Lithuania, Latvia and Estonia is membership in EU, NATO, I say no, it is just a mark of the results which were reached and implemented by Estonia, Latvia and Lithuania. Being free to choose Lithuanians have chosen democracy. These are not empty words and they mean free and fair elections, superiority of law, freedom of word, meetings and conscience – you did it "¹⁸. When words and thoughts come from historical context, a common suffering of nations, faith and commonly planned future, it would be too uncongenial to use the concept „globalisation“ here. In cherishing friendly feelings, it is much easier to establish institutions determining the frames of a common Federal State by leaving unique cultural, national, religious life and strengthening the psychological relation of a victim, help and friendship. A common foreign policy and defence links have also to be tightened. More and more often we hear also political speeches. A decisive influence in cohesion of Baltic nations can be made by cooperation of the Leaders of Christian Churches of these nations and the wish of all citizens to keep peace and freedom, security at home. The conclusion is that Churches should be brave in disclosing the obstacles which do not allow the creation of FRELL.

Conclusion

In the first analytical over viewing of the situation we can state that globalisation is not the main source and base of secularisation. The thoughts of Church teachings say that if globalisation does not shade spiritual roots, has no harm to social equality, serves progress, Christianity has no aim to fight g Youth education, cherishing of traditional family, keeping of national traditions and religions make small nations interesting by the side of big nations or under the roof of globalisation. Religious attitudes make youth nationally resistant in globalisation processes. First, globalisation is positive in friendship of small nations or in the same called regional globalisation which help to protect from the influence of big states.

Globalisation forms and condemn the negative ones. Religion becomes an important indicator of unity in a society, attempting to keep freedom, creating the future of a state and friendship of nations. Globalisation is inescapable and it is not evil inside but only in violating the solidarity of nations by unfair trade agreements or other way of exploitation, a negative anti-global attitude is raised. New secularisation and globalisation challenges also strengthen the responding of Christians towards unity.

Church and Christian communities brought a great contribution to EU establishment in the context of Judaism. EU establishment is the hugest globalisation process in history. EU is created by the will of free nations and

¹⁸ „Minėjime - dėmesys Baltijos šalių vienybei“. BNS 2010 - 03- 1.

people. The status of sovereignty to the state means the highest authority: independence, freedom and power to manage all internal and external policy matters. Though, having the wish to protect freedom and not to be captured by totalitarian regime, nations unite again by restricting their sovereignty. AS a result of that we have EU. If economical interests of the big states do not trample solidarity, it will become a reliable union of nations or maybe also the United European States. The commitment of EU leaders to respect national diversity and identity, the composition of religious communities is anchored in the Charter of Human Rights.

Lithuania has a very allied idea – a state of the Balts is being planned for a century. We are not the nation of three millions but the one of five millions. EU has constantly to be improved not only by laws in economical field but first of all people should feel one common culture typical for Europe – Christianity. Europe lacks politicians-personalities with Christian thinking¹⁹. Secularisation in Europe has already reached the highest level when Marxism-Leninism was prevailing in Russia and Nazism in Germany. Therefore, the people of the XXIst century, having learnt from their mistakes, will be able to create a sustainable society and a free, peaceful democracy in European Union where globalisation does not shade national identity and spiritual values and especially Christian belief.

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¹⁹ Kirschbaum St. J. The Christian in politics.// Pontifical Lateran University. An International Colloquium in the Vatican 1982. Monnier- Lorence. P. 1143: „The art of politics is as complex today. It requires knowledge, reflexion and wisdom. The same awaits the Christian in politics, because of historical ideals“..

Pontifical Lateran University. *An International Colloquium in the Vatican 1982*. Monnier-Lorence.

Routelage-Cavendish teisės brošiūra serija. Vertė M. Cvelich. *Europos Sąjungos teisė*, Vilnius. Eugrimas, 2007.

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LVK ir LURK Memorandumas. http://www.lcn.lt/b_dokumentai/Lietuvos_vyskupu_rastai/LVK-lurk_memorandumas20060208.html

LR Konstitucinis aktas *Dėl Lietuvos Respublikos narystės Europos Sąjungoje* 2004 m. liepos 13 d. Nr. IX-2343, Vilnius: <http://tar.tic.lt/Default.aspx?id=2&item=results&aktoid=976DBC63-E1A1-4A44-8A63-7BBBC89D161E>;

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