

## **IMPORTANCE OF STATE IN THE CATHOLIC SOCIAL DOCTRINE**

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**Summary:** In 2004 when Poland entered the UE, the legal status and the social role of the state changed considerably. The EU structures and institutions took over some functions of the state to a great extent, especially in the fields concerning setting goals, creating law and even supervision of abiding law. Unfortunately, this aim has not been achieved. In order to achieve this aim, the EU would have to reform the job market, change means of transport, build up a solid energy market, free the circulation of securities, reform transport and telecommunication. In view of such intentions, what will lie within the state's competency, however the state will be understood? The more so as with the Lisbon Treaty deepening the economic and legal integration. It appears that after this international act, the role of the state in creating the aim and decision-making has diminished to even a greater extent. On the other hand, in the name of human solidarity and creating a community, there is a moral obligation in the form of „some kind of” loyalty to the state. A reflection and asking questions are needed: is the state necessary? Is the democratic state a guarantor of the broadest interests of its citizens? And in other words, does democracy need the teaching of the Church?. Moreover, the integration processes are overlapped with the competition of various parties and policies concerning the role and tasks of the state. The extreme positions postulate the abolishment of the state in its traditional meaning. We are facing a very important task of

strengthening the state. In the light of this we need to start seeking what connects people in the state from the beginning. We need to search for what helps to create social and national bonds. We need to consider the following question: why is the state necessary? In search of the answer it is worth considering the teaching of the Church which shares the experience and reflection on the issues of the state and civil society. This article aspires to be involved in the social discourse which promotes the ideas, indicates the level of reflection and enables a more conscious and responsible decision-making.

**Keywords:** state, common good, teaching of the Church, democracy, safety

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### **Introduction**

In 2004 when Poland entered the UE, the legal status and the social role of the state changed considerably. The EU structures and institutions took over some functions of the state to a great extent, especially in the fields concerning setting goals, creating law and even supervision of abiding law. For example: „The main aim of the Lisbon strategy [was] to create in Europe, by 2010, the most competitive economy in the world” (The Lisbon strategy...). Unfortunately, this aim has not been achieved. In order to achieve this aim, the EU would have to reform the job market, change means of transport, build up a solid energy market, free the circulation of securities, reform transport and telecommunication. In view of such intentions, what will lie within the state’s competency, however the state will be understood? The more so as with the Lisbon Treaty deepening the economic and legal integration<sup>1</sup>.

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<sup>1</sup>The Lisbon Treaty (initially known as the Reform Treaty) — s an international agreement that amends the two treaties which form the constitutional basis of the European Union (EU). The Lisbon Treaty was signed by the EU member states on 13 December 2007, and entered into force on 1 December 2009. It amends the Treaty on European Union (TEU; also known as the Maastricht Treaty) and the Treaty establishing the European Community (TEC; also known as the Treaty of

It appears that after this international act, the role of the state in creating the aim and decision-making has diminished to even a greater extent. On the other hand, in the name of human solidarity and creating a community, there is a moral obligation in the form of „some kind of” loyalty to the state. A reflection and asking questions are needed: is the state necessary? Is the democratic state a guarantor of the broadest interests of its citizens? And in other words, does democracy need the teaching of the Church? (Zięba 1997). Moreover, the integration processes are overlapped with the competition of various parties and policies concerning the role and tasks of the state. The extreme positions postulate the abolishment of the state in its traditional meaning. There are some convictions that free market is a sufficient foundation of the principles of social life. Limited state interventionism was allowed by John Paul II and in view of liberal notions this seems to be a clever complementarity proposal of the state and market (*Centesimus annus*: 38).

Zbigniew Romaszewski noticed that some matters in Poland are dealt with in such a way that own state is treated as an enemy and he adds: „In media we can find out that paying taxes does not contribute to our common investments and common matters, but it is an abstract tax office which takes out our money. /.../. We are facing a very important task of strengthening the state. Because our state is subject to a systematic disruption”(Romaszewski 2009). In the light of this we need to start seeking what connects people in the state from the beginning. We need to search for what helps to create social and national bonds. We cannot yield to press slogans: “Poland to exchange”? (Czapliński 2009). We need to consider the following question: why is the state necessary? So-called “political indifference” is a political stance; therefore it is a myth and illusion of neutrality as well as a denial of civil attitude (Strzeszewski 1990). In search of the answer it is worth considering the teaching of the Church which shares the experience and reflection on the issues of the state and civil society. The teaching of the Church, despite the fact that it

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Rome). In this process, the Rome Treaty was renamed to the Treaty on the Functioning of the European Union (TFEU).

originates from the theological and ecclesial reflection, has a universal character and ability to inspire political and ethical projects in the dimension of the national and international communities. It is the way to launch social issues on contemporary political communities within the framework of integral development (Taso 2011)<sup>2</sup>.

This article aspires to be involved in the social discourse which promotes the ideas, indicates the level of reflection and enables a more conscious and responsible decision-making.

### **Common good**

Undoubtedly, much depends on the notion of the state which needs to be realised or not, which model of the state is accepted by the majority of citizens. Also which democratic country is there a demand for? Either more oligarchic or welfare state or such which enables the creation of networks of various kinds of non-government initiatives? Roughly, it concerns the scope of the competences of the state, and the state being understood as a political community in view of all civil activities. The state as a political community is a dynamic reality, being continuously created and supported, assuming various institutional structures enabling the realization of set goals. Regardless of the scope and depth of the institutional presence of the state, the perfection of legal regulations, types of property relations, it can be stated that the state is needed, that it is a common good as long as it helps and enables the citizens to realize their personal goals. Activities mobilizing citizens, stimulating the social involvement and development opportunities as well as multiple cooperation at different levels are required (Król 1989)<sup>3</sup>. Narrowly understood ideologies of

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<sup>2</sup> „Promotion of human, global and social development as Benedict XVI suggests depends especially on the possibilities of making good choices. A real democracy and social development appear where the scope of available choices widens and where natural and social environments are satisfactory and above all, where there are more possibilities of making humanly good and just choices and where the number of institutions protecting and promoting collective and relational goods is increasing”.

<sup>3</sup> „National awareness (besides legal awareness) is the most important element of political culture of particular citizens in a democratic system. National awareness is – in other words – the proper treatment of the relations between the wholeness such

the state's interpretation need to be given a critical judgement and if it is possible they need to be neutralized. In the presence of totalitarian threats, there is always an alternative; though it is necessary to pronounce for a personal option and therefore the most democratic and ancillary to every citizen and not only to political elites. The aim is also to avoid marginalization of groups and various people.

The state is a sovereign, moral and ethical community of persons – citizens (Castelli 2011)<sup>4</sup> having at its disposal necessary means and institutions in order to realize common good (Kondziela 1972)<sup>5</sup>. That means that the state originates from or is founded on the basis of human and social nature and without the state people would achieve these goals with greater difficulties or might not achieve them at all.

John Paul II wrote in his encyclical: “A basic sense of the state's existence as a political community depends on the fact that the whole society – a given nation – becomes the lord and master of their fate. This sense is never realized because instead of exercising authority with a moral participation of the society or nation, we are witnesses of the authority being imposed on the rest of the members of this society by a specific group. These matters are very important in our epoch in which social awareness of people has increased significantly and together with it also the need of an adequate participation of the citizens in the political life of the community. At the same time we cannot forget about the real conditions in which particular nations are situated and the need for flexible public authority. There are important matters from the point of view of the development of man himself and versatile development of mankind” *Redemptor hominis* (17). In the social teaching of

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as the state and parts such as interests of particular individuals or social groups. The problem is included in the word >>proper<< “.

<sup>4</sup> „Citizenship is not just a status or something codified or meant to be codified. It is rather an ideal which is aimed at, a clear project of human coexistence. It means life “with” others and “for” others”.

<sup>5</sup> “If common good can be defined as: „social and moral value whose content is the fullness of personal development of all the members of society realized by all of them jointly based on natural human properties and institutional conditions, then the state is the most widely organized union of people on a given territory who, according with the norms originating from human nature, have been obliged to cooperate over the realization of the highest social value which is common good”.

the Church the state as common good (public good) is not a kind of higher being which for its lasting and realizing immanent aims may sacrifice people and violate their rights. There are situations when some rights may be temporarily suspended, however they cannot be completely abolished, e.g. in the name of *raison d'état*. Ignoring this “teaching” results in serious consequences of violating and deforming the shape of the state as a common good. Personalistic notion of the state, as a common good, aims at presenting such a social theory which favours personal and moral development of man in his cultural activity as well as in social and economic promotion among competitive subjects on national, EU and global market (Z a m a g n i 2003; G e n t i l i 2003)<sup>6</sup>. Common good of the state for the good of people, for the subjects in their versatile activity appears as an executive norm. Such vision of the state creates the opportunities for social involvement, increase in the level of responsibility and moral duty of participation in the building of the state. The notion of the state understood in such a way does not exclude the cooperation within the EU where protectionism and particularism of the state's interest must be limited. The ability to such a cooperation may prove a greater maturity and social awareness of the governments and citizens, a degree of international correlation for all the fate of the EU which in practice is constantly verified<sup>7</sup>. The state is needed because it is responsible for the shape of social policy although it should avoid writing detailed scenarios of

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<sup>6</sup> According to the scholar we should aim at such a model of the market which by humanizing the economy would be capable of efficient creation of wealth shared according with political pattern and it would not exclude business entities but operating *non profit* and also create the market where the consumer would be the bearer of rights and would participate in the process of production: S. Z a m a g n i. “Antipersonalistic notions are: Nietzsche's theory of superhuman negating the individual dignity of all human beings, Marxism which makes the person an effect of social relations; Freud's psychoanalysis leading the person to unconscious psychical mechanisms, holistic ambientalism which reduces the person to nature, leveling him with others, >>not human beings, living<<; structuralism which breaks down the person coming him down to more elementary structures from which he would originate. This is modern polytheism. And this polytheism always reflects the disadvantages of society dominated by utilitarianism, technocracy and unification”.

<sup>7</sup> C. Gentili notices: „the totality of conditions, institutions and social devices necessary to realize personal common good can be defined as institutional common good”.

development due to the fact that it would restrict the freedom and suppress the civil initiatives. Firstly, the state warns against threatening crises, alleviates the conflicts and disorders and then it generates the development by creating opportunities. In the conflicts of interests it regulates the entitlements and maintains the possibilities of realizing the integral good. From the point of view of social science of the Church the state realizes the policy as “a sensible care for common good” *Laborem exercens* (20).

### **Principle of subsidiarity**

The principle of subsidiarity has been a permanent element of the social teaching of the Church since the teaching of Leon XII *Rerum novarum* (1891) and Pius XI *Quadragesimo anno* (1931). The principle of subsidiarity is a directive of cooperation and a principle of a conscious rejection of an absolute competitiveness. In XIX century there was a conviction similar to Darwin's theories that the weak must give way to the stronger and that the strongest will survive. The Pope Pius XI indicated that necessity for being guided by ethics in social and economic life. It can be understood as a conscious auxiliary activity (*subsydium*) for those who cannot help themselves in order to reach the level of sufficiency by their work. Consequently, it pays off to everyone. New social order which included the motives of justice and love should be built on the basis of subsidiarity. The principle of subsidiarity results from the social nature of man, his abilities to cooperate, co-responsibility and even respect for human dignity as nobody, no subject can be replaced in their activities and in the scope which lies within their capabilities. However, those who hold promises of development – private and public sector – must be supported in various ways<sup>8</sup>. In encyclicals it is often mentioned the subjects of higher level have a duty of help towards the subjects of lower level. It may be economic but also legislative and institutional help and also protection of

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<sup>8</sup> „The development of social initiatives going beyond national spheres creates new field for active presence and direct activity of citizens completing the functions performed by the state”: *Acta Apostolicae Sedis* 23 (1931) 203.

the life space of the smallest and the weakest social cells/unit<sup>9</sup>.

This principle sets a course of action; however an effort and a fair judgment are necessary in applying it. It happens that the state must limit its demands in order to enable the activity. To achieve this the state creates appropriate institutions and procedures but at the same time it does not limit anyone in promoting and applying the principle of subsidiarity within the framework of various fields of social and economic life. Job market is a special area and should be given special care. The state has a duty to support active policy of employment. It is not about the direct ensuring of jobs to everyone but some kind of requirements towards wrongful redundancies, supporting initiatives and creating conditions providing workplaces. What is crucial here is the cooperation and agreement with the trade unions. In the times of crisis help should be more specific and even direct. It should be added that both an excessive protection of the state and a complete withdrawal for the benefit of an extreme economic liberalism are harmful and indicative of incompetence of the state of its lack. Supporting the initiative and its legal protection of the state lies on the border of economic freedom, enterprise support (*Centesimus annus*: 15). Such approach to social policy creates a field of creativity in achieving the welfare of societies. And here emerges the main value which should be protected and which in social life is man himself (*Centesimus annus*: 32).

Both EU and national institutions can make use of the principle of subsidiarity and it is widely used in the conditions of the crisis of monetary system and also make use of the support of specific branches of industry. Economic institutions are established in order to serve individual people and even corporations taking communal nature into consideration. It

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<sup>9</sup> Pius XI, Encyclical *Quadragesimo anno* 79; John Paul II, Encyclical *Centesimus annus* 48; *Katechizm Kościoła Katolickiego*: „Socialization also brings dangers and threats. Too far-fetched intervention of the state may threaten personal freedom and initiative. The teaching of the Church worked out the principle called the principle of subsidiarity. According with it >>society of a higher rank should not interfere with the internal affairs of the society of a lower rank depriving it from competences but it should rather support it when necessary and help to coordinate its activities with the activities of other social groups for common good<<”: (KKK1883).



must be remembered that in case of taxes and budget states pursue their own policy though coordinated with the EU. The most common motive of the state's activity is "an intention", a will to pursue a policy protecting workplaces, a material promotion of citizens. These are the tasks and competences of the state, especially when it concerns the protection of the weakest. It is definitely more decent to support businesses rather than to organize social help for the unemployed. When there is a conflict between order, economy and help sensible and wise activities are required. Solidarity and subsidiarity must be complementary, otherwise local or individual interest will prevail. John Paul II, the Pope of social teaching and protecting human dignity wrote: "The state should also intervene when specific situations evoked by the existence of monopoly cause a stoppage and create some obstacles for the development. However, besides the function of harmonizing the development and directing it, the State, in specific situations, may perform some substitute functions" (*Centesimus annus*: 48). The key to understand the intentions and papal teaching is the function of "harmonizing" and "development". Social teaching of the Church is inspiring for the theoretical reflection, working out leading ideas and supporting the possibilities of local applications (*O solidarne społeczeństwo...*).

Within the framework of European Union institutions, subsidiarity is regulated by laws and agreements. This principle does not work automatically, therefore a dispute or even conflict is possible and they may end with a court arbitration when it comes to legitimacy and size of a provided aid. This practice indicates that in many cases the arbitration is inevitable.

### **Security and basic freedoms**

An independent state, however it builds the conditions of security in the system of EU member states, various alliance strategies, cannot omit the duty of care of internal and external security of the citizens. People organize themselves into a national community, which may be a monarchy, republic or federation, but first of all in order to realize common goals. The state is a sovereign community and within a sovereign decision it may shift some of its competences for

the benefit of international community. That is the way in which EU treaty agreements based on mutual agreement function. Sovereignty is then secured as long as there is a possibility of its execution at least in the form of withdrawal of the approval concerning some or all competences. One of the chief rights and competences is to organize defence against internal and external threats. The state safeguards international order which does not exclude and on the contrary it assumes the cooperation of national entities. In the name of security the prosperity of other nations should be strived for due to the fact that a prosperous neighbour who is economically stable and developing fosters the construction of peace conditions. "A common good of one nation is connected with a common good of the whole human family" (*Pacem in terris*: 55). "Common respect for rules which inspire legal order complying with moral order is a necessary condition for the durability of international coexistence. Searching for such durability has caused a gradual appearance of so-called laws of nations" (*Pacem in terris*: 55). Regardless of the quality and content of the conflicts, social teaching of the Church indicates the values of legal order. It guarantees peace, seeking redress of a wrong, is the foundation of exiting from conflicts and agreement. The application of force, especially "armed attack is immoral by nature. In case of such a tragic conflict occurring those ruling the attacked state have the right and duty to organize the defence, also by means of the use of weapons" (KKK 2265). The application of force is regulated by conditions. It concerns the size and durability of the damage as well as the situation when all the resources have been exhausted taking the consequences of force application into consideration. Nothing will relieve the governments from the responsibility and use of prudence. There is no place here for "just war", because it is an absolute duty of the state to defend the innocent. The right to defence is a natural right. The aim is to build and secure peace. In this matter the Church strives to cooperate with international institutions and also with particular countries, which is proved by the Pontifical Council *Iustitia et Pax*. As far as possible the Church participates in the humanitarian and peacekeeping missions. The real problem is the fact that no state can allow unlimited numbers of immigrants.

The rich citizens can organize their internal security on their own but they are unable to ensure their security on the field on international conflicts. Repeatedly, the state itself must seek cooperation with other states in order to cope with the threats e.g. terrorism. This is an idea of solutions demonstrating solidarity and mutual creation of peace conditions in the world. Nowadays mutual dependences in the global system are noticeable.

Social teaching of the Church makes such a reflection on the tasks of the state so that it serves people. This social philosophy is realistic thus it considers conditions and social nature of man who unfortunately falls into various conflicts. They have individual or collective character. The penal system forcing the citizens to obey the law and social order is a must. However, social teaching of the Church indicates the principles and therefore it also warns against despotic state, dominated by ideology and therefore the aim of the state is "the activity for the benefit of common good as >>moral power based on freedom and conscious of the burden of accepted duty<<"(KKK 1092)<sup>10</sup>. Obviously, the state's power should not replace anybody in creating moral order which lies in the scope of responsibilities of families, religious communities but it should support and protect the basic social order. When it is necessary the state protects this order by means of legal regulations. Internal security encompasses e.g. fight against corruption of public authorities. John Paul II pays attention this (*Sollicitudo rei socialis*: 44; *Centesimus annus*: 48). Corruption undermines trust, prevails particular interest over common good. It is a violation of justice. "The state serves the citizens as an administrator of national wealth which should be used for the common benefit"(John Paul II 1998). The practice of excessive bureaucracy, impersonal functionalism is contrary to this vision. Fulfilling these tasks is not easy, it requires a constant vigilance and corrections in the places where it is necessary. Security is also an internal control of the abidance by legal norms.

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<sup>10</sup> "If the human law has characteristics of law, then it is in accordance with the reason. Then it is clear that it originates from perpetual law. If it is not in accordance with the reason, then it is called dishonourable law. In this case there are no essential legal attributes, but it is a form of violence: Thomas Aquinas, *Summa theologiae*, I-II, 93, 3, ad 2 (KKK, 442).

The integrity of building the security in the state should include moral order. It has the dimension of the accepted hierarchy of values. It was already taught by John XXIII in the encyclical *Pacem in terris* (1963). The system of values lies at the foundation of democracy, solidarity, justice and as a result also security. Democracy is based on the people of conscience; people who have a defined system of values. The creation of national community is partial without the shaping of mentality and moral principles reaching conscience (Jarecki 1990). The respect for human dignity, his freedom and entitling rights lie in the order of moral right and proper anthropology (Scola 2003). That is the way to build a community and the standards of proceedings. Otherwise, the social system assumes the shape of “police state”. Moral order transposes into social life and the state should support it (*Mater et magistra*: 205-208).

### **Family**

What good in social life is family? The basic one, resulting from the social nature of man! In the social teaching of the Church family has a priority before the society and the state itself. It stems from the fact that the reproductive nature of family ensures the existence of the society and state. Family performs the basic functions which are passed on the structures of the state within the framework of community. It concerns the care, education, socialization towards new generation as inalienable rights and duties (*Familiaris consortio*: 36)<sup>11</sup>.

However, to a great extent family ensures the care for the elderly and those professionally inactive. Regardless of fact which family model is realized and very often it depends on the cultural circumstances, the state has a duty to protect the basic community. The state must protect the family values such as marriage or family bonds, values of conceived life and even enable to maintain family traditions. However radical it may seem, in reality it is not the family which is for the state

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<sup>11</sup> „Fertility of marriage love does not confine only to giving life to children but should also include moral education and spiritual formation. >> This is an educational task of a great significance and its possible lack would be hard to replace. Parents have the right and duty to educate” (KKK 2221)

but the opposite, it is the state which must serve and defend family. It is the reason for survival and development<sup>12</sup>.

Familiarism is a direction of care and the state's policy about family. Such teaching is included in Charter of the Rights of the Family and such interpretation is included in the teaching of John Paul II (*Karta Praw Rodziny...*). "Family should be helped and protected by the appropriate social institutions. When families cannot perform their duties, other communities have the duty to help them and support the institution of family (KKK 2209). On the other hand, when the family manages itself, nobody should interfere with its life. It is the principle of subsidiarity which shows the manner of care for the family, it especially concerns numerous families. Not only tax system, support of family and caring services, direct financial help can be listed but also the whole scope of legal regulations protecting the family. These areas lie within the competences of the internal policy of the state. The regulative function is the basic one which does not exclude a more active role of the state institutions such as: collecting alimonies whose burden of execution cannot be taken by the families (Mazurkiewicz 2001)<sup>13</sup>. The fundamental activity is to support pronatalistic trends. Contemporary European societies are going to face demographic catastrophe. In the perspective of generational time it is reflected in the ageing rate of the society, the need to lengthen the working time, deficit in the pension schemes etc. Without young generation the state does not have any future. According to the document *Familiaris consortio* the state has a duty to protect the family by securing the rights to set up a family and have children, by legal protection the stability of marriage bonds and family institution and also by the right to private property, take up a job and economic initiatives and therefore the right to own a flat or to change the place of residence and even decide about

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<sup>12</sup> It is not sufficient to establish „Office of Government Plenipotentiary for the Family Affairs (1997)”, which later became the Office for Equal Status of Men and Women and Prevention of Discrimination”.

<sup>13</sup> „Family has the right to expect from the state such a social, legal, economic, financial and political system which will protect it. The duty of the state is not only to prevent itself from discrimination of families but also support and protection of authentic institution of family, respect its natural shape and inborn and inalienable rights”.

emigration. Due to the fact that fundamental rights and duties of the state are discussed here, the right to medical services and protection against social pathologies must be added (*Familiaris consortio*: 46). Human communities comprise people and therefore the state must consider their subjectivity, sovereignty, will which are expressed in the communal activities and aspirations by their representatives. E.g. the state's monopoly on education of the children and even the tolerance of private education is injustice. Because they perform public tasks, they have the right to financial support (*Instrukcja Libertatis conscientia*: 94). Such an approach or rather taking family rights into consideration allows the state to work out suitable normative criteria and fulfil the duty of coping with the needs of families. Consequently, pro-family culture of the state is created and it is an important factor supporting the institution of the family. The above mentioned rights and duties of the state towards the family do not only concern the Christians but all the families. There are the postulates of social teaching of the Church which are convergent with the Universal Declaration of Human Rights. A simple criterion can be assumed here, the state works not only in the situation of a relative peace and economic prosperity but it is the most necessary in the event of the crisis. It is authoritative to defend the citizens in international relations both in the economic and political field.

### **Creation of political culture**

The state builds culture of individual creators, work of all citizens but it assumes specific form of an organized community. With reference to the state and a suggested reflection it concerns the political culture. Administering and managing do not use up tasks and expectations towards the state. The activity of the state manifests itself within the limits of constitutional law and also in political debates, symbols protection – from the flag to justice institutions and also the propagation of the duty of a proper respect for the head of state who deserves to the highest state honours and special entitlements. E.g. the state which has a low political culture may end up the creation of slanders or denunciatory activities. The awareness of citizens and their level of expectations influence the political parties and the state. Despite the

promotion of pluralism, emphasis of all dissimilarities (multicultures), the state should unite the citizens around the fundamental values. However, in practice the states are shaken by various kinds of antagonisms of groups or particular interests and therefore much depends on the intentions of the ruling party. Old tactics of "share and rule" does not find its place in the social teaching of the Church. The aim is to go towards a social agreement by means of a dialogue and reaching compromises. The arrogance of power does harm to the citizens and thus also to the state and populism may lead the state to a similar situation which is now observed in Greece facing economic problems.

Efficiency and competences of law enforcement agencies, efficiency of police, public prosecutor's office, and court institutions as the state's service are indicative of well or badly organized country. This is realism. A particular alienation of the citizens occurs when the aims get mixed. The state is for its citizens and not inversely. It must enable the development of persons, secure the conditions to realize individual and social goals. Similarly we must pay attention to moral standards from which the state can never absolutely distance itself. A resignation from executing justice would be an anarchistic act.

Within the framework of political culture creating the state, a democratic system as a representative system plays an important role. This system is built based on "some" media order. In the long run the mechanisms setting the minimum of democratic standards are insufficient. Social teaching of the Church pays attention to an honest harmonization of particular interests including political ones. Some healthy criticism towards every event and legal regulation is necessary. Public authority has a duty to ensure that even the majority which gains power is not driven by force but by the principle of common good.

Only in this way there is a chance to include not only the majority of citizens but in common good there is also the interest of the minority (KKK 1908). It is searching some kind of balance and an agreeable co-existence. Literally speaking: "The teaching office of the Church states that ethnic minorities constitute groups of specific rights and duties." These rights include: the right to existence, to maintain particular culture,

language, also religion and even to search the areas of autonomy. Obviously, in difficult situations the minorities have no right to terroristic act because the obligation to act for the benefit of common good is more important (*Message for XXII World Peace Day 1989...*). A wider interpretation of the understanding of democracy as a principle of social coexistence in the state was lectured by John Paul II in his encyclical *Centesimu annus*. It is sufficient to quote the statement that: "Authentic democracy is possible only in the State under the rule of law and based on the correct notion of a human being" (*Centesimu annus*: 46). Apparently democracy requires fulfilment of many conditions.

Freedom and access to truth are such conditions (Sienkiewicz 2011)<sup>14</sup>. The access to information ensures the functioning of democracy. Freedom has its limits related to the duties towards the community but there is no freedom without the access to truth especially the truth concerning social life and the truth about man himself (Masny 2003)<sup>15</sup>. Free search of freedom seems an obvious rule but it is also about the access to the truth. "Every totalitarian vision of society and state and every ideology confining to purely earthly progress oppose the whole truth about man and divine intention towards history" CA 41. In the name of its own interest, the state is obliged to make sure that everybody has an easy access to truth concerning economic conditions of life, historic past, cultural identity; this obligation also includes the right to gain truth about the world during the process of education at

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<sup>14</sup> „Democracy cannot be imagined without law. Law in a classic tradition is connected with the objective truth. Whenever the objective truth is negated, the threat of totalitarianism appears”.

<sup>15</sup> „The vision of freedom as a road to community is included in the encyclical *Veritatis splendor* (86): >>Rational reflection and everyday experience expose the weakness which is typical for human freedom. It is real but limited freedom [...] << - ascertains John Paul II; he goes even further making use of phenomenology: >>[...] [freedom] is a universal opening to everything that exists and by going beyond oneself towards the cognition and love. Freedom is rooted in the truth of man and directed towards community<< (there). Freedom and truth are inseparably connected with a common character of openness. Freedom, that is openness, is rooted in truth, that is the openness of man towards other beings. Freedom is a process, a road. If it is the road of community, then it is necessary to look around where this community is born. It is born in the freedom of our times.”.



different levels of state education. Such creation of social life allows people to create the conditions for cooperation, enter dialogues and create a common culture which brings hope to people

### **Conclusion**

Are the fears of Lisbon Treaty (reforming the EU) moving decisions away from the citizens without reasons? Or are there intentions to create a less democratic super-state controlling everything and everybody in the place of nation state? If a leftist ideologist Slavoj Žižek was right claiming that: „Future is a technocracy manipulating populist needs. Authority will be in fact authoritative and at the same time less visible. All decisions of key importance – concerning economy, power, politics – constitute a domain of administrative and apolitical management because there will be no place for any public debate. That is the future in my opinion (...) I believe that Europe is losing its moral capital. [...] Europe is in crisis” (Ž i ž e k 2009). The answers to the question how to build the future must be sought in the social teaching of the Church. A way to build a European unity does not lead through the weakening national communities despite shifting many competences onto EU institutions.

In view of the above interpretations it is an absolute misconception that the state in its tasks has become unnecessary. Even after Poland's accession to the EU, after Lisbon Treaty (2007) when many competences are performed by EU institutions, the state is still a necessary aim of harmonization of tasks and supporting the development of citizens. Within the framework of the state security, especially internal security is organized. Free market does not protect the weakest and that is a moral duty of a national community. In the notion of social teaching of the Church the role of the state is included between a liberal market economy and a coordinated market economy. In case of cultural relativism, the state should gather its citizens around common good, application of the principle of subsidiarity, creation of conditions for freedom and security; the state should also protect the values of family which is fundamental in a social life.

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