

**PARTICIPATION IN THE PROCESS OF EUROPEAN INTEGRATION  
AS A MEANS OF COOPERATION OF THE HOLY SEE  
WITH INTERNATIONAL ORGANISATIONS**

*Maria Aleksandra Wielgosz\**

ABSTRACT

A dynamic development of politics and international European relations makes the analysis of them considerably more difficult. Current research and analytical interest in it concentrates on the process of so-called European integration. The European Union is an epitome of a specific vision of humanity and a model of a society having a specific attitude towards certain values, in particular: systems of protecting human rights, respect for religious and cultural differences and dynamic economic development. The Holy See is not only a passive onlooker of civilisation changes. Concern for common welfare and peace keeping between particular nations was, is and always will be its priority. That is why it undertakes various forms of cooperation with international organisations. One of them is an eager interest and participation in European integration processes. The key and universal value connecting international organisations and the Holy See is still an inborn human dignity, which unites integration urge of many nations.

**Key words:** The Holy See, the European Union, the Holy See and the European Union, European integration.

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\* Maria A. Wielgosz, a student of Canon Law, the Faculty of Law, Canon Law and Administration, the John Paul II Catholic University of Lublin, e-mail: maria-wielgosz@gazeta.pl.

## INTRODUCTION

A dynamic development of politics and international European relations makes the analysis of them considerably more difficult. Currently, both the research and analytical interest focuses on the process of so-called European integration. A thorough analysis of the earlier mentioned phenomenon has revealed not only its enormous dimension but a number of challenges, opportunities and dangers as well.

The European Union is an embodiment of a specific vision of humanity and a model of a society having a particular attitude towards certain values, especially: procedures protecting human rights, respect for religious and cultural variety and a dynamic economic development<sup>1</sup>.

It seems that T. Olejarz is right to make a remark that: “an analysis of the scope of entity structure of international political relations is an opportunity to embrace particular *differentia specifica* of particular members of the international environment. For centuries of functioning of the Westphalian system of international relations, its most important participants were states. Currently, states’ activities are complemented by transnational entities and, so called, atypical or hybrid players of international relations (with an unconventional subject entity). An evocative example of that is the case of the Holy See, described in literature of the subject as an example of untypical member of political and interreligious relations”<sup>2</sup>.

In this article I would like to make an attempt to analyse the Holy See’s participation in the process of European integration as an element of cooperation with international organisations, especially with the European Union and the European Council.

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<sup>1</sup> Cf. C.T. Szyjko, *Nowy wymiar integracji europejskiej. Wyzwania, szanse, zagrożenia*, in: „Zeszyty Naukowe Uniwersytetu Przyrodniczo-Humanistycznego w Siedlcach. Series: Administracja i Zarządzanie”, 15 (2011), p. 149.

<sup>2</sup> T. Olejarz, *Podmiotowość Stolicy Apostolskiej w stosunkach międzynarodowych*, in: „Annales Universitatis Mariae Curie-Skłodowska Lublin - Polonia”, 1 (2009), pp. 67-68.

M. Delong presented a maxim of the above problem: "what's characteristic for social teaching of the Church is a small number of doctrinal texts which concern Europe, but the Catholic Church has always been present in the background of integration processes after the WW II, by encouraging and approving unification tendencies. With attention and sympathy Popes watched the efforts leading to the foundation of the European Community, the fact which is indicated by the presence of a nuncio representing the Holy See in the diplomatic corps. It was Pius XI who first talked about Europe in his encyclical «Quadragesimo anno», which was written on the fortieth anniversary of publishing Leon's XII encyclical «Rerum novarum». In this document the Pope warned against the threats from brutal communism for the whole Europe"<sup>3</sup>.

A particularly clear vision of a united Europe was expressed by John Paul II after the division created by the 'iron curtain'<sup>4</sup>. M. Delong pointed to the fact that: 'in his idea the Pope assumed not only structural integration but cultural as well. The immense authority of the Pope enabled a quick understanding of his European teaching in the churches of Western Europe. This teaching had a universal and timeless character only because of the fact that his understanding of Europe was far different from the commonly acknowledged at the end of the 1970s of the XX century'<sup>5</sup>. Meanwhile J. Czaja stressed that: "John Paul's II perception stemmed from a thesis that: the European origin and identity are rooted in Christianity. Without Christianity European identity cannot be understood as the civilisation of the old continent sprang from Christian roots and then ripened, and that is where its capability of constructive expansion on other

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<sup>3</sup> M. Delong, *Stanowisko papieża Jana Pawła II wobec integracji europejskiej*, in: „Polityka i Społeczeństwo”, 8 (2011), p. 38.

<sup>4</sup> *Ibidem*, p. 39. To complement the above content the author states: „it is characteristic that neither Pius XII, nor John XXIII, or Paul VI, although backing the integration process in Western Europe and later the foundation of the European Union, they never equalled Western States with Europe as a unity”. *Ibidem*, p. 39.

<sup>5</sup> *Ibidem*, pp. 39-40.

continents comes from, shortly speaking – everything that constitutes its glory”<sup>6</sup>.

When analysing John Paul’s II opinion on European integration M. Delong makes a remark: “full integration of Europe requires not only interference into its structural integration, but also building the European unity on the foundation of Christian values, which are a fundamental element of the historic heritage of Europe. John Paul II stressed the importance of Eastern and Western Christianity far more than his predecessors and reminded us about the role of every national memory and culture. The Pope’s idea of Europeanisation in its cultural aspect would be fulfilled through the European Spiritual Community. And it Christian values should be the basis for its functioning, but with respect for the differences and variety of various currents constituting the European heritage [...] John Paul II expressed his support for the process of the European integration and simultaneously criticised Eurosceptics for using in their opinions and actions the Catholic Church authority. The Pope also encouraged Christians to take part in the integration process and emphasised that the Church is not against integration if it is based not only on economic premises but spiritual as well...”<sup>7</sup>.

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<sup>6</sup> J. Czaja, *Stolica Apostolska wobec procesów integracyjnych w Europie*, in: „Studia Europejskie”, 1 (2001), p. 94. The full text of John Paul’s II speech „Akt europejski” in Santiago de Compostella on 9 November 1982 can be found in: J. Życiński, *Europejska wspólnota ducha. Zjednoczona Europa w nauczaniu Jana Pawła II*, Warsaw 1998, pp. 155-159.

<sup>7</sup> M. Deląg, *Stanowisko papieża Jana Pawła II...*, pp. 41-42. The author reminds John Paul’s II words expressed during a mass in Gniezno on 3rd June 1997 to the people gathered and the presidents of Poland, the Czech Republic, Lithuania, Germany, Slovakia, Ukraine, Hungary: „Is it not possible to say that after one wall crumbled down, the visible one, a new wall has appeared, invisible, and which still divides our continent – the Wall that goes right through our hearts? [...] Even undeniable recent economic, political, social achievements cannot hide the wall. It casts a shadow on whole Europe. The road to a full unification of Europe is still long. There will not be a unity in Europe as long as there is no community of spirit. The strongest foundation of the European Unity has been built and Has been strengthened for centuries by Christianity, with its Good News, its understanding of a human being and its participation in the development of people and nations”. *Przemówienia papieskie*, in: <http://mateusz.pl/jp99/pp/1997/pp19970603b.htm> [access: 30.01.2016.].

The analysis of the Pope's idea on European integration is a starting point for the consideration of the Holy See's participation in the process. Only later should we concentrate on strictly legal aspects.

#### THE QUESTION OF INTERNATIONAL LEGAL PERSONALITY OF THE HOLY SEE

The previously mentioned M. Delong explained: "forms and manifestations of the Holy See's presence in European integration result from the character of the institution, which means its international legal status as an entity of the law, and from the fact that the Holy See is the management body of the Catholic Church and a the public institution present on the territory of the European Union and on the territory of its individual members. As a legal personality of international law the Holy See participates in the process of European integration in accordance with the features of the personality, adequately to the scope of its involvement in the international cooperation and in a manner characteristic for entities possessing a legal personality in the light of international law. In turn, it means being a member in some international organisations, establishing and maintaining international relations, participating in conferences and international meetings."<sup>8</sup>

The Holy See's legal entity in international relations has been defined by J. Krukowski as follows: "the essence of its legal personality consists in having a legal capacity and possessing legal ability to take legal actions in international relations, i.e. relations with other subjects of international law. Such subjects could be entities entitled to international legal acts and legal actions which consist of: the ability to act directly in international relations (maintaining international and consular relations, participation in international organisations) and the ability to directly acquire legal rights and contract obligations (such as signing international agreements,

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<sup>8</sup> J. Czaja, *Stolica Apostolska wobec...*, p. 98.

taking legal actions, being subject to international liability, diplomatic protection, granting citizenship, nationality)”<sup>9</sup>.

An exceptional character of the Holy See in the structure of legal subjects of international law was characterised by T. Olejarz in the following way: “international legal rights and duties and the capacity of acquiring them (thus international legal personality) are currently owned by other than states, sovereign participants of international relations, i.e.: international organizations and the Holy See. The Holy See occupies a unique position in contemporary international relations, as well as in legal structure *ius gentium*. This distinctive role and place of the subject are determined by the factors of political, historic and cultural, but also in a wide sense, legal nature. The Holy See is perceived as an expression and a symbol of the most universal religions, additionally furnished with a versatile, well-organised management structure and having huge social and political influence. An international legal position of the Holy See cannot be matched by any other entity of international relations, and an increase in international activity of the Holy See on the international arena only confirms this uniqueness”<sup>10</sup>.

The Holy See’s diplomacy occupies a high place in the world and in European international politics. It is easy, though, to notice the difference in comparison to a typical secular diplomacy. The power of the Holy See is of a different nature, which is indirectly represented by diplomacy. The interests that it protects and the aims it tries to accomplish are different. The means of achieving the above mentioned aims and the representatives of diplomacy are also not the same in their character as those of typically secular diplomacy<sup>11</sup>.

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<sup>9</sup> J. Krukowski, *Kościelne Prawo Publiczne. Prawo Konkordatowe*, Lublin 2003, p. 177. The author supplemented his idea by saying that: “the Holy See’s legal personality *de facto* and *de iure* is commonly acknowledged, while its structure is an object of doctrinal considerations. Thus we should pay attention to the notion of legal personality and the notion of the Holy See in its relations to the Catholic Church and the City-State, the Vatican City. Ibidem, p. 77.

<sup>10</sup> T. Olejarz, *Podmiotowość Stolicy Apostolskiej...*, p. 74.

<sup>11</sup> Cf. J. Kowalczyk, *Działalność Dyplomatyczna Stolicy Apostolskiej w Świecie i Polsce*, in: „Studia Warmińskie” 41-42 (2004-2005), p. 29.

T. Olejarz highlighted the consequences of international legal personality of the Holy See: “an active presence of the Holy See in the international environment is based on a wide scope of its abilities to act within international law domain and international relations. It is expressed in realisation with states as well as other international legal subjects of the so-called *iuris legationis* and *iuris contrahendi*, and also in the Holy See’s activity on conferences and international organisations forums, and its capacity to act in legal proceedings. The state structure of the Holy See allows it to undertake various forms of diplomacy (bi- and multilateral), and it conditions the negotiations with other participants of the international environment. Additionally, it results in the ability to cooperate and maintain a dialogue with the entities which are not religious organisations in a strict sense. The Holy See keeps diplomatic relations with countries and international organizations which are also transnational entities by means of its own diplomatic representatives (permanent and special) and – institutionally – through the Apostolic Nunciatures<sup>12</sup>.

#### ETIOLOGY OF THE HOLY SEE COOPERATION WITH INTERNATIONAL ORGANIZATIONS

Earlier mentioned in this study J. Krukowski thoroughly analyses the motifs of the Holy See and international organisations cooperation, simultaneously pointing out that: “the Holy See does not stand aside the contemporary civilisation process, which is the foundation and development of international organisations. It shows a clear interest in their activity and takes part in their work in various ways. The Holy See’s interest in these organisations is characterised by certain originality. The fundamental reason of its interest is concern for common welfare of human beings and the will to cooperate with all people and organisations in the process of creating an international community”<sup>13</sup>.

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<sup>12</sup> T. Olejarz, *Podmiotowość Stolicy Apostolskiej...*, pp. 80-81.

<sup>13</sup> J. Krukowski, *Kościół i państwo. Podstawy relacji prawnych*, Lublin 2000, pp. 165-166. The author remarks: „ the Second Vatican Council devoted a lot of attention to the

The same author says that: “A long time ago the Holy See pointed to the need of creating such an international organisation that would serve to keep peace among nations and help develop common welfare through cooperation of all the nations and states. At the end of the World War I, and shortly after its end, Benedict XV appealed to establish such an organisation. However, the Holy See kept a distance towards the League of Nations because it lacked necessary tools to guarantee peace in the world. Pius XII expressed a similar support for the preparations leading to the UN foundation. Nevertheless, he showed his scepticism because of lack of guarantee for sovereignty and equality of all the member states. A strong support, though, was expressed by his followers: John XXIII, Paul VI and John Paul II”<sup>14</sup>.

Now we are watching a considerable rise in human awareness of belonging to a universal international community. A dynamic development of international organisations, incorporating certain regions and continents is an undeniable proof for that. Various questions are raised at the forums of the above mentioned organisation. Starting from political, through economic, cultural and finally humanistic issues<sup>15</sup>.

It seems that J. Krukowski is right when expressing his opinion that in the past ages the Catholic Church greatly contributed to the formation of the international community is right. Now it undertakes cooperation with international organisations mainly through its sovereignty, which is the Holy See. As a result, a number of dilemmas appear concerning the relations between the Holy See and international organisations”<sup>16</sup>.

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problem in chapter II of the Pastoral Constitution on the Church in Modern World. In section 2 of the chapter entitled “The Community of Mankind” it is said:”it is necessary, in order to overcome them [manifestations of evil which happen between nations –J.K] or in order to safeguard against them and conquer dissolute violence, it is necessary for appropriate international organisations to cooperate in a right and coordinated way. A constant initiative ought to be given to a process of creating organisations serving peace”.

<sup>14</sup> J. Krukowski, *Kościół i państwo...*, pp. 166-167.

<sup>15</sup> Ibidem, p. 164.

<sup>16</sup> Ibidem, p. 165.



Participation in the process of European integration is a manifestation of the Holy See's cooperation with international organisations. B. Vogel in his presentation during V International Scientific Conference "Kultura i Prawo" [Trier, 18-19 September 2006] reminded us that: "unification of Europe is a process which is continuously happening, crystallising; it is more a creation of politicians than citizens of Europe. And that is why Europe for its identity needs to create its foundations- spiritual, cultural, stemming from universal values [...] Christianity undisputedly influences the European identity and we should not forget about it [...] There is a widespread belief that churches play an important role in charity and a number of other similar spheres of life. Thus a major part of society wants churches to participate in public life [...] Christian understanding of dualism led to a start of secular state which, in turn, assumes worldview pluralism. An underlying principle of the European Union is secularity and neutrality, which led to tendencies towards pushing religious values out of a social life..."<sup>17</sup>.

R. Szewczyk has expressed a similar opinion: "in the process of the European Union integration religion occupies a very important role and it is the foundation for creation of national community identity. Religiousness of a given state's citizens influences its shape and determines the presence of values in its public life. In contemporary world it is the State as an institution who regulates its position towards churches and religious associations by introducing various models of separation of these two institutions. The models of separation between churches and states puts an end to the privileged position of religion in the structure of a given state and society. The European Union has not created a homogeneous model of relations with churches and religious associations. Religion does not constitute the object of a direct interest of the EU and the institution describes itself as religiously neutral. Nevertheless, for many years, when the Europe-

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<sup>17</sup> W. Kacprzyk, *Tożsamość kulturowa Unii Europejskiej a pluralizm religijny. V Międzynarodowa Konferencja Naukowa Kultura i Prawo, Trewir, 18-19 IX 2006 [Sprawozdanie]*, in: „Studia Prawnicze KUL”, 29 (2007), nb. 1, p. 212.

an structures were being formed, there appeared mechanisms of referring to churches and religious organisations. With time those mechanisms were expressed in treaty law and were legitimised as relations between church and European institutions...<sup>18</sup>.

The above mentioned author in order to continue his argument, thoroughly analysed the principles of relations between churches and the European Union and claims that: “among many principles the European Union described - indirectly- two rules according to which it also realises its policy towards churches, i.e. subsidiary and proportionality rules. The European Community «undertakes actions only in such situations and within such an area where the goals of the actions cannot be realised by the member states’ activities, but because of the scale and results of the suggested actions they can be realised in a far better way by the European Community». The subsidiary rule means that there are boundaries of the European Union actions, in spheres which were highlighted for the European Community institutions. The EU takes actions in situations which cannot be properly realised at the member state level. Consequently, the subsidiary rule is associated with the division of competence and areas of activities among EU institutions and the member states. Subsidiary rule, being one of the main rules of the European Union functioning, is also a feature of interior systems of democratic countries. It means that all decisions concerning citizens should be made at the lowest possible level of administration, as close to society as possible. A law designed in this way enhances the position of churches and religious organisations allowing them to act within the boundaries of their competence. The European Community does not have competence of general character, and its eligibilities stem from the fact that the member states in certain areas delegate some of the competence”<sup>19</sup>.

J. Czaja brought closer the forms of the Holy See’s presence in integration process and drew conclusions that: “Bilateral relations between the Holy See and the European Union are regulated by international law [...] Within boundaries of the legal order which international law creates , the

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<sup>18</sup> R. Szewczyk, *Kościół i związki wyznaniowe a prawo traktatowe Unii Europejskiej*, in: „Studia Elckie”, 13 (2011), p. 353.

<sup>19</sup> Ibidem, pp. 353-354.

Holy See and the European Community institutionalised their mutual relations by establishing diplomatic relations. The act, which was made in the form of a notification about accrediting to the European Community the Holy See's representative, who earlier resided in Belgium and Luxemburg, should be considered to be an international law agreement. Although not always of legal character, other bilateral activities should also be mentioned, which created links between the two entities, as for example mutual visits of high rank representatives (including the Pope's visits in the EU seat), exchange of letters, dispatches, etc."<sup>20</sup>.

The same author states: "the above mentioned membership in the Council for Cultural Cooperation and constituted at the European Council is a manifestation of institutionalised presence of the Holy See in the widely understood process of the European integration. This form of association, although it does not mean full rights membership in the organisation, results in practically treating the Holy See as a member of the European Council. That is why it is customary that a senior official of the Holy See is invited to the meetings of the Prime Ministers of the European Council states, and also to the sessions of other institutions of the European Council ..."<sup>21</sup>.

J. Kulska described the character and the form of the cooperation between the Holy See and the European Council: "the form of the Holy See's presence in chosen structures of the European Council is a manifestation of a desire to join in those areas of activity which it considers the most important from the point of view of the Catholic social doctrine. Depending on the scope of activity and problems being solved, which are under scrutiny of certain institutions of the European Council, the Holy See is represented in them in various ways. The variety of forms of institutional-

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<sup>20</sup> J. Czaja, *Stolica Apostolska wobec...*, p. 98. The author mentioned interesting words of bishop T. Pieronek from "The Holy See and the European Union": "you cannot give an answer to the question, when the Holy See was admitted to the European Union, or to structures that appeared prior to the European Union foundation. The Holy See has never formally entered the Union, but we can also say that it has always been present in the background of the whole process of reunification of Europe after World War II, but this creation of the background was not only a sort of passive presence, but it constituted the encouragement and moral approval for unification trends".

<sup>21</sup> *Ibidem*, p. 99.

sation of mutual relations reflects the Holy See's will to engage into those activities which allow it to fulfil its mission in the most effective way. As in case of UN, the Holy See is not a member of the European Council. It is, as it was earlier mentioned, represented by the permanent observer by the Committee of Ministers, and who has a unique title: a special MP with the mission of a permanent observer. Such an observer of the Holy See was established on 7<sup>th</sup> March 1970. Eight years earlier, in December 1962, the Holy See became a member of the Council for Cultural Cooperation. This institution is responsible for realisation of goals included in «The European Cultural Convention»<sup>22</sup>. The Holy See is represented in this structure by a delegate”<sup>23</sup>.

The above quoted author also mentions that: “since 1973 the Holy See has been a member of the Council of Europe Development Bank, which is supposed to be an instrument for enforcement of the European Council's policy of solidarity with refugees, emigrants and the victims of ecological and natural disasters. By granting loans the bank takes part in financing social projects aiming at tightening social cohesion in Europe. It means support for actions leading to a higher level of employment, education, healthcare, social housing and improvement of living conditions in underdeveloped suburban areas. The financial participation of the Holy See in the bank capital amounts to 0,003%. The Holy See is one of the twenty members of the European Centre for Global Interdependence and Solidarity, known as the North-South Centre. This institution, which is often perceived as the ‘window on the world’ of the European Committee, was created in 1989 in order to develop cooperation and solidarity between the North and the South, and to improve the level of education and information on the subject of correlation among people in different parts of the world. The activities of the Centre are based on the principles that are similar to those constituting the European Council. Among which we mention, above all, protection of human rights, democracy and

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<sup>22</sup> European Cultural Convention written in Paris on 19 December 1954 (Dz. U. 1990, nb 8, pos. 44).

<sup>23</sup> J. Kulska, *Współpraca Stolicy Apostolskiej z Radą Europy w dziedzinie kultury*, in: „Prace naukowe Akademii im. Jana Długosza w Częstochowie. Series: Res Politicae”, 1 (2006), pp. 99-100.

social cohesiveness, also outside Europe. A month after the North-South Centre was created within the structure of the European Council another institution was established, in whose work the Holy See participates. It is the Venice Commission, which is the European Commission for Democracy. Its generally formulated goals are action supporting development of democracy, human rights and rule of law in association with all the operations of the European Council<sup>24</sup>.

When returning to the question of the Holy See's presence in the integration process, it is reasonable quote J. Czaja's comment, which states that: when analysing the Holy See's involvement as an institution in the process of European integration, it should be pointed out that the process of European unification has had a certain impact on the process of evolution of internal structure of the Catholic Church. In 1967 Paul VI founded the Pontifical Council for Justice and Peace *Iustitia et Pax* in the Roman Curia, and in 1982 John Paul II – the Pontifical Council for Culture, both of which concentrate on European issues. Two more church institutions should also be mentioned: inspired by the Holy See and founded in March 1971 the Council of the Bishops' Conferences of Europe (CCEE- *Consilium Conferentiarum Episcoporum Europae*)<sup>25</sup>, and inspired by the interested bishops and founded in March 1980 - Commission of the Bishops' Conferences of the European Community (COMECE)<sup>26</sup>. Both institutions, although naturally associated with the Holy See, are not an institutional-

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<sup>24</sup> J. Kulska, *Współpraca Stolicy Apostolskiej...*, pp. 100-101. The author cited H.E. Cardinale elaboration, where we can find clarifications on the presence of the Holy See in the selected structures of the Council of Europe: "as an observer, the Holy See is invited to participate in the deliberations of the Parliamentary Assembly, and has access to all the documentation associated with this, however, does not have the right to participate in the vote [...] The Holy See does not take an active part in all activities. However, on the basis of mutual agreement, may cooperate with the Council in projects similar to the mission of the Church and the Council. Hence cooperation area covers social, cultural, scientific, legal, implementation of human rights and fundamental freedoms. The Holy See has partnered with the Council of Europe for young people, in the fight against drug abuse and in the protection of the archaeological heritage and the environment". H.E. Cardinale, *The Holy See and International Order*, Gerrards Cross 1976, p. 262.

<sup>25</sup> More information on the official website of CCEE: <http://www.ccee.eu> [access: 02.02.2016].

<sup>26</sup> See also COMECE: <http://www.comece.eu/site/en/home> [access: 02.02.2016].

ised manifestations of the Holy See's presence in the integration processes. Their activity does not stem from international legal personality of the Holy See, but they are actually a means of communication of particular churches (national) with the institutions of the European Union<sup>27</sup>.

J. Czaja claims that: "the Pope and the Holy See are interested in the process of regulation and protection of the Catholic Church and other churches' position in the light of the European Community law. Both the Holy See and other churches (e.g. German churches) presented such projects at the preparatory phase of the Amsterdam Treaty. The result achieved - "An announcement about the status of churches and non-confessional organisation" attached to the Final Act of the treaty, did not fully satisfy churches, but was described as a step in the right direction. Even more because, it seems, it is not the end of the regulation process of their status in the European law [...] It should be emphasised that considering the forms and manifestations of institutionalised presence of the Holy See in a broadly understood process of the European integration it should be taken into account that the nature and mission of the Holy See is different from the one which is characteristic for states: first of all it consists in reminding, pointing out and creating spiritual, but also moral and ethical basis for European unity. The Holy See does not have to directly get involved into such institutions and institutional bonds/connections, which are characteristic for states. For cooperation in *res spirituals* sense it is enough to stay in the background of the integration"<sup>28</sup>.

#### FINAL REMARKS

The Holy See is not only a passive onlooker of the civilisation changes. A concern for common welfare and keeping peace between particular nations has been and will be a priority for it. That is why it seeks various

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<sup>27</sup> J. Czaja, *Stolica Apostolska wobec...* p. 100. For a considerable amount of important information see: D. Rossa, *Polityka wyznaniowa Unii Europejskiej*, in: „Przegląd Religioznawczy” 241 (2011), nb. 3, p. 97-114.

<sup>28</sup> Ibidem, pp. 100-101.

means of cooperation with international organisation. One of them is an eager interest and participation in the processes of European integration. The key and universal value connecting international organisations and the Holy See is still an inborn human dignity which creates a bond integrating many nations.

The Holy See, first of all, because of its specific nature and mission warns against and directs states' affiliated in international organisations attention to moral problems of the contemporary world and tries to show right attitudes based on Christian ethics. It bravely stresses that one of the foundations of the contemporary European civilisation is Christianity. It supports a shrewd urge towards integration, defending, however, the right for cultural and constitutional difference of each of the states. It is steadfast in its attitude to defend human dignity which is the sources of freedom of conscience and religion.

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