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The Economic Globalisation and the Religious Mutation in the Post-Industrial Society - The Pseudo-Religious Meaning of the Global Economy

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Abstract

Juxtaposing on a world that claims its autonomy in relation to God, the idea of divinity being opposable to the modern concept of individual freedom¹, the economic globalisation is synonymous to a society, in a desacralizing process², rejects programmatically the three essential coordinates of the traditional Christian life - based in the evangelical support³: a. the confessing community, the divine-human Church, based, supported and actualised by the principle of the apostolic continuity and of the Holy Ghost, bringing into the present liturgically and

¹ Pr. prof. dr. Dumitru Popescu, *Omul fără rădăcini*, în vol. *** “Biserica în misiune. Patriarhia Română la cea aniversar”, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2005, pp. 481-482.

² Horațiu Trif, *Tradiție și eshaton. Scurtă anamneză despre sfârșitul modernității*, în “Verso”, nr. 2-3 (109-110) /2014, p. 8.

³ Pr. prof. univ. dr. Valer Bel, *Comunitatea mărturisitoare în contextul lumii secularizate și globalizate*, în vol. Conf. univ. dr. Vasile Nechita (coord.), “Simpozionul «Modernism, postmodernism și religie»”, Constanța, mai 2005, Iași, Editura Vasiliana '98, 2005, p. 37.

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sacramental the sacrifice and the resurrection of Christ; b. the authentic spirituality, based on the complete and unaltered revelation of a Trinity God, reflected by the Holy Gospel and the Holy Tradition - the base and the guarantee of the evangelic Truth; c. the eschatological expectation, the firm belief of the ontological fulfilment of the human being at the end of times in God. Starting from these considerations, our study aims to present some aspects related to alienating relation between the global economy and religion, during the progressive passage to the post-industrial phase of the economic development, together with its effects - the globalisation of the markets, influencing, as estrangement, the religious consciousness of the postmodern man, as well as the manner he understands to believe and practice his confession. Our study will relate mostly to the aspects related to the Orthodox faith.

Keywords

History of Religions, the economic globalisation, the religious mutation in modernity

Preliminaries

We live the times when the modern/postmodern man rejects the divine absolutes, the revealed Truth, the scriptural commandments and the supernatural aim of the religion, in fact, he rejects the transcendent God, mirrored in the supernatural Revelation, a biblical founded divinity, leading to the reality of the individual deliverance, with the help of the moral-canonical norms. The postmodern man considers that the intellectual acceptance and the assumption of the religious desiderates are obstacles in the way of his self-fulfilment and of the personal creativity⁴. In these circumstances, the modern/postmodern man is paced in a paradoxical situation, because, on one hand, he absolutizes his individual autonomy/idolatry and desire for freedom and libertinage, becoming angry to the idea that God can limit them, and, on the other hand, he refuses the idea of transcendent divinity, preferring to ignore it, postulating the so-called death of God, equivalent to its exclusion from the axiological field. Thus, by claiming the death of God, starting from Nietzsche, the modernity favours the appearance of the man emptied by any transcendence, cutting its connections to his cultural ontological natural identity⁵, hanging between

⁴ Pr. asist. Tudor Cosmin Ciocan, *Postmodernismul ca revoltă împotriva autorității revelatoare*, in vol. "Simpozionul «Modernism, postmodernism și religie»", p. 302.

⁵ Diacon. dr. Ioan I. Ică jr., *Globalizarea – mutații și provocări*, in *** "Biserica în misiune. Patriarhia Română la cea aniversar", p. 690.

the sky and the earth, driven by the absurd of some unfounded values, unlimited liberty and autonomy, preferring a religious pseudo-valuable existence, estranged from the real fundamental features of his religious reason and nature of being.

In spite of the fact that globalisation tends to eliminate God from His own creation⁶, the man, dominated by his Promethean temptations⁷, by rebelling in front of God, cannot eliminate religion as his constitutive existential given, because the memory of Eden and the nostalgia for the times when he used to speak directly to God cannot be taken away so easily. In his interior, the man remains religious, being preoccupied to search for answers and solutions to the contemporary existential problems. The man misses the initial state of communion with God, lost by not obeying. Thus, the man only positions himself in accordance to his ontological structure, because, even dead, God remains the absolute preference of the world⁸. Practically, the modern man, dominated by the secular commands of the post-industrial world, is in a continuous search for the answer to his existential problems, because the solutions offered by autonomous, extra-ecclesial means, only perturb the peace of his existence⁹.

The pseudo-religious meaning of the global economy

On a fund of an existential predisposition of the man for religiosity, the expansion of the secular values circumscribed to the production and the consumption of goods leads progressively to the appearance of new meanings and contents in the understanding of the human condition. This suffers a challenge and a mutation¹⁰, sufficiently consistent in order to redefine the meaning and the aim of the religious consciousness of the individuals.

⁶ Acad. pr. prof. univ. dr. Dumitru Popescu, *Ortodoxie și globalizare. Cultură globală și culturi particulare*, in "Simpozionul «Modernism, postmodernism și religie»", p. 13.

⁷ Olivier Clement, *Creștinătate, secularizare și Europa*, in Ioan I. Ica jr, Germano Marani (eds.), "Gândirea socială a Bisericii. Fundamente, documente, analize, perspective", Deisis, Sibiu, 2002, p. 509.

⁸ H.-R. Patapievici, *Omul recent*, București, Editura Humanitas, 2001, p. 87.

⁹ Pr. prof. dr. Nicolae Achimescu, *Religie, modernitate și postmodernitate*, București, Editura Trinitas, 2013, p. 179.

¹⁰ Diac. Ioan I. Ică jr., *Globalizarea – mutații și provocări*, p. 693.

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At the end of this evolution/ in fact, an involution, the modern man will find himself in the middle of a pseudo-ecclesial area, which will determine a pseudo-religious behaviour. Thus, a. God will be substituted by a series of impersonal pseudo-values as money, prosperity and an unlimited consume of goods and services¹¹, those that, so often, monopolise the existential searches of the individuals and channels the daily energies; the welfare is, at least in the West, accessible to the majority - with the condition of the adequate intensity and the productivity of the work, which becomes the pseudo-ontological aim of the existence; b. the high productive, efficient and profitable work synthesizes the daily behaviour, according to a unique norm, socially generalised and accepted by the post-industrial man; the cult for this type of activity - imposed more or less by a society for which the efficiency is the only authentic functional resort - gains quasi-rite valences, becoming the pseudo-cult of a global pseudo-religion; c. at its turn, the eschatology will leave place for the horizon of the predictable, finite time, because it became today the mantra of the human existence; it is aimed today to fulfil all the promises¹²; the expectations of the man are limited to the temporal limits of the earthly life; the man searches the salvation - meaning the welfare seen as lack of material problems - here and in this world, during a singular time and inside a singular space that matter; d. the quasi-religious character in the behaviour of the modern man is completed by the connection of his actions to a set of autonomous ethical values, compared to any moral-divine determinism, but accepted by society, because they come and are built on a so-called rational code, related to the immediate satisfactions and achievements¹³.

Thus, we see, as remarked bitterly the cardinal Jean Danielou, that the global modernity transformed the values of the traditional industrial society - money, productivity, efficiency, success and individual welfare - in the defining sequences of a new mythology - the pseudo-religious element that promises the earthly land accessible to any man once the desiderate of the personal success. In these conditions, the morality of the church is replaced by the ethic of the work. Thus, the man from this type of society has the certitude that his existence is resumed to the verb "to have" economically, while the religiousness is not operating. The economic

¹¹ Pr. N. Achimescu, *Religie, modernitate și postmodernitate*, p. 219.

¹² H. Trif, *Tradiție și eshaton...*, p. 8.

¹³ Pr. N. Achimescu, *Religie, modernitate și postmodernitate*, p. 178.

factors related to the binomial production - consumption gain an authentic existential, divine base, thus, it is not a surprise that these factors start to copy the functioning of a religious system, as professor Nicolae Achimescu shows: the technical progress, the production, the success, the image, the consume, and so on function almost as a secularist religious surrogate, but this surrogate is most of all based on fictions, pseudo-myths, pseudo-landmarks and pseudo-morality¹⁴. The pseudo-ecclesial space, built by the modern man similar to a postmodern Babel Tower, proves disorientation. Estranged by the

“dissolving impact of the perverted triad where the production, the profit and the consume / spectacle / communication are built, and, as consequence, reduced to the temporal flux of the production and consume, the modern man present as more and more lonely and defenceless”¹⁵, confronted to a civilisation which “starts from the premise that the man can live without God or at least without the God preached by the Big Church”¹⁶, so that the man’s pseudo-religious reaction related to the “ideals” of richness and prosperity seem more natural.

The new forms of the post-modern pseudo-religiosity

The fetish of the perverted triad, on which Father Ioan I. Ică Jr. is speaking about, does not represent the unique reaction (instinctual!) of religious type, this experience being completed by the apparition and the proliferation of some new forms of religiosity belonging to new religious movements - forms of protest against the all mighty materialism, against the fight for the private achievement and, in the same time, a measure for the manner in which the human being feels, organically, the necessity to relate and connect to divinity, to the spiritual values and the cult acts. In this new manner, the man of the global post-industrial spirituality only manifests the need for real original spirituality, for the religious life and practice, expecting them to fill the spiritual void of the contemporary man¹⁷.

¹⁴ Pr. N. Achimescu, *Religie, modernitate și post modernitate*, pp. 181, 215.

¹⁵ Diac. Ioan I. Ică jr., *Globalizarea – mutații și provocări*, p. 692.

¹⁶ Pr. N. Achimescu, *Religie, modernitate și post modernitate*, p. 178.

¹⁷ Pr. N. Achimescu, *Religie, modernitate și post modernitate*, p. 452.

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Perfectly legitimate, these searches do not lead the man to (re)discover the Church and its traditional values, but put him in the situation to search new alternative, atypical ecclesial spaces, many times incompatible to his inner culture and disposition¹⁸. Why? The answer is: a. the modern man expresses his search in the logics of the dominating times; thus, he will continue to repudiate the institutionalised dimension and the hierarchical structure of the Church, even when he will search it for help; b. in the same time, he will reject the biblical coordinates of the supernatural revelation and the dogmatic formulation of the faith norms, even if he will continuously raise the question of the content of the faith; c. he will oppose to the divine public cult of the Church, but will not refuse to participate to rituals, very little understood. In spite of this attitude toward the Church, the need for religiosity is obvious in the modern world. Martin Riesebrodt speaks of a resurrection of the religiosity in the contemporary times, while Jurgen Habermas identifies the more and more acute need of the modern man to rediscover his vocation for communication and communion with the divinity.

In these circumstances, it is obvious that the religion / religions / beliefs of the global world will bear the mark of its specificities. A brief presentation of these specificities can be the following: a. the accentuated relativism; the idea of the monopole of Truth, even the religious Truth, is, for postmodernity, completely non-understandable, thus non-operational; so, no religion can claim its superiority derived / based on possessing the Truth, not even in the situation when it is directly connected to the supernatural revelation; the origin (only) human of all religions and religious beliefs is not debatable; when they speak and teach about what must be believed and done for saving the soul, reaching the beatitude and saving the body, all religions are equally empowered to be potent from a soteriological point of view; b. the profound subjectivity; in postmodernity, religion becomes a strictly individual matter, the traditional vision of the ecclesial community being abandoned; the decision to assume some confessional engagements is strictly subjective, not being able to be influenced by any exterior factor, including the traditional ones, according to the rule “do it yourself”; moreover, practicing a certain religion does not require the formal adhesion to an organised group, according to the principle “believing without belonging”, identified by the sociologist Grace

¹⁸ Pr. N. Achimescu, *Religie, modernitate și post modernitate*, pp. 452-453.

Davie; thus, in postmodernity, the religious exercise gains a powerful experimental / empirical feature; c. the refuse of the dogmatisation; the announces with normative role, as those used by the Big Church, are too little or not at all compatible to the new postmodern religiosity, because a dogmatic approach and formulation of the faith rather sends to the claim of the absolute Truth by the religion; the new religiosity rather operates with irrational or magical formulations, amplifying the accentuated heterogeneous feature, extremely difficult to decipher and systemize; d. the temptation of the syncretism; the refuse of the revealed truth and the relativisation of the faith norms, stimulating the fusion of the ideas, themes and, eventually, mythological components of the new religious movements; equally powerful soteriological and willing to enrich their gnoseology and anthropology, they change, assimilate and synthesize sequences from parallel religions / religiosities, without these practices to compromise the identity; e. the concurrence; acting or claiming to act globally, the new religious movements do not hesitate to appropriate the principles of the corporate multinational management and marketing - continuous expansion, pragmatism, efficiency, quantified in the number of the converted people, so, inevitably, the religious entrepreneurs, as Nicolae Achimescu calls them, will be the actors of a global religious market; their relations will no longer be ecumenical and of reciprocal support or solidarity, but of concurrence.

Related to the last presented feature, of the concurrence, we believe that is opportune to accentuate the corporate perspective, according to which the globalised world is a huge “religious market” - a psycho-market, as called by the French theologian and the sociologist Jean-Paul Willaime, where the rules of the modern marketing were imposed. Practically, the religious and pseudo-religious entities - including the occultism, the Gnosticism, the esoteric and the syncretism of the contemporaneity - wear the clothes of a small enterprise in the field of the deliverance, acting by the rules of the market economy, advancing to the public some soteriological, gnoseological or anthropological offers (Jean-Paul Willaime) and entering a clear concurrence, a state according to the social environment where these religious groups manifest¹⁹.

¹⁹ Prof. dr. Andrei Marga, *Modernitate, religie, cultură*, in *** “Biserica în era globalizării”, Alba Iulia, Editura Reîntregirea, 2003, p. 33.

*The Economic Globalisation and the Religious Mutation...***The actuality and the necessity of the religious faith – A brief Orthodox perspective**

Unlike the modernity specific to the industrial age, the postmodernity do not oppose directly to religion, being indifferent to it, even if the vices coming from the radical forms of the Enlightenment - the refuse of the institutionalised Church, the abandonment of the priesthood and of the sacramental slave, the doctrine relativism and others - continue to mark the state of the faith in contemporaneity. In these circumstances, the resurrection of the religiosity seems and is incontestable, but the appearances are, at least this time, deceptive, because this religiosity reveals as being rather eclectic and diffuse, cultivating subjectivity and theological relativism and refusing the bible-revealed dimension of the authentic faith. To a more attentive examination, it proves to pay tribute to the orientation of the spiritual non-religious teachings of the postmodernity, to their lack of theological profoundness and to the accentuated egoism, which makes that all these “attempts” to lack a vertical transcendent-immanent orientation and to show a strictly immanent horizontal axis of meaning-non-meaning, life-death, health-disease, ego-non-ego, and imagination-reality²⁰.

The postmodern spirituality proposes a religiosity of the present, of today, of this space and time. Dominated by the perverted triad, the modern man abandons to its influence the attempts to discover his religious being. Searching for spiritual answers and solutions to the provocations of a society dominated by material ideals, the modern man still uses the means and the methods of a world he wants to be freed from, “accessing” solutions - the “offer” of “religious entrepreneurs”, lacking the possibility to discern on their validity. Thus, these types of attempts seem to lack success from the start, because “the entrepreneurs” need for themselves “solutions”.

All these happen in the conditions in which, marginalised by a world solely preoccupied with the material life, the Big Church has a weak voice and, when speaking, its message is hard to be deciphered. The Big Church became at its turn a specialised institution, limited to the administration of the individual deliverance and forced to exercise its influence exclusively traditional and morally²¹, being subject to the competing exigencies

²⁰ Diac. Ioan I. Ică jr., *Globalizarea – mutații și provocări*, p. 695.

²¹ Diac. Ioan I. Ică jr., *Globalizarea – mutații și provocări*, p. 698.

imposed by the postmodern religious market, where it can act limited in attractiveness and credibility.

a. In spite of all these limitations, the Church remains the pillar and the ground of truth (I Timothy 3, 15), the only one which is truly the Church of the Living God and has the theandric constitution for the Mysterious Body of the Saviour (Whichishisbody, the fullness of him that fillethallinall - Ephesians 1, 23) and in the Temple of the Holy Ghost (Know yeno that your body is the temple of the Holy Ghost which is inyou, which ye have of God, and ye are not your own? - I Corinthians 6, 19) Such a Church, unlike any entrepreneurship with ecclesial and soteriological claims, represents the gathering of God's people for universal priesthood, because But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people (I Peter 2, 9), thus, the flock of God which is among you, (I Peter 5, 2), because it was saved through the blood of Christ (Christ also loved the church, and gave himself for it - Ephesians 5, 25-27; Acts 20, 28). The Church possesses the Truth identified with Our Saviour Jesus Christ, a truth that, in front of the postmodern presuppositions, is possible, accessible and necessary. Still, "God reveals only to the people deserving and ready to welcome Him"²², thus the Church has the mission to continue the work initiated by the Apostles through the *kerygma* of the New Testament - a continuous preachment of the Truth, because He will have all men to be saved, and to come unto the knowledge of the truth (I Timothy 2, 4). Only the Church can offer to those searching for God the knowledge, which can be made noble and brought to fruition by participating to the liturgical and sacramental work, the truth that the people must search (Jeremiah 5, 1), believe (II Thessalonians 2, 13), love (Zechariah 8, 19), obey (who did hinder you that ye should not obey the truth? - Galatians 5, 7) and, most of all, live in it (But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. - John 3, 21)

b. in fact, God's authority is so contested by modernity and postmodernity that cannot be doubted (Nay but, O man, who art thou that repliest against God? - Romans 9, 20), and the force of the teachings of the Church reside in the fact that it contains this authority. Based on this, the Church will raise against the devastating actions of the "perverted triad", uncovering the profoundly alienating effect of the values proposed by the triad to the humans and the negative impact in anyone's life, in this life

²² Origen, *Contra lui Celsus*, Cartea a IV-a, cap. 4, în *PSB*, vol. 9, p. 373.

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and in the after-life. Treasuring the divine wisdom, because “all things from God survive”²³, the Church will oppose its teachings to the teachers of the prosperity and welfare, showing that any material welfare belongs in fact to God: He maketh me to lie down in green pastures: he leadeth me beside the still waters (Psalms 23, 1). In the same time, the Creator is the one making possible the accumulation of material goods - they represent a gift from God, but the man is warned: And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth - Deuteronomy 8, 17), because, as a gift, the temporary individual richness must not make one to despise the others: Now if thou didst receive *it*, why dost thou glory? (I Corinthians 4, 7). Related to the habits of the post-industrial society, claiming the unilateral concentration of the individuals for the accumulation of material and consume goods, the Church warns that, without the necessary spiritual-religious discernment, this attitude is a preamble to sin, because: He that is greedy of gain troubleth his own house (Proverbs 15, 27), while: they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows - I Timothy 6, 9-10. The exclusive and excessive preoccupation for material goods takes the man away from the natural course of his existence, which is impregnated to him by the image of the Creator, deep in the human being; perturbs the axiological field and stops him from looking up, abandoning what is most noble in his condition: the vocation to the mysterious union with God in Christ. Such a man will become proud of his apparent superiority related to the other humans; he will gain sufficiency and will not be able to understand that, beyond his temporal material richness, he has nothing: Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked! (Revelation 3, 17). Such man will be easily tempted to ignore the spiritual and religious commandments and values, because, accumulating without any discernment, he sees his richness and social status as contradictory to faith and its practice: Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me (Matthew 19, 21).

²³ Tertulian, *Despre suflet*, XLI, în *PSB*, vol. III, p. 315.

c). Warning on the spiritual and moral dangers generated by the extension to the social level of the cult for richness to any cost, the Church does not repudiate unconditionally and integrally this type of preoccupations. Until one point, they are natural - according to the fallen man - and legitimate in a society whose rapid economic development created to larger masses of people the possibility to have access to good and services reserved, in other times, to a limited social category. This does not mean that the Church must not warn on the fact that the material goods have no indestructible value, because: Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days (James 5, 2-3). Moreover, it causes anguish to the consciousness, taken them away from the equilibrium between the material and the spiritual values, as long as: care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful (Matthew 13, 22). Finally, in extreme situations, the Church will warn that: it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God (Luke 18, 25).

From the point of view of the Church, the richness - the natural result of a society whose structure and functioning lays in pragmatism and efficiency, can gain positive valence when it is not used in a selfish manner and, of course, when it does not transform into a fetish. Richness must be put in the service of God (Exodus 35, 4-9; Malachi 3, 8-10), with no greed (Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints - Ephesians 5, 3), because we do not have to gather treasures on earth (Matthew 6, 19-21) and do not have to trust in them (Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy - I Timothy 6, 17). The real richness is brought by the faith in Christ (I Peter 1, 7; Revelation 3, 17-18); to keep Christ as the most precious (I have suffered the loss of all things, and do count them *but* dung, that I may win Christ - Philippians 3, 8), because the real richness is the spiritual one (To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory - Colossians 1, 27), and obtaining it must represent the aim of any human activity (Laying up in store for themselves a good foundation against the time to come, that they may lay hold on

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eternal life - I Timothy 6, 19). Theologically speaking, the lack of material richness may stimulate the development of the spirituality in the life of the believers, who remain faithful unconditionally in the love of God (*Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee* - Hebrews 13, 5), as well as in the love of Christ (*Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world* - Matthew 28, 20). This is how we can get close to the real treasure promised by the Creator, which is totally indifferent in relation to the material wealth: the Eternal Life (*And this is the promise that he hath promised us, even eternal life* - I John 2, 25), the one that will make us his heirs (... then are ye Abraham's seed, and heirs according to the promise - Galatians 3, 29).

Conclusions

In a world more and more dominated by the fight for the accumulation of material goods, where the temptation of the consume gained the consistency and the constancy of a common place, the man is constrained to conform to the economical and material values - productivity, efficiency, consume, goods; thus, the man is self-condemning to marginalisation and putting himself in the situation of being repudiated by the social or professional community he belongs to. To be like the other people and like the society, the man of the global and postmodern world must, first of all, to be economically efficient and productive, so he can have access to goods and services to a minimum level accepted socially. The man with the best social position will be the one managing to covert his working force, creativity and intelligence into material goods and personal richness - the incontestable secular ideal of a world blocked to the horizontal of the earthly existence. As an irony of the history, from the indestructible symbiosis between the redemption and the efficient work, claimed by the separatist English Puritans by the end of the 16th, remained for their post-modern followers only the idea of the productivity quantified in profit, renouncing not only to the certitude of the redemption, but also to the idea of soteriology.

Although the access to material goods and their possession is capable to generate major satisfactions for the individuals and their families and to confer authority and prestige in society, life itself proves that richness is not enough, that it “covers” only a part - the earthly, telluric, fallen part – of the human being. The rest, the spiritual dimension, remains “uncovered”, abandoned, forgotten, because the man prefers to forget his depths, the continuous call, and the uninterrupted vocation for communion with the divinity, with the price of estrangement. This price can be very high, going to the point where it can completely create disequilibrium the individual existence.

Thus, the role of the Church against the pseudo-religious alienation of the postmodernity remains a fact. It is the only institution capable to offer anti-alienation solutions to the man, who needs them more than ever; only the Church can direct to authenticity and Truth, where the searches of the man grow in equilibrium. As a result, the Church - otherwise more and more perceived as one of the institutions of the global society - can return into contemporaneity, forcing the reductionist limitations imposed by the modern / postmodern secularism, once it will assume for itself the condition of minority and spiritually, morally, social and cultural active diaspora, in a pluralist religious and ideological environment, in the spirit of the confessing Christianity and of the apologist from the pre-Constantine age²⁴.

²⁴ Diac. Ioan I. Ică jr., *Globalizarea – mutații și provocări*, p. 698.