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EUROPEAN SOCIAL FUND

Sectorial Operational Programme for Human Resources Development 2007 – 2013

Priority Axis 1 "Education and training in support of growth and development of knowledge based society"

Key Area of Intervention 1.5 "Doctoral and post-doctoral programs in support of research"

Project Title: "**Romanian Culture and European cultural models: Research, timing, sustainability**"

Beneficiary: **Romanian Academy**

Contract identification number:: POSDRU/159/1.5/S/136077

Doctoral Research Scientific Report

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Bucharest, 2015



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The relationship church-state in Romania, in the European Union

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This paper was accomplished within the project “Romanian culture and European cultural models:research, timing, sustainability”, cofinanced by European Union and Romanian Government from European Social Fund through the Sectorial Operational Programme for Human Resources Development 2007-2013, financing contract no. POSDRU/159/1.5/S/136077.

Bucharest, 2015

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SUMMARY

But the Church is of origin divine-human. It was directed by Christian Redeemer Jesus Christ in a private way, on a cross, in a way after her lecture to the apostles to Cincizecime, it is aimed at the dedication of its members. The state, however, is intended to provide its citizens the guarantee of a normal life, in all areas of activity. The Church is his body of Christ, it holds in itself the two natures, divine and human, with their work and willpower of natural order. The Church is linked to the world through human nature, created. However, it interacts with it that a body purely earthly hell, but in all of her secrecy. Just divine-human nature of the Church makes it possible her Intermediate Transfiguration and cleansing of the world, committed in history through cooperation, "synergy", which creates a body which is deeply corrupt head Church.

The relationship between church and state, is at the outset a lover of Christianity in this history. Fundamental distinction operated in the person of Christ, man and God, between equivalent and earthly hell in political matters will lead to seemingly detached attitude of the Christian but who prayed including in the case of forms of mastery non Christian (cf. Epistle by Romanians. 13).

The Church has not made a sentence of faith about a certain weather conditions or about her, she has not set a dogma or a doctrine of them, not about the state and its relationship with it, it shall be guided only by the principles arising from the location and the work in time. Even in the Holy Sacrament, nor in the Holy tradition or in holy canons is not to be found any doctrine of diplomacy. In the Holy Scripture do not speak of member, but merely the mastery which he represents the state in general, with the attitude that they should have believers and the Church from this mastery (Pr. Dr. Ion MIRCEA , *a Dictionary of the New Testament, Ed. IMBOR, Bucharest, 1984, p. 461.*) .

The church's attitude toward the state is reflected in legal rules, in penances, and even in her cult public by her prayers special policy for mastery, for driving Member (Arhid. "Prof. Dr. Ioan FLOCA , *As strange canonical Orthodox, Vol. 2, Ed. IBMBOR, Bucharest, 1990, p. 280.*). The state is usually conscious of the call of the people to build a life on the principles good and justice, making sure that it is so well-being material, as well as of the spiritual values of the company. For this reason, the Church may cooperate with the state in matters of which benefit both the Church itself, as well as the individual and the society.

In the contemporary world, the state is typically provided centuries, not connected to any kind of religious commitments. Its cooperation with the Church shall be limited to a few areas and shall be

based on mutual mingling in other affairs. The Church must not assume functions reserved state, but may require or can free the authority of the State to exercise their power in some cases, but a final decision on the matter remains state. The state should not get involved in church life, in the transmission of faith, in her life liturgical, or in spiritually practice, etc. Church expecting the state respect for its rules Romania and Bulgaria and the other statutes internal to them (Ioan I. ICA Jr. , German-Russian MARANI , *social thinking of the Church, Ed. Deisis, Sibiu, 2002, p. 194.*) .

Joining the religious element integration in the European Union, it seems surprising, as it may exist it seems to me that there can interact, in reality they have a common basis very reliable. The Community is based on values that relate to democracy and the rule of law, defining the human rights and fundamental freedoms as they were expressed in European Convention of human rights and fundamental freedoms.

CHAPTER 1: THE EUROPEAN UNION

European Union (EU) and began its life on 1 November 1993, new name for the European Economic Community (EEC), which was set up in 1957.

Promoting thinking of a united Europe is ancient and has been expressed by the various ideas. In the past century, the great French writer Victor Hugo (1802-1885) spoke of the day in which all nations Europe will unite in a society, supreme and will form a fraternity of Europe, without losing most noticeable features of their identity.

In 1947 has been launched "Marshall plan", for the purposes of reconstructing European. The United States of America have offered their help for reconstruction all countries continent, but this aid has been accepted, the only countries that were likely to constitute Western Europe.

CHAPTER 2: RELIGIOUS FREEDOM IN EUROPEAN UNION

Religious Freedom brings up for discussion an act of faith, which is the outcome of determination of consciousness of each person, and to make sure that this kind of consciousness to either personally, it must be free. A conviction imposed do not undertake all the spirit, it is only a manifestation outside. By means of a violency conscience, may be influenced by the statistics, but in this case faith. Act of faith freely and consciously carried out must be able to be expressed publicly. This freedom of expression is normal, however, be restricted for reasons of public order and acts that

undermine the morality, since it is not likely to be tolerated a cult which would sacrifice human or other antisocial behavior. It must be pointed out that at the same time the company is to reject those denominations or forms of behavior which are of a serious religious moral nature, even if there are no criminal penalties for this purpose. The right to religious freedom is also a natural law and thus he must be integrated in a right state. It is a civil law which has in view of compliance with the citizens religious convictions between them and public power. In extension, this right procedure ensures that the faith of each of them, their families emphasizes this obligation and freedom to transmit belief, and religious communities, freedom to live in accordance with their faith. When in its contents, this right covers be entitled to a free accession to faith, the free observation of the rules of faith and free its range, it guarantees the freedom of conscience.

For that the right to religious freedom is actually practiced, it is important that this is recognized and guaranteed by the State. This specific recognition shall take a double form, guarantee freedom individuals and communities to which they belong. The specificity freedom of religion is that it does not allow reduced to none of the components that is and which I suppose; in the same way, it will call upon the freedom of conscience, but it is not restricted to personal sphere, it is not to be confused in any way with the freedom of opinion and freedom philosophical, because it is free to a truth revealed and were beaten in common.

Freedom of religion as well as individual rights is recognized without exception and in its entirety by countries of the European Union. Should we notice also a general tendency for the recognition of the right to free determination of religious denominations. With all that in some systems marked by church and state traditions, bodies of the authority competent secular remain in power for a final decision in matters purely religious (countries in northern Europe) , all all religions who do not wish to be subject to such a scheme remains free to form their communities independent of one another.

Church-state relations in different countries of the European Union are very related to the specific nature of these historical and cultural and religious of each nation and represents an element inherently related to each configuration in its merits national cultural and socio-political. Religious freedom is an important element of democracy, and basic element in church-state relations, the problem religious pluralism must be regarded with a bit more seriousness in each company where institutionalize a democracy. Direct intervention of European structures in this area of the type of church-state relationship is difficult, since such intervention could be compared with the situation in which "a certain institution comes to interfere in political system each country".

2.1. Religious symbols in public schools in the European Union

Religious symbols represent, in fact, one of the battle fields open for hundreds of years ago and in particular after French Revolution (1789-1799) between Church, on the one hand, and his opponents, and on the other hand, Church opponents structure with varying degrees of force, the most energetic current being that of a total secularisation.

Within the European Union, attitudes from this religious symbols in public spaces will vary depending on specific characteristics of each country. Some of them have at their disposal certain specific legislation, while others enjoy the traditions strong and clearly established. At the same time, the position of the various religious denominations inside the EU with regard to this topic is far from being uniform. Some states, such as France, I suggest a laicite without compromise, while others maintain their privileged links with some religious denominations or establishing even a church built by the State (UK).

As a general rule, countries that are part of the European Union are the tradition of sacrifice and this pattern is very visible in particular in southern and eastern Europe, where prevailing are Catholic and Orthodox churches.

2.2. interreligios dialog challenges in the European Union

RELIGIOUS pluralism can be approached from a social point of view, political, diplomatic, economic, cultural, but for those who have a responsibility, pastoral community of faith, the first approach is the theology alone and talked about this. Appointment or coexistence of several religions in a united Europe, of course, is a complex phenomenon, which may give rise to feelings of fear or shut down in itself, of insecurity and anxiety.

The state, regarded as an assembly has been preoccupied at more than economic issues, educational and cultural, sometimes even military. But, in the European Union have begun to anticipate very little religious tensions with concern by intensity or by stretching. Dramatic events, as they were violence against Christians in Iraq, in Iran, in Egypt or elsewhere, could identify with burned and the US attacks which have followed, require politicians and international organizations need to reflect and react in such a way as to avoid that such tragedies to be repeated in the future and affect European countries.

Europe is increasingly made up of Romanians. Dominant crops must integrate persons from other crops. The man in the diaspora is parted with the culture of origin marked most often a religion

and no longer has to be same marks. It is not my religion always practice in acceptable conditions. His children are stayed in a different system to that which he knew; he thus becomes increasingly alien to himself and the culture of origin. In diaspora, the emigrant is confronted with a world in which many of the old landmarks (in particular religious marks) are either different or abstract, no longer lived in day-to-day life. Temptation is then insulation, closing itself individualista individual and a vision on what is religion. Gradually, it is losing the connection with the community of origin. The emigrant lies've uprooted them and asad, closed in itself, sometimes with his family where this has remained in the country of registration. Religious becomes loose and disappears, except where located in the host country a community ethnic and religious to let him live culture and faith. If this is not the case, your living faith of country of origin is considered useless, or even not integration in the host country.

CHAPTER 3: RELIGIOUS FREEDOM IN THEIR CONSTITUTION OF COUNTRIES IN THE EUROPEAN UNION

In general, European Constitutions recognize at the outset religious freedom, but this freedom should involve autonomy and religious denominations. This independence is not always recognized by the Constitution, and is subject to other normative acts, after legal traditions of each State. For that freedom, religious denomination to be effective, the recognition this freedom is insufficient all religions must be protected from a legal point of view and especially at the level of fundamental law.

3.1. Religious freedom in Romanian legislation

As regards the relationship *state-church*, the Constitution does not declare separation church and state, but he did not make reference to any religious organization as the Church of state or Church preferred over the other. You can see *the features of an established state religion* present in the Constitution provisions. So in the first two aligned is guaranteed freedom of conscience and religious beliefs, in the third paragraph shall ensure freedom religious denominations which "shall be organized in accordance with their own statutes, so that in the fifth paragraph to be guaranteed religious denominations autonomy from the state. However *there can be no question about a total separation ~ church and state* as long as legislator combines the principle of autonomy and the freedom religious denominations with the principle according to which "all religions enjoys support" of state and how long recognizes hierarchy cults.

CHAPTER 4: RELATIONSHIP MEMBER - THE CHURCH IN THE COUNTRIES OF THE EUROPEAN UNION

In this relationship, church and state is recognized the role as main institution that is able to maintain and develop values of a spiritual and moral. As a general rule, churches which are recognized as Orthodox Churches built by the State have obtained this status due to a rich social activities, cultural-national and in the field educational activities carried out in the course of history. The role and place of a certain church are emphasized in this case, and also because its share sociological surveys. Thus, in the case this model, the Church is called in a manner directly or indirectly be "Church folk" (Case Danemaricii.) , "dominating Church" (case of Greece.) , or "national church".

Most of the times, this position of dominance of a Church is criticized by specialists in the European Union, considering am unable to ensure that European standard principles of freedom, equality, and religious autonomy. Members of these Communities claim that ecclesiastical role and place more important granted a Church derives natural realities of the social and cultural nature. To them it is expected that a Member would try to secure - of course in religious tolerance limits - a certain Church that helps promote values which are regarded as essential for the nation. He also believes that removal at a tradition supported by dominating Church would lead little by little in loss identity, national values and traditions.

CHAPTER 5: RELATIONSHIP CHURCH - THE STATE OF ROMANIA, IN THE OF THE EUROPEAN UNION

Church relationship - the state has to be understood in such a way that they should be recognized as being part of different power structures. It is considered, right when saying postmodernism, or rather what we call so, leads to a new type of interaction between church and state. This is due to new reconsidering obviously postmodern.

All religions shall, within the framework of the European Union, an important special, due to the peculiarity which distinguish them from any other structures state and Bomesko stated:. They constitute, at the same time, an integral and essential part of the European culture. Europe shall take into account when drawing up its constitutional traditions common, but traditions and cultures and Member States, their specific national identity, on the basis of the principle of *subsidiarity*, as stated in

the draft constitution of the European Union: "in the fields do not falling within its exclusive jurisdiction, the Union is involved only in so far as such objectives of the proposed action cannot be sufficiently achieved satisfactorily by the Member States (Article I-9 of the Constitution of Europe, 'draft treaty establishing a Constitution for Europe, adopted by consensus by the European Convention on 13 June and 10 July 2003', ed. European Convention, Luxembourg, 2003, p. 265.). As such the Union undertakes to respect and to protect the right of civil ecclesiastic Member States ("the Union respects and does not prejudice the status under national law of churches and religious associations or communities in the Member States (Article I-51).

One of the most sensitive points relating to Church involvement in life Romanian society is the one related to the involvement of representatives of ecclesiastical institutions in ethical issues that influence in a manner determines the design of life and the Community. After the fall of communism abortion was notarized and millions of unborn children have been slaughtered on the "altar" for selfishness that seem to influence so much thinking of some of my contemporaries of ours. A genuine Christian cannot remain indifferent to this phenomenon extremely serious which expands in the Romanian society often "justified" by a so-called "freedom of the woman to do what he wants with his own body" without taking into consideration inalienable right to life of unborn children. Battle of ideas against abortion rights and for a culture of life is carried in common in Romania both the Orthodox and the Protestants and the Catholics. Organized marches for life, offering prayers to unborn children, campaigns in the mass media as well as the consultancy center for women are made in the face of that dramatic choice. Unfortunately, there is no real political will to repeal the law that allows abortion, sometimes using the pretext that only communism would have opposed abortion rights, which is clearly false.

In the last few years the Church should respond clearly and on another delicate issue and very controversial: the so-called "homosexual couples in fact". In spite of the fact that in Romania there is no officially civil rights for such couples there is a campaign increasingly supported in this respect, the campaign waged by certain non-governmental organizations in the absence of the opposition representatives records the great majority of the general population and the lack of encouragement on the part of some political forces. Confusion is likely to create between these "torques" family and the institution is real and it can be seen in the light of experience and other countries of the Union. Far from discriminate against any person, the Church fight to protect concept of the family in society, a concept which in no case will be based only on the report consensual love of a man and a woman in front of God and the civil authority in the marriage state. The attempt to equate marriage with all sorts of "torques

in fact" is not only far from the Christian tradition but also of European legislative tradition. Let's hope that in Romania despite some pressure from the lobby of extremely well organized, the institution family will remain as well as until now protected by legislation, and clearly defined. Legislative changes in other EU states which have led to recognition of civil rights for "torques in fact homosexual" or even "marriage between persons of the same sex concern only those countries and in no case expresses a common line of all countries in the EU.

The Church has moral duty to intervene in matters ethical given that it is an integral part of the society and can not be excluded just because in the culture post-modern Christian position seems sometimes in contradiction with a so-called "progressive thinking". Clear support of the culture of life and battle of ideas against euthanasia, abortion rights, the so-called "gay marriage" and the violence of any kind remain coordinated inputs fundamental church in the life of the Community. Despite of relativism, disinterest ever more frequent in some environments or even antichlerical, the Romanian society does not remain clearly insensible to Church calls in favor Christian values. This does not mean in any way that actually would make priesthood policy as construed some critics of the Church this action in favor of fundamental ethical values.

The Church has an important mission to the European Union: the underlining deep Christian identity of the Romanian people. This identity is not only a reality sociological or were slim as early, but must be part of our nation's being itself in a genuine and deep. A nation is not able to survive truly in history if it loses its identity and Christian faith is an essential part of Romanian soul.

The Church must also be actively involved in the formation of conscience it refuses absolutely discrimination on the basis of criteria religious, racial or ethnic origin of any person, collaborate active with the state and in order to achieve a climate of understanding between Romanian majority population and ethnos minority. The Church can always be a factor of reconciliation and dialog and must not look at any time and this role. Particular attention should be paid to the minority population matter Rome that has to be supported in its effort to improve the level of living as well as the education, the Church and possibly to encourage social integration of significant number of the Roma community in Romania as well as in the other Member States of the European Union. In the first place Church must be careful not to allow inside it nationalist attitude type, xenophobic, racist or anti-Semite, attitudes deeply contrary gospel spirit.

5.1. Church and politics from the canonical perspective

Church and politics is not an exception to this rule, it belongs to your subject more broadly on the relations between church and state. He became, however, a theme, particularly current for us after the year 1989, when the Romanian Orthodox Church had to redefine its her dealings with the state, in absolute freedom and in agreement with the times today, but also with bimillenary tradition.

According to Romania and Bulgaria's doctrine orthodox Wahhabi clerics are shut down firmly to make party policy, under would sue His punishment. For that preached of the Bible is incompatible with party policy. Church by definition means that we commune which must include all of them, when the term "party" comes from "part". In this respect, Wahhabi clerics may not serve, at the same time, and all and only a single party. Priests' mission is to Wheaton Gospel, not platforms-program. Pastoral is aimed at winning believers for kingdom of God, and not for a particular political orientation.

The report of laical Orthodox Christians in politics, things are simpler. Here holy church canons and I don't think they are stopped the Christians from their involvement in any form of politics, the only condition which suggest itself was to be and stay true Orthodox believers, defenders of breath Bible of Christ. As a result, the Church doesn't on her secular Christians to make either party policy, or to get involved in national politics, and moreover, it recommends them to get involved in politics, the belief that, in this way, the company will not get away from Christian values. Where there are no Christian values, cannot be a real politics, and human existence is likely to fall, if not in a society violence, at least in a society absolute heathenism.

In today's secularized society Christian defending the values is a mission of great topical interest, which is why the Church must encourage them visible on Christians to get involved in politics of his party and the national policy, with a view to Biruintei gospel of Christ.

5.2. Are dealerships Orthodox churches in Brussels

The representation in addition to Orthodox interests of European institutions took place first through Orthodox church's participation in the activities European Conference of churches. Subsequently, these churches have reached the conclusion that a representation of stand-alone is much more indicated, being held in parallel and the form of "conjugation"of these interests with those of other denominations .

First this stand-alone orthodox interests in addition to European institutions has been which resulted in 1995, once with the opening in Brussels the standing bureau of Patriarchy religions. Main task of Permanent Office of Christian Church religions is to advocate for the creation of the European Commission of Orthodox churches in Europe, according to the model currently being used Catholic Churches.

During a meeting in February 2000, the Holy Synod of the Romanian Orthodox Church has decided the delegation a Permanent Representative of the Romanian Patriarchy, which will be accredited to the European Union and the Council of Europe (Strasbourg), in person Inaltpresfintitului Metropolitan Iosif and Western Europe's coasts. After a period of participation point European events and meetings for information and consultation, the Holy Synod of the Romanian Orthodox Church has decided, in the year 2005 (theme for No 4397/2005), organization of a standing bureau of the Romanian Orthodox Church in Brussels.

Now, there are, in addition to accredited European institutions, 5 offices of Orthodox churches, which, even if each of them represents his own Church a, participate at the same time to the promotion at Brussels a climate of collaboration interorthodox.

5.3. The Church and the state in Romania in the current context of the European Union

It is for the Church world environment in which its activities are carried out, the environment in which to comply with commands received from founder and head or Christ, is a reality which must be recapitulated and deify so that it can be marked itself off of God in conjunction with humanity already restored by Jesus Christ. On the other hand, the Church is to the world what is the soul for the body, and is a reality formed in the upper part of the bridge between God and the world, environment of the world as a whole to its final destiny, by reason they eschatological.

The Church has the duty to work for redemption believers and must take place whenever the latter is in danger of actions and the intervention secular power Church must not be reduced to denounce destructive actions of contemporary society but also to extend in a positive way in the direction of determining active parishioners to fight for the eradication of nuisances in Odorheiu Secuiesc integrity his expressions of God resident in them.

CONCLUSIONS

The relationship between the State and the Church can be characterised on the one hand the existence of real religious liberties, guaranteed by Constitution (Article 29) and visible, for example, in large number of relevant associations established during the past two decades, and on the other hand by the absence of a institutional construction which reflect social reality of religious life . And thanks to a delayed dialogal framework inter-religious Romanian law on religious freedom and general scheme of religious denominations (no. 489/2006) , which is part of organic laws, comes to replace defined and completely legal basis during the communist regime (Decree 177/1948 on the general arrangements of Religions), whose provisions have been after 1990 only partially suspended.

The Orthodox Church spirit of did not resist walking history, I have run into deliberate and arranged by God. Accession to the European Union brought together with the spiritual evil, and a series of opportunities into missionaries. It is known in history that in times of persecution the church was strengthened as may at any time. Either during the period persecutilor old, either in the more recent. Spirituality has increased each time, and with this and the quality of followers moral Christian communities. Now new opportunities missionary-pastoral systems we are open.

A Europe that would lose their identity and Christian roots would no longer have been a worthy continuation of the last two millennia of European history and it would not be able to enter into a real dialog with fecund and other cultures and civilizations, in particular with that of Islam which is increasingly a interlocutor of the emigrants needed because in the past years. But the Church is an integral part of European society and has a very important part in the formation of consciousness to be based on ethical values deep and clear and which to refuse relativismul today.