

Cătălina Mititelu

The “Globalization Era” and the Right of the Church to Preach the Gospel to All Peoples Canonical-Juridical Considerations and Assessments

Ecumeny and Law 5, 127-145

2017

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

CĂTĂLINA MITITELU

Ovidius University of Constanța, Romania

The “Globalization Era” and the Right of the Church to Preach the Gospel to All Peoples Canonical-Juridical Considerations and Assessments

Keywords: globalization, Church teachings, Church evangelization and missionary activity, Church law, canonical and civil legislation

Until now, there has already been more than one adequate assessment of the globalization issue,¹ made by Christian Churches, at ecumenical level; moreover, we noticed the existence of a common attitude of the Churches regarding the impact of globalization on their spiritual and religious life.

Church history reveals that, over the centuries, the Church missionaries, recruited among all its constituent members (clerics, lay people and monks),² were able to take advantage of the context created by globalization (French *mondialisation*), which was in fact provided to the Ecumenical Church by the geographical area of the Roman Empire, and later on by the Byzantine Empire.

¹ See C. MITITELU: *Procesul de globalizare și impactul său asupra Bisericii (The globalization process and its impact on the Church)*. In: *Misiune, Spiritualitate și Cultură, Simpozion internațional „Globaizare, religie și educație” (Mission, Spirituality and Culture, International Symposium “Globalization, Religion and Education”)*, Valahia University Press, Târgoviște, 2013, pp. 275—284.

² See N. V. DURĂ: *Îndatorirea credincioșilor privind viața creștină în lumina Sfințelor canoane (The churchgoers’ duty regarding the Christian life under the Holy Canons)*. “Altarul Banatului” (Banat Altar/ Shrine), XLIII, 10—12 (1993), pp. 18—26.

Therefore, we could say that, over the centuries, “globalization” had in fact not only some negative effects, but also a positive impact on the Church’s right to preach the Gospel “to every creature” (Me 16, 5) and to all nations (Mt. 28, 19).

From its very beginnings, globalization offered to Church missionaries a vast geographical area that exceeded the geographical area of one nation (Cf. can. 34 Apostolic), where local Churches came into being in the Apostolic age.³

Initially, the Church’s duty and right to preach the Gospel to all peoples were foreseen by our Lord Jesus Christ (Cf. Mt. XXVIII, 19; Mc. 16, 15); then it was expressed manifestly both by the canonical and nomocanonical legislation of the Ecumenical Church.⁴

For example, under the canonical legislation of the first millennium, the clerics (bishops, priests, and deacons) had the duty and the right to preach the Gospel of our Lord “<ἐν πάσι ἡμέρα> (every day) [...], since the nations came to the knowledge of truth [...], due to the teachings of the Church <διδασκαλοί> (teachers)” (Apostolic can. 58 and 19, Trullan Synod).⁵

Moreover, according to the present canonical legislation of the Roman-Catholic Church, the Church “has the duty (*officium*) and the innate right (*ius nativum*), independent of any human power whatsoever (*a qualibet humana potestate independens*), to preach the Gospel to all peoples (*omnibus gentibus Evangelium praedicandi*) (can. 747 § 1, Code of Canon Law).

³ See N. V. DURĂ: *Organizarea Bisericii etiopiene și bazele ei canonice (The organization of the Ethiopian Church and its canonical foundations)*, IBMBOR, București, 1990; IDEM: „*Scythia Mynor*” (*Dobrogea*) și *Biserica ei apostolică. Scaunul arhiepiscopal și mitropolitan al Tomisului (sec. IV—XIV)* (“*Scythia Mynor*” (*Dobrogea*) and its apostolic church. *The Archiepiscopal and Metropolitan See of Tomis (4th—14th centuries)*), Didactică și Pedagogică, București, 2006; IDEM: *Cele mai vechi izvoare scrise ale Dreptului ecleziastic etiopian (The oldest written sources of Ethiopian ecclesiastical law)*. “Biserica Ortodoxă Română” (Romanian Orthodox Church), C, 5—6 (1982), pp. 572—586.

⁴ See N. V. DURĂ: *Le Régime de la synodalité selon la législation canonique, conciliaire, oecuménique, du I^{er} millénaire*, Ametist 92, București 1999; IDEM: *The Byzantine Nomocanons, fundamental sources of old Romanian Law*. In: *Exploration, Education and Progress in the third Millennium*, I, 3 (2011), Galati University Press, Galați, pp. 25—48; C. MITITELU: *Internal (Material) Sources of Orthodox Canonical Law*. “Philosophical-Theological Reviewer”, 1 (2011), pp. 111—120; IDEM: *The Byzantine Law and its Reception in the Romanian Principalities*. “Philosophical-Theological Reviewer”, 4 (2014), pp. 33—43.

⁵ Apud *Σύνταγμα τῶν θείων καὶ — ἐρῶν κανόνων* (Collection of the divine and holy Canons), II, edited by G.A. RHALLI and M. POTLI, Athena, 1852, p. 346.

Therefore, as a result of Lord’s command, “the Church claims that its right to proclaim the Gospel is ‘natively its own’, and it does not depend on any civil or state authority’s concession, permission, or toleration.”⁶

It is noteworthy that the globalization also influenced the contemporary Orthodox Christian theological world, where specialized studies emerged, with a valuable scientific contribution in terms of both approach and assessment. This contribution is included in the articles and studies published in the Church press, as well as in the works published in volumes resulting from various conferences and congresses organized by the theologians of various local Orthodox Churches.

In the opinion of some religion historians, there is a “close relationship between globalization and religious vitality.” As such, “the long-standing opinion shared by religion sociologists that religious pluralism would be harmful to religions, leading to their internal erosion, does not correspond to reality at all. It is now clear — a religion historian notes — that the fortifying effects of religious pluralism within the society are affecting religions.”⁷

The same religion historians state that religion “does not disappear” in the globalization era; on the contrary, it “made a positive contribution [...] especially to the coexistence of religions and cultures [...]. Thus, in recent years, the representatives of different religions and religious currents have proven to be among the most consistent human rights defenders.”⁸

Those historians — who actually strive to make a positive contribution to the approach of globalization — believe that “in the public area of the civil society, religions should fulfill, in particular, three important functions: to force the modern society to re-assess its current normative foundations and to take into account the religious normative traditions, when it comes to controversial issues such as embryo protection and bioethics; then, to counter current trends towards the promotion of radical and exaggerated individualism; ultimately, to further contribute to promoting solidarity in the world.”⁹

However, other Romanian academics, who spoke about the “globalization era” and the status of the Christian religion at the time of this socio-political phenomenon, consider that the beliefs of those who claim that the religion was the first to have globalized would be bold and

⁶ J.A. CORIDEN: *The Commentary of the canon 747th*. In: *New Commentary on the Code of Canon Law*, edited by J.P. BEAL et al., Paulist Press, New York, 2000, p. 912.

⁷ N. ACHIMESCU: *Religie și globalizare* (Religion and globalization) (II). “Ziarul lumina”, din 29 august 2010 (The Light Newspaper, August 29, 2010) (<http://ziarulumin.ro/religie-si-globalizare-ii--23598.html>).

⁸ Ibidem.

⁹ Ibidem.

groundless.¹⁰ Nevertheless, historical reality confirms that we can speak of globalization in the European space, at the level of the Christian religious life from the first millennium onwards. Moreover, the Christian Church's message and contribution to the promotion of the solidarity of nations and peoples remains a peremptory reality in terms of globalization, understood and expressed by Christians in the sense of the universalization of the principles and values set forth by the Founder of the Christian Religion, that is, our Saviour Jesus Christ.

Some traditional Romanian theologians went further and saw the "end of history" in the globalization process; in this period, "*homo economicus*"¹¹ would live only for production and consumption. Moreover, other theologians believe that due to this *mondialisation* (globalization), we risk to assist at "the decomposition of religions," as "religions [...] either collectively replicate in extreme fundamentalist movements, or dissolve into a diffuse, eclectic, anonymous religiosity, ecclesiastically disengaged. We can now assist at the dissolution of religiosity into either collective feelings, instrumented politically and economically, or into private feelings, focused on individual happiness in a self-centered manner."¹²

In our opinion, we do not believe that we can witness such a "decomposition" of "the religious." However, we are certain that the religious-moral values can be removed from the city not only due to globalization but also due to the absenteeism and passivity of the Church people from both the agora and the media (where, as citizens of the city, they discuss their civic issues) and from the political or governmental decision-making bodies. Moreover, these sins, that is, absenteeism and passivity, transform the Church people (from the public space of the civil society) into mere spectators of the decisions made by others and on their behalf. Undoubtedly, non-participation in the vote or the election of an inappropriate person could also direct this globalization towards the path foreseen by some theologians. Thus, in our opinion, the following statement is entirely justified: "Churches are called to participate critically in the worldly life, not only by prophetically denouncing its derivations, but, above all, by constructively achieving, through its own social and spiritual status,

¹⁰ See, A. MARGA: *Religia în era globalizării (Religion in the globalization era)*. Efes, Cluj-Napoca 2003, p. 9.

¹¹ See, I.I. ICĂ: *Globalizarea — mutații și provocări (Globalization — mutations and challenges)*. In: *Gândirea socială a Bisericii (The Social Thinking of the Church)*. Sibiu 2002, p. 485.

¹² St. TOFANĂ: *Bisericile creștine și globalizarea: provocări, perspective, interogații (Christian Churches and Globalization: Challenges, Perspectives, Interrogations)*. "Plērōma", IX, 3 (2007), p. 11.

the possibilities of individual and community growth of the authentic human mutation in communion with God.”¹³

In the same theological world, it was also stated that globalization “is not a new phenomenon, but the current stage of a process, of a confrontation between the sacred and the profane, between theology and the exact and nature sciences, between the institution called ‘Church’ and European states, all over the centuries.”¹⁴

If we understood and reduced the current globalization stage only to a confrontation between the sacred and the profane,¹⁵ between theology and the exact and nature sciences, between Religious Denominations and European States, we would transfer the reality of globalization only to the secularization, to the laicization of our contemporary society, known by all our peers who still claim their ecclesial affiliation.

Nowadays, globalization and its inexorable progress should be viewed and understood from a holistic perspective and, as such, we cannot eliminate from the spectrum of our analysis precisely its main element, that is, the economic one,¹⁶ governed by free market rules.¹⁷

It was also stated that the term globalization was used for the first time in the specialized works at the beginning of the 1990s. Specifically, this term was first used by an economist Theodore Levitt in his article entitled “The Globalization of Markets” published in 1983 by the *Harvard Business Review* Publishing House.

The term globalization, of Anglo-Saxon origin (which was rendered in French by the word *mondialisation*), is in fact derived from the Latin word *globus* (‘earth globe, universe’), which, in the Christian theological literature of the early Christian centuries was the equivalent of the Latin word *catholicus* and of the Greek word *oecumenicus*, both expressing the notion of “universal.” Subsequently, in the Christian theology from the patristic age, other semantic equivalences of the original term *globus* appeared, that is, ‘ecumenical’ and ‘ecumenicity’. However, during that time, they were related not only to the geographical area, that is, Earth known at that time, but also to its inhabitants, as members of the Greek-Roman

¹³ Ibidem, p. 12.

¹⁴ See E. DUMEA: *Religie și valori în era globalizării (Religion and values in the globalization era)*. “Dialog teologic” (Theological Dialogue), 27 (2011), p. 60.

¹⁵ See, N. V. DURĂ: *Le sacré et les fêtes religieuses*. “Dionysiana”, III, 1 (2009), pp. 9–18.

¹⁶ See, C. MITITELU: *Regulations Regarding the Organisation and the Governance of the Accounting by the Legal Persons Without Patrimonial Purposes*. “Ovidius University Annals, Economic Sciences Series”, XI, 2 (2011), pp. 815–820.

¹⁷ See, N. V. DURĂ: *Accounting, Institution of the Economic Liberal System, and the Great Religions of the World. Prolegomena*. “Ovidius University Annals, Economic Sciences Series”, XI, 2 (2011), pp. 396–400.

world of Christian, universal (Catholic) Orthodox religion, whose values were related to the religious ones of Judeo-Christian origin. It is certain that after the Edict of Milan¹⁸ (313 AD), and especially after the Imperial Edict of 380, the world of that time identified and related to the world of the Roman Empire of Christian “law,” *recte* of Christian religion. Indeed, the Imperial Edict of 380, signed in Thessalonica by Emperors Gratian, Valenti and Theodosius the Great, stipulated that “those who observe this law (*hanc legem*) should be reunited under the name of Catholic Christians (*Christianorum Catholicorum Nomen*).”¹⁹

In illo tempore (at that time), the notion or term “Catholic” was understood not only in terms of its geographical dimension, covering the entire geographical area of the world known in that era but, first of all, in terms of ecclesiastical identity, *recte* of the affiliation to the Orthodox faith of the Universal (Catholic/Ecumenical) Church; hence the constant concern manifested by the hierarchical theologians of the Ecumenical Church (e.g., St. Basil the Great, St. Gregory of Nazianz, St. Ambrose, Ferdinand Augustine, etc.) and by some theological scholars²⁰ (hieromonks or priests of myrrh) to preserve and assert its unity and ecumenicity²¹ from the first centuries.

¹⁸ See, N. V. DURĂ: *Edictul de la Milan (313) și impactul lui asupra relațiilor dintre Stat și Biserică. Câteva considerații istorice, juridice și ecleziologice (The Milan Edict (313) and its impact on the relations between the State and the Church. Some historical, legal and ecclesiological considerations)*. “Mitropolia Olteniei” (Metropolitan Church of Oltenia), 5—8 (2012), pp. 28—43; N. V. DURĂ, C. MITITELU: *The Freedom of Religion and the Right to Religious Freedom*. In: *SGEM Conference on Political Sciences, Law, Finance, Economics & Tourism*, I (2014), Bulgaria, pp. 831—838; IDEM: *The State and the Church in IV—VI Centuries. The Roman Emperor and the Christian Religion*. In: *SGEM Conference on Political Sciences, Law, Finance, Economics & Tourism*, I (2014), Bulgaria, pp. 923—930; C. MITITELU: *About the Right to the Freedom of Religion*. In: *LUMEN: Rethinking Social Action. Core Values*, coord. A. SANDU et al., Medimond, Bologna, 2015, pp. 833—838.

¹⁹ See, *Code Théodosien*, Livre XV, trad. E.M. MORTIER, Ed. CERF, Paris, 2002, pp. 96—97.

²⁰ See, N. V. DURĂ: *The “Scythian Monks” (Daco-Roman) and their Contribution to the European Christian Humanist Culture*. In: *Dialogue of Civilizations*, ed. D. MUSKHELISHVILI. New York, Nova Science Publishers, 2010, pp. 33—42; C. MITITELU: *Saint John Casian The Founder of Occidental Monasticism*. “Christian Researches”, VI (2011), pp. 32—49.

²¹ A considerable contribution to the affirmation of this ecumenicity was brought by the “Scythian Monks,” led by the canonist Dionisie Exiguus, the founding father of the western canonical law (See N. V. DURĂ: *Christianism in Pontic Dacia. The “Scythian Monks” (Daco-Roman) and their Contribution to the Advance of Ecumenical Unity and the Development of the European Christian Humanist Culture*. “Revue Roumaine d’Histoire”, 1—4 (2003), pp. 5—18; IDEM: *Monahismul în Dacia Pontică. „Călugării sciți” (daco-romani) și contribuția lor la afirmarea unității ecumenice și la dezvoltarea culturii umanist-creștine europene (Monasticism in Pontic Dacia. “The Scythian monks” (Daco-Romans) and their contribution to the affirmation of ecumenical unity and the development of the European Humanistic-Christian culture)*. “Biserica Ortodoxă Română” (Romanian

Therefore, this globalization was not understood as the mere expression of a reality covering the geographical area of the world known at that time, or as the result of an economic factor, as it happens to be understood nowadays. On the contrary, it was first understood as an affiliation to the Christian religious identity, whereby the Roman Empire had expressed and legitimized itself since the end of the 4th century AD.

By the Thessalonian Edict of 380, the Christian Orthodox religion was indeed recognized *de jure* and *de facto* by the Roman State as “the only true religion, the other being either just tolerated with plenty of reluctance (Judaism), or disqualified or forbidden (traditional pagan cults).”²² However, as some well-known Church historians acknowledged, the Edict of Thessalonica did not bring about a so-called Church “integration” into the Roman Empire (East or West), but “a more moral than institutional” integration,²³ as pursued in fact by the “globalization” policy and by some contemporary political decision makers.

However, by overtaking the idea professed by political scientists, historians, jurists, sociologists, etc., some contemporary theologians understood and reduced the globalization process to an act of “integrating” national values into the “universal” sphere. Moreover, in their opinion, this phenomenon would hinder the assertion of the “personal, community and national identity, from a postmodern perspective.”²⁴

As far as postmodernism is concerned, they state that it would support “fragmentation, multiplicity, fluidity, and even the demolition of what modernism has built.”²⁵

Not only do such statements reveal the *docta ignorantia*²⁶ mentioned by the theologian and philosopher Nicolaus Cusanus († 1464), but they also show a certain limitation of those theologians from today’s socio-political and economic doctrine.

Considering that the term globalization refers only to the integration and interdependence of “economic, social, technological, cultural, politi-

Orthodox Church), CXXII, 3—4 (2004), pp. 347—357; IDEM: *Dionisie Exiguul și Papii Romei (Dionysius Exiguus and the Pope of Rome)*. “Biserica Ortodoxă Română” (Romanian Orthodox Church), CXXI, 7—12 (2003), pp. 459—468; IDEM: *Religion and Culture in Scythia Minor*. “Annals of the Academy of Romanian Scientists, Series on Philosophy, Psychology and Theology”, I, 2 (2009), pp. 67—78).

²² *Empire Chrétien et Églises — Intégration ou „Concordat”? Le témoignage du Code Théodosien*, Textes rassemblés et édités par Jean-Noel Guinot și Fr. Richard, Les Éditions du Cerf, Paris, 2008, p. 7.

²³ Ibidem, p. 8.

²⁴ E. DUMEA: *Religie și valori... (Religion and values...)*, p. 54.

²⁵ Ibidem, fn. 2.

²⁶ See N. CUSANUS: *De docta ignorantia*. Translated by A. BERESCHI. Polirom, Iași 2008.

cal and ecological spheres,” some theologians still ask themselves whether “religion also enters this process of integration and interdependence.”²⁷

If we took into account today’s geopolitical, socio-human, economic, technological, ecological and cultural realities, we could state that the Church would not enter this globalization process. Nevertheless, even if the Church, as a divine-human institution,²⁸ did not fall within the sphere of globalization, we could not ignore or exclude the fact that its members, that is, its three constituent elements (clergy, churchgoers, and monks),²⁹ are also members of the society they live in, of the countries they inhabit. Therefore, we can say that globalization has a real impact on Church people. As such, in our perspective, Church members should be imperatively aware of, and familiar with both the term globalization and the economic, political, and philosophical doctrine of this contemporary reality. Of course, only such awareness and familiarity can actually contribute to changing the status of Church members, that is, from the simple spectators of the globalization spectrum to its active participants.

However, we should not ignore or overlook the fact that the message disseminated by the teachings of the Christian Church — left by its Founder — is, by definition, a universal one that goes beyond geographical boundaries or barriers, but also beyond the socio-human ones of economic, ethnic, cultural, etc. origin. Indeed, so far, this message — with its uniquely universal nature — has not been surpassed because humanity has not heard words with a humanistic meaning greater than the meaning of those uttered by our Savior Jesus Christ. He teaches us to know and love God and to love our peers the same way we love ourselves. In his turn, the Apostle called on the way of Damascus, that is, Paul, tells us that “there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Galatians 3:28). It is precisely this biblical message that underlies globalization, but only if we understand it as “universalization” (*mondialisation*), breaking thus the patterns and the clichés transferred from the medieval mind and reality, where the world knew and inhabited a local community rather than a universal (i.e., the global) one.

²⁷ E. DUMEA: *Religie și valori... (Religion and values...)*, p. 54.

²⁸ See N. V. DURĂ: *Le Régime de la synodalité...*, pp. 89–107; IDEM: *Biserica creștină în primele patru secole. Organizarea și bazele ei canonice (The Christian Church in the first four centuries. Organization and canonical foundations)*. “Ortodoxia” (Orthodoxy), XXXIV, 3 (1982), pp. 451–469.

²⁹ IDEM: *Monahii, al treilea element constitutiv al Bisericii (The monks, the third constituent element of the Church)*. “Biserica Ortodoxă Română” (Romanian Orthodox Church), CXXI, 7–12 (2003), pp. 469–483.

In addition, it should be emphasized that the foregoing reality of globalization can be achieved not only by accepting universal values and by replacing the local ones, but also by respecting the ethnic and the national identity. However, both local and universal identities include in their sphere the spiritual-religious identity of the peoples that constitute the respective identities. Indeed, only through the awareness of this reality we can assert and defend human rights and fundamental freedoms³⁰ in the globalized world. Moreover, this is all the more so if we take into account that these human rights and fundamental freedoms are based on both *jus divinum* and *jus natural*,³¹ as well as on the canonical and nomocanonical³² *jus* of the Christian Church.

There were also theologians who noticed “the mutations and challenges” triggered by the globalization process, which would make the Church rethink and redefine its “social thinking.”³³ However, the Church has been facing globalization since its establishment, and more specifically since the 4th century AD, when the Roman Empire wanted only one God, one Church, one faith, and one *basileus*.³⁴ As such, *nihil novum*

³⁰ IDEM: *Dreptul la demnitate umană (dignitas humana) și la libertate religioasă. De la “Jus naturale” la “Jus cogens” (The right to human dignity (dignitas humana) and religious freedom. From “Jus naturale” to “Jus cogens”).* “Analele Universității Ovidius. Seria: Drept și Științe Administrative” (Ovidius University Annals. Series: Law and Administrative Sciences), 1 (2006), pp. 86—128; IDEM: *The European juridical thinking, concerning the human rights, expressed along the centuries.* “Acta Universitatis Danubius. Juridica”, VII, 2 (2010), pp. 153—192; N. V. DURĂ, C. MITITELU: *Human rights and their universality. From the rights of the “individual” and of the “citizen” to “human” rights.* In: *Exploration, Education and Progress in the third Millennium*, I, 4 (2012) Galati University Press, Galați, pp. 103—127; IDEM: *The human fundamental rights and liberties in the Text of some Declarations of the Council of Europe.* In: *Exploration, Education and Progress in the Third Millennium*, I, 5 (2015), ProUniversitaria, București, pp. 7—22; IDEM: *International Covenant on Economic, Social and Cultural Rights.* In: *8th Edition of International Conference The European Integration — Realities and Perspectives.* Danubius University Press, Galati, 2013, pp. 130—136; IDEM: *The Treaty of Nice, European Union Charter of Fundamental Rights.* In: *8th Edition of International Conference The European Integration — Realities and Perspectives.* Danubius University Press, Galati, 2013, pp. 123—129.

³¹ N. V. DURĂ: *Loi morale, naturelle, source du Droit naturel et de la Morale chrétienne.* In: *La morale au crible des religions (Studia Arabica XXI).* Coord. M. Th. Urvoy, Éditions de Paris, 2013, pp. 213—233.

³² C. MITITELU: *Dreptul bizantin și receptarea lui în Pravilele tipărite, în Țările Române, din secolul al XVII-lea (The Byzantine Law and Its Reception in the Printed Codes of Laws from the Romanian Principalities of the 17th Century).* Universitară, București 2014; IDEM: *The Nomocanons (Pravilele) Printed in the Romanian Countries, in the Seventeenth Century, and Their Provisions of Criminal Law.* “Religion”, 3 (2014), pp. 41—57.

³³ I.I. ICA: *Globalizarea... (Globalization...),* pp. 485—486.

³⁴ See D. MACCULLOCH: *Istoria creștinismului (History of Christianity).* Translated by C. DUMITRIU și M.S. CHIRILĂ. Polirom, Iași, 2011, pp. 181—224.

sub sole, neither in terms of globalization, because such “mutations” and “challenges” — whether geo-political, socio-economic, religious, cultural, etc. — have existed since humankind, and will continue to exist until the end of the aeon.

In this respect, we should note that, “in the traditional habitat where she/he has lived for millennia, the current Christian is confronted with the invasion and aggression of a reality that encompasses his/her entire life, known as globalization. The traditional scale of theoretical and practical (behavioural) values is questioned, or even ignored or countered by many of its components.”³⁵ However, the same theologian gives us the hope that “from a European historical and cultural perspective, today’s globalization represents the last stage in the secularization of thought and life, which was triggered towards the end of the Middle Ages.”³⁶

That the current globalization process would represent the last stage in the secularization of thought and life remains to be seen, because we cannot limit the time or the action that the human being (who, according to the chronicler, “is subject to the times”) is capable of.

The same academic theologian asserts that “at present, the human being is trying to communicate with the Absolute [sic!], nostalgically aiming at silence and inner happiness [...], gathering fragments of the ethos she/he comes from, in an attempt to assert himself/herself.”³⁷

As far as this new communication with the Absolute is concerned, it can only be done through philosophy, that is, by ideological thinking, because this communication with the Judeo-Christian God is achieved by “prayer,”³⁸ culminating in *communicatio in sacris*.³⁹

In lieu of the conclusions, we would like to make the following considerations and clarifications:

A. The state of claustrophobia produced by globalization should not be appropriated and circulated in the theologians’ world because it does

³⁵ E. DUMEA: *Religie și valori... (Religion and values...)*, p. 59.

³⁶ Ibidem.

³⁷ Ibidem, p. 65.

³⁸ See N. V. DURĂ: *Pravila rugăciunii în lumina Tradiției liturgice și canonice a Bisericii Ortodoxe (The Code of prayers in the liturgical and canonical tradition of the Orthodox Church)*. “Ortodoxia” (Orthodoxy), XXXV, 3 (1983), pp. 431—457; IDEM: *Mărturiile ale Tradiției liturgico-canonice apostolice privind rugăciunea (Testimonies of the Apostolic liturgical and canonical tradition of the prayer)*. “Studii Teologice” (Theological Studies), XXXV, 7—8 (1983), pp. 481—490.

³⁹ IDEM: *Rânduiele și norme canonice privind administrarea Sfintei Euharistii (Ordinances and canonical rules on the administration of the Holy Eucharist)*. “Glasul Bisericii” (The Voice of the Church), XXXVIII, 7—8 (1979), pp. 79—804; IDEM: *Tradiția canonică ortodoxă privind săvârșirea Sfintei Liturghii (Orthodox canonical tradition of the Divine Liturgy)*. “Ortodoxia” (Orthodoxy), XXXIII, 1 (1981), pp. 73—94.

- not serve the interests of the Church; on the contrary. Nevertheless, theologians (and in general the Church people) are required to be acquainted with and assess globalization with all its consequences, and, *ipso facto*, to take a vehement attitude against the adverse consequences of its process in the spiritual-religious life, at the level of ecclesial communities and organizational units.
- B. Globalization is not the only or the main problem of the present world⁴⁰; wars, social injustices, the lack of recognition of human rights and fundamental freedoms in some states of the world, etc. are only a few of the issues preceding — in terms of importance and adverse consequences — globalization and its impact on various social institutions and categories.
- C. Globalization should also be seen as “a support for development and progress, if it is properly and harmoniously exploited,” although this seems “hard to achieve.”⁴¹
- D. Considered in its positive aspect, it can be admitted that, through the materialization of its process, any form of claim for economic, military, cultural “supremacy,” as well as the “autarchic tendency of national or ethnic and cultural pride,”⁴² could be eliminated.
- E. In order to understand the new world system (i.e., globalization), we must take into account three main factors, and, at the same time, the complex interaction between them, namely: “States fighting against states, states fighting against global markets and global markets fighting against powerful individuals,”⁴³ that is, the CEOs of the global corporations.
- F. In addition to its negative effects, “globalization” can also have a positive impact on the Church, because it can provide a vast geographical area for its religious mission (which surpasses the ethnic one), where local Churches were created in the Apostolic Age. It remains to be seen, however, whether its potential missionaries, that is, its constitutive members (clergy, laymen, and monks), are acquainted with, or can take advantage of the globalized context.
- G. The unfortunate consequences triggered by globalization can be eliminated or limited *ab initio* by Church people, provided that they know thoroughly both the history of its process and its economic, social,

⁴⁰ See N. CERNICA: *Probleme etice ale globalizării (Ethical issues of globalization)*. “Euromentor”, II, 1 (2011), p. 81.

⁴¹ D. ZAIȚ: *Globalizare și etnocentrism (Globalization and ethnocentrism)*. “Management Intercultural” (Intercultural Management), III, 4 (2001), p. 2.

⁴² Ibidem.

⁴³ A. L. DEAC: *Cultura violenței în era globalizării (The culture of violence in the age of globalization)*, (<http://www.arduph.ro/domenii/protectie-persoane-si-bunuri/drepturile-omului-la-pace/cultura-violentei-in-era-globalizarii/>).

and political doctrine, and, of course, if they assess *mondialisation* in terms of Christian teachings.

- H. Globalization cannot lead to the disappearance of the religious and institutional ecclesiastical phenomenon; on the contrary, due to globalization, religious denominations can also make a positive contribution to the imperative necessity of creating an environment favourable to the ecumenist dialogue,⁴⁴ and, *ipso facto*, dominated by inter-religious tolerance and mutual respect.
- I. By its *salus animarum*, that is, the salvation of human souls, the Christian religion was the first religion that actually enrolled in a globalization (i.e., universalization or *mondialisation*) process. In fact, through this message and through its contribution to the promotion and assertion of some principles of Christian-humanist origin, such as the respect for human dignity and human solidarity, the Christian Church entered the scope of universality, *recte* mondialisation or globalization. Here, the human being and his/her dignity — which implies the respect for the right to the freedom of religion⁴⁵ and, *ipso facto*, the Church's right to preach the Gospel to all "peoples" — must remain the measure of all things.
- J. Lastly, we should not ignore or forget that the Church has both the duty and the right to "preach the Gospel to all peoples," under its "independence" (autonomy) from "every human power" (can. 747 § 1 of the Latin Canon Code). However, this Church autonomy towards the State expressly refers not only to the ecclesiastical legislation (canonical and nomocanonical), but also to the present State legislation.⁴⁶

⁴⁴ See, N. V. DURĂ: *Bisericile Europei și „Uniunea Europeană”. Ecumenism, reconciliere creștină și unitate europeană (The Churches of Europe and the “European Union”. Ecumenism, Christian Reconciliation, and European Unity)*. In: *Biserica în misiune. Patriarhia română la ceas aniversar (The Church in mission. The Romanian Patriarchate upon its Anniversary)*, Institutul Biblic, București, 2005, pp. 771—794.

⁴⁵ See, N. V. DURĂ: *The Law no. 489/2006 on Religious Freedom and General Regime of Religious Denominations in Romania*. “Dionysiana”, II, 1 (2008), pp. 37—54; IDEM: *Statele Uniunii Europene și cultele religioase (EU States and religious Denominations)*. “Ortodoxia” (Orthodoxy), I, 2 (2009), pp. 49—72; IDEM: *About the “Religious” Politics of Some Member States of the European Union*. “Dionysiana”, III, 1 (2009), pp. 463—489; IDEM: *Proselytism and the Right to Change Religion: The Romanian Debate*. In: *Law and Religion in the 21st Century. Relations between States and Religious Communities*. Eds. S. FERRARI and R. CRISTOFORI. Ashgate Publishing Limited, England 2010, pp. 279—290; N. V. DURĂ, C. MITITELU: *The Right to Freedom of Religion in the Jurisprudence of the European Court*. “Journal of Danubius Studies and Research”, IV, 1 (2014), pp. 141—152; C. MITITELU: *The Autonomy of Religious Denominations in Romania*. “Ecumeny and Law”, 4 (2016), pp. 275—296.

⁴⁶ See N. V. DURĂ: *Le Régime de la synodalité...*, pp. 916—982; IDEM: *Les relations canoniques de l'Église roumaine nord-danubienne avec les principaux Sièges épiscopaux du*

Taking into account these ecclesiastic and state realities, we can conclude that the globalizing process — which did not begin in our days, since it had been already a reality upon the establishment and organization of the Christian Church — should not be perceived as an impediment to the service of God’s Word. On the contrary, it should be seen as an instrument that facilitates its missionary activity. Nevertheless, it depends on “God’s people,” that is, on clergy and churchgoers. The latter, by virtue of the divine mandate (see Mt 28:19), have the duty and the right to disseminate God’s Word to the “entire Creation,” that is, to all human beings, regardless of their ethnicity or socio-political status, because all the human beings are the “εἰκῶνα τοῦ Θεοῦ”⁴⁷ (icons of God) (II Cor. 4, 4; I Cor. 15, 49; Col. 1, 15), that is, the children of the same Heavenly Father.

Sud du Danube. “Revue Roumaine d’Histoire”, XL—XLI (2001—2002), pp. 5—20; IDEM: *L’Eglise de Scythie Mineure et ses Primats tomitains*. “Dionysiana”, 1, 1 (2007), pp. 352—396; IDEM: *Forme și stări de manifestare ale autocefaliei Bisericii Ortodoxe Române. Mărturii istorice, ecleziologice și canonice (Forms and manifestations of the autocephaly of the Romanian Orthodox Church. Historical, ecclesiological and canonical testimonies)*. In: *Autocefalia, libertate și demnitate (Autocephaly, freedom and dignity)*. IBMBOR, București 2010, pp. 113—155; C. MITITELU: *Legea nr. 489/2006 și relațiile dintre Stat și Biserică (Law no. 489/2006 and the relations between the State and the Church)*. In: *The 1st Global Conference on RO-RUS-NIPPONICA*, vol. I. Universitaria, Craiova, 2010, pp. 36—43; IDEM: “*Corpus Juris Civilis*” and “*Corpus Juris Canonici*”. *Legal and Canonical Considerations*. “Teologia” (Theology), XVIII, 4 (61) (2014), pp. 127—137.

⁴⁷ N. V. DURĂ: *Teologia icoanelor în lumina Tradiției dogmatice și canonice ortodoxe (Theology of icons in the light of the Orthodox dogmatic and canonical tradition)*. “Orthodoxia” (Orthodoxy), XXXIV, 1 (1982), pp. 55—83, IDEM: *Man in the view of some Christian Theologians with Philosophical Background*. “Annals of the Academy of Romanian Scientists, Series on Philosophy, Psychology, Theology and Journalism”, V, 1—2 (2013), pp. 75—97; IDEM: *The “Man” and His Creation in the Perception of “Creationism” and “Evolutionism”*. *Contributions of “Christian Philosophy”*. “Philosophical-Theological Reviewer”, 4 (2014), pp. 9—27.

Bibliography

- ACHIMESCU N.: *Religie și globalizare (Religion and globalization) (II)*. “Ziarul lumina”, din 29 august 2010 (The Light Newspaper, August 29, 2010) (<http://ziarullumina.ro/religie-si-globalizare-ii-23598.html>).
- CERNICA N.: *Probleme etice ale globalizării (Ethical issues of globalization)*. “Euromentor”, II, 1 (2011), pp. 77—82.
- Code Théodosien*, Livre XV. Translated by E. M. MORTIER. Ed. CERF, Paris 2002.

- CORIDEN J. A.: *The Commentary of the canon 747th*. In: *New Commentary on the Code of Canon Law*. Eds. J. P. BEAL et al. Paulist Press, New York 2000, pp. 911—920.
- CUSANUS N.: *De docta ignorantia*. Translated by A. BERESCHI. Polirom, Iași 2008.
- DEAC A. L.: *Cultura violenței în era globalizării (The culture of violence in the age of globalization)*, (<http://www.arduph.ro/domenii/protectie-persoane-si-bunuri/drepturile-omului-la-pace/cultura-violentei-in-era-globalizarii/>).
- DUMEA E.: *Religie și valori în era globalizării (Religion and values in the globalization era)*. “Dialog teologic” (Theological Dialogue), 27 (2011), pp. 53—66.
- DURĂ N. V.: „*Scythia Mynor*” (Dobrogea) și Biserica ei apostolică. Scaunul arhiepiscopal și mitropolitan al Tomisului (sec. IV-XIV) (“*Scythia Mynor*” (Dobrogea) and its apostolic church. The Archiepiscopal and Metropolitan See of Tomis (4th–14th centuries)). Didactică și Pedagogică, București 2006.
- DURĂ N. V.: *About the “Religious” Politics of Some Member States of the European Union*. “Dionysiana”, III, 1 (2009), pp. 463—489.
- DURĂ N. V.: *Accounting, Institution of the Economic Liberal System, and the Great Religions of the World. Prolegomena*. “Ovidius University Annals, Economic Sciences Series”, XI, 2 (2011), pp. 396—400.
- DURĂ N. V.: *Biserica creștină în primele patru secole. Organizarea și bazele ei canonice (The Christian Church in the first four centuries. Organization and canonical foundations)*. “Ortodoxia” (Orthodoxy), XXXIV, 3 (1982), pp. 451—469.
- DURĂ N. V.: *Bisericile Europei și „Uniunea Europeană”. Ecumenism, reconciliere creștină și unitate europeană (The Churches of Europe and the “European Union”. Ecumenism, Christian Reconciliation, and European Unity)*. In: *Biserica în misiune. Patriarhia română la ceas aniversar (The Church in mission. The Romanian Patriarchate upon Its Anniversary)*. Institutul Biblic, București, 2005, pp. 771—794.
- DURĂ N. V.: *Cele mai vechi izvoare scrise ale Dreptului ecleziastic etiopian (The oldest written sources of Ethiopian ecclesiastical law)*. “Biserica Ortodoxă Română” (Romanian Orthodox Church), C, 5—6 (1982), pp. 572—586.
- DURĂ N. V.: *Christianism in Pontic Dacia. The “Scythian Monks” (Daco-Roman) and their Contribution to the Advance of Ecumenical Unity and the Development of the European Christian Humanist Culture*. “Revue Roumaine d’Histoire”, 1—4 (2003), pp. 5—18.
- DURĂ N. V.: *Dionisie Exiguul și Papii Romei (Dionysius Exiguus and the Pope of Rome)*. “Biserica Ortodoxă Română” (Romanian Orthodox Church), CXXI, 7—12 (2003), pp. 459—468.
- DURĂ N. V.: *Dreptul la demnitate umană (dignitas humana) și la libertate religioasă. De la “Jus naturale” la “Jus cogens” (The right to human dignity (dignitas humana) and religious freedom. From Jus naturale to Jus cogens)*. “Analele Universității Ovidius. Seria: Drept și Științe Administrative” (Ovidius University Annals. Series: Law and Administrative Sciences), 1 (2006), pp. 86—128.

- DURĂ N. V.: *Edictul de la Milan (313) și impactul lui asupra relațiilor dintre Stat și Biserică. Câteva considerații istorice, juridice și ecleziologice (The Milan Edict (313) and its impact on the relations between the State and the Church. Some historical, legal and ecclesiological considerations)*. “Mitropolia Olteniei” (Metropolitan Church of Oltenia), 5—8 (2012), pp. 28—43.
- DURĂ N. V.: *Forme și stări de manifestare ale autocefaliei Bisericii Ortodoxe Române. Mărturii istorice, ecleziologice și canonice (Forms and manifestations of the autocephaly of the Romanian Orthodox Church. Historical, ecclesiological and canonical testimonies)*. In: *Autocefalia, libertate și demnitate (Autocephaly, freedom and dignity)*, IBMBOR, București, 2010, pp. 113—155.
- DURĂ N. V.: *Îndatorirea credincioșilor privind viața creștină în lumina Sfințelor canoane (The churchgoers’ duty regarding the Christian life under the Holy Canons)*. “Altarul Banatului” (Banat Altar/Shrine), XLIII, 10—12 (1993), pp. 18—26.
- DURĂ N. V.: *L’Eglise de Scythie Mineure et ses Primats tomitains*. “Dionysiana”, I, 1 (2007), pp. 352—396.
- DURĂ N. V.: *Le Régime de la synodalité selon la législation canonique, conciliaire, oecuménique, du I^{er} millénaire*. Ametist 92, București 1999.
- DURĂ N. V.: *Le sacré et les fêtes religieuses*. “Dionysiana”, III, 1 (2009), pp. 9—18.
- DURĂ N. V.: *Les relations canoniques de l’Église roumaine nord-danubienne avec les principaux Sièges épiscopaux du Sud du Danube*. “Revue Roumaine d’Histoire”, XL—XLI (2001—2002), pp. 5—20.
- DURĂ N. V.: *Loi morale, naturelle, source du Droit naturel et de la Morale chrétienne*. In: *La morale au crible des religions (Studia Arabica XXI)*. Coord. M. Th. URVOY. Éditions de Paris 2013, pp. 213—233.
- DURĂ N. V.: *Man in the view of some Christian Theologians with Philosophical Background*. “Annals of the Academy of Romanian Scientists, Series on Philosophy, Psychology, Theology and Journalism”, V, 1—2 (2013), pp. 75—97.
- DURĂ N. V.: *Mărturii ale Tradiției liturgico-canonice apostolice privind rugăciunea (Testimonies of the Apostolic liturgical and canonical tradition of the prayer)*. “Studii Teologice” (Theological Studies), XXXV, 7—8 (1983), pp. 481—490.
- DURĂ N. V.: *Monahii, al treilea element constitutiv al Bisericii (The monks, the third constituent element of the Church)*. “Biserica Ortodoxă Română” (Romanian Orthodox Church), CXXI, 7—12 (2003), pp. 469—483.
- DURĂ N. V.: *Monahismul în Dacia Pontică. „Călugării sciți” (daco-romani) și contribuția lor la afirmarea unității ecumenice și la dezvoltarea culturii umanist-creștine europene (Monasticism in Pontic Dacia. “The Scythian monks” (Daco-Romans) and their contribution to the affirmation of ecumenical unity and the development of the European Humanistic-Christian culture)*. “Biserica Ortodoxă Română” (Romanian Orthodox Church), CXXII, 3—4 (2004), pp. 347—357.
- DURĂ N. V.: *Organizarea Bisericii etiopiene și bazele ei canonice (The organization of the Ethiopian Church and its canonical foundations)*. IBMBOR, București 1990.

- DURĂ N. V.: *Pravila rugăciunii în lumina Tradiției liturgice și canonice a Bisericii Ortodoxe* (*The Code of prayers in the liturgical and canonical tradition of the Orthodox Church*). “Ortodoxia” (Orthodoxy), XXXV, 3 (1983), pp. 431—457.
- DURĂ N. V.: *Proselytism and the Right to Change Religion: The Romanian Debate*. In: *Law and Religion in the 21st Century. Relations between States and Religious Communities*. Eds. S. FERRARI, R. CRISTOFORI. Ashgate Publishing Limited, England, 2010, pp. 279—290.
- DURĂ N. V.: *Rânduiești și norme canonice privind administrarea Sfintei Euharistii* (*Ordinances and canonical rules on the administration of the Holy Eucharist*). “Glasul Bisericii” (The Voice of the Church), XXXVIII, 7—8 (1979), pp. 791—804.
- DURĂ N. V.: *Religion and Culture in Scythia Minor*. “Annals of the Academy of Romanian Scientists, Series on Philosophy, Psychology and Theology”, I, 2 (2009), pp. 67—78).
- DURĂ N. V.: *Statele Uniunii Europene și cultele religioase* (*EU States and religious Cults*). “Ortodoxia” (Orthodoxy), I, 2 (2009), pp. 49—72.
- DURĂ N. V.: *Teologia icoanelor în lumina Tradiției dogmatice și canonice ortodoxe* (*Theology of icons in the light of the Orthodox dogmatic and canonical tradition*). “Ortodoxia” (Orthodoxy), XXXIV, 1 (1982), pp. 55—83.
- DURĂ N. V.: *The “Man” and His Creation in the Perception of “Creationism” and “Evolutionism,” Contributions of “Christian Philosophy.”* “Philosophical-Theological Reviewer”, 4 (2014), pp. 9—27.
- DURĂ N. V.: *The “Scythian Monks” (Daco-Roman) and their Contribution to the European Christian Humanist Culture*. In: *Dialogue of Civilizations*. Ed. D. MUSKHELISHVILI. New York, Nova Science Publishers 2010, pp. 33—42.
- DURĂ N. V.: *The Byzantine Nomocanons, fundamental sources of old Romanian Law*. In: *Exploration, Education and Progress in the third Millennium*, I, 3 (2011), Galati University Press, Galați, pp. 25—48.
- DURĂ N. V.: *The European juridical thinking, concerning the human rights, expressed along the centuries*. “Acta Universitatis Danubius. Juridica”, VII, 2 (2010), pp. 153—192.
- DURĂ N. V.: *The Law no. 489/2006 on Religious Freedom and General Regime of Religious Denominations in Romania*. “Dionysiana”, II, 1 (2008), pp. 37—54.
- DURĂ N. V.: *Tradiția canonică ortodoxă privind săvârșirea Sfintei Liturghii* (*Orthodox canonical tradition of the Divine Liturgy*). “Ortodoxia” (Orthodoxy), XXXIII, 1 (1981), pp. 73—94.
- DURĂ N. V., MITITELU C.: *Human rights and their universality. From the rights of the “individual” and of the “citizen” to “human” rights*. In: *Exploration, Education and Progress in the third Millennium*, I, 4 (2012) Galati University Press, Galați pp. 103—127.
- DURĂ N. V., MITITELU C.: *International Covenant on Economic, Social and Cultural Rights*. In: *8th Edition of International Conference The European Integration — Realities and Perspectives*. Danubius University Press, Galati 2013, pp. 130—136.

- DURĂ N. V., MITITELU C.: *The Freedom of Religion and the Right to Religious Freedom*. In: *SGEM Conference on Political Sciences, Law, Finance, Economics & Tourism*, I (2014), Bulgaria, pp. 831—838.
- DURĂ N. V., MITITELU C.: *The human fundamental rights and liberties in the Text of some Declarations of the Council of Europe*. In: *Exploration, Education and Progress in the Third Millennium*, I, 5 (2015), ProUniversitaria, București pp. 7—22.
- DURĂ N. V., MITITELU C.: *The right to Freedom of Religion in the Jurisprudence of the European Court*. “Journal of Danubius Studies and Research”, IV, 1 (2014), pp. 141—152.
- DURĂ N. V., MITITELU C.: *The State and the Church in IV-VI Centuries. The Roman Emperor and the Christian Religion*. In: *SGEM Conference on Political Sciences, Law, Finance, Economics & Tourism*, I (2014), Bulgaria, pp. 923—930.
- DURĂ N. V., MITITELU C.: *The Treaty of Nice, European Union Charter of Fundamental Rights*. In: *8th Edition of International Conference The European Integration — Realities and Perspectives*. Danubius University Press, Galati, 2013, pp. 123—129.
- Empire Chrétien et Églises — Intégration ou „Concordat”? Le témoignage du Code Théodosien*. Textes rassemblés et édités par Jean-Noel GUINOT și Fr. Richard, Les Éditions du Cerf, Paris 2008.
- ICĂ I. I.: *Globalizarea — mutații și provocări (Globalization - mutations and challenges)*. In: *Gândirea socială a Bisericii (The Social Thinking of the Church)*. Sibiu, 2002, pp. 481—495.
- MACCULLOCH D.: *Istoria creștinismului (History of Christianity)*. Translated by C. DUMITRIU și M. S. CHIRILĂ. Polirom, Iași, 2011.
- MARGA A.: *Religia în era globalizării (Religion in the globalization era)*. Efes, Cluj-Napoca 2003.
- MITITELU C.: *Corpus Juris Civilis and Corpus Juris Canonici. Legal and Canonical Considerations*. “Teologia” (Theology), XVIII, 4 (61) (2014), pp. 127—137.
- MITITELU C.: *About the Right to the Freedom of Religion*. In: *LUMEN: Rethinking Social Action. Core Values*. Coord. A. SANDU et al., Medimond, Bologna 2015, pp. 833—838.
- MITITELU C.: *Dreptul bizantin și receptarea lui în Pravilele tipărite, în Țările Române, din secolul al XVII-lea (The Byzantine Law and Its Reception in the Printed Codes of Laws from the Romanian Principalities of the 17th Century)*. Universitară, București 2014.
- MITITELU C.: *Internal (Material) Sources of Orthodox Canonical Law*. “Philosophical-Theological Reviewer”, 1 (2011), pp. 111—120;
- MITITELU C.: *The Byzantine Law and its Reception in the Romanian Principalities*. “Philosophical-Theological Reviewer”, 4 (2014), pp. 33—43.
- MITITELU C.: *Legea nr. 489/2006 și relațiile dintre Stat și Biserică (Law no. 489/2006 and the relations between the State and the Church)*. In: *The 1th Global Conference on RO-RUS-NIPPONICA*, vol. I. Universitaria, Craiova 2010, pp. 36—43.

- MITITELU C.: *Procesul de globalizare și impactul său asupra Bisericii (The globalization process and its impact on the Church)*. In: *Misiune, Spiritualitate și Cultură, Simpozion internațional „Gloabizare, religie și educație” (Mission, Spirituality and Culture, International Symposium “Globalization, Religion and Education”)*. Valahia University Press, Târgoviște 2013, pp. 275—284.
- MITITELU C.: *Regulations Regarding the Organisation and the Governance of the Accounting by the Legal Persons Without Patrimonial Purposes*. “Ovidius University Annals, Economic Sciences Series”, XI, 2 (2011), pp. 815—820.
- MITITELU C.: *Saint John Casian The Founder of Occidental Monasticism*. “Christian Researches”, VI (2011), pp. 32—49.
- MITITELU C.: *The Autonomy of Religious Denominations in Romania*, “Ecumeny and Law”, 4 (2016), pp. 275—296.
- MITITELU C.: *The Nomocanons (Pravilele) Printed in the Romanian Countries, in the Seventeenth Century, and Their Provisions of Criminal Law*. “Religion”, 3 (2014), pp. 41—57.
- TOFANĂ S.: *Bisericile creștine și globalizarea: provocări, perspective, interogații (Christian Churches and Globalization: Challenges, Perspectives, Interrogations)*. “Plērōma”, IX, 3 (2007), pp. 5—18.
- ZAIȚ D.: *Globalizare și etnocentrism (Globalization and ethnocentrism)*. “Management Intercultural” (Intercultural Management), III, 4 (2001), pp. 1—7.
- Σύνταγμα τῶν θείων και ιερῶν κανόνων (Collection of the divine and holy Canons)*, II, edited by G. A. RHALLI, M. POTLI, Athena 1852.

CĂTĂLINA MITITELU

The “Globalization Era” and the Right of the Church to Preach the Gospel to All Peoples Canonical-Juridical Considerations and Assessments

Summary

Under the divine mandate (see Mt 28, 19; Mk 16, 15), the Church received from its Founder, our Saviour Jesus Christ, the right to preach His Gospel to all nations.

In the first millennium, the Church Fathers gave expression to this divine law in the first millennial canonical ecumenical legislation (see Apostolic Canon 34, Apostolic 58, Trullan Synod 19, etc.).

In the Roman-Byzantine era — and especially in the Byzantine era — this right was stipulated *expressis verbis* by the state legislation of the Roman Empire (West and East). The international Law and the EU law, including the law of the states from the “globalization era,” that is, our era, provided in their texts for the legal justification of any recognized religious denominations to make known its faith teachings, in writing or orally; hence the right of its members to establish confessional schools, in order to teach religion in state schools, and to carry out evangelization missionary activities.

CĂȚĂLINA MITITELU

« L'ère de la mondialisation » et le droit de l'Église
de proclamer la Bonne Nouvelle à tous les gens
Les réflexions et évaluations canonico-juridiques

Résumé

Dans le cadre de la mission divine (cf. Mt 28,19 ; Mc 16,15), l'Église a reçu de son Fondateur, Notre Sauveur Jésus-Christ, le droit de prêcher son Évangile à toutes les nations. Dans le premier millénaire, les Pères de l'Église ont inclus ce droit dans la législation universelle (cf. p.ex. le canon 34 apostolique, le concile in Trullo 19).

À l'époque romano-byzantine, et surtout à l'époque byzantine, ce droit a été *expressis verbis* inclus dans la législation étatique de l'Empire romain (occidental et oriental). Le droit international et celui de l'Union européenne, y compris le droit des États de « l'ère de la mondialisation », c'est-à-dire de notre ère, contient d'habitude l'obligation à tolérer chaque culte religieux reconnu de manière à ce que ses adeptes puissent révéler leur foi, à l'écrit ou à l'oral, mais aussi à ce qu'ils aient le droit de fonder des écoles confessionnelles ou bien d'enseigner la religion dans les écoles publiques et de mener une activité évangélique missionnaire.

Mots clés : éducation religieuse, législation européenne et nationale, liberté de religion

CĂȚĂLINA MITITELU

L' “era della globalizzazione” e il diritto della Chiesa
ad annunciare la Buona Novella a tutta la gente Considerazioni
e giudizi canonico-giuridici

Sommario

Nell'ambito del mandato di Dio (vedi Mt 28,19; Mc 16,15) la Chiesa ricevette dal suo Fondatore, nostro Salvatore Gesù Cristo, il diritto di predicare il Suo Vangelo a tutti i popoli. Nel primo millennio i Padri della Chiesa racchiusero tale diritto nella legislazione universale (vedi ad esempio il Canone Apostolico 34, il Concilio in Trullo 19).

Nell'epoca romano-bizantina, e specialmente nell'epoca bizantina, tale diritto fu racchiuso *expressis verbis* nella legislazione statale dell'Impero Romano (occidentale e orientale). Il diritto internazionale e il diritto dell'UE, tra cui il diritto degli stati dell' “era della globalizzazione” ossia della nostra era, comprende solitamente l'obbligo di tollerare ciascun culto religioso riconosciuto, in modo che i suoi seguaci possano rivelare la propria fede, per iscritto o oralmente, ed abbiano anche il diritto di costituire scuole confessionali o di insegnare la religione nelle scuole statali e di svolgere l'attività evangelica missionaria.

Parole chiave: istruzione religiosa, legislazione europea e nazionale, libertà di culto religioso