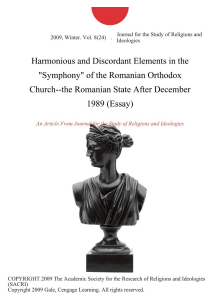


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## HARMONIOUS AND DISCORDANT ELEMENTS IN THE SYMPHONY OF THE ROMANIAN ORTHODOX CHURCH THE ROMANIAN STATE AFTER DECEMBER 1989 ESSAY EBOOKS 2019



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The collaboration between national orthodox churches and the national states in general finds itself on historical grounds, with variable relevance over time. (1) The State exerts sovereignty over a territory, which, at the same time, is usually the canonic territory of that nation's Orthodox Church. When a state extends its rule in one way or another, the Orthodox Church follows and conquers, as well, from a canonic point of view, the new territories. The most relevant case of this type is that of Russia/former USSR (within which the Russian Orthodox Church no longer considered itself as a "national" Russian church, but rather as the "third Rome", after Rome and Constantinople). When Romania re-integrated Basarabia into its territory, for a short while, during the war, new orthodox bishoprics subordinated to the Patriarchy of Bucharest were established there between 1941 and 1944. After 1945, the Russian Orthodox Church canonically reclaimed that territory etc. Often using military means, the State protects the national territory, which is also a territory that pertains to the church, and, in exchange, the church provides the state with its moral support, offers the political power its own power of influence, which is considerable and, explicitly or implicitly, legitimates the political power and the lay rulers as having a divine right. In itself, this is a prolonged symbiosis, manifested politically and from an ecclesiological point of view as a principle of "symphony", a political/homiletic/ethical discourse harmonized for two voices, that of the emperor/ruler and that of the patriarch/metropolitan bishop. (2)

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