
Theology and Church in Processes of European Integrations

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Summary

The title of the topic associates with a demanding expectation of more or less explicit answers to two questions: which processes are concerned; is secularisation really spreading and what does it mean today. Instead of concrete answers, supported by some empirical data, we will try to indicate a few theses as a context for discussion. We are talking about modern society and its contemporariness and primarily about Christianity. In spite of some imprecision, we will use the term “Europeization” as a name for the European processes. To begin with, we can say that secularisation is a process of autonomous renewing of the secular by means of the society’s secular power that has looked upon itself as being the only power, the power of rationality. But, secularisation does not mean a total abolition of religious structures in a society. Secularism is an ideology that positively explains and directs that process. The answer to these questions is not simple, although it may seem so, because in the past those were two separate concepts of society and of the view of life. Apart from that, the conditions in which the processes are going on are reflected differently in some European countries, including the transition countries as well. In sociological terms, the issue is complex, depending on the level of development of a society, concrete conditions, historical circumstances and understanding of secularisation. Today, in these uneasy times, cooperation between the secular and religious is more necessary than ever before.

My presentation confines just to some aspects of the secularisation process and it gives some theses that might be suitable for discussion, but it is not a complete answer to the topic of the presentation.

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Sergio Lanza, *La visione cattolica nella mobilità delle culture. Identità, inculturazione, interculturazione* 35-65

Sommario

Partendo dalla constatazione della fine della cristianità, in questo testo viene proposta un'analisi serrata della cultura attuale. Tale analisi cerca di enucleare in particolare tutti quei profondi e a volte drammatici cambiamenti culturali, strutturali e di mentalità caratterizzanti le attuali società della modernità declinate che rendono assai difficile la ricezione del Vangelo. L'autore delinea e valuta criticamente varie strategie e forme di adattamento che la pastorale della Chiesa cerca di attivare nel tentativo di proporre in una maniera adeguata e far vivere autenticamente il Vangelo e i suoi valori nel quotidiano. Solo un Vangelo seriamente inculturato è in grado di offrire significative espressioni sociali di autentica vita cristiana e capace di dare risposte convincenti ai gravi problemi del tempo presente

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Andelko Milardović, *Euroscepticism in religious groups* 67-85

Summary

The paper starts with the analysis of euroscepticism, as phenomenon of contemporary society and legitimate segment

of political opinion in open and plural societies of developed democracies. Even though there are different forms and types of euroscepticism all over Europe, euroscepticism is basically a reaction to the process of euro-integration and to different conflicts in the field of democracy, organization and governance, sovereignty and identity. The main focus of the paper is the analysis of the euroscepticism in religious groups, which emerges as a sort of reaction to modernization of the world and European Union as a product of that modernization. Furthermore, religious euroscepticism is a reaction to secularization and EU's constitutional determinants that exclude Christianity from integral elements of Europe and European identity. Therefore, the paper identifies numerous skeptic attitudes towards of European Union and different aspects of euro-integrations, in particular those that are challenging for Christianity and the Church. The last part of the paper analyses different types of euroscepticism – soft and hard in micro-sociological level of religious groups.

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Thomas Bremer, *Die christlichen Kirchen*
im europäischen Projekt 87-95

Zusammenfassung

Zwar hat in den Anfängen der europäischen Integrationsprozesse die religiöse Dimension keine Rolle gespielt, doch ist in den letzten Jahren die Überlegung nach der "Seele Europas" immer mehr in den Vordergrund gerückt. Sie impliziert die Frage, was eigentlich Europa ist, wie es sich definiert. Ein Blick in die Geschichte zeigt, dass sich das Verständnis von Europa mehrfach geändert hat. Wir sind also zum Verständnis des Kontinents auf Traditionen und Werte verwiesen, die aber zeigen, dass "Europa" ein offener Begriff ist. Für diese Traditionen und Werte hat das Christentum in seiner westlichen und seiner östlichen Form eine wichtige, aber keine

exklusive Bedeutung; auch andere Religionen und säkulare Bestrebungen müssen beachtet werden. Es zeigt sich, dass Europa von einer besonderen Vielfalt gekennzeichnet ist, die es auszeichnet. Es liegt auch und gerade an den Kirchen, diese Vielfalt und damit die Identität Europas zu bewahren.

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Josip Grbac, *Present social development in Croatia and the values of ethics* 97-119

Summary

On the basis of extensive researches carried out on this topic in Croatia in recent years, now it is necessary to offer a project of “recovery” of the society and individuals’ health in Croatia. The elements that negatively influence on the talk about the values promotion in Croatia are: excessive politicisation of the entire social life in Croatia, inadequate role of media in the informative and formative sense, mentality of clientelism with all its negative consequences, uncritical approach to the issue of Croatia’s entry in the EU and never answered question whether we want Croatia to be a lay or laicist state. What is specific when talking about the values in Croatia is the fact that they have not entirely lost their attachment to religion, i.e. to the transcendental dimension. However, having in mind our history, it seems that the only way to establishing a scale of values in Croatia is the way of upbringing for values. The upbringing for values, besides the criteria that the EU offers in that sense, must also have specific emphases, like the upbringing for national identity, solidarity and common good.

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Željko Tanjić, *Catholic theology in European context.*

Reference to Croatian conditions 121-138

Summary

The report on the Catholic theology in the European context with special reference to Croatian conditions starts with the thesis that we live in a “post-theological” period that has led to the marginalization of theological thought in all three areas of its activity: in the Church, academy and social public. After the analysis of the term “post-theological” period, the author shows in which way this period is demonstrated in the European context. Then the author analyses some essential guidelines of today’s theology, and these are: the issue of theological schools and global theological streams. In the context of global theological streams the author analyses the state of theological thought in Croatia pointing out some positive and negative aspects of today’s theological moment.

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Andelko Domazet, *Europe and Christian view*

of life with Romano Guardini 139-161

Summary

Deeply aware of limitations and inconvenience of school (neoclassic) theology of his time, the Catholic theologian and philosopher of religion Romano Guardini has given a significant contribution to Catholic theology, starting from the First World War to the Second Vatican Council, enabling the new theological thought to get through.

Using the term “Christian view of life” (*Weltanschauung*), defined as a mutual encounter of faith and world, our author tries to realize a fruitful co-relation between the Christian revelation and human life, faith and culture.

The first part of the work analyses the theological criticism of modernity and investigates the consequences of the idea of the Modern Age autonomy. Guardini sees a way out from social

and spiritual crisis in proper setting of the relationship between autonomy and transcendence. He stands for the surpassing of division between politics and ethics, and he sees the meaning of political as being the responsibility for entirety.

The second part presents some of the author's reflections about the authentically Christian significance of Europe. Because of its historical experience (technical progress, ideas of freedom, two world wars, etc.), Europe has a task to find balance between science and technique, power and responsibility for the whole.

This work finishes with some actual questions that result from Guardini's theological thought and they are directed to the Church and theology of today in the context of European integrations.

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Ružica Razum, *Role of school religious teaching in today's processes of euro-integrations* 163-197

Summary

The first part of this article is about the influence of the globalisation process and European integrations on the educational institutions in Europe. The second part presents some European Council documents and suggestions contained in the documents regarding the religious teaching. The third part brings a brief survey of fundamental models of religious teaching present in Europe today as well as the prevailing tendencies and processes that affect the nature of that teaching. There are opinions that periodical interventions in the system of religious teaching are insufficient and that it is necessary to intervene in the very foundations of that teaching. Therefore, a new type of religious teaching, nondenominational and obligatory for all pupils, is suggested. The fourth part is about advantages and possible disadvantages of such religious teaching. At the end, the author brings some proposals and

tasks that offer themselves to denominational teaching in Croatia, as it cannot remain untouched by the processes of European integrations that affect all the educational systems in Europe.

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Ivan Bodrožić, *Pilgrimage as a way of bringing*
Christians in Europe together 199-228

Summary

In this work the author analyses the meaning of Christian pilgrimages at this actual moment of European continent, which in recent decades has been taking significant steps on the way of closer cooperation and unity on the political-economic level. In order to realize a true and long-lasting togetherness, religious moment is unavoidable on that way. But, the fact is that individuals and nations still do not know one another very well, and, due to that, strains and disputes arise, as well as certain prejudices and suspiciousness in their interrelationships, which results from human nature wounded by the sin and marked by weakness from the very beginnings. Catholic Church feels called upon to contribute to European unity trying to fill in that religious gap, so that other obstacles on that way might be overcome. In these terms the Church holds that pilgrimages can be a kind of medicine in such anomalous situations, as they carry an exceptional religious charge, and, opening man to the Infinite, they inspire him/her to look for closeness and togetherness even on the level of this world's relationships.

The work is divided in three units. The first one, as an essential part for better understanding, brings a theological-historical reference to pilgrimages. Starting from the definition of the idea of pilgrimage, the author analyses its basic dimensions, as: the aim, importance, content, place, time and tradition of pilgrimages. The second part of the work presents

the most important forms of pilgrimages, starting from traditional to the contemporary ones. This part also discusses the contribution of the Church of the Second Vatican Council and of some popes to the development of recent pilgrimage practice. Finally, in the third part, the author puts forward his own observations on the significance of pilgrimages as a mass phenomenon in the modern world, the potential of which can be positively used to the believers' redemptive benefit and to the benefit of church communities, by which the desired social effect is realized *ipso facto*, leading to better understanding and to bringing the believers of Europe together.

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Robert Biel, *Zwischen Euphorie und Sorge.*

Polens Beitritt zur Europäischen Union 229-252

Zusammenfassung

Nach dem Zusammenbruch des Kommunismus im Jahre 1989 eröffnete sich für die Völker Europas, unter anderen auch für Polen, die Chance zur erneuten Vereinigung von Ost- und Westeuropa. Die katholische Kirche, und somit auch die Kirche in Polen, hat diesen Prozess von Anfang an begleitet und unterstützt. Die Frage der Integration mit der EU löste in der polnischen Gesellschaft aber auch in der Kirche viele heftige Diskussionen aus, brachte die Kirche auf den Scheideweg und bedrohte beinahe ihre Einheit. Innerhalb der Kirche sind so wie in der polnischen Gesellschaft zwei Gruppierungen entstanden, die der EU-Gegner und die der EU-Befürworter. Eine entscheidende Rolle ist in dieser Diskussion dem polnischen Papst zuzuschreiben, der zwar selbst keine Stimme abgegeben hat, der jedoch mit seiner Aufforderung für ein Polen in Europa, viele Landsleute dazu bewogen hat, zur EU-Volksabstimmung zu gehen und ihre Stimme für den Beitritt zu geben.

Der EU-Beitritt Polens im Jahre 2004 hat viele wirtschaftliche Vorteile gebracht. Wenn auch unmittelbar nach dem EU-Beitritt in Polen die Euphorie dominierte, werden nun zusehends die negativen Seiten wie z.B. Auswanderung gesehen und kritische Fragen gestellt. Für die Kirche und ihre pastorale Arbeit bedeutet der EU-Beitritt eine enorme Herausforderung. Sie kann sich nicht nur darauf beschränken, die Gesellschaft vor den Versuchungen des Reichtums zu warnen. Sie muss die Gläubigen darauf hinweisen, dass auch das gesellschaftliche Leben und die Produktion ein Feld des christlichen Zeugnisses sind.

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