

**The Report (relation) between Labor Law and Human Rights from the Missionary  
Perspective of the Church**

**- Summary -**

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**I. Introduction**

The Church's mission involves essentially preaching of the Gospel to the entire world, according to the Saviour's word: "Therefore, going, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and behold, I am with you always, until the end of time. Amen "(Matthew 28, 19-20).

In this way, the Church is moving towards the human society, enters in the middle of it and, from there, and performs the two great works ordained by the Christ in the words above: learning as a missionary principle of the existence of the Church and sanctification, deifying the principle of its existence. Therefore, the Church interacts with society, trying to transform it into *the body of the Christ and its limbs (each) separately*, as the society the Saint Apostle Paul understands it in 1 Cor. 12, 27. Therefore, regardless of the social area that is located, the Church is not modeled after the characteristics of that area but, on the contrary, by its universal character, it tries to turn the area into a *limb* of the mystical body of the Christ.

For this, the Church provides various ordinances and means to the human, synthesized under the form of dogma and services. The Church's teaching becomes a treasure of faith, available to the whole world, in two major forms: the Holy Scripture and the Holy Tradition. In return, the Holy Tradition has a series of documents which compose it, both in its constant appearance, and in the dynamic one. Thereby the appearance of teachings given by the apostles to the first bishops, the latter transmit the teachings and adapt them to those after them until today, canons of the Ecumenical Councils, the writings of the Holy Fathers and the service books of the Church. All these documents, along to the Holy Scripture, is a body of principles, norms, rules and doctrines (dogmas) that the Church uses in its mission. In modern times, the Church interacts with a society that has divided and specialized the areas of its existence.

The labour, the principle of the human existence, also exists today, but it is an area that is very precisely regulated legally by a specific law: the labour law. Then, the very existence of

man involves a legislation concerning the presence and its interaction with the society. In this way, the man has realized that he has both rights and obligations, for which there is currently an entire legal and regulatory device governing this issue. Because the man has acquired the awareness of its universality, a set of principles to underpin the legislative apparatus of the society, generically called *Human Rights* has been developed.

Under these circumstances, the Church finds itself, in its missionary activity, interact with these two areas: labour law and human rights. Moreover, the Church leaders, as members of society, must obey the laws in force, according to the word of the same Apostle Paul who said to the Romans, a leading society in the legislative field, by the existence of Roman Law, that *"every soul must submit to the governing authorities. For there is no authority except God, and those that exist have been instituted by God."*(Romans 1: 13). Therefore, as long as the legislation of a State shall maintain its guiding character towards perfection, it must be respected, including by the institution of the Church which, according to its teachings, is in a relationship of dialogue and cooperation with the State, as a representative of the society.

Taking into account those considered above, this paper aims to analyse the relationship between the labour legislation and the human rights from the perspective of the Church's missionary activity. For this, we will have to examine, initially, the three terms of the above mentioned relationship: the Church's missionary activity, the human rights and the labour legislation.

## **II. The Mission of the Church - Orthodox Church's living dimension. General Items**

The word "mission" can be the preaching and the strengthening of faith, spreading the Kingdom of God, namely the Church in the world, converting the unbelievers or starting a new local community.

"Mission" means sending the Church in the world, "And going, preach, saying: the kingdom of heaven is approaching" (Matthew 10, 7-8, Luke 9, 2, Acts 20, 35), in order to extend the Kingdom of God, founded by Jesus Christ on earth - invisibly through His sacrifice on the Cross and visibly by sending the Holy Spirit into the world, "You are Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it " (Matthew 16 18, John 1, 42, Ephesians 2, 20). The mission is based not only on the express commandment of

Jesus Christ to His Apostles to preach the Gospel, to call to repentance and to baptize in the name of the Holy Trinity: “ Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ”(Matthew 28, 19, Mark 16, 15, Luke 24, 47), but rather, the sending of the Son and of the Holy Spirit, willed and initiated by the Father (John 20, 21, 17, 18). The Church's mission has its starting point in the very inner life of God, in the movement of Father's love to the Son and, through Him, to the whole world.

The Church's mission is particularly critical in society and the Saint Apostles had the mission to proclaim the Word of Christ throughout the world, on the entire earth. If the Church proclaims and it the one that brings forth the Gospel Word by preaching it, within the public divine worship, the Apostles had the mission to proclaim the Word by following the path chosen, following the cast lots at Pentecost.

## **II.1. Internal Mission of the Church – Its involvement in the social as missionary goal**

The faith, like conversion, is a free, synergistic act. The conversion does not compel anyone to accept the Christian faith. Therefore, the Church does not carry out a mission without concern for those who receive the faith, for their own conscience and freedom. The conversion is an act of profound change and spiritual renewal, metanoia, which is the fruit of an ontological exchange between the man spirit and the spirit of God (Zechariah 1, 3, Joel 2, 12, Isaiah 31, 6).

In its mission, the Church does not invent the Gospel, but returns in each place and time "the faith which was once given to all the saints forever" (Jude 3). The church doctrine depends entirely on the revelation of Jesus Christ, God's Word out of silence. In Him, God has revealed Himself in the final and eschatological form : "Nobody knows the Father except the Son" (Matthew 11, 27, John 8, 55, Philippians 2, 9). The Apostle Paul says that his preaching is nothing else but a word from Christ and about Christ: "Because we do not preach ourselves, but the Lord Jesus Christ " (II Corinthians 4, 5, 1, 24, I Corinthians 2 2). He enjoys that the community of Christians in Rome is in the succession of the apostles, as they listened to "wholeheartedly doctrine which was delivered to you" (Romans 6, 17).

The Church's mission in a postmodern society requires a complex analysis of the reality from theological perspective, identifying major issues that concern and trouble the society, also

according to them, the development of strategies that should contain all the answers to the challenges of the contemporary Church. Therefore, the mission of the Church is an imperative for the ministers and the practicing Christians, a priority that we must all realize. Moreover, the mission of the Church also represents a necessity of the present times, the natural way to cope with a multi-religious world. It is a world where you “are offered” alternatives to anything, including salvation and life according to God's revelation.

The Orthodox missionary should be aware of the intellectual's predisposition toward a purely intellectual approach of his relationship with God, prone to philosophical speculation that can become a theosophical sector spectrum, towards creating a real Gnosticism which should circumscribe the intellectual from the Church. This, like the one outside the Church, is prone to a danger which comes from the so-called, “triangle of death”- it's about visions contrary to God's relationship such as deism, pantheism and atheism.

From the catholic point of view, the proselytizing often occurs as a primary characteristic of the Protestant fundamentalism, because the Catholicism continues to be a quality target for a large number of *zealous of faith in the Bible*.

The participation of the Mission Church in interfaith and interreligious dialogues is a very important aspect of our times, times of deep global transformations at national and world level. The Church's task is not to indicate the types of human society or sacred political institutions of any regime, but to proclaim a total freedom inspired by the Gospel before any political and economic organizations. Of course, the Church cannot remain indifferent in front of the major scandals, violations of human rights, issues of contemporary human morality, economic globalization, social, political and racial injustice resting upon mankind today.

## **II.2. Priest - Perpetrator of missionary work. Social aspects of priestly ministry**

The mission of the Church starts from the very beginning towards two directions: one in which "feeds" its people through liturgical, worshipping and interior life, and one that preaches the Saviour's word beyond. Therefore, the Church is an Eucharistic community, a congregation that commemorates events, the acts of God, preaching a new life in the Holy Spirit, but is at the same time an apostolic missionary community as a whole (apostolicity is the third characteristic of the Church).

The church has two branches that recap the economy of salvation: a pastoral one - Eucharist and an external missionary one. Both are important to build up and strengthen the Church. The Eucharist to feed the people, the preaching of Gospel to convert peoples.

The mission of the believers preaching of the Gospel word is equally as important as the mission of the priests. Therefore, the priest must know very well their church services and their symbolism in order to realize its true value. The priests are bound to know the value and the superiority of divine worship, to understand it, to live it when they commit themselves to convey these things to the believers. The first duty of the priest's ministry is linked to the Holy altar, he, first of all, the celebrant, the accomplisher of the cult and, most importantly, the mediator of Divine Grace and the one who sanctifies the world.

The priest's mission of preaching the word of God must be carried out with and without time, following the example of the Saviour who was appointed teacher and was announcing the Gospel crossing towns and villages, amazing the scribes and Pharisees' messengers. Following Christ's commandment of Christ (Matthew 28, 20, 24, 3, John 14, 18, 23), the Saint Apostles were also tireless in preaching the divine word. As a missionary of Christ, the priest should not neglect the secular culture either, because he is constantly in front of countless and infinitely varied problems of thinking, feeling and attitude of Your spiritual herd. For this, the arsenal of his culture must be extremely rich.

### **II.3. The rapport between the mission of the Church and the labour legislation**

Work is one of the key things for the human person. The ability to work was given to the man by the creation and its exploitation begins with his settlement in the heaven, before his fall in the sin: "And the Lord God took the man that he had created and put him in the garden of Eden, to work it and to guard it" (Genesis 2, 15). Work is a sacred duty of man. Of course, in the paradisiacal state the human labor was full of thanksgiving (Eucharist) and was released of fatigue and physical torments. Work aimed at developing the human capacities. By means of labour commanded by God, man must build himself spiritually and morally to improve morally. Unfortunately, man fell through his disobedience of God's grace, thus attracting in his life dramatic consequences. Before the fall, for the man, work was not a burden, on the contrary, it was his joy and his pleasure. Only after the fall his powers were weakened, and he will earn his

bread painstakingly from this moment onward. Wanting to show how much the beginning of the work coincides with the beginning of man, or that it actually belongs to human nature, the Genesis speaks about Adam's destination to work in the Garden of Eden just before the removing of Eve out of his rib.

Because only after the previous verses follows the description of the creation of Eve. We can conclude from this fact, that we see in the concrete reality, that work is part of the being of every individual even before another man is born from him.

From a Christian perspective, the work itself has not an unconditional value. It is blessed when working with God and when there is collaboration with God and contribution to the achievement of His plan regarding the world and man. If, however, serves to the selfish interests of an individual or of the human community and meets the needs of sinful flesh and spirit, the work is no longer pleasant to God. Unfortunately, in a capitalist society such as the one that governs most of the European countries, the proletariat have only their work they sell for a profit.

## **II. Human vocation and ministry in a world of materiality**

Materiality is not only threatening Western Europe, but it makes felt its presence in the Orthodox space. It is true that the question of materiality, secularization and secularism, until the fall of communist regimes had been discussed mainly by the Western theology but after the fall of those totalitarian regimes, the Orthodox theologians of the Eastern European countries have addressed topics that have challenged the Church, including the one of the secularization. The problems the secularization brings are not isolated only in Western societies but they have migrated also in the societies of the Orthodox countries. Therefore, an urgent mobilization of the Eucharistic communities to stop the contamination of the church life by the germs of secularism is required. The Church action must be prompt as possible, given the fact that the Christian societies are already experiencing phenomena caused by materiality and secularization. In order to realize how seriously the phenomenon is, it is enough to think of mafia structures that maintain the underground economy of the former communist countries, the corruption phenomenon, the shameful politicking, the excesses of vulgar nationalism, the corruption and injustice, the press terrorism serving obscure interests, the environmental disasters caused by a criminal recklessness, the prostitution phenomenon, gambling proliferation, unemployment as a

form of disguised idleness, the ravages of pornography, the abandoned children, the calamity of abortion, alcoholism and promiscuity, human trafficking, invasion of sects and harmful religious movements, to religious illiteracy, ecclesial upstartism, the immobility of a heavy parish and diocesan system, etc. and we will be forced to admit that, in many cases, what we reproach the Western Christianity can be found in the attitudes of Orthodox Christians, sometimes with more dramatic forms.

### **III.1. The Meaning of man's creation by the Holy Trinity. Man's Heavenly status**

The human being, by the very high degree of rationality that he has compared with animals, creates civilization, history, art. But many things can be said against this thesis, as the creation of civilization requires a more radical difference between man and animal, and not only the difference concerning degree of reason. There is in the human creativity, something that we could hardly assign to reason, since it is, in reality. Man and man alone, creating his world, can go very often against the inborn reason of nature, of the world that was given to him. This happens because everything that is "given" appears to be a challenge for him. Aiming to create his world, or just to impose his will, he is already disturbed by the existing world. This has been lived by all the artists. Michelangelo used to exclaim: when shall I finish with this marble, so that I can start my work? And Picasso used to say similar things about figures, shapes and colours. Besides, as the creator of the world, in Plato's "Timeous", after the model of the artist, suffers because He must create from space and pre-existent material, which impose their limits on him.

Since its early age, the Christian anthropology insists on the fact that man was created "in the image and likeness of God". This expression was present from the very first moment in the Old Testament, from the Genesis, in the narrative of creation. The Parents and the Christian theology continued it in history. To this expression have been given many interpretations; one of them is identifying the image of God in man's reason or logos. All the Fathers and Orthodox theologians, but also the Catholics, saw that man was created in the image and likeness of God with a certain primordial congruence between the human being and God's being.

But when we speak about the "image and likeness of God", we must inevitably relate to something peculiar to God exclusively. If "the image of God" is something that is outside God,

then there can be no question of the image of God. Therefore, we speak about a feature that refers to God and not to creation. This thing forces us to look for the "image of God" in freedom.

In the heavenly state, man was pure without bad impulses and a tendency towards the good of the communion with God and with his peers, but not strengthened in this purity and in this blessing. He was conscious and free, and in the conscience and freedom he had the tendency toward the good. The man was neither sinful, nor adorned with acquired virtues and with pure consolidated thoughts. He had the innocence of the one who had not tasted the sin, but not the one gained by the rejection of temptations. He was a being with the spirit unspoilt and unweakened by passion, but not strengthened by exercising the acts of obedience of the flesh and of the world to update the contingent elasticity of the world.

### **III.2. Fall of the man in to the sin. Theological and dogmatic consequences.**

God made man in order to participate in His glory, and he planted in him the seed of virtue. One of the greatest gifts that has been given to the man was the freedom of the will. The use of his own human freedom, his free choice of virtue was to be rewarded by the communion with the good. In every kind of freedom it is the free choice of what pleases the soul. But the man can choose the evil, his mistake residing not in God who gave him the gift of freedom, but rather in the man himself who preferred the evil in the middle of good. By his sin, Adam lost not only for him, but also for the posterity, the holiness and the justice that he had received from God. Adam's sin was the one through which the first man lost the grace of salvation for himself and for all those who inherited the human nature from him. In Christ and in all men the human nature is immanent through his sin, all people possessing this human nature had an outlying character.

A consequence of the original sin is the loss of grace or the empowerment of man in front of God. The deprivation of grace of the fallen man is not only a result of sin, produced by God, but also an aspect of the sin itself, expressed by empowering in front of God. Not only does God deprive man of His grace, but the man deprives himself of the Divine Grace. The fallen man is devoid of grace, because he is not connected with God, because he is in a perpetual disobedience to God. It can be said that the very act of falling could be committed because the man had started



to be abandoned by grace and he was completely abandoned when he reached for the forbidden fruit.

The loss of grace produces a disturbance and a weakening of the human nature. Sinfulness is not only a change in the relationship of man with God just as Catholicism teaches, but also an ontological change in the human nature.

The Orthodox doctrine says that the original sin has not abolished God's image in man, but did not left as it was, only altered him because Adam can still talk to God even after his fall into sin.

Through sin, the actual size of the image of God in man became dark, but it was not deleted. For this reason, man was able to progress materially and spiritually, even if this "progress" was not always reported to the original rationality and of creation and of man. The progress, in what is positive in it, is the expression of "image" as "likeness" in capacity.

### **III.3. The world and the materiality as the new contexts of man's life after his fall**

Man, as a natural composition, summarizes the elements of the whole creation. But, after his fall and choice of life against the nature, these elements are found in a state of fragmentation and disruption not only in man, but also in the world around him.

If, both from the point of view of the Holy Scripture and from the point of view of the Holy Fathers, the human behaviour towards the environment must be dominated by a cautious, rational and conscious control, then this way of life involves a careful and responsible use of ecology and technology. Man's target cannot be to challenge technology, but to exercise a more careful and human control over it, so that it should not be obstructed in achieving the goal and reaching the destination of the world. The scientific research and the progress, constrained by certain conditions, are not only harmless, but are also considered necessary to achieve and maintain a healthy environment. The pollution control, the new energy sources, the recycling scrap, the new building and manufacturing materials and many other goods and supplies of the technological civilization depend on the development of technological knowledge.

The post - modern secular society contains a hostile and dangerous framework, faith and Christian practice are presented as out-dated and obsolete; finally, the temptation of a choice within the occult sphere - pagan or atheist - materialistic giving full autonomy to man is more than accessible to contemporary man for two reasons: the sharp work of the devil and our

voluntary plotting on the path of sin or passion. The materialism is a big challenge and also an attempt by man and the secularized world; it is the natural consequence of the darkness of reason, of man's perversion and degeneracy by his will in front of God.

The human mission is a real mission in the world and requires a theandric shme complete scheme for its complete achievement. There are three factors which determine Maxim to promote the idea of man as microcosm: understanding the relationship between unity and multiplicity; the Christological interpretation of the cosmos created and the influence of Cappadocian Fathers, who used this idea in a Christian sense. A decisive influence in this respect must also be assigned to Nemesius of Emesa.

If we say that man takes the world in his hands, we understand that the world becomes his property, which he uses for his own satisfaction and pleasure. The science and technology reveal the fact that man's intellectual supremacy aims to discover ways and means by which man could get the full benefit in reaching his goals. In this case, a theology based on the premise that the specific difference of man resides in his intelligence might be, along with science and technology, responsible for the ecological crisis.

#### **III.4. The vocation of the priest in the world and the social dimension of creation. The theological significance of labour**

Our Saviour Jesus Christ, by his threefold ministry of: Priest, King and Shepherd redeemed us and reconciled us with our Father. The threefold aspect of the service is sent to the apostles when Christ established the Holy Sacrament of Priesthood. The work of the contemporary servant does not remain only as archaic ordinance, a priesthood unbound to life, which is a ritualistic priesthood, it is both charismatic and social deacony.

The essence of the Christian priesthood lies in the love of God and the apostolic god of dedication and sacrifice for others, to unite them with Christ, the Good Shepherd who offers His soul for his sheep "(John 10, 11, I Peter 2, 25, Revelation 7 17). This evangelical love defines the mystery and the sublime of priesthood and colours the entire pastoral-missionary activity of the priest with a calling, because the devotion and pastoral zeal is the superlative of the love of the priest for his shepherdess; it is that unrequited love which feels neither rest nor peace until it has

done everything, until it has tried every means, until it has paid all the offerings for winning the souls.

The priest is the shepherd of the Church of Christ and has the status of servant of God and steward of the Holy Eucharist, sacrament which reconstructs the act in which Christ Himself gave Himself for the life of the world.

In a general sense, work is an activity of effort directed towards the achievement of a goal. In the proper sense, work is methodical activity through which man, mastering and transforming nature, produces spiritual and material goods to satisfy his needs and aspirations. Work is a vital necessity and the tool of progress. Through work, man is a creator of culture and civilization and pushes mankind forward on the path of an ever renewed progress. The whole humanity appears, from its beginnings until today, as a great working community that owns the land by work and changes it according to his desires, progressing from the stage of primitiveness to the current state of culture and civilization.

Work has a divine purpose. God is absolute life and life means activity, the activity of the absolute spirit, therefore of absolute reason, of absolute will, of the absolute love. In order to materialize this work, the Genesis describes the anthropomorphic creation of the world in six days, from light, space, sun, earth, moon, to the plants, animals and humans.

Work has a social purpose. The second meaning of work in the Christian perspective is the social sense. In the labour relationship with the nature, man does not appear alone, but framed in a large working community. Mankind is a community in which every worker is a member with a particular function in the labour process, a community that through labour masters the land and creates the culture and civilization.

### **III.5. The negative aspects of human living in the world: secularism, materialism, desacralization, dechristianization**

The secularization and the de-Christianisation are realities of our days that despite being more specific for Western Europe, will not avoid the societies from the Eastern part of the old continent either. Notions such as secularization, de-Christianisation, desacralization can be considered as twin notions as they describe related facts, realities with similar features. But to all these pressing realities for the contemporary man, who is also a child of the Church, the ecclesial

body must give a satisfactory answer. Christ's call is also a pressing one, because it concerns the human accountability to the uniqueness of its existence and therefore his eternal destiny. In the present study we will attempt to clarify the two notions that describe two similar realities which intermingle, because we see de-Christianisation as a customization of a larger phenomenon, that of secularism.

The secular society is characterized by the independence of the culture, economy and politics from any religious reference. This may be the reason why the post-modern society, by its indifferent attitude towards the Church, also provides man with other religious "offers" which are alien to the spirituality and teaching of the Church, which have different concepts on world and life. This attitude "fits" very well to the attitude of many young people, especially those who want to choose one of these "offers" only after they have experienced and tested it personally. Thus, the availability to listen and to learn in our society is not missing, but the disorientation is high, accentuated by the crisis of the moral values and by so many criticisms which are also spread in school by the media, causing the collapse of so many beliefs without replacing them with others. Under these circumstances, many people are looking for new masters and new doctrines that seem not to be compromised by the economic and political power.

The anthropocentrism was the one that led to the the desacralization of the world and of man, with the tendency to remove the profane from the authority of the sacred. In turn, the desacralization has has given rise to the process of secularization of the world. Through this process, it is attempting the gradual removal of religion from the social and cultural life. Secularization causes, in its turn, the ecological crisis, which lately has become global, as a result of the human tendency to take the place of God on earth and to consider nature as a property that he can exploit irresponsibly "taking into account the consequences of a cosmological conception of autonomous nature, who dug the foundation of religion and especially the anthropocentric tendency promoted by such cosmological conception, that placed e man in the place of God,a well-known Catholic theologian says that compared to excessive reliance on human forces, namely anthropocentrism, the tragic fideism of Reform (with her unilateral confidence in the strength of grace) was to answer, "sola gratia", and then, in a new reflex, enlightenment humanism was to give birth to the modern atheism, namely human self-deification lacking of a genuine Christian deification.

Today, the modern man is characterized by the desire to replace God with science, searching with the help of science and techniques for other answers to the fundamental questions than those taught by the Church. Thus, we are the witnesses of the attempt to create the so-called "God particles", a formula by which, the physicists say, the world was born. "We live in a historical period described by many people as a *post-Christian culture*" The current post-Christian era, or even post-religious – should be the era of the absence of God in people's lives, an era which exceeded the stage of militant and aggressive atheism to reach a stage where the issue of God's existence is no longer under discussion. Generally, the preference of the contemporary atheism is for a non-debateable *indifference*. Nowadays atheism is an atheism in a peace regime, not *against* God, but that *ignores* God.

#### **IV. The missionary activity of the Church in the context of the existence of the human rights**

From the theological point of view, along with the Universal Declaration of Human Rights, in 1948, a myriad of tests to ascertain the relationship between the precepts provided by the Holy Scriptures and the principles on which the concept of "human rights" is involved began.

Over time, many analyses have been made from a Catholic and Protestant point of view and a great commitment to promoting the human rights was noticed, which was evidenced by the adoption of a series of documents and official papers on this topic as well as by taking practical positions.

From the Orthodox point of view, the human rights are and have been promoted and respected in accordance with the Christian morality, but without reference to any official document. In this context, certain organizations for the promotion of human rights, having no idea of the official position of the Orthodox Church on this concept, have criticized its position on ethical and theological problems (abortion, homosexuality, ordination of women, etc..) have ventured to accuse Orthodoxy repeatedly of violating human rights and of fundamentalism.

##### **IV.1 The content of the human rights. Absolute rights and relative rights.**

Which are the human rights, what are human rights, and where are they outlined?

Through internal and international legal acts, it is spoken of "human rights," "fundamental rights", " fundamental freedoms", "public freedoms," "civil rights" etc.. Meanwhile

the classical consecration of the notion of "human rights" is found in the "Declaration of the Human Rights and of the Citizen" of revolutionary France in the year 1789. The absolute rights are those guaranteed by the European Convention on Human Rights. These rights are those which the state authorities cannot affect in absolutely any case. These are the following: the Right to life, the Right to freedom from torture and ill-treatments, the Right not to be subject to slavery and forced labour, The right not to be subject to penalties which are not stipulated by law, the Right not to be tried and punished twice.

The relative rights are those guaranteed by the European Convention on Human Rights. These rights are those whose exercise may be restricted by the state authorities with respect to certain conditions. These are the following: The Right to liberty and safety, the Right to a fair trial and the right to two levels of jurisdiction in criminal matters, The right to the respect for private and family life, home and correspondence, Freedom of thought, conscience and religion, Freedom of speech, Freedom of assembly and association, The right to marriage and equality between spouses, The right to an effective appeal, The right to property, The right to education, The freedom of movement.

#### **IV.2. The utility of the human rights in the Church's mission. Points of convergence.**

The enjoyment of the human rights involves responsibilities and duties with regard to third parties and to the human community in general and for the future generations.

The Church's relationship with the State and implicitly with human rights was enshrined by our Savior Jesus Christ even during His earthly activity by justifying the tribute due to Caesar (Matthew 22:17). He answered the Pharisees to the question: "Is it lawful to give tribute to Caesar?" emphasizing two points of view, namely: recognition of state authority, referring to the imperial state and the reality of the non-opposition between religious and civic duties.

In its relations with both the state and the society, the Church must take into account the specific situations, both the social and the historical ones in the areas where it carries out its activity. Given the non-interference of the Church in purely political matters of the state and non-intervention of the state in the internal accounts of the Church follows its autonomy, but this autonomy should not mean the total indifference of the Church towards the problems of contemporary society.

The role of the Church's moral guidance of the laymen becomes permanent, it does not limit itself to recommending moral ideas, but it must extend to all areas of the social life, including politics. We must not be afraid to employ this term even if it has come to be considered synonymous with immorality. The Church has the duty to make arise in the minds and souls of the believers the thought of purifying the political act.

#### **IV.3 Points of divergence between the principles of the Church's mission and the secular vision of human rights**

By making a selection from the theological writings of some Orthodox theologians of our time, we can recap in the following way the conditions of the Orthodox Church's participation in the movement to restore Christian unity:

- the preaching of the Orthodox message for the restoration of Christian unity clearly and concisely, so as to be avoid any charge of heresy or syncretism;
- the removal of any compromise as to faith, worship or organization; fighting effectively the attempts to support behavioral and moral deviations that are against the Holy Scripture and the practice of centuries of the Church;
- working on the field, practically, along with other Christians, primarily in terms of social and human rights, to solve negative aspects of society and the world as well as to preserve peace and mutual understanding among peoples and religions.

The Orthodoxy can provide appropriate and concret answers to the factual circumstances of secularization, in its mission to the world being configured to provide testimony about the specific spirit that made it stand alive, active and dynamic for two thousand years and to be next to the faithful people in all situations and circumstances, materializing in: The renewing power of Tradition, timeliness of patristic thought, dynamic spiritual richness of faith, advanced spirituality of man and creation, in front of God.

#### **V. The rapport between the Mission of the Church and the conditions for work activity**

In order to fulfill its social role, work should be integrated in the great circuit of exchange between brothers, desired by God for mankind, in this respect, each occupation to be exercised needs the other professions, and the society itself is in need of various craftsmen's work. If, for

example, the iron worker does not want anyone to partake (the fruit of) his craft, he ruins himself and the others craftsmen. Just like the one who cuts leather, the peasant, the baker and everyone who has a needed job, in case they do not want to give the fruits of their work to the craftsmen, they do not only harms the others, but by the others, they do harm even to themselves , if they do not want to give of what they have to those in need, for example the farmer from the fruit of his working arms, the navigator from the trade ... Everywhere, to give and receive, here is the principle of the movement of goods. If someone wanted to keep the craft only to himself, he will overturn the whole life, as well as that of the other people.

### **V.1 The importance of the human factor in the missionary activity of the Church**

The active involvement of the Church in the social life of the communities is a certain fact, proven over time by specific activities, coordinated by the missionary personnel through activities that I will try to develop below.

The Romanian Orthodox Church has always been present in the society by its missionary servants (mostly priests) even if the socio-political context has not always enabled it the concrete and practical expression of its principles and values, contributing at the same time to the social welfare of people, influencing some periods of the national history. Both by the organizational and administrative structure, as we asserted a priori, by its human and logistic potential, the Romanian Orthodox Church is the institution able to ensure the diversification and amplification of the existing social services system.

Through its intervention, the Church sensitizes and raises the awareness of the civil society as to all the serious social issues that many of its parishioners face, in order to assume along with them the responsibility in resolving the difficult situations within the community. A genuine spiritual and moral renewal that ultimately leads to the improvement of the human relationships and the development of the social solidarity will take place in this way.

Through its organizations- bishop, priest, deacon - the Church is the one that receives to his bosom the "extended family" beginning with the newly born baby to whom it administers the sacraments as a sign of welcome and acceptance in that community. The priest is the one who gives premarital counseling to the future mother, giving her spiritual advice and mentioning during at the sermons so that she will have a normal birth, without any incidents. The priest,



even from the first days, grants religious assistance and counseling to the mother and her child. From this point on follows a real social and religious assistance, the priest being currently present under all the circumstances of the life, whenever he is needed, getting actively involved throughout the entire life of his parishioners.

The social mission of the priest starts in the parish that he administers and pastors through his presence, in the social institutions or establishments located around his parish, where next to other persons devoted to philanthropic activities develops different social and religious programs on different occasions or at a well established time schedule: such as the coordination of social canteens, a social pharmacy, PC initiation courses for children coming from families at risk of social exclusion, etc..

## **V.2 The terms of developing the mission of the Church through the work activity**

United as a team, thinking of the same target, living together and working under the same conditions, the work unites us together, merging our souls in a single moose. The work organizes, and thereby shows itself the solidarity with his fellow men.

To work together, to exist together, is a decisive part of what makes us humans and distinguish us from other species. We specify this because it is just the labor which created man as a social being people began to organize the work so that it became decisive in their common membership.

The supreme nobility of labor is the concrete of human society, the support of existence, which is transfiguring, both in its aim and and in its exercise, by the presence of charity. This carries its concrete and earthly reality to eternal life. And, sometimes, as an evidence of a heroic charity, work can become one of the signs leading to faith.

## **V.3 Legislative regulations regarding the safety and health of the church missionary work**

### **Safety and health at workplaces in the places of worship. Microclimate parameters**

The churches and other places of worship represent very important national objectives.

The working environment within them has been studied less in terms of the implementation of safety and health at workplaces, but more in terms of style, art, and history. A deep knowledge of a value leads implicitly to loving, appreciating and raising the awareness of protecting it.

The characterization of the material composition of the Romanian mobile heritage, reflected in the available specialized literature was done sporadically, randomly, especially related to the restoration interventions. The places of worship in general, monasteries and churches, must be safe and healthy working environments, both for all the missionary staff whose work is performed in closed spaces and for the parishioners; they must provide safe and healthy working environments. The personnel whose work takes place in churches, must be acquainted with the national regulations on safety and health at work and need to be aware of the existence of risk factors in the working environment, in order to diminish, eliminate or prevent risks at workplaces.

For the period 2011-2013, a new European strategy in the field of health and safety at work (OHS) was adopted, which states:

a) a holistic approach to wellbeing at the workplace by taking into account the changes appeared in the world of work and the emergence of new risks, intended to the increase in the quality of work;

b) consolidating a culture of risk prevention by combining a variety of policy tools - legislation, social dialogue, measures and best practices, social responsibility and economic stimulus- based on building up partnerships between the factors involved in OSH activities;

c) the existence of appropriate social policies representing a factor in the competitiveness equation knowing that "non-policy" entails risks.

From the analysis of the main current legal rules by which the legal institution of safety and health is carried out in Romania, we can draw a number of **principles**, which reveal the importance attached to employment protection legislation within the right to labor. Also, these principles determine and explain the approach, the organization and the effective running of the specifically applied activities to prevent hazards and occupational diseases.

**The working environment:** is represented by the environment in which the employee performs his/her activity at the workplace.

The microclimate at the work station is part of the physical environment of the work consisting of all the conditions of temperature, humidity, air flow speed and intensity of caloric radiation that characterize the state of the air inside a closed workspace or in the vicinity of technical systems housed in this space.

The conception of the lighting systems is a complex process that must harmonize the requirements in order to ensure a comfortable working environment in conditions which must match functionally the aesthetic, economic and labor safety requirements. The choice of the lighting systems is done taking into account the visual, technical and economic requirements, considering: the destination of the room (space); the distribution of workplaces; the lighting quality conditions; the categories of visual works; the energy consumption; the investment and maintenance expenditures; the specific quality of lighting conditions; the requirements of the beneficiary / investor.

#### **V.4. Ensuring optimal conditions in different areas of the mission of the Romanian Patriarchate. Case study of three regions (Muntenia, Banat and Dobrogea).**

The parameters were directly measured: dry bulb temperature, wet bulb temperature, average speed of air currents at the breathing level of the missionary worker, radiation temperature, WBGT index.

The operative temperature ( $^{\circ}\text{C}$ ) is calculated according to SR EN 27243 and represents the temperature distributed uniformly on the surface of an imaginary black tire with which a person exchanges the same amount of heat by radiation and convection as in the considered environment.

The average radiant temperature ( $^{\circ}\text{C}$ ) represents the uniformly distributed temperature on the surface of an imaginary black tire with which a person exchanges the same quantity of heat by radiation as in the considered environment. It is measured directly with a globe thermometer.

The microclimate measurements were performed in the workplace of the missionary worker from the four churches, the final values representing the average of these measurements to characterize the thermal environment of work. The results were interpreted in accordance with the values recommended by reference standards and specialized literature.

Thus:

- for the operative temperature, are recorded parameter values measured / calculated under the limit values recommended by the reference standard SR EN ISO 7730/2006 in the working areas where measurements were performed;

- for the speed of air currents, are not registered exceedings of the measured parameters to the values recommended by the limit reference standard SR EN ISO 7730/2006 in the working areas where the measurements were performed;

- for the WBGT index, small values are registered compared with the limit values recommended by the reference standard SR EN 27243/1996 in the working areas where the measurements were performed;

- dry temperatures values and the average radiant temperature were used as basis for calculating the operating temperature as recommended by SR EN 12831/2003.

In the case of the churches there is a plurality of risk factors that lead to the damaging of the paintings, namely the insufficiency of the light cumulated with low temperatures and high humidity constituting a favourable environment for the development of the microbiological agents.

After completing the questionnaires and the PMV and PPD values obtained from the running of the software 2008 ver 1.0 software, Ingvar Holmer, JAVA for the missionary workers who work in the four churches where the determinations were performed, it was found that the existing environmental conditions are not perceived as being just normal by the workers and by participants in the church service.

In this respect, the low temperatures, the very high humidity, the low brightness make the environment proper for the development of microbiological agents.

To the extent in which the percentage of PPD (Percentage predictable complaints) and predictability MVP average vote (average vote predictability) are known at the workstations, the employer is liable under the Law 319/2006 to help with the improvement of the working conditions by eliminating or diminishing the risk factors. On the other hand, due to the fact that these are important national churches, it is necessary to take measures for maintenance, preservation (Churches 1, 3 and 4) and reinforcement / refurbishment (where applicable - namely Church no. 2 - dedicated to Saint Nicholas from the town Slavesti, Teleorman).

Following the workplace lighting measurements were obtained values below the SR 6646-3 since 1997, which means there is poor lighting. The workers who witnessed the measurements stated that they were experiencing a discomfort and a state of a fatigue which often affects their activity. More often than not, this fatigue is not assigned to inadequate lighting. In this sense, the conditions at the workplaces must be improved in the four churches.

## **VI. Missionary additions needed on the principles governing the current legislation in the field of labor and human rights**

The West needs faith to be guided, and for the vast majority of its inhabitants this is the Christian faith. The church, in its best, has always been the source of freedom and not of enslavement. It is the treasure which contains the freedom that only Jesus can bring. He commanded us to preach this freedom in a suffering world. We are obliged to do as we are commanded.

To better understand the role of the Church in the life of the Romanian State, as well as the mission it has with a view to shape its believers consciousness, it is necessary a brief overview of the history of Christianity, especially that the founding of the Romanian Orthodox Church is closely connected with the founding of the Early Christian Church. Its origins coincide with the Pentecost, that is 50 days after the resurrection of the Church Founder who is Jesus Christ, when the Holy Spirit, under the form of fire tongues descended upon the Apostles, who were in Jerusalem. Three thousand men were then baptized, thus forming the first community of believers (Acts, II). The new doctrine spread over Jerusalem and then to other Israeli cities.

### **VI.1. The Orthodox missiology perspective on the labour legislation**

The social action of the Church is based on the reference value of the person, as through the person an exclusive and ideological understanding of the relationship between Church and society is overcome. The reality of a person can be exhausted neither by the ideological system centered on individualism, nor by the one based on collectivism. The person, as a being oriented towards transcendence and at the same time open to the communion with others, integrates existence both vertically and horizontally. The person, as a relational entity, is fulfilled in the

ecclesial life which emulates the Trinitarian communion. In this way, any logic of isolation and selfishness is overcome.

Very many Christians and people outside the Church often ask themselves the question when they need to rest or to work, observing the Christian teaching. Sometimes, the Christian life of these faithful people is limited to the compliance with holidays, by not working, without any connection with the pastoral life beneficial for their salvation. Therefore, we consider that it is necessary to know the meanings that work and rest have, that is work and rest from the perspective of the Orthodox teaching for the benefit of our salvation.

Our Savior Jesus Christ did not utter a special sentence about work, but showed by His example and His parables the high appreciation bestowed on work, entirely acquiring the conception of the Old Testament in this respect. It is a crucial thing for the Christian attitude towards manual labor that the Son of God became incarnated in the family of a carpenter and he Himself practiced this craft until the age of 30. The three years after this age, while he was preaching, were years of strained and exhausting effort (Luke 8, 23), (1 John 4). He does not rest, "I have to work", he said on several occasions (John 9, 4, 12, 35). In this respect he has to follow his Father's example, Who also works (John 5, 17), The Saviour confirms thereby the connection which the Old Testament establishes between religion and work, the foundation and supreme honor of work with the example of God's work.

The honest work has a divine sense, a social sense (community) and a personal one, for it is the manifestation of the person and his/her tool for achieving perfection. The human activity in the Christian sense is a factor of moral progress: it drives away passions, it leads towards the goal of salvation and strengthens the virtues.

In the context of the current financial and economic crisis, the Christian's activity, by diligence and dedication, is meant for restoring the material resources. Through the spiritual life and active recreation, through prayer, charity and the exercise of virtue, man commits himself to healing the spiritual crisis of the contemporary society. The Orthodox teaching on work and rest can be a cure for people affected by the crisis, of tomorrow's uncertainty and rediscovering themselves in the communion with God on the path of salvation.

## **VI.2. The answer of the Orthodox missionary to the offensive of the secularism based on the human rights**

In front of the postmodern individualism, the assertion of the Orthodox identity is absolutely necessary, as a unified and unifying religious system of all human existences in Jesus Christ, our Savior and our Lord. The synergistic balance between God's transcendence and immanence is supported in the Orthodox theology owing to the doctrine of uncreated divine energies. Salvation can be obtained by co-working with the Divine Grace, by committing oneself to do good within the great Christian family - the Church. It needs to be a vigorous pole of opinion in front of the postmodern trends to create a quasi-secular and secularized system, pompously called the "civil society". Cultivating the empowerment of reason, this society has closed itself in the immanence of history, being, righteously, "resistant to evangelism" and "anti-ontological".

The Church is the great Christian family, the parish should be a family in miniature. Besides the self glorified ever since the modernism, the postmodernism also brings to the foreground the status of "we". In other words, it expresses a sense of solidarity, even if it is deprived, theoretically, of sustainability through faith. Thus, we must regard postmodernism as a part of ourselves; we are not the speculators of the world, but its actors.

The trends of globalization, the syncretism and the focus for the sphere of social activities - are all ways in which it is attempted to re-group the individuals, even if this is not always achieved by means of institutionalized forms. The church can take over these trends, taking advantage of them with a view to awaking the ones involved from the religious numbness. Through the social, environmental, missionary programs, through pilgrimages, cultural activities, youth events, making use of Internet resources and media, the Church can easily reach those souls who are eager of communion. It can proclaim to everyone Jesus Christ, the One who has brought divine love to the world, as a factor of victory over selfish, dehumanizing and anticomunitarian passions.

### **General conclusions**

In modern times, the Church interacts with a society that has divided and specialized its areas of existence. Labour, the principle of human existence, still exists today, but it is an area

that is very precisely regulated legally, by a specific legislation: the labour legislation and the European one.

Then, the very existence of man implies a legislation concerning his presence and interaction with society. In this context, man has realized that he has both rights and obligations, reason for which there is, currently, an entire legal and regulatory framework regulating this issue. As man has acquired the consciousness of his universality, a set of principles to underpin the legal unit of society has been developed, which is generically called Human Rights. In this situation, the Church is compelled, in its missionary activity, to interact with these two areas: labor law and human rights.

Moreover, the Church servants, as members of society, must obey the laws in force, according to the word of the same Apostle Paul who said to the Romans, a leading society in the legislative field, by the existence of Roman Law, that *"every soul must submit to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God."*(Romans 1: 13). Therefore, as long as the law of a State shall maintain its guiding character to lead it to perfection, it must be respected, including by the institutions of the Church that, according to its teachings, are in a relationship of dialogue and cooperation with the State, as the representative of society.

The general conclusions of the paper bring to attention the fact that the doctoral thesis is important and up-to-date, this thesis dealing with a thorny issue, on the one hand, and a modern one, on the other hand, but which proves to be necessary for carrying out properly the religious missionary work in conditions of health and safety at work, an activity based both on divine laws laid down in the saint canons and on the legal rules defined generically as human rights.