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THE ORTHODOX MISSIONARY STRATEGIES ON LGBT SUMMARY

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Introduction

The family represents the first form of human community being instituted by God in heaven in that He created man, man and woman. The family is undoubtedly a medium of love, but also an expression of God's written communion in human nature. Man is not just a social being, because this would only send to the social level of relations with other people, through which a simple cohabitation is sought. Man is created in the image of God, communion of Godly Persons. Marriage is the very expression of the high dignity of man as a loving being. The mystery of inward love, the mystery of man and of the wedding would remain totally inaccessible to man without the incarnation of the Word, which "was from the beginning with God" and through whom all things were made (John 1: 3).

According to the teaching of the Orthodox Church, the family, which results from the marital relationship between a man and a woman, is blessed by God through His priests, within the Holy Sacrament of Marriage that is performed before the Holy Altar. Through this blessing, the Christian family is destined to last the entire life of both spouses. This all-life union springs from the command of Christ the Savior who says, "So that there are no more two, but one body. So what God has joined together, let not man separate" (Matthew 19: 6). Also, St. Paul urges Christians in Corinth that the wife should not separate from her husband, and if she separates, to remain unmarried or to reconcile with her husband), as well as the husband not to divorce his wife (I Corinthians 7, 10-11). Therefore, the Church does not allow the dissolution of the bond between the spouses or divorce, except for well-founded reasons, such as infidelity (Matthew 19: 9).

Following the teaching of the same Orthodox Church, the family, and therefore marriage, must be based only on the connection between a man and a woman, as the Apostle Paul points out: "But because of fornication, let each have his own woman and every woman should have his own man." (I Corinthians 7, 2). Therefore, the Orthodox Church not only does not allow the relationship between man and several women, as in the Muslim religion, it can never allow a marriage or bodily relationship between two persons of the same sex (Romans 1: 27). In Orthodoxy, the woman is a human being equal in honor and dignity to the man, because she was created also in the image of God, and as the Apostle of the Gentiles said: "there is no longer a male part and a female part, because you are all one in Christ Jesus." (Galatians 3, 28). It should therefore be pointed out that only Christianity – for the first time in human history – has recognized that women have the same dignity as man.

According to Orthodox teaching, the family is a divine institution because it was instituted by God in Heaven with the creation of our forefathers, Adam and Eve, and therefore the family appeared simultaneously with humanity. Consequently, the family is the first form of community life, on which all other forms of community life are in fact based. But for the Orthodox Church, the family also represents an environment of spiritual and moral growth of man, considered as indispensable for human society.

According to Orthodox teaching, the institution of the family by God was made with a threefold purpose:

- A mutual help of the two partners, for the ease of life: "And the Lord God said: *It is not good to be the man alone; to make him the right help for him*". (Genesis 2, 18).
- The birth of children, to multiply the human race: "And God blessed them, saying: *Grow up and multiply and multiply the earth and subdue it; and bespoiled upon the fish of the sea, and upon the birds of the air, upon all the animals, upon all the creatures that move on the earth, and upon all the earth!*" (cf. Genesis I, 28).
- Physical moderation, seen as a remedy against the passions of the flesh, the two husbands being one flesh: "So that there are no more two, but one body" (Matthew 19:6).

The same teaching of the Orthodox Christian faith concludes that all these are for the glory of God, that is, in other words, they have only one purpose, the worship of God, the Father, the Son and the Holy Spirit.

As for the purpose of the marriage, we can identify it in the original state of the family. For example, one of the purposes is the mutual help of spouses, because God considered that it was not good for man to be alone, so He made him a helper as his partner. Man was created from the very beginning to live life in society (in community), and not to be self-centered. Thus, the basic cell of any society, the family, is what gives the spouses the opportunity and the need, obviously, to work together for their needs, to help each other, as spouses, and to share their joys and sorrows.

The birth of children – which perpetuates the human race – is regarded by the Orthodox Church as a gift from God that causes the woman, when she becomes a mother, not to remember the suffering because of the joy of having brought a human being into the world (John 16: 21).

As for moderation, balance from a bodily point of view, it has the gift of effectively contributing to the protection of the morality of the spouses, thus preserving the sanctity character of the relationship that the spouses have acquired through the Mystery of Marriage.

Following the teaching of the Orthodox Church, in addition to parents and children, the family includes other relatives, no matter how distant they may be, and all relatives must love, respect and help each other, and this way of life be included in the life of the entire human community (society), which is nothing but the great family of humanity in which all people have a common Father and are brothers through Christ, Our Lord.

In the perception of the secularized and desacralized world, the term marriage expresses only a contract concluded before the secular authorities between a man and a woman or, in some parts of the world, as a consequence of this perversion, between a man and a man or between a woman and a woman. This understanding also called matrimonial union derives from the Latin language *matrimonium* and indicates a civil marriage, not a religious one. Therefore *matrimony*, in the language of Romanian is not the same as the Holy Sacrament of Marriage or the Holy Sacrament of the Wedding. Of course, the Mystery of Marriage also has an element that may have a contractual character, namely the consent of the spouses, but, moreover, this mystery has first of all the blessing of the Church, which the betrothed receive from the priest who officiates the mystery. Through this blessing, the consent of the couple is consecrated by the Church and divine Grace descends upon him, and this connection is elevated to the rank of Holy Mystery. Therefore, any consent or agreement—without the blessing of the Church—is not considered a Mystery, but merely a natural institution.

The true understanding of the Holy Wreath that the Church has been preaching for two thousand years should show man today that the family is a mystery in Christ. In the authentic Tradition of the Church, one cannot speak of an "outdated" family model and an actual one. The family is "a little Church," and the love relationships within it are written in the human being. Today, when the Church asserts its position on the problems that arise in the world, it resorts to the treasure trove of teaching inspired by the Holy Spirit from the moment of Pentecost until now, while also taking into account the Old Testament Revelation. To the avalanche of problems that have disfigured the image of the Christian family, the Church responds to it with the same love and care, aware that its members are the members of Christ.

The family offers us distinction, uniqueness, continuity, but also unity and communion with the entire human race from the beginning to the end of this world. To all peoples and at all times the family has been sustained in all religions, by every political and social system, and has been the source of inspiration for all forms of manifestation of the human spirit in culture.

The LGBTQ (lesbian, gay, bisexuality, transsexualism and queer) ideology with its manifestations represents a real attack on the Christian family as it proposes the exact opposite of what we have seen the Christian family represent, this leading to the necessity of the proposed theme. First of all, LGBTQ-type manifestations cannot lead to mutual help of the two partners because, in most cases, this type of relationships do not last a lifetime, knowing that changing partners is a common practice in homosexual manifestations. Secondly, LGBTQ relationships cannot lead to the birth of children and the perpetuation of the human race. Moreover, homosexual people claim to be granted the right to raise children or to resort to surrogate mothers, but not for the perpetuation of the human race and the raising of children in a moral environment, but for the perpetuation of their ideology. Thirdly, in LGBTQ manifestations, there can be no question of a physical moderation, seen as a remedy against bodily passions or as a protector against lust, but, on the contrary, the LGBTQ ideology this promotes, the purely hedonistic bodily pleasure and the way of appeasing this lust.

The actuality of the proposed theme derives from the fact that today in the de-Christian West, including in Romania to a lesser extent, progressivism and political correctness are fundamental landmarks for the contemporary man. It can be seen that progressivism manifest through aggressive feminism, aggressive campaigns to spread homosexual practices that claim to be fighting for gay rights, fanaticism for the protection of the environment or animals, disgust for political parties or politicians, hatred of blacks for whites who manifest themselves in the "Black lifemathers" movement.

In the West, but also in the Orthodox East, they are seen as permanent challenges to the classical norms of The Christian civilization. In all ways, one tries to induce a sense of guilt of the white man, christian and heterosexual towards a past colonial history. Today, for this history, the politically incorrect Westerner is somehow forced to give explanations. A certain fear, or rather a certain censorship, controls the behavior of the Western man and his expression in public. All the time they are unnaturally careful not to disturb or utter something that can be interpreted as abuse or discriminatory act. If they express themselves freely, naturally, unselfishly and say things as they are, they are liable to be stigmatized with a long series of invectives that they can hardly get rid of.

In this paper we will show that LGBTQ represents a major challenge for the life and mission of the Church in contemporary times, as one of the constituent elements of society and the Church, respectively, is being attacked. We will also show that it is at the same time an ideological scourge that has an immoral but also amoral content with manifestations that

specific to the autonomous man who is rebelling against Him. With the declaration of God's death in postmodernity, the way was opened for many manifestations spiritually harmful to man. In our approach we will show that LGBTQ ideology is "good friend" with nihilism, with political correctness, with dec christianization and postmodern desacralization.

I. The non-Christian philosophical and axiological framework of the re-emergence and proliferation of LGBT type

The subject of this approach concerns people who have sexual relations between people of the same sex. The lives and relationships of these people are articulated through the familiar concepts of "sexuality", "homosexuality" and "lesbian and gay sexuality".

We use the term "lesbianism" to refer to women whose primary erotic interest is also directed at a woman and "gay" to similarly refer to the relationship between two men. Thus, the term "lesbian and gay sexuality" is used, for the most part, instead of "homosexuality", since the latter term fails to distinguish between lesbians and homosexuals whose sexualities are very different.

It is important to appreciate that the terms "homosexuality" and "heterosexuality", as we currently understand them, are modern, Western constructions. The term "homosexuality" was coined by C.G. Chaddock, an early translator of Richard Krafft-Ebing's book "Psychopathia Sexualis"¹. Before this date, there was no term "homosexuality", but only "sexual inversion". George Chauncey argues that the two terms did not represent the same thing because "sexual inversion" referred to a wide range of deviant gender behaviors, homosexual behavior being only one of the aspects, but distinct, while "homosexuality" focused on the narrower issue of choosing sexual partners. "The differentiation of homosexuals from 'deviant' gender behaviour at the beginning of the century reflects a major reconceptualization of the nature of human sexuality, its relationship with gender and its role in one's social definition"².

People who have embraced the forms of LGBT manifestation are people worthy of respect as autonomous human beings who have their own life plans. This does not mean that we accept as normal and natural this type of manifestations promoted by postmodern pseudo-

¹ Richard Krafft-Ebing, *Psychopathia Sexualis: With Especial Reference to Contrary Sexual Instinct. A forensic study* Trad. C.G. Chaddock, The F.A. Davis Co. Publishers, Philadelphia, London, 1893

² George Chauncey, "From Sexual Inversion to Homosexuality: Medicine and the Changing Conceptualization of Female Deviance", in "Salmagundi", no. 58/59, 1982-1983, pp. 115

philosophy. If we accept this basic argument, it follows that they deserve the same legal and political rights, but without there being any positive discrimination against them, as is being attempted today. Of course, the heterosexual majority should also be educated to cope with, understand and respect minorities, just as happens in anti-racist education, for example.

Secularism and secularization are multivalent and ambiguous. For example, the secularity of the minimal state outlined in the *Basics of bioethics*³ it is not the secular fundamentalist states of the contemporary.

As David Hollinger observes, as early as the '60s in America", "Religion was increasingly private, and public discourse was increasingly secular"⁴. As Michael McConnell puts it, "in most of academia and in many social categories dominated by the secular elite, the news of God's death has been accepted and the voice of religion has been silenced."⁵. Contemporary dominant secular culture creates a pervasive feeling against any discourse or behavior that suggests belief in God and against believers who profess their faith in the public space. Faith in God is something that you should even feel ashamed about. The secularization of public space, as well as the dominant culture, excludes not only the religious recognition of God and the importance of God's worship, but also excludes philosophical, non-religious public reflections on the need to recognize God in order to understand the morality and reality of the world. We don't even wonder if the idea of God is essential to traditional notions of morality and bioethics.

The process of de-Christianization in the West is a slow process of replacing God with progressive man, which is a result of the conception of man's autonomy. The De-Christianity was felt in Eastern Europe, being brutally and barbarically imposed by Soviet Bolshevism, the de-Christianization from this perspective being a consequence of the scientific atheism promoted by it.

Inwhile the young combine and-and Fit beliefs according to like, and terms like "disappearance", "regression", 'dissolution', 'crisis of legitimacy', "de-Christianization", but especially "secularization" are Use to describe the models decadence religious, Europe is to us appearance as a society post-Christian. And yet, Postmodernity is dominated by a great religious agitation, which brings back to public attention the role and future of religion within

³HT Jr. Engelhardt *The Foundations of Bioethics*, Oxford University Press, New York, 1986

⁴Yes. Hollinger, *Science, Jews, and Secular Culture*, Princeton University Press, Princeton (NJ), 1996, p. 28

⁵Mw. Mcconnell "God is dead and we have killed Him?: Freedom of religion in the post-modern age", in rev. *Brigham Young University Law Review*, no. 1, 1993, p. 166

society. The process of christianization also led to a moral decadence of society and to the abandonment of the moral dimension of Christendom, which made LGBT manifestations find an environment conducive to development and proliferation. LGBT ideology has developed well enough in the context of de-Christianity that contemporary man prefers to publicly show sympathies for LGBT people than to declare himself Christians.

Paganism is a possible religious philosophy for a pluralistic, multicultural society. Moreover, the fact that it was and is opposed to Christian morality makes the proliferation of LGBT manifestations to be made on a favorable and fertile ground, an environment in which contemporary man slowly and surely departs from true religiosity, embracing various pagan manifestations considered esoteric, mystical or exotic. From here to accepting and approving LGBT propaganda was just a small step.

II. The ideological and hedonistic dimension – the foundation of shaping the LGBT phenomenon

The transition from Marxism to neo-Marxism was facilitated by the programmes carried out at the Frankfurt School. The Frankfurt School refers to the members and associates of the Institute of Social Research in Frankfurt, Germany. The institute was established at the initiative of Felix Weil (1898-1975) as a private research foundation endowed for the study of socialism at the University of Frankfurt in 1923.

At the level of social theory, the Frankfurt school was inspired by Marxism, especially the reification theory of Georg Lukács (1885–1971), but the school has always been very critical of Orthodox Soviet Marxism. The members of the institute rejected the simplistic doctrine of dialectical materialism, the mechanical application of a basic framework-superstructure, and the role of the working class as the only engine of social change. Instead, they strove to combine Marxist criticism with Max Weber's understanding of rationalization (1864–1920) and Sigmund Freud's psychoanalytic analysis of the individual (1856–1939).

Based on this neo-Marxist perspective, the institute undertook research in three topical areas considered by Horkheimer and published them in its own journals, *Zeitschrift für Sozialforschung* from 1932 to 1939 and *Studies in Philosophy and Social Sciences* from 1939 to 1941. First, members of the institute sought a comprehensive theory of contemporary post-liberal capitalist society in terms of "state-capitalism." Second, based on the social-psychological study of fascism and the character of Fromm and Wilhelm Reich

(1897-1957), the institute investigated how individuals were integrated with so little resistance into a dominant system. This study developed further in exile with the vast research series *Studies in Prejudices*, which culminated in the collaborated work, *Authoritarian Personality*⁶. Third, the institute saw mass culture as central to a new configuration of the capitalist system, one that induced respect for the dominant social relations through culture and the media, which Horkheimer and Adorno called the cultural industry.

Finally, the failure of the Weimar Republic, the emergence of totalitarian regimes in Europe, the Holocaust and the self-destruction of Western "civilization" forced the Frankfurt school to ask itself "why humanity, instead of entering a truly humane condition, is sinking into a new kind of barbarism."⁷ Horkheimer and Adorno found the answer deposited in a set of contradictions represented by an "instrumental reason" at the heart of the Enlightenment project itself, providing a deeply grim and pessimistic diagnosis of modernity in the collection of philosophical fragments, *Dialectics of the Enlightenment* (1947).

After the institute's return to Frankfurt, Adorno was director from 1958 until his sudden death in 1969. During this period, the institute continued to develop systematic social theory, especially through the dispute of positivism. As shown in Horkheimer's *Eclipse of Reason* (1947) and Adorno's *negative dialectic* (1966), however, their pessimistic perspective became more pronounced. In a continuous turn towards the empirical-analytical sciences, Adorno increasingly focused on aesthetics and, in particular, on the philosophy of music. His posthumously published aesthetic theory (1970) clearly illuminates how the utopian dimension of critical theory is based on aesthetic reasons – a dimension that also preoccupied Marcuse. The institute's equivocal relationship with the radical social movements of the 1960s ended in January 1969, when Adorno called the police to drive out the protesting students who were occupying the institute's headquarters in Frankfurt.

In contrast, in the United States, the distinctive social theory of Marcuse's liberation, heavily influenced by Martin Heidegger (1889–1976) and Freud⁸, appealed to the New Left in the 1960s and early 1970s. There were significant – but often marginal – contributions to the development of the Frankfurt school and to the critical theory made by intellectuals more vaguely associated with the institute: Walter Benjamin's unique analysis of art and media; Franz Neumann (1900–1954) and Otto Kirchheimer (1905–1965) deeply researched the political forms of integration into advanced capitalism.

⁶Theodor W. Adorno, *The Authoritarian Personality*, Harper, New York, 1959

⁷Max Horkheimer, Theodor W. Adorno, *Dialectic of Enlightenment*, Verso, London, New York, 1997, p. xi

⁸Herbert Marcuse, *Eros and Civilization: A Philosophical Inquiry into Freud*, Beacon, Boston, 1955

Jürgen Habermas, the most important representative of the second generation of the school, widely criticized the oversimplifying of modernity by his predecessors and developed a different analysis of capitalist society that appreciates the normative dimension of rationality rooted in communicative interaction. The Frankfurt school has also been criticised for its excessively negative view of mass culture and for overestimating the autonomous character of high art.

Post-Marxism of postmodernism. One of the secondary benefits of the 1989 celebration of the defeat of communism was that it provoked a response from those for whom Marxism continued to keep significant promises in shaping the social order (or predicting its future form). It's almost as if the challenge were actually an inductive experiment meant to see if and how a Marx defense could be mounted. And the results, at least so far, confirm that a return to "orthodox" Marxism is a difficult proposition at best, and that its dilution in postmodern immaterialism makes it ineffective and harmless.

This failure, although evident in works of philosophy that have not become part of any canon, should continue to concern us, however, if only because the healthy functioning of any liberal society, especially the one that simultaneously centralizes and expands its global reach, depends on an effective body of social criticism, not just on the part of the media, lobbies, and opposition political parties, but from those who sit fully outside the corridors of power.

However, one of the first "neo-Marxist" responses to the parade of victory of global capitalism involved an immersion in a strange mixture of Hegelian idealism with an incoherent rejection of systematic thinking, inspired, it seems, by such a flow of fictional writing of consciousness, as can be found in the writing of James Joyce *Ulysses*⁹ and Hermann Broch's *Virgil's death*¹⁰ – is not a promising basis for a new approach to criticism of the new power. Jacques Derrida, as one would expect from a postmodern, finds the fault of Marx's scientific project, with its universal history based on a "messianic eschatology". At the same time, however, the supposed decline of Marxism marked by the fall of Soviet communism was accompanied by an unexpected turn: it paradoxically led to the reduction of obstacles to it, especially by discrediting the pseudo-Marxist ideologies of states, parties and trade unions. With such a distant chaff, Derrida finds something undeniable in Marx's paradigm, a nucleus that remains vital to our times: a lucid analysis of the political and ideological supremacy of the global capital. Political-economic hegemony, together with its new technological, intellectual and discursive dominance, conditions and endangers all

⁹James Joyce, *Ulysses*, Univers Publishing House, Bucharest, 2012

¹⁰Hermann Broch, *Death of Virgil*, Vintage International Books, New York, 2012

possibilities of democracy¹¹. Thus, for Derrida, despite the reversals of communism, a future without Marx is "unthinkable".

But the difficulty lies when it is to believe a future with Marx. If the Marxist critical analysis system is radically insufficient because of its "meta-narrative" of historical inevitability, how can it be made meaningful? What's left of Marx's system that can be applied to modern capitalism? And in what ways did Marx's prophecy and his solution to the anticipated conflicts of global capital of continued relevance prove to be correct? Answering such inevitable questions Derrida is drawn to the idea or image of Marxism that an ever-turning spectrum, a counterpoint to hegemony, never fully disappears from the presence of capitalist society, nor, in bodily form, returns fully and predictably.

But what is the essence of this counter-hegemonic spectrum? It can be found in a realm that remains impervious to the critical gaze, which remains, in Derrida's words, "as unconstructible as the very possibility of deconstruction", which continues to haunt us as, "a certain experience of the emancipatory promise", which we manage to look at only in negative terms when it aims to describe the "New International" of the future, which will continue to draw inspiration from Marx: "a bond of affinity, suffering and hope, a bond still unobtrusive, almost secret ... a premature link, without statute, without title and without name, barely public, even if it is not clandestine, without contract, "out of the ordinary", without coordination, without party, without country, without national community¹²."

His more positive description of the ultimate source of hope offered by postmodernism through the guidance of Marxism is hardly intelligible: "a structural messianism, a messianism without religion, even a messianic without messianicism, an idea of justice – which we distinguish from law or law and even human rights – and an idea of democracy – which we distinguish from its current concept and its decided predicates today"¹³. Therefore, Derrida's postmodernism does not abandon the possibility of truly emancipating rights or a truly democratic democracy – in fact, any hope is fixed on these things.

By avoiding any commitment to the specifics of liberation, postmodernism bows to the inevitable, leaving to others the tasks of order: maintenance, resistance and reform. The decision not to decide is still a moral choice. If postmodernism withdraws from the world by limiting itself to complicated or completely meaningless forms of criticism, deconstruction

¹¹Jacques Derrida, *Specters of Marx: The State of the Debt, the Work of Mourning, and the New International*, Routledge, New York, 1994, pp. 53–54

¹²*Ibid*, p. 85

¹³*Ibid*, p. 59

and negation, then it cannot avoid any association with things as they are. A philosophy that excuses itself for participating in worldly affairs cannot legitimately claim to have had no role in their creation. Hegemony is constructed in the very idea of non-participating social criticism of hegemony.

One of the recent tendencies of neo-Marxism is to reverse the emphasis on before and after the conditions in the world, to describe the forces of oppression nebulously and imprecisely, while at the same time dedicating greater attention to the perfect society that is supposedly within our reach. There is a greater willingness to describe a world order in which the forces of capitalism have become mysterious and increasingly powerful, combining in ways that are beyond the reckoning of all but the most enlightened critics, while sketching at the same time (at least in more detail than Marx ever did) a possible post-revolutionary world, even imminent. Utopian dreams are once again called upon to shape opposition to current conditions, especially the growing opposition to free trade liberalism, in order to rekindle our commitment to socio-ecological change through a radically hopeful conception of the future¹⁴.

The powers that shape the world and determine our destiny are sometimes seen as united in a complex, overwhelming conspiracy. The conspiracy theory of globalization is an approach to the study of world integration in which the multiple forces of capitalism and globalization are seen to act in a concerted manner and are simultaneously presented as extremely powerful and cunningly indistinct. The conspiracy theory in history was an important aspect of Karl Popper's famous critique of Marxism in the second volume of the *Open society and its enemies*, supporting its conclusion that historical prophecy is contrary to the interests of freedom. "People who sincerely believe that they know how to make heaven on earth are most likely to adopt the conspiracy theory and get involved in a counter-conspiracy against non-existent conspiracists. For the only explanation for their failure to produce their heaven is the evil intention of the Devil, who has a legitimate interest in hell."¹⁵

"Empire" is the word that Michael Hardt, and Negri use for a power that orchestrates the many forces of world domination, not only the visible forces of the market and the global institutions of capitalism, but also the less obvious and perhaps more sinister forces of nationalism and fundamentalism. The shift of capitalist production towards global cover and, above all, global power relations, "makes perfectly clear and possible today the capitalist

¹⁴David Harvey, *Spaces of Hope*, University of California Press, Los Angeles, 2000, p. 195

¹⁵Karl Popper, *The Open Society and Its Enemies: Volume II, The High Tide of Prophecy: Hegel, Marx, and the Aftermath*, Princeton University Press, Princeton, 1966, p. 95

project of bringing together economic power and political power, in order to achieve, in other words, an appropriate capitalist order."¹⁶. In "the totalization of the social process of the Empire"¹⁷ a single power now determines all the other sources of power, inscribed by a new production of legitimacy, of far-reaching. A single social force has taken shape that draws all other forms of power into its orbit.

The Conspiracy theory of the Empire is supported by the renunciation of all phenomena normally recognized as impediments to the global order. If there are indisputable facts or moral positions that run counter to the conspiracy approach, they are simply not mentioned. Each imaginable political entity is involved in an increasingly coherent, unique domination structure. For most people all that is visible are discreet institutions, organizations, corporations, nations, etc., but for those who know what to look for the ubiquitous signs of the Empire are unmistakable. Such NGOs as Amnesty International, Oxfam and Medecins Sans Frontieres (Médecins Sans Frontières) are just the "orders" of the Empire, leading "righteous wars" without weapons or violence. "Moral intervention has become a force at the forefront of imperial intervention"¹⁸.

Intervention in genocidal ethnic conflicts is also expressed as an act of repression serving the interests of global social control¹⁹.

Hardt and Negri reverse postmodernism in the same way that Marx and Engels reversed Hegelianism, replacing a grand idealism, saturated with meaning, with an effort to reveal more concrete social forces.

In other environments it has become acceptable, if not fashionable, to eliminate crushing socio-political criticism from both classical revolutionary paradigms and concern for the postmodernist nature of things under the surface. The complicated thing about such a liberalization of radical politics is that at some point it disappears, or at least does not fall within the scope of this discussion about neo-Marxism. However, it remains possible to find a few social critics, those who could be called, though sometimes only vaguely, neo-Marxists and who have attached themselves at the same time (but in appropriate, unorthodox ways) to liberal uni-versalisms such as human rights and democracy.

Ulrich Beck, for example, a leading voice of the German left and the environmental movement (the latter label is less clear, but accepts, to some extent, the association between being "green" and German national identity), sees oppression taking new forms in a "second

¹⁶Michael Hardt and Antonio Negri, *Empire*, Harvard University Press, Cambridge, MA, 2000, p. 9

¹⁷*Ibid* p. 10

¹⁸*Ibid* p. 36

¹⁹*Ibid* p. 37

modernity" marked by the impending economic and ecological risks and the uncertainty, ambiguities and loss of limits accompanying the "post-national" ascent of "transnational power". Neoliberal utopianism favors conditions, even in Europe and America, which are usually considered characteristic of the "South", endemic job insecurity, lack of roots, environmental degradation and poverty in old age.

The vaguely disturbing idea of a "long revolution" to be brought about fragmented by specialist rebels is far from the cataclysmic global transformation commonly called for by Marxists in the 1960s. Since then, the term revolution seems to have been de-politicized, not as often referring to the replacement of constitutions, or even the overthrow of the need for the constitution in a perfect world, in terms of the tools of change: the information revolution, the scientific revolution, the technological revolution, and so on.

Following the meanings drawn by Raymond Williams, it seems that the feeling of revolution as bringing an entirely different social order, once actively promoted by the socialist movement, has ceded considerable ground "to the sense of necessary innovation of a new order, supported by the increasingly positive sense of progress."²⁰

Despite the visibility at street level of the so-called anti-globalisation movement and, in particular, of the minority within it responding to calls to the barricades, the formidable influence of international NGOs is not revolutionary, but is largely directed towards fragmented reforms in global governance - as well as in challenging the formulation of new human rights instruments, LGBT propaganda, checking the accuracy of environmental reports, or challenging particular uses of economic constraint to amend incompatible state policies. If we take into account the fact that the labor movement and the emancipation movements of the xix century largely managed to temper the worst abuses of early capitalism, while contributing to the development of liberalism and social democracy, there are chances that the recent exponential increase in the number and influence of international NGOs may have a similar effect on global capitalism and its regulatory institutions.

Neo-Marxism is central to a liberation paradigm that seeks to counter the far-reaching legacy of colonialism. The neo-Marxist progressivism promoted in recent years by the media, especially the one on the Internet, is particularly harmful to contemporary man because it brings with it a series of ideologies , such as the LGBT one, which have nothing to do with the teaching of the Church based on the revelation of God.

²⁰Raymond Williams, *Keywords: A Vocabulary of Culture and Society* Oxford University Press, Oxford, 1976, p. 273

Ethical hedonists sometimes rely on one or more of the three arguments in support of their opinion. The first argument is simply that ethical hedonism is an analytical truth that is true by definition. Locke, for example, defined "good" as "what is apt to cause or increase pleasure."²¹, and Baruch Spinoza defined it as "any kind of pleasure and everything that leads to it."²². However, the flaw of this dispute is that many people have thought that some things other than pleasure are intrinsically good, whether some types of pleasure are intrinsically bad. In the face of this, it is not easy to argue that "intrinsically good" simply means pleasant.

The second argument, which is more substantial, starts from the premise that it has usually been agreed that at least some forms of pleasure are intrinsically good and goes on to challenge the claim that everything else is intrinsically good. If claims in the name of other things are successfully rejected, it is concluded that ethical hedonism is left to hold the domain. The assessment of this line of reasoning is obviously a complex issue, as it involves conclusions on how to resolve ethical disputes. There is space here just to mention a few examples frequently debated by hedonists and their opponents.

Critics of hedonism often mention that some types of pleasure are intrinsically evil – for example, pleasure vis a vis another person's suffering. And, they say, some unpleasant experiences are intrinsically good – for example, the punishment of the one who was cruel to another. Moreover, it can be said that various things, in addition to pleasure, are intrinsically good: knowledge, certain character traits, gentle or courageous deeds, life itself (at least the survival of the mind with memory) even if it is not positively pleasant, being the object of respect or love on the part of other people, being remembered after death, realization, be it intellectual or aesthetic. Anyone who accepts any of these points cannot, strictly speaking, be an ethical hedonist.

A third, more practical argument of the hedonists was the assertion that their point of view makes possible scientific and objective assessments of social planning that other points of view do not have. If "it is pleasant" is analyzed as meaning "it is a pleasant experience at the time by the person, for himself", then perhaps the experience of A can be said to be more pleasant than B's, if A likes his experience more intensely.

We have analyzed above some contemporary hedonistic perspectives that are fundamental to the proliferation of LGBT practices. Psychological hedonism by his statement **"the goal is pleasure"** it represents the closest hedonistic theory to what LGBT ideology

²¹Victor Nuovo, *John Locke: The Philosopher as Christian Virtuoso*, Oxford University Press, 2017, p. 191

²²Baruch Spinoza, *Delphi Collected Works of Baruch Spinoza*, Delphi Publishing LTD., Hastings, 2019, p. 64

promotes – sex for pleasure regardless of whether it is practiced with a person of the same sex or not.

III. LGBT – a conglomeration of hedonistic practices in the name of human rights and freedoms

The field of lesbianism, gayism, bisexuality, transgender and queer is a broad, diverse, diffuse and controversial field, with significant contributions generated through activist, ideological policy, as well as within academic institutions. Defined as the study of LGBTQ populations, the field made its presence felt in the twentieth century with the first appearance of these populations in public visibility. But defined as the study of normative and non-normative human bodies and minds – including their gender, race, class and sexual characteristics – in the West the field emerged as a branch of European sexology in the mid-nineteenth century.

Although research on sexuality continued to reflect the ambivalences and contradictions embedded in nineteenth-century sexology, during the twentieth century homophile momentum grew in this area. Since the elimination of homosexuality in 1973 from the list of pathologies included in the Diagnostic and Statistical Manual of Mental Disorders of the Psychological/Psychiatric Profession, the scientific consensus has been established on the treatment of homosexuality as a benign variation rather than as a disease or aberration. But conflict and contradiction continue whether to consider homosexuality from a biological point of view. The emergence of the study of transgender populations in the mid-twentieth century expanded these discussions. From the publicity of the 1950s and 1960s around ChristinaJorgensen's "sex reassignment" operation, to the controversies generated by the emerging work of researchers and doctors, including Harry Benjamin and John Money, to the important distinctions between "transgender" and "transgender" identities, the relationship between the mind and gender body came under renewed scrutiny and revived politicization.

Debates such as those about the existence of a "gay gene"²³ or the implications of studies of identical twins have periodically rekindled various controversies and developed so-called conversion therapies, designed to promote heterosexual behavior among "repentant" homosexuals.

In addition, important figures such as Sappho or Oscar Wilde, and controversial issues such as sexual tensions in one-sex institutions have been addressed in college courses,

²³Dean Hamer, *Science of Desire: The Gay Gene and the Biology of Behavior*, Simon & Schuster, New York, 1994

biographies, essays, films and theater. But the field of LGBTQ studies did not take a visible and institutionalized form until the 1970s, when the political activities of several social movements coalesced to generate a steady stream of new studies on LGBTQ life. The gay liberation movement has produced new and even periodic research.

Some of these publications were polemical, but much of this theme resisted to influence future generations: essays in the anthologies of Karla Jay and Allen Young, *Out of the Closets: Voices of Gay Liberation* (1972) and *Lavender Culture* (1979); *Gay American History* (1976); *The Celluloid Closet: Homosexuality in the Movies* (1981).

The determination to challenge the theories and beliefs of homophobic sexual science, cultural representation, law and public policy instilled in these promoters of ideology these projects and their constituencies with energy and political passion. But not all new work in LGBTQ studies has provoked every hierarchy and exclusion — many debates have persisted over the basic definitions of "gays," "lesbians" and "bisexuals," as well as over-inclusion, especially on the basis of gender, race, class and ethnicity.

It is important to note that there are no universally agreed definitions of the terms "lesbian, gay, bisexual, trans and queer", there are a lot of other words and phrases that are used to classify sexuality and gender identity. Terms "LGBTQ" are most often associated with Western culture, non-Western cultures use different languages and concepts to describe the variation of sexual and gender identities and practices.

Lesbianism. Etymologically, the adjective "lesbian" we have been encountering since 1591, "Lesbius" coming from the Greek "Lesbos". Lesbos is an island in the northeastern Aegean Sea of Greece and was home to the great lyrical poet Sappho (born sometime between 630 and 612 î.Hr.). Sappho is famous for his erotic and romantic lyrics and is associated with homosexual relationships between women. Adrienne Rich (1980), a feminist poet in the late twentieth century, shaped the way of lesbian intimacy ranging from sexual to platonic relationships. In the broadest definition of lesbianism, Rich proposed that the woman who gave up the traditional life based on marriage, in order to combat male tyranny.

Gay. By the middle of the twentieth century many self-identified homosexuals rejected this identity in favor of a new term: gay. Devoid of the pathological connotations of sexological discourse, this term put less emphasis on the purely sexual aspects of homosexual identity. Referring to both men and women, its use accompanied changes in the way some people conceived sexuality and its relationship with politics. According to Steven Seidman, the new thinking about homosexual identity that was produced in the wake of the Stonewall riots of 1969 "challenged the notion of homosexuality

as a segment of humanity; rejected the idea of homosexuality as symptomatic of mental or social inferiority; and rejected a policy of assimilation"²⁴.

Bisexuality

The concept of bisexuality is volatile. Historically, the term has meant a wide range of often contradictory definitions, many of which have changed in line with the transformations of Western paradigms of sexuality. There are at least five meanings of the term:

A synonym for biological hermaphroditism;

A form of psychological androgyny;

A psychological ability of individuals to sexually desire both men and women;

A sociological adjective that describes sexual behaviors or practices;

A category of collective and political identity.

Although these five meanings of bisexuality may seem at first glance somewhat disparate, contingent and unrelated, there are a number of important historical and epistemological relationships and continuities between them²⁵.

A synonym for biological hermaphroditism. Bisexuality seems to have been used for the first time as a biological concept. In the logical evolutionary and embryonic theories of the XIX century it was widely used to refer to the state of primordial human hermaphroditism. Evolutionists such as Charles Darwin and his contemporaries assumed that bisexuality was the missing link in the descent of humans from invertebrate organisms.

A form of psychological androgyny. Sigmund Freud (1856-1939), the founding father of psychoanalysis, inherited the theory of primordial bisexuality and made it the cornerstone of his psychoanalytic framework. Aiming to raise a psychological theory of gender and sexuality that would complement the biological foundations of psychoanalysis, he showed that psychological bisexuality is an analogue of evolutionary notions of embryological bisexuality.

Freud also referred to the third sense of bisexuality – which is often referred to as a bisexual orientation – that is, **the psychological ability of individuals to sexually desire both men and women**. However, like some sexologists, he also blocked to a large extent the possibility of a bisexual orientation or identity, despite his theory on psychological bisexuality (masculinity and femininity).

A sociological adjective that describes sexual behaviors or practices. Although hegemonic psychiatric and psychoanalytic discourses rejected bisexuality, the concept played an important role in describing individual biographies of sexual practice with both men and women. Within the discipline of sociology, several important studies have demonstrated the prevalence of bisexual practices and the need for a more expansive terminology for describing the variability of human sexuality than that offered by the rigid and exclusive binary of hetero/homosexuality.

²⁴Steven Seidman, "Identity and Politics in a 'Postmodern' Gay Culture: Some Historical and Conceptual Notes", in *Fear of a Queer Planet: Queer Politics and Social Theory*, University of Minnesota Press, Minneapolis, 1993, p. 111

²⁵See Steven Angelides, *A History of Bisexuality*, University of Chicago Press, Chicago, 2001

A category of collective and political identity. The emergence of a category of collective identity and bisexuality politics has certainly been constrained, if not often blocked. Until at least the 1970s a predominant psych-omedical vision was that bisexuality did not constitute a sexual identity or "orientation."

Existing research has shown that, far from being marginal for broader representations and practices of sexuality, bisexuality is in fact centrally involved in the Anglophone epistemology of sexuality and in the global production of sexual desires, behaviors and identities.

Transgender it is an umbrella term used to refer to a diverse group of individuals who challenge socially and culturally constructed gender norms. Historically, the term has been used to refer to cross-dressers or transvestites (those who want to wear clothes associated with another sex). In a contemporary context, the term has expanded to include a number of gender groups: transgender men to women (MTF); transgender from women to men (FTM); transgender people (those who live in the gender role associated with another sex without sexual reassignment surgery); *bigender* persons (those who identify as both a man and a woman); dear queens and kings (usually gay men and lesbian women who dress in clothes for women and men); and intersex people (those born with ambiguous genitalia). Although there are commonalities between these groups, there are several characteristics that make them distinct gender identities.

Queer. The term queer has traditionally meant strange. In the twentieth century the word acquired almost exclusively sexual connotations and as such came to be used as a fundamentally pejorative label for homosexuals. After being claimed by gay and lesbian activists in the 1980s as a term of self-identification, in the early twenty-first century queer is mainly used to refer to any form of gender, gender and non-heteronormative sexuality, as well as at odds with simpler categories of sexual identification such as lesbians, gays and bisexuals. While it serves as an umbrella term to include a wide range of sexual orientation and/or gender expression, a large number of people find queer to be a derisory and offensive term, especially when used by heterosexuals. Others, instead, embraced it as a liberating term, with the critical power to open up systems of sexual classification and gender itself. The term queer is sometimes used as a verb, in which case it refers to the attempt to replace normative, heterosexual meanings with those of minority sexualities. The contradictory assessments of the semantic values of the term extend into its various contemporary usages and subsequent criticisms²⁶.

IV. Missionary-Orthodox strategies on LGBT

²⁶Philip Brett; Elizabeth Wood; Gary C. Thomas, *Queering the Pitch: The New Gay and Lesbian Musicology*, Routledge, New York, 1994

On 9.04.2012, Easter Sunday for Eastern Orthodoxy, the pastoral letter addressed by H. H. Laurențiu, archbishop of Sibiu and Metropolitan of Transylvania (Romania), to the laity of his archdiocese caused considerable turbulence in the Romanian media.

The archbishop drew public attention to the dishonesty, wickedness, envy, selfishness and distrust that were the evils of the Romanian society. Young people are currently educated by the media, while their parents earn their living abroad, explained the Romanian Archbishop²⁷. "The Christian family is suffering, as is society, from a deep crisis, with divorce and adultery becoming a fashion for everyone. And how can things be different, now, when sin is the general appearance of TV stations - televisions that are offered to us, but that we allow ourselves to watch. Can we still lead a true Christian life if our minds are tarnished by the images displayed in magazines, tabloids and on television? Maybe the family still survives when the husband or wife falls in love with TV idols and buys a separate TV for the children's room?"²⁸, commented the Archbishop in his pastoral letter. His critical tone against the chasm between family values and those described in the media was bitterly commented on by television presenters or talk show hosts, who considered that the media could not be blamed for all the problems in the Romanian society.

However, it is a common understanding that the media and religion are distinct phenomena, embracing incompatible worldviews²⁹. The relationship between the media and religion has developed over the past twenty years as a growing and interesting field of study for academia, as a result of which it provides a new perspective on both areas and contributes to the construction of theory in mass communication³⁰. Recent studies have supported the understanding of the media and religion as evolving into a "dialectical relationship"³¹, rather than being in different spheres: "the emergence and persistence of religion is a condition of the media age, and the media sphere goes beyond problems related to the structures and technologies of the media, although these aspects are important parts of the whole image. It also centers media institutions and mediation practices in higher trends in the evolution of religion."³²

²⁷HE Laurențiu, *Pastoral Letter to the Holy Resurrection - The Joy of the Holy Resurrection in the Divine Liturgy*, 2012

²⁸*Ibid*

²⁹D.A. Stout, *Media and Religion. Foundations of an Emerging Field*, Routledge, New York, 2012, p. 1

³⁰*Ibid*

³¹S. M. Hoover, "Special Issue on Religion, Media and Social Change" in *European Journal of Cultural Studies*, no. 14, 6, 2011, p. 613.

³²*Ibid*, p. 614

The media and religion as a field of study could be included in the growing framework of the sociology of religion, which encompasses numerous conceptual developments, empirical findings and competing theories.

The first theory to consider is the (neo) thesis of secularization. Built on historical and social concepts and interpretations taken from Marx, Durkheim, or Weber, the theory of secularization argued the supremacy of science and rationalism over religion and God. The decline of religion was considered to be universal and irreversible, according to authors such as Peter Berger, in the 70s³³.

However, research conducted in recent decades and evidence from social research have shown that faith and spirituality have not faded in the contemporary world. On the contrary, "today there is a growing belief that religious activity is on the rise, and this is because it is subject to identifiable social changes and cultural transformations, especially personal choice, due to voluntarism and emerging religious identities gathered from a bribe of beliefs and practices and subjected to numerous globalized forces"³⁴.

In discussing the media-religion relationship in the Orthodox world, several aspects should be mentioned:

- the forced secularisation of the ex-communist countries of Eastern Europe, which led to increased religiosity within the Orthodox communities after 1989;
- complementarity between the state and the Church in Orthodox countries;
- the contribution of the Orthodox Patriarchates to the process of nation-building in Eastern European countries;
- tradition in response to all the challenges of (post)modernity ("a special ethos of Eastern Orthodoxy: a crucial emphasis on the immutability of Tradition and a critical link with national identities")³⁵.

In this particular context, it is difficult to use sociological theories developed in the Catholic or (neo) Protestant worlds to explain recent developments in the Orthodox field. An example is the supply-demand theory (rational choice), which was not supported by empirical data from the post-communist countries of Eastern Europe³⁶. We must also recognize a major challenge in interpreting the eastern orthodox media-orthodox relationship in the context of current research on the media and religion. Therefore, an appropriate theoretical framework is needed to analyze the interaction of media-religion at the level of Orthodox societies.

³³Stephen Hunt, *Religion and Everyday Life. The New Sociology*, Routledge, London, 2005, 2-4

³⁴*Ibid* p. 4

³⁵*Ibid* p. 11

³⁶M. Voicu, *Religious Romania*, European Institute, Iasi, 2007, p. 78

Religious journalism in Romania

Religious publications have a long history in Romania. The first was "The Herald besericesc" ("Announcer of the Church"), published on January 7, 1839, in Buzau, by Dionysius, bishop of Buzau³⁷. Before 1839, almanacs with eclectic content (including religious articles) were published in all the provinces inhabited by the Romanian population. One of the oldest known almanacs was published in 1733, by Petru, deacon from Brasov³⁸. Between 1839 and 1918, Orthodox priests or bishops edited religious publications, many of which had a short life and a reduced circulation.

Press campaigns in favor of or against Orthodox institutions (especially against the political involvement of the Patriarch) were conducted in secular newspapers such as "The Word"³⁹.

After a period of forced secularization, during the communist regime (1947-1989), religious journalism developed constantly, encouraged by the ecclesiastical authorities. A cornerstone in this process is the establishment in 1997 of the Cultural-Missionary Institute "Trinitas", by the Metropolitanate of Moldavia and Bucovina. At that time, he owned a publishing house, a radio station and a TV station. The publishing house edited the national newspaper "Ziarul Lumina" and other religious magazines and books⁴⁰.

Ten years later, in 2007, the Patriarchate of Romanian founded the Basilica Press Center – a religious media organization that includes: Radio Trinitas – a radio station, Trinitas TV – a TV station, "Ziarul Lumina" – a national newspaper, "Lumina de Duminica" – a weekly magazine, "The Herald of Orthodoxy" – a monthly magazine, basilica – press agency. In 2007, another 50 religious publications were regularly published by the Romanian Orthodox Metropolia, Archdioceses or various dioceses⁴¹.

The national newspaper "Lumina" is the only Christian daily newspaper in Romania. The first issue was issued in 2005 and has been published without interruption to date. It is a national publication that covers general topics, including social, economic and cultural issues, avoiding political disputes. Much of its editorial content focuses on the philanthropic and cultural actions of the Romanian ecclesiastical community. Of interest to the editorial team

³⁷V. Frincu, "The Church's Announcer", in *Studies and Research Works on Press History*, Editura Universităţii, Arad, 2008, p. 69

³⁸Nicolae Iorga, *History of the Romanian press*, Muzeul Literaturii Romane, Bucharest, 1999, p. 32

³⁹Marius Dobre, "A paideic model in Romanian philosophical orthodoxy", in *European Journal of Science and Theology*, no. 8(2), 2012, p. 25

⁴⁰Iulian Rusu, "Ecology and theology in the Romanian context of EU integration", in *European Journal of Science and Theology*, No.4 (4), pp. 33-40

⁴¹M. Aluăş, "Inventory of Orthodox Christian publications, published after 1990" in *Sequences from the history of the Romanian press*, Tribuna, Cluj-Napoca, 2007, p. 23

(which is made up of professional journalists) is the life of ordinary people, not the spectacular part of reality⁴². Previous empirical research has shown that during religious holidays, the newspaper focuses on dogmatic and religious issues and does not cover major political events⁴³. The overall tone is neutral, and the information is correct. Not a single attempt was made to proselytize. The tacit assumption is that the newspaper is read by people who are already Orthodox believers.

Established in October 2007, Trinitas TV is the national TV channel of the Romanian Patriarchate, part of the Press Center of the Basilica. Trinitas TV broadcasts 24/7 and is available by cable and on the Internet, covering 90% of the Romanian territory. The programming strategy includes the broadcasting of live religious services, documentaries, interviews, features, news programs and talk shows on religious, cultural, educational and social topics. Live religious services are broadcast from a church, not a studio, and are not meant to proselytize or make viewers participate in any way (as in televangelism). Their goal is to help very sick and old people to be part of the religious ritual.

Since 2007, in Romania there is a fervent editorial activity in the field of religious journalism. Its general purpose is to accurately reflect the life of the Romanian Orthodox community. It also focuses on building the Romanian cultural identity and keeping alive the traditional values of Orthodoxy. Newspaper articles, radio and television programs present the history of Romanian Orthodoxy, the main values of this denomination, as well as the Church's attitude towards current social problems and cultural challenges.

Religion in the secular media

Studies show that, globally, there has been a substantial increase in recent decades in terms of media reporting on religion⁴⁴. In Romania, the media usually covers festivities and religious holidays, often criticizing the inability of public authorities to organize events correctly. Pilgrimages – in which participants may have to endure adverse weather conditions – are often presented in a critical manner by the media due to the inadequate process of organizing these religious rituals⁴⁵.

These editorial and marketing strategies are geared towards the public. Consumer mass market headlines have an audience of women, ages 35 to 40. According to research on demographic variables related to religiosity, women show higher levels of religiosity than

⁴²*Ibid*

⁴³Flaviu Calin Rus, Anisoara Pavelea, Mihai Deac, Paul Farcas, "Media Coverage of Politicians' Participation to Religious Events", in *Journal for the Study of Religions and Ideologies*, no. 10(29), 2011, p. 132

⁴⁴W. M. Frenk, S. F. Foy, Meador KG, "It's medically proven! Assessing the dissemination of religion and health research" in *Journal of Religion and Health*, no. 50(4), 2011, p. 996

⁴⁵M. Banica, *Religia în fapt*, Editura, Cluj-Napoca, 2011, p. 88

men. In many cultural contexts, women tend to account for 65-70% of believers⁴⁶. Women attending religious services are likely to be older and be part of the middle or lower class.

We have previously examined three contexts related to the Eastern Orthodox religion. The first context concerned the existing sociological theories on religion and their relevance to understanding the Orthodox world today. A major gap has been identified between theories that are justified in Western realities (read Catholic and Protestant) and recent developments in Eastern Europe related to an increase in religiosity after a period of forced secularization.

The appearance of religious symbols and discourses in the public sphere contradicts the theory of neo-secularization and the theory of rational choice. The public presence of religion is not a consequence of the free spiritual market driven by the supply-demand mechanism, as the proponents of the theory of rational choice have argued. Several conditions allow for the advertising of religion: the development of media technologies, the liberalization of media economies, religious groups with access to resources capable of supporting participation in media markets, the situation in which political participation is limited (and religious media becomes a channel of political protest) or when secularism is disrupted by societal transformations (as mass migration)⁴⁷.

On the other hand, secular media – especially specialised media such as women's magazines – also provide religious or religious content to their audiences on a regular basis (columns or regular characteristics), in increasing quantities. Offering devotionals to all readers during Easter or Christmas is a practice that is related to the commercial side of publishing magazines, but also to the process of increasing the public significance of religion in the Romanian society (similar practices have also been accounted for in different religious contexts)⁴⁸. In general, intuitions in the secular media also support the hypothesis of religious publicity.

The Church has at its disposal all the means by which to make known to the contemporary man the danger of sin and passions against the authentic Christian family and the way in which he can avoid them or to heal from them. First of all, in front of the Holy Altar, the clergy must urge people to a clean life, to the mutual respect of the spouses, to raise children having as a reference God and His Church. It is the way in which the difference can be made in this society in which the Christian family is considered to be obsolete and in which cohabitation, divorce and consensual union are promoted and preferred to the authentic

⁴⁶Stephen Hunt, *Religion and Everyday Life*, p. 85

⁴⁷*Ibid*, p. 645

⁴⁸*Ibid*, p. 638

family. Hence the promotion of LGBTQ events within contemporary society. Secondly, the promotion of the virtue and the authentic Christian family can be done through all media, television and radio channels, but more on the Internet and the social networks that are particularly used by everyone, especially young people – the people to whom the Church must address in particular with regard to these fundamental themes.

Conclusions

The Orthodox Church is a unique faithful testimony of God's final revelation in Jesus Christ. This good news ("the gospel") is understood as a way of life that is revealed perfectly and eternally in the person of Jesus Christ, crucified and risen. Orthodoxy is overwhelmingly concerned with *Praxis* (prayer, worship, ascetic discipline, good deeds), which leads to the reorientation of the human being in a correct relationship with God. This orthodox "path" is also appreciated as *doctrine*— teachings on "just faith." Doctrine and praxis are closely related because spiritual growth depends on the right faith that emerges from a correct worship. Faith, worship, and "everyday life" are inseparably intertwined.

In general terms, the attitude of most Orthodox Christians today to issues of sexual identity and practice, gender and gender could be characterized as "conservative" compared to the prevailing attitudes in the secular West. With some exceptions, the Orthodox Church is dedicated to moral norms that have been defined in premodernity. Norms of sexual behavior and gender expression are only one area where Orthodox teaching and discipline differ from that of modern secular societies.

LGBT-type manifestations have a deep pseudo-philosophical foundation with deep roots in Modernity and Postmodernity. Contemporary man operates with negations and becomes par excellence a negativist or nihilist, four being the fundamental negations of contemporary man: he asserts that there is no God--starting especially with Nietzsche, then he says that there is no devil or demon accordingly, there is no sin and last but not least there is no heresy. Regarding the negation regarding the existence of sin, we must specify that modern man does this, because it binds sin to responsibility, freedom, judgment and guilt, and prefers the bondage of sin and passions of all kinds rather than freedom to them, because freedom presupposes existence and communion with God, that goes into his set of aforementioned negations. There is an organic connection between the four reasons why contemporary man rejects the existence of sin. Freedom in general, and toward sin in particular, can only exist in connection with responsibility, the two can only co-exist in connection with the judgment of

God, all three of which are considered unacceptable by the de-Christianized, desacralized, and nihilistic man of our day.

LGBT-type manifestations are an ideology with a hedonistic foundation. LGBT poses a major challenge to the life and mission of the Church in postmodernity. It is at the same time an ideological scourge with a and immoral content, being part of a broader framework of manifestations and attitudes of man autonomous and equally rebellious towards God. The range of contrary attitudes towards God, the Church or the believer, is very wide, we must understand that LGBT makes a "good home" with nihilism, with Political Correctness and not least with de-Christianization and desacralization of a post-modern type.

LGBT-type events are a conglomeration of hedonistic practices. LGBT is not a singular phenomenon, but is a fundamental element in a true contemporary post-modern "puzzle". LGBT radically change man and society, they become hedonistic. The hedonistic man alters his "divine image"; through LGBT "homoreligiosus" becomes homo "eroticus", eroticism becomes its second nature. The "new man" of LGBT is spiritually disfigured, all the constituent elements of the "face" are affected: reason is dark, the feeling is perverted, the will is affected until suspension, the heart is hardened. There is no possibility of "likeness" to God in LGBT-type man, although the "image" of God is not erased from it. Of the spiritual powers, affectivity is the most accomplished in LGBT-type man. In it, (because of the sin that becomes passion and which takes possession of the LGBT-type man), the lustful and angry part of the soul after the fall of the proto-parents are activated, this is how the passion of the concupiscence and the total aggressiveness towards everything related to Christ are explained.

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