



# European Journal of Science and Theology

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## LIGHT, LIGHTER... UNTIL DISSOLUTION CHURCHES BY GRUPO R

The promoters of the journal, which resolutely supported avant-garde religious art and architecture, tried to bring back terms such as ‘provisional’, ‘removable’ or ‘nomadic’, commonly used in the practice to describe the humble places of worship located in recently built neighbourhoods on the peripheries of cities. While awaiting new technological developments that would lead to higher quality architectural solutions, the illustration accompanying the text showed readers a contemporary church model: the prototype conceived by the French designer, engineer and builder Jean Prouvé [2]. Indeed, Prouvé had designed his church as a provisional emergency building that could be moved from one place to another (Figure 1). The rectangular floor was covered by a roof made of laminated and glued Rousseau wooden panels, with insulation and metal cladding on the outside. Its compactness made its possible transport easier and its assembly and disassembly quick and effective. Ulti-

mately, it was a steadfast commitment to prefabrication, to a light and nomadic architecture with structures as changeable as the era when they were designed. Mobility was presented as an essential feature of places of worship alongside the break with tradition, defended by a new generation of architects who formulated radical critiques of post-war architecture and urban planning. In a defence of the value of the spontaneous and ephemeral, some architects considered removable structures to be the most acceptable solution for places of worship. Such expressions were voiced in the works of planners as the German-born architect Hans-Walter Müller, who cleaved to inflatable forms as perfect instruments for transforming and shaking up the traditional image of churches, in keeping with the editorial line of L’Art Sacré. In any case, light and provisional devices for the liturgy were merely how the temporary chapels erected in France during the First World War had evolved. The aim was to give a radical

response to unique circumstances. The removable prefabricated spaces conceived by Jean Prouvé were protected under light roofs made of industrial materials (Figure 2). From this rationale, it is easy to transfer these emergency systems to the mass exodus of people to the cities that characterized Spain in the 1950s, thereby imagining the design of dynamic mobile churches [2, p. 111-127].



Figure 2. Emergency chapel in Meuse (France), 1915, Stéphane Chavet’s Archive.

[...more at](#)

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## THE RELIGIOUS OATH IN JUDICIAL PROCEEDINGS FROM ROMANIA TOWARDS REPLACING WITH A SECULAR FORMULA

**Abstract:** Starting from the idea of the need to respect the freedom of religion, as it is currently enshrined, among the fundamental rights and freedoms of the person, this study addresses the issue of taking an oath during the hearing procedure of the witness in the Romanian criminal trial. In the criminal procedure codes in Romania, which were applied since 1864 until now, the legal provisions started with the provision of a secular oath (the code adopted in 1864) and continued with the regulation of the religious oath alternatively with a secular oath (the code adopted in 1936). Later, it was introduced a version of a formula that did not involve taking an oath (the code adopted in 1968), and the code in force (adopted in 2010) provides for the religious oath alternatively with the solemn declaration. Through a comparative analysis of several European legislations, it is found that, in most of them, the witness's oath or commitment to tell the truth before the judicial authorities has a secular character. Also, the present work brings to attention the fact that, as a result of several decisions of the European Court of Human Rights, which found a violation of the right to freedom of religion when applying the judicial procedure of hearing witnesses in the criminal trial, there is a state (Greece) that has made legislative changes at the domestic level, even replacing the religious oath taken before judicial bodies with a secular oath. In order to simplify the procedures, but also to guarantee respect for the right to freedom of thought, conscience and religion, the paper ends with a proposal to amend the current Romanian Criminal Procedure Code, consisting in replacing the religious oath with a secular formula whereby the witness takes responsibility for the truthfulness of his statement.

## A DESCRIPTIVE QUALITATIVE RESEARCH ON FAITH-LEARNING INTEGRATION IN CONSTANTA MARITIME UNIVERSITY

**Abstract:** Seafarers' cultural background is an important factor when talking about appropriate working conditions and daily life activities on board the ships. Nowadays, merchant ship crews are multinational. This is why nautical students should be prepared to face with intercultural differences during their training education. It is time to admit that, in this particular situation, standardised teaching methods might be insufficient. In this respect, we tried to integrate students' faith to our teaching, in order to facilitate learning and integration of international students. The present case of study deals with international students enrolled in the study program called 'Navigation and Maritime' and 'River Transport', second and third year of study. It is about 83 international students and two lecturers teaching 'Heat transfer and Thermodynamics' and 'Meteorology and Marine Hydrology'. The findings of this descriptive qualitative research indicate that implementing faith knowledge of students in the teaching process allows a better understanding of theoretical knowledge and a smoother integration in the focused multicultural groups, as seen at the end of the semester.

## RUSSIAN ORTHODOX CHURCH IN MODERN HISTORY FROM REVOLUTION TO EVOLUTION

**Abstract:** Man as a microcosm represents a combination of several spheres: inorganic, organic, psychological and spiritual. At the same time, the highest sphere of human nature is the spiritual one, which plays the role of a personal centre. It is in the spiritual realm that the human spirit can unite with the divine Spirit through our Lord Jesus Christ, and the person himself can find perfection and true realisation in God. At the same time, a human community based on the acceptance of Jesus Christ as a bearer of a new being is called the Church. One falls into idolatry when rejecting God and putting other values and ideas in His place. Finite values, put in the place of the infinite God, acquire demonic power, which is illustrated by the bloody history of the Russian revolution of 1917, the civil war and numerous repressions that followed the Bolsheviks' power grab. And yet, the Kingdom of God reappeared in the history of Russia, which coincided with the end of the Soviet rule and the arrival of the desecularisation age. This served as another reminder of any great earthly kingdom's temporary nature, and of the eternal nature of the Kingdom of God constantly present in history, represented in the world by the Church.

## THE PHENOMENON OF HOLINESS IN THE SYSTEM OF RELIGIOUS-PHILOSOPHICAL VIEWS THE ORTHODOX SLAVONIC VIEW

**Abstract:** The article takes a comprehensive look at the category of holiness in a theological, philosophical and anthropological perspective within Orthodox religious thought and modern advances in Western phenomenology. Thanks to the semantic and conceptual analysis, we were able to identify several key semantic fields of the concept of holiness and present the main features each of them. The concept of holiness has several meanings and dimensions in which we can grasp its presence. Specifically, holiness can be described as a quality exclusive to God and those chosen by Him: as *numinosum*, a religious dimension that evokes specific spiritual and psychic experiences in the consciousness of the individual; as sacred, representing another sphere of being, an ontological reality revealed through hierophany (manifestation of the divine); and as perfection, a moral quality attained by individuals through their spiritual growth. All these meanings and dimensions are carefully considered in this article.

## EDEN AS A PARADIGM FOR ECOLOGICAL STEWARDSHIP AN EXEGETIC EXPLORATION OF GENESIS 2.15-17

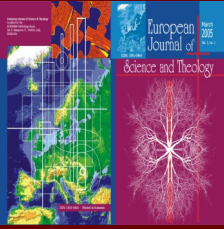
**Abstract:** This article explores the role of Eden in human history and the contemporary era via exegesis of Genesis 2.15-17. Employing historical-critical exegesis, it scrutinizes four pivotal expressions in Genesis, proposing a novel translation with an emphasis on environmental stewardship. Insights from mythology and religious studies enrich the research, underlining the relevance of Eden's narrative to modern environmental conservation dialogues. The analysis offers interpretative insights that could advance revisions and translations of biblical texts while contributing to environmental discourse. The unique approach integrates Theology, exegesis, mythology, Religious studies and Environmental science, thereby positioning these ancient texts within contemporary discourse.

## WORKPLACE SPIRITUALITY, SPIRITUAL CLIMATE AND PATIENT SAFETY CULTURE

**Abstract:** Spirituality plays a very important role for most people in the world. Its meaning has also begun to be recognized in the context of organizational functioning. Spirituality in the workplace and the spiritual climate play a significant role in stress reduction, in situations of job burnout and in various crisis situations. Hence, they become an important element of organizational culture. Spirituality plays a major role in public trust bodies, particularly in healthcare. This article aims to highlight the role of the spiritual climate in healthcare, spirituality at work, and their role in creating patient safety and patient safety culture. This kind of climate is not only important for the employees themselves, who find meaning in their work thanks to spirituality but most of all for the patients. It gives them a sense of

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security and allows them to recover more quickly.

## CROSSING THE BOUNDARY CONCEPTUALIZATIONS OF DIVINE IMMANENCE IN CONTEMPORARY CHRISTIAN APOLOGETICS

*Abstract:* Theologians who used the 'interventional' terminology to reproduce the content of ideas about an active God proceeded from the conviction that God possesses sufficient power over the world He created, so that at the time known to Him He would miraculously overcome the natural ordering of the world and convey to man, the essence of his new intentions. The consequences of such efforts were clear, but many theologians who had reason to do so did not share them. As a result of the analysis of theological opinions, a number of signs appear that the use of such terminology, in order to express the image of an active God, causally connected with Creation, is still rather unsuccessful in terms of conveying the entire breadth of the Christian understanding of this issue. The idea of God, which is expressed through the mentioned terminology, forces us to imagine a God who acts in a relatively deistic way and has practically lost contact with the world and man. The idea of the nature of such a God, who manages the affairs of the world through a series of direct creative acts, makes those theologians who make efforts in the field of Theology, where it talks about God as an absolutely perfect being, embarrassed.

## MULTIVERSE AND PANENTHEISM

*Abstract:* Current theories of Physics and Cosmology suggest that the fundamental constants and conditions of our Universe are fine-tuned for the existence of life. Apart from the theistic argument, many scientists believe that the fine-tuning phenomena in our Universe indicate that we are living in a multiverse that consists of a large number of universes. In this study, I discuss the likelihood between the ideas of multiverse and panentheism. If we are living in a multiverse and God exists, based on three arguments, I show that God is likely to be panentheistic. This provides the first theological discussion connecting the ideas of multiverse and panentheism.

## EXPLORING THE INFLUENCE OF RELIGIOUS SERVICE CHARACTERISTIC ON PARISHIONERS' OVERALL SATISFACTION IN PROTESTANT CHURCH

*Abstract:* This study aims to explore the factors influencing the satisfaction of churchgoers. The research framework was developed by conducting an extensive literature review to establish hypotheses. The conceptual model, ServQual, was adapted to focus on the environment of religious congregations, specifically the Five Pillars (Tangibility, Reliability, Assurance, Responsiveness and Empathy). To assess the impact of religious services on members' satisfaction, an exploratory quantitative study was conducted among members and participants of the Seven Day Adventist Church in Romania. Selecting this particular Church as the research context was justified due to the shared expectations of its members, similar to other Protestant Churches worldwide. A questionnaire was designed, consisting of thirty-one sub-attributes categorized into five areas (message, preacher, entourage, ambiance and location) representing the characteristics of religious services to be examined. The findings revealed sixteen factors that significantly and positively influence the overall satisfaction of churchgoers. Moreover, the results confirmed that the overall satisfaction of parishioners differs significantly based on certain controlling factors related to dimensions of religious services, providing crucial information for religious congregations. This research pertains to the relationship between religion and everyday life within the context of European philosophy in the 20<sup>th</sup>-21<sup>st</sup> centuries.

## LIGHT, LIGHTER... UNTIL DISSOLUTION CHURCHES BY GRUPO R

*Abstract:* This article explores approaches to religious architecture taken by the members of Grupo R and other architects in their circles. This research presents a novel proposal based on the analysis of initiatives linked to sacred spaces during the review of the Modern Movement. Special attention is paid to emergency churches designed by that group of architects and their supporters in newly created peripheral neighbourhoods of Barcelona in the 1950s and 1960s under the conceptual influence of French culture and, particularly, the journal 'L' Art Sacré'. The use of light structures heralded the new expressive language that would generally dominate the design of public buildings thereafter.