

Emanuel Pavel Tăvală, *Kirche und Staat in Rumänien*, “Lucian Blaga” University Press, Sibiu, 2012, 154 p.

After showing a strong inclination for Church history matters, the young theologian Emanuel Tăvală reveals in his latest book his preoccupation for ecclesiastical and comparative law, materialized in an extended essay in German and five concise studies in English.

The essay or the first study that gives the title of the whole volume, *Kirche und Staat in Rumänien* (pp. 7-65), describes the relation between Church and State in Romania starting from the historical and social background, which justifies the present national and religious configuration in this country. Next are presented one by one the legal status of different religions and confessions, designated as cults (*Kulte*), the religious educational system, the labour code in Romanian Orthodox Church and the financing of the religious communities. The last topics bring new information about the social services and philanthropic actions of the Church, depicted as an extension or continuation to the liturgical life. The need of joining *Liturgia* and *Diakonia* is determined by the risk of loosing the fullness of meaning and efficiency of the genuine social services: “Denn die Trennung des Gebetes und der Spiritualität vom sozialen Leben führt zum Pietismus wie die Trennung der sozialen Arbeit von Spiritualität zur Säkularisierung führt” (p. 55).

The second study, *Restitution of Church property in Romania after 1990* (pp. 66-75), presents “one of the most difficult problems regarding the relations between different Churches or religious organisations in Romania after the events of 1989”. The author tries to show that the Greek Catholic Church is not the only “victim” of non-restitution, and that in fact there are also other religious organisations and Churches in the same situation, and even the Romanian Orthodox Church is waiting for the return of some properties. In order to explain the various nuances of the problem the author distinguishes between the restitution of goods and buildings which are property of the Romanian Orthodox Church and the restitution of Church properties which are property of the state.

The third study, *Religious Education in the Modern Romania* (pp. 76-91), reveals the author’s concerns for the educational system. He tries to underline the historical background after presenting the social, constitutional and legal context of the development of religious educations. It is quite interesting in this case the distinction between the religious autonomy and the autonomy of the state. On one hand it is argued the state’s financial support for religious education, but on the other hand the Church takes the initiative to organize private schools and kindergartens, concluding that “in Romania, therefore,