

# Croatia

## I. Social Facts

The census of March 2011 registered a total population of 4,284,889 in the Republic of Croatia (RC), dividing them by religious affiliation into 3,697,143 (86.28%) Catholics, 190,143 (4.4%) Orthodox Christians, 14,653 (0.34%) Protestants, 12,961 (0.30%) other Christians, 62,977 (1.47%) Muslims, 536 (0.01%) Jews, 2,550 (0.06%) Eastern religions, 2,555 (0.06%) other religions, movements, and life philosophies, 32,518 (0.76%) agnostics and skeptics, 163,375 (3.81%) not religious and atheists, 93,018 (2.17%) not declared, and 12,460 (0.29%) unknown. Importantly, at least 1 million inhabitants of Croatia died or left in the wars of 1914-1918, 1941-1945, and 1990-1995, while 1.5 million have emigrated for economic reasons in the past 150 years. Results of the European Values Study carried out in Croatia in 2008 to compare the state of religiosity in Croatia to that of 1999 indicate that the level of religiosity in Croatia continues to be high and stable.

## II. Historical Background

Croatia, which was recognized as an independent political entity in the early Middle Ages, retained its autonomy in the second millennium and became an independent nation in 1990. The country was Christianized in the 7th century.

The Croatian medieval city-state of Dubrovnik adopted the Venetian disregard for clerical meddling in politics.

Joseph II, the Emperor of Rome and Germany and the King of Hungary, Croatia, and Bohemia, separated the Church and the State and recognized all major religious communities at the end of the 18th century.

The Austrian Concordat of 1855 remained in force in Croatia until the end of the Austro-Hungarian Empire in 1918. At the same time Croatia instituted autonomously modern law by adopting a series of special laws on the position of major religious communities.

The first Yugoslav State, which came into being after the First and perished in the Second World War, also adopted special laws. The State made several attempts to prepare and negotiate a new

concordat, all of which failed due to opposition from the Serbian Orthodox Church. (Padjen, 2003, 59)

The Second Yugoslavia was established by the Communist Party during the Second World War allegedly killing in the process 575 priests, 88 seminarians, 31 nuns, and around 80,000 POWs of Croatian ethnicity and, in most cases, Catholic confession. The persecution subsided gradually: Catholic editions circulation rose from 250,000 in 1961 to 8.5 million in 1966, which was higher than the combined circulation of Yugoslav dailies. The Protocol between the Government of Yugoslavia and the Holy See of 1966 ushered in a new era of church and state relations (Padjen, 2003, 59).

Not only aggression against Croatia in 1990 but also the Catholic Church's allegiance in matters of church and state more to the First than to the Second Vatican Council explain why the Catholic Church endorsed in 1990 the ethno-nationalistic movement manned and led by former communists that declared and defended the independence of the RC in the war of 1990-1995, and granted to the Catholic Church privileges by international treaties in 1997-1998.

The socialist-liberal Government of the Republic of Croatia (GRC) installed in 2011, which—unlike the ethno-nationalist party—traces its lineage to the League of Communists, has accelerated, backed by most influential media, gender-mainstreaming by implementing a health education curriculum that, in addition to relaxing the restraints of conventional sexual morality, advances inclusive language about LGBT issues, and by announcing openness to legalization of same-sex marriage. The measures were paralleled by a loss of autonomy of the religious program at the Croatian Radio and Television (CRTV).

The Constitutional Court of the Republic of Croatia (CCRC) rescinded the curriculum. The prime minister declared that a cultural war was going on in Croatia. The president of the CCRC reacted to the prime minister's comments on the CCRC rulings: "Enough!"

A civic association, backed by all major religious communities, initiated a referendum to add to the Constitution a provision that marriage is a union of a man and a woman—and, overcoming obstacles created by the GRC, won.

### III. Legal Sources and Basic Approaches to Religion and Belief

The general equality clause of the Constitution proclaims that all persons in RC shall enjoy rights and freedoms, regardless of, *inter alia*, religion or other conviction. Article 40 guarantees freedom of conscience and religion and the freedom to demonstrate religious or other convictions. Article 39 provides for that any call for an incitement to, *inter alia*, religious hatred or any form of intolerance shall be prohibited and punishable by law. Article 41 of the Constitution runs as follows:

All religious communities shall be equal before the law and clearly separate from the state. Religious communities shall be free, in compliance with law, to publicly conduct religious services, open schools, academies or other institutions, and welfare and charitable organizations and to manage them, and they shall enjoy the protection and assistance of the state in their activities.

The RC has been a party to the International Covenant on Civil and Political Rights (ICCPR) since 1993. The European Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR) has been in force in RC since 1998. The Holy See and RC entered into four treaties on the position and activities of CCC in 1997-1998: The Treaty on Spiritual Charge of Catholic Believers Who Are Members of the Armed Forces and Police Services of the RC ("TSC 1997"), the Treaty on Co-operation in Education and Culture ("TEC 1997"), the Treaty on Legal Issues ("TLI 1997"), and the Treaty on Economic Issues ("TEI 1998"). The treaties are by their nature concordats. They are implemented by several contracts and similar agreements. When the treaties with the Holy See were made, they were not in accord with the equality clause of Article 41(1) of the Constitution.

The CCRC declared itself incompetent to review the constitutionality of a treaty with the Holy See, of a government decree to execute such a treaty, and of a contract between the GRC and the Croatian Bishops' Conference. Although such a contract is also an act to execute a treaty, the Court declined to review it on the ground that it was an agreement made between the government executive and a legal person.

According to Article 9(1) of the Law on the Legal Position of Religious Communities of 4 July 2002

("LLPRC 2002"), "[i]ssues of mutual interest to RC and one or several religious communities may be regulated by a contract between GRC and a religious community." The Article implies that the GRC has discretionary power to enter into such a contract. Pursuant to Article 9 of the LLPRC 2002, and imitating the treaties with the Holy See, the GRC entered into contracts on issues of common interest with several Croatian religious communities: the Serbian Orthodox Church in Croatia (SOCC) in 2002; the Islamic Community of Croatia (ICC) in 2002; the Evangelical Church in the Republic of Croatia and the Reformed Christian Church in Croatia in 2003; the Evangelic (Pentecostal) Church in the Republic of Croatia, the Christian Adventist Church in the Republic of Croatia, and the Union of Baptist Churches in the Republic of Croatia, each being an independent party to the same instrument in 2003; the Bulgarian Orthodox Church in Croatia, the Croatian Ancient-Catholic Church, and the Macedonian Orthodox Church in Croatia in 2003; the Coordination of Jewish Communities in Croatia in 2010; and the Jewish Community Bet Israel in 2011. Other contracts between the GRC and religious communities cannot be found in the RC Official Gazette.

The Union of Churches "The Word of Life" (*Savez crkava "Riječ života"*), the Church of the Full Gospel (*Crkva cjelovitog evanđelja*), and the Protestant Reformed Christian Church in the Republic of Croatia (*Protestantska reformirana kršćanska crkva u Republici Hrvatskoj*), religious communities registered under the LLPRC in 2003, submitted in 2004 a request to the GRC to conclude a contract with the GRC, as envisaged in Article 9(1) of the LLPRC.

Having exhausted domestic remedies, the three communities applied to the European Court of Human Rights (ECtHR). The ECtHR found that the difference of treatment that the RC accorded to the three applicant churches and to those religious communities that had concluded contracts with the GRC amounted to discrimination in breach of Article 14 taken together with Article 9 of the ECHR. As of December 2013, the RC had not entered into a contract with the Union of Churches "The Word of Life" and others.

The RC became, after ten years of negotiation, the 28th member state of the European Union on 1 July 2013.

## IV. Individual Freedom of Religion or Belief

### A. General Scope of Protection

Article 14 of the Constitution guarantees freedoms and rights—including the religious ones—to both natural and legal persons regardless of their nationality, race, creed, etc. According to Article 16, freedoms and rights may only be curtailed by law in order to protect the freedoms and rights of others, the legal order, and public morals and health. Any restriction of freedoms or rights ought to be proportionate to the nature of the need to do so in each individual case. According to Article 17(2), even in cases of clear and present danger to the existence of the state, no restrictions may be imposed upon the constitutional freedom of thought, conscience, and religion.

### B. Status of Minors

The RC became by succession a party to the Convention on the Rights of the Child (CRC). Article 63 of the Constitution stipulates that parents shall bear responsibility for the upbringing, welfare, and education of their children, and shall have the right and freedom to make independent decisions concerning the upbringing of their children. Article 1(3) of the Contract between the GRC and the Croatian Bishops' Conference on Catholic Religious Instruction in Public Schools and on Catholic Upbringing in Public Pre-School Institutions provides that a student who is 15 years old has to concur with the parental decision to enroll in Catholic religious instruction. Article 13(2) of the LLPRC 2002 follows the Contract by empowering jointly students who are 15 and their parents to enroll in elective religious education of other denominations in public schools.

### C. Activities Protected

According to Article 14(2) of the TLI 1997, the RC guarantees Catholic persons and their associations and institutions complete freedom of action in both verbal and written form. Articles 4 and 14(1) of the TLI 1997 provide that, with respect to the right of religious freedom, RC shall recognize to the Catholic Church and its community as regards any religious rite the free exercise of its apostolic mission, particularly regarding religious worship, governance, and the pursuit and activities of association, including the right to assembly of the faithful according to the proper aims of the Church. As far as the civil effects

of their activity are concerned, they shall be regulated according to the legal norms of the RC.

The LLPRC 2002 provides in Article 10 that a religious community is free to practice its religious services within its own or a leased or rented building or premise that, according to special provisions, satisfies the requirements for gatherings of a great number of people, and in open areas within religious structures of cemeteries.

Article 47 of the Constitution allows conscientious objection. The CCRC has rescinded the provisions of the Law on Defense that limited it. Laws on medicine, dental medicine, nursing, and medically assisted reproduction recognize to physicians and nurses the right to conscientious objection. A midwife was recently fired for refusing to take part in performing abortions at a public hospital.

The constitutional guarantee of freedom to manifest one's religion implies free display of religious symbols by both religious communities (e.g. crosses and crescents on places of prayer, church bell ringing, *muezzin* call to prayer) and individuals, at school and work as well as in public and in identity documents.

Article 9 of the TLI states that holidays include Sundays and five additional Catholic holidays; special provisions, statutory and contractual, are made for members of other religious communities.

The CCRC in its decisions on the prohibition for shops to be opened on Sunday took notice of complaints that the prohibition discriminated against minority religions that do not observe Sunday. However, the decision rescinded the provisions on non-religious grounds.

### D. Limitations to Freedom of Religion or Belief

Article 39 of the Constitution prescribes that any call for or incitement to war or use of violence, to national, racial, or religious hatred, or any form of intolerance shall be prohibited and punishable by law.

According to Article 3 of the LLPRC 2002, in promoting religion and its other activities, a religious community shall not spread intolerance and prejudice against other religious communities and their believers or against any other citizen, and shall not hinder other religious communities or citizens, not having any religious beliefs, in freely professing their religion or any other convictions.

According to Article 4 of the LLPRC 2002, a religious community shall not by the content or the manner of its religious services, or by its other ways

of professing religion, act in contravention of the legal system or public morals or act otherwise to the detriment of human life and health or of any other rights and freedoms of their believers or other citizens.

Article 110 of the Criminal Code provides that whoever denies or limits the right to the freedom of religion, including the right to manifest publicly one's religion or other belief, shall be punished by a fine or by imprisonment not exceeding one year. The Anti-Discrimination Law exempts from prohibition, *inter alia*, positive actions based on law with the aim to improve the status of religious minorities (Art. 9(2.2)), and in relation to occupational activities, entering into membership and acting in conformity with the canon and mission of a church or religious community (Art. 9(2.5)). The CCRC rejected in 2003 the proposal to institute proceedings to review the conformity of a Law on the Protection from Noise with several constitutional provisions, the most important being Article 41(2).

## V. The Legal Status of Religious Communities

There are no reported judicial decisions on, or even public controversies over, the existence or practice of religious groups without legal status in the RC. Hence it can be safely assumed that unincorporated religious groups manage to enjoy freedoms and rights guaranteed by Croatian law, in accordance with Article 43 of the Constitution, which guarantees to everyone the right to freedom of association; Article 7 of the LPRC 2002, which guarantees the freedom of religious association; and provisions that guarantee *jus standi* to unincorporated entities in civil and administrative procedures.

The status of the Catholic Church and its entities is regulated by the TLI and, indirectly, by other agreements between the Holy See and the RC. Thus Article 2(1-2) of the TLI 1997 recognizes the public law personality of both the Catholic Church and the Catholic institutions that have such a personality under canon law.

Croatian public administration keeps the Record of Legal Persons of the Catholic Church.

Article 1 of the LLPRC 2002 defines a church or religious community as a community of the natural persons who exercise the freedom of confession by the same public performance of religious rites

and other manifestations of their faith (hereinafter: believers), which is registered in the Record of Religious Communities of the Republic of Croatia. (Padjen, 2003, 65)

Article 6(3) of the LLPRC prescribes that religious communities, their organizational units, and the communities of religious communities are not-for-profit legal persons.

While not using the terms "recognition" and "registration" of religious communities, the LLPRC makes a distinction between the two by distinguishing in Article 5 existing and newly established religious communities.

According to Article 22(2) of the LLPRC, the Ministry shall deny the application or request for registration if the Ministry determines that the content and the manner of performance of religious ceremonies and other manifestations of faith are contrary to the legal order or public morals or are detrimental to life and health and other rights and freedoms of believers and other citizens. According to Article 22(3), the Ministry's resolution on registration of a religious community is subject to judicial review. (Padjen, 2003, 57-80)

There are in Croatian law today five major classes and several sub-classes of religious communities. They are marked by ordinal numbers from 1st to 5th, each being introduced by its legal ground:

1. according to the TLI, the Catholic Church and legal persons of the Catholic Church;
2. according to Article 5(1) of the LLPRC, existing religious communities (other than the Catholic Church);
  - 2.1. members of the class 2 that have failed to register on time;
  - 2.2. members of the class 2 that have entered into contracts with the GRC on the basis of GRC requirements (active on and since 6 April 1941, more than 6,000 adherents, "a historical religious community of the European cultural circle");
  - 2.3. members of the class 2 that could have entered into contracts with the GRC on the basis of GRC requirements;
3. according to Article 5(2) of the LLPRC, newly established religious communities;
  - 3.1. members of the class 3 that have nonetheless managed to enter into contracts with the GRC;
  - 3.2. members of the class 4 or 5 that have nonetheless managed to be entered in the Records of Religious Communities;



4. communities of believers that have registered as associations and thus acquired legal personality;
5. communities of believers that have not registered as associations and have consequently not acquired legal personality.

The RC does not have special bodies to supervise religious communities. The Commission on Relations with Religious Communities coordinates GRC departments in charge of religious affairs.

## VI. Religious Autonomy

Article 41(1) of the Constitution separates religious communities from the State and guarantees to them the freedom, in compliance with law, to publicly conduct religious services, to open schools, academies, or other institutions and welfare and charitable organizations, and to manage them.

The autonomy of the Catholic Church is guaranteed by several provisions of the TLI: the freedom to communicate and maintain contact with the Holy See, the Bishops' Conferences of other countries, and also with their individual churches, institutions, and persons, whether within or outside the State; as regards any religious rite the free exercise of its apostolic mission; authority freely to organize the administration of ecclesiastical affairs; and authority to appoint candidates to and confer ecclesiastical office in accordance with the norms of canon law—but prior to the publication of the appointment of diocesan bishops, the Holy See shall inform the Croatian government in confidence.

Article 2 of the LLPRC stipulates that religious communities shall autonomously and freely establish their internal organization, management authorities (the hierarchy and competence thereof; the authorities and persons who represent a religious community and its organizational forms); the content and the manner of professing religion; the type of connection with central church authorities and other religious communities; the relationships with other religious communities; and such other issues relating to their activity, in conformity with the Constitution.

On the ground that a religious community is, on the one hand, autonomous in the regulation of its internal affairs and, on the other, neither an organ of administrative power nor a corporation with public powers competent to issue adminis-

trative acts, the CCC rejected a *limine* a constitutional complaint against a decision of the Zagreb Jewish Community to expel a member from the Community.

## VII. Education

Article 67 of the Constitution provides that, subject to the conditions specified by law, the establishment of private schools and learning institutions shall be permitted.

Article 8 of the TEC recognizes the right of the Catholic Church to found schools of every level and pre-school institutions, and to administer them in accordance with canon law and Croatian law. (Padjen, 2003, 66)

Article 11 of the LLPRC allows religious communities to establish schools and institutions of higher learning, including religious schools and institutions, up to the highest level.

The Catholic Church now operates three primary and at least 11 secondary schools, three faculties of theology and a faculty of philosophy affiliated with public universities, and Croatian Catholic University, founded in 2006 and offering B.A. and M.A. programs in history, sociology, and psychology. The status of faculties of theology is regulated by the TEC and contracts between the Croatian Bishops' Conference and public universities.

The Evangelical Lutheran Church and Christ's Pentecostal Church each established a college of theology. The ICC established a *madrasa* in Zagreb in 1992, transforming it into an accredited gymnasium. The SOCC founded a gymnasium in Zagreb in 2005. A Jewish community opened an elementary school in Zagreb in 2003.

Confessional religious instruction was reintroduced into Croatian public schools and kindergartens in 1991. The TEC and an implementing contract guarantee the right to Catholic religious instruction (Arts. 2 and 3) roughly within the limits already established in practice.

The contracts between the GRC and religious communities other than the Catholic Church, which were entered into in 2002–2011, empower the communities to provide elective instruction each in its own confession in public schools and kindergartens.

Enrollment in confessional religious instruction in public schools has remained high and stable in the past 20 years. Thus in the year 2011–2012, 84.4% of the elementary and secondary students of public

schools attended confessional religious instruction at school. Distribution by confession was as follows: 82.65% Catholic; 0.87% Christian Orthodox; 0.47% Islamic; 0.03% other confessions (Baptists, Adventists, etc.); and 15.6% not enrolled in confessional religious instruction at school.

## VIII. Religion and Personnel Matters

There are no published statistics of the officials and employees of religious communities in Croatia. Available data suggest that the following groups are potential subjects of RC laws on personnel. The Catholic Church has about 2,100 priests, at least 1,400 religious sisters, and, since 1993, about 2,500 graduates in theology. The order of magnitude of the priests and employees of the SOCC might be inferred from the figure of 50 seminarists in 2008. The number of imams and female teachers of religion increased from 6 or 7 in the 1980s to 45 in 2009.

The status of priests and religious sisters of the Catholic Church is governed by canon law. By virtue of Article 3(3), teachers of Catholic religious instruction are beneficiaries *inter alia* of RC social (health, disability, and retirement) insurance. Article 9 of TEC is interpreted the same way. Hence employees of Catholic schools with public accreditation enjoy the same rights and duties as employees of public schools.

Article 18 of the LLPRC 2002 runs as follows:

1. Priests and other religious officials of a religious community shall exercise their rights to old-age pension insurance and health and welfare coverage pursuant special legislation.
2. In order to carry out religious affairs a religious community may enter into legal relations and contracts of employment with religious officials and employees. Religious officials and employees who have entered into contracts of employment with a religious community shall exercise their rights from the relationship of employment as any other employees.

According to Article 14 of the Law on Retirement Insurance, ministers and other religious officials are subject to compulsory retirement insurance during their service to a religious community, unless they are subject to compulsory retirement insurance on some other ground. To that end the insured pays contributions to a national retirement fund (Padjen, 2003, 71).

Priests and other religious officials of a religious community that is inscribed in the Record of Religious Communities are subject to compulsory health insurance even if they are not insured on the basis of employment.

Priests and other officials of religious communities enjoy all political and civil rights, including the active and passive right to vote.

## IX. Finance

Article 1 of the TEI stipulates that legal persons of the Catholic Church, in accordance with provisions of canon law, may freely accept from believers alms, donations, and other customary contributions to support Church institutions.

According to Article 17 of the LLPRC, a religious community may acquire resources from a wide variety of sources.

Article 41(2) of the Constitution provides that religious communities shall enjoy the protection and assistance of the State in their activities.

Agreements between the Holy See and the RC obligate the latter to provide comprehensive financial assistance to the Catholic Church and reinstate to it assets divested by the communist government.

Article 17(2) of the LLPRC 2002 provides that religious communities shall receive resources from the state budget in the amount that shall be determined depending on the type and significance of religious facilities (cultural, historical, artistic, religious, and the like) and activity of the religious community in the fields of upbringing, education, welfare, health, and culture, and according to its contribution to national culture, as well as the humanitarian and other generally useful activity of the religious community (Padjen, 2003, 73).

The contract between the GRC and a religious community stipulates that the community's accredited schools are entitled to financial support as provided for by RC legislation.

The lack of transparency of RC budgets have prompted speculation as to the extent of RC budget appropriations to the Catholic Church. An estimate, which takes into account a probable amount for salaries to teachers of Catholic religious instruction in public schools, increases RC budgetary appropriations to the Catholic Church to around HRK 500,000,000, which equals—without RC special grants to the Catholic Church—about 20%

of the RC budget for both secondary and tertiary education.

The RC also supports educational institutions of the SOCC, the ICC, and a Jewish community.

According to Article 1 of the TEI, alms, donations, and other customary contributions made to the Catholic Church to support Church institutions are exempt from the RC tax system.

RC laws exempted religious communities from VAT from 1995 to 2013 and still exempt them as a rule from the profit tax, but do not exempt them from the death and gift taxes.

The CCRC granted the constitutional complaint filed by a religious community that both the Ministry of Finance and the Administrative Court violated a constitutional right of the community by taxing, on the basis of a literal rather than a purposive interpretation of the relevant legal provision, the acquisition of a non-religious property for religious ends.

## X. Religious Assistance in and Access to Public Institutions

Treaties between the Holy See and the RC, LLPRC 2002, and contracts between the GRC and religious communities provide for religious services and religious assistance in the armed forces, hospitals, penal institutions, and other public institutions.

## XI. Religion and Family Matters

The CCRC declared in 1994 that Article 27 of the Law on Marriage and Family Relations of 1978, which required that a civil marriage must always precede a religious marriage ceremony, violated the freedom of religion guaranteed by Article 40 of the Croatian Constitution (Padjen, 2003, 78).

Article 13 of the TLI states that canonical marriage has civil effects if there are no civil obstacles and all the requirements of the Croatian legislation are met (Padjen, 2003, 78). Contracts between the GRC and religious communities have analogous provisions.

Croatian legal scholars have argued that implementation of Article 13 of the TLI may produce socially unacceptable canon law effects in Croatian family law (Padjen, 2003, 78). A two-third majority voted at the referendum of 1 December 2013 for the constitutional amendment that “marriage is a union of man and woman”.

## XII. Religion in Criminal Law and Other Public Regulations

The Penal Code of the RC punishes the following crimes against religious persons, activities, things, or rights: genocide (Art. 88), infringement of the right to equality (Art. 125), infringement of freedom of religion and the right to manifest publicly one's religion or other belief (Art. 110), alienation of property used for religious purposes (Art. 229 Sec. 1.7), and incitement of hate speech (Art. 325).

The Law on Criminal Procedure (Art. 284 Sec. 4) and the Law on Civil Procedure (Art. 237 Sec. 2) exempt religious confessors from the duty to testify regarding the facts learned in confessions.

While the Criminal Code exempts a priest from the duty to report a committed crime of which he learned in confession (Art. 302 Sec. 5), the Code does not exempt the priest from the duty to report a planned crime learned in confession (see Art. 301).

## XIII. Select Bibliography and Leading Cases

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- Ugovor o pitanjima od zajedničkog interesa između Vlade Republike Hrvatske i Evandeoske (Pentekostalne) crkve u Republici Hrvatskoj, Kršćanske adventističke crkve u Republici Hrvatskoj i Savezu baptističkih crkava u Republici Hrvatskoj od 4. srpnja 2003* (Contract on Issues of Common Interest between the Government of the Republic of Croatia and the Evangelic (Pentecostal) Church in the Republic of Croatia, the Christian Adventist Church in the Republic of Croatia, and the Union of Baptist Churches in the Republic of Croatia, each being an independent party to the same instrument of 4 July 2003), NN 196/03, no. 3112.
- Ugovor o pitanjima od zajedničkog interesa između Vlade Republike Hrvatske i Bugarske pravoslavne crkve u Hrvatskoj, Hrvatske starokatoličke crkve i Makedonske pravoslavne crkve u Hrvatskoj od 29. listopada 2003* (Contract on Issues of Common Interest between the Government of the Republic of Croatia and the Bulgarian Orthodox Church in Croatia, the Croatian Ancient-Catholic Church, and the Macedonian Orthodox Church in Croatia of 29 October 2003), NN 196/03, no. 3113; Annex I, NN 141/04.
- Ugovor o pitanjima od zajedničkog interesa između Vlade Republike Hrvatske i Koordinacije židovskih općina u Republici Hrvatskoj od 6. studenog 2010* (Contract on Issues of Common Interest between the Government of the Republic of Croatia and the Coordination of Jewish Communities in the Republic of Croatia of 6 November 2010), NN 4/12, no. 55.



*Ugovor o pitanjima od zajedničkog interesa između Vlade Republike Hrvatske i Židovske zajednice Bet Izrael od 27. studenog 2010* (Contract on Issues of Common Interest between the Government of the Republic of Croatia and Bet Izrael of 27 November 2010), NN 4/12, no. 55.

*Ugovor o pitanjima od zajedničkog interesa između Vlade Republike Hrvatske i Saveza crkava 'Riječ života', Crkve cjelovitog evanđelja i Protestantske reformirane kršćanske crkve u Republici Hrvatskoj od 12. rujna 2014* (Contract on Issues of Common Interest between the Government of the Republic of Croatia and the Union of Churches "The Word of Life", Church of the Full Gospel, and Protestant Reformed Christian Church in the Republic of Croatia of 12 September 2014), NN 112/14, no. 2151.

## CASES (EUROPEAN COURT OF HUMAN RIGHTS)

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Odluka U-I-20 1992 (18.02.1998). *Conscientious objection to military service.*

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Rješenje U-I/493/2003 (22.12.2004). *The Law on the Protection from Noise limits only a segment of the constitutional freedom of religion.*

Rješenje U-III/1237/2003 (13.10.2005), NN 128/05. *The Court's incompetence to review the decision of a religious community to expel a member.*

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