

**OVIDIUS UNIVERSITY OF CONSTANȚA**

**FACULTY OF THEOLOGY**

**DOCTORAL SCHOOL**

**THE CHURCH, AN EXTENSION  
OF CHRIST IN HUMANITY AND  
HISTORY**

**– SUMMARY –**

**Coordinator:**

**Pr. Prof. Univ. Dumitru Gh. Radu**

**PhD Student:**

**Angel-Cristian Stăiculescu**

**Constanța  
2012**

# **WORKING PLAN OF THE PAPER**

## **Chapter 1. The Church, presence and extension of Christ the God-Man in history and humanity through supernatural divine Revelation, and wholeness of life of the Holy Spirit in humanity**

1.1 Dynamic creation. Church, Revelation and Restoration

## **Chapter 2. The Church, Mystical Body of Christ and wholeness of life and work of the Holy Spirit**

2.1. The Church, communion life of persons of the Holy Trinity extended in humanity and people loving communion with God through Christ in the Holy Spirit

2.2. The Church, plenitude of divine life and work of the Holy Spirit through Christ in humanity

2.3. The Church, theandric community, sacramental

*2.3.1. Church - the Body of Christ extended to humanity*

*2.3.2. Church - sacramental community in Christ through the work of Holy Spirit*

2.4. Priesthood of Christ in the Church

2.5. The attributes of the Church

*2.5.1. Unity of the Church*

*2.5.2. Holiness of the Church*

*2.5.3. Sobornicity of the Church*

*2.5.4. Apostolicity of the Church*

## **Chapter 3. The Church, Sacrament of communion and human salvation founded concretely to Pentecost**

3.1. The Church, mystical Body of Christ

*3.1.1. Extension of the Incarnation*

*3.1.2. Sufferings and death of Christ on the cross in the Church life*

*3.1.3. Resurrection and glory of Christ, Head of the Church*

3.2. The Church, Sacrament of working salvation

*3.2.1 Church, God's presence in people*

*3.2.2 Church, revelation and divine power*

*3.2.3 Church, a community in the Spirit of Christ and sacramental presence*

### **3.3. Jesus Christ, God-Man**

*3.3.1 Baptism of Messiah in the waters of Jordan*

*3.3.2. Sacrament Christ - Sacrament of Life*

*3.3.3. Christ, the supreme sacrifice*

*3.3.4. Christ, renewal, source of power and life in God*

### **3.4. The Church, wholeness of life and work of the Holy Spirit among us**

*3.4.1. Church, the Pentecost of the Holy Spirit among us*

*3.4.2. Impartation of the Holy Spirit Communion through Christ*

*3.4.3. Wealth and life of the Holy Spirit in us*

## **Chapter 4. Christ, the origin Sacrament**

**4.1. Christ, sacramental and fundamental mystery**

**4.2. Incarnation, a new and unique way of being human hypostatic. Transfiguration of person in Christ's body**

**4.3. Kenosis and charity in Christ**

**4.4. The extension of Sacramental of glorified Christ in humanity**

*4.4.1. The necessity of our personal encounter with glorified Christ*

*4.4.2. Christ-Man, the possibility of our personal encounter with God*

## **Chapter 5. Christ, the Sacramental Church and Mystery of Mysteries**

**5.1. Ecclesial and pneumatological Christ**

*5.1.1. Extensions and devotion of Christ to the Church*

*5.1.2. Christ, the unseen Creator of the Holy Sacraments*

*5.1.3. Christ, the Sacramental Church and Mystery of Mysteries*

**5.2. The Sacraments, seend and unseen works of the Church in Christ**

*5.2.1. Ecclesia, Sacramentum Dei*

*5.2.2. Christological and ecclesiological basis of Sacraments*

### *5.2.3. Epiclesis in vita Ecclesiam*

## 5.3. Pnevmatological Christ extended in humanity through the Holy Sacraments

### *5.3.1. The Church, Sacrament of Christ in communion with people*

### *5.3.2. Christ gifted and extended to people in encountering Him*

### *5.3.3. Human transfiguration in Christ through the Holy Sacraments, dynamism and transparency*

## CONCLUSIONS

## SELECTED REFERENCES

**KEYWORDS:** Trinity, nature, person, hypostasis, being, essence, creation, revelation, incarnation, logos, christology, church, ecclesiology, pnevmatology.

## THESIS STRUCTURE:

### **Chapter 1. The Church, presence and extension of Christ the God-Man in history and humanity through supernatural divine Revelation, and wholeness of life of the Holy Spirit in humanity**

About the Incarnation of the Son of God it is strongly stated and, at the same time, certainly, that it represents *ad rem* the act of establishing the Church which discovers in History the truth about God incarnated and truth about man, the common image (way, manner) of God's existence and man within the Teandric Person of Christ. Through the Incarnation of His Son has been accomplished and provided the world salvation through His trinitarian mission: Prophetic, Hierarchical and Royal. In an unique *modus vivendi*, He established His Church, for thus, the objective salvation fulfilled by Him to become for every man a subjective salvation through prayer and divine gifts supernatural given and placed in / through the Church. The saving work of the Church ends with personally death for every man, and for the whole humanity with the end of the world, followed, naturally, *in infinitum*, the eternal life for the saved or eternal damnation for those who have rejected salvation subjective fulfilled objectively through Jesus Christ and His redemptive work.

### **Chapter 2. The Church, Mystical Body of Christ and wholeness of life and work of the Holy Spirit**

Starting from the assertion that the Church, inside it is manifest that unity, A. Homiakov says that the Church is a communion of faith, hope, love and a unity of life shown through prayer, Sacraments and religious services. This is the unity of divine life, which reveals in the creatures life, is icon of the Kingdom of heaven or Petros Vasiliadis says "an icon of the Eshathologic", something not of this world. In other words, the Church is the new nature which still reads only way of existence, is life lived as a community and not as individual survival. The Church is body, and it's members form an organic unity, a unity of life, as well like the members of the physically body. People are members of the Body of Christ, and the Head of this body is Himself Saviour Christ.

### **Chapter 3. The Church, Sacrament of communion and human salvation founded concretely to Pentecost**

The Holy Trinity was revealed to the world especially by the Incarnation of the Son and by the Word of God. In the Old Testament note some indications of the existence of the Trinitarian God, and, because of the Incarnation, the Father, Son and Holy Spirit have been revealed to humanity. This revelation in Christ, is the common work of the Holy Trinity. Unit except the essence of the Three Divines Persons, is also a unit of work (*energheia*) after which the Three Persons operate (work) with the creation and recreation of the world. So, the energies and divine nature are inseparable. The Greeks Fathers speaks of the fact that the world was created by the Father through the Son in the Holy Spirit. The salvation is the common work of the Holy Trinity and is based on the will of the Father, on the Incarnation of the Son and on the sanctifying work of Holy Spirit. Church is the assembly of all believers in Christ, who calls himself every man to enter the Church. In it, the mundane and heavenly must unite in Christ, as He is Head of the Church, " And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all" (Eph. 1, 22-23). Trinitarian's Church there is unity for which Christ prays thus gives testimony for this, but "her testimony is not a message about life without her, but the whole articulation of it's existence an entirely dictated otherwise and sanctified by trinitarian as". Because it's united, "as" is united Holy Trinity Church is a kenotic existence, becoming a ghost living of God, a theophany in the world and in history. Bride of Christ - Church - says, like St. Paul, that does not live it alone, but Trinity living in it (Gal. 2, 20), and thus how Trinitarian unity of the Church is able to become a partaker organically divine and happy life. If we see the Church, see Trinity and "the view is Heaven, pledge future life and kingdom. It revealed a view of the baptized in the name of the Holy Trinity".

### **Chapter 4. Christ, the origin Sacrament**

In the Church, fulfilling the deification of creation through the Holy Spirit is God's original plan done to man and the world. Church is the result saving sacrifice of the Son, sent by the Father, and sanctifying action of the Holy Spirit manifested at Pentecost. After St. Irenaeus of Lyon, Christ, seated at the head of humanity, has become head of human nature renewed his Body, the resident access to the source (source) of the Holy Spirit. Church unity "new man in Christ, the unity of God's grace, moving in many creatures endowed with reason, subject to the grace of God," (AS Homiakov). Church unites in himself two natures: divine and human, with their attributes and their wills. Church is united with the world through his human nature, created. However, do not cooperate (work together) with strictly terrestrial world as a body, but acts all mysterious wholeness. Thus, divine-human nature of the Church makes it possible transfiguration happy and purification (cleaning - *katarsis* the) world, making history, a creative collaboration, synergy limb and ecclesial Body Head. The church is unique in that it revealed the truth kept unchanged. "Orthodoxy is the one true Church, which preserves the continuity of life church tradition that unit, other Christian denominations, and they claim that the true Church, not any fullness of the Church, but kept some of the Church being only to the extent that Each remained in contact with a real depth of the one Church. " Church is not of this world, then Christ is not of this world. But he came into the world, assuming the condition of the world for the restoration and salvation. Church must go through a process of historical *chenoză* fulfilling its mission saving. Its purpose is only salvation in this world, but to the restoration and salvation of the world. Church must act in this world the image of Christ, a testimony of Him and His kingdom. And church members are invited to become involved in the mission of Christ, to His service in the world, a mission which the Church can not conceive only if conciliarității unity and order "That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (Jn. 17, 21). The church is called to serve the world's redemption, as the Son of Man "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10, 45). Savior said: "For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth" (Lk 22, 27). Service on behalf of the world and man's salvation may be limited to no religious or national framework, as stated clearly in the parable of the Good Samaritan Saviour. Church as Body of Christ God and man, is divine-human. But if Christ is perfect God-man, the Church, did not arrive in perfect divine-humanity, because it is still struggling with sins on earth, although the interior is united divinity, yet it is far from the cast and to fully meet.

Truly living life sacred and spiritual perfect rack, the Holy Spirit is manifested fully in the Church of Christ, where shares are fully faithful grace of salvation in / through Christ. *Tale, Quale* in our Orthodox Creed, the Symbol of Faith, by articles in which we depict the teaching of the Holy Trinity, is full confession of faith in "One, Holy, Catholic (Universal) and Apostolic Church" (Art. 9), it is revealing to us the importance not only in the teaching of Christian faith, the dogma of the Church, but the relationship between the Church and the Trinity in its essence. Thus, the Church represents the mystery of human union with God through Christ, the Holy Spirit, the indissoluble link between people based here and Trinity Church and the God-man-Church communion. The Church community means teandrică institution, while the foundation that is the whole revelation, the treasure that belongs to the Church, and committed and perfect work of salvation by Christ, who is in a permanent relationship with the members of His Mystical Body, the Spirit. Jesus Christ saves people as it expands its incorporating them in himself and also gradually assimilating humanity and resurrection. Per definition, the Church is this extension, extension of Christ in humanity, the Holy Spirit. Church building and the being carried out gradually, gradually *pari passu* and unitary event begins with the Incarnation of the Son of God, when "the Holy Spirit and the Virgin Mary" (Luke 1, 29-38) is the hypostatic union of humanity with divine wrought in him. Understand contemporary ecclesiology becoming more and more that the One, Holy, Catholic and Apostolic Church, is a "servant church", a community founded by Jesus Christ to continue serving act on earth, serving as a corollary sign of humility and Christian love to the Church The man at the same time. So the event of the Incarnation human communion with God is total, as the kenosys is not annihilation, but, *a contrario*, this is a precondition for growth in the fullness of existence. Man and God are united, *per excellentiam*, in the person of Christ, union steeped more deeply and more intimately through the sacrifice and resurrection from the dead, acts that Christ assumed human nature is freed from corruption, sin and death and thus deified, blessed to be raised to God its Creator. In our doctrine of faith, dogma ecclesiological-christological is presented us like as christo-stewardship, of which the content is the proclamation of narrative in historical sequence dispensation of the mysteries of Christ: Incarnation, Birth, Crucifixion, Resurrection, Ascension, Parousia, which focuses preaching simplicity maximum (kerigma) and prayer of thanksgiving (Eucharist) Church, both centered on the evocation and invocation of Jesus Christ's saving work for us in time and history, as christo-ontology, whose content is eternal person of Jesus Christ, true God and true man, as the source and ground of his saving dispensation which focuses and focuses the teaching (Didascalia) and exaltation (doxology) Church, both centered on evoking and

invoking the mystery of divine-human person of Jesus Christ incarnate , crucified and exalted as true God and true man, yesterday and today, same for ever (Heb. 13, 8). All these acts receive the seal of divine grace in themselves, fully dwelt in them and poured like an infinite ocean of love through the work of mystical and obvious, while the Holy Spirit, hence the deep nature of the Trinitarian Persons of the Holy Communion, Trinity. "As people's communion with God, Church of the Incarnation begins - it is therefore an extension, an extension of the Incarnation, and is based objectively on the Cross and Christ / by His Resurrection from the dead, and as specific community, seen, the people (the microcosm) with God, Church of Pentecost event enters history". And very divine-human person of Jesus Christ is coming and saving reality is the earliest near maximum and new / by love. Person of Christ God-man is everything, because that is not static and also because it has exhausted its reality / by saving acts in the earthly life, but by those acts showed us that will always be active the spirit of those provisions and will be always present in the validity of his acts. The provisions of the Incarnation, Sacrifice, Resurrection and Ascension, Christ shares his humanity, the One and the same Holy Spirit that the Father and the Son deoființă, Holy Communion, Holy Spirit holiness and unity. These acts are the culminating expression of his love and they have made in him a state of permanent irradiation love. As such, they are always current with respect to us, rather, the very person of Christ manifested His love to culminate or acts as a source of endless and inexhaustible love. Holy Spirit of Pentecost when the Church enters history as a community of people teandrică human communion with the triune God in person, go down continuously in infinitum, uniting with Christ, extended, expanded and now in the Church, all those living in the body of mystical and sacramental fruits acquire their redemption. Church, as her body of God, is Christ in extending His incarnation, that believer is exalted to godhood and it is maintained through continuous and living presence of the Holy Spirit descended at Pentecost. This union with Christ in the Church came to fulfill our longing, for as Nicholas Cabasilas confesses: "Nothing on earth is not enough of us, nothing we quench our desires because we are always thirsty, as I aspirations never reach our target. " Saw the appearance of the Church, fulfilled and done at Pentecost, as described in Scripture, is through an express act of Christ's relationship with the Holy Spirit, the Church is founded upon the foundation laid by Christ and the Apostles: " And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them



utterance" (Acts 2, 1-4). "The Holy Spirit descends on each Apostle in part and upon all together to highlight the Trinitarian communion model, which hold together the diversity of people with unity of nature, in the light of an ontology of love". In this respect, we confess that the Church transcends this world and, within it, the divine and the human are united harmoniously in / the love Christ. The fact that the Church made history the day of Pentecost, as a practical communion and community of people with God, to perfect the act of Pentecost, as we are told in Scripture, followed by special charisma grăirii in spirit or glosolaliei and transmission sermon (kerigma, the act of preaching and apostolic mission) St. Peter, which concluded with the baptism of the first Christians, who have pioneered the first community of the Church, indeed the first assembly unit (company) Christian. "Church is Pentecost in humanity, which lasts forever. Established now, the Church desires that environment, it is the firm body of Christ, the uncreated divine energies manifesting and work in its humanity, incorporated into Christ, it brings the Spirit in the Church ".

As the vision and sanctifying Communion-giver of the Holy Fathers, says confidently that ecclesiology is inseparable from soteriology and Christology, thereby expressing the basic teachings that maximality focal point of all ecclesiology is hristocentrismul in / through which Christ is the center of the Church. This lively and dynamic presence of Christ in the heart of Christian living that must be understood not only as *Intellige ut credo*, but the *bona fide*, must be understood that *credo ut experts*, as such, *credendo vides*, that we may feel, experts, see and behold in us the light of Christ. Therefore, it is imperative that this hristocentrism, sealed the love of Christ, to be completed by Trinitarian theology, but also through its pneumatologic premises. Thus, foundation, basis and permanent source of sanctifying the new life beyond the faithful is "Spirit" or divine grace, "Spirit" which actually shows us not only dynamic Christian living, but also the essential role of "Spirit" to Christians to advance their goal of perfection in Christ. And the foundation of the whole work of salvation synergy, the cooperation of man with divine grace, is the meaning of our dynamic incorporation in Jesus Christ through the Holy Spirit. And the Holy Spirit unites man with Christ, sharing it at the same time, the infinite holiness and deification of Christ, since He is God Himself confirms and fulfills all the communion and the link between God and man, making updating synapse Incarnation and spiritual (link) between event perfect Christ once for all, achieve its real and constant presence in history. The permanent presence of Christ in time is only possible only through the earnest of the Spirit and, *de novo*, as a renewal of life in the ethos Pnevmatic by historic community spirit founded a concrete history, by virtue of the work of redemption and Resurrection of Christ. Act Pentecost is a new approach, a

participatory and final meditation Trinity of Persons in history to start the opening event of the Paraclete time, personal God distinct ministry. Holy Spirit is permanent in the infinite irradiation of Christ Church, Church of the hic et Ubique, above all, the result of work of grace the Holy Spirit. Thus, the overall work of the Holy Spirit manifests prints and historical reality of the presence of the divine economy and the Church. The communion of the church life, we all can share the grace that is in it, because the Church has sought its aim in itself, and it is eo ipso to the world, it is concrete, visible, organized and does not allow abstraction, no apparent înduhovnicire Church is a living reality and embracing that part of history, united with Christ, who is her head in a directly employed by Christians, its members, through the Holy Spirit. Christ entrusted to his Church His love of people, with whom she must work in the world, by all its members to give fullness of divine life and love of Christ, God-Man, The Communion is the sacrament of salvation fundamental and original and our deification. Identity in the likeness of Jesus Christ is a process teandric, as a fellow believer in Jesus Christ work. Son of God makes Himself man and man grows in Christ (who is an incarnation of the new, making us Christopher or Christ by grace, the image of Christ shines with power), the body of the Church, the Body extended his humanity, and therefore ex aequo in time and space, to measure age îndumnezeitoare and perfect in Christ. Inner being is the unity of the Church in the Holy Spirit, and her being foreign is unity in faith and sacraments, God-man, Jesus Christ is the most mysterious of all mysteries of God, Mystery of Mysteries and mystery above all mystery. This mystery is a mystery-eucharistic sacrament, resulted in new life began with Christ, and given life found in / through Christ mystagogical and led by the Holy Spirit. Church is an extension of the incarnation of Jesus Christ that God endorses human nature and believers share the "divine breath" community and the institution itself embodying teandrică while the Mystical Body of Christ, extended and expanded in humanity, which has the living principle of love divine grace that flows between and intratreimică. Become children of God, should participate in all the moral life, sanctifying, the quality of being worthy of God Himself is "the fullness of him that filleth all in all" (Eph. 1, 22-23, 4, 4 -6) in the Spirit (Eph. 4, 11-12), the guiding light of our souls, constantly shining and radiating Pnevumatic a permanent east of everlasting life and eternal joy.

### **Chapter 5. Christ, the Sacramental Church and Mystery of Mysteries**

Eo ipso, God Himself deigned to dwell in the Lord Christ humanly, divine fullness, mystery and mystery remaining non accessible on our human mind, but totally essential human salvation. Mystery of the Incarnation of the Son of God shines the light in many ways the Christian life, and Christ Himself is the mystery and purpose of God's Word chenozei

redemption of mankind from the bondage of sin. In the event of the Incarnation, our Savior divinizes all sharing the sacraments and, in particular the Holy Eucharist for reconciliation and human communion in love again and direct connection with God, and also for the establishment of the humanity rediscovered and înnoită full of the Holy Resurrection of Christ, that as a community real, visible, universal and sanctifying the people of God in Christ in the Holy Church.

The only act of the Incarnation and the recapitulation in Himself through His human nature assumed in His divine hypostasis, Christ Himself gives Himself to men, incorporating and also in himself and making them partakers of His Mystery mystery included the human mind. For the Holy Spirit keeps the Church as a divine institution, holy and unified church itself is the real foundation of the Holy Trinity and the divine life of love and intercommunion of persons of the Trinity fell by chenozei act, humbled in all humanity and to made and life, and the latter was the life of God through Jesus Christ, Son of God Incarnate, is increasingly filling the grace of the Spirit of Christ as a sacrament and mystery of our lives. Divine life flows in people's lives, which helps to live in a unit of renunciation, communion, like the Holy Trinity and the sacrament of Christ and the acts of the Son of God Incarnate teandrice: Birth, the Incarnation, Baptism, suffering and death on Cross, resurrection and exaltation to the heavenly glory, which are also mysteries, id est Mysteries of Mystery-Christ, are extended in a permanent dynamic work and life of the Church (in Eccles) and the Church (per ecclesiam) the life of the faithful, through the sacraments of the Church. In a perfect manner, based on the cross Christ Redeemer Church as His Body, attracting and assimilating it into a state of Sacrifice was complete, and certainly giving it power and commandment to bring the sacrifice of Himself Father forever, the Spirit, but also herself with him. So the event of the Resurrection, Christ's humanity is transformed and becomes fully transparent and radiant Holy Spirit and His divine uncreated energies in those participating in this humanity in the Church through the sacraments.

Origin and foundation Trinitarian Church and her sacraments were born on the Cross by Christ's sacrifice and their strength in humanity has its source in the Resurrection of Christ, as a means of irradiation Pnevumatic, transcendence and transfiguration fully / through Christ. By sending the Holy Spirit and personal stay in the world and humanity, at Pentecost, is founded, the saw in history the Church, as a community of believers united concrete fully to God through Christ in the Holy Spirit.

As for the sacraments of the Church, they are reflected directly in the Mystery-Christ through the Church, the extension, renewal and living environment of radiant and full fruition

originating Mystery-Christ. In no other way can be understood as acts Mysteries of Christ by the Spirit in the life of the Church, without that constant connection their synthesis, essence and quality of general mystery, fundamental church. In other words, through the sacraments is done, it consolidates, maintain and enhance its quality Sacrament Church, mystery, and it is possible that the church itself is sacramental in its entirety, showed his holiness the indispensable sacramental acts of our salvation, Mysteries. One speaks therefore of a synapse-perihoretică tightly between the Church and her sacraments, and the circumscribing them condiționându each other, because essentially and personal relationship of the Son and Spirit and reciprocity in the economy of salvation and their synergy in the Church, and and because no church and no secrets are not considered independent reality separate, isolated themselves, which bears no relation nico believers as church members as recipients of the Sacraments. Through the sacraments, on the one hand to maintain, extend and enhance the spiritual Church, the Mystical Body of Christ, the Holy Spirit, and on the other hand, they are extended in us Christ and his saving acts, where shows that the presence of the Holy Spirit in us and brings real presence of Christ in us.

Ecclesiology is rooted in the relationship between Church and Body of Christ. This link is not just an image but rather an ontological connection, and even the word of Christ in the Eucharist. Unity Church in the Holy Eucharist is clearly evident in the words of the Apostle Paul: "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the Body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread" (I Cor 10, 16-17). In these verses, expressing the mystery of the Eucharist, the prevailing idea is that the many form one body, hence a fortiori based (more than) unity of many with that one, who offers himself and maintain this unit. The same unit is expressed in the text of Mt. 26, 26-28: "Take, eat, this is my body... Drink ye all, for this is my blood", the making / receiving the Eucharistic Christ exposed as an invitation to "take", which introduces "the many" in one unit, made living and provided by the act of eat and drink the Body and Blood of Christ. Therefore Yannaras Christ, testifies that the Church is a dinner, an act ineffable, what it means to eat and drink: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you", for "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6, 53, 56). Thus, the Son of God gives fully as "food and drink" sins committed that body of full communion communion or love feast in which divine life is embodied in the life of the world.

The Incarnation of Logos represents the concrete historical reality of Christ's kenosis and also gives her human potentiality to connect live to the way hypostatic existence, the existence "by nature" and "the truth", hence existential event of ecclesial unity none other than the resonance between human living and kenosis of Christ, through which we "become brothers begotten, we are His body and unite with him... these all called Paul grace upon grace", concludes as St. John Chrysostom (Homily 10 on Romans 2). By assuming human flesh, Christ Redeemer made us accessible communion with God Himself, but rather the entire Holy Trinity, and thus the Church's unity is a reflection of the real unity of the Trinity. And that the Church is still less (more than) it is an axiom ecclesiological guidance for each of us in the context of practical Christian living in communion with God the Trinity. In / by the Church of Jesus Christ as the center hypostatic humanity draws us to God, for He Himself is the Word of God (John 1, 1), who came from the Father and came into the world and wanted to let the world again and go to the Father (John 16, 28). The purpose of His coming is to unite people not only by mere peaceful coexistence, but to unite with his Father and our Father, and for that Christ Himself has brought new life, new birth and a new, Trinitarian "that all may be one... and that the world may believe..." (John 17, 21). This unit is entirely a gift from God, not our property, and besides the fact that Christ brought and then he prays for unity, as shown in the Scriptural texts: Jn. 10, 16 "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd"; Jn. 17, 11 "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*"; Jn. 17, 21 "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me".

With the Incarnation, each act or phase of the redemptive work of Christ is crucial to the very existence of the Church, for "by His incarnation, the spousal union with humanity, Christ Church bears in him". In addition Saviour Church also said that the "gates of hell shall not prevail against it" (Mt. 16, 18), hence the conclusion that the Church is maintained unity and His promises are valid until the end of time, the icon of the entire Holy Trinity Church and adopted children of believers by the Holy Father in Christ.

In medias res, the Lord Jesus Christ not became man for himself, but because of his body to extend salvation to divine life within us the gift of unity (ecclesiastical), with the advice Trinitarian foundation and Trinitarian love. And life divine, extended body of Christ in the faithful, the Church. After His resurrection, Christ opens the way for the gift of the Holy

Spirit, and "The Church is defined simultaneously by the work of Christ and God's Spirit, both being the two hands of the Father", and so the unit received as a gift "becomes" and drive Spirit.

In the actuality of the concrete existing in history, the Church is the extension, the prolongation, the presence and the work of Christ, actually, in humanity and also it represents the transfigured full life of communion of believers with Christ in the Holy Spirit or specific community of people as individuals the divines persons in communion with Christ, as members of His Mystical Body incorporated following confession of faith through the sacraments: Baptism, Chrismation and the Eucharist, sanctioned and maintained haric, for salvation and sanctification of believers. And now Christ His real Body and Blood of the Eucharist, the members of His Body and all body-Church, communicating is the special hierarchy (priest of his sacrifice visibly), is the true Prophet, Teacher, Priest, Priest and King that teaches, sanctifies and leads the whole herd, faithful meal in the privacy of divine love, the heavenly kingdom.

## SELECTED REFERENCES

### I. SCRIPTURAL SOURCES

1. *Biblia sau Sfânta Scriptură* - Editura Institutului Biblic și de Misiune Ortodoxă al Bisericii Ortodoxe Române, tipărită cu binecuvântarea P.F. Daniel, București, 2008.
2. *Noul Testament cu Psalmii* - Editura Institutului Biblic și de Misiune Ortodoxă al Bisericii Ortodoxe Române, tipărită cu binecuvântarea P.F. Teoctist, București, 2002.

### II. PATRISTIC SOURCES

1. Fericitul Augustin - *In Evangelium Ioannis*, tract. XXI, 8, P.L., XXXV, c. 1568; tract. CXXIV, 5; tract. XXVIII, P.L. XXXV, col. 1622.
2. Fericitul Augustin - *Sermo*, CCXLVIII, cap. IV, P.L., XXXVIII col. 1231, 1246.
3. Origen - *Peri Arhon (despre principii). Convorbiri cu Heraclide*, studiu introductiv, traducere, note de Pr. Prof. Teodor

- Bodogae, *Exortăție la martiriu*, traducere de Pr. Prof. C. Galeriu, studiu introductiv și note de Pr. Prof. Teodor Bodogae, Ed. I.B.M.B.O.R., București, 1982.
4. Sfântul Ambrozie - *Despre Duhul Sfânt*, traducere, studiu introductiv și note de Pr. Dr. Vasile Răducă, Ed. Anastasia, București, 1997.
  5. Sfântul Ambrozie - *De mysteriis*, IX, 58; P.L. XVI, 409.
  6. Sfântul Atanasie cel Mare - *Lettres à Sérapion sur la Divinité du Saint-Esprit*, introduction et traduction de Joseph Lebon, în „Sources Chrétiennes”, Les Éditions du Cerf, Paris, 1947, no. 15.
  7. Sfântul Atanasie cel Mare - *Sur l'Incarnation du Verbe*, introduction, texte critique, traduction, notes et index par Charles Kannengiesser, în „Sources Chrétiennes”, Les Éditions du Cerf, Paris, 1973, pp. 292-294, nr. 199.
  8. Sfântul Chiril al Alexandriei - *Adoratio in Spiritu et Veritate*, P.G., LXXVIII, 15, 78, 964, 973, 757 A.
  9. Sfântul Chiril al Alexandriei - *Închinarea și slujirea în duh și adevăr*, traducere, introducere și note de Pr. Prof. Dr. Dumitru Stăniloae, Ed. I.B.M.B.O.R., București, 1991.
  10. Sfântul Grigorie de Nazianz - *Cele cinci cuvântări teologice*, traducere, introducere și note Pr. Dr. Acad. Dumitru Stăniloae, Ed. Anastasia, București, 1993.
  11. Sfântul Ioan Damaschin - *Dogmatica*, traducere din limba greacă, introducere și note de Pr. Prof. Dumitru Fecioru, Ed. I.B.M.B.O.R., București, 2001.
  12. Sfântul Irineu - *Adversus haereses*, ed. A. Rousseau, L. Doutreleau, Ch. Mercier, Tom. II, în „Sources Chrétiennes”, Les Éditions du Cerf, Paris, 1969, no. 153.
  13. Sfântul Irineu - *Contre les hérésies*, 1. V, édition critique par Adelin Rousseau, Louis Doutreleau S. J. et Charles Mercier, Tom. II, în „Sources Chrétiennes”, Les Éditions du Cerf, Paris, 1969, no. 153.
  14. Sfântul Leon cel Mare - *Sermo* 74, 2, P.L., LIV, col. 398

15. Sfântul Maxim Mărturisitorul - *Ambigua*, P.G. 91, col. 1081D - 1084 A, 1332 C, 1053 C.D., traducere, introducere și note de Pr. Prof. Dumitru Stăniloae, Ed. I.B.M.B.O.R., București, 2006.
16. Sfântul Maxim Mărturisitorul - *Mystagogia cosmosul și sufletul, chipuri ale Bisericii*, introducere, traducere, note și două astudii de Pr. Prof. Dr. Dumitru Stăniloae, Ed. I.B.M.B.O.R., București, 2000.
17. Sfântul Vasile cel Mare - *Despre Sfântul Duh. Corespondență (Epistole)*, traducere, introducere, note și indici de Pr. Prof. Dr. Constantin Cornițescu, Pr. Prof. Dr. Teodor Bodogae, Ed. I.B.M.B.O.R., București, 1988.
18. Sfântul Vasile cel Mare - *Traite du Saint Esprit*, introduction, traduction et notes de Benoit Pruche, O. P. în „Sources Chrétiennes”, Éditions du Cerf, Paris, 1947, no. 17.

### III. BOOKS, STUDIES AND ARTICLES

1. Afanassieff, Archiprêtre Nicolas - *L'Eglise du Saint Esprit*, traduit du russe par Marianne Drobot, préface de Dom O. Rousseau, Les Éditions du Cerf, Paris, 1975.
2. Bobrinskoy, Pr. Prof. Boris - *Împărtășirea Sfântului Duh*, traducere de Măriuca și Adrian Alexandrescu, Ed. I.B.M.B.O.R., București, 1999.
3. Bobrinskoy, Pr. Prof. Boris - *Taina Bisericii*, traducere de Vasile Manea, studiu introductiv de Pr. Dr. Ioan Bizău, Ed. Reîntregirea, Alba-Iulia, 2004.
4. Bobrinskoy, Pr. Prof. Boris - *Taina Preasfintei Treimi*, traducere de Măriuca și Adrian Alexandrescu, Ed. I.B.M.B.O.R., București, 2005.
5. Cabasila, Nicolae - *Despre viața în Hristos*, traducere și studiu introductiv de Pr. Prof. Dr. Teodor Bodogae, Ed. Arhidiecezană, Sibiu, 1946.
6. Cabasila, Nicolae - *Viața în Hristos*, în „Irenikon”, Belgia, 1932, p. 79.
7. Clément, Olivier - *Le renouveau de l'Eglise*, în „Contacts”, 4-e trim., 1964, nr. 48.
8. Cornițescu, Pr. Prof. - *Vechiul Testament - izvor spiritual al limbii române*, Ed.



- Univ. Dr. Emilian      Europolis, Constanța, 2008.
9.    Evdokimov, Paul      - *Holiness in the Orthodox Tradition (Duhul Sfânt în Tradiția Ortodoxă)*, în Vol. „Man’s concern with holiness”, Holder-Stoughton, traducere de Pr. Prof. Dr. Vasile Răducă, Ed. Anastasia, București, 2004.
  10.   Evdokimov, Paul      - *Hristos în gândire rusă*, traducere Pr. Ion Buga, Ed. Simbol, București, 2001.
  11.   Evdokimov, Paul      - *L'Esprit Saint dans la tradition orthodoxe*, Les Éditions du Cerf, Paris, 1969.
  12.   Felmy, Karl  
Christian      - *Dogmatica experienței ecleziale, înnoirea teologiei ortodoxe contemporane*, introducere și traducere de Pr. Prof. Dr. Ioan Ică, Ed. Deisis, Sibiu, 1999.
  13.   Florovsky, Pr.  
Georges      - *Biblie, Biserică, Tradiție: o perspectivă ortodoxă*, traducere de Radu Teodorescu, studiu introductiv de Pr. Conf. Univ. Dr. Mihai Himcinschi, Ed. Reîntregirea, Alba Iulia, 2006.
  14.   Florovsky, Pr.  
Georges      - *Christ and His Church: Suggestions and Comments*, în „L’Église et les Églises, 1054-1954: neuf siècles de douloureuse separation entre l’orient et l’occident; Études et travaux sur l’unité Chrétienne offerts à Dom Lambert Beauduin”, Vol. II, Éditions de Chevetogne, Chevetogne, 1954-1955.
  15.   Florovsky, Pr.  
Georges      - *Le Corps du Christ vivant*, în „La Sainte Eglise Universelle”, confruntation oecumenique, Paris, 1948.
  16.   Homiakov, Alexis      - *Biserica este una*, traducere de Elena Derevici și Lucia Mureșan, Ed. Patmos, Cluj-Napoca, 2008.
  17.   Ică, I. Ioan      - *Modurile prezenței personale a lui Iisus Hristos și ale comuniunii cu El în Sf. Liturghie și Spiritualitatea ortodoxă*, în „Persoană și comuniune”, Ed. Arhiepiscopiei Ortodoxe Sibiu, Sibiu, 1993.
  18.   Lossky, Vladimir      - *Teologia mistică a Bisericii de Răsărit*, traducere, studiu introductiv și note de Pr. Vasile Răducă, Ed. Bonifaciu, București, 1998.
  19.   Meyendorff, John      - *Hristos în gândirea creștină răsăriteană*, traducere de Pr.

Prof. N. Buga, Ed. I.B.M.B.O.R., București, 1997.

20. Meyendorff, John - *Le Christ dans la theologie byzantine*, Les Éditions du Cerf, Paris, 1969.
21. Popa, Mgr. Irineu  
Metropolite  
d'Oltenie - *La personne et la communion des personnes dans la theologie de Saint Basile le Grand*, Ed. Basilica, Bucarest, 2011.
22. Popa, Prof. Univ.  
Dr. Irineu  
Arieepiscopul  
Craiovei și  
Mitropolitul Olteniei - *Iisus hristos este același, ieri și azi și în veac*, Ed. Mitropolia Olteniei, Craiova, 2010.
23. Popescu, Pr. Prof.  
Dr. Dumitru - *Iisus Hristos Pantocrator*, Ed. I.B.M.B.O.R., București, 2005.
24. Radu, Pr. Prof. Dr.  
Dumitru Ghe. - *Caracterul ecleziologic al Sfintelor Taine și problema intercomuniunii*, teză de doctorat, Ed. I.B.M.B.O.R., București, 1978.
25. Radu, Pr. Prof. Dr.  
Dumitru Ghe. - *Despre înnoirea și îndumnezeirea omului în Hristos*, Ed. Mitropolia Olteniei, Craiova, 2007.
26. Radu, Pr. Prof. Dr.  
Dumitru Ghe. - *O culme actualizată a Teologiei patristice*, în „Ortodoxia” XLV, 1993, nr. 3-4.
27. Scheeben, M. J. - *Le Mystere de l'Eglise et de ses sacrements*, introduction, traduction, notes et appendices par Dom Augustin Kerkvoorde, O.S.B., Les Éditions du Cerf, Paris, 1946.
28. Schier, H. - *Zeit der Rirche*, Ed. Herder-Verlag, Freiburg, 1966.
29. Schillebeeckx, E. H. - *Le Christ sacrement de la rencontre de Dieu. Etude théologique du Salut par les sacrements*, Éditions du Cerf, Paris, 1964.
30. Semmelroth, Otto  
S.J. - *L'Eglise, sacrement de la Rédemption*, traduit de l'allemand par Dom Germain Varin, O.S.B., Éditions Saint-Paul, Paris, 1962.
31. Slătineanu, P.S.  
Prof. Univ. Dr.  
Irineu - *Iisus Hristos sau Logosul Înomenit*, Ed. România Creștină, București, 1998.

32. Slătineanu, P.S. - *Omul ființă spre îndumnezeire*, Ed. Reîntregirea, Alba Iulia, 2000.  
Prof. Univ. Dr. Irineu
33. Stăniloae, Pr. Prof. - *Chipul nemuritor al lui Dumnezeu*, Vol. I, Ed. Cristal, București, 1995.  
Dr. Dumitru
34. Stăniloae, Pr. Prof. - *Din aspectul sacramental al Bisericii*, în „Studii Teologice” XVIII, 1966, nr. 9-10.  
Dr. Dumitru
35. Stăniloae, Pr. Prof. - *Iisus Hristos, Arhiereu în veac*, în „Ortodoxia” XXXI, 1979, nr. 2.  
Dr. Dumitru
36. Stăniloae, Pr. Prof. - *Iisus Hristos, lumina lumii și îndumnezeitorul omului*, Ed. Anastasia, București, 1993.  
Dr. Dumitru
37. Stăniloae, Pr. Prof. - *La dynamique du monde dans l'Eglise*, în „Procès-Verbaux du Deuxième Congrès de Théologie Orthodoxe à Athènes, 19-29 Août 1976”, publiés par les soins du Professeur Savas Chr. Agouridis, Athènes, 1978.  
Dr. Dumitru
38. Stăniloae, Pr. Prof. - *Numărul Tainelor, raporturile între ele și problema Tainelor din afara Bisericii*, în „Ortodoxia” VIII, 1956, nr. 2.  
Dr. Dumitru
39. Stăniloae, Pr. Prof. - *Rugăciunea lui Iisus și experiența Duhului Sfânt*, tradusă de Maria Cornelia Ică jr., Ediția II, Ed. Deisis, Sibiu, 2003.  
Dr. Dumitru
40. Stăniloae, Pr. Prof. - *Sfântul Duh în Revelație și în Biserică*, în „Ortodoxia”, XXVI, 1974, nr. 2.  
Dr. Dumitru
41. Stăniloae, Pr. Prof. - *Sfântul Duh și sobornicitatea Bisericii*, în „Ortodoxia” XIX, 1967, nr. 1.  
Dr. Dumitru
42. Stăniloae, Pr. Prof. - *Sfintele Taine în viața Bisericii*, în „Studii Teologice”, 1981, nr. 3-4.  
Dr. Dumitru
43. Stăniloae, Pr. Prof. - *Sinteză ecleziologică*, în „Studii Teologice” VII, 1955, nr. 5-6.  
Dr. Dumitru
44. Stăniloae, Pr. Prof. - *Teologia dogmatică ortodoxă*, Vol. I, Ediția III, Ed. I.B.M.B.O.R., București, 2003.  
Dr. Dumitru
45. Stăniloae, Pr. Prof. - *Teologia dogmatică ortodoxă*, Vol. II, Ediția III, Ed. I.B.M.B.O.R., București, 2003.  
Dr. Dumitru
46. Stăniloae, Pr. Prof. - *Teologia dogmatică ortodoxă*, Vol. III, Ed. I.B.M.B.O.R.,

- Dr. Dumitru București, 2003.
47. Stăniloae, Pr. Prof. Dr. Dumitru - *Teologia Euharistiei*, în „Ortodoxia” XXI, 1969, nr. 3.
  48. Stăniloae, Pr. Prof. Dr. Dumitru - *Transparența Bisericii în viața sacramentală*, în „Ortodoxia” XXII, 1970, nr. 4.
  49. Yannaras, Christos *Adevărul și Unitatea Bisericii*, traducere din limba greacă de Ierom. Ignatie Trif și Ionuț D. Uliniuc, Ed. Sofia, București, 2009.
  50. Zizioulas, Ioannis Mitropolit al Pergamului - *Euharistie, Episcop, Biserică*, traducere de Pr. Dr. Ioan Valentin Istrati și Geanina Chiriac, Ed. Basilica a Patriarhiei Române, București, 2009.
  51. Zizioulas, Ioannis Mitropolit al Pergamului - *Ființa Ecclesială*, traducere de Aurel Nae, Ed. Bizantină, București, 1996.