

**„Ovidius” University
Faculty of Orthodox Theology**

Discipline: Missiology and Ecumenism

Philosophical and ideological atheism, pseudo-religious-a major challenge for the life and mission of the Church

PhD THESIS

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Constanța

2016

Keywords: mission, atheism teachings, ideology, Church Missionary solutions

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Introduction

The necessity and actuality

After nearly two thousand years since the Supreme revelation by the coming of the son of God into the world and spread the teaching of the Holy Apostles should we deal with, according to some, the triumph of life according to the precepts of the Gospel. Concerning with objectivity, Christianity did not become the universal religion, but is one of the great religions of the Earth. On the other hand, in the course of its history, Christianity has been attacked from all sides, sometimes even from within, and in recent centuries, can be seen propagating the sects, groups and neo-religious movements which attempt to remove contemporary man from the true path. In addition to these attacks backed up from pseudo-religious area, mention and a very aggressive action that comes from those who do not believe in the existence of God, and who are trying through any means, to prove the absence of a Creator God, Savior and Sanctifier.

Orthodox mission has the status of permanently and the actions and the need for themselves without prejudice to all people baptized or not yet. Mission misiologii, theorists have been talking of foreign and domestic mission mission of the Church. The foreign mission Act represent the Christianization of the people who still had not heard and not saving teaching of Christ, while internal mission comprises slu - jirea Church against its own members, Christians who wish to deepen and live Christian teaching in a practical way. In the contemporary context in which social inequality is an obvious one, internal mission can manifest as a philanthropic activity, and through which the Church helps the helpless and marginalized of society.

Missionary work is today as current or, better said, the need for them, based on direct observations on the State of the world in general, and Christianity in particular over over Orthodox Christianity in particular. From observing the State of the world, arise the main challenges of the missionary who always acts in and through the Church, challenges that most often come from the area of atheism. The Gospel has not yet reached "the end of the Earth", its connoisseurs, many of them referring to her only as a book containing historical and moral issues and very few live, "more", what emerges from it. This is, unfortunately, confirmed by the

statistics on crime, the number of abortions, the false beliefs in astrology and other types of mantică and especially as various manifestations of contemporary atheism.

However, we cannot talk about a triumph of atheism in effect because, at the same time, we are talking about the world of manifestation of the Savior Christ's command prior to his Ascension to heaven "... going, teach all Nations, baptizing them in the name of the father and of the son and of the Holy Spirit" (Matt. 28.19) through preaching and baptism of the people of the territories less "Westernized".

I. Orthodox Teaching regarding God's existence

Divine revelation is the action by which God is made known to man and reveal whatever it is its necessary for salvation comprising a long string of words and acts of God, through which God manifests his love toward men. Human reason stems from the rationale and the Supreme God find their convergence and meaning as the basis, purpose, motivation and rationale of the existence and development of all sciences.

Rational arguments brought to prove the existence of God are not meant to make an unbeliever to believe or admit the existence of God.

Their role is to be useful to those who believed in their argument before those who do not believe that their faith is not fiction, but based on the rational side, and constituting a justification of their beliefs is not blind but a lightened.

II. Philosophical atheism and its consequences in human life.

Assessment missions In the second chapter we will assess together with missionary philosophical atheism its consequences in human life. We see that Deism as a destructive negative criticism both supernatural revelation and miracles, is opposed to teismului and that it was a real training for the appearance of philosophical atheism. Ancient philosophy, especially through its Greek representatives of Thales of Miletus, Anaximander, Anaximenes, Pythagoras of Samos, Leucippus of Miletus, Epicurus, had serious elements that leads us to conclude that atheism has its roots in these philosophical systems. Also, elements of attitudes within atheism currents philosophical stoicism and skepticism that presents itself as a morality derived from the laws of nature, on the one hand, and on the other hand, teaches that we must follow the perceptions and thinking, and be

satisfied with natural instincts, to adhere to the law and tradition and devote ourselves to science. Philosophical atheism has grown increasingly more within the nihilism Nietzsche promoted within his positivism, Auguste Comte who emphasize the importance of science to modern man and his company and under existentialismului atheist.

III. Ideological Atheism with scientific pretense.

Missionary evaluation in this chapter present ideological atheism that has scientific claim with all its aspects. Firstly it is important to identify who is the real ratio between ideology and authentic scientific research from the perspective of the Church's mission. Naturalism, as highly dangerous ideology rejects the supernatural Revelation of the Savior Christ, the logos incarnate, reversing the values of claiming that man is the measure of all things. Materialism represented a real ideological threat to the postmodern man taking advantage of the chaos caused by the economic crisis of the 1930s and then the totalitarian Fascist regimes from Germany, Italy, Hungary and even Romania. Scientismul is an ideology that uses scientific data for serving an ideological goal; It is the ideology which parasitize scientific research and uses its data to appoint a specific theme of interest pseudoreligios. Darwinism goes further, saying that the universe is absolutely impersonal, which has no connection with the Christian God transcendent and immanent.

Naturalism rejects the transcendent ideological and metafizicul but also the supernatural Revelation of God. Materialism represented a real ideological threat to the postmodern man. The conception of the world within the dialectic materialism e rest on the most general laws of movement and development of nature, society and thought, positions deeply atheistic. Dialectical materialism is a scientific conception of the world but also a revolutionary method of knowledge and transformation of reality. Scientismul is an ideology that uses scientific data for serving an ideological goal; It is the ideology which parasitize scientific research and uses its data to appoint a specific theme of interest pseudoreligios.

Atheism claims that there is one God, creator of the world, there is a God in the world (what a teaching in Pantheism) but no outside (as advocates Deism). There is also a divine person who remained in the world and beyond it (as in theism) but

no God that lies beyond the world (as in panenteism). Most atheists consider themselves rather than nonteiști antiteiști. As nondeiștii, atheists offers a positive conception of its own which I call atheism, materialism, naturalism, or positivism.

From Darwinian perspective, the universe is absolutely impersonal, which has no connection with the Christian God transcendent and immanent. Darwinism has revolutionized the science of his time in terms of its content. This theory was based on knowledge of the variability of the species in the wild, naturally, but also in terms of Taming.

IV. Pseudo-religious Atheism-unrecoverable religiousness degeneration

The fourth Chapter presents the pseudo-religious atheism as an incurable degeneration of religiousness. In this chapter we present the two conceptions about God and Its relationship with the world, Pantheism and paneneteismul, and we will show that they are alien to the divine revelation and teachings of the Church kept saving. Then we will analyze and Buddhist religion, one of the largest religions of the world, which talks about a personal God, but also stresses the possibility of human liberation from the cycle of reincarnations. Confucianism and Taoism represents the two great religions of the far East which specific, either, I'm not talking about a personal God creator of the world.

Moral philosophy of Confucius from the principle that man, being a part of the whole nature, a microcosm compared the great cosmos, has in itself the qualities of nature, dao: order, justice, goodness, sincerity. Human nature is so good, from the very beginning. It is pervertește only when it is in contact with the teaching and example of evil. Taoism is a very complex system, going beyond the strict limits of religion. Daoismul will develop the doctrine about zeificați people, symbols of the "path" and guarantors of its success.

V. Report of atheism with secularization, desacralizarea and human decrestinarea contemporary

The fifth chapter analyzes the key challenges of contemporary human and tangible result of his all around the world. We are talking here about the desacralizarea world as the trial of God in the life and human society, about the process of desacralizării and decreștinării that removes phenomena man from God.

Secularization does not mean the end of the religious experience of the human being, but only a temporary crisis of religiousness, which produces panic by her size, but, on the other hand, a feeling of lack of confidence, of that creature tremendum mysterium fascinans or around sacred (God) and engaging in a relationship full of dynamism.

Secularization is a phenomenon more visible within the monotheistic religions, because here the distinction between the sacred and profane is more Oriental religions than in net, where translation from the sacred to the profane and vice versa can be done much easier, even lovingly dub. In other news, Christianity "is the first religion that has managed to make the separation between, on the one hand, and national political and, on the other hand. Secularization involves the removal of God from the world and human life in general and has appeared due to the struggle between the culture of the world and the Church. The phenomenon is based on the idea of survival anthropocentrism of man without God's help and involvement. On the other hand, dechristianarea has resulted in the absence of God in human mentality and post-modern self-awareness which led to a major weakening of the religious life of Western man in general, and of the Romanians, in particular. Desacralizarea represents the gradual loss of religious character given by God to man's creation.

VI. Evaluation and control concepts and forms of manifestation of atheism from the perspective of Orthodox mission

The last chapter presents assessment and control concepts and forms of manifestation of atheism from the perspective of Orthodox mission. Here we show the missionary priest's role which it intends to combat atheism, as well as the context of where he can use his missionary methods: in Church, in school and in the family.

The purpose of the internal type Orthodox mission is to create a liturgical community and attitude among the faithful, that attitude stems from the nature of their membership to the Church. At the level of their personal life there may be various forms and steps of Christian living, but the context of their particular life is the great liturgical community. Approaching God through Christ Jesus, living in the Kingdom of grace offered in and through the Church, saving mankind from sin,

damnation recovering powers in the fight against sin, are Christian-Orthodox mission targets.

CONCLUSIONS

The present study we analyzed the ideological atheism, but philosophically and religiously at pseudo-as a major challenge, real and present for the life and mission of the Church. I left the presentation of Orthodox teaching regarding God's Aseitatea which says that it is not subject to any outside person or anything, and the catafatic, that he has in himself everything to the being, with all that it implies His absolute. Aseitatea is also a consequence of the fact that God is absolute being, which cannot in any way be conditioned.

The Church has kept during its existence, multimilenare, truth revealed by God, revealed in his Constitution unaltered, from generation to generation, from an historic era. Therefore, the existence or possibility of atheism or neexitenței of God is totally irrational and inconceivable. Fleshing out the Mission of the Church in the modern world and is deducted from her attitude of righteous faith in front of all the ideologies and events of the pseudo-religious atheist guy. All these reflect one truth, that the whole liturgical life of the Church-sactamentală is located in a deep connection with missionary activity being virtually indestructible.

In Western Europe there is talk already about "post-Christian age" or "the evangelization of Europe", that is the Church's mission orientation based on the context in which the man refuses God, unlike the Apostolic period in which the main issue was to choose God against the gods of the heathens.

That is why the mission is much more contemporary complex because it is no longer a religious beings, but self-sufficient, religious indifferent or, most often, even îndărătnice the denial of God. In addition, various types of religiosity are leading to confusion and separatist tendencies, God is no longer accepted as is, but is built by man, after the cliché most convenient type of life.

More than ever the need is being felt today as the Church's mission to address the man an atheist or who resonate with atheistic scientific ideologies or philosophies which embrace some Eastern religions or pseudo-religious. These manifestations of post modern man who is alienated from his own sacred essence

to retrieve himself, while healing himself of civilisation illnesses on grabei and as a result, the eroticism and anarchy they produce at the level of the heart and mind.

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