

„OVIDIUS” UNIVERSITY OF CONSTANȚA
THE FACULTY OF ORTHODOX THEOLOGY
DOCTORAL SCHOOL OF THEOLOGY

**PhD THESIS
(BRIEF)**

PhD Advisor:
PR. PROF. UNIV. DR. RUNCAN NECHITA

PhD STUDENT:
MORLOVA NICUȘOR

CONSTANȚA 2015

„OVIDIUS” UNIVERSITY OF CONSTANȚA
THE FACULTY OF ORTHODOX THEOLOGY
DOCTORAL SCHOOL OF THEOLOGY

**THEOLOGY AND SPIRITUAL LIFE REFLECTED IN THE
ISIDOR'S OF PELUSIUM EPISTLES**

(BRIEF)

PhD Advisor:

Pr. prof. univ. dr. RUNCAN NECHITA

PhD STUDENT:

MORLOVA NICUȘOR

CONSTANȚA 2015

SUMMARY

| | |
|--------------------|------|
| Prologue | p. 1 |
| Contents | p.2 |
| Abbreviations..... | p.4 |
| Introduction | p.5 |

FIRST PART THEOLOGY

| | |
|------------------------------------------------------------------------|------|
| Chapter I: Saint Isidore of Pelusium-personality and work | p.11 |
| I.1.Bio-bibliographical highlights | p.11 |
| I.2. Work..... | p.18 |
| I.3. Christian epistolography and protreptic literature | p.23 |
| Chapter II: Triadology..... | p.27 |
| Chapter II: Triadology..... | p.27 |
| II.1. Holy Trinity – tripersonal communion of life and love..... | p.27 |
| II.2. The fight against antitrinitar's heresies..... | p.33 |
| Chapter III: Hristology..... | p.43 |

SECOND PART SPIRITUAL LIFE

| | |
|-----------------------------------------------------------------------------------|------|
| Chapter I: Voluntary remission of passions and the achieve of virtues..... | p.55 |
| I.1. Selfish self-love (φιλαυτία) and spiritual self-love..... | p.57 |
| I.2. Gluttony (γαστριμαργία) and restraint..... | p.61 |
| I.3. Fornication (πορνεία), abstinence and chastity..... | p.63 |
| I.4. Stinginess and merciful..... | p.70 |
| I.5. Sadness (λύπη) and spiritual joy..... | p.81 |
| I.6 Laziness (ακηδία) and spiritual attention..... | p.85 |
| I.7. Anger (οργή), kindness and patience..... | p.88 |
| I.8. Empty fame (κενοδοξία)..... | p.94 |

| | |
|----------------------------------------------------------------------------------|-------|
| I.9. Pride (υπερηφάνια)..... | p.98 |
| | |
| Chapter II: Steps of spiritual life..... | p.103 |
| Faith..... | p.103 |
| II.2. Fear of God, and the thought at the Judgment | p.107 |
| II. 3. Repentance | p.110 |
| II.4. Temperance (abstinence)..... | p.113 |
| II.5. Mind's and thoughts care | p.119 |
| II. 6. Troubles patience | p.123 |
| II.7. Hope..... | p.126 |
| II. 8. Faultless condition | p.129 |
| | |
| Chapter III: Sharing God's grace through the sacraments | p.132 |
| III.1. Ontological link between the Holy Eucharist and the other Sacraments..... | p.132 |
| III.2. Baptism | p.142 |
| III.3. Unction | p.148 |
| III.4. Sacrament of Confession..... | p.155 |
| III. 5. Sacrament of Anointing | p.161 |
| III. 6. Sacrament of Marriage | p.165 |
| III. 7. Sacrament of Ordination | p.169 |
| | |
| Chapter IV: Spiritual perfection and her gifts | p.181 |
| IV. 1. The contemplation of God in creation | p.182 |
| IV. 2. Clean prayer | p.185 |
| IV. 3. Perfect love and deification | p.188 |
| | |
| Conclusions | p.193 |
| REFERENCES | p.195 |
| APPENDIX | p.212 |

THEOLOGY AND SPIRITUAL LIFE REFLECTED IN THE ISIDOR'S OF PELUSIUM EPISTLES

Keywords: Biography, work, doctrine, triadology, hristology, spiritual life, perfection, passion, virtue, heresies, monachism, ascetic life-style, deification, priest, eucharist, baptism, unction, holy anointing.

INTRODUCTION

1. Argumentum

The exhortation about the necessity of a PhD thesis composition concerning the theology, languages and dialects of St. Isidore of Pelusium is found literally in the third volume of Patrology of the erudite professor IG Coman¹. In consultation with specialized theological journals bibliography and other sources, I found that this is not yet been attained in the Romanian theology, most likely due to lack of modern and updated translations of his work in Romanian.

In the *Church Fathers and Writers* collection of Romanian Patriarchate, the translation of St. Isidore work is in draft, which initially led us to the conclusion that apart from a few passages contained in Egyptian Paterikon, Isidorian letters are not available in Romanian. Later I discovered that there is a manuscript under document number 168 at the Neamt Monastery, copied at Secu monastery in 1769 by a monk named Theophanes, probably a disciple of Paisius Velicicovski and later transliterated from Cyrillic by a certain monk Bartholomew, which includes epistolary corpus translation. Unfortunately, the interpretation is highly dependent on extremely heavy language, full of archaisms of the eighteenth century, being absolutely necessary to consult the original Greek text for discerning the meanings. For comparison, we added in annexes a few pages of this transliteration.

We are therefore convinced that the 2012 letters printed in Migne collection (PG 78) is a rich treasure and a huge material for study and analysis.

¹ Ioan G. Coman, *Patrologie*, Vol. 3, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București 1988, p.468: «Limba, dialectica și ideile lui Isidor ar merita să fie studiate într-o teză de doctorat în patristică sau în filologia clasică» .

First part
Chapter I
Saint Isidore of Pelusium personality and work

Saint Isidore of Pelusium is one of the most special and interesting Patristic personalities of Orthodoxy, being contemporary and considered of equal value with great Cappadocians. However, the size of the personality, of the work and his contribution to the development of patristic theology remain somewhat hidden in the ascetic monastic life assumed humility, which he led from the youth. The withdrawn anchorite life was the one who caused the manner of his manifestation in the theological debates of the time, namely writing letters to various recipients, by means of which he could always be spiritual omnipresent in the midst of controversy, yet the great absent in body, inseparable from the desert which he loved with all beings. Withdrawal from the world and that he lived most of his life as a hermit, led to record in the time sources to very few biographical data. However, from his work we extract enough information which allow us to describe his spiritual personality quite specific.

The majority of data related to the life of St. Isidore are interpreted differently by researchers who have tried to outline his presence in history. He was born, it seems, in the year 350 AD or earlier ², and according to others, either 360, or even 370. Is the controversial and place of birth. Some argue that he saw the light of day in Alexandria ³, while others link him to the city of Pelusa ⁴, located near the mountain massif with the same name and located in eastern Egypt, at the eastern mouth of the Nile.

We can make some connections and establish the historical period in which he lived, extracting information from his work. We find out, for example, in the letter 224 (IV) that St. Isidore was born after St. John Chrysostom (so after the year 347 AD). On the other hand, the fact that he does not mention anywhere in his writings about the death of St. Cyril of Alexandria, his spiritual son, which took place at the year 444 AD, leads to the conclusion that St. Isidore had already left to the Lord before this date.

² Κ. Φούσκα, *Θεογόροι οπλίται, οι Πατερες και εκκλησιαστικοί συγγραφείς από τον 325-750 μ.Χ.* (*Dumnezeieștii ostăi, Părinții și scriitorii bisericesti din perioada 325-750 d. Hr.*), Atena 1975, p. 28-29.

³ J. Quasten, *Patrology*, vol. 3, Editura The Newman Press, Maryland 1960, p.180; Π. Χρήστου, op. cit. p. 241; R. Janin, op.cit, p 1012; Σ. Ευστρατιάδης, *Αγιολόγιον της Ορθοδόξου Εκκλησίας*, editura Apostoliki Diakonia, Atena, 1995, p.225; Δ Τσάμης, *Εκκλησιαστική Γραμματολογία*, editura Purnara, Tesalonic, 1996, p.139; B. Baldwin, *Isidor of Pelousion*, OBD, vol.2, Oxford University Press, Oxford 1991, p.1016.

⁴ PG 117, 293D-296B – Mineul pe Februarie; Κ. Φούσκα, *Ο Άγιος Ισίδωρος ο Πηλονοσιώτης, με ειδική αναφορά στη χρήση και ερμηνεία της Καινής Διαθήκης* (*Sfântul Isidor Pelusiote, cu referire specială la folosirea și interpretarea Noului Testament*), Atena, 1994, p.33.

His complex personality shows that he received a good education from childhood. He came from a devout Christian family, quite rich, which allowed him from an early age to study ancient philosophy, rhetoric, Latin and Greek philology, as well as Christian literature of his time ⁵. He may have studied at the Catechetical School of Alexandria, where it teaches at the time Didymus the Blind ⁶. In a world where the smallest word meaning could cause a storm in the life of the Church and society, philology was a basic matter of the scholars, an indispensable tool to have a rich correspondence with historical characters so different, from kings and patriarchs, to the simplest Christian.

After graduation he seems to have worked as a teacher of rhetoric and catechetical, proving to be a perfect teacher for his students, which is later reflected in the meticulous content and lofty language of his work. Envieux defines him as "*a master of literature and Greek writings*" and launches the hypothesis that Isidore was ordained to the priesthood much earlier before the entry into the monastic rank, ministering for a time at a church in Alexandria and later in Pelusa ⁷. That might explain his involvement in all aspects of social and political life of the city, and the influence that he had on public personalities of his time⁸. We recall, for example, the intervention made towards Rufinus, not to name a Cappadocian as town governor ⁹.

As I mentioned, St. Isidore, although he could lead a carefree material life, renounced the worldly and entered into the monastic rank ¹⁰. Let us not to forget that we are in the period of maximum flowering of Egyptian monasticism, in which thousands of people were attracted to the angels life and chose to live in the harshes conditions of the desert. In this case there are divergent views. Some researchers argue that would became a monk in the wilderness of Nitria, where he would have had as an apprentice for a while St. Cyril of Alexandria, while others think that would be entered directly into the monasticism in one of the scattered monastery in the mountains near Pelusa.

Adorned with the virtue of humility, he never accepted the dignity of abbot and was hardly convinced to receive the sacrament of the priesthood. He was ordained, it seems, even by St. Athanasius the Great, even by the bishop of Pelusa - Ammonio ¹¹.

⁵ Nicodim Aghioritul, *Συναζαριστής των δώδεκα μηνών του ενιαυτού* (*Sinaxarul celor doisprezece luni ale anului*), vol 3, editura Oprea Doamnei, Bucuresti 1995, p.194.

⁶ Π. Χρίστου, op. cit. p.222.

⁷ P. Envieux, *Isidore de Peluse*, editura Beauchesne, Paris, 1995, p 324.

⁸ Ibidem.

⁹ PG 78, (I.49), 448D.

¹⁰ Δ. Μπαλάνου, *Ισίδωρος ο Πηλονοσιώτης*, Atena 1922, p. 24.

¹¹ R.Janin, op. cit. p. 1012

The information according to which he would have been a relative of the Patriarchs Theophilus and Cyril (of Alexandria), although it is included in Minei, it seems that is not accurate ¹². It is known that St. Isidore harbored a deep admiration towards St. John Chrysostom, and for which he came into conflict with the patriarchs mentioned above, but he was never a direct disciple of the great hierarch, as some researchers have claimed. This surely would have appeared in his letters ¹³.

Autobiographical elements are found throughout his work, either clearly expressed or implied in context. In his letter to Thavmasios, for example, brings into question his final decision to leave the worldly, to enter the monastic life. He explains that far from secular life noise, the soul discovers unsuspected powers to enter into communion with God, through prayer, is constantly strengthening: „*About me, know that I have decided to withdraw in the monastic life*”¹⁴. For long periods of time he went into the desert, where he harshly need. However, in its vicinity, there were also other anchorites, who recognized him as *Abba*, in the sense of spiritual father and seeking his advice about the spiritual ascent: „*I retired as a young man and lived in the most remote places in the desert, but nevertheless, my door was always researched by brothers from the wilderness*”¹⁵.

In his correspondence with Pelusion monastery, gives the impression that he lives somewhere on the peaks near the monastery ¹⁶.

St. Isidore actively influenced the work of the Third Ecumenical Council of Ephesus in 431, playing an important role in the debate against the Nestorian heresy ¹⁷. Consummate theologian, he was able to early identify the possibility of heresy of Eutyches in Egypt and to warn the local bishops to this new wandering ¹⁸. During his stay in Alexandria he actively participated in catechetical work of the Church, becoming famous above all, by *words and deeds* ¹⁹.

It is recognize his contribution in two important aspects of the events of his time:

¹² Δ. Μπαλάνου, op.cit. pp. 13-14.

¹³ Ibidem, p.14.

¹⁴ PG 78, (I. 402), 408B.

¹⁵ Idem, (I. 141), 277A.

¹⁶ Idem, (I. 150), 284B.

¹⁷ Χρ. Ενισλείδη, *Bίος-πολιτεία και ακολονθίαι των Ισιδώρων του Πηλονσιώτου και των εν Χίῳ* (Viața-activitatea și slujbele lui Isidor Pelusiote și a lui Hios), Atena, 1952, p.10.

¹⁸ Filaret, Arhiepiscopul Cernigovului, *Ιστορική διδασκαλία περί των Πατέρων της Εκκλησίας*, vol.3, Ierusalim, 1887, p.103.

¹⁹ Εναγρίου, *Εκκλησιαστική ιστορία*, 1,15, PG 86, 2461-2464. Νικηφόρου Καλλίστου, *Εκκλησιαστική ιστορία*, 14,53, PG 146, 1249D-1253D.

a. The registration of the name of St. John Chrysostom in the Alexandria Church diptychs by St. Cyril ²⁰.

b. The fight against Nestorianism, in the context of which he contributed decisively to the reconciliation of Saints Cyril and John of Antioch ²¹.

Two were St. Isidore coordinates of life. On one hand, from an early age dedicated to asceticism, personal perfection and spiritual ascent, and on the other hand, love of neighbor and care for straightening and saving as many souls, through the epistles that he sent with love and humility. Significant is his description from the Lexicon of Suidae: *Learned male, philosopher and rhetorician* ²², which tells us more about his education. He died around the year 440²³, was soon passed into the ranks of saints and is commemorated on February 4. His relics can be found some part in Egypt, and another part in the monastery of St. Barlaam, within the Monastery of Meteora - Greece.

Even before his passing into eternity, Saint Isidore work began to be prized and copied to various monasteries, being used in theological debates, sometimes on both sides. The first historical reference is kept connected to the name of Monophysite bishop Severus of Antioch. After the enthronement of Emperor Justin I in the place of Monophysite Emperor Anastasius in 518, orthodox doctrine established in Chalcedon became official in the Empire again. Therefore Sever was exiled to Alexandria for two years, during which time he wrote *Liber Contra Impium Grammaticum*, a criticism work of John the Grammarian, supporter of the decisions of Chalcedon, and which we only know by the of presentation Sever. The las tone tells us that John was using Isidore's work in his argument. On the other hand, Severus himself claims to have consulted several collections of St. Isidore letters, which were found in Alexandria and, he says, explicitly contradict the decisions of Chalcedon ²⁴. It also rejects the argument of John, according to which Isidor was bishop of Pelusa. According to the results of his investigation, Severus found out from his sources that Isidore actually lived during the time that Hermogenes was Bishop of Rhinocorura and Eusebius, bishop of Pelusa, both active participants in the III(third) Ecumenical Synod. We see, therefore, that until the beginning of the sixth century in

²⁰ Vezi epistolele: (I.310.152.156); (II.42); (V.32).

²¹ (V.457).

²² A. Adler, *Suidae Lexicon*, Stuttgart 1967-1971.

²³ Nicodim Aghioritul, op. cit., p.217.

²⁴ Severus of Antioch, *Liber Contra Impium Grammaticum* (ed. J. Lebon, CSCO 102, pp. 182-183); René Aigrain, *Quarante-neuf lettres de Saint Isidore de Péluse* (Paris: Picard & Fils, 1911), 21, n. 2., apud. Laurent Boivin, op. cit. p.17-18.

Alexandria there was already a collection of Isidorian letters available for consultation ²⁵. In a letter from Severus of Antioch towards some Zacharias of Pelusa, St. Isidore is called „*venerable priest Isidore, the altar of Christ, Churches serving bowl, treasure of Scripture*”, and elsewhere „*correct priest in faith, full of divine wisdom and biblical science* ²⁶.”

The next mention of the work of St. Isidore we meet in 549 Facundus, Bishop of Herminae. In his work *Pro Defensione Trium Capitulorum*, it points out that in Constantinople there is a collection of 2,000 letters, written by an Egyptian priest Isidore of Pelusa ²⁷.

At the end of the sixth century Evagrius Scholasticus enters in the list in his *Ecclesiastical History*, next to Synesius of Cyrene also the work of Saint Isidore of Pelusium, about mentions that he was famous for his ascetic lifestyle and knowledge of doctrine and, since he wrote to Cyril of Alexandria, he must have been contemporary with him ²⁸.

In 549 deacon Rusticus, known to historians for having composed and revised Latin version of the Council of Chalcedon Acts in 451, as well as an opera called *Synodicon*, a Latin version of the paper as Irenaeus - *Tragoedia*, introduced in the last 49 Isidorian letters translated into Latin, that he claimed he has withdrawn from an original collection, that he had found in Constantinople. Rusticus describes this collection, showing that it was comprised of four books, each containing 500 letters, compiled by monks Achim. Their monastery was founded by heretic Bishop Alexander in 440, and its monks followed a

²⁵ Pierre Évieux, “Isidore de Péluse, la numérotation des lettres dans la tradition manuscrite,” *Revue d'histoire des textes* 5 (1975): 62-63.

²⁶ I.G. Coman, op. cit. p.458; Severus of Antioch, *The Sixth Book of the select Letters of Severus of Antioch*, trans. and ed. by E. W. Brooks, vol. 2 (Oxford: Williams and Norgate, 1969), 251, apud. Laurent Boivin, op.cit. p.18.

²⁷ *Nam uir etiam sanctissimus et magna in Ecclesia Christi gloriae, Isidorus presbyter Aegyptius Pelusiota, quem duo millia epistularum ad aedificationem Ecclesiae multi scripsisse nouerunt, qui etiam pro uitae ac sapientiae suae meritis, ut pater ab ipso beato Cyrillo et horatus est et uocatus...* Facundus of Hermiane, *Defence of the Three Chapters* 2.4.12, (ed. by Anne Fraïsse-Bétoulières, SC 471, p. 320). Also see C. H. Turner, “The letters of Saint Isidore of Pelusium,” *The Journal of Theological Studies* 6 (1905): 71; Smith, “Manuscript Tradition,” 207; Schmid, *Die Christologie*, 17; Menze, *Syrian Orthodox Church*, 253; apud. Laurent Boivin, op.cit. p.19.

²⁸ Ἐπὶ τῆς αὐτῆς διέπρεπε βασιλείας καὶ Ἰσίδωρος, οὗ κλέος εὐρὺ κατὰ τὴν ποίησιν, ἔργῳ τε καὶ λόγῳ παρὰ πᾶσι διαβόητος· δις οὕτω μὲν τὴν σάρκα τοῖς πόνοις ἐξέτηξεν, οὕτω δὲ τὴν ψυχὴν τοῖς ἀναγωγικοῖς ἐπίανε λόγοις, ὡς ἀγγελικὸν ἐπὶ γῆς μετελθεῖν βίον, στήλην τε ζῶσαν διὰ παντὸς εἶναι βίου τε μοναδικοῦ καὶ τῆς εἰς Θεὸν θεωρίας. Γέγραπται δ' οὖν αὐτῷ πολλὰ μὲν καὶ ἔτερα πάσης ὠφελείας ἔμπλεα· γέγραπται δὲ καὶ πρὸς Κύριλλον τὸν ἀοίδιμον, ἐξ ὧν μάλιστα δείκνυνται τοῦ θεοπεσίου συνακμάσαι τοῖς χρόνοις. Evagrius Scholasticus, *HE* 1.15.1 (ed. by Laurent Angliviel and Guy Sabbath and French trans. by A. J. Festugière, Bernard Grillet, and Guy Sabbath, SC 542, p. 172). See also Évieux, *Isidore de Péluse*, 301-302. For a good English translation of this passage, see *The Ecclesiastical History of Evagrius Scholasticus* (Eng. trans. by Michael Whitby, *TTH* 33, p. 41); apud. Laurent Boivin, op.cit.p.20.

rigorous ascetic regimen based on the vigil, permanent prayer and beads. Isidore's critical tone against St. Cyril of Alexandria, the great opponent of Oriental bishops, led Achim to keep them.

The oldest manuscript containing the epistles of St. Isidore comes from the Greek monastery of Grotta Ferrata. It dates from 985 and consists of two sections - one includes 600 letters, and the second 1000. CM Turner makes the assumption that the manuscript would be based on the original collection of Achim monks, but without being able to prove it. In any case, it is the original manuscript and is the largest of those that have stood the test of time. All others contain only a few hundred, or at most a thousand letters: Paris MS, gr. 832 (sec. XIII); Vat. gr. And 649-650 watts. Ottob. gr. 341-383 (sec. XVI); Vienna Code. gr. ccxci (sec. XIV); Paris, gr. 949 (sec. XVI); Venetus Marcianus 126 SAEC. xiv (sec. XVII); Munich gr. SAEC. xvi and Munich gr. 50 (sec. XVII).

On the other hand, the main edition publication history begins with Jacob Billi's version from 1585 (1213 containing letters), Conrad Rittershusius then revised in 1605 (which added 230 letters) and translated into Latin by Andreas Schott in 1623, which subsequently published in a separate volume in 1629, with the addition of 569 letters. The combination of these separate editions was made by Aegidius Morel in 1638 in a volume that units Rittershusius edition with separate volume of new Schott's letters. This later became the standard edition version of the 2012 letters, divided into **five Books**, with notes taken by Jesuit Petrus Possinus that JPMigne edited it in 1860.

Among the newer editions we mention the two volumes in the collection *Sources Chrétiniennes*, 422 and 454, looked after by specialist Pierre Evieux, Paris 1977 - 1978, but does not include all epistolary corpus and the five volumes of the collection *Ἐλληνες Πατέρες της Εκκλησίας*, with parallel text in Ancient Greek - Modern Greek, Thessaloniki 2000.

Chapter II

Triadology

Triadology is closely related to Christology, for the Church dogma about God in Trinity is intertwined with that of the Incarnate Word of God in history. The Old Testament shows us the Father in a clear face, but the Son presents us mysteriously ²⁹,

²⁹ Boris Bobrinskoy, *Taina Preasfintei Treimi*, Ed. IBMBOR, Bucureşti 2005, p.13.

while the New Testament presents perfect the Son of God, and the Son helps us to see the divinity of the Holy Spirit. Therefore, the first approach of the mystery of the Trinity must be Christological, Christ being perfect revelation of God's mystery, of life, of love, holiness and His tri-unity ³⁰. Through Christ we know the Father and the Holy Spirit is proclaimed because „*In Christ Jesus dwells all the fullness of the Godhead*” (Col. 2,9)³¹.

In this sense St. Isidore theologizes:

„*We do not have to lock all nature of deity, in the Jewish sense, only at God the Father, but to expand the understanding of the purpose of the Holy Trinity, The one being. For expanding the understanding of the Trinity through the Persons quality and the hypostases attributes, We will again be able to restrict God in One, because of the identity of their being*”³².

The dogma of the Holy Trinity was witnessed from the beginning in the early Church.

We note in this regard the Baptism formula, small Doxology, testimonies of faith from the apostolic age, the writings of the Apostolic Fathers, etc.

The underlying message of Christianity is limited in the words „*God is love*” (I John 4,8), for which Christianity itself is defined as the religion of love. And love is kindness which gives, occurs to another. One God is love, because it is at once Trinity of Persons, absolute and eternal communion ³³. Only from the perspective that God is personal Being can talk about human quality as a person.

We know from supernatural revelation that God is essentially subsisting in three Persons. But that does not exist in the created order, and even if there was, it would be entirely different from triperson subsistence of infinite and uncreated essence. By this, even expressed it this way, it remains a mystery. That is why we should not imagine that we completely understand the reality of the Trinity, remaining at worldly sense of it. It becomes in this case an idol, stopping our movement of spirit to the mystery fullness of life beyond comprehension. But we must not give up this expression, as if she wouldn't say anything real about God. In this case, we either drown in the indefinite that gives us no certainty about anything, therefore no other certainty of eternal existence through personal

³⁰ *Ibidem*, p.78.

³¹ Vezi și: Nicolae Fer, *Sfânta Treime și sobornicitatea Bisericii*, în „*Studii Teologice*” XXIII (1971), nr. 7-8, p. 520-534; Ioannis Zizioulas, Mitropolit de Pergam, *Învățătura despre Sfânta Treime. Însemnatatea contribuției capadociene*, în „*MMO*” nr. 1-4 (2002), pp. 5-18.

³² PG 78 (II.142), 585A.

³³ Daniel, Patriarhul Bisericii Ortodoxe Române, *Teologie și spiritualitate*, Editura Basilica a Patriarhiei Române, București, 2009, p.85.

communion with the divine reality, we either remain with the impersonal god formula or monopersonal, which hasn't in itself the spirit of communion and so there wouldn't be able and willing to either communion with those created ³⁴. In this sense and St. Isidore learn: „*It seems that your desire is great to show obedience to the Lord and to search the Scriptures* ³⁵. *So is needed to answer your questions. "This is my beloved Son »*³⁶, *said God the Father in heaven, in the moment of the Son baptize, in order to show that He is the true and physical Son. And he said it because there is doubt about it among the people (who become children of God by adoption and according to their worthiness), to reveal Divine Worship and Trinity of the Godhead, What is known through its various hypostases, and to close thus unwillingness and lack of piety of the Mountain and Sabellius. While baptized Son, the Father said that this is His true Son, and the Holy Spirit, who fly over, showed that the one who is baptized is consubstantial with the Father and He*”³⁷.

The formulation of the Trinity dogma by the Holy Fathers was closely linked by specifying and clarifying Trinitarian terminology. Given the imprecision meanings of terms used in their ordinary use, they had great difficulty to correctly render the truth and divine unity of the Trinity of Persons and avoid any risk of heresy by side. To express the dogma about, in the two aspects of it, they were used by a number of terms taken from Latin or Greek philosophy, like **unity, Trinity, being, essence, nature, nature, substance, hypostasis, person** whose meaning was stated ***God one in being and threefold in the Persons*** then even better than in the use from ancient philosophy. These terms were not imposed from the beginning, in the sense that we have today. There has been much controversy in the Church until he definitively established what should be understood through each of them. These terms were used by some to express divine being and by others divine Persons. Only later was established the meaning generally accepted in the Church, of the terms **ousia, fisis, essence**, which refers to the Divine Being and **hypostasis prosopon or person** in trinitarian persons ³⁸. Following the Athanasian theology St. Isidore says: „*It is not possible to see the hidden light of Scripture, as you wrote, through ones you mentioned me, but rather to close your eyes to the brilliance that springs from it, because to say that one is hypostasis showing Father and Son is one great sample of*

³⁴ Pr. Prof. Dr. Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă*, vol I, Editura IBMBOR, Bucureşti, 1996, pp.195-196.

³⁵ In 5, 39.

³⁶ Mt 3, 17.

³⁷ PG 78, (I.67), 228A.

³⁸ Isidor Todoran și Ioan Zăgrean, *Dogmatica Ortodoxă*, Editura Renașterea, Cluj, 2000, p.110.

*ignorance or, better said, by madness. Because if you pay attention to the exact wording of the words, you will find the secret that will not fit in the error. Because it was said: "I and the Father are one" and not "I and the Father is one. So "one" defines Being single, while "we" defines the two hypostases".*³⁹.

Chapter III

Christology

Many researchers believe that a good period of time Isidor was a spiritual father to Cyril, in the period during which he lived as a hermit in the desert Nitria, before receiving the dignity of patriarch of Alexandria. In support of this hypothesis is the freedom of dialogue between the two, and concrete statements of the Epistle 370 from the Book First, addressed to the great hierarch: „*I am terrified with the examples of the Scripture and therefore I compelled to write to you what I owe. If i am your father, as you named me, I'm afraid of the condemnation received by Eli, who did not mellow his sons when they sinned*⁴⁰. *If I am your son*⁴¹, as I at least believe, having in my mind that great Mark, *I am concerned not to suffer the penalty of Jonathan, who did not prevent his father to go to witch*⁴² *and who died in the war, before that who had sinned*⁴³. *In order not to happen so, as well as I should be condemned and you will be judged by God, stop controversies. Is it your defense against the offense that you received from mortals that you are obliged to transfer it in the living Church, thus producing a misunderstanding eternal pretext of piety*⁴⁴.

The Incarnation of the Divine Logos is the biggest event in history that man is out of the ordinary sphere and its actual value placed on stage. The Incarnation is the greatest honor that God gives man is the maximum expression of divine goodness communication to creatures⁴⁵. God does not give us something, He doesn't send someone, but He himself comes. He gives us what is most precious, gives Himself to us. In dialogue with Archon, St. Isidore says:

³⁹ PG 78, (I.138), 273C.

⁴⁰ I Rg 2, 31.

⁴¹ Poziție ce rezulta acum din calitatea vredniciei de patriarh, la care Chiril ajunsese, scaun patriarhal întemeiat de Sfântul Evanghelist Marcu.

⁴² I Rg 28, 7-9; I Par 10, 13.

⁴³ I Rg 28, 7-9; 31, 2.

⁴⁴ PG 78, (I.370), 392C.

⁴⁵ Ioan G. Coman, „*Și Cuvântul trup S-a făcut*”. *Hristologie și Mariologie patristică*, Editura Mitropoliei Banatului, 1993, p.301.

„With tongs took coal from the altar of Saint Isaiah clairvoyant, seeing clearly the Incarnation of our Lord. As an ember sees the Divine Being, while the clamp was the body without sin, that united with the one that came between us. He touched Isaiah's lips and he cleaned sins, namely sins of all mankind. And, indeed, the ineffable union of the Word with human nature divinely deleted sins of the world”⁴⁶.

After the good will of the Father, the Son of God, come down from the Trinitarian life plan "ad intra", on the Divine plan economy, "ad extra". Between these two plans there is an indissoluble link, because due to uncreated energies and to visible world rationality, the same Word of God descends from the plane of divine theology over the one of divine economy and shows to people as that incarnate Logos. St. Isidore teaches:

„If those who are concerned with malice believe what is said of Christ by the Evangelist, that "the glory of the only begotten of the Father »⁴⁷ is an evidence of decreasing the Son of God, believing that God has decreased in terms of goodness, as David says: "How good it is God of Israel".⁴⁸ So if here "how good" is said to show the size of his goodness, so there "The glory of the only begotten of the Father" is said to confer identity and show the glory of the Son with the Father "⁴⁹.

Thus it exceeds the dissociation between the sensible world and the intelligible ancient philosophy, which opposes the incarnation of God and is at the origin of the rift between the Jesus of history, as a man on the earth, and the Christ of glory, who only meets God in the sky. In light of uncreated energies and visible world rationality, which make up the rational order of creation in the divine Logos, the dynamic link ring between "theology" and "economy", Orthodox theology has managed to highlight the ineffable mystery of the Incarnation, in which God comes down to people, to ascend in glory⁵⁰. St. Isidore emphasizes with finesse:

"The Lord is called bread⁵¹, because He Himself gives this name. According to a first explanation is called so because He became salvation food for all and in a secret meaning because united and cleaned the dough mixing human and, after in some manner baked in the fire of His deity, became with him one person and one hypostasis we worship"⁵².

⁴⁶ PG 78, (I.42), 208D-209A.

⁴⁷ In 1, 14.

⁴⁸ Ps 72, 1.

⁴⁹ PG 78, (I.473), 441A.

⁵⁰ Dumitru Popescu, *Iisus Hristos Pantocrator*, Editura IBMBOR, Bucureşti 2005, pp.199-200.

⁵¹ In 6, 35.

⁵² PG 78, (I.360), 388A.

The term used in Orthodoxy to define the truth of union with the Son of God with the human nature is *enhypostasized*, term which shows at the same time, both the unity of person and the duality of natures, and how did this union happened. Christ is not a man upon whom at some point in his life descended the Word of God; He is neither a hybrid (something neutral between man and God) resulting from His birth. The Person of Jesus Christ is the Person of the Son of God who assumed human nature, a nature that before this union did not exist in another specific person.. Logos descended into the womb of the Virgin Mary, when she accepts this, and without the seed of man, but only through His creative power, builds the nature of her body and soul, keeping it in connection with all existing human⁵³. In this sense St. Isidore theologizes:

„What is said in Scripture, that "In every first male born that open the womb I redeem" does not refer to any first-born. Do not believe that those who do not know the Scriptures. It refers to the One (Son of God), who opened the womb of the Virgin miraculously, when He was born. For all the other womb open with lust and carnal union, while the womb the one who bore our Lord Jesus Christ was opened by the One whose design was done without male seed, and after birth remained closed again. That became true man and is true God and we worship Him as a Person with two nature (human and divine at the same time)“⁵⁴.

SECOND PART

CHAPTER I

About denial of passions and acquisition of virtues

In the Orthodox tradition spiritual life is perceived as a journey to a destination that is in turn a continuous progress. The destination is perfection, our union with God or, more specifically, deification. Most Holy Fathers identifies three main stages of this journey: 1. purification (denial of passions and virtues adorning) 2. enlightenment or awareness Gifts of the Holy Spirit 3. Deification or perfection.

*“Passions are the lowest level at which human beings can fall. Both Greek names - πάθη and the Latin - *passiones*, or Romanian, shows that man is brought by them to a state*

⁵³ Pr. Prof. Dr. Dumitru Stăniloae, *Chipul nemuritor al lui Dumnezeu*, Editura Mitropoliei Olteniei, Craiova, 1987, pp.297-298.

⁵⁴ PG 78, (I.23), 196D.

of passivity, of bondage ⁵⁵. Passion is actually a state of obsessive repetition of what defines sin.

Holy Fathers say that passions are not ontological component of human nature. Here are some examples: 1. St. Basil the Great says: *"Passions are not common image of God"* (Homilies on the creation of man, I, 8). 2. St. Maximus the Confessor says: *"Passions were not created at the beginning with the nature of men. For otherwise would fall within the definition of the flesh"* (Answers to Thalassius I.). 3. St. Isaac the Syrian teaches: *"The passions are the addition of a spiritual cause. Because the soul is by nature unpassionately ... we believe that God created in His image at unpassionately"* (Words of ascetic, 82). Likewise, Saint Isidore of Pelusium wrote to Leander the following: *"Human nature, admirable, is certainly susceptible to evil, but it is not an ontological evil, but acquires its own volition, resulting in the loss of the best"*⁵⁶. And towards Ermin the Committees states: *"Human nature itself has all the charisma which he received from God and all his senses discernment comes the best"*⁵⁷.

Patristic literature identifies, most often, passions, with the seven deadly sins: womb greed (*γαστριμαργία*), licentiousness (*πορνεία*), the love of money (*φιλαργυρία*), anger (*οργή*), envy or sadness (*λύπη*) sloth (*ακεδία*) and pride (*υπεριφάνεια*). Number but may vary from one author to another, usually adding self-love (*φιλαυτία*) and vainglory (*κενοδοξία*) separate from pride.

Purification of passions can not be obtained realizing a neutral state of the soul, but replacing the virtues contrary passions. In the Eastern monastic literature writings are known specifically dedicated gradual purification method passions, by virtue contrary. Is the Ladder of Divine Ascent by John Climacus, The method and exact rule of Callistus and Ignatius Xantopol and The words of Isaac the Syrian, although the last is less systematic.

According to Orthodox spirituality, unpassion (*απαθεία*) is implemented not by mortification of unpassionately energies part of the soul, but, on the contrary, the true unpassion involves converting these energies toward the good. Since all passions come from the illness of the three powers of the soul, namely the joint perversion each of them, their spiritual healing begin by putting in good standing of these powers.

⁵⁵ Pr. Prof. Dr. Dumitru Stăniloae, *Teologia Morală Ortodoxă*, vol. III, E.I.B.M.B.O.R., Bucureşti, 1981, p.55.

⁵⁶ PG 78, (I.271) 344B.

⁵⁷ Idem, (I.287), 352B.

This is achieved by acquiring all virtues, but primarily those appointed by the captain or generic (*γενικαία αρεταί*), not that they would bear all the others, but because they are provided acquiring other and into somehow, the foundation of spiritual creation that man owes her rise through them⁵⁸.

Without writing a special work dedicated to becoming a spiritual man, St. Isidore covers through his epistles all aspects of the subject. By dialing term truths expressed in his letters, we can compile a manual of asceticism, as mentioned above. As we have seen in previous chapters, we are in a historical epoch the influence of ancient philosophy is still very intense. Therefore, often Holy Fathers from this period defined asceticism and acquiring virtues as the true philosophy, meaning by this the most authentic Christian living. Here's what he writes to monk Orion:

"More or less, I learned from your friends, that your wisdom, after hit refused and left the pleasures of life, dedicated to the fight for divine philosophy. And I believe that by God's help will gain recognition and crowning⁵⁹.

Saint Isidore of Pelusium teaches us that all ascetic life is a constant struggle with temptations coming from the passions, the thoughts, from the devil and the circumstances of all kinds. Only through the victory over these temptations shall be acquired the quality of unchanging moral in good, right is becoming a diamond, is committed purifying the heart and passing the kingdom of the devil in God's kingdom. Nepătimirea serves as the beginning and foundation of virtuous life. All subsequent Christian life, the planting of virtue, is merely the continuation and development of those spiritual elements whose beginning was placed during the *"labors"* - the struggle with passions - the only difference being that in the second period gradually narrows the evil nature human and widens the scope of good proportion⁶⁰.

Chapter II

The steps of spiritual life

Faith is the first step in the spiritual life. It is by nature the beginning of virtue, the door of the new life which man is called to live in Christ. Can not start systematically any action against the passions and there can be no beginning any virtues, if not present faith as

⁵⁸ Jean-Claude Larchet, *Terapeutica bolilor spirituale*, editura Sofia, Bucureşti, 2006, p.371.

⁵⁹ PG 78, (II.159), 613C.

⁶⁰ Vezi la Sfântul Noul Mărturisitor Nicolae, Mitropolitul Alma-Atei și Kazahstanului, op. cit. pp.170-171.

incentive⁶¹. Under the empire of philosophical education - classical, St. Isidore often speaks about virtue as the true philosophy. By virtue virtuous life or ascetic life he defines and understands the sum of all virtues with which one can adorn and are absolutely necessary for salvation⁶².

The fear of God can be considered in every way as a fundamental virtue. In the Scriptures there are many texts that is about it and the Fathers presented as a condition of salvation. There are two forms of the fear of God, corresponding to the two stages of this virtue.

Many spiritual authors, in the spirit of Holy Scripture, consider repentance as the first commandment, the first and greatest spiritual work, above all virtue, that man must devote himself entirely and before anything else, for in it includes all parts of the work that ought to fulfill it to receive healing and to save⁶³.

Repentance is a deep and living inner feeling through which man recognizes each of his sins or, more generally, his sinful state, renounce it, ask forgiveness from God and call Him for help, shows that in the future no longer wants to sin, does not want to continue in the remoteness of God, but wants to return to Him and to change behavior. Repentance is often perceived as a process of conversion, which is not only a sin in itself, as a return to God⁶⁴.

The virtue of temperance (εγκράτεια) consists of, essential, in mastering the lustful man power, and is manifested primarily by cutting lust, passion, sentient, and therefore, by depriving the pleasures related thereto. In the most immediate and also the strict dominance she is passionate desires of the flesh. This virtue shown by the Apostle when he says "*I'm struggling my body and submit it to bondage*" (I Cor. 9.27). Passionate desires of the flesh are essentially those related to food and sexuality, which leads to greed and lust, respectively, fornication, which Holy Fathers call "carnal passions." In general, however, are all those involving the senses. But temperance is not limited, of course, related to the body. More broadly, it is understood that possession passionate desires of the soul, which is the substance of almost all other passions.

Vigil and closing the senses promotes mind concentration in meditation turned upon itself. The first goal of this meeting itself is to observe thoughts as to banish evil

⁶¹ Pr. Prof. Dr. Dumitru Stăniloae,, op. cit. pp. 95-100.

⁶² Vezi: Mihai Rădulescu, *Credința ca mijloc de cunoaștere a lui Dumnezeu*, în „Glasul Bisericii” XXXV (1976) 7-8, pp. 716-724.

⁶³ Vezi: Pr. Prof. Dr. Constantin Galeriu, *Sensul creștin al pocăinței*, în „Studii Teologice” XVIII (1967), nr. 9-10, pp. 674-690.

⁶⁴ Jean-Claude Larchet, op. cit. p. 293.

from the first moment and the good ones to join, once appear, thinking of God as not to deviate evil⁶⁵.

Dodging the misdeeds and transgression of work is only the first step in spiritual ascent, and this is sufficient for us: one must depart and evil thoughts, to avoid the sin of thinking⁶⁶.

Hope ($\varepsilon\lambda\pi\iota\varsigma$) is another prerequisite for salvation. God saves the one who wait for him, says the prophet Daniel (6.24), and the Apostle Paul writes, "through hope we were saved" (Rom. 8.24) Along with faith and love, the hope is one of the three fundamental Christian virtues (I Cor. 13.13), which covers all other virtues and keep them united together⁶⁷.

If faith is certainty about some unseen realities today, and if she gives you, when it is strong, even sharing those realities to him that believeth, Hope is certainty that someone has certain realities about the future and about sharing what he will those realities. Therefore hope is a future-oriented faith of him that has it, is a power that gives transparency of time, which crosses through time, as faith pervades through space and nature seen⁶⁸.

When man overcome all sufferings and bring their place in his soul, all virtues is called that he reached unpassion ($\alpha\pi\alpha\theta\epsilon\iota\alpha$), which is the flower of all accomplishment ($\pi\rho\acute{\alpha}\xi\iota\varsigma$) or fruit of the work commandments. For through commandments, mind undress and dress passions virtues. Therefore, unpassion can not be seen, according to the etymology of the word, just as a state of the soul devoid of any passion, but as a condition resulting from the acquisition of virtues.

Unpassion is the summit toward which leads the effort struggles and stages of all virtues. It is not a negative state, for no evil can not be considered a negative state. Unpassion is a state of peace of the soul. He that achieved unpassion doesn't sinned easily nor any deed or thought, and no anger is no longer easily moved to pity. That faded almost completely from the faculties of the soul's passions and lust and wrath can not be easily aroused neither things nor thoughts or memories sinful acts. We couldn't say that passions have become for him an ontological impossibility, as to God. But they are close to him

⁶⁵ Prof. Dr. Dumitru Stăniloae, op. cit. p. 125.

⁶⁶ Jean-Claude Larchet, op. cit. p. 420.

⁶⁷ Jean-Claude Larchet, op. cit. pp. 336-337.

⁶⁸ Pr. Prof. Dr. Dumitru Stăniloae, op. cit. p. 143.

morally, as, for instance, a man who for decades was stolen away from you it is impossible to imagine him to be deducted from such an act⁶⁹.

Chapter III

Sharing divine grace through the sacraments

There is a growing concern of contemporary theologians in order to study, recovery and enhancement of authentic liturgical tradition, the prevalent at the dawn of Christianity in the early church⁷⁰. Most times they even talk of a return to the original values liturgical life, which were littered over the centuries a number of pragmatic fragmentations, which have nothing in common with the essence of Orthodox worship.

The research of Byzantine liturgical manuscripts of the first Christian millennium, while texts of various patristic authors, shows that at this time all the sacraments are celebrated without exception, **together** with **unique** mystery of Christ, which is the Divine **Eucharist**. Only in the last hundred years scholastic theology invoice Western and Eastern Orthodox imposed dogmatic theory of the seven Sacraments, faithfully reproduced in the current Euchologion structure, which dissociates and cancel their indissoluble unity with the Orthodox religion represented the core of the **Divine Liturgy**. The concern of the before mentioned authors, especially starting from the fact that the Divine Eucharist ceased to represent the center of the sacramental life of the faithful today. Orthodox liturgical tradition was profoundly primary. Church lived in the Eucharist and through the Eucharist. Whole world was perceived as a Mass, a "**Cosmic Liturgy**" that brought the throne of God all of creation. The Eucharist was not understood as a **thing - purpose** nor the climax of each link separately with God (as is the case today), but as an act as a **common manifestation** of the whole church full. Baptism is the birth of the new man. The old man, the enslaved by irrational passions and lusts, is killed in baptism water to raise the spiritual man. It is a death and a resurrection which is performed only with Christ. Lord descends through baptism water in our being to sidestep death which it bears in itself and to plant new life, His life.

Through the Sacrament of Chrismation the new soldier of the Church of Christ *Sealed with the gift of the Holy Spirit*, anointing of the Spirit that makes him partaker of

⁶⁹ Pr. Prof. Dr. Dumitru Stăniloae,, op. cit. p. 150.

⁷⁰ Vezi scrierile teologilor: Nikolai Afanasieff, George Florovsky, Panagiotis Trempelas, Alexander Schmemann, Ioannis Zizioulas, Ioannis Foundoulis, Dumitru Stăniloae, Ioan Ică jr., Nenad Miloševici și alții.

universal priesthood. We can say that in a way, Chrismation is a kind of personal Pentecost to the recipient. It strengthens the new man in life and puts him king over their senses and desires, to be able to withstand with the fight and the passions that are brought forward. The whole man is cleansed from sin and disease reinstated royal dignity that Adam had before the fall⁷¹.

Sacrament of Confession (εξομολόγησις), or of Penance consists in the forgiveness of sins, to those who confess and repent for them, by the bishop or priest - the seen, and by Christ - the unseen. It was established by the Savior in that he himself had committed it, with the first remission of sins of people and the fact that he gave his disciples the power of forgiveness of sins and their survivors words: „*Receive the Holy Spirit, whom you forgive sins will be forgiven; and if you retain, will be kept*” (John 20: 22-23). It's a power that he promised earlier apostles, preparing them with the words: “*Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven*” (Mt. 18.18)⁷².

In the Mystery of Unction the ill believer partakes invisibly the grace of healing or pain relief and strengthening bodily soul sanctified by anointing with oil, accompanied by prayers priests. Sacrament of Holy Unction continues healing gained from the Confession⁷³. If in Confession the main emphasis is on forgiveness, in Unction it is given spiritual and bodily healing and strengthening. In terms of ontological grace of the Holy Unction, fortifying forgiveness gained working in the weakness caused by sin nature to eliminate any diseases to which they may give rise.

Sacrament of Marriage is a holy act of divine origin, in which, through the priest, it shares the grace of the Holy Spirit, to a man and a woman who freely unite in marriage that sanctifies and elevates the natural bond of marriage to the dignity of Christ spiritual union representation and the Church⁷⁴.

Christ again strengthens the marriage bond between man and woman and exalts from the order of nature, in the order of grace, enveloping it through participation in the wedding at Cana, in the gracious ambience that radiate from His Person. Committed there the first miracle by His supernatural power and giving the pair getting married to drink

⁷¹ Vezi: Drd. Adrian Niculcea, *Implicațiile sacramentale ale relațiilor trinitare*, în „Studii Teologice” XXXIV (1982), nr. 7-8, pp. 578-591.

⁷² Vezi la Pr. Prof. Dr. Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă*, vol. 3, Editura IBMBOR, București, 1978, pp.68-69.

⁷³ Vezi: Drd. Constantin-Eugen Jurca, *Boala și suferința în tradiția liturgică a Bisericii*, în „Studii Teologice” VII (2012), nr. 2, pp.47-66.

⁷⁴ Vezi: Pr. Magistrand Constantin Galeriu, *Taina nunții*, în „Studii Teologice” XII (1960), nr. 7-8, pp. 484-500.

wine poured enthusiastic love Him by His grace, He wants to show that human life begins ascension in order to strengthen and uplifting grace of marriage.

In the testimony of canonical-liturgical works post-apostolic, finding that ordinations be celebrated in the presence of the entire Pleroma church, that during the celebration of the divine Eucharist, is particularly evident. Thus from the apostolic tradition (third century) it is clear that the choice of the bishop attend the entire people, while the ordination was celebrated in the presence of people gathered, the presbyters and bishops present Sunday⁷⁵. At the end of ordination, after the kiss of peace, deacons were bringing to the new bishop and Eucharistic offering it, putting his hands on her, began anaphora Divine Liturgy. In the presbyter and deacon ordination, here we have no direct information about the celebration of the divine Eucharist.

Chapter IV

Spiritual perfection and her gifts

Winning, unpassion man is a partaker of the divine attributes. Through unpassion, man reaches likeness, as far as possible in this life with God; in the fact, he can get unpassion because it has unpassion planted in nature which God gave him when he made in the image and likeness, and that is meant to become God by grace. Unpassion qualities that make man like God is not only the lack of any fan to the sensitive and fullness of virtues, but also freedom from sin and stillness⁷⁶.

Unpassion ascends man to contemplation (θεωρία) and knowledge (γνώσις) spiritual; First natural contemplation (θεωρία φυσική), which is the rationale spiritual knowledge (λόγοι) of creatures and then the knowledge of God (Θεολογία). The unpassion is the sine qua non condition of this incomparable and secret knowledge. And indeed, to know spiritual realities, and the more God Himself, man must be completely clean. All the above are actually gifts of the Spirit gained through the Sacrament of Chrismation and reactivated, rediscovered in the sky of our hearts by reaching the unpassion condition⁷⁷.

Knowledge - contemplation of all beings of nature, the whole world created involves two stages: on the bottom is carnal knowledge of creatures and the highest knowledge of unseen creatures, incorporeal and intelligible. It can distinguish a third step,

⁷⁵ *Tradiția apostolică*, în „Canonul Ortodoxiei I”..., p.573.

⁷⁶ Vezi Pr. Drd. Vasile Citirigă, *Transfigurarea creștinului prin lucrarea harului Sfântului Duh*, în „Studii Teologice” XXXIV (1982), nr. 5-6, pp. 346-358.

⁷⁷ Vezi Jean-Claude Larchet, op. cit. p. 601.

knowledge / contemplation Divine economy, the Providence and God's judgment shown in the building, as well as the deep meaning of Scripture⁷⁸.

Really perfect prayer is a pure prayer, that is why he makes the mind when it came to light and the ability to banish any thoughts for a long time while praying. But this capacity reaches man only after acquiring freedom from passions⁷⁹. Not even innocent thoughts need not to trouble mind while praying the perfect prayer time. Therefore, pure prayer is only after his mind to the contemplation of nature seen high and concepts from the world, when the mind does not make any image and any concept. Therefore, we consider that pure prayer known and after that no longer has any object, but after going over all of their increasingly high order of mind than not ask God's mercy⁸⁰.

Because to the extent that opens hearts to the people, it broadens the ocean of divine love, the great mystery of love is the union that she made between those who love without their abolition as free subjects. The ecstasy of love or the feeling of union with God becomes more prolonged, producing a joy, a more happy warmth. Of course, this perpetual union continues, we will have perfected only in the eternal life. Here only a foretaste of gifts deification, but only when we get out from discursively complete, only then we will have always the essential insight that our divine subject, as human subjects, an eternal substantial knowledge of union with reality itself privacy divine and human⁸¹.

The warmth of love turning into light while it has its source in the Holy Spirit. Who sees the light of love is supernatural, that state of spiritualization reach climax, which also call parents and deification⁸². This, broadly, begins at Baptism, stretching along the entire spiritual ascent⁸³. Thus, if the deification of man broadly refers to moving up to the highest of its natural powers, or to the full realization of human rights, because the whole time he is active and divine power of grace, narrow deification include progress that makes him the man beyond the limit of its natural powers, beyond the edges of its nature, in the supernatural divine plan⁸⁴. The fragment which best captures these aspects in the the work of Saint Isidore is as follows:

⁷⁸ Vezi Jean-Claude Larchet, op. cit. p. 638.

⁷⁹ Vezi și Antonie Plămădeală, *Rugăciune și cunoaștere în învățătura ortodoxă*, în „Studii Teologice” X (1958), nr. 3-4, pp. 216-224.

⁸⁰ Pr. Prof. Dr. Dumitru Stăniloae, op.cit. p. 212.

⁸¹ Pr. Prof. Dr. Dumitru Stăniloae, op.cit. p. 273.

⁸² Vezi Kallistos Ware, *The Holy Name of Jesus in East and West: the Hesychasts and Richard Rolle*, studiu în „Sobornost” vol. IV/ 1982/ nr. 2, pp. 163-184.

⁸³ Idem, *The 'Monk of the Eastern Church' and the Jesus prayer*, studiu în „Sobornost” vol. XV/ 1993/ nr. 2, pp. 17-27.

⁸⁴ Vezi și la Pr. Prof. Dr. Ilie Moldovan, *Îndreptare și îndumnezeire în Cartea Psalmilor*, în „Studii Teologice” XLI (1989), nr. 3, pp. 3-11.

„If you do so your prayer, then it will find its way straight to God, **your virtue will discover You, This into light** and **He** will make the decision on your application, like a bright afternoon^{85,86}.

REFERENCES

SOURCES:

Ισιδώρου Πηλουσιώτου, *Επιστολαί*, P.G. 78, 177-1645.

Idem., *Ἀπαντα τα ἔργα*, *Επιστολές*, ΕΠΕ, vol. 1-5, editura Ελευθ. Μερετάκη ‘Το Βυζάντιον’, Πατερικές εκδόσεις ‘Γρηγόριος ο Παλαμάς’, Tesalonic, 2000.

SELECTED WORKS:

1. Adler, A., *Suidae Lexicon*, Stuttgart 1967-1971.
2. Altaner, B.– Stuiber, B., *Patrology, Edinburgh*, 1960.
3. Androuțos, Hristu, *Simbolica*, Editura Centrului Mitropolitan al Olteniei, Craiova, 1955.
4. Antoniadis, S., *Place de la liturgie dans la tradition des lettres grecques*, Leiden 1939.
5. Arțemiu, Eirήνη, *Η περί Τριαδικού Θεού διδασκαλία Ισιδώρου Πηλουσιώτη και η σχέση της με τη διδασκαλία του Κυρίλλου Αλεξανδρείας*, teză de doctorat susținută la Facultatea de Teologie din Atena – septembrie 2012, pp.1-473.
6. Baianu, Στυλιανός, *Παιδαγωγικές και ανθρωπαγωγικές αντιλήψεις του Ισιδώρου Πηλουσιώτη – Συμβολή στην Ιστορία της Παιδαγωγίας*, teză de doctorat susținută la Universitatea Națională din Atena, 2005, pp.1-385.
7. Bakáros, Δ., *Η ιερωσύνη στην εκκλησιαστική γραμματεία των πέντε πρώτων αιώνων*, Tesalonic, 1986.
8. Baldwin, B. *Isidore of Pelousion*, vol.2, Oxford University Press, Oxford 1991.
9. Bareille, D.G., *Isidore de Peluse*, 84-98, în *DTC* VIII, 1924.
10. Boivin, Laurent, *Gravitas in the desert: An analysis of selectet Letters of*

⁸⁵ Ps 36, 6.

⁸⁶ PG 78, (I.386), 400D.

Isidore of Pelusium and his influence on the secular and ecclesiastical affairs of the fifth century C.E., Major Paper, Queen's University, 2014.

11. Bobrinskoy, Boris, *Taina Preasfintei Treimi*, Ed. IBMBOR, Bucureşti, 2005.
12. Bria, Pr. Prof. Dr. Ion, *Tratat de Teologie Dogmatică și Ecumenică*, Editura România Creștină, Bucureşti, 1999.
13. Bunge, ierom. Gabriel, *Evagrie Ponticul. O introducere*, trad. și studiu introductiv diac. Ioan I. Ică jr, Ed. Deisis, Sibiu, 1997.
14. Cândea, Pr. Prof. Spiridon, *Sensul preoției la Sfinții Părinți*, în „*Studii Teologice*” II (1950), nr. 3-6, pp. 190-197.
15. Chițescu, Prof. Nicolae, *Întrupare și Răscumpărare în Biserica Ortodoxă și în cea Romano-Catolică*, în „*Ortodoxia*”, nr. 4/1956, p.566.
16. Chryssavgis, John, *Obedience and the Spiritual Father*, în „*Θεολογια*” t.58/ 1987/ 3, pp. 551-571.
17. Citirigă, Pr. Drd. Vasile, *Transfigurarea creștinului prin lucrarea harului Sfântului Duh*, în „*Studii Teologice*” XXXIV (1982), nr. 5-6, pp. 346-358.
18. Clement, Olivier, *Rugăciunea lui Iisus* (traducere), în „*Studii Teologice*” XLVII (1995), nr. 4-6, pp. 25-60.
19. Coman, Pr. Prof. Dr. G. Ioan, *Patrologie*, vol.3, Editura IBMBOR Bucureşti, 1988.
20. Daniel, Patriarhul Bisericii Ortodoxe Române, *Teologie și spiritualitate*, Editura Basilica a Patriarhiei Române, Bucureşti, 2009.
21. Δετοράκης, Θ., *O γυναικείος καλλωπισμός στα πατερικά και αγιολογικά κείμενα* pp. 573 – 585, în tomul „*Πρακτικά του Α΄ Διεθνούς Συμποσίου Η καθημερινή ζωή στο Βυζάντιο*”, editura. KBE / EIE, Atena, (1989).
22. Διαμαντόπουλος, Αδ., *Iσίδωρος ο Πηλονοσιώτης* p. 737-751, rev. „ΝΣ”, vol. 20, an 17, edit. I. Κοινού του Παναγίου Τάφου, Ierusalim (1925) și pp. 99-115, 288-303, 449-466, 538-545, 610-627, 665-674 vol. 21, an 18, Ierusalim, 1926.
23. Dinneen, L., *Titles of address in christian greek epistolography to 527 A.D.*, edit. Ares Publishers, Chicago, 1980.
24. Δράγα, Γ., *Υπόμνημα της παρούσης ελληνικής εκδόσεως, Εισαγωγικά, Ο άγιος Ισίδωρος Πηλονοσιώτης*, PG 78, ediție îngrijită de Ioánnou Διώτη,

Editura Centrului Patristic, Atena, 1987.

25. Ενισλείδη, Χρήστου, *Βίος-πολιτεία και ακολουθίαι των Ισιδώρων του Πηλουσιώτου και του εν Χίῳ*, Atena, 1952
26. Ευάγριος, Σχολαστικός, *Εκκλησιαστική Ιστορία*, PG 86.
27. Ευστρατιάδης, Σ., *Αγιολόγιον της Ορθοδόξου Εκκλησίας*, edit. Αποστολικής Διακονίας, Atena, 1995.
28. Ευθυμίου, Γ. Χρ., *Ανθεντικοί ποιμένες της Εκκλησίας*, Atena, 2006.
29. Evdokimov, Paul, *Taina Iubirii – Sfințenia unirii conjugale în lumina tradiției ortodoxe*, Editura Christiana, București 1994.
30. Evieux, Pierre, *Isidore de Péluse*, în rev. RSR vol. 64, Paris (1976), pp. 321-340.
31. Filaret, Arhiepiscopul Cernigovului, *Ιστορική διδασκαλία περί των Πατέρων της Εκκλησίας*, vol.3, Ierusalim, 1887.
32. Φούσκας, Κ., *Ο Άγιος Ισίδωρος ο Πηλουσιώτης, με ειδική αναφορά στη χρήση και ερμηνεία της Καινής Διαθήκης*, Atena, 1994.
33. Fouskas, C., *St Isidore of Pelusium and the New Testament*, în rev. Θεολογία, în vol. 57, p.262-293, Atena, 1966.
34. Frunză, Florin, *Cunoaștere în dreapta credință*, în „Studii Teologice” XLV (1993), nr. 3-4, pp. 145-151.
35. Gabriel, Ierod., *Aducerea-aminte de moarte*, în „Studii Teologice” XLV (1993), nr. 3-4, pp. 107-121.
36. Γαβριήλ (αρχιμανδρίτης), *Η μοναχική ζωή κατά τους άγιους Πατέρες*, edit. Αστήρ, Atena, 1972.
37. Galeriu, Pr. Prof. Dr. Constantin, *Jertfă și Răscumpărare*, Editura Harisma, București 1991.
38. Γιούλτσης, Β. Τ., *Η «άλλη» θέαση των κοινωνικού*, edit. Πουρναρά, Tesalonic, 2005.
39. Habra, Georges, *Iubire și senzualitate*, editura Anastasia, București, 1994.
40. Ηαλκίτη, Pr. Π. Ιωάννου, *Η χρήσις της Καινής Διαθήκης εις τας επιστολάς των Αγίου Ισιδώρου του Πηλουσιώτου*, teză de doctorat, susținută la Facultatea de Teologie din Tesalonic, 1997, pp.1-491.
41. Halton, T., *Ecclesiastical war and peace in the letters of Isidore of Pelusium*, pp. 41-49 în vol. „Peace and war in Byzantium”, edit.

Timothy S. Miller and John Nesbitt, The Catholic University of America Press, Washington, 1995.

42. Hausherr, Irénée, *Paternitatea și îndrumarea duhovnicească în Răsăritul creștin*, trad. M. Vladimirescu, prefață † Kallistos al Diokleei, postfață Tomáš Špidlík, Ed. Deisis, Sibiu, 1999.
43. Henry, Michel, *Eu sunt Adevărul. Pentru o filozofie a creștinismului*, trad. și prezentare diac. Ioan I. Ică jr, Ed. Deisis, Sibiu, 2000.
44. Χρήστου, Παναγιώτη *Εκκλησιαστική Γραμματολογία, Πατέρες και θεολόγοι του χριστιανισμού*, vol. 1, edit. Κυρομάνος, Τεσαλονίκη, 1991.
45. Idem, *Ελληνική Πατρολογία*, vol. 3, edit. Κυρομάνος, Τεσαλονίκη, 2008.
46. Hunger, H., *Die hochsprachliche profane Literatur der Byzantiner*, în rev. „Handbuch der Altertumswissenschaft 12.5.1” Munchen, 1978.
47. Ică Diac. Prof. Dr. Ioan Jr., *Canonul Ortodoxiei*, I, Editura Deisis, Sibiu, 2008.
48. Ioan de Kronstadt, *În lumea rugăciunii*, trad. Adrian și Xenia Tănăsescu-Vlas, Ed. Sophia, București, 2003.
49. Iustin Martirul și Filosoful, *Apologia I*, 65-66, în PSB vol. 2, Editura IBMOBOR, București 1980.
50. Janin, R., *Iσίδωρος. Ο Πηλονσιώτης*, în ΘΗΕ vol. 6.
51. Κάλλιστος, Νικήφόρος, *Εκκλησιαστική Ιστορία*, PG 146.
52. Κεσανίδη, Αναστασίου, *Η ιερωσύνη κατά τον Άγιο Ισίδωρο Πηλονσιώτη*, lucrare de Master susținută sub îndrumarea Pr. Prof. Dr. Θεόδωρος Ζήσης, la Facultatea de Teologie din Τεσαλονίκη, 2010, pp. 1-253.
53. Κορναράκης, Κ. Ιωάννης, *Η εν ταις επιστολαίς Ισιδώρου του Πηλονσιώτου περιεχομένη ποιμαντική ψυχολογία*, Αθηναί, 1958.
54. Kustas, G. L., *Studies in Byzantine Rhetoric*, Πατριαρχικόν Τδρυμα Πατερικών Μελετών, în „Ανάλεκτα Βλατάδων”, Τεσαλονίκη, (1973).
55. Larchet, Jean-Claude, *Terapeutica bolilor spirituale*, editura Sofia, București, 2006.
56. Lossky, Vladimir, *După chipul și asemănarea lui Dumnezeu*, trad. A. Manolache, Ed. Humanitas, București, 1998.
57. Louth, Andrew, *Deslușirea Tainei. Despre natura teologiei*, trad. și postfață M. Neamțu, prefață, diac. Ioan I. Ică jr, Ed. Deisis, Sibiu, 1999.

58. Mantsaridis, Georges, *La déification de l'homme*, în „Contacts” XXXVIII/ 1988/ 141, pp. 6-18.

59. Μαρκόπουλος, Α., *Η επικοινωνιακή λειτουργία της επιστολής* în vol. „Η επικοινωνία στο Βυζάντιο”, Πρακτικά του Β’ Διεθνούς Συμποσίου, îngrijit de Ν. Γ. Μοσχονάς, Κέντρο Βυζαντινών Ερευνών/E.I.E. Atena 1993.

60. Ματσούκας, Α. Νίκου *Δογματική και συμβολική θεολογία*, vol.3, edit. Πουρναράς, Tesalonic, 1997.

61. Meyendorff, pr. prof. dr. John, *Originile gândirii monastice: Evagrie și Macarie*, (traducere), în „Studii Teologice”, XLV (1993), nr. 5-6, pp. 20-29.

62. Miloșevici, S. Nenad, *Dumnezeiasca Liturghie – Centrul cultului în Ortodoxie. Legătura indisolubilă a Sfintelor Taine cu dumnezeiasca Euharistie*, Editura Deisis, Sibiu, 2012.

63. Mircea, Pr. Ioan, *Preoția împărătească sau duhovnicească*, în „Studii Teologice” XXIII (1971), nr. 7-8, pp. 483-497.

64. *Μηνολόγιο Φεβρουαρίου*, PG 117, 289B-332C.

65. Mladin, Mitropolitul Ardealului, Nicolae, *Studii de Teologie Morală*, Sibiu, 1960.

66. Moldovan, pr. prof. dr. Ilie, *Îndreptare și îndumnezeire în Cartea Psalmilor*, în „Studii Teologice” XLI (1989), nr. 3, pp. 3-11.

67. Moldoveanu, Nicolae, *Dicționar de înțelepciune patristică - Comori dezgropate*. Cugetări din vechii scriitori creștini, Edit. Casa Școalelor, București, 1997.

68. Μπαλάνος, Σ. Δημήτριος, *Ισίδωρος ο Πηλονοσιώτης*, Edit. Ιωάννου Ν. Σιδέρη, Atena, 1922.

69. Mullett, Margaret., *The classical tradition in the byzantine letter* în vol. „Byzantium and the classical tradition”, 13th Spring Symposium of Byzantine Studies (1979), University of Birmingham 1981, pp. 75-93.

70. Nacu, Pr. Dr. Pompiliu, *Ereziile primelor opt veacuri creștine și dăinuirea lor la începutul mileniului trei*, editura Partener, Galați, 2010.

71. Nellas, Panayotis, *Omul – animal îndumnezeit. Perspective pentru o antropologie creștină*, Editura Deisis, 1994.

72. Niemeyer, H. A., *Vita*, PG 78, 15-30.

73. Παπαγεωργακόπουλος, Αν. Κ., *To πάθος του Ιησού ως Υιού του ανθρώπου*, Tesalonic, 1965.

74. Παπαδόπουλος, Χ. Μ., *To πατριαρχείο Αλεξανδρείας και πάσης Αφρικής στο χρόνο*, Ελληνική Δημοκρατία, Υπουργείο Εθνικής Άμυνας, Αθηνα - Alexandria 2000.

75. Παπανικολάου, Ν. Φωτίου *H ἑρημος και η πόλη στην ασκητική γραμματεία των πρώτων αιώνων*, edit. Πουρναράς, Tesalonic, 2000.

76. Πηλίλης, Ιακόβου *H χριστιανική ιερωσύνη: από ιστορικής απόψεως των δέκα πρώτων αιώνων μ.Χ.*, Atena, 1988.

77. Plămădeală, magistr. ierom. Antonie, *Rugăciune și cunoaștere în învățătura ortodoxă*, în „Studii Teologice” X (1958), nr. 3-4, pp. 216-224.

78. Popescu, Pr. Prof. Dr. Dumitru, *Iisus Hristos Pantocrator*, Editura IBMBOR, București 2005.

79. Popescu, Pr. Prof. Niculae, *Din cugetările Sf. Părinți despre rugăciune*, în „Mitropolia Olteniei” XVIII (1956), nr. 8-9, pp. 451-455.

80. Quasten, J., *Patrology*, vol. 3, The Newman Press, Maryland 1960.

81. Radu, Pr. Prof. Dr. Dumitru, *Botezul ca încorporare în nou legământ și problema sinergismului*, în „Ortodoxia” (1994) nr. 1, pp. 8-14.

82. Rus, Remus, *Dicționar enciclopedic de literatură creștină din primul mileniu*, Ed. Lidia, București, 2003.

83. Sabău, Drd. Marcel Alexandru, *Expunere catehetică a Sfintelor Taine: Botezul și Mirungerea*, în „Studii Teologice” XXXIV (1982), nr. 5-6, pp. 358-370.

84. Σαρρής, Β., *H βυζαντινή παραμνθητική επιστολή: από τον Θεόδωρο Στουδίτη έως τον Ευστάθιο Θεσσαλονίκης (9ος-12ος αιώνας)*, edit. Σταμούλης Tesalonic, 2005.

85. Sauca, Drd. Ion, *Considerații ortodoxe asupra documentului ecumenic "Botez, Euharistie, Ministeriu"* (Lima - 1982), în „Studii Teologice” XXXV (1983), nr. 7-8, pp. 527-542.

86. Schmid, P. A., *Die Christologie Isidors von Pelusium*, Paulusverlag, Freiburg, 1948.

87. Schmemann, Alexander, *Euharistia. Taina Împărăției*, Editura Sofia, București, 2012.

88. Sfântul Noul Mărturisitor Nicolae, Mitropolitul Alma-Atei și Kazahstanului, *Sufletul omenesc între boala și vindecare*, editura Sophia, București 2010.

89. Sofronie, arhim., *Rugăciunea – experiența Vieții Veșnice*, ed. a II-a, trad. și prezentare diac. Ioan I. Ică jr. Ed. Deisis, Sibiu, 2001.

90. Soloviov, Vladimir, *Fundamentele spirituale ale vieții*, trad. și studiu intr. diac. Ioan I. Ică jr, Ed. Deisis, Sibiu, 1994.

91. Špidlik, Tomáš, *Spiritualitatea Răsăritului creștin. I. Manual sistematic*, trad. și prezentare diac. Ioan I. Ică jr, cuvânt înainte P. Marko I. Rupnik, Ed. Deisis, Sibiu, 1997.

92. Stăniloae, Pr. Prof. Dr. Dumitru, *Teologia Dogmatică Ortodoxă*, vol I-III, Editura IBMBOR, București, 1996, și toate celelalte opere.

93. Stratoudaki, D. White, *Byzantine epistolography*, în rev. „The Greek Orthodox Theological Review”, an. XXI, Nr. 3, Orthodox Press, Holy Cross, Fall (1976).

94. Teoclit, Dionisiatul, *Dialoguri la Athos*, vol. I – *Monahismul aghioritic*; vol. II – *Teologia rugăciunii minții*, trad. pr. prof. Ioan Ică, postfață diac. Ioan I. Ică jr, Ed. Deisis, 1994.

95. Todoran, Pr. Prof. Dr Isidor și Zăgrean, Pr. Prof. Dr. Ioan, *Dogmatica Ortodoxă*, Editura Renașterea, Cluj, 2000.

96. Turcu, Pr. Magistrand Ioan, *Aspecte dogmatice din corespondența cu Isidor Pelusiotul*, în ”Ortodoxia” XIII (1961), nr. 2.

97. Τσάμης, Δ., *Εκκλησιαστική Γραμματολογία*, edit. Πουρναρά, Tesalonic, 1996.

98. Τσελεγγίδης, Δ., *Χάρη και ελευθερία κατά την πατερική παράδοση του ιδιώνα*, edit. Πουρναράς, Tesalonic, 2002.

99. Turner, C.H., *The letters of Saint Isidore of Pelusium*, în „JThS” vol. 6, Oxford 1905, pp.70-86.

100. Τωμαδάκης, Ν., *Βυζαντινή επιστολογραφία*, edit. Π. Πουρναράς, Tesalonic, 1993.

101. Usener, H., *Vier Lateinische Grammatiker*, în ”Rheinisches Museum für Philologie”, XXIII (1968).

102. Vasiliev, A. A., *Istoria Imperiului Bizantin*, editura Polirom, București, 2010.

103. WARE, † Kallistos, *Împărăția lăuntrică*, trad. E. Vlad, introducere

Maxime Egger, Christiana, Bucureşti, 1996.

104. Yannaras, Christou, *Abecedar al credinței*, Editura Bizantină, Bucureşti, 2007.

105. Zăgrean, Pr. Prof. Dr. Ioan, *Câteva caractere specifice ale virtuții creștine*, în „Mitropolia Ardealului” XXI (1966) 7-8, pp. 508-524.

106. Zήσης, Θεόδορος, *Tέχνη παρθενίας: γάμος και αγαμία εις τα περὶ παρθενίας πατερικά ἔργα*, edit. Βρυέννιος, Τεσαλονίκη, 1997.

107. Zizioulas, Ioánnης, *Ființa ecclială*, Editura Bizantină, Bucureşti, 1996.