

"OVIDIUS" UNIVERSITY OF CONSTANTA  
DOCTORAL SCHOOL OF THEOLOGY  
DOCTORATE OF THEOLOGY

THESIS  
SUMMARY

**THE HUMAN PERSON, THE RECIPIENT OF THE MISSIONARY ETHOSIS  
IN THE DOBROGE AREA**

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CONSTANTA  
2022

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## SUMMARY

Contrary to the Neoplatonic conception that associates creation with chance or accident, from the new perspective that God reveals through Christianity, the world is a work out of a divine act of love, an ontological reality, from the very divine substance of the Christian God. Christ's salvation has effects not only on man's destiny but also on nature as a whole.

The human being, being a personal existence, was not created deterministically, but with free will and with all the dignity of the image of God, in order to freely tend to Him and to his likeness or deification. Man is a priest and lord over creation, he rules over everything, he mediates for everything, he enjoys everything, he talks to God and angels, he commands nature, he commands demons, he works hard for God, he is the abode and temple of God, all these are obtained by the Christian by virtue, piety, and patience, exercised freely and consciously. Father Staniloae states that "man is free, but he promotes his true freedom only by strengthening his being as an omnilateral unity of its contrasting components in God, from which all come. [...] For the dignity of man is free ". The descent of the Trinity into the world, from the Father through the Son in the Holy Spirit, corresponds to the ascension of the edifice to the Holy Trinity, in the Holy Spirit, through the Son, to the Father, man rising to the dignity of adoption by modeling after the Son addressing God the Father with the filial name "Abba, Father" (Rom. 8:15).

The Apologist Athenagoras The Athenian emphasizes that the purpose of man is neither apathy, nor snacking, nor the multitude of pleasures. The purpose of man is to live in eternity with those things with which natural reason is in supreme harmony, that is, in the contemplation of the real and in the unceasing proclamation of his decisions. Living a real life and contemplating the real means in the Christian and true conception, living in God and contemplating God. Contemplation brings happiness, and happiness belongs not only to the soul but also to the body. They have both lived together, they both have the same purpose for salvation, and in the end they will both be resurrected.

God Himself gave the truth from heaven and placed it among men, for men cannot know God by themselves. Therefore, if the faith is descended from heaven, the Christian knowledge of the truth, that is, of God, cannot be a natural or rational knowledge, but a

supernatural act with work on the human spirit. Christianity is not a human religion, invented by any brilliant mind. The Christian faith is not an invention of the thinking or concern of curious people.

The mystery of the Christian religion cannot be learned from men. Supernatural revelation is consequently an initiative of God's love, and faith based on such revelation is a divine act and institution. This is one of the most original and interesting ideas of Christian apologetics. It is a massive, uncompromising and uncompromising point of view. Knowing God is an ideal synthesis of revelation and faith on the one hand, of true knowledge and life in love on the other.

We understand that the most important moment in human life in relation to human history is the choice of the camp with which he will want to fight. Depending on this choice, he will fight on earth either in the name of God's triumphant family, where angels, saints, and all the righteous of mankind are together, or for the kingdom of the devil, demons, and their human disciples. Thus, in relation to eternity, he will confess himself prophetically, either the victor and the son of God, or the defeated and his enemy. Based on all this, he will be judged before the Throne of Hetimiasia.

For any Christian, whether of the first age or of the present, earthly life is a constant struggle. The earth itself is the territory in which the unseen war is waged between good and evil throughout this temporary life. The fierce struggle between the force of good and that of evil is waged: at the level of each individual soul, in the inner life of each individual, which is manifested by the struggle with the passions and temptations of the devil; at the level of the family and the society that has to face the anti-Christian attitude of the state, its institutions and all the human disciples of the demons; at the level of the peoples, some servants of good and others tools of satan; and finally, at the level of all mankind, where man in communion with God and His angels fights and overcomes the envious and vengeful forces of the devils. This constant war is to be assumed by every man who professes to be a Christian, every family who professes to be a Christian, and every people who professes to be true and true to God. The name Christian entails the envy and unimaginable wickedness of the devil who launches attacks against those who do not want to obey him, that is, of the Christian who becomes a soldier of the Lord, assuming the courage and responsibility of such a war.

Christ offers to Christians the weapons springing from His Goodness and Almighty, that is, the deeds of Christian virtues, which, moreover, make up the armor of the dignity of the person, in the conception of the Church. They drive away, weaken, strike, burn, and even enslave the devils according to the faith of every Christian warrior. standing "(Eph. 6:13). Through the encounter with God and the union with Christ, the weary and burdened are healed, strengthened, become strong again, and clothed with the grace of the Holy Spirit return to battle with more experience, more skillful, hopeful, and capable of victory.

While today's world is in the process of secularization and no longer praying to God, the spirit of discontent embraces it and begins to dominate it. The Eucharist of the Church as the Sacrament of gratitude to God, the Creator and Savior of the world, offers us holy peace and profound joy, springing from humble and fervent prayer that brings the knowledge of God. It is not possible to share with God without prayer, just as you cannot agree with a man on a certain thing without knowing him. The Eucharist and prayer are closely linked and together they discover the joy of living, the joy of knowing the world and God. The secularized man lost the peace and joy of the soul precisely because he lost the practice of prayer as the breath of the soul in the gracious presence of God's merciful love.

The Church of Christ offers the solution for mankind to overcome the spiritual crisis that has plagued it so many times in history. Through the Eucharistic Liturgy we Christians offer the whole creation and ourselves to God in our response to the love of God the Creator, Savior and Sanctifier of the world. That is why, in the prayer of preparation for communion with the Body and Blood of Christ, we say, "To you, Lord, lover of men, we entrust all our lives and our hope."

Christian values and the calling of the grace of the Holy Spirit by following the teachings of the gospel are the treatment for any deficiency of society, for it first heals the cause of sin, moral and spiritual weakness, and then exalts the healed people and reconciles them to God. For such a strategy both theologically and politically, one needs first of all the light of the One and True Church and secondly a faithful leader of this Church who, aware of the responsibility of his Christian mission, exercises his divine power entrusted only to the salvation of the people. which serves him.

In Western Europe there is already talk of a "post-Christian era" or a "re-evangelization of Europe," or the orientation of the Church's mission according to the context in which man rejects God, as opposed to the apostolic period in which the main issue was to choose God is more complex than pagan gods, so the mission is much more complex because it is no longer addressed to a religious being, but self-sufficient, indifferent, or even stubborn. It accepts as it is, but is built by man, according to the most convenient cliché of its own way of life. Scientific progress makes modern Christians people who think nuanced, read more, evaluate, compare, are informed. Gentiles ", the Church is more missionary than ever, it is challenged by the new context to which it must respond pertinently and punctually.

We know that Christ leads the Church to the whole truth, but also that the ministers must understand its purpose and mission, serve it in fulfilling its eschatological vocation by transmitting the Truth with appropriate means. The whole world becomes a liturgy through man. Man begins now, in the space of the Church, to be a true servant, in his capacity as a universal priest.

The theology preached in Scythia Minor is cosmic, laden with harmony but also with doctrinal precision, centered almost exclusively on the Nicene-Constantinopolitan Creed and on the pious confession of the Triune God and Deofience. This Scythian thought embraced the sacrifice of the plurality of the Church and the world, seen as a reflection of the divine, through the incessant appropriation of the supreme model offered by the co-operation of the love of the Persons of the Holy Trinity.

In the same Spirit of Truth That calls everyone to work for peace in the Church, the greatest thinker of the time of Justinian the Great, the true father of medieval scholasticism, originally from Dobrogea, Leontius of Byzantium, militated in the sixth century, to extinguish pride and to return to modesty, wisdom and - above all - unity, convincing, cautiously but firmly, some of the opponents of ecumenical Orthodoxy to abandon the insane ideologies that bring envy and division. The undeniable merit of Leonțiu de Byzantium is to have systematized all the sixth century Christological thought, thoroughly preparing science for the appearance of the later scholastic current: "Scholasticism is the name given by a long intellectual tradition to the philosophical education of the Middle Ages. Scholasticism also means a philosophical system that, starting from Christian dogma, develops various abstract reasonings and logical

demonstrations. The unity between the education system and Christian dogma has given scholastics prestige and institutional authority. In a very broad sense, scholasticism means the entire culture of the European Middle Ages. It is a culture that has developed under the guidance of the Church, which manifests itself as the Ecclesia Docens and as Mater et Magistra.

A universal spirit, Leontius of Byzantium could develop his work only in a universal theology, the theology of Scythia Minor, which corresponds to the notion of cosmic Christianity, so loved by the ascetics and mystics of Dobrogea. Scythian theology was strongly imbued with both the anchoring in the sense of reality and the mystical contemplation (completely distanced from pantheism or polytheism) of the cosmic balance present in all the Three Persons but manifested especially in the Divine Logos, which is the Reason to be of all existences. The mystique of the Scythians was inspired by the people of these lands by the anchorites who filled the forests and caves of Dobrogea. It was by no means a theology of controversy.

The perfection of man and, by extension, of all humanity, is his very ennobling, raising the dignity of the person to the highest possible rank. It is the main mission of the Church, which is meant to make its members like God in deed and in living, and the image of Christ to be reflected in the conscience of men. In this situation, people can call themselves believers in the Church and sons of the King of Christ. The church, through its hierarchy and means, takes care of the salvation of the faithful. It strives to give back to society the image it would have had if sin had not entered the world.

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