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**THE PHILANTHROPIC MONASTIC MISSION IN
CONTEMPORARY TIMES**

SUMMARY OF THE THESIS

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Introduction

Christian philanthropy is considered an essential part of the missionary work of the Orthodox Church. In this context, the paper focuses on how philanthropy is integrated into the monastic life of the Eastern Orthodox Church, aiming to elucidate its influence and role within the church mission and monastic practices. Monasticism is presented as an ideal of spiritual perfection, a model of Christian life that reflects the call of God and the values of the Church. The monastic life, through obedience and humility, is considered essential for the authentic living of the faith. Within this life, philanthropy is manifested as an expression of love and the fulfillment of evangelical ideals.

In the Orthodox tradition, the term "philanthropy" refers to love of man and involves acts of kindness and helping those in need. In the monastic context, this is seen as an extension of divine love, reflecting God's concern for humanity.

Philanthropy is presented as an integral aspect of monastic life, which takes place within the monastic community and outside it, in relation to those in need. Monks, through their complete dedication to God and their life of asceticism, contribute to the good of the community through acts of charity and unconditional love. The whole monastic ideal is based on the example of Christ, who through humility and sacrifice showed the way to perfection. The life and teachings of Christ, as well as the example of the Holy Apostles and other saints, are presented as supreme models for monastic life and philanthropic practice.

Monasticism is not just an isolated tradition, but is an integral part of the life of the Orthodox Church, having deep roots in the history and theology of Christianity. The etymology of the term and its development are explored, emphasizing its importance in the spiritual and missionary context of the Church. Humility and obedience are presented as fundamental to monastic life and the exercise of philanthropy. Through these virtues, monks come to live in deep communion with God and with their fellows, thus contributing to the church's mission. The monastic life is often presented as an ideal of total self-giving. Monks dedicate their lives to prayer and helping others, often in a setting of poverty and selflessness, demonstrating the practice of philanthropy in a profound and authentic way.

The work emphasizes that the monastic life, through its commitment to obedience, humility and philanthropy, reflects the evangelical ideals and constitutes a model of authentic living of the faith. Monks, by their example, contribute to the fulfillment of the mission of the Orthodox Church, demonstrating that philanthropy is not just an isolated practice, but an integral expression of Christian life.

Through obedience and humility, monastic life is seen as essential to authentically living the faith.

In Orthodox tradition, the term "philanthropy" refers to love for humanity and involves acts of kindness and assistance to those in need. In the monastic context, it is seen as an extension of divine love, reflecting God's care for humanity.

Through complete dedication to God and asceticism, monks contribute to the community's welfare with acts of charity and unconditional love.

Chapter 1 – The History of Monasticism

The monastic vocation is deeply rooted in Scripture and has developed continuously throughout Christian tradition.

The Holy Apostle Paul played a crucial role in defining monastic ideals, promoting the ideal of virginity and total dedication to Christ, emphasizing that remaining unmarried allows for a deeper focus on divine matters (1 Corinthians 7:32-33). Paul presented this choice as a manifestation of love and commitment to God, contrasting married life with the complete dedication of the monk.

In the 4th century, monasticism experienced significant expansion, influenced by key figures such as St. Anthony the Great and St. Pachomius the Great. These personalities were crucial in organizing and establishing the rules of monastic life. St. Anthony, considered the father of monasticism, lived in the desert and promoted a life of asceticism and prayer. St. Pachomius contributed to the development of the communal monastic life, which combined living in community with prayer and manual labor.

During this period, monastic life was regulated and established by various synods and church councils, such as the Fourth Ecumenical Council (451), which set rules for monks' behavior and clarified standards for monastic life. These regulations were meant to ensure order and integrity within monastic communities, preventing deviations and disturbances.

The monk experiences an inner calling to live a life fully consecrated to God.

Monasticism also has an essential missionary character. Monks not only live a life of renunciation and asceticism but also actively contribute to the Church's mission through prayer, personal example, and, in many cases, through teaching and pastoral activity. Monastic life is seen as a form of spiritual martyrdom, in which the monk dedicates himself entirely to serving God and advancing His Kingdom on earth.

The history of monasticism, from its biblical origins to its complex development in the patristic and medieval periods, offers a profound image of commitment to God and total dedication. Through their lives, monks not only conform to spiritual ideals but also become models of Christian living, bringing the light and teachings of the Church to the world. This tradition

continues to influence the life of the Church and the faithful to this day, highlighting the importance of prayer, humility, and obedience in every Christian's spiritual journey.

Romanian Monasticism: An Overview

Romanian monasticism is deeply tied to the spiritual and cultural development of the Romanian people.

Monasteries played a crucial role in the spiritual and cultural development of the Romanian people. They were not only centers of prayer but also true oases of culture and education, contributing to the preservation and development of national identity. Monasteries were the foundations for the development of religious language and literature and had a profound influence on the country's cultural and political life.

The Tismana Monastery, considered the oldest monastic settlement in Romania, is an important example of the beginnings of monasticism in the country. Built on the top of a cliff, Tismana was a place of retreat and deep spirituality, and its founders, such as Radu Vodă and Dan I, significantly contributed to the consolidation of the Romanian Orthodox Church. Romanian rulers played an essential role in supporting and founding monasteries. They contributed not only through donations but also through direct involvement in the construction and strengthening of monasteries. Examples include the founding of monasteries by Bogdan I in Moldavia and by the Brâncoveni family in Wallachia. Monasteries not only served as spiritual centers but also as fortresses of defense and refuge in times of crisis. Saint Nicodemus of Tismana played an important role in organizing Romanian monasticism based on the Athonite rule. The Cutlumuş Monastery was an educational center for Romanian monks, demonstrating the deep influence of monastic traditions from Mount Athos on monastic life in Romania.

Historical and archaeological research, such as that conducted by Ioan Rămureanu, provides additional evidence of the presence and development of monastic life in Dobrogea and other regions of the country. These studies help to understand the evolution of monasticism and confirm its essential role in the historical and cultural context of Romania.

Monastic life in Romania had a complex and influential evolution, from the early forms of monasticism in Dobrogea to its later development under the influence of Athonite traditions. Romanian monasteries have been and continue to be fundamental pillars of national spirituality and culture, and their contributions are evident in the country's religious and cultural history.

The history of Christian monasticism in these territories is profoundly influenced by the specific historical and political context of each period. For example, in the 11th century, Transylvania was under the rule of the Catholic Hungarian kingdom, which led to the replacement of some Orthodox monasteries with Catholic ones. Thus, that period was one of pressure on Orthodox faith and monastic life. In the 13th century, the Hungarian kingdom planned a crusade to occupy and Catholicize Wallachia and Moldavia, but the Tatar invasion in 1240 halted this project. This allowed the development of autonomous Romanian principalities, which contributed to the revitalization and consolidation of Orthodox spiritual life.

During this period, the Orthodox Church experienced significant development, including in monastic life. Father Ioanichie Bălan identified and systematized a large body of data on the Romanian hesychast tradition, demonstrating the number and spread of monastic centers in different regions of the country. This underscores the deep attachment of the Romanian people to monastic values and the importance of monasteries in preserving and transmitting spirituality and culture.

Nicolae Cartoian emphasized the important role of monastic settlements in spreading education and preserving national identity. He pointed out that the Church was a focal point of culture, contributing to the educational and artistic development of the Romanian people. This view is supported by Father Paisie Olaru's statements, which stressed the importance of maintaining a high-quality monastic life to ensure the spiritual continuity of monasteries.

The architecture of monasteries reflects the stylistic and cultural evolution of different historical periods. For example, the church of Baia de Aramă Monastery, built at the turn of the 17th and 18th centuries, exemplifies the influences of the Brâncovenesc style and the architectural continuity from the time of Matei Basarab. This is evidence of the adaptation and integration of architectural and artistic styles within the evolutionary context of the Orthodox Church.

In Transylvania, although there were no large monasteries due to the lack of material resources, significant Orthodox hermitages and monasteries were established, contributing to the spiritual and cultural life of the region. The Râmeț Monastery, for example, is a significant example of monastic continuity and Athonite influence in Transylvania. Recent discoveries, such as the Slavonic inscription from 1377, confirm the existence of a well-established monastic tradition and the support given by rulers like Mihai Viteazul.

In conclusion, Romanian monasteries have played a central role in the formation and development of the Romanian people's spiritual, cultural, and educational identity. They have represented and continue to represent the essence of Romanian Orthodoxy, being true hearths of spirituality and culture. Excluding the Church from the national history and development would be a grave error, as the Romanian Orthodox Church has been and remains the main pillar of Romania's national and spiritual identity.

Chapter 2 - A History of Christian Philanthropy as a Source of Missionary Work in the Eastern Christian World

Christ came to Earth to bring the Good News and reveal the Kingdom of Heaven. He taught that love for God and love for one's neighbor are essential for the Christian life. His message was one of love and mercy, given that all of the Law and the Prophets are summed up in these commandments. Christianity is presented as a religion based on divine revelation, offering a vision of human and divine life. Through His work, Christ offers humanity a model of love and mercy, guiding people to live their lives according to these principles.

Monasticism appeared in the third century and became an essential institution for the Church and society. Monasteries, as monastic spaces, functioned not only as centers of prayer but also as workshops for labor and assistance to the poor. The primary goal of monastic labor was to support poor communities, thus reflecting a deep philanthropic dimension. Monasticism integrates three essential dimensions: spiritual (prayer), philanthropic (helping the poor), and educational (teaching and culture). These dimensions are interconnected and sustained by spiritual priorities and divine teachings.

Love and philanthropy are fundamental to the Christian life. Christ demonstrated through His deeds, such as feeding the hungry and healing the sick, that true love involves concrete actions. Christians are called to live this love actively, helping those in need without seeking public recognition. They are taught to live their faith by actively engaging in supporting the needy and improving the lives of those around them. Love for their fellow humans must be a manifestation of divine love, not just an ideological concept.

This chapter deeply explores the importance of mercy and love for one's neighbor in Christ's teachings, emphasizing the essential role of these virtues in Christian life. Here is a summary and reflection on the discussed themes:

Mercy and Human Nature: Mercy, as an integral part of human nature, is presented as a natural manifestation of goodwill and love. Christ teaches that even the smallest acts of kindness, such as offering a cup of water, are valuable and will be rewarded (Mark 9:41).

Christ's Example: Christ is described as the supreme example of love and mercy, healing and helping those in suffering. In His teachings, He urges concrete actions to help those in need and to respect the dignity of every person (Matthew 7:12; 9:35).

Responsibility of Christians: Disciples and apostles are called to continue Christ's work, spreading His love and mercy. The exhortation “Go and do likewise” emphasizes the importance of helping, forgiving, and not judging (Luke 12:21; Matthew 6:19-21).

Final Judgment and the Kingdom of God: Christ speaks about the final judgment, where those who have done good deeds will be rewarded. The Kingdom of God is prepared for those who have fulfilled the divine will through acts of love and mercy (Matthew 25:34-40).

The Commandment of Love: Christ’s ascension to heaven is accompanied by the supreme commandment to love one another as He has loved us. This is the key to Christian living and the motivation for apostolic activity (John 15:12-17).

Evangelical Impact on Society: While the evangelical texts are not specialized works in the economic, social, or political fields, their principles remain fundamental for addressing social issues, with a profound moral character that influences the religious dimension of human life.

These reflections highlight that despite the changes and complexities of modern society, the evangelical values of love and mercy continue to provide essential guidance for moral and ethical behavior in society. Christ remains the supreme example and model for living a life dedicated to loving and helping one's neighbor.

Understanding service as the missionary foundation of the relationship between God and man, as well as between people, is based on the teachings and regulations of both the Old and New Testaments. We will explore in detail how these concepts are expressed and developed in each of the two Testaments and how they influence diaconal and missionary practice.

1. Service in the Old Testament

1.1. Foundations of Diakonia in the Old Testament

Service, in the sense of helping those in need and promoting social justice, is a central theme in the Old Testament. Old Testament diakonia is based on two fundamental concepts: Tzedakah and Chesed.

Tzedakah (צדקה) means justice or social justice. It refers to the moral and legal obligation to do justice, including support for the poor and needy. It is closely linked to the idea of charity and the fulfillment of social justice.

Chesed (חסד) is often translated as "mercy" or "loving-kindness." In the biblical context, Chesed reflects an active form of love, care, and compassion for others, based on faithfulness to God and neighbor.

1.2. Biblical Examples and Regulations

Job is an example of social justice in the Old Testament. He is described as a model of helping the poor and needy (Job 29:12-16). His behavior is based on the principles of Tzedakah and Chesed.

The Sabbath Law and Sabbatical Year are important regulations reflecting concern for social justice and support for the poor. For example, the Sabbath Law (Exodus 23:12) mandates rest not only for people but also for animals and foreigners. The Sabbatical Year (Leviticus 25:1-7) provides a rest for the land and an opportunity to redistribute resources to the poor and foreigners.

Cities of refuge (Numbers 35:6) are institutions that offer protection to those who have not committed intentional crimes, demonstrating concern for social justice and protection of the vulnerable.

In the Old Testament, helping the poor and foreigners is theologically justified by the connection to God's justice and mercy. God is seen as the protector of the poor and foreigners (Deuteronomy 10:18). This is an expression of divine faithfulness to the law of justice and mercy.

Service in the New Testament

In the New Testament, the concept of service is expanded and deepened, reflecting the teachings of Jesus Christ and the apostles. Diakonia becomes an essential aspect of Christian faith, centered on universal love and charity.

Agape (ἀγάπη) is the Greek term for unconditional and sacrificial love. In the New Testament, this love is exemplified by the life and sacrifice of Jesus Christ and is called to be the model for Christian behavior. Jesus preaches about love for one's neighbor and offering help to those in need. In the Sermon on the Mount (Matthew 5-7), He emphasizes the importance of mercy and justice, stating that the merciful will receive mercy (Matthew 5:7). In the Parable of the Good Samaritan (Luke 10:25-37), Jesus exemplifies active love and help for strangers and those in need, emphasizing action and compassion.

Saint Paul highlights the importance of mercy and helping those in need in his epistles. He urges believers to show mercy and kindness to others (Colossians 3:12; Philippians 2:1-4). Paul speaks of God as being rich in mercy (Ephesians 2:4) and encourages Christian communities to follow the example of God and Christ in caring for the disadvantaged.

The Sabbath and Sabbatical Year are reinterpreted in a Christian context as symbols of the rest and restoration brought by Christ (Matthew 11:28). Christ is seen as the fulfillment of the law and the bringer of a new spiritual reality.

Tithing and resource distribution are reinterpreted in the New Testament through the concept of communion and mutual support in Christian communities. In the early Church, believers shared their possessions and supported one another (Acts 2:44-45; 4:32-35).

The service in both the Old and New Testaments reflects a continuity in the concern for justice and mercy. In the Old Testament, service is regulated through law and social practices that reflect God's just and merciful character. In the New Testament, this concept is expanded through the example of Jesus and the teachings of the apostles, emphasizing active and sacrificial love as the foundation of the relationship with God and with others.

This holistic understanding of service as a missionary foundation provides a solid basis for diaconal practice, demonstrating how divine love is manifested in concrete actions of support and social justice.

The Church's social assistance work has been present since the early days of Christianity, with the main purpose of recognizing and valuing each person in the name of God. This mission was deeply involved in the Church's activities from the first century and continues to be a central aspect of its mission in all subsequent ages. The Holy Apostles constantly urged believers to practice mercy, offering themselves as models. The Church makes a clear distinction between those capable of work and those who are not, offering honest and paid work to the former and charity to the latter.

In the context of its mission, the Church not only fulfills its role of bringing the divine message to the world but also helps people rise spiritually, thus fulfilling the purpose of faith to unite man with God. All aspects of this divine work are grounded in the biblical truth that divine works must be carried out in infinite dimensions. The Church has developed Christ's message to be accessible to every person and every culture, speaking personally to all human categories: children, young people, researchers, workers, artists, philosophers, and politicians.

For the helpless and poor, the voice of Christ in the Church waits to be heard from the hearts and mouths of all people, regardless of social rank or concerns. Thus, the Church speaks for all, through all. It stands by people in their sufferings and pains, rejoicing in every healing, and constitutes both the ferment of the world and the heart of human society, knowing that the world is meant to be renewed in Christ and become one with Him.

By fulfilling this work, the Church realizes its role as the savior of the world, not only by imparting the grace of the Holy Spirit but also by spreading the gentle teachings of Christ and through liturgical service, which heals and ennobles human dignity, offering new and profound spiritual meanings to humanity. The universal mission of the Church involves a just approach, generating lights and energies that form and strengthen communities of believers who live according to its teachings.

The teachings of the Church affirm and defend human rights, promoting them in the spirit of Christ's commandments, and must be protected from any form of false autonomy. Through its missionary work, the Church gathers the dispersed dimensions of the world and organizes them according to divine providence, realizing a harmonious divine and human unity superior to all earthly realities. God is the center of human history and the axis of universal civilization and culture, for He has conquered death and will judge all human beings.

In this context, the entire social doctrine of the Church is subordinated to the divine plan for the establishment of Christ's Kingdom. Human activities, endangered by pride and moral disorder, must be corrected through participation in Christ's suffering. The Holy Apostles, teaching love for one's neighbor, preached that love is the supreme virtue, above all other Christian virtues. Saint Paul, in the hymn of love in 1 Corinthians 13, emphasizes that love encompasses many duties, such as maintaining peace, supporting one's neighbor, and kindness towards the least of people.

Through its philanthropic mission, the Church transforms the life of the world into a diaconal movement, in which service to others is added to the liturgical space. The Church's teaching on caring for people is an integral part of its liturgical work, which aims to transform humanity towards holiness and complete purity. This involves an approach that combines the spiritual and rational dimensions of human existence, both of which spring from the same creative act of God.

Chapter 3 - Spiritual Philanthropy and Its Missionary Character

"Spiritual philanthropy" is a concept that combines the aspects of philanthropy with spirituality. It refers to the act of offering help and support not only from a material perspective but also from a spiritual and emotional dimension. Instead of focusing solely on material resources, spiritual philanthropy includes providing emotional and spiritual support. This can mean counseling, prayer, shared meditation, or other practices that help improve the inner well-being of people in need. This form of philanthropy promotes an approach based on a deep understanding of others' suffering and spiritual needs. It involves empathy and the desire to help not only at the material level but also at the level of the soul.

Spiritual philanthropy can also include the creation of communities that offer mutual support and spiritual encouragement. These communities can provide a sense of belonging and support during difficult times. This might include activities that help people develop and enrich their spiritual lives, such as participating in spiritual retreats, religious studies, or practices of self-reflection. Spiritual philanthropy often reflects the values and spiritual beliefs of those who practice it, promoting actions aligned with these values, such as love, forgiveness, and kindness.

In essence, spiritual philanthropy seeks to offer a form of help that is profound and integrated, recognizing the importance of both material and spiritual needs.

Spiritual philanthropy refers to the practical and spiritual aspects of human assistance from an Orthodox perspective, being an integral part of the Church's mission. This includes:

Spiritual and Moral Support: The Church offers not only physical assistance but also spiritual guidance. This means that pastoral philanthropy has a profound dimension, involving the spiritual guidance of those in need, helping them find meaning and purpose in life through communion with God.

Communion with God and Neighbor: Philanthropy is seen as a means of strengthening the relationship with God and others. Acts of mercy and care are expressions of divine love manifested concretely through acts of helping the disadvantaged, aiming to develop communion and solidarity among people.

Christian Living: The process of Orthodox living involves continuous inner transformation, through which the believer is called to become more like Christ. Pastoral philanthropy facilitates this transformation, helping the believer live according to Christ's

teachings and improve their relationships with others. In Orthodox theology, food is a concept that transcends mere physical necessity, involving profound spiritual aspects:

Physical Food: The world created by God offers the food necessary for the human body. In the Orthodox tradition, food is seen not only as a physical necessity but also as a divine gift that contributes to both physical and spiritual well-being.

Spiritual Food: According to Orthodox teachings, man is nourished not only by material food but also requires spiritual food to live in communion with God. This includes the teachings of the Church, sacraments, and prayer, all of which are essential for enriching one's spiritual life.

The Eucharist as the Food of Life: The Holy Communion is considered the essential food for eternal life. Through this sacrament, the Body and Blood of Christ become spiritual food, through which the faithful enter into a deep communion with God. This is perceived as the fulfillment and deepening of divine and human communion.

Divine Love and the Transfiguration of Man

Divine love in the Orthodox tradition is not just an abstract concept but manifests in very concrete ways:

Spiritual Virtues: God's love develops virtues in man that enable him to live according to divine will. These virtues include compassion, patience, humility, and love for one's neighbor. Virtues are the result of divine action in human life and are essential for spiritual growth.

Personal Transfiguration: Through divine love, man is called to spiritual and moral transformation. This involves a deep change in character and behavior, so that the individual may live in greater harmony with God and others.

Transformation of the World: Personal transfiguration also impacts the world. By living out virtues and practicing divine love, man contributes to the transformation and improvement of the world in which he lives, making it a better and more just place.

The Eucharist: Manifestation of Divine Love

The Eucharist is the center of Orthodox liturgical life and represents the most profound manifestation of divine love:

In the Eucharist, the bread and wine are transformed into the Body and Blood of Christ. This transformation symbolizes the deep union between God and humanity, offering essential spiritual nourishment for salvation and eternal communion.

Eucharistic Communion: Participation in the Eucharist is seen as a form of direct communion with God. It is an act of worship and gratitude that strengthens the spiritual bond between believers and Christ.

Divine Providence: The Manifestation of God's Care

Divine Providence refers to the way God manifests His plan and care for the world:

Revelation of Divine Love: Through His Providence, God shows His love and care for creation. This includes both physical aspects (such as providing the resources necessary for life) and spiritual aspects (such as divine guidance and protection).

Self-Giving: God gives Himself to humanity through creation and the sacraments. This act of giving is fundamental to understanding the relationship between God and people, emphasizing that God is active and involved in the life of each person.

Philanthropy as a Model of Transfiguration. Orthodox philanthropy is considered a model for the transfiguration of the world and spiritual development:

Spiritual and Moral Dimensions: Through acts of philanthropy, both the individual and the community contribute to the development of spiritual and moral dimensions. These acts are not just temporary aids but contribute to the deep transformation of both society and the individual.

Pedagogy and Spiritual Direction: Philanthropy has an educational and spiritual aspect, contributing to the formation of character and the deepening of faith. It is a way to live out one's faith in practice and positively influence the community.

Cooperation and Collaboration: Practicing philanthropy helps to foster cooperation among people, contributing to the resolution of conflicts and the reduction of suffering. This reflects the Orthodox ideals of communion and solidarity.

The Relationship Between God and Creation

In the Orthodox tradition, the relationship between God and creation is complex and profound:

The Distinction Between Divinity and Creation: God is uncreated and transcendent, while creation is created and temporary. These two realities are distinct, but God is actively involved in the world through His divine energies.

Divine Involvement: God is present in the world through uncreated energies, which enrich and transform human and cosmic reality. This implies a continuous and active relationship between the Creator and creation.

Descent and Ascent: God descends into the world through the Son and the Holy Spirit to bring salvation and transformation. This descent is followed by the ascent of man toward God, achieving eternal communion.

Conclusion of Chapter 3

In conclusion, Orthodox philanthropy is closely tied to divine love and salvation, having a profound impact on both individuals and communities. Philanthropy is not just an act of helping, but a manifestation of divine love and care that transforms the world and people, enriching their spiritual and moral lives.

The total personal dedication to the salvation of others is considered the essence of Christian life, as it reflects *imitatio Christi*, or the imitation of Christ. Christ, as God incarnate, demonstrated total self-giving through His sacrifice on the cross. This is the supreme way in which God manifests His love for humanity. The total self-giving of Christ is a model for every Christian. Living in Christ, through the work of the Holy Spirit, the believer is called to imitate this divine sacrifice, that is, to completely dedicate themselves for the good of others. This dedication is not just an act of generosity but a manifestation of an authentic relationship with Christ, transforming and sanctifying human life.

Chapter 4 - Missionary Philanthropy as a Living Expression of Monastic Activity in the Orthodox Church.

The Orthodox Church is considered one, in accordance with the unity of the Holy Trinity and the confession of one faith and baptism. This unity is manifested through the Eucharist, which symbolizes and actualizes the communion among the Church's members. The holiness of the Church comes from Christ, who is the source of holiness. The sins of believers do not affect the holiness of the Church, as this is sustained through its sacraments and by living in virtue and love. The Orthodox Church remains holy and purifying due to its communion with Christ and the work of the Holy Spirit.

The Orthodox Church is universal and apostolic. Its universality is reflected in Christ's presence in all local churches, and its apostolicity is manifested through its faithfulness to the apostolic tradition and the continuation of the apostles' mission. Derived from the Greek word "orthodoxos," which means "true believer" or "right worshipper of God," the term refers to the correct faith and the worship of God in a manner that respects church tradition. In the context of the Orthodox Church, "orthodoxy" refers to the preservation of the truth of faith as transmitted by the apostles. The Orthodox Church continues to engage in philanthropic and missionary activities, grounded in apostolic tradition and the example of Christ. These activities are essential for expressing and realizing the Orthodox faith in the world.

Philanthropy, as an aspect of divine love, is central to the life of the Church. It is not just a social activity, but an extension of life lived according to the model of the Holy Trinity. Love for our fellow humans is seen as a reflection of God's love and must be present in all aspects of church life. Philanthropy should not be limited by religious criteria. The Orthodox Church involves itself in charitable activities without discrimination and recognizes the value of humanitarian philanthropy. Charitable activity is appreciated to the extent that it contributes to the fulfillment of human life. The Orthodox Church sees the social dimension as essential, but it should not become the primary focus to the detriment of the sacramental dimension. The role of the Church is to integrate both dimensions without separating them in a dichotomous way. The state, on the other hand, has a limited and temporary role compared to the permanent nature of the Church and God.

In the context of monasticism, philanthropy is seen as a manifestation of devotion to people, not as a retreat from the world. Monks contribute to the life of the community through

prayer and practical help, thus integrating spiritual living into the social context. In the Orthodox vision, the state has a relative and provisional role compared to the Church, which is viewed as eternal and divine. The Church fulfills its mission in the world without being limited by the temporary structures of the state, which are considered transitory.

Missionary Work of the Orthodox Church and Philanthropic Values Derived from It

The missionary work of the Orthodox Church and the philanthropic values that stem from it are closely linked to social theology and the mission of bringing the Gospel message into contemporary society. Within social theology, missionary work finds its expression in a doctrine that not only proclaims the teachings of Christ but also responds to the needs of the world through active and philanthropic involvement. Here are some key aspects of the philanthropic values of missionary work in the context of Orthodox social theology:

The Kingdom of God and the Church as the Body of Christ:

The Orthodox Church perceives itself as the "Body of Christ," a spiritual organism that is an integral part of the Kingdom of God but is not fully identified with worldly reality. In this sense, the mission of the Church is to bring nations to God and transform culture and national consciousness through the values of the Gospel. The Christian is called to actively participate in the development of society, enriching national culture with divine principles of justice, truth, joy, and peace.

Re-Christianizing Social Values:

Orthodox social theology seeks to restore social values by returning to Christian teachings. Emphasis is placed on the spiritual integrity of both the individual and the community and on reconciling the religious and social dimensions. The Church should not be perceived as an entity separate from society but as a force that transforms and enriches social life through fundamental Christian principles.

The Need for a Well-Founded Social Doctrine:

Although the Orthodox Church has not yet developed an official social doctrine accepted by ecumenical councils, it has vast experience in the philanthropic domain. The Church's mission

includes not only the proclamation of the Gospel but also its practical implementation through philanthropic services, which are expressions of divine love and care for one's neighbor.

Balancing the Liturgical and Philanthropic Dimensions:

Orthodoxy places great emphasis on the liturgical dimension, but it is essential that this be complemented by active philanthropic work. Both dimensions must be recognized, and philanthropic service should be integrated into the liturgical life of the Church, demonstrating the unity between worship and social action.

Social Theology as a Response to Secularism:

Orthodox social theology positions itself as a response to secularism and the disintegration of Christian values in society. Through active involvement in social issues, the Orthodox Church asserts its relevance and contributes to the restoration of divine values in daily life.

Uniting Tradition with Contemporary Context:

To remain relevant in the modern world, the Church must combine its tradition with current needs. The Orthodox philanthropic tradition must be reinterpreted and applied in the context of contemporary challenges to offer effective and practical solutions to the issues facing society today.

Engagement in Ecumenical and Social Dialogue:

Orthodoxy actively participates in ecumenical and social dialogue, promoting reconciliation and collaboration between different Christian traditions and organizations. This helps create a framework in which Christian values can be applied for the common good, supporting a more just and humane society.

Conclusions

The expression of missionary work within the Church, in the context of achieving unity and universalizing human manifestations, is redefined in relation to the notions of isolation and separation in the context of philanthropic works carried out within the monastic life. In contemporary Eastern Christianity, the monastic approach, characterized by a life of retreat and

prayer, is often seen as a preferred option in contrast to secular thinking, which emphasizes direct involvement in society and philanthropy.

However, monastic life represents a profound and comprehensive way of living the apostolic and evangelical model, reflecting the perfect communion between the Persons of the Holy Trinity. Through service, prayer, and obedience, monks continue to demonstrate love for their neighbor and live in accordance with the Christian ideals of philanthropy, despite their apparent withdrawal from the world. They offer a model of life that shows how to live in order to be found in the Kingdom of God alongside Christ, through a life of communion and sacrifice.

Monastic life is grounded in the morality of the Holy Gospels and in the model of Christ, who is the supreme example of obedience and sacrifice. Monks live their lives following the example of the love between the Persons of the Holy Trinity, seeking to fulfill obedience and service to their fellow humans. This is reflected in the ideal of the monk becoming an image of perfect love and divine obedience, as exemplified by Christ in His sacrifice on the cross.

The deification of man, proclaimed by Christ, is realized through Eucharistic communion and participation in divine life, within the liturgical framework of the Church. Monastic life is thus a continuation of the life of the early Church and a model of moral and spiritual living. Between renouncing the world and assuming the suffering of the entire world through service to others, monks follow strictly established rules that reflect their commitment to Christian ideals.

In Holy Scripture, the life of the Savior is presented as being lived in a community where goods were shared. The Holy Apostles and their successors continued this model, considering it a guide for Christian life. The monastic movement, through its commitment to divine values and rejection of worldly compromises, positions itself radically against evil and conformity.

Although monastic life may seem introverted and withdrawn, it is actually deeply connected to the universality of Christ's teachings. Monks live a life of retreat and prayer, but this life reflects divine universality and love. It is a way of living that transcends temporal and spatial limitations, seeking to fulfill the evangelical imperative of loving one's neighbor.

Although monastic life is often interpreted as a withdrawal from the world, it is, in reality, a way of living in a deep relationship with God, serving as a model of authentic Christian living. It reflects a commitment to Christ and His ideals, being a gift of the Holy Spirit and a model of life for all believers. Monastic life thus serves as an example of how divine love can transform and transfigure human life, bringing it closer to the Kingdom of God.