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DOMAIN THEOLOGY

**CONCILIAR DIMENSION OF THE CHURCH'S
LIFE FOUNDED ON THE WILL OF JESUS CHRIST
– APOSTOLIC AGE**

SUMMARY

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Referring to the doctoral thesis, the criterion of analysis and research is achieved through consistent pursuit of objectives in the research plan. The christological-pneumatological foundation of Trinitarian ecclesiology is the reflection of the divinity of redemption of the human race and the fullness of holy grace, human deification projection eternity. Making a thorough documentation, referring to the apostolic and conciliar communion expression in the sobornicity context, of that period. Synodical form of the Church is human-divine authority of Christ, who became, The First in all things. It represents the essence of the Church itself, as one who was born on the foundation of Christ and perfected by divine grace. Thus, the doctoral thesis is divided into the following chapters according to the characteristics of the analytical structure.

CHAPTER I: *JESUS CHRIST – THE ICON RECONCILIATION WITH GOD*

The salvation of mankind from the bondage of sin, was done by the Lord Jesus Christ, the Son of the God, which reflects the economy of St.Trinity, in her fullness. Man, through the fall, became his vocation lower, but remained unchanged divine plan therefore fulfilled the mission of the first Adam was heavenly Adam, in fact by Christ, not in the sense of a substitute for man, for God's boundless love covenant not replace human freedom, but to restore to man the opportunity to fulfill his mission to reopen path to deification - the supreme synthesis achieved by man of God and the universe created, where the synthesis meaning entire Christian anthropology finds.

By corruption of human nature, rational vision of man found in the materials or limiting some momentary satisfaction, wanting to make sense inclinations¹ unable to discern through the "fog of sin" line guidance his life. Because the soul has been made to see God and be enlightened by Him. But instead of God he sought the perverse and darkness, as the Lord says (Ecl.7, 29) "God made man upright, but many people have searched thoughts." Once sin had become "environment"² of our lives, it was necessary for

¹ It is the evil that man chooses willingly to commit, although evil has no ontological reality, he grafted onto those who are rational, automatically making a rational choice of man.

² The condition of human nature was contained in the repetitive aspect of sin template, weakening the will, the "resign" not being able to free itself from the yoke of sin. This does not mean that the "image" was totally destroyed, but only darkened, otherwise the man would not be able to enter into communion with God. As the human body can not live without oxygen source, so our flesh can not live in a constant state of mind toxicity, requiring source of our life Christ the Logos. Pr.PhD.Student Alexandru Joița, *Logos and Theosis* in: ST Series II, XXVII (1975), Nr. 7-8, p. 546: "The two natures of ipostului Logos are the two

salvation to come through the human existentiality³, so "it is understood that it was necessary, Mystery of the Son of God might be fulfilled in man, so that directly oppose the devil and evil, as was said (John 1, 29) "Behold the Lamb of God who takes away the sin of the world" ... Thus, the Son of the Father incarnation the opposite of evil, eternal good, evil devil, divine love and death, immortality. Devil Opposed personal God, through His human Son, that he opposed his unity wealth, countless sins that people were made under the influence of evil."⁴

So completing the human nature is fulfilled through Jesus Christ, in His image the divine and eternal kenosis. This man is continuously called, for this state kenosis in the Church of His everlasting, which for otherwise by its Head (Christ) is in a state of eternal kenosis. It is him who sacrificed Himself above human understanding, for man to receive restoration. His face Godly love towards His creation, His perfect humility shown by, as the St. Ap. Paul (Philippians 2: 2-11). The divine kenosis Son, brings out man's salvation plan through collaboration St. Trinity, so that man gets lost gift. God humbled himself to man, but man deified by him. Deified man was sinless, he overcame and wiped the man who thinks, listen and live the teachings and example of Jesus Christ. So in union full of grace with Christ, we become a new creation (II Cor. 5, 17), no longer slaves to sin and death (Romans 8, 12; Galatians 2: 4), we complete in Him (Phil. 2, 5), we speak in Him (II Cor.2, 17), walk in Him (Colossians 2: 6), we rejoice in Him (Filip.3 1, 4, 4), overcome all Lord (Phil. 4:13; Eph. 6, 10; I Cor. 1, 21, 2, 14); we are brothers in Him and receive each of our fellow El (Rom.15,18, 16, 1.2; Filip.1, 14, 4, 21), as St. Paul testifies (own experts gracious), in his letters "Crucified With Christ I (Gal.2,19), we died with Christ (Rom. 6, 8; Colossians 2, 20), I am crucified with Him and raised with Him" (Eph. 2: 5-6; Colossians 2, 13).

The descent of the Holy Spirit (The Pentecost) in tongues of fire face (Acts II, 3) was the beginning of the unity of the Church believed and taught, enlightened by the knowledge of truth boldly. The words - (John XVI, 33) "Be of good cheer, I have overcome the world." It shows the effects of the redemptive work of Christ, and the mission they are

lungs of the" human condition "through which we inhale oxygen and release deifying grace carbon dioxide deadly sin".

³ (I Cor. XV, 21-22) "For since by man came death, by man shall come a resurrection of the dead. For as in Adam all die, even so in Christ shall rise "

⁴ PhD.Prof.Irineu Popa, "The Economy Fulness of Times in Jesus Christ", Craiova 2013, p. 20.

called apostles to submit all their zeal. This zeal is heated by the gift of the Holy Spirit. The fullness of the Holy Grace⁵, descended at Pentecost, consummates the eternal plan of God to restore human nature and it deify the perfect humanity of Christ, in His holy Church. The eternal plan of God the Son made perfect by the Divine image that through His perfect obedience, fallen humanity Trinitarian raises. The Church dialogue within the decision and extends through the descent of the Holy Spirit. It is born as witnessing the facts of life, Resurrection and Ascension of Christ and as a participant in them. Confessing sacramental and doctrinal on her head, closing Revelation Church is neo-testamentary and becomes possessed of divine revelation. This is essentially the effect of descent of the Holy Spirit. Now St. Apostles fully understand the preaching of Jesus and deep sense of dispensation. This is the existential reality (ontological) of our reason restored through Jesus Christ, who brought us the guise of his obedience to the Father, as reasons cleansed of sin and pneumated. Jesus Christ is the Head of His Church, sanctifying and shines through his body for, encircling us all and all. The person to receive this appointment of a son of the Father and we are lifted Trinitarian dialogue of love. We share the abundance of holy grace and this state lifts us out of range time and space. We become in Christ and in the Church, communicants of the divine glory, the maximum similarity with the Eternal Face.

CHAPTER II: THE CHURCH – THE FULLNESS OF THE HOLY TRINITY ECONOMY IN THE WORLD

Through the Church, Christ raises the fallen world through Adam's fault. Founding Church of divine revelation means harnessing the power of raising the faithful to God. The church itself its members aimed at raising the heights of deification, because it becomes a preacher of divine revelation. Those who receive Christ become the church (Matthew 5: 13-14) "light of the world, salt of the earth". Filled with the Holy Spirit, St. Apostles⁶ Church are to grow daily through the preaching of the Risen Jesus. The constitution of the Church as divine revelation brings purpose of special light and the

⁵ Vladimir Lossky, *The Mystical Theology of the Eastern Church*, p. 52: "Pentecost appear therefore that goal, the ultimate goal of Divine economy on earth. Christ returns to the Father for the Spirit come down: "It is expedient that I go to. For if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you "(John 16: 7)."

⁶ Eusebius of Caesarea, *Ecclesiastical History*, PSB, vol. 13, trans. Priest Prof. T. Bodogae, Bucharest, 1987, p. 69: "No doubt only because of a power heavenly and top aid could shine like the sun in everyone doctrine of salvation. Soon the voice of God evangelists and apostles kept resounded throughout the whole world and "end of the world reached their words. "

revelation that highlights her power emphasizing the provision of maximum believer closer to God. The seed thrown by St. Apostles Church gave birth to that found fertile soil. This land was fertilized by the expectation maintained so future promise perfection, but the content contained in revelation.

So the Church, founded and eternated through the Cross and Resurrection of Jesus Christ, is the iconic image of St. Trinity, which deifies man and grace is united with Him. The cooperation Spirit Son is, Pentecost continues⁷, manifested in the Church, as eternal and spotless. Through the Holy Spirit, Christ is risen, is impartating all people. By the grace of the Holy Spirit we are imparting only the Body of Christ, the pneumatical Spirit as the full deity perychoretical action. The church is of God the Father and Jesus Christ, the fullness of the Holy Spirit. He is loved by God, the Father of Jesus Christ and enlightened by the will or loved one who wanted all the things that are, according to the faith and love of Jesus Christ our Lord. The church belongs to the Father and Christ without a relationship of mere property, is Father's planting, cultivation of Jesus Christ. The church is blessed greatness through the fullness of God the Father and by the grace of God the Father through Jesus Christ our Savior. The Church has obtained mercy by the greatness of the Father in Heaven and Jesus Christ, His One Born and named Father.⁸ Even union and true passion election, the Father's will is done through Jesus Christ our Lord "is the love that crucifies .. The Father is love who crucified, the Son is crucified love, the Holy Spirit is triumphant love".

So through Christ crucified and risen, the Church is eternal and grace through the Holy Spirit (Eph. 1, 23) "He who fills in all", working in her mysterious body of the Lord. Man becomes "new creation" in and through Christ, to the knowledge of God and union with Him by grace. In the body of Christ, deifying powers are active, irradiating the Holy Spirit, but not dispense with feelings and body work. From a man's body and soul clean - only for total purity of this man is real sincerity - radiate into new wave cleansing power. Functions of the Lord's body, completely clean and full of enthusiasm that

⁷ (Jn. 16: 7) "It is expedient that I go to. For if I do not I go away, the Comforter will not come unto you; but if I go, I will send him unto you. "

⁸ (John 14: 16-17) "I am the way, the truth and the life and no man comes to the Father except through me. If ye had known me, ye should have known my Father also. But now ye have known Him and have seen Him. " Knowing the grace of Christ, the God-man, leads to knowledge and the Trinity experiere.

dedication, coming to us with his body, prints cleansing power of our body functions, thus giving impetus to clean in all directions.

The constitutional and ontological foundation, the church, is the unity, fundamental attribute of hers, which is completed by the cooperation St.Trinity. The incarnation of Jesus Christ and the descent of St.Spirit, the sealing of the unity of the Church "For the church is the congregation of God, which God, the Son, raised it in himself."⁹ St.Apostles and their successors, have continuously fought to preserve and witness of the Church of infallible truth. Unity of the Church derives naturally from being uniform God. The church is one because our Lord Jesus Christ founded several churches that exist parallel, but one. The unit requires an effort faithful spiritual closeness through love, prayer, communion, harmony and common service "trinitarian prototype of human existence, which is love as ontological reality is performed dynamically, in communion, relationship and unity of people.This dynamic relationship, communion and unity of the people can not be anything but freedom act and effect .."¹⁰

The ecclesial unity, represent substantial form of the Church that Jesus Christ is fully reflected in every limb of hers, and thereby man receives potentiality (by Grace) partaking authority of His servant; For "Therefore, all authority in the Church, is concentrated in the person of Jesus Christ. He is a Lord, that alone has power over all things, being exalted at the right hand of God (Heb. 12: 2; Colossians 3: 1; Eph. 1, 2; Phil. 2 6-11.) . Therefore the one Lord and unity is manifested primarily in worship and especially in the Eucharist ... Precisely because of this position it holds in Eucharistic worship, Christ Himself focus all forms of ministry that exists in the Church. He is par excellence Servant (Heb. 8: 2); Priest (Heb. 2, 17, 5, 6, 8, 4, 10, 21); Apostol (Evr.3, 1); Deacon (Rom. 15: 8; Lc.22, 27; Mt.12, 18); Bishop (I Peter 2, 25; Evr.13, 20); and Master (Mt. 23: 8; Jn 13, 13); "The first in all things" (Col. 1, 18) ".¹¹

Even context of His earthly life, to endure suffering, humiliation (chenosis) and service sets (their spiritual and bodily healing), expresses His quality full Servant, Priest and Sacrifice, and through this symbiosis (perychoretical action), and we, as members of his

⁹ Alexis Homiakov, *The Church is One*, trans. Elena Dereva, Alba-Iulia, 2004, p. 6

¹⁰ Christos Yannaras, *Truth and Unity of the Church*, p. 28.

¹¹ Ioannis Zizioulas, *Eucharisty, Bishop, Church*, trans. Pr. Ioan Valentin, Bucharest, 2009, p. 70

body, and deified by the Holy Spirit, we are called to this ministry.¹² He did not preach himself in his teachings but revealed the communion of the Holy Trinity, the full form of His Church, and as the foundation of conciliarity them. This is the eternal seal of the Church, that we who, by grace, God's eternity humanity designs. So this concept of (kenosis continue), we can not conclude that the Saviour Christ, his Church would be seen in an institutional form, led by one man, but of communion (synod) of people in full unity, by the grace of the Holy Spirit. With this new form of "society", mankind receives the full meaning of his existence. The interaction on a personal level, in an environment of equality¹³ and lack of individualism, the image of a new era founded on love and unity, a "perfect reality" we can say, based on the sacrifice of Jesus Christ, the fullness of the Holy Spirit.

So the sacramental character of the Church has its source in love St.Trinity and ecclesiological communion community, met in the Eucharist, it is the visible communion with God, with Christ through the Holy Spirit, which comes salvation and sanctification. Her catholic character, is the image of divine unity, which seals all creation since its creation. Iconic image of St.Trinity, present in people through Christ's face, after which we build, is everywhere, in the fullness of Holy Grace. He divides everyone, through the Church, the gifts of divinity uttered equally and fully by our full participation. This church is a sacramental community of prayer and confession of faith together by all her faithful priest or bishop through with them who are stewards of God's mysteries (I Cor. 4, 1) and the ministers of Christ, the Spirit given their ordination, so a sacramental community, not outside bishop or priest, that the sacramental church hierarchy, the succession of the Apostles. But bishops are stewards of the mysteries priest of God and servants of Christ through the Holy Spirit given to them, and not only in the Church over the Church. For the Head of the Church is Christ our Lord, and we all, bishop, priest, that clergy and faithful congregation, members of the body. Wrists those members in the body of Christ by the grace of the Holy Spirit given to them from Christ, head of the church,

¹² Especially those who are part of the sacramental priesthood, receiving through Christ the Servant Law in chip threefold: to teach people (Mt. 28: 19-20, Mk. 16, 15) to celebrate the sacraments (Mt. 28 18-19; John 20: 22-23; James 5, 14; I Cor. 4, 1; Lk. 22, 19), and lead the faithful to holiness and salvation (Mt. 18, 14; Lk. 10, 16; I Cor. 5; II Cor. 10, 6, 13, 2, 10).

¹³ Eberhard Arnold, *Early Christians*, p. 12: "Everyone I respected equally, judged equally, and equally called. The result was equality and fellowship in everything: the same rights, the same obligations to work, and the same oportunities ... The mutual respect among those early Christians bore fruit in the "socialistic" solidarity rooted in a love that sprang from the belief in the equality of all people. "

there are apostles and their descendants after them bishops, for the bishop flowing grace of the priesthood and all the sacraments from Christ through the Spirit from Apostles and through them alone, in the Church and outside the Church there. The Sacraments are of the Church and the Church committed by the bishop and priest in the Church.

From here they understand theandric constitution, and his "perichoretic" work of two existential realities, Christ - eternity and man-limiting. Through this union incomprehensible to our limited reason, man receives the divine gifts of the Risen Body of Christ. Thus, Christ as divine hypostasis bearer of our humanity sacrificed and resurrected, not remain passive in the Church, but in His work of Master, the Priest, the King. The Christ Church maintains with each member of her progressive dialogue in which neither he nor the church nor its members are not in a passive state. We could say that our state's active participation, the impulse of the Holy Spirit that is within us through Christ-Man, what moves us to the Father, as a union of grace.

For Christ the Saviour is the eternal high priest, who was brought eternal sacrifice himself; sent by His Hypostasis, human potentiality, to celebrate the Sacrament of Redemption (Mass). He gave as a model to the world; so each member of the clergy, and every man, as member of the church. For each personal level, it is a sacrifice to God in simplicity and humility, so although it is not seen the slaughter of form; each of us in the sacrament of penance, participate in personal sacrifice, re-visiting into us "the living sacrifice - Jesus Christ" and "in all these results - as Stăniloae Father says - that believers are not passive objects of the work sanctifying hierarchy, but actively work with them. Moreover, there is a mutual collaboration between believers and members of the hierarchy. The hierarchy not only teaches the faithful, but also learn from them. This is an example for the sacrifices and prayers of the faithful community that is synthesized in the sacrifice made by a priest. The priest's sacrifice as sacrificing believers converge. He is the sacrificial in the community, he sacrificed and community prayers. Bishop same. And the whole episcopate offer sacrifice and prayers of the whole Church, retaining the character of the communion sacrifice. St. Paul says in this regard, that the Church is the "fullness" of Christ Himself (Eph. 1, 23). It is the fullness of Christ, high priest and sanctifying. Therefore, if members of the hierarchy are distinguished by sending you have top for committing sanctifying action of the believers in concrete and interior plan,

sending them to take an active role in watershed faithful people, or their action completes action faithful people.

CHAPTER III – THE CHRISTOLOGICAL AND PNEUMATOLOGICAL DIMENSION CONCILIAR COMMUNION IN THE APOSTOLIC AGE

The conciliar form of the church is human-divine authority of Christ, who became, the first in all things. It represents the essence of the Church itself, as one who was born on the foundation of Christ and perfected by divine grace. For as before the coming of the Savior, mankind under the yoke of sin, divide and fragment the ever more, the Church of Christ, the world is again gathered under the shield of faith and receives his human nature, the character of communion with each other through touch gracious Holy Spirit. Synodal character is not a simple description of the organizational form of the Church but is "conciliarity Trinitarian matrix," as says Pr. Bobrinskoy, in *The Mystery of the Church*, p. 61: "... the Church is synodical the image tinitar advice worker It. " .

So the Church founded by Christ and Christ the foundation receives as alive and unchangeable element of the economy of St.Trinity, this gift of unity and at the same time the synodality, the transfiguration of environment and conviviality. This dimension of Church life, is the dynamic aspect of conciliarity, with the First Source, the one who built it and which it is built - the eternal foundation of Jesus Christ. It is the point of convergence of all humanity, which needs common points in the context of the reality of life. This feature synodal church is its identity as dynamism of the Christian life, to eternity projection by divine grace. This was the order of Him who founded the Church and hallowed it "by His precious blood." Thus through this unity and sobornicity¹⁴, by Grace Church is like the Holy Trinity, and Trinity in It comes down to we humans, by the grace of love "And as regards the governance of the Church, after his ascension to heaven, God willing she was to be exercised the synod, synodical about (Matthew 18, 20) "Where two or three are gathered in my name, there am I with them".

St.Ignatius, in his letter to the Magnesium people, describes synodal image (sobornicity) of the Church, becoming more pronounced. Thus St.Ignatius in (ch. 7) says, "As the Lord

¹⁴ Pr.Prof. Ioan Floca, *Sobornicity (Synodality, Universality or Catholicity) Church*, in Ort, XXXIV (1982), Nr. 3, p. 409: "The Holy Spirit opens the way history, the permanent presence of Christ, through the intercession of the ecclesial community."

did nothing, either by himself or by the Apostles, without the Father (Jn. 5, 19, 8, 28) with Who was united (Jn. 10, 30); even so I do nothing without bishops and priests ... with one application, one mind, one hope in love ... Gather all as a temple of God, as an altar around one Jesus Christ (St. Eucharist)."¹⁵. The sacrifice of Christ's unchanging face, voice and unshakable foundation of the Eucharist, by the fullness of the sacramental priesthood gracious. For in Christ in the communion of the Holy Spirit, sobornicity (conciliarity which is not lacking¹⁶), the Church is already given .. St. Symeon the New Theologian, in his hymn (Z 50), as if wanting to complete it St. Ignatius, we hear the call of the Savior, His followers grace the ministry of Sacrifice: "And you, leaders bishops, understand that you are the seal of my image and you were ordained to worthy conversation with me and lay on top of all the just, some holding my disciples place and wear my divine image. Understand that you received even over the smallest community strength that I took em the Word of the Father, I, who is God by nature, I incarnate and I became bent in the works, the will and the same in natures that are God-man, unimpart, unmixed and again God-man; which, as a man I deigned to be held in your hands, and that God is totally incomprehensible clay of your hands; I that are invisible to those who do not see and unapproachable that I left slain for all, that are bent, but in one hypostasis ..."

So communion service model¹⁷ represents the essence characteristic of the one Church, universal and apostolic. Therefore, they synodal dimension is reflected through equal hierarchical authority, exemplified by the Savior Jesus Christ even on solemn occasions (Mt. 18, 18), after His resurrection (Matthew 18: 18-20; Jn. 20 20-23; FA. I, 4-8; II, 1-4) also categorically refusing to establish the "hierarchy", the sons of Zebedee mother's request (Mt. 20, 20-27), or even at the request of the apostles (Mk. 10, 35-44); teaching them the mystery of the unity and authority of the ministry (authentic expression of His Church). Seen in general synodal character ecclesial unity is the full form through the

¹⁵ St. Ignatius, *Epistle to Magnesium People*, PSB, vol. I, trans. Pr. Prof. Dumitru Fecioru, Bucharest, 1979, p. 167. Such and (ch. 13): "Obey the bishop, and to one another (Eph. 5, 21) as Jesus Christ obeyed the flesh Father and apostles of Christ and the Father and the Spirit, to be bodily and spiritual union. "

¹⁶ In the Sobornicity, it highlights conciliarity as "common breath of the Spirit", the ministry of ordained by God as stewards of the mysteries of God in the Spirit. (Cf. Heb. 5: 4; Jn. 15, 16; In 3, 27, 6, 65; Jas. 1, 17; I Cor. 4, 1; II Cor. 6, 4 and Col. 1, 25) . Pr.Prof. Ioan Floca, *The Catholicity of the Church*, p. 413.

¹⁷ Ioannis Zizioulas, *Bishop, Eucharist, the Church*, p. 85. Eusebius of Caesarea, op.cit., p. 116: "After the death of Jacob martyred after the destruction of Jerusalem, the apostles and disciples of the Lord ... gathered together everywhere, as they say, around relatives after the body of the Lord They've all conspired ... "

grace of the Spirit, the body of Christ (the Church) by the disciplinary form of faith¹⁸ for guidance and good coexistence of believers among them, a testament to the unwavering observance apostolic Wishlist by succession, ie genuine truth-Jesus Christ, crucified and risen, with which we share through the Sacrament of the Eucharist, uniting us through the Holy Spirit into one body-the Church. In this context, we understand the fundamental value of Conciliar hierarchy, and members of the Church canons made by the unit and gift of the Spirit.

The dynamic aspect of conciliar communion in the apostolic age is "Eucharistic"¹⁹ as the foundation of conciliar nature of the Church, through the sobornicity, fully fullness of grace of the Holy Spirit, as the Fathers testify. The Apostolic Saint Fathers, in their epistles, under "the guidance of the Holy Spirit" testified in the most clear and obvious, and unchangeable indissoluble connection to Saint Eucharisty (eternal foundation of the Church) and sacramental priesthood of the Church (Bishop)²⁰. Gracious face, the sacramental priesthood, is the presence of Christ Himself, Who sacrifices and sacrifices himself²¹, as revelation of the paradox of divine love.

St.Ignatius describes the chip revelation, sobornicity and conciliar bond of unity saying "Therefore I will have to go along with the bishop²², thing do. That venerable your

¹⁸ Councils are sobornicity expression, the whole body of the Church, apostolic faith to preserve unaltered since the primary era.

¹⁹ Drawn largely from Ioannis Zizioulas, in his *Eucharist, Bishop, Church*. See under: PhD.Prof. Dură Nicolae, *La regime de la Synodalite*, p.90: „ Dans l’Eglise ancienne, la synodalite renvoie d’abord a la „synaxe” eucharistique, modele de toute assmblee synodale.”

²⁰ For the Apostolic Fathers, synodal image of the Church, it was quite clear - the bishop and the congregation of bishops around the Eucharist, but not in isolation but in the context of the unity of the whole Church (its members), thus forming by grace image of unity Divine.

²¹ St. Clement of Rome, *The First Epistle to the Corinthians*, p 65. Pr.Prof. Dumitru Stăniloae, *Orthodox Dogmatic Theology*, vol. II, p. 240: "In this state of continuous sacrifice and continually sacrificing, Christ draws us and us . He does not sacrifice as objects, but draws us to a self-sacrifice as subjects at a self-giving active and abiding in it, sharing his state of sacrifice, in which he also is not passive object, but the giver, thus partaking of His sacrifice, we share only the sacrifice, but also sacrificing. By this, we ourselves become not only sacrifices, but sacrificing our sacrifices or priests in this restâns. St.Maximus the Confessor, *Christological Writings*, p. 108:" If you join together two pieces of wax, they appear intimately mixed one with each other. So, in my opinion, the one who receives the body of Christ, our Savior and drink His blood ... He is somehow mixed together and by sharing with him, so that he is in Christ and Christ in him. "See and Vladimir Lossky, *The Mystical Theology of the Eastern Church*, p. 87. Georges Florovsky, *Creation and Redemption*, p.158. Boris Bobrinskoy, *Mystery of the Church*, p. 41. Like Jean Danielou, Peter Dinklage, Molly Thomas, (Christ Chenosis – Chenotic Church). This pure form of symbiosis between sacrifice and sacrificial potential is only God who is Himself the source of all reality of universal existence. And assuming our nature in its totality by Christ, brought change existential reality of the world, at all times.

²² Karl Felmy, op. cit., p. 210 (epitomized will make reference to the bishop, the image of Christ, as says St. Ap.Paul "No longer I who live, but Christ lives in me."). So what concerns St.Ignatius, is the very expression of the will of the Savior. See and St. Dionysius, *The Church Hierarchy Heavenly*, p. 72.

priesthood, worthy of God is so united with the bishop as the strings on the guitar. Therefore, Jesus Christ is sing in your union and your harmonious love. "

Therefore, the Early Church, communion is expressed by the conciliar (in the sobornicity context), the thorough work of the Holy Spirit in the visible body of Christ (the Church), in the context of the local churches contained in the Universal Church. So in the context of the early church (also the definition) do not understand the conciliar hierarchy as an "institution born to authority", but as the essential foundation of the Church, highlighted in the sobornicity²³ context inherited directly from St. Apostles, by the succession of grace. Pr.Prof. Ioan Floca, also expressed his reality synodal by the foundation synodality "Seen thus, the Church is catholic church synod organized and led the church understanding, conciliation authority and freedom through love, living in catholicity, community, fellowship by complementarity, confessing faith one, holy and apostolic; Church founded in teaching, in worship and in all its ordinances, those settled in councils the worldwide ecumenical councils or holy Fathers era universal church in Christendom, time unit, whose faithful continue unabated is entirely fair and true Church."²⁴

She, though it is framed during history, for humanity is time, she is also her head, timeless, eternal and unblemished, having its source in the eternal source of the Most Holy Trinity. So the foundation Eucharistic communion synodal by a gracious unit sobornicity Church is quite clear evaluated, developed and explained, according to the teachings of the Church of Christ, the One, Holy, Sobornicity (Synodal) and Apostolic. It is unchanged by the unchanged Jesus Christ and the fullness of the Holy Spirit înveșnicită, visibly embodied in the St.Eucharist. The final form of expression of such churches worldwide a divine Eucharist represent the unity and the bishop. But synodality hierarchical nature, is not only the administrative and canonical, and teaching, as John Meyendorff says in his *The Orthodox Church*, sacramental²⁵ activity, and the The

²³ Prof. Dură Nicolae, op. cit., p. 328: "Only bishops and priests of the Church, believers beyond their subjectivity, live feeling that God especially through community access, and God gives His goodness by the entire community in the Church requests."

²⁴ Pr.Prof. Ioan Floca, op. cit., p. 412. Father Floca, represents one of the greatest canonists of the Romanian Orthodox Church, distinguished by its numerous articles and publications on the subject.

²⁵ Pr.Prof. Dumitru Staniloae, *Theological Bases of the Hierarchy and its Conciliarity*, p. 169: "Priests and bishops shows that the sanctifying sell top, so in that sacramental acts are ordained from above, from Christ, and the fact that they commit under their designation for this service all the above, or Christ. Priests and bishops do not receive this service from the community, nor did I take from them." "Do not take anyone for

teaching: „Representing the „image of the Lord” in the Christian community, the bishop thus appeared not only as the consecrator of the Eucharist but as the teacher of true doctrine. The definite hierarchic structure of the early Christian communities is thus determined by their sacramental nature.”²⁶

Theologian emeritus of orthodoxy, Dumitru Stăniloae, expressed in his article *The Nature of the Synodicity* an expressive and comprehensive vision about "The Church's eucharistic communion sinodal" as the average full union between people through Christ in the Holy Spirit. Thus, he says: "Sin has done as both the unity of humanity and diversity of people and nations to be used as a cause of abuse by emphasizing unilateral one or the other. The synodicity healthy balance is between unity and diversity, and maintaining and showing diversity within unity, without weakening the unit, and without the threat of diversity. Synodicity is carried Christ and the Church, the gathering of all in Christ ... This unity is achieved due to the work of the same Spirit of Christ (I Cor. XII, 4) "The gifts are different but the same Spirit" And this (I Cor. 12, 25): "That is not disunion in the body, but that its parts should have equal concern for others .."²⁷

CHAPTER IV – THE SACRAMENTAL PRIESTHOOD NATURE IN THE CHURCH, IN THE LIGHT OF THE CHURCH SYNODALITY

Through this exposure conciliar Church's life size, in sobornicity them, especially during the apostolic era that is full of this reality ontological model of the Church of Christ crucified and risen; highlighted, Trinitarian image of dispensation for the salvation of mankind. The early Church, communion is expressed by the conciliar (in the sobornicity context), the thorough work of the Holy Spirit in the visible body of Christ (the Church), in the context of the local churches contained in the Universal Church. The expression unit is thus reflected in synodal character of ecclesiastical authority, as being, „L'unique centre d'unité fut l'assemblée eucharistique présidée par les Apôtres ou par les presbyters-

granted this honor, but is called by God as Aaron" says the Epistle to Hebrew (v 8). By their acts sanctifying work divine transcendence. They are servants of transcending divine organs. Their mission is to raise the faithful to God. But I can not do it by human power, but the power that communicating is up, makes people like God. "

²⁶ John Meyendorff, *The Orthodox Church*, p. 12. And here, speaking primary era, and generally the first three centuries of Christianity, as representing "the golden age of Christianity". The golden age of Christianity (apostolic era), is referred to as the numerous writers historians and theologians who have written about this period. See Marie Francois Baslez, *Origins of Christianity*, p. 63; Eberhard Arnold, *The Early Christians*, p. 8-9; Henry Chadwick, op. cit., p. 21: "The Christian Society ..."

²⁷ Pr.Prof. Dumitru Stăniloae, *The Nature of the Synodicity*, p. 607. See also at: Sergei Bulgakov, *Orthodoxy*, p. 61: "Orthodoxy Conciliarity soul ..".

episcopoi, et ensuite, par les eveques.”²⁸. With the full humanity of Christ deified and pneumatised, mankind is brought before the heavenly Father, offering eternal and deified, fully guise of obedience. The Church, therefore, is this image, eternal obedience to God, as the mystical body of Christ, who forever humbled Himself. Hence, both the foundation and the image that the Church is not an institution or purely authoritarian regime "dictatorial" like social systems of the world, but the image is sanctifying authority ministering to the soaked mankind from sin. It witnessed a continuous, from the Apostles, who received the grace of the Holy Spirit at Pentecost, directly and fully, which then transmitted it through apostolic succession (sacramental hierarchy, but in the wider circle of priesthood Universal (catholicity); to the Fathers of the Patristic age²⁹. Their testimonies, (often, authenticated by the blood of their martyrdom), is "eternal testament" of the Church, for the generations that followed and will follow by the end of time.

Seen in general synodal character ecclesial unity is the full form through the grace of the Spirit, the body of Christ (the Church) by the disciplinary form of faith³⁰ for guidance and good coexistence of believers among them, a testament to the unwavering observance apostolic given by succession, namely genuine Truth-Jesus Christ, crucified and risen, with which we share through the Sacrament of the Eucharist, uniting us through the Holy Spirit into one body-the Church. In this context, we understand the fundamental value of Conciliar hierarchy and Church canons made by the unit members and the gift of the Holy Spirit. Thus, a community without a bishop has no ecclesiastical character and no bishop has the fullness of his ministry, but in communion with other bishops and people in the synodality: "It might say that fellowship or communion conciliarity completes Episcopal church people, and the latter strengthens and supports episcopal communion and conciliarity. The faithful gives life principles, hierarchy maintain the unity of this life. There is a mutual complementarity between them. Synodality weakening weakens the spirit of communion in faithful people, weakening the spirit of communion conciliarity or

²⁸ PhD.Prof. Dură Nicolae, op. cit., p. 90.

²⁹ For the Church Fathers, the Church's Synodal image was pretty clear - meeting the bishop and bishops around the Eucharist, but not in isolation but in the context of the unity of the whole Church (its members), thus forming by grace of unity Divine.

³⁰ Councils are the sobornicity expression, the whole body of the Church, apostolic faith to preserve unaltered since the primary era. Ignazio Ortiz by Urbina, *Storia dei Concili Ecumenici*, trad. Francesco Masiello, Citta del Vaticano, 1994, p. 15: „Sin dai tempi apostolici, la Chiesa organizzo in diverse occasioni assemblee din vescovi con l'obiettivo di regolare disaccordi in materia disciplinare, porre termine a scismi personali, o cosa, piu grave, respingere attacchi dottrinali contro il deposito della fede cristiana.”. See under: Prof. Nicolae Chițescu, *Being Dogma*, in: ST, V (1953), Nr. 3-4, p. 193 Ibid, *Dogma and Christian Life*, in: ST, VI (1954), Nr. 1-2, pp. 39-40.

weakens people's episcopal communion. The idea of complementarity between synodality bishops and ecclesial communion is found in large old church and that the participating councils and representatives of the clergy, the monks and the faithful people asking themselves and their opinion before adopting conciliar definitions. In addition to signing these definitions that each bishop only after that they match with the faith of the Church, which included clergy and faithful of her and was connected with her apostolic tradition."³¹

We note that the Church expresses, as the foundation of its "conciliar nature", since its foundation, in the fullness of the Holy Spirit at Pentecost, the economy of St. Trinity. Thus, "in the words of Christ and the Apostles synodal practice grounds conciliarity are included as a form of organization and leadership of the Church ... these bases were unerringly guide the entire organization and leadership work of the Church, both in the first millennium and later to the day, though not throughout the entire Christianity."³² So, if the kenosis Church eternal divine image of Christ, her leadership as "divine and the human synergistic work" could only be in the form of conciliar fellowship, equality, and obedience through sobornicității image. Thus, says Eberhard Arnold, on the Apostolic Age: „Such uniting in the Spirit needs no set forms. Even in the first period, the elders and deacons needed for each community retained the tasks allotted to them, but also accepted the gifts of grace given by the Spirit. Although the tireless travels of the apostles, and prophets helped to strengthen the unity between the communities, the consciousness of being one was created solely by the one God, one Lord, one Spirit, one faith, one baptism, one body and soul given to all.”

The Apostolic Age, par excellence, remains the most exemplary period of unity and conciliarity of the early Church, without which Christianity would have spread throughout the heathen world, bringing light and joy to all mankind. St. Apostles, although scattered on all continents around the world, they worked through Christ in one soul and one will; and praising Church, it is overshadowed by the Holy Spirit. For this, the early Church; by apostolic work and their survivors; is the state of existential reality of all mankind; where people of different ethnic or race though; living (the Holy Spirit), that in

³¹ Pr.Prof. Dumitru Staniloae, *Theological Bases of the Hierarchy and its Conciliarity*, p. 173.

³² Pr. Liviu Stan, *About Synodality*, p. 158. See also from: Jean-Claude Larchet, *The Church, the Body of Christ*; Serghei Bulgakov, *Orthodoxy*; Karl Felmy, *Dogmatic ecclesial experience*; Alexander Schmemman, *Sacraments and Orthodoxy*, Georges Florovsky, *Bible, Church, Tradition*; and so on.

one breath, will and reason. For without this unity of mankind, against sin and everything is the opposite of good; we can not share the grace of God at the Trinity praised; and so we go to a cancellation of our existence, which can have eternal consequences.

Pliroma Church is defined thus by the indissoluble link between members of the body of Christ which is the Church. The bishop, who received succession grace of the Holy Spirit, the Church is continuing Pentecost, which gives grace to all believers. This link between the clergy and faithful, have a symbiotic foundation (perichoretic we could say). Sacramental hierarchy (conciliarity) is performing in broad sobornicity (universal priesthood) Church, depending on one another, without excluding each other and any mix (merge) with one another, but the perichoretic, also (in limited form), perichoresis St. Trinity. Thus the history of the Church is not only simple fragments of past eras, but expresses eternal foundation, its the law of divine, given the very Son of God and deifies by grace its members. The man, into the Church, through the grace St. Spirit in and through Christ, beyond time and space parameters, for here is going merger of limited and unlimited, divine and human. Therefore human potentiality is through Christ, prototype and image of all humanity. The single Divine dispensation (third), fully reflects the church dispensation, as established by Christ, the Eternal High Priest and Sacrifice, by the very example of his life. Through Christ (universal priesthood, the potency of the image), we also become both sacrifices and sacrificing.

Therefore, The Church is the guardian (treasury which does not hurt), undefiled of Divine Revelation, he saw the face of Christ, whose body is, and it pneumated the Holy Spirit, deifying its members. Both hierarchy with the people, united by the Eucharist, the catholic background, merely to keep the Spirit, revealed truth of the Holy Apostles and apostolic succession gave generations of Christians who have been, are and will follow until the end of time.