BIOETHICS IN THE VISION OF THE ORTHODOX THEOLOGY

And

POSTMODERNISM – A CHALLENGE TO THE CHRISTIAN MORALITY

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THE AUTHOR FOREWORD

PRESENTATION OF THE ORTHODOX MORAL THEOLOGY

The mainstream of the orthodox moral theology is represented by the permanent preoccupation for the transfiguration of the human person after and according to the God’a Will and Volition. The orthodox moral is not incompatible with the ecumenical spirit, but rather it comes to meet this attitude. Through its Will to serve the Christian Unity, the Orthodox Church came at its turn to meet the initiatives of the Protestant Churches.

For a long time, the catholic moral remained strange to the ecumenical spirit.

Even today the Catholic Church is not a member, but rather an observer within the Ecumenical Council of the Churches. It displayed its own ecumenism, which tries to subject all the christian denominations to the Pope’s will.

Some opening could be accepted even in the Catholicism structure only through its presence within a single organism: faith and constitution.

Related to the documents of the Second Vatican Council during the period 1962 – 1965 took place an “aggiornamento”(that means "a bringing up to date"). The catholic theologians claim they developed an ecumencial spirit and really in the last years they showed a deep interest in this respect, but the Catholic Church obstinately followed its own ecumenism. In a certain manner we can perceive that this ecumenical spirit started to be a visible permanence within the protestand denominations, which alleviated their combativeness against the catholicism and orthodoxy, but even they have as a main purpose to bring it to the state to abdicate its own spirituality.
The Protestantism succeeded through congregations, alliances and conferences to attract many autocephalous orthodox churches.

We don’t assert that the orthodox moral theology didn’t benefit as a result of the influence of the ecumenical spirit. Concerning its doctrine, the Orthodox Church has realized that it is necessary to make aware its spirituality, respectively the orthodox spirituality. On the other hand, in the ecumenical field of activity it could be established a diminution of the interdenominational roughnesses. At this level, the christian churches had the opportunity to better know and approach each other. However, the Orthodox Church participates in this ecumenical movement not because it has a lack of doctrine or moral, but rather to enrich its today spirituality and organically to integrate it in the contemporaneous world life. Because no other church is so present in the people life as our Orthodox Church.

The Roman – Catholic Church insists to remain as a state, which tries to regularize its relations with other states through concordance agreements. In the same measure it is true that this ecumenism wrongly understood has delivered the most proper conditions to favor the neo-protestant proselytism.

For instance, the Roman – Catholic Church in the ecumenism name sustains the uniatism, which is contrarian to the real meaning of this ecclesiastical movement.

Then, the protestant denominations develop an agresive proselytism, which is justified in the name of the universal declaration of the human rights, not in the Jesus Christ’ name.

A very virulent fight arose from the sectarians and greek catholic believers side, both of byzantine and oriental rite, through which is pursued the disintegration and dismemberment of the Orthodox Spirituality.

The tragedy of the modern and postmodern man originates from the fact that within this man permanently lies the great longing for God, the seeking for Jesus Christ. This seeking for Jesus Christ, as the main meaning of life, lies on the basis of the anxiety and confusion from which the modern man suffers. In his soul core still glimmers the longing for the life, which he smothers it and the regret for the lost
meaning. And the our meaning is revealed only when we find out our roots deeply thrust in the trinitarian reality, namely in Jesus Christ.

With other words, without the faith in God the life of man is characterized and branded by a nonsense. His successes and joys, his efforts and endeavors lead nowhere. This things offer no recompense which will forever last and satisfy him. The good and the evil are not important because his consciousness is abolished and his liberty is at its turn without content in the absence of God and has no role because the responsibility with an eternal value exist no more. The sufferings and death of man causes anxiety and desperation, because beyond them there is no horizon, everything seems to be in vain. A such kind of man, wholly comprised within the natural frames, can have no value, due to the fact, he entirely belongs to the earthly universe. His value is only measured by his capability to give and to produce, becoming a real winning source. His value only consists of what it could be seen: namely his body.

And then the man is not any more a mystery, is not any more somebody, but only something. He is not a person, but an individual, i.e. a marionette, one from the animals amount.

The exagerated preferences of the modern and postmodern man, which are manifested towards the esoterism, Gnosticism, magic, occultism, witchcraft, spiritualism and satanism and the fact that these phenomena have today caught such a spreading that they seem to replace the faith in God, could be explained through the want which man feels within his being as a consequence of the absence of God from his life.

No doubt, the civilization in the middle of which we live, is tributary to the economical development: in the middle of the interests is no more the searching of the spiritual truth or the former essential thrill before the mystery and oneness of each person. The public space of agora loses its classical dimensions in such a great measure, so that it is replaced with the market, understood in the most economical meaning of the word. If in the classical meaning agora represents the space in which different voices meet and hear to a reciprocal enrichment, the strong emergence of
the economical factors in the core of the contemporary culture operate sometimes painful reductions. The disappearing from the fifties until the present of half of the spoken languages from all over the world must be a serious reflection sign towards the respect owed to the local and national cultures.

Man is looking for a sense, but he doesn’t find it within the current society and is not satisfied of the life, which he lives. Then he is taking refuge in his imaginativeness in which he finds some “artificial paradises” Violence, drugs, alcohol have the same role as the previously enumerated occult practices: they have to fill the inner want left in man after God was chased.

Under the influence of the postmodern world, even some devoted christians become victims of these serious deviations, being encouraged even by some priests, fallen into the love of money. Even more often it is noticed that the Holy Cross and the icons are no more worshipped for their liaison with the holy persons, who they represents, but are separately of these and instead of these idolized. The daily preoccupations of the postmodern man, and these preoccupations more and more tend to the down things, like material and body, the culture itself sank to the level of the ephemeral and trifling ideals. Because it is the creation of the people, who live only to eat, to produce material goods, to dress, to reproduce and to dominate, of the people, who don’t endeavor to exceed the nature rules but submit trying to respect their pleasures, to live their life and to fulfill their earthly dreams, which they highly appreciate.

The postmodern man greedily desires even more goods and as a consequence he quickly get into the situation in which is possessed by his own possessions. And the postmodern society stimulates this avidity, fabricating ever new needs, but these needs are induced, produced and provoked. Never along his whole history, man hadn’t so much power, to create artificial needs. But these needs don’t satisfy him and overcoming him, hinders his personality to reach its maturity.

On the contrary, in his soul core man suffers but he smothers - his suffering with the intense while experience. The sufferings, which man provokes, consuming
more and more at the stimulation of a publicity almost immoral, persists in the inner nature of man in spite of the fact that the comun message of all the advertisings is the device of the rich man, whose field bore fruit: “And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry” (Luke, 12, 19); the target of these advertisings is that which determines us to kowtow to our belly: „Belly is their God” (Philippians 3, 19).

As a consequence of the subhuman level at which the postmodern man reached, is his inability to enjoy and savour the true culture and is not capable to create an authentic culture, which according to many polls explains the preferences of the current young for the subculture. This kind of culture doesn’t require any effort for the creation and at the same time for the reception act, but has no resource to nourish and form the human soul.

This suffering which is caused by the incapacity to adapt his thirst for Absolute, implanted in the man nature through the creation act. According to his mission and destiny man hankers after the loftinesses beyond the natural world, and as a result of this incapability he even more often begins to become the victim of the surrogates: violence, drugs, alcohol, sex, prostitution, adventure, luxury, pornography, etc. But these don’t replace God and solve the fundamental problem: the redemption.

Without the main model : Jesus Christ, the modern man is looking for others models through the people, but due to the general confusion - promoted by himself through the estrangement and the disregard of the divine revelation - the only valid universal criterion - and of the supremacy of the divine values of truth, goodness and beauty, the modern man declaring himself as the measure of all things, decides what and who is good and evil. In this meaning he is looking for and finally finds models of an immoral demeanour, without finality and God, only under the premise that these models were declared to be “megastars” and “superstars”.

The confusion between good and evil, between truth and lie, between beautiful and ugly, music and noise, between art and culture works and kitsch, between
morality and immorality, generated by the indifference towards the Person of Jesus Christ, led to the values scale overthrow. That is why the Saint is disregarded and the star, even he is immoral, idolized. But through this attitude man abases himself, because if the life experienced in holiness represents no more an attractive and superior target, then the man betrays his destiny; if the man prefers what is trifling and ephemeral instead of greatness and eternity and this means that he has chosen the animal condition and he finally disqualified! “For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” (Jeremiah 2, 13).

We have to do with new type of anthropology, which even more less resembles with the christian anthropology. Within the postmodernism, the new anthropological type appears according to the current requests, sent through the mass-media and not according to the Revealed Truth.

This new anthropological type refuses the obligations, faith, responsibility and just through this denial the society harmony is disturbed and provokes sufferings in the people lifes. The modern man has no more the awareness of his wretchedness and guiltiness, because he is no more responsible before God and his fellow men, so the sin is realised within the postmodern society as an indifferent fact, if not a virtue.

We discover that on the street, within the factories, the family, proliferate the “masks” and disappear “the persons”. People usually play lifeless roles. More and more these men resemble with the accessories of a mechanism, they are no more persons. Very often we have the feeling that we are in a sui generis dance of some disguised persons where the participants hide their identity with a original note, which just consists of the fact, that every time when a mask goes away, an other appears. In such a man authenticity crise, it is impossible living toghether to become a real communion. The people, when they love no more each other, can be open and sincere, but being selfish, they change into kind people and hide their true face and intensions.
The “mask” which are borne by postmodern men, generated the suspicion phenomenon, a general mistrust which determines the situation in which everybody has no trust in the other. This lack of trust bears with itself the fear of the other fellow man and all these contribute to the deterioration of the stress and uncertainty situation. The main cause for this darmatical situation, in which the postmodern man lives, lies in his opposition towards God and His Revealed Truth. Instead of God he prefers to spend more energy, to establish new and new human institutions, to live in uncertainty and fear and all these without ever to know if the truth and rightness have been re-established.

But all these sufferings, which the modern and postmodern thought provoked, together represent a real tragedy, which the current man experiences, and which every day increases.

That is why today it is spoken more about crises than joys, more about fear than hope, more about what separates people than what approaches them.

The spiritual and moral crisis, the political, economical, administration and family crisis, the educational and cultural crisis, about which it is today so much spoken, otherwise represent only expressions of the tragedy which is experienced the postmodern society as consequence of its separation from God.

For man there is no other solution than his return to Jesus Christ, because since the Logos Incarnation, man is connected through his destiny with Jesus Christ.

The coming into the world of Jesus Christ or the Incarnation of Son of God brings into the world not a law or reason, but even Law and Reason Itself, not a some life conception but the supreme Life Conception. ”In Jesus Christ is revealed us the measure of all the things and values from this world. As He lies in the middle of time, since when we count the years from its beginning to its end, in the same way He is the measure to which we compare the life levels reached before Him or after Him.

The man currently is in a crise state and must return to his natural state. And this natural state of man is that which defines him as a true man; the true man is the virtue man, settled in goodness, who proves strong in his opposition towards sin and
in whose life is visible the presence of Jesus Christ through his behaviour and attitude. The natural state of man consists of his permanent preoccupation for that superior, spiritual things, of his assumption of responsibility towards himself and his fellow men, in the cultivation and assertion of the personal dignity of man. The natural state of man is equivalent with the grace state and he can have this state only if he finds himself in the communion with Jesus Christ – Our Lord and with his fellow men.

The christian teaching about the One and at the same time the Triune God, with Whom man have to get into communion and to persist in this existence, growing in Jesus Christ through the Holy Spirit’s work revealed through the holy sacraments and worships of the Church. The Church is the institution of our redemption through which we are growing in Jesus Christ. The Church, understood as the Mystical Body of Jesus Christ, prolonged into mankind through the Holy Spirit’s Work and God the One and at the same time the Triune Person represents the greatest Mystery of Christianity. In this meaning prayer is even monological due to the fact that God is a Trinity of persons:

“I and the Father are one.” (John. 10, 30). Here lies the great Mistery: the single God worshipped in three persons. The power of the Holy Trinity, which we always find again within the Church through the committing of the Sacrament of the Holy Eucharist, transfigures us in our inner life and so begins the long process of our perfection and deification in Jesus Christ.
THE RESURRECTION OF OUR LORD JESUS CHRIST, THE RESTORATION OF MAN IN JESUS CHRIST

ABSTRACT

Through Resurrection the humanity of Jesus Christ was entirely covered by the life of the Spirit; even now, like a man, Jesus Christ has completely the Holy Spirit in Himself, which since the beginning had It, according to His divinity.

The Resurrection from dead of Our Lord Jesus Christ represents the appearance of the divine power in body and namely in the body of the Incarnated Word.

From the Jesus Christ Word radiated the perfect love and just through it, His call sounded with a categorical authority. Befor Our Savior, people experienced not only His Divinity, but also their sins. These two different experiences are very closely united.

The condition of man after he has fallen in sin, was very serious. The man lost the communion with God and the image of God in the human nature was adulterated and the death came into the mankind.

God decided to restore the humanity and from here Our Redeemer is called “the New Adam”. If Jesus wouldn’t have risen again from the dead and wouldn’t have ascended into heaven to sit at the right hand of God the Father, He would be for us a transcendence neither in our earthly life and nor in the afterworld.

That who recognizes Jesus like an alive Person, will see in Him during his earthly life the true border, namely the true Judge and Redeemer.

God chooses this way, namely the coming into world of our Savior, because He wants to join His Love with His Rightness. As the love lies on the fundament of
the man creation, at the same measure it lies on the basis of the man restoration. God could redeem the man in other different way, but He wanted to improve him from inside the human nature (His Rightness). The possibility of the Embodiment is given by the fact that the evil couldn’t definitively extend upon the man, his fall wasn’t definitive. Adam didn’t stabilize in the evil.

Since the beginning God foresaw the fall of man and to restore his nature decided to sent into the world His unique Son to redeem the mankind, and in this meaning took place His Descension through His Incarnation. The redemption seems to be a very serious work, not only that God was deeply engaded in it, but also that it represents and forms His preoccupation within His eternal plan.

The worship of the mystery hidden from eternity and also unknown even by the angels, lies in the worship of love of God towards the world. Not even the angels couldn’t imagine that in God from eternity, together with His Being can hide a such great love for the world. The “only-begotten Son of God, begotten of the Father before all worlds” (the Creed of the First Council of Constantinople (381)) came to the world to put us within the relationship in which He finds Himself with God the Father – although we are created – and consequently in the realtion of Son with Father and brother with himself.

Jesus Christ incarnated as Son of God to keep His feature as Son and through the Embodiment to bring us the adoption gift according to which He makes us sons, like Him before the Father.

Love is the supreme responsibility directed to the other fellow man. Through love we give to the other from all what we have, accomplishing him, to later receive everything from him. That means that love is sincere inclination to the other to give and receive.

What makes us responsible is our consciousness. Depending on the measure of the our inner voice profundity (of consciousness) is within us increased the love capability and the subject (the person).
Through the fact that the Son of God is not only word, but also above all the Word, in the true meaning of this notion. In Himself the Person supremely accomplishes.

The preparation of men for the receiving of the Son of God with a human body, to maximal approach to them requested a certain period of time and it couldn’t be carried out only through people; without a such preparing work everybody would have been completely incapable to understand the descension of God between them.

The man becomes through Our Lord Jesus Christ, the Son of God and fellow man of Jesus Christ – God. This is the highest dignity and state at which the human person is risen.

Jesus Christ is the only “Mediator”, Whom God has given to the others men, as a laddr to Himself. In this meaning we shall properly quote from the Bible: “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things inearth, or things in heaven” (The Epistle of Paul the Apostle to the COLOSSIANS, 1,20).

And everybody who stays in communion with God is eternal, because, so as much God loves him, as much He receives him in union with Himself.

Jesus Christ redeems us, firstly because He deified His humanity, which is essence of our human nature, and then offering us His deified or transfigured by the Grace humanity, He also deifies us.

The child, who leaves the his parental home, without the usual cordial disposition, begins psychologically to be down.

After the catholic perception, the human nature being not degraded by sin, but having the threat of death only over it, through the juridical satisfaction brought by Jesus Christ, death was removed and it was carried out, what it had to be accomplished. Jesus incarnated as man to permanently stay facing the people.

To restore the nature was necessary a death which had to shake the heaven and earth till their ultimate foundations, as through an universal spiritual collapse to begin a new existence form of the creation, which already quitted its old path.
God preferred this death which through its shaking equates the abyss echo of the universal death….The death of the Son of God was the outburst of a focus of the unlimited love.

The Resurrection finds Itsel strictly connected with the Incarnation and the Cross, which continue and at the same time reflect the man communion with God, considered as a new creation or with other words, the eighth day of creation, namely a gift from God and which restores the man and accomplishes the union of God with everybody.

The blood of the divine Lamb, which never ends to flow and to be given in the Eucharist, has a real purification capacity for those who take It within the Holy Communion.

Everyday and specially at the moment of the Holy Eucharist, the christian believer currently experiences this shaking. Without sincere tears for our sins, without the penitence weeping we are not able to be redeemed.

The christian believer dies in every moment of the world and rises from the community with Jesus Christ. The Saint John Chrysostom says: mor difficult like the primar creation was this, because is more difficult to improve a spiritual world, which begun to run on the deterioration wane, that to create a new one.

Compared to the Old Testament – the father is more severe with his child after this has done serious failures and keeps him at distance. The Father is so severe that it seems to the child that his parent deals with him like with a servant: within the New Testament the child feels he is in a pass phase to a filial communion and therefore this improvement is more important – those under the law live with the hope which looks for its fulfillment in the future.

„Fulness of the time” = the history and time are fulfilled by all the conditions that explicitly indicate the necessity of the descension of the Son of God to the earth.

„Fulness of the time” = in the negative meaning explains us that the man was convinced by his inefficaey and means the point in time since which we have a time filled with presence of God (positive aspect).
A descension of God with His entire glory would overcome, blind the people, would hinder them in their free movements. But God wants to win them through their freedom and benevolent decision.

In the inner life of the Holy Trinity nothing was changed through the kenosis. The three hypostatical centres going on the exist and each of the three persons going on to maintain its eternal relation with the other two persons, as a natural result of this condition, the happiness, which radiates from these relationships also continue to exist. Father is pleased about the Son and the Son continuing to exist as a divine Person, usually radiates the divine life and happiness.

Without kenosis the human nature wouldn’t have been able to endure the deepen intimacy with the divine nature, it would have burnt and melted due to the too great power of the divine nature.

Through kenosis we must understand the complete integration of the divine nature with the human nature in the existence and life of Jesus Christ, showing the people His divinity only under the man humble image and not separately the other Persons of the Holy Trinity, but within an entire unity including His human nature. The kenosis can’t be understood in any case that behind the human aspect wasn’t also revealed the divine feature of the Jesus Christ Person.

The interpretation of the protestant theology, as a renunciation of the Son of His divinity, can be accepted in no case.

Each work of the incarnated Redeemer comprises in its essence both the action of the human and the divine nature.

The people were really overwhelmed by His words:”nobody spoke like Him in Israel”- whispered the listeners. His Word was human, but both in content and in its way, in which it was expressed, was something more like a human speaking. His power was human and also was a power, as nobody had and can have it.

Through kenosis we believe in this interdependence of the divine nature with the human nature in its existence and activity.
As far as He became a subject of the human nature, even if He was in time and space from eternity, the Son of God covered His almightiness in its manifestation towards the people in the means tolerable for men, i.e. in the toreable human forms, exactly as a too strong light is covered in a material, which tempers its intensity, but actually is active in its fulfillment.

The protestant kenosis obstructs the meaning of the incarnation, as a overflowing of the divine energies into world and history!

Not to accept that the Virgin Mary born Jesus Christ, that means not to recognize that He wasn’t the product of immanence. And that means to deny the Revelation.

The supernatural nativity of Jesus Christ don’t directly imply the virginity of Mary for all the time, but only the fact that She didn’t conceive and gave birth Him in a natural way. But Her everlasting virginity indirectly results from His supernatural nativity.

At the birth of Jesus like a man it was produced a new intervention of God: only in this way could be escaped the human nature from the vicious and tragic cycle of sin and death.

If the Mother Mary wouldn’t have been a virgin woman, when She conceived the Son of God, wouldn’t have been able not to interfere through her memory within his condition with the human desire, which was previously brisk.

The Virgin Mary is with her entire being available for God, being in this meaning only obedience, purity and desire to serve.

The believers see in Jesus Christ a Master in Whom they will find a trusful help and Who at His turn isn’t dependent on other things and conditions.

Who believes in Jesus Christ has an unlimited confidence, which could be interrupted by no doubt.

The prophet, being a messenger of God towards men, is on the other hand a demonstration of their sinfulness, a separation between God and people.
Everybody have to rely on the help of God and not to trust in his own powers and capabilities regarding the problem of the afterlife.

The capability of Jesus Christ as prophet acting as mediator between God and man specially consists of His condition through which He discloses through His human nature the mysteries of the divine life.

The life of Our Savior and Redeemer is divided in two states:
– the humility state or the state of the”kenosis”, which begins at the Incarnation moment, the prophetic mission and the bishop’s work, so this state is lasting along the course of His entire life, which culminates with His Death on the Cross and
– the glorification which begun after His death and comprises: His descension to hell, the Ressurection, Ascension to heaven and finally His stay at the right hand of God the Father.

– The orthodox christian spirituality essentially distinguishes from other spiritualities through the feature that it has as a strong fundament in the Person of the incarnated Son of God, which is an embodied God for all the people from all the times and all the places, namely from Adam till the end of the times.

– The Christianity represents the life in Jesus Christ. The orthodox christian spirituality means the experience in Christ and the conscience of His presence and work. The main principle of the christian spirituality must be the experience of the truth, which brings us to the redemption with the help of the Divine Grace. The Divine Grace is the expression of the love of God for everybody. The divine grace is the divine increate energy, radiated by the Holy Spirit energy over us, through the humanity of Jesus Christ. The divine grace is the communion with Christ in the Holy Spirit. The lost divine grace through the original sin was regained through the sacrifice on the cross of the Redeemer. The Holy Fathers assert that the divine grace is eternal or the divine energy which springs from the sacrifice on the cross of the Redeemer, which improve and sanctify the believers.

– Through the Ressurection the humanity of Jesus Christ was entirely penetrated by the life of the Holy Spirit; Jesus Christ as a man has completely the
Holy Spirit in Himself, which He already had from the eternity according to His Divinity.

- The Ressurection from death of Our Savior represents the appeareance of His Divine Power in His body and namely in the body of the Incarnated Word.
- Through Resssurection, through the real fact that the body of Jesus Christ is transparent, radiating love and He penetrates us together with His Soul and Divinity.
- And we at our turn, being spiritualized and sublimated through His Assistance and Care, have become the „own brothers” of Jesus Christ, because we shared Him through faith and communion.
- In the person of Jesus Christ is confessed the Word of God as person and command. This person reveals to us as the Son of God, who sacrifices himself for the humankind and as way of life, which absolutely corresponds to the divine command.
- The orthodox christian spirituality is the life in Jesus Christ, Who conquered our death through His death on the Cross, where His supreme love as a Man towards the Father was deeply working, as the supreme love as God, incarnated man for us.
- In the orthodox spirituality, that who belives in Christ, must concretize his faith through good deeds, namely he must use his liberty to accomplish the good helped by the divine grace of God, manifested within the world through the increate divine energies.
- The divine grace is the bridge oriented to the infinity of God as Person or as trinitarian communion of persons, since God put us through this divine grace into a relation with Himself.
- Jesus Christ, living in us since the baptism, powerfully leads not only our efforts towards the christian virtues, namely not only the positive work with the purpose of the strengthening of the will of the new man, but also the negative one, of the annihilation of sin, of weakening through the will too, of the old man.
- „Yet not I, but Christ liveth in me” (The Epistle of Paul the Apostle to the Galatians 2,20).
BIOETHICS IN THE VISION OF THE ORTHODOX THEOLOGY

Dear Antoniu-Cătălin Păștin:

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ABSTRACT

The metamorphose of the European world from the medieval to the modern era, or, the Enlightenment of the eighteenth century entailed the considerable mutations on the European culture scene. From God it was passed to the man, from the theology to the science, and from the spiritual values the society passed to the material values, like so many expressions of the globalization.

The mechanistic conception has favored the huge scientific and technological progress of the contemporary occidental society.

But, on the other hand, this conception represents the real cause of the spiritual and the moral regress of the world in which we are living. The economic, financial and political factors have acquired a considerable importance to the detriment of the spiritual preoccupation. We live in a world where the material values have triumphed over the spiritual values. On the one side, we are witnessing at the victories of the science and technology that overcome the most optimistic expectations of the eighteenth century, but, in his inner life, man feels himself caught up in the grips of the irrational forces which he can no longer control.

The today sensuality and violence outburst, which are spreading throughout the society and comprising the ever wider circles, is a conclusive evidence of the spiritual climate degradation of man and of the contemporary society.

The understanding and the acceptance of the relationship between Logos and creation have a capital importance for the destiny of our world. Due to the misunderstanding of this relationship or its rejection, in the West has been developed the evolutionary theory, which, acts on the premise that the God either does not exist, or at least is absent from the act of creation. Because if He
would exist, it should be accepted that, either He couldn’t create the world in 6 days or bring it into being only using His word², either He does not will to do it, and then we have to do with a God who is not love. Thus, God, Who does not create, has no reason to be involved neither in the salvation act and has not nor the conditions which Himself has been created them for the purpose of the Incarnation.

Evolutionism is what the atheist philosophers needed to justify the autonomy of man using his origin as an argument, or how Darwinist Richard Dawkins said: "Darwin made it possible to become a perfect atheist from the intellectual point of view"³.

Based on the autonomy of the world and man towards God, the modernity has drawn the logical conclusion that: the world can be completely understood without assuming the existence of any God, whether it be the God of the philosophers or of the believers. For the actual modernity it remains to declare a new god or new gods. Falling again into the trap handed him by the devil in the Garden of Eden and in the tendency to be "like God, knowing the good and the evil" (Gen. 3: 5), the man idolizes, deifies and declares himself as God.

The new god has developed a new cult stating within it also the images and idols that will complete the picture of this kind of human self-divinization. Thus, the first idol emerged and consecrated as such for the modern era seems to be "The cult of civilization".

The establishment of this cult has consisted and consists in subordination of culture, art and all moral values, tradition and faith in God towards the need for civilization. All these were oriented by the modern man according to a superior goal: the assurance of civilization.

The modern science is another idol of the modern era und we perceive it so, because it conferred itself an absolute power. In essence, the proclamation of science as idol in modernity consist in the fact that the center of gravity of knowledge is
transferred from God to man. The modern age has imposed the conception that man is an autonomous being who can develop himself, especially with the help of his mind (nous) and using his inner powers. Strictly speaking, this means the deification of the human rationality and its presentation as a substitute of faith in God. But as it was natural, the denial of the Living God was followed by the denial of reason itself. Soon was reached the absurd limit of the despotism. The human reason was self-limited to the knowledge of matter and deprived of the absolute criteria of evaluation for the already known things, it has failed in the conflict with the thinking way of the human fellow beings.

The third idol of modernism is the belief in historical progress of humanity and the sacrifice on the altar of this idol of the past values, tradition, truth. The modern idea of progress has proved its falsification through the failure of the rationalism and of the enlightenment rationalism, which after all leads to an irrationalism.

Bioprinting: the 3 D printing for organ creation, or in other words: Bioethics

Bioprinting represents the term that defines the use of 3D printers to create tissues or organs. The most often used are the stem cells or other types of cells in what is called bio-ink, namely the biology ink.

More recently, 3D printers are being used in the medical field, where they create tissues which may be used for surgeries. Still not we haven’t reached the creation of a functional organ because it is difficult to print the blood vessels but, the engineers at Cornell University (USA) managed to print an ear, so the first step was made. Technological and ethical implications are quite large and the questions are quite obviously, "will we become immortals if we will create the immortal bodies we can create organs on treadmill?" Or "could we do a transplant of the nervous system to a new host body?"

One of the legacies left from the last century (the sixth decade of the last century) is also the bioethics, a science with a huge field of research, but with a very
limited content. This phenomenon should not be considered a paradox, if it is considered that the science of Bioethics is called to reconcile the most disparate views regarding the burning and contradictory issues of human life. The field of the bioethics is considered to be, first of all, the research of human life. In fact, the bioethics deals with all moral and medical classical problems, and the newest ones, related to the human life. The cause that generated the interest for the bioethics is the rapidly developing of the biology and its application in medical science.

The bioethics is presented as an extension of the medical ethics and its interest is centered in the problems that involve biology and application of new medical technologies in all processes related to the birth, the growth and the death of a human being.

Bioethics especially analyzes the moral issues, relating to:

A) the infertility, the assisted reproduction, the artificial insemination, the prenatal control, the birth control, the abortion and those relating thereto;

B) the interventions concerning the preservation or the improvement of human life, the cloning, the sampling and the transplant of tissues or organs;

C) the approach to the terminal period of life, active or passive euthanasia and other problems related to this.

More precisely, the analysis of the problems to which we previously referred is actually the object of the biomedical ethics because, the bioethics spreads over the whole living world and researches the links of man with it. But, because the medical ethics represents the most important part of the bioethics, the bioethics is the name currently used for the entire research field.

The bioethics, trying to prevent and control the general evolutions generated by the development by leaps and bounds of the biology and medical technology, functions almost exclusively at an impersonal level. It objectifies the procedures and the numbers the people, try to tackle general states, and not persons or interpersonal relationships.
His interest is focused on the analysis of the latest issues and cares for their global approach at world level through ultra-generalized principles. That is why, when it does not express within a religious confession or a cosmotheory, ignores as far as possible the religious, metaphysical conceptions or any other kind of conceptions concerning the world and tries to rely only on utilitarian principles and values, that can be accepted on a larger scale.

Thus, in the bioethics are highlighted the following principles:
- the principle of autonomy;
- avoiding principle of the pain and the suffering causation;
- the principle of charity;
- the principle of justice.

These principles, which are usually interpreted, from different viewpoints, are proving to be very elastics in practice and even contradictorily. In addition, today it is well known the erosion of the principles and of the moral values in society. Even the cases of unnatural behaviors such as homosexuality are known and accepted as normal characteristics of the human race. When the man is emptied of any specific spirituality and identifies himself only with his biological functions, all these come of their own accord and finally are considered normal.

According to the above mentioned things, the most important basis for bioethics remains the anthropology on which is founded the today medical science. This anthropology, which is in essence alien towards the Christian spirituality, is mechanistic and one-dimensional. It is a normal fact that a mechanistic and one-dimensional anthropology can’t support a real moral. The moral is always understood as the movement from the „to be” state to the „to be good” particularity. But when to be is approached through a mechanical and one-dimensional way, then „to be good” pure and simple is a mechanistic evolution and not a spiritual or qualitative one of the state ”to be”.

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The bioethics usually appears as a morality which is in a constant flow and transformation, imposed by the research laboratories, exploited by political and economic factors and promoted by computer and mass communication means. It doesn’t hesitate to accept the abortions as therapeutics or to do services to eugenics thus promoting the racism.

The morality purpose was always to help people to acquire the good habits since they are still little children. The morality, however, don’t refer to the habit as such, but its quality. And, unfortunately, this thing tends to be forgotten. The habit is nowadays considered an enough reason to justify any practice, when it presents some utility.

Especially, when moral reactions occur regarding the question of applying the contemporary medical technology, the technocrats despise and consider them as secondary impediments that will be removed as people will acquire the new habit. In parallel, the promotion of principles and religious commandments is characterized by the representatives of secular bioethics as a strong fundamentalism and therefore is downplayed or disregarded. All these however highlight the evidence of the weakening of moral conscience and of profound spiritual crisis in which we already find ourselves. So it has come to a situation where, today, the bioethics tends to replace the traditional morality that has as main object the personal life and the interpersonal relationships between men.

Moreover, the real dislocation of morality began much earlier, in the theological circles, by detaching it from spirituality and promoting almost exclusively of a social moral. In this way the social morals distinguishes itself in the West since the middle of the last century, and later the interest of the Western theologians concerned with the morality issues focused almost exclusively on Bioethics.

This already appears in a more extensive space, as a moral of globalization, i.e. a morality which tries to bring closer together people with different mentalities and trends regarding the issues raised by the applications of contemporary medicine and biology and to promote the homogenization of the criteria for approaching of these
problems. In parallel, it cultivates the idea that the moral life of man is determined by the biologists. The bioethics, as globalization deontology, it’s directly related to the tradition of secularized Western Christianity and, especially, to the Western morality. It is a moral with a legalist character, as the western morality also is, which is subsisting like a base of it.

*And its general principles, which are proposed by the essential structure of this morality, do not provide convergence points for people, but on the contrary generate more contradictions.* They are similar to the principles of so-called social morality that can be interpreted and applied according to the wishes and the interests of the powerful people.

By the golden rule: "Therefore whatever you desire for men to do to you, you shall also do to them" (Matthew 7:12), the man is called to put himself in the place of the other and to act toward him like would act to himself. In other words, the golden rule is addressed to the human person and it requires understanding and solidarity with the neighbor. It cultivates solidarity and excludes isolation, builds the unity and removes the disunity. It doesn’t happen the same with the principles of the bioethics. Even more, it comes to the opposite. The absolutization of first principle of bioethics, the principle of autonomy doesn’t bring people together, but isolates them, it doesn’t unite, but separates them. Certainly, this principle seems to respect the particularity of everybody. However, by the nature of things this respect is proved to be a chimera, because it is impossible to propose the principle of individual autonomy as long as the society needs unity and have nothing on which this unity could be founded.

If the individual is absolutized the communion disappears and with it the society. That is why the powerful people every time propose their arbitrary position as a unifying factor for the society. The laws come to limit this arbitrary act. But at the moral level, the absolutization of autonomy and its confrontation with any idea or collective value leads to confusion and incoherence.

It is normal that in the Orthodox Church the bioethics issues have to integrate themselves within Christian morality preoccupation. Moreover, from the beginning the
moral teaching of the Church was confronted with bioethical problems such as the abortions and euthanasia. Thus, the approach of bioethics problems, as well as moral ones, must be based on anthropology and Orthodox Christian cosmology. It must view this problems from the perspective of human deification and the human renewal in Christ. A fundamental premise of moral behavior of man is that man is not the cause of his existence, but his being is the divine gift. When the man has not this conscience, it is normal to go beyond his limits and to self-divinize. Moreover, the important guideline in the Christian morality is the hypostatic principle or the person principle from which emerge the meaning and the functionality of the other special principles and the methodology of the moral and social life.

The human person is not a static giving but a dynamic becoming. This begins from the moment of his conception and continues endlessly, and the infinite for Christianity is not impersonal or superpersonal, but is the Person. More specifically, is one trinity of persons, i.e. the Holy Trinity. Finally, the birth and the evolution of man supposes and expresses the communion. The person cannot be conceived as an isolated individual because he exists only within the communion. And the true communion is always done in the human-divine communion which is the Church. In the face of danger of the human burying under the pile of his genes, the Christian morality presents the unlimited perspective of perfection and its deification.

The Christian morality is cultivated and developed in the human person. Prosopocentric character of this is not certainly in agreement with the views that dominate the bioethics. In our time, marked by the absence of spirituality, the idea of returning to the powers of the spirit is not very popular. And yet, the healing of this lack of morality, in which our society is today, as well as the cause for this situation must not be searched at the moral or social level, but at the spiritual level. From here derive the forces that influence the moral and social level.

The spirit, which reigns the hearts of men, determines the moral and social life, and not vice versa.
Certainly, this spirit can be crafty or perverse; can be the spirit of hedonism and materialism. But it will be always spirit and not flesh and blood. That is why, apostol Paul says: „for our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms”. (Ephesians 6:12). And for a man to fight against these spirits he needs power given by Christian spirit. The Christian spirit is not some impersonal force or impersonal principle. It is not even some temporary or eternal law. It is God who has revealed Himself in the person of Christ and remains in the Church through the Holy Spirit. And the healing of the world may take support from its revelation degree with Christ and with the Church. In the person of Christ it shows the Word of God, as a person and as a commandment. It looks like the Son of God, Who sacrifices Himself for man and as a way of life Who absolutely corresponds to the divine commandment. The new commandment of love is not only given by the Christ, but it is also embodied in the person of Christ. And its practical content reveals itself in His life. " “A new command I give you: Love one another. As I have loved you, so you must love one another." (John 13, 34).

The Christian Spirit above all offers itself through its lifestyle. The Christian life must express the content of the Christian faith. This will arouse the ambition for others to try the truth of the Christian life. From here we can conclude that the improvement of our society is a matter of our personal improvement. In fact, each of us is a member of society, therefore, to improve himself, will improve at the same time a part of our society and in this way will create a health centre in its organism.

We already find ourselves at the highest point, where we easily create failed interpretations, misunderstandings. Considering the society improvement like a personal improvement problem, we above all understand we are not empowered to demand the improvement of the other fellow men.

If God does not force man to improve himself, how can we think we can do it? The respect for the others freedom is the premise of any Christian act. Moreover, we
must know that the correction of our own person doesn’t mean limiting ourselves. The man, as a person, always evolves in relationship with others.

The self-limit is necessary for a certain period of time for collectedness and self-criticism. But the aim is not to limit the Christian at himself, but his opening to all humanity. The grand error, which we typically do is the forgetting of the double commandment of love and therefore we dissociate our individual responsibility from the social responsibility, which is universal. In this way, we come to understand the personal responsibility as a lack of social responsibility and the social responsibility as a lack of personal responsibility.

The personal responsibility involves the care for any justified intervention in social relations. And the indifference to them, which proves social irresponsibility, is not personal responsibility.

The Christian considers himself above all, accountable to anything happening around him. Not judging others, he does not reckon them in charge for the social evil. More than that, he doesn’t reckon the impersonal social system as being responsible, whose value or lack of value depends on the man. In the same time, however, he does not remain indifferent to what is happening in the world, to people and to the impersonal social system. And here we are bound to confess that Christian’s indifference from ignorance or form lack of courage has a very important part in promoting of evil in the world. The world is our wider body. Its problems are our problems. That is why, the interest from the world is the interest for ourselves. Separating in the Nestorian mode our person from the world, seeing the church in a monophysic manner, only as a spiritual society which has no relations with the issues of daily life, we become in reality heretics.

The Orthodox Church has always been interwoven with everyday life. In this regard The Orthodox Church feels the problems of injustice, poverty, health, social instability, like its own problems. The problems that people have in our time are issues related to the body of the Church, that is our body. However, the lived reality of the Orthodox Churches does not always seem to confirm their theological teaching.
The temptation of nationalism, which has been condemned by conciliar decision in 1872, does not cease to create problems for Christian unity. Likewise, the money attraction is deadly threat to their spiritual life. In the moral and social life, the Orthodox people probably have no position of superiority towards the other heterodox people.

The secularization that was imported from the West to the East found the Orthodox peoples in a disadvantaged position. The rough imitation and assimilation of elements foreign to our culture can create social and personal disorders. But, the superiority of the Orthodox can be found at the theological level, at the level of remaining in the truth of the Christian faith.

In the Orthodox Church there is the pure truth of Christianity kept alive by his eschatological perspective. This is the great value of Orthodoxy and it guarantees the quality of its offer to the whole mankind. The perspective outlined currently in the world by the expanding globalization phenomenon is bleak. All existing phenomena confirm the crisis and announces the upcoming of explosion. As long as man works aiming exclusively its individual interest, and not of the neighbor, the social life is undermined and is reached at deadlock. The ideal of economic development becomes trampoline of self-destruction. The asphyxiating gluttony, on the one hand, the starvation and death, on the other hand, threatens with the death our globalized society. The rich get richer because the economy built on gain leads the wealth always in the hands of the rich and the poor get poorer because the same economy, to the need to slow down the development to ensure its viability, limited the revenues of the poor. This evolution however, can only have an end, namely self-destruction. The man can not to subdue easily by his selfishness or to empty, to accept the others. Even though, the disposal to love is innate of human nature, the true love does not characterize, the fallen man and needs to sacrifice his selfishness, to reveal itself.

The pattern of this love is God in the Trinity. The unity of the Holy Trinity, which is achieved through the loving and kenotic perichoresis of Persons, is the prototype of unity between humans, in order to constitute the deifying society. The
Christ showed the world this love and the Orthodox Church proposes all its members this love for man's salvation, coinciding with his rise to the stature of universal person.

The believer is called within the church to live the universal tragedy, which goes through the entire history, to reach through penance the universal conciliation, the universal communion of love. In this way the whole mankind fraternizes and everybody opens to the universality.

To correspond of such life perspective are needed the superhuman efforts. The created and perishable man is called to approach the mode of life of the uncreated and eternal Being. Certainly this thing couldn’t be accomplished by one person. Therefore, the Orthodox theology speaks always of the divine-human cooperation, about the theandric synergy. The only limit of cooperation between man and God is only the death. Ultimately, this provides the confidence the man in God and the assurance that the death has been overcome. But thus breaks the wall of death and opens the new creation of the Gospel. That is why, the Gospel, as recorded by the apostle Paul, "is not from human" (Gal 1, 11).

Unlike the pantheism, that confuses being world and being of God, the Holy Scripture says that God's being is transcendent being radical to the world, but through energy, the light and the work of the Spirit, God is present in all creation. Those who isolate the God in transcendent and disregard His work in the world, denies the attribute of omnipotence divine and transforms God into a powerless being. God without His uncreated energy through which He is present and works in the world, appears as a inconsistent God. The Orthodox Church managed to keep people religiosity consistently asserting the presence of God in creation and in human being.

The tragedy of modern and of postmodern man comes from the fact that he is forever longing the God, searching for Christ. This search for Christ as the meaning of life is the basis of the anxiety and disorder for which suffers the modern man, because in the depths of his soul is flashing the longing after the life he choked itself the regret after losing meaning. But, the meaning of our lives is revealed only when we discover our roots deep in the Trinitarian reality, in Christ. In other words, without faith in God
the life of man life is marked by the lack of sense. His successes and joys, his labor, his good deeds go nowhere. Do not provide any reward that lasts and thanks him forever. The good and the evil does not matter because it is suppressed the conscience and the freedom is also empty in the absence of God and does not have any role because there are no responsibility with eternal value. The sufferings and the death of man cause anguish and despair because beyond them is no horizon, everything seems futile. One such man completely covered in natural frames, can no longer have any value, because he completely belongs to earth. He values as much as he has to give, how can produce becoming source of earning. Its value consists only in what it is seen: his body. And then, man is no longer a mystery, there is someone, but only something. Not a person, but an individ, a puppet, one from the multitude of animals.

The exaggerated preferences of the modern and the postmodern human, expressed toward esotericism, gnosticism, magic, occultism, witchcraft, spiritism and Satanism and that these phenomena have become today such a scale that seem to replace faith in God, everything is explained through the emptiness that he feels inside due to the absence of God in his life. Undoubtedly, the civilization where we live is tributary of economic development: in the center of interests is not the search for spiritual truth or essential thrill to the mystery for once and uniqueness of every person. The public space of the agora loses its classic dimensions in such a large extent that it is replaced with the market place (market), in the most economic sense of the word. If in the classic sense, the agora is the place where different voices meet and listen to a mutual enrichment, a strong emergence of the economic factors, in the contemporary culture operate sometimes the painful reductions. The disappearance from fifties and til the present time of half of the languages spoken in the world must be a serious signal reflection due the respect to national and local cultures. Man looking for a sense, does not find in today's society and is not satisfied with his life. Then he finds refuge in some imaginary "artificial paradises". The violence, the drugs, the alcohol have the same role as the occult practices listed above: to fill the gaps left inside the man after the God was banished. Under the influence of the postmodern world, even some pious
Christians are victims of these serious deviations, being encouraged by some priests fallen in love of money. Increasingly, it is noted that Holy Cross and the icons are venerated not for their connection with the holy people which they represent, but they are idolized separately to them and in their place. The everyday concerns of postmodern man, and these concerns inclined more toward the bottom, toward the matter and body, the culture itself fell to the temporal and minors ideals. Because it is the work of individuals who live only to eat, to produce material goods, to dress, to multiply and to master, of individuals who are no longer striving to emerge from the rules of nature but, to resign himself, seeking to honor pleasures to live their lives and fulfill their dreams in this life that they love.

The postmodern man greedily wants more and more goods and therefore arrive soon to be possessed by his own possessions. And the postmodern society stimulates the greed, manufacturing always new needs, but those needs are induced, produced and caused. Never, in his entire history the man had so much power to create artificial needs. This artificial goods live him unsatisfied and there overwhelming number prevents his personality to mature.

Deep in his soul he suffers, but suppress their suffering with intense experience of the moment. The sufferings it causes man who consumes more and more, at the urging by publicity most of the time immoral persist in humans, despite the common message of all advertising is the motto of whom bore fruit rich field: "you have many goods laid up for many years; take thine ease, eat, drink, and be merry "(Luke 12:19); target of such advertising is to make us worship the belly: "god is their belly" (Phil. 3:19).

Due to subhuman level were reached the postmodern man, he no longer taste the true culture and is no longer able to create an authentic culture, which explains the preference of most young people today, expressed in surveys, for subculture. It does not require an effort in the act of creation or in reception, but neither feeds. The suffering caused by the inability to fit to Absolut, planted in man through by the act of creation, and so yearning for mission and his destiny after heights beyond the natural
world, modern man is too often and more and more the victim of surrogates: alcohol, drugs, sex, prostitution, adventure, luxury, violence, pornography, etc. But they do not take the place by God and do not solve the fundamental problem of man: salvation.

Lacking him the Model - Christ, the modern man is looking for patterns among the people but because of the confusion promoted by himself removing and disregard the divine revelation - the only true universal criterion - and the supremacy of by divine values: truth, good and beautiful, man modern, declaring himself the measure of all things, decides what is good and what is bad, who is good and who is bad. That is why he seeks and finds the patterns of immoral conduct, the people without end and without God, only because they were declared "megastars" and "superstars". The confusion between good and evil, between truth and lying, between beauty and ugly, between music and noise, of works of art or culture and kitsch, between morality and immorality, has generated by the indifference to the Person of Christ, led to the overthrow of values scale. Is why, the Holy is disregarded, and the star, even if it is immoral, is idolized. But by this man demeans himself, because if life lived in holiness no longer an attractive target and higher, man betrayed his destiny; if one prefers what is small and fleeting, instead of greatness and of eternity, he chose the state and condition of the animal and was disqualified! "For My people did two evils: Me, the fountain of living waters, have forsaken Me, and have dug fountains broken, that can hold no water" (Ier.2,13).

We have to do with a new anthropological type, which resemble, less and less, with the Christian anthropological type. In the postmodernism, the new anthropological type emerges according to the requirements of the day, transmitted through the media and not by the Truth revealed. The new anthropological refuse the obligations: the faithfulness, the responsibility, and precisely through their refusal to disturb the harmony in society and causes distress in the lives of fellows. The postmodern man has no conscience of sinfulness, of guilt, because he does not feel accountable to God and to fellows, so that the sin in the postmodern society is perceived as a fact indifferent, if not as a virtue. We note with dismay on the streets, in factories, in the family, to
multiply "the masks" and to disappear "the persons". The people have roles usually
lifeless. It looks, increasingly like the accessories of a mechanism, are no longer the
persons. Very often we have the feeling that we are in a dance sui generis of some
persons disguised, where the participants hide their original identity with an original
note which consists precisely in the fact that every time when a mask is removed,
another appears. In such a crisis of human authenticity it is impossible that we walk
together to become a real communion. When the people do not love, they cannot be
honest, open, but being selfish, pretending, hiding their true face and true intentions. "

The masks" that the postmodern people wear have generated the phenomenon of
mistrust in the human relationships; a general suspicion that makes any man should not
have total confidence in each other. The lack of trust carries with it the fear of man to
his fellow and all contribute to the enhancement of stress and uncertainty. The
principal cause of this dramatic situation in which postmodern man lives is in
opposition to God and to his revealed Truth. In the place of God he prefers to spend
more energy, to constitute new and new human institutions, to live in fear and
uncertainty, and all without ever to be sure if the truth and the justice were restored.
But all these sufferings caused of man by the modern and postmodern thinking,
together constitute a real tragedy that a man lives today and is increasing by the day.
That is why; today is speaking more to the crisis than the joys, more the fear than the
hope, more than what separates them from people than what's approaching. The
spiritual crisis, the moral crisis, the political crisis, the economic crisis, the crisis of
management, the family crisis, the crisis of educational and cultural, the crisis that talks
so much today are nothing more than the expressions of tragedy to the postmodern
society he lives as a result of her separation from God. For man there is no other
solution than turning to Christ because of the Incarnation of the Logos, the destiny of
man is bound by his Christ. The coming of Jesus in the world or the Incarnation of the
Son of God brings in the world a Law and a Reason, but the reason itself and the law,
not a certain conception of life but the supreme conception of life. In Jesus Christ is
revealed the measure of all things and of all values in this world. Like He is a center of
time, from which to start counting the years from the beginning of the world towards the end of her world, so it's the measure from that report the levels of life attained before or after Him.

Today, the man is in a state of crisis and must to return to his natural state. And the natural state of the man is that which defines him as a true man; the real man is the man of virtue, the virtuous man, settled in well, proving that strength in opposition to sin and life which sees the presence of Christ through by behavior and attitude. Man's natural state is in the concern for the higher, the spirit, in the he responsibility to himself and to others, in personal cultivation and affirmation of the man dignity. Man's natural state is the same with the state of grace and it cannot have it only if are in communion with Jesus Christ, our God and with others.
Eastern Orthodox morality is imbued with the concern for man’s transfiguration according to God’s will. If we can talk about a moral religious and ecumenical theology that seeks to close churches and denominations and help us on the path of Christian unity, about an ecumenical moral it is difficult to speak. Why is it difficult?

Greek philosophy offers a variety of ways of life, such as Socratic, Platonic, Aristotelian, Stoic, Epicurean, and Skeptic, each one presenting its own specific morality. From the XVIIth century on, modern moral systems will flourish, most notably: utilitarian (Hobbes, Bentham, Mill), evolutionist (Spencer, Wundt), formalist and idealist (Kant, Fichte), naturalist (Rousseau, Feuerbach, Guyau), aestheticist (Goethe, Schiller, Schopenhauer, Nietzsche, Wilde), positivist (Comte, Durkheim), and pragmatist (James, Dewey). They will be known as philosophical moralities. Concerning Christianity, there are moralities specific to each denomination and there is also an ecumenical theology willing to bring all these denominations closer together and to help recover the lost unity of the Church?. But there can be no ecumenical morality. Christian morality is driven by dogma, and differences in dogma entail differences in morality across denominations. For the Christian faithful, dogma is life and power of life. It is holy truth and holy life overwhelming the soul, illuminating, transforming, and regenerating.
Paul the Apostle teaches that spirituality is "the Christian faithful’s existence as granted by the Holy Spirit and pursued along the changing path of life"[¹]. The Christian Church expressed holy truths in an intelligible form in order to both please reason and preserve it from error. Christian truth is a saving truth. Eastern Orthodoxy focuses on fully living holy life, while Roman Catholicism is first and foremost a human organization, and Protestantism appeared and thrived as the offspring of Catholicism. Catholic individualism is the root of Protestant individualism: the first is "terminus a quo", the second is "terminus ad quem". Protestant teachings draw on symbolical books varying across time. As Homiakov comments on Protestants’ relationship to their denominations: "the grain of sand is not given a new existence in the heap where it is blown by accident"[²].

Ecumenical theology is not a dogmatic theology, but a service claimed to the world. If ecumenical theology is not a dogmatic theology, then there can be no ecumenical morality either. There are theologies who would level down or even wipe out dogmatic differences between the members of the WCC (World Council of Churches). WCC is a Protestant initiative claiming that there is no one true Church, but only diverse orthodox denominations. If such were the case, then we could never be saved. Some see the Church as a convention passed among its members, but in truth the Church is founded by Christ. Church teachings originate in Christ, in supernatural Revelation, not in man’s reason. Therefore, ecumenical theology, who strives to advance the cause of Christian unity, can bring denominations closer together in an environment of mutual trust and respect.

There is no ecumenical morality, but rather an ecumenical spirit. Interconfessional differences in morals will vanish alongside differences in dogma.

EASTERN ORTHODOX SPIRITUALITY AS LIFE IN CHRIST

a) Eastern Orthodox Spirituality

The essence of Eastern Orthodox moral theology is the everyday element of Christianity, i.e., the presence of the Church in the moral life of the Christian faithful and the world. Christianity is not first and foremost a doctrine, nor an ideology, but life lived according to God’s will concerning man and salvation. Therefore, Christianity is not a set of theoretical teachings offered to reason, but rather a transfiguration of man. All truth of faith must be lived by each and every of the faithful in particular, with her or his own understanding and nuances. Besides, some teachings are not food for reason, but mostly for faith in search of holy truth. Keeper of dogma, the Church gives it to man to live in his life for salvation. Therefore: living and applying the Christian teaching to one’s life is the subject of Christian Moral Theology. Christianity is life in Christ and with His help Morality seeks to make these truths intelligible in the Christian faithful’s life itself. The faithful’s life is a life in Christ, with Christ, and in pursuit of Christ. To live Christ’s life in one’s own life is specific to the Eastern Orthodox spirit. In Orthodoxy, to live is to be transformed by the truth of faith; to not only obey it. If the Gospel is our salvation in Christ itself, then the foundation of Christian spirituality should be: to live the truth that leads to salvation. "As being of the faithful, united to Him through grace, the word spirituality very generally means anything connected to the spirit, to its being and manifestations"[3]. Since perfection can only be achieved in Christ through partaking in His life as God and Man, the goal of Orthodox spirituality, i.e., the faithful’s salvation and perfection, can only be attained through union with Christ and

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the carving of Christ’s image within. Orthodox spirituality is man’s permeability and transparency in front of Christ and Christ’s working presence within him.

The purpose of man’s life on earth is his salvation and θεωσις (or théōsis, the Greek word for becoming like God), therefore his growth in Christ. Orthodox spirituality is communion with Christ and in Christ.

Christian morality pursues a super-natural goal, namely salvation, while its secondary goal is the righteous life according to God’s will. As a rule, genuine spirituality is a living spirituality engaging the whole being of man. Hence, spirituality builds on community in prayer and public expression of the identity shared by the faithful. As Saint Gregory Palamas says, "our mind deserts and transcends itself, and thus unites itself with God"[4]. God reveals His will and gives man the necessary means to attain the goal of salvation. "A living and working faith makes effective the mysterious potential connection between man’s human nature and His human nature and conveys His force to the faithful"[5].

Perfection of man can only take place where God is believed to be not a singular person, but a community of Persons in perfect union. Divine nature and human nature are united in the Person of Christ the Word, the only one who unites with mankind, while the two other Persons of the Father and the Holy Ghost partake in this union by consensus and goodwill. Orthodox spirituality essentially links dogma to life. Orthodox spirituality is founded on dogma who in everchanging forms confesses the one unchanging truth necessary for salvation and θεωσις (i. e., becoming like God) : Christ God and Man. The apex of spiritual life is the soul’s union with God. This union takes place when man attains "likeness with God" through the work of the Holy Ghost, man’s part having been a long effort of purification. The Holy Fathers always maintained that salvation is the gift of the Holy Ghost Who works in the Church. Saint Cyprian says that man cannot have God for

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his Father if he does not have the Church for his mother. Orthodox spirituality is the perfection of the faithful in Christ as members of His mysterious Body, *i. e.*, the Church.

**b) Roman Catholic Spirituality**

Roman Catholic spirituality is founded on human reason, and only then on holy Revelation. Thomas Aquinas modelled Catholic dogma and morality on Aristotle’s philosophy, as Neo-Thomism would do centuries later. The synthesis of Aristotelianism and Christianity was consecrated in 1879, when the Catholic Church proclaimed Thomas Aquinas’ authority on both dogma and morality. The main source of Catholic morality being human reason (often identified with prudence, goodwill, pure or practical reason, or even the intellect itself), who not only helps us know things but also form our moral attitudes toward them, virtue will be in turn defined as the tendency to act according to reason. Thus faith, a virtue of the intellect, becomes a work of reason whose object is truth[6]. Catholic dogmatics, focused on the authority of the Church, moved towards the doctrine of papal supremacy and infallibility. Individual freedom was sacrificed for Church unity. Catholic individualism widened the gap between the Pope and the other bishops, bishops and other priests, and clergy and laity (who lack access to religious service in their mother tongue and to holy communion under both kinds).

Many Catholic dogmatic innovations favour the human over the holy in man. Catholicism did not always defend the Christian truth regardless of any secular considerations, but rather often pursued a policy of papal domination. The Catholic Church adopted dogmata unsubstantiated by the Gospel, such as papal supremacy and infallibility, the Immaculate Conception, and the bodily Assumption of the Blessed Virgin Mary into Heaven. In order to justify doctrinal innovation, Catholic

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theology draws on the virtual theory of revelation, i.e., deriving logical conclusions from a revealed truth (as for the famous Filioque). The legalist spirit of the Catholic Church and her doctrine of the normal relationship between Creator and creature stem from the painful absence of Christ’s mysterious Body: the profound love, the cement of any construction, and the great law of the Cosmos, which is the wave of love washing the shore of Creation, born of the love of the Father, of the Son, and of the Holy Ghost for each other. "The moral law according to Roman Catholicism mostly becomes something beside man and above him, making him an obedient man"[7]. And this is why community and love prevail in the East, and individualism in the West. "רוח (or ru(a(h), the Hebrew word for spirit) meant in the beginning the wind or the blast; it later came to mean man’s breath as a symbol of life. Nowadays, the word *spirit* has various significations, such as: angels, the higher region of the soul, or the reflex conscience pertaining to a person or group (the spirit of the Institute!)[8]. Catholicism, that Russian thinkers label as *organisation*-focused Christianity, always tried to take over secular power, and therefore fuelled the constant conflict between Emperor and Pope. According to the First Vatican Council, the Pope is the supreme authority concerning dogma, having "immediate" jurisdiction over all Catholics. Later on, the Second Vatican Council would revert to the traditional view. Catholics added new dogmata unsubstantiated by the Holy Scripture, while on the other hand Protestants abandoned several fundamental tenets of the Christian faith, such as priesthood, the sacraments, or salvation through good works alone.

"Dogmatic and symbolic Eastern Orthodox theology is ecclesiological and traditionalist, while Catholic theology is scholastic and Protestant theology subjectivist"[9]. The specificity of Eastern Orthodoxy is the inclusion of the teaching of faith in the religious service. "For all understanding through some fantasy of

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everything as a concept and as a conjecture of nature is an idol and not an idea of God"[10].

Catholic theologians, by authority of the Pope, put confessions of faith and symbols of faith on the same level. All papal legislation, such as encyclicals, bulls, apostolic constitutions, and statements of faith, are said to be the second source of Holy Revelation. Indeed, since the Middle Ages, Roman Catholicism teaches that the sovereign pontiff’s authority supersedes the ecumenical councils. When the sovereign pontiff teaches ex cathedra, he cannot err.

Catholics claim that man’s original perfection was not natural, but rather God-given as a sort of supplement to his nature. Protestants claim on the contrary that it was natural and not supernatural. Eastern Orthodoxy teaches that some traits were natural and others supernatural. These different conceptions lead to different conclusions concerning the fall of man, its consequences, and salvation.

c) Protestant Spirituality

Bereft of the helm of Holy Tradition, Protestant theology keeps adapting to times and tides by adopting practices and theories that drift away from Holy Revelation. Protestants proclaim an irreducible gulf between God and man. This impossibility of an immediate contact would explain why God speaks only in words. "By the very fact that God chooses the earthly form of communication through words", as a Protestant theologian puts it, is known that there can be no immediate union between man and God[11]. Eastern Orthodoxy does not see God as an object to be obtained through a tactically informed human incursion. He is a Person instead who cannot be known but because of His own initiative. Against Protestantism, the Orthodox Church values Holy Tradition as the legitimate interpreter of Holy

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Scripture. Neglect of Holy Revelation and of the Holy Tradition of the Holy Fathers made both Catholics and Protestants embrace new teachings that diverge from the Gospel (such as the ordination of women with Protestants), thus widening the gap among denominations. "There is no unity within Protestant morality because there is a plurality of so-called historical and new Protestant denominations"[12]. As a reaction against the abuse by the Catholic Church, Protestantism emerged from the will to return to the Gospel and apostolic faith, rejecting scholastic theology, aristotelianism, and Thomism. Hence the rejection of all Catholic dogma contrary to individualistic liberalism. The foundation of Protestant morality is justification through faith alone: in Latin, sola fide. Luther claimed that good works spontaneously originate in faith. But no encyclopaedia or academic dictionary ever mentions Luther’s antisemitism, who was not only accidental but had instead a long incubation period until its outbreak in writing and preaching[13]. Luther’s main premise is the certainty of salvation through faith. Calvin’s is God’s absolute will entailing predestination. Protestant dogmatic theology originates in the loner’s will to subjectively interpret Holy Scripture. This sort of individualistic interpretation led to the multiplication by hundreds of diverse Protestant denominations.

Protestantism’s double premise is the definitive corruption of human nature through the original sin, and the futility of good works. These had a negative impact on Protestant moral theology. Luther, who covered nearly all the fundamental problems of theology, founded his dogmatics on the principle of salvation sola fide. His originality can not be found in his theology, but in transferring piety from the Church to the individual. Martin Chemnitz established dogma that all Protestants would agree upon in his Formula of Concord. Melanchton, the great dogmatician, focused in his Locci comunes on sin, grace, law, and the Gospel, but hardly ever mentioned God. Zwingli differs from Luther and his contemporaries in both method and goal. In his magnum opus, Commentarium de uera et falsa religione, he focused
on the absolute being of God. His views are most liberal, as he compares Paul the Apostle to Hercules and draws on pagan philosophers such as Socrates and Aristotle; on the other hand, he is the fiercest opponent of religious ornaments and the most strident critic of the Holy Sacraments. "This sort of sectarian religiosity is often make-believe and, even when genuine, is very remote from the spirit of the Gospel"\(^\text{[14]}\). As Jesus said, "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7:15; KJV).

„Protestantism focuses on God alone in the salvation of man. His moral life will therefore be regulated by strict legalism and indifference toward moral progress and perfection. As regards social morality, Protestantism (and especially Calvinism) sees Holy Scripture as the only norm, "the one God’s will"\(^\text{[15]}\) taking over the whole community.

d) The Eastern Orthodox Defense

The Bible is given to the Church, not to man. Saint Irinaeus and Tertullian say that the Bible only belongs to the Church, who knows how to use it and establishes dogma according to both Holy Scripture and Holy Tradition.

"Protestantism is holy service through words"\(^\text{[16]}\). Freedom of examination of the Holy Scripture, the formal principle of Protestantism, fostered the teachings of its three main branches: lutheranism, Calvinism, and zwinglianism. Protestantism, as reaction against Catholic oppression, leads to individual freedom bordering on anarchy. Protestants proclaim that only faith inspired by God in man’s soul makes man a member of the Church. And as members are not known to each other but only

\(^{14}\) Cartlon, Clark. *Calea de la Protestantism la Ortodoxie* (The path from Protestantism to Orthodoxy). Sibiu: Ecclesiast, 2010 (p. 27).


to God, the true Church is said to be invisible. But once the faith in God is lost, the life of man becomes only nonsensical. Joy and success, labour and good works lead nowhere by themselves. They give no lasting comfort to man. Good and evil lose their importance as conscience blinks, and freedom becomes meaningless in the absence of God and of responsibility. Suffering and death seem definitive and stoke anguish and despair. Such a man, trapped in the earthly realm, is bereft of value in himself: he only is a source of profit to others. No longer is he a mystery, someone, but something. Not a person, an individual alone.

In Eastern Orthodox spirituality, the faithful must live their faith through good works, i.e., use their own freedom to do good by grace of God and through the uncreated energies of God. This leads in turn to spiritual rebirth and life perfected. The faithful live the universal tragedy of history in the Church in order to attain through atonement the universal reconciliation and the communion of love. Thus, the world is one and man opens up to universality[^17]. Faith and good works lead to salvation and weave the crown of the Orthodox faithful. Some Protestant theologians argue that conscience is the organ of religion. But the conscience of moral values is not the same with all men and cannot by itself be the source of religion. They also identify moral with psychological conscience and call it the highest function of the soul. Protestants proudly proclaim that "the whole tension of the modern world and science has armed Protestant systems of faith"[^18]. This tension, specific to Protestant dogmatics, stems from the need of creative thinking and adaptability to everchanging environments, as Protestantism emerged and endured through fierce struggle against both Church and State authority.

As opposed to Oriental Orthodox, Eastern Orthodox, and Roman Catholic Churches, and also largely to the Church of England – Protestants claim that priesthood is not a sacrament. According to them, the Church does not need

hierarchy, priesthood, and ordination, as any of the faithful can be nominated priest and revoked by the community itself. As members of the invisible Church, all the faithful are of a kind, with no difference between clergy and laity. This is belied by the New Testament in many excerpts. However, Protestants go on to deny the sacrament of priesthood on the basis of three other excerpts, namely: „ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2 : 5 ; KJV) ; „but ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light" (1 Peter 2 : 9 ; KJV) ; „and hath made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever ; amen" (Revelation 1 : 6 ; KJV). Thus, Protestants proclaim universal priesthood to belong to all the faithful by divine right ; by human right, the community nominates and revokes any of them. „The suppression of priesthood stripped the world of the gifts of the Pentecost, shared in the holy sacraments and holy service by apostolic transmission. Hence, Protestants are similar to Christians who, although baptized in the name of our Lord Jesus Christ, have never received the Holy Ghost from the Apostles’ hands”[19]. Rejecting the sacrament of priesthood, hierarchy, and apostolic transmission, Protestants find themselves devoid of all sacraments, except Baptism. However, there is a recent trend towards a return to the original tradition of the Church, a reconsideration of the spiritual values deserted by today Christianity. Western theology sometimes endeavours an "infusion" of Eastern spirituality, thus proving Orthodox theology to be a breath of life from Christ by the Holy Sacraments and through the uncreated energies of God.

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CONCLUSIONS

Eastern Orthodox morality is imbued with the concern for man’s transfiguration according to God’s will. Rather than being opposed to the ecumenical spirit, Orthodox morality welcomes it as a matter of principle. As a matter of practice, the will to serve Christian unity made the Orthodox Church welcome Protestants’ proposals. As for Roman Catholic morality, it has long remained estranged from the ecumenical spirit. Even today, the Catholic Church is not a full member but merely an observer in the World Council of Churches. The Catholic Church pursues her own version of ecumenism, which aims to return all other Christian denominations under the Pope’s authority. However, the Second Vatican Council (1962-1965) produced an aggiornamento, and Catholic theologians have since moved closer to an ecumenical spirit. Protestantism succeeded by means of congregations, alliances, and conferences in involving many autocephalous Orthodox Churches in the ecumenical movement. As interconfessional hostility declined, denominations grew to better know and respect each other. Orthodox moral teaching improved through ecumenism. In matters of doctrine, the Orthodox Church understood the need to make known her own spirituality. The Orthodox Church does not take part in the ecumenical movement because she feels lacking in doctrine or morality, but in order to bolster contemporary Christian spirituality and to organically integrate the Church with the life of the world. The Catholic Church is similar to a State trying to negotiate its relations with other States by concordance. On the other hand, misled ecumenism has bolstered the so-called "neoprotestant" proselitism.
Tribute to honouring and gratitude, at one year since

REVEREND UNIVERSITY PROFESSOR DOCTOR DUMITRU RADU has passed away

Reverend Professor Doctor Dumitru Radu has passed away in the evening of the day 27th October 2014 aged 87 years
Although, two years have passed, I can hardly speak at the past time about Father Professor Doctor in Theology Dumitru Radu, who was my confessor, mentor, tutor for my doctoral studies and doctoral thesis and dissertation (tutorPhD), vice-rector of the Institute of Orthodox Theology in Bucharest, graduated in philology and disciple of the famous Romanian dogmatist: Reverend University Professor Doctor Academician Dumitru Stâniloae.

,, Blessed disciples who found a true friend in the person of their confessor !

Confessor and disciple are the best friends, that nobody and nothing can separate them in this life or in the otherworldly life "(Sava Bogasiu, Confessor – a devoted friend, Alpha MON Publishing House, Buzău 2013, page16).

Among the beings from both this earthly world and the otherworldly eternal life, who we always keep in our hearts and minds, is our confessor, towards whom we have a special spiritual love and each deed which we do during our earthly life, we do always thinking at the advice of our confessor.

The greatest moral obligation towards our father confessor is this one, not to forget his spiritual advices and much more to put them into practice, i.e. to have a pure life, worthy of a disciple of a great authority in the field of activity of spirituality and Christian moral theology, who devoted his life to serve Jesus Christ and His Church.

Through his personality and work he always renews the people thinking, who don’t belong to the generation of Father Stâniloae. The Reverend University Professor Doctor Dumitru Radu seems even he didn’t leave, staying with us like an inexhaustible wellspring useful for the knowledge and enrichment of minds and souls, for all the next generations, which will come after him.

Above all he was a great personality of Romanian theology, having a very creative and courageous thinking and a harmonious and balanced family life. I had the chance to be one of his disciples since my early years of study at the Faculty of the Orthodox Theology, until i got the title as doctor in theology.
The Reverend Professor was founder of 4 Theology Faculties. Being one of the greatest professors of systematical theology of the Romanian Orthodox Church, tireless within his theological activity, he was delegated to different abroad ecumenical meetings: I mean here The Seventh General Assembly of the Conference of European Churches(Engelberg, 1974), the Congress of the Orthodox Theology Teachers of Athens(1976), the meetings of the Romanian Dialogue Commission with the Lutheran Church from Germany and of the Mixed Commission for Theological Dialogue between the Orthodox and Roman- Catholic Churches. He published papers of dogmatics, culture and Romanian Church history.

He collaborated to the revision of the Bible text, edition 1979. On the other hand he was member of the Commission for the writing of paper:”Orthodox Faith Teaching”(1978). Under his coordination was issued in 1986 the volum” Îndrumări Misionare”(Missionaries Counseling). Among his many reference papers,drafted and written by Father Dumitru Radu we mention here: „Caracterul ecleziologic al Sfintelor Tainelor şi problema intercomuniunii”(Ecclesiological Character of the Holy Mysteries and the problem of intercommunion) (Bucharest, 1978), „Fundamentele teologice ale fenomenologiei narative”(Theological Fundaments of the narrative phenomenology) (Constanţa, 2005) şi „Repede morale pentru omul contemporan”(Guide Marks for the contemporary man ) (Craiova, 2007).

Those, who experience the everlasting priesthood, are the angels, who uninterruptedly serve God and will serve Him for ever, this being a priesthood of the bodiless beings who find themselves in the eternity above the ephemeral times. On earth angels also directly serve God, but God in His Love for mankind, to better help men, has sent His only begotten Son, Who was the greatest Priest of Humanity, Who Himself served people.

He at the same time is Priest and Sacrifice. He sacrificed Himself, but with His death, His priesthood didn’t cease and laid His Body on the holy shrines, which we sacrifice at each Eucharistic liturgy, but nobody will perform a worship like this one
carried out by Jesus, because He was the only God Who descended to earth. To bring sacrifice and to sacrifice himself, this one only God has done.

The current priests are only servers of God, Who sacrifices Himself at each liturgy. The greatest miracle, which Jesus has done is this one: He served God as God, and sacrificed Himself to God as God, this is the miracle of all miracles, a God sacrificed Himself for us, His creatures.

Along all the times, it always existed a healthy principle: and namely old people must be more honoured than all of us. In the old times, priests are called presbiteri, namely aged men, through this one rised the obligation according to which he had to receive more honouring, because the oldness was associated with wisdom, as priests have in themselves the wisdom of God. All over the world the most honoured are in order: parents, leaders and kings, teachers and benefactors. Priesthood actually comprises all these qualities and features and in this meaning we mention that Holy Scripture adorned the priests with all these nominations.

The mystery of priesthood was instituted by Our Saviour Jesus Christ, after His Resurrection from deaths and then, when He appeared befor His apostles, He said them: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.(John, 20, 21 – 23 – King James Version Bible).

At their turn, the Apostles ordained and institutes bishops, priests and deacons(according to I. Timothens 4, 14 ; II Timothens, 1, 16; Acts of Apostles 6,6 and others).

We can not be a moment of our lives without priest, we need it all the time. The priest is the first that comes to us when we are born after the flesh, comes to us when we are born by the Spirit through Baptism to inherit the kingdom of heaven.
Baptism is the gateway into the heavens bodily birth is the gateway into this world. Through Holy Chrism priest strengthens our way to be followed through the Church making us followers of Jesus Christ. Forty days after our birth, priest also make our entry into the Church, like entry of Jesus Christ. If someone falls into sin, he just needs a priest who has the power to absolve him his sins. Even angels have not this power, but only priests. Priest gives us „the Cure of Immortality”, i.e. the Holy Communion, namely the real Body of Jesus Christ.

The priest bears on his arms the sacred fire of heaven, he bears Jesus Christ before people, that is why the eternity is waiting for him, so as he bore Jesus Christ with his arms through the world, the priest at his turn will be raised by the glory of the deity of Jesus Christ.

If somebody want to marry, not to live like animals, he needs a priest, who can give him the holy mistery of the holy wedding, because without this mystery and the mystery of baptism he will not see the face of Jesus Christ.

If somebody is sick, the priest will be called for the accomplishment of the mystery of Anointing of the sick, which healed many sick persons, as tells us the Saint Apostle Jacob(5,14). It was given to the priests this power to accomplish our spiritual birth through the mystery of baptism. Through priests we are confirmed before God in Christ(Galathians, 3, 17); through priests we are are buried together with the Son of God (Romans, 6,4); Colossians(2,12); through priests we are called to be memebers of the body of Jesus Christ, the blessed head of the church Colossians(3,15);

Therefore, it is right for us that priests should be not only more frightening than the great dignitaries and the kings, but more honoured and beloved even than parents.

Our parents have born us from blood and the will of the flesh, John (11, 13); but priests, are the messengers of our birth from God, of a happy rebirth, in which we have the accomplished and true freedom and the adoption by grace.
The priesthood should not be considered as a monument of the past or as an ideal symbol but must inspire a deep reverence for permanent function of improving social spirituality. Christianity is just action and the priesthood is the grace force in the social life, i.e. the fighting for turning the noble ideas into the vital energy.

The priesthood being holiness, the life of the priest will be a succession of holy moments until the end, that means a supreme strain of self overcoming in pure life with a burning zeal to have the Lord as an inheritance part, according to the word of the Psalmist (XV 5).

May God rest his soul in peace!
POSTMODERNISM – A CHALLENGE TO THE CHRISTIAN MORALITY

DOCTOR IN THEOLOGY: PĂȘTIN ANTONIU – CĂTĂLIN

-2012 –
INTRODUCTION

The metamorphose of the European world from the medieval to the modern era, the Enlightenment of the eighteenth century entailed the considerable mutations on the European culture scene. From God it was passed to the man, from the theology to the science, and from the spiritual values the society passed to the material values, like so many expressions of the globalization.

The mechanistic conception has favored the huge scientific and technological progress of the contemporary occidental society.

But, on the other hand, this conception represents the real cause of the spiritual and the moral regress of the world in which we are living. The economic, financial and political factors have acquired a considerable importance to the detriment of the spiritual preoccupation. We live in a world where the material values have triumphed over the spiritual values. On the one side, we are witnessing at the victories of the science and technology that overcome the most optimistic expectations of the eighteenth century, but, in his inner life, man feels himself caught up in the grips of the irrational forces which he can no longer control.

The today sensuality and violence outburst, which are spreading throughout the society and comprising the ever wider circles, is a conclusive evidence of the spiritual climate degradation of man and of the contemporary society[1].

The understanding and the acceptance of the relationship between Logos and creation have a capital importance for the destiny of our world.

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Due to the misunderstanding of this relationship or its rejection, in the West has been developed the evolutionary theory, which, acts on the premise that the God either does not exist, or at least is absent from the act of creation. Because if He would exist, it should be accepted that, either He couldn’t create the world in 6 days or bring it into being only using His word\(^2\), either He does not will to do it, and then we have to do with a God who is not love. Thus, God, Who does not create, has no reason to be involved neither in the salvation act and has not nor the conditions which Himself has been created them for the purpose of the Incarnation.

Evolutionism is what the atheist philosophers needed to justify the autonomy of man using his origin as an argument, or how Darwinist Richard Dawkins said: "Darwin made it possible to become a perfect atheist from the intellectual point of view"\(^3\).

Based on the autonomy of the world and man towards God, the modernity has drawn the logical conclusion that: the world can be completely understood without assuming the existence of any God, whether it be the God of the philosophers or of the believers. For the actual modernity it remains to declare a new god or new gods. Falling again into the trap handed him by the devil in the Garden of Eden and in the tendency to be "like God, knowing the good and the evil" (Gen. 3: 5), the man idolizes, deifies and declares himself as God.


\(^3\)Reverend Lecturer Doctor Citirigă, Vasile, Taina omului și tragedia lui în epoca postmodernă(The man mystery and his tragedy in the contemporary epoch), in the magazine “Ortodoxia”, nr.3-4 year LVII (2006), page 30.
The new god has developed a new cult stating within it also the images and idols that will complete the picture of this kind of human self-divinization. Thus, the first idol emerged and consecrated as such for the modern era seems to be "The cult of civilization".

The establishment of this cult has consisted and consists in subordination of culture, art and all moral values, tradition and faith in God towards the need for civilization. All these were oriented by the modern man according to a superior goal: the assurance of civilization.

The modern science is another idol of the modern era and we perceive it so, because it conferred itself an absolute power. In essence, the proclamation of science as idol in modernity consist in the fact that the center of gravity of knowledge is transferred from God to man. The modern age has imposed the conception that man is an autonomous being who can develop himself, especially with the help of his mind (nous) and using his inner powers. Strictly speaking, this means the deification of the human rationality and its presentation as a substitute of faith in God. But as it was natural, the denial of the Living God was followed by the denial of reason itself. Soon was reached the absurd limit of the despotism. The human reason was self-limited to the knowledge of matter and deprived of the absolute criteria of evaluation for the already known things, it has failed in the conflict with the thinking way of the human fellow beings.

The third idol of modernism is the belief in historical progress of humanity and the sacrifice on the altar of this idol of the past values, tradition, truth. The modern idea of progress has proved its falsification through the failure of the rationalism and of the enlightenment rationalism, which after all leads to an irrationalism.
I. HUMANISM OF RENAISSANCE

The first cultural movement from the Renaissance age was the Umanism, which represented a revolt against God and the teaching relating to the divine nature of man. Considering that the real free and harmonious development took place during the paganism period, the humanism of Renaissance has again updated some pagan faiths and practices. Although humanism placed the man in the middle of the world, declaring that in this way it wishes his plenar development, promoting the dignity of value and the free development of the human personality, it actually condemned him to a limited life within the frames of the natural world, depriving him of the infiniteness and eternity perspective.

Humanism is actually a revolt against the real human and world nature, a flee from God, a denial of all the realities of the human existence, which is disguised in a language which is in the opposite direction of all these realities. That is why the subhumanism is not an obstacle for the carry aut of the humanism: in this meaning the subhumanism is the altitude and the purpose of the humanism. Therefore, the today irrationalism is only a revealment of the Enlightenment irrationalism, discovering him as branch of lies and disappointments, likewise it is in reality. The subhumanism teaches us that the Enlightenment humanism, which really divorces God- the last reason, essentially is not a reasonable humanism. The subhumanism is the practical consequence of the theoretical denial of the image of God, and the irrationalism represents the practical consequence of the theoretical claim of man that he could be reasonable even without God.
II. Enlightenment

In the XVIII\textsuperscript{th} century, surnamed the Enlightenment century, or the Voltaire’s and Diderot’s century, the modern man decides that his time has came, when he could declare his autonomy towards God and Church, that he is his own law and the master of the world and history, in order to put into practice his plan of universal dominance.

Embracing the materialism and helped by the scientific revolution of this centur, the modern man renounce of the Divine Spirit, which is a life giver and finally condemns himself to death.

The main cause of these mutations is the result of some materialistic conceptions about the universe, which lack their inner and spiritual support in God, Who is capable to assure the balance between the heaven and earth, between the visible and invisible or the natural and the supernatural world.

From here resulted a mecanicist conception of the universe, which til the current time survives within the heterodox theology, a conception which takes into account only the visible world, separately analyzed from the invisible. Under these conditions it is no wonder that the theory of the double truth, i.e. of a supernatural and spiritual and of a natural and scientific truth, which will lead to the conflict between religion and science.

The self- deification of man has reached unexpected limits within the ideology created by him and this reality prepared the most tragic experiences which the humankind after Jesus Christ was and is living.
III. Modernism(Evolutionism, marxism, nihilism and secularization)

Darwin, Marx and Nietzsche are the champions of the modern epoch in its ideological and practical work of destruction of the human person. The Darwins Evolutionism was one of the premise of the dialectical materialism conceived and elaborated by Karl Marx. The conception about world is sustained by the most general laws of the development and movement of the nature, human society and thinking, starting from the deep atheistic points of view. To the development of the dialectical materialism will then contribute the other classic of this philosophical movement, namely V.I.Lenin. Although the sustainers of the dialectic materialism claim that it represents a scientific method of a world revolutionary knowledge and transformation and through this of man himself, this conception really was the fundament of the great ideologies, which, in the name of the bright promises for the humanity future have committed the most cruel campaigns of the man psychic and physical destruction. Within their jealousy towards the christian values and wishing to totally eliminate God from the man preoccupations, Marx, Engels, Lenin and the other distinguished representatives of the modernism created the ideological base for the next mass murders, of which comunism and nazism are totally guilty, known in the world history like the most cruel and inhuman ideologies[4].

The modern epoch ideology had endeavoured and succeeded to make from man a real God, and the fascism and comunism created the proper frame for these Gods – because there were already to many- to satrt an unwished fight. But it is necessary to underline, that this fight started after people- according to the Nietsche’s opinion- “killed God” in their hearts and consequently to this, “God is dead”.

4 – Ibidem, page 33- 34.
The main and most evident mission of the nihilistic program is the destroy of the Old Order, which represented the base, sustained by the christian truth, in which these people had their own roots. Here appeared the violence, like a specific nihilistic virtue. The sufferings, provoked by the nihilism to the modern man, actually are countless, because after the darwinism and marxism, the Nietzsche’s nihilism was the frame which offered the last and most precious motivations to the strong people to destroy the old Order including the man himself.

Under its pure form, the nihilism represented by the russian revolutionary Neceaev inspired Lenin and consequently this resorted to the cruel exercise of power and started the first successful european experience of a politics without principles. The nihilism has also inspired Hitler, so Europe and even the whole world could live the strange experience without God.

The fruits of darwinism, marxism and nihilism – otherwise the expressions of the modern era and creations of the modern man- violently shook the world and human consciousnesses. Through these ideologies man demonstrated what craziness level can be reached if, God is no more considered in the middle of reality as the Supreme Creator of man and history. Nietzsche invites us, like Mefisto incited Faust, to be Gods in this world.

Because the fruit of this world is sweet and tasteful and the superman who was by him predicted can without fear taste all the fruits from the earthly paradise- but of course not everybody – only those who converted to the anty- christianity and shared with the dionysiac blood of the new pagan God, who speaks through the mouth of his prophet Zarathustra. And, being seduced by this kind of Satan’s servers, the humankind has fallen into the trap of their craziness.

Because, although God remained isolated in the Heavens and man proclaimed himself the only absolute world master, believing that without God he will be free
and in this way he became the slave of his own passions and weaknesses and of the human laws, which actually awfully complicated the life and lead him to suicide.

The earthly paradise, promised by Lenin, Stalin or Hitler – the paranoiac obsession of the pure race being, like the Marxist materialism, a form of the matter idolatry – was transformed into a planetary inferno, without precedent in the humankind history, ending in millions of dead persons, concentration camps, gas chambers and other mass extermination means whose coronation were the bombs of Hiroshima and Nagasachi. Millions of people, who were created after the God’s Image, were within a record time exterminated like the worms and ants, due to the remarkable progresses of the modern science and technique, which occulted of the satanic spirit of destruction have confirmed under industrial proportions the blood pact through which the whole humanity has fallen into the awful captivity of souls killer.

So the world awfully discovered that the man reason is not only a happiness source, but also a source of cruelty, crimes and offences, of hate and revenge, of strong sufferings which man provoked to his fellow men.

The modern thinking escaped from the God’s custody, changed the world created by Him into the stage of fight against everyone, of wild competition, into a social environment in which the christian values, as: mercy, love and forgiveness, communication and fidelity are missing and this under the conditions of the so called peace. Believing that he will be an accomplished man or he could assert himself in the absence of God, man dehumanized, because when he separated from Jesus Christ, he was covered by darkness. In order to realize the consequences and dangers of the modernity for the Church life and the contemporary man existence we will emphasize three main mutations, which the modernism introduced into the contemporary culture.

Firstly, the modernity changed the world center of gravity from God to man, so this man feels so autonomously before the Divinity as he considers the God will like an assault against his own liberty. In this anthropocentric conception, man accomplishes through himself, without the God help.
Secondly the modernity introduced an artificial separation between the public and private domain, which demonstrates the tendency to eliminate religion from the social life and to transform the society into an area, which predominantly is occupied by the economic activities and moves man to forget the spiritual values, which raise him to the resemblance with God, and to launch into a race after the material goods of this world, which never be able to appease his thirst for eternity.

Thirdly, modernity separated man from the surrounding nature and changed him into an absolut master of this nature, considering that his role is to impose the nature his own rules, different from the God laws and to change, shape and exploit it according to his wishes for profit and earthly dominance, leading to the appereance of the contemporary ecological crisis and finally to the undermining and endangerment of the human life and existence.

The General Meeting of the Ecumenical Council of the Christian Churches of Canberra(1990) considers that modernism and secularization are the result of a fatal theological error, which confused the transcendence of God with His absence from creation. With other words, the Spirit of God was eliminated from creation, and the outer space like man became autonomous realities[5].

However, some signs of hope appeared there, where we less expected, namely within the field of activity of the fundamental physics, which overran the existence of the thing – in - itself and the mechanistic relations between the things, i.e. from cause to effect, which are promoted by the classical physics.

The new physics discovered that there are no things – in – themselves, but all are within a reciprocal relation to build that inner and deep order of universe, about which we above mentioned.

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Certainly, there is the opinion according to which the results of the quantum physics can be interpreted and used by everyone after his own desire, so as it also happens in the reality[^6].

Man was not created to lead a dialogue with himself and to be secularized, but his destiny also is to confess to God and to be a link ring between God and world, with his roots deeply thrust into the cosmic but also trinitarian reality in order to transfigure the creation of Jesus Christ.

In this theological vision, world is not closed in itself, but far from this reduced view it is open to the transcendence, together with all the consequences which can result from this new perspective.

With other words, these considerations emphasize the main idea, according to which due to the christianity the world passed from the old pantheistic conception, which confused the Divinity with world and terrorized man through its sacredness, to a deistic idea which takes the world this sacred character and gives man the liberty towards it.

But what is grave in this deistic conception, which isolates Divinity in transcendence, consists in the fact that confers to the knowledge of God a simple intellectualist dimension and leaves aside its moral and spiritual implications upon the entire human being, i.e. both upon the soul and the body. In this way the knowledge of God becomes a theoretical and speculative problem, which shows no interest for people. The autonomy of creation like the result of God isolation in the transcendence inevitably led to autonomy of man and of human reason towards God[^7].


Scholasticism under the influence of Aristotle’s philosophy ever more emphasizes the autonomous character of universe through a mechanicist conception based on the existence of the thing – in – itself and the external relations between cause and effect, which leaves aside the presence of God in the physical universe and substantiates the autonomy of world towards God. However, in this conception the supernatural order was not considered as being opposite to the natural one, but had the role to contribute through the divine grace to the nature improvement[^8].

The Enlightenment age modified the meaning of this autonomy, which creation had in the western theology, transforming it into an autonomy which denies the existence of God and His quality as Creator and Providence Guider.

IV. Postmodernism and its consequences

a) Ecological Crisis

The autonomy of the human reason, proclaimed by the Enlightenment Age, represents the result of the autonomy of Creation towards God.

Going a further step in this direction, we can say that both the isolation of Deity in transcendence and the autonomy of creation towards its Maker moved man to substitute God on earth and to dominate the world in His Name.

The impetuous desire of power moved man to be like God. And after this predisposition the human being invoked the power of God to get a religious justification for his own interests, and this conception was maintained in the European and American Christianity(by the Western churches), being guilty for the contemporary crisis of world.

By virtue of the command to master the earth, man believed that he is called to impose to the visible world his own order. So as God laid at the fundament of world its inner order, the rationality of faith, in the same way man in his capability as image of God, has the role to impose his external order. This tendency is clearly expressed in the kantian philosophical system according to which man is not called to identify and get the laws from nature but to impose the nature the law or the order resulted from his mind in which the thinking categories(causeality, space, time) are a priori given.

No doubt that due to this order imposed the nature by man, the humankind succeeded to carry out a huge scientific and technological progress, which, although it many times acted against the man(we mean here the atomic bomb), on the other side contributed to the welfare of the human life(civilized conditions of life, the maladies control, the prolongation of life).
But to the same extent it is true that this order imposed by man to the external world came into conflict with the order laid by Creator at the grass roots – level of the whole creation and produced the huge ecological crisis, which at the same time pollutes man and the whole nature. “It is awful to think, says the World Council of Churches, that the human race, which appeared on the history stage 80,000 years ago, when the history of our planet overran 4 milliards years, was able to threaten and to undermine even the foundation of life within a period of only 200 years, from the beginning of the industrial age”.

The detachment of man and of creation from their relation with the gravity center given by God favored the outburst of a religious and cultural pluralism, which in its essence is totally contradictory, so that it causes and produces a great confusion and disorientation in the mind, soul and heart of the believers. This represents the cause of the appearance of so many sects and philosophical movements, which uninterruptedly assault the Church and society.

The spectacular progress registered in the field of activity of science and technology aggravated the disjunction between man and God, because world was conceived as a huge machine which functions without the help of God.

We are assisting to a return of man to the pre-Christian pantheism, which closes the man in the imanence of the create dworld, because he leaves aside the transcendence of God. On this way, man, who is very proud of his scientific and technological achievements, of his dominance of the visible world, begins to lose according to this perception his inner liberty and becomes the slave of some irrational forces, spirits and passions, which change his inner life into a true nightmare and disfigure him from the spiritual point of view.

**b) Globalisation and its components:**

The tendency for approachment and communion with his fellow men is born for the human being. And his aspiration to the communion at the world level
represents the greatest expression of this born predisposition to the approachment towards his fellow human beings

So it is very easy to understand the echo of the theories about the world unity and of the political ideologies, as the globalisation, which from time to time appear and are promoted at the present time by the “new world order”.

Our epoch trully participates to the debate of this two tendencies: globalisation and self-limitation.. On the one hand, the political borders are removed and the world is unified, while on the other hand are developed the introverted procedures and the national or nationalistic self–limitations, about which in the last time it was believed that were significantly diminished.

Firstly, globalisation is nothing else that a resurrection of the recently vanished communism. If the communist ideology has in its middle the collective, in the detriment of individual, in the new globalised society it is taken into account the creation of a universal nation, in which the role of person is ever more insignificant.

Although it seems to unite people at least within the external relations or to favour their reciprocal approachment, removing the separation barriers and facilitating the communication process, globalisation actually leads to the transformation of people into individuals masses, or to the equalization of the national cultures, the religions mixture, to the homogenization of the external aspect and behaviour of people, shortly to the annihilation of man in his dignity as person and of the truth itself about the person value. This ideology regards the world like an homogenized material, disregarding his principles, values and particularities and in this way confirms and legitimates the powerful reign of money. Globalisation shapes a new man, who has nothing holy in his structure.

Secondly, this globalisation favours the internalization of violence, opening according to this new situation the penetration of the new forms of organized crime, and favouring the augmentation of the already existing difference between rich and poor people, the exploitation of the weak men, the extermination of the undesirable
persons, finally leading to the lost of the human sensibility from the contemporary society.

Annastasios Yannoulatos noticed that “the international approachment and coordination efforts, which from beginning seemed to be like a beneficent rain which fertilize the whole world, now it is developed in storms and floods, which currently threaten each corner of earth with stormy torrents”.[9]

The abyss between the rich and poor states is more and more deeping, because the poor countries became only a raw materials source for the developed countries and in this meaning the exploitation of these low developed states is encouraged and they are used as commodity market while their work force is ever more migrating to the rich countries. On the other hand the increasing goods consumption leads to an irrational exploitation of the natural ressources, having disastrous and irreversible consequences within the ecological plan. At the same time the power of the democratic institutions is very limited in the states, which are not in the economical development top. These states are obliged to act according to the guidelines of other international centers or world movements.

Globalisation, promoted by the new world order, only represents a deceptive face of universality. While it seems to unify people or to favour their reciprocal approachment or to remove the separation barriers and facilitate the communication, it actually brings them to the peoples transformation into individuals masses, to the equalization of the cultures and mixture of religions, to the the homogenization of the external aspect and behaviour of people, or with other words to the americanization of the life style. The culminating point of this negative progress is the man annihilation as person and of the truth itself about the person value[10].

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1. New Age

The religious syncretism of the new age(also : New Age), sometimes promoted even by some christians, leads to the disappearance of the truth about the human person, pointing directly to the first level, namely to the theological fundament. Through the relativisation of christianity and through the attempt to mix it with other religious or at least religious conceptions, it is followed the disappearance of the truth about God as Person and about His personal communion with world, knowing that these guidelines actually are the essence of christianity. The different religions and christianity are perceived and approached as simple means of psychological regulation of man[11].

On the other hand, the contemporary globalization, which represents a component of the ideological system of the followers of the new world order, are threatening the truth about the human person at the anthropological level, leading to its effective disappearance. This movement regards the world like an homogenized material, disregarding his principles, values and particularities and in this way confirms and legitimates the powerful reign of money.

Globalization is a complex phenomenon which is manifested at different levels. Many researchers analyze it within the economical area. And this comment is very logical, because at the economical level and especially at the level of the financial economics, globalization presented an impetuous evolution.

This ideology(globalization or mondialization) is spreading at the all human life levels: political, religious, spiritual, and cultural level.

The main mean through which the mondialization currently is promoted is represented by the technology. During our time, informatics and special the internet brought into the forestage a new life style. These technical means made possible the existence of a unstable society, which can be built outside the space and take into account only the time dynamic; with other words we are here reffering to a society, which is no more unidimensional, but even adimensional.

So, in this way each economical, political or of other kind of manifestation, can be carried out within and for a some time, without to find itself in a concrete space. This manifestation can be performed by people, who have no reciprocal link.

The negative repercussions of the globalization within the ecological field are remarked in the bag use of the envinronment, which is abusively and challenging done by the powerful men, who don’t care about the world and the consequences of their actions, but only follow immediately to accomplish their economical, political interests or purposes of other kind.

The mondialization impact has also suitable consequences in other fields of the social life, as internalization of violence, the augmentation of the already existing difference between rich and poor people, the exploitation of the weak men, the extermination of the undesirable persons, finally leading to most unexpected unforeseeable situations.

The unavoidable lost of the human sensibility from the contemporary society is not strange of the globalization phenomenon.

But the globalization influence penetrates not only into the macroeconomic field, but in all the microsocial structures, till the human person himself, spreading its distructive spirit, which actually is the money spirit. This spirit certainly existed in the past. But in our time it aquired an uncontested world authorithy. Today all is reduced to the value of money. Home country, religion, consciousness and all what man has or needs, even the human person himself is evaluated and appreciated from the money perspective, even man can be bought through this financial instrument. The financial spirit paralize man from the moral point of view and transforms him
into a passive receiver of the external evolutions. In this way we are brought to the periphery of morality.

The point of view of Saint Apostle Pavel is worth a special attention, when enumerating different states of sin, as debauchery, passion and bad desire, stopped at love of money and considered it like an idolatry (Colossians 3,5 and Timothy 6, 10).

This means that through the love of money, man interrupts the communion with God and becomes the slave of money. In this way money receives metaphysical dimensions. Money becomes Mamona (Luca 16, 9 –13), which is fighting with God and enslaves man and leads to the amorality.

This phenomenon didn’t unexpectedly happen, but was prepared through prolonged procedures, which were immediately systematized after the second world war, through the ideology of the economical development. This ideology was in 1948 placed into circulation and consequently everywhere widespread by the president of the United States of America, Harry Truman, and became the ideal of the so called free world.

After the crash of the totalitarian communist regimes and disappearance of the fear for an declared opponent in the rest of world appeared an ideological deficit and was something natural to desire its covering. The globalization ideology has as main task to replace the old ideological thinking. According to this condition, man is called to advance or rather to adhere to new, and international and unlimited society, which leads to the alienation of the human person and of the community life[12].

The society reaches the stade at which it equalizes all the traditional differences and trains the new man, who actually has nothing holy in his structure. But, on the other hand the peoples which are not sensible to the globalization ideology, because earlier knew the ideological system of the communist internationalism, related with globalization, wished to return to the national states and their cultural particularities.

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12 Mantzaridis, Prof. Georgios, , the quoted work., page.15.
Globalization certainly has also its positive elements, which mustn’t be ignored. As a process which facilitates the approachment of people, it favours the relations between them and cancels the ethnical separations expressing the deepest aspiration of the human nature. From this point of view it is not only acceptable, but also necessary. The human, national, social divisions and of the other kind, represent according to the christian teaching states of man fallen into sin, which must be overrun.

In the ideal situation, humankind places herself beyond these separations, as says the Saint Apostle Pavel: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians, 3, 28

- King James Version). This situation would be possible only through the union of people but at the spiritual level. In essence this is the message of christianity. On the contrary, the rejection of the separations without the simultaneous rising at a superior spiritual level will certainly erode the unity of people and will give rise to some tendencies which disintegrate the communion between people.

The “New Age” is ever more insistently taught by the new false prophets (Mathew 24,11; Marc 13,6) firstly appeared in the space today called “Euro – Atlantic space”, with other words in United States of America and the nord – west part of Europe, namely Anglo – Saxon Europe, the temporary masters of this century. Because it is “new” it must replace the old, by virtue of the optimistic hegelian dialectics for the progress of the world spirit.

From the astrological point of view we currently are the witnesses of the transition from the Age of Pisces to the Age of Aquarius, under whose sign a new age will be established.

This Age of Pisces was identified by the New Age movement - which at the world level seems to be the most dangerous adversary of the christianity- with the christian Age. This age being to its end, at the same time the christianity will also dissapear together with it.
We are waiting for a reestablishment of the religious attitude, which was shaken in the XIX. – XX. Centuries through secularization and mass de-Christianization, a great apostasy which we already fully experienced.

What it is proposed us is a repaganization of humanity under the form of a pagan unitarian religion of syncretist kind. This is the new religion – New Age – of globalization, which has an eclectic satanic character.

Beginning with the freemasonic „Enlightment” century, respective the XVIIIth century, the rationalistic criticism pilloried, mixing without discernment religion, mystic, superstition, magic, divination etc., and installing in their place the secularized society, a phenomenon, which through its consequences, is even today experienced by us on the global plan.

The freemasons’ lodges belonging to the left orientation, has imposed after 1848 atheism in its different variants and from here appeared the marxists who later gave rise the radical wing of comunists, which was continued in the XXth century by Lenin, Stalin and the others with disastrous consequences for the society from the former communist states.[13].

In the vision of the swedish specialist in the history of religion, Nathan Söderblom, in religion the sacred category is more essential than God. With other words, religion is not a relink of man with God, but with everything which is considered to be sacred.

This specific feature of secularization leads to the logical consequence that there could be atheistic religions. In this meaning the concept of religion is extremely attenuated, allowing in its frame each manifestation, which can receive the value of a religion, and regarding this we can suggest the example of football understood from the perspective of a social phenomenon.

13 Professor Doctoral Candidate Bădulescu Dan, the quoted work, page 74.
New Age is not a “private” but a social religion. This observation can be taken into account only within the secularist conception, which is present in United States of America, where religion or faith, generally speaking, belong to the private life, the state, public field, and society being without a certain position from the religious point of view and “secular” from the confessional of view.

New Age has some common elements with the spiritualism of the XVIII\textsuperscript{th} – XIX\textsuperscript{th} centuries: spirits, occultism, spiritual masters, esoteric societies, parallel universes, spiritual evolution, supernatural powers, oriental philosophies and conceptions.

On the other hand, it is necessary to mention that two of the fundamental beliefs of the New Age concept, namely karma and metempsychosis come from the occidental theosophy, not directly from hinduism or buddhism.

Within these movements the redemption is accomplished by the own forces through the awakening of some supernatural powers, which are in a latent, hidden state inside man. This awakening can be carried out through different meditation techniques of oriental kind, or alternative therapies of transpersonal psychological source, which are able to modify the brain functions(sometimes this state can be realized through the use of LSD or ecstasy drugs)[\textsuperscript{14}].

One of the usual “modified state” caused through the use of LSD is the lost of personality. The involved person can not perceive his own ego as an own entity, but he is lost in what Jung called “oceanic consciousness” : a sensation that all is one and the individual consciousness is only an illusion.

According to the new followers the christian redemption of the Age of Pisces has failed in the results and its mission, so from the Age of Aquarius it is hoped a much more efficacy, this being the astrological variant of the millennialism utopies.

\textsuperscript{14} Ibidem, page 78.
It is easy to suppose that within this system the Last Judgement, Paradise and Hell have no place.

The New Age movement attracted its followers through a new life style. The New Age life style is determined by more factors, from which the most widespread are: the vegetarianism and naturopathic medicine (in a special way phytotherapy).

Beyond that, the followers of New Age try to establish a specific moral – ethical code, in which the ecology and feminism find an increasing consideration.

2. - BIOETHICS

One of the legacies left from the last century (the sixth decade of the last century) is also the bioethics, a science with a huge field of research, but with a very limited content. This phenomenon should not be considered a paradox, if it is considered that the science of Bioethics is called to reconcile the most disparate views regarding the burning and contradictory issues of human life. The field of the bioethics is considered to be, first of all, the research of human life. In fact, the bioethics deals with all moral and medical classical problems, and the newest ones, related to the human life. The cause that generated the interest for the bioethics is the rapidly developing of the biology and its application in medical science.

The bioethics is presented as an extension of the medical ethics and its interest is centered in the problems that involve biology and application of new medical technologies in all processes related to the birth, the growth and the death of a human being.
Bioethics especially analyzes the moral issues, relating to:

A) the infertility, the assisted reproduction, the artificial insemination, the prenatal control, the birth control, the abortion and those relating thereto;

B) the interventions concerning the preservation or the improvement of human life, the cloning, the sampling and the transplant of tissues or organs;

C) the approach to the terminal period of life, active or passive euthanasia and other problems related to this.

More precisely, the analysis of the problems to which we previously referred is actually the object of the biomedical ethics because, the bioethics spreads over the whole living world and researches the links of man with it. But, because the medical ethics represents the most important part of the bioethics, the bioethics is the name currently used for the entire research field.

The bioethics, trying to prevent and control the general evolutions generated by the development by leaps and bounds of the biology and medical technology, functions almost exclusively at an impersonal level. It objectifies the procedures and the numbers the people, try to tackle general states, and not persons or interpersonal relationships. His interest is focused on the analysis of the latest issues and cares for their global approach at world level through ultra-generalized principles. That is why, when it does not express within a religious confession or a cosmotheory, ignores as far as possible the religious, metaphysical conceptions or any other kind of conceptions concerning the world and tries to rely only on utilitarian principles and values, that can be accepted on a larger scale.
Thus, in the bioethics are highlighted the following principles:
- the principle of autonomy;
- avoiding principle of the pain and the suffering causation;
- the principle of charity;
- the principle of justice.

These principles, which are usually interpreted, from different viewpoints, are proving to be very elastics in practice and even contradictorily. In addition, today it is well known the erosion of the principles and of the moral values in society. Even the cases of unnatural behaviors such as homosexuality are known and accepted as normal characteristics of the human race. When the man is emptied of any specific spirituality and identifies himself only with his biological functions, all these come of their own accord and finally are considered normal\[15\].

According to the above mentioned things, the most important basis for bioethics remains the anthropology on which is founded the today medical science. This anthropology, which is in essence alien towards the Christian spirituality, is mechanistic and one-dimensional. It is a normal fact that a mechanistic and one-dimensional anthropology can’t support a real moral.

The moral is always understood as the movement from the „to be” state to the „to be good” particularity. But when to be is approached through a mechanical and one-dimensional way, then „to be good” pure and simple is a mechanistic evolution and not a spiritual or qualitative one of the state”to be”.

The bioethics usually appears as a morality which is in a constant flow and transformation, imposed by the research laboratories, exploited by political and economic factors and promoted by computer and mass communication means. It doesn’t hesitate to accept the abortions as therapeutics or to do services to eugenics thus promoting the racism.

\[15\] – Reverend University Professor Doctor Radu Dumitru – quoted work, page 85.
The morality purpose was always to help people to acquire the good habits since they are still little children. The morality, however, don’t refer to the habit as such, but its quality. And, unfortunately, this thing tends to be forgotten. The habit is nowadays considered an enough reason to justify any practice, when it presents some utility. Especially, when moral reactions occur regarding the question of applying the contemporary medical technology, the technocrats despise and consider them as secondary impediments that will be removed as people will acquire the new habit.

In parallel, the promotion of principles and religious commandments is characterized by the representatives of secular bioethics as a strong fundamentalism and therefore is downplayed or disregarded. All these however highlight the evidence of the weakening of moral conscience and of profound spiritual crisis in which we already find ourselves. So it has come to a situation where, today, the bioethics tends to replace the traditional morality that has as main object the personal life and the interpersonal relationships between men.

Moreover, the real dislocation of morality began much earlier, in the theological circles, by detaching it from spirituality and promoting almost exclusively of a social moral. In this way the social morals distinguishes itself in the West since the middle of the last century, and later the interest of the Western theologians concerned with the morality issues focused almost exclusively on Bioethics.

This already appears in a more extensive space, as a moral of globalization, i.e. a morality which tries to bring closer together people with different mentalities and trends regarding the issues raised by the applications of contemporary medicine and biology and to promote the homogenization of the criteria for approaching of these problems. In parallel, it cultivates the idea that the moral life of man is determined by the biologists.
The bioethics, as globalization deontology, it’s directly related to the tradition of secularized Western Christianity and, especially, to the Western morality\[16\]. It is a moral with a legalist character, as the western morality also is, which is subsisting like a base of it.

*And its general principles, which are proposed by the essential structure of this morality, do not provide convergence points for people, but on the contrary generate more contradictions.* They are similar to the principles of so-called social morality that can be interpreted and applied according to the wishes and the interests of the powerful people.

By the golden rule: "Therefore whatever you desire for men to do to you, you shall also do to them" (Matthew 7:12), the man is called to put himself in the place of the other and to act toward him like would act to himself. In other words, the golden rule is addressed to the human person and it requires understanding and solidarity with the neighbor. It cultivates solidarity and excludes isolation, builds the unity and removes the disunity. It doesn’t happen the same with the principles of the bioethics. Even more, it comes to the opposite. The absolutization of first principle of bioethics, the principle of autonomy doesn’t bring people together, but isolates them, it doesn’t unite, but separates them. Certainly, this principle seems to respect the particularity of everybody. However, by the nature of things this respect is proved to be a chimera, because it is impossible to propose the principle of individual autonomy as long as the society needs unity and have nothing on which this unity could be founded.

If the individual is absolutized the communion disappears and with it the society. That is why the powerful people every time propose their arbitrary position as a unifying factor for the society. The laws come to limit this arbitrary act. But at the moral level, the absolutization of autonomy and its confrontation with any idea or collective value leads to confusion and incoherence.

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\[16\] Professor Georgios Mantzaridis – the quoted work, page 154.
It is normal that in the Orthodox Church the bioethics issues have to integrate themselves within Christian morality preoccupation. Moreover, from the beginning the moral teaching of the Church was confronted with bioethical problems such as the abortions and euthanasia. Thus, the approach of bioethics problems, as well as moral ones, must be based on anthropology and Orthodox Christian cosmology. It must view this problems from the perspective of human deification and the human renewal in Christ. A fundamental premise of moral behavior of man is that man is not the cause of his existence, but his being is the divine gift.

When the man has not this conscience, it is normal to go beyond his limits and to self-divinize. Moreover, the important guideline in the Christian morality is the hypostatic principle or the person principle from which emerge the meaning and the functionality of the other special principles and the methodology of the moral and social life.

The human person is not a static giving but a dynamic becoming. This begins from the moment of his conception and continues endlessly, and the infinite for Christianity is not impersonal or superpersonal, but is the Person. More specifically, is one trinity of persons, i.e. the Holy Trinity. Finally, the birth and the evolution of man supposes and expresses the communion. The person cannot be conceived as an isolated individual because he exists only within the communion. And the true communion is always done in the human-divine communion which is the Church. In the face of danger of the human burying under the pile of his genes, the Christian morality presents the unlimited perspective of perfection and its deification.

The Christian morality is cultivated and developed in the human person. Prosopocentric character of this is not certainly in agreement with the views that dominate the bioethics. In our time, marked by the absence of spirituality, the idea of returning to the powers of the spirit is not very popular. And yet, the healing of this lack of morality, in which our society is today, as well as the cause for this situation
must not be searched at the moral or social level, but at the spiritual level. From here derive the forces that influence the moral and social level.

The spirit, which reigns the hearts of men, determines the moral and social life, and not vice versa.

Certainly, this spirit can be crafty or perverse; can be the spirit of hedonism and materialism. But it will be always spirit and not flesh and blood. That is why, apostol Paul says: „for our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms”. (Ephesians 6:12). And for a man to fight against these spirits he needs power given by Christian spirit. The Christian spirit is not some impersonal force or impersonal principle. It is not even some temporary or eternal law. It is God who has revealed Himself in the person of Christ and remains in the Church through the Holy Spirit. And the healing of the world may take support from its revelation degree with Christ and with the Church. In the person of Christ it shows the Word of God, as a person and as a commandment. It looks like the Son of God, Who sacrifices Himself for man and as a way of life Who absolutely corresponds to the divine commandement. The new commandement of love is not only given by the Christ, but it is also embodied in the person of Christ. And its practical content reveals itself in His life. " "A new command I give you: Love one another. As I have loved you, so you must love one another." (John 13, 34).

The Christian Spirit above all offers itself through its lifestyle. The Christian life must express the content of the Christian faith. This will arouse the ambition for others to try the truth of the Christian life. From here we can conclude that the improvement of our society is a matter of our personal improvement. In fact, each of us is a member of society, therefore, to improve himself, will improve at the same time a part of our society and in this way will create a health centre in its organism.

We already find ourselves at the highest point, where we easily create failed interpretations, misunderstandings. Considering the society improvement like a
personal improvement problem, we above all understand we are not empowered to
demand the improvement of the other fellow men.

If God does not force man to improve himself, how can we think we can do it? The respect for the others freedom is the premise of any Christian act. Moreover, we must know that the correction of our own person doesn’t mean limiting ourselves. The man, as a person, always evolves in relationship with others.

The self-limit is necessary for a certain period of time for collectedness and self-criticism. But the aim is not to limit the Christian at himself, but his opening to all humanity. The grand error, which we typically do is the forgetting of the double commandment of love and therefore we dissociate our individual responsibility from the social responsibility, which is universal. In this way, we come to understand the personal responsibility as a lack of social responsibility and the social responsibility as a lack of personal responsibility.

The personal responsibility involves the care for any justified intervention in social relations. And the indifference to them, which proves social irresponsibility, is not personal responsibility.

The Christian considers himself above all, accountable to anything happening around him. Not judging others, he does not reckon them in charge for the social evil. More than that, he doesn’t reckon the impersonal social system as being responsible, whose value or lack of value depends on the man. In the same time, however, he does not remain indifferent to what is happening in the world, to people and to the impersonal social system. And here we are bound to confess that Christian’s indifference from ignorance or form lack of courage has a very important part in promoting of evil in the world. The world is our wider body. Its problems are our problems. That is why, the interest from the world is the interest for ourselves. Separating in the Nestorian mode our person from the world, seeing the church in a monophysic manner, only as a spiritual society which has no relations with the issues of daily life, we become in reality heretics.
The Orthodox Church has always been interwoven with everyday life. In this regard The Orthodox Church feels the problems of injustice, poverty, health, social instability, like its own problems. The problems that people have in our time are issues related to the body of the Church, that is our body. However, the lived reality of the Orthodox Churches does not always seem to confirm their theological teaching.

The temptation of nationalism, which has been condemned by conciliar decision in 1872, does not cease to create problems for Christian unity. Likewise, the money attraction is deadly threat to their spiritual life. In the moral and social life, the Orthodox people probably have no position of superiority towards the other heterodox people.

The secularization that was imported form the West to the East found the Orthodox peoples in a disadvantaged position. The rough imitation and assimilation of elements foreign to our culture can create social and personal disorders. But, the superiority of the Orthodox can be found at the theological level, at the level of remaining in the truth of the Christian faith.

In the Orthodox Church there is the pure truth of Christianity kept alive by his eschatological perspective. This is the great value of Orthodoxy and it guarantees the quality of its offer to the whole mankind. The perspective outlined currently in the world by the expanding globalization phenomenon is bleak. All existing phenomena confirm the crisis and announces the upcoming of explosion. As long as man works aiming exclusively its individual interest, and not of the neighbor, the social life is undermined and is reached at deadlock. The ideal of economic development becomes trampoline of self-destruction. The asphyxiating gluttony, on the one hand, the starvation and death, on the other hand, threatens with the death our globalized society. The rich get richer because the economy built on gain leads the wealth always in the hands of the rich and the poor get poorer because the same economy, to the need to slow down the development to ensure its viability, limited the revenues of the poor. This evolution however, can only have an end, namely self-destruction. The
man can not to subdue easily by his selfishness or to empty, to accept the others. Even though, the disposal to love is innate of human nature, the true love does not characterize, the fallen man and needs to sacrifice his selfishness, to reveal itself.

The pattern of this love is God in the Trinity. The unity of the Holy Trinity, which is achieved through the loving and kenotic perichoresis of Persons, is the prototype of unity between humans, in order to constitute the deifying society. The Christ showed the world this love and the Orthodox Church proposes all its members this love for man's salvation, coinciding with his rise to the stature of universal person.

The believer is called within the church to live the universal tragedy, which goes through the entire history, to reach through penance the universal conciliation, the universal communion of love. In this way the whole mankind fraternizes and everybody opens to the universality[17].

To correspond of such life perspective are needed the superhuman efforts. The created and perishable man is called to approach the mode of life of the uncreated and eternal Being. Certainly this thing couldn’t be accomplished by one person. Therefore, the Orthodox theology speaks always of the divine-human cooperation, about the theandric synergy. The only limit of cooperation between man and God is only the death. Ultimately, this provides the confidence the man in God and the assurance that the death has been overcome. But thus breaks the wall of death and opens the new creation of the Gospel. That is why, the Gospel, as recorded by the apostle Paul, "is not from human" (Gal 1, 11).

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16 –Professor Georgios Mantzaridis – the quoted work, page 154.
Unlike the pantheism, that confuses being of world and being of God, the Holy Scripture says that God's being is radically transcendent compared to the being of world, but through energy, the light and the work of the Spirit, God is present in all creation. Those who isolate the God in transcendence and disregard His work in the world, denies the attribute of omnipotence divine and transforms God into a powerless being.

God without His uncreated energy through which He is present and works in the world, appears as a inconsistent God. The Orthodox Church managed to keep people religiosity consistently asserting the presence of God in creation and in human being.
CONCLUSIONS

The tragedy of modern and of postmodern man comes from the fact that he is forever longing the God, searching for Christ. This search for Christ as the meaning of life is the basis of the anxiety and disorder for which suffers the modern man, because in the depths of his soul is flashing the longing after the life he choked itself the regret after losing meaning. But, the meaning of our lives is revealed only when we discover our roots deep in the Trinitarian reality, in Christ[18].

In other words, without faith in God the life of man life is marked by the lack of sense. His successes and joys, his labor, his good deeds go nowhere. Do not provide any reward that lasts and thanks him forever. The good and the evil does not matter because it is suppressed the conscience and the freedom is also empty in the absence of God and does not have any role because there are no responsibility with eternal value. The sufferings and the death of man cause anguish and despair because beyond them is no horizon, everything seems futile. One such man completely covered in natural frames, can no longer have any value, because he completely belongs to earth. He values as much as he has to give, how can produce becoming source of earning. Its value consists only in what it is seen: his body. And then, man is no longer a mystery, there is someone, but only something. Not a person, but an individ, a puppet, one from the multitude of animals.

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The exaggerated preferences of the modern and the postmodern human, expressed toward esotericism, gnosticism, magic, occultism, witchcraft, spiritism and Satanism and that these phenomena have become today such a scale that seem to replace faith in God, everything is explained through the emptiness that he feels inside due to the absence of God in his life. Undoubtedly, the civilization where we live is tributary of economic development: in the center of interests is not the search for spiritual truth or essential thrill to the mystery for once and uniqueness of every person.

The public space of the agora loses its classic dimensions in such a large extent that it is replaced with the market place (market), in the most economic sense of the word. If in the classic sense, the agora is the place where different voices meet and listen to a mutual enrichment, a strong emergence of the economic factors, in the contemporary culture operate sometimes the painful reductions. The disappearance from fifties and til the present time of half of the languages spoken in the world must be a serious signal reflection due the respect to national and local cultures[19].

Man looking for a sense, does not find in today's society and is not satisfied with his life. Then he finds refuge in some imaginary "artificial paradises". The violence, the drugs, the alcohol have the same role as the occult practices listed above: to fill the gaps left inside the man after the God was banished. Under the influence of the postmodern world, even some pious Christians are victims of these serious deviations, being encouraged by some priests fallen in love of money. Increasingly, it is noted that Holy Cross and the icons are venerated not for their connection with the holy people which they represent, but they are idolized separately to them and in their place.

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The everyday concerns of postmodern man, and these concerns inclined more toward the bottom, toward the matter and body, the culture itself fell to the temporal and minors ideals. Because it is the work of individuals who live only to eat, to produce material goods, to dress, to multiply and to master, of individuals who are no longer striving to emerge from the rules of nature but, to resign himself, seeking to honor pleasures to live their lives and fulfill their dreams in this life that they love.

The postmodern man greedily wants more and more goods and therefore arrive soon to be possessed by his own possessions. And the postmodern society stimulates the greed, manufacturing always new needs, but those needs are induced, produced and caused. Never, in his entire history the man had so much power to create artificial needs. This artificial goods live him unsatisfied and there overwhelming number prevents his personality to mature.

Deep in his soul he suffers, but suppress their suffering with intense experience of the moment. The sufferings it causes man who consumes more and more, at the urging by publicity most of the time immoral persist in humans, despite the common message of all advertising is the motto of whom bore fruit rich field: "you have many goods laid up for many years; take thine ease, eat, drink, and be merry "(Luke 12:19); target of such advertising is to make us worship the belly: "god is their belly" (Phil. 3:19).

Due to subhuman level were reached the postmodern man, he no longer taste the true culture and is no longer able to create an authentic culture, which explains the preference of most young people today, expressed in surveys, for subculture. It does not require an effort in the act of creation or in reception, but neither feeds. The suffering caused by the inability to fit to Absolut, planted in man through by the act of creation, and so yearning for mission and his destiny after heights beyond the natural world, modern man is too often and more and more the victim of surrogates: alcohol, drugs, sex, prostitution, adventure, luxury, violence, pornography, etc. But
they do not take the place by God and do not solve the fundamental problem of man: salvation.

Lacking him the Model - Christ, the modern man is looking for patterns among the people but because of the confusion promoted by himself removing and disregard the divine revelation - the only true universal criterion - and the supremacy of by divine values: truth, good and beautiful, man modern, declaring himself the measure of all things, decides what is good and what is bad, who is good and who is bad. That is why he seeks and finds the patterns of immoral conduct, the people without end and without God, only because they were declared "megastars" and "superstars". The confusion between good and evil, between truth and lying, between beauty and ugly, between music and noise, of works of art or culture and kitsch, between morality and immorality, has generated by the indifference to the Person of Christ, led to the overthrow of values scale. Is why, the Holy is disregarded, and the star, even if it is immoral, is idolized. But by this man demeans himself, because if life lived in holiness no longer an attractive target and higher, man betrayed his destiny; if one prefers what is small and fleeting , instead of greatness and of eternity, he chose the state and condition of the animal and was disqualified! "For My people did two evils: Me, the fountain of living waters, have forsaken Me, and have dug fountains broken, that can hold no water" (Ier.2,13).

We have to do with a new anthropological type, which resemble, less and less, with the Christian anthropological type. In the postmodernism, the new anthropological type emerges according to the requirements of the day, transmitted through the media and not by the Truth revealed. The new anthropological refuse the obligations: the faithfulness, the responsibility, and precisely through their refusal to disturb the harmony in society and causes distress in the lives of fellows. The postmodern man has no conscience of sinfulness, of guilt, because he does not feel accountable to God and to fellows, so that the sin in the postmodern society is perceived as a fact indifferent, if not as a virtue. We note with dismay on the streets, in factories, in the family, to multiply "the masks" and to disappear "the persons".
The people have roles usually lifeless. It looks, increasingly like the accessories of a mechanism, are no longer the persons. Very often we have the feeling that we are in a dance sui generis of some persons disguised, where the participants hide their original identity with an original note which consists precisely in the fact that every time when a mask is removed, another appears. In such a crisis of human authenticity it is impossible that we walk together to become a real communion. When the people do not love, they cannot be honest, open, but being selfish, pretending, hiding their true face and true intentions. 

The masks" that the postmodern people wear have generated the phenomenon of mistrust in the human relationships; a general suspicion that makes any man should not have total confidence in each other. The lack of trust carries with it the fear of man to his fellow and all contribute to the enhancement of stress and uncertainty. The principal cause of this dramatic situation in which postmodern man lives is in opposition to God and to his revealed Truth. In the place of God he prefers to spend more energy, to constitute new and new human institutions, to live in fear and uncertainty, and all without ever to be sure if the truth and the justice were restored. But all these sufferings caused of man by the modern and postmodern thinking, together constitute a real tragedy that a man lives today and is increasing by the day. That is why; today is speaking more to the crisis than the joys, more the fear than the hope, more than what separates them from people than what's approaching. The spiritual crisis, the moral crisis, the political crisis, the economic crisis, the crisis of management, the family crisis, the crisis of educational and cultural, the crisis that talks so much today are nothing more than the expressions of tragedy to the postmodern society he lives as a result of her separation from God. For man there is no other solution than turning to Christ because of the Incarnation of the Logos, the destiny of man is bound by his Christ. The coming of Jesus in the world or the Incarnation of the Son of God brings in the world a Law and a Reason, but the reason itself and the law, not a certain conception of life but the supreme conception of life. In Jesus Christ is revealed the measure of all things and of all values in this
world. Like He is a center of time, from which to start counting the years from the beginning of the world towards the end of her world, so it's the measure from that report the levels of life attained before or after Him[^20].

Today, the man is in a state of crisis and must to return to his natural state. And the natural state of the man is that which defines him as a true man; the real man is the man of virtue, the virtuous man, settled in well, proving that strength in opposition to sin and life which sees the presence of Christ through by behavior and attitude. Man's natural state is in the concern for the higher, the spirit, in the he responsibility to himself and to others, in personal cultivation and affirmation of the man dignity. Man's natural state is the same with the state of grace and it cannot have it only if are in communion with Jesus Christ, -Our Lord and with his fellow men.

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