
TRINITY AND SOCIETY

Mihai Himcinschi*

'1 Decembrie 1918' University of Alba Iulia, 5 Gabriel Bethlen Str., 510009, Alba Iulia, Romania

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Abstract

God addresses Himself to the whole world and all social classes through His Spirit; even then, only as far as every person obeys the spirit whom one may hear and understand by means of His breath. This communion between God and world is not a direct one and is being expressed by means of words and deeds that express the way in which people understood and answered to God's presence in their life, in various historical moments of their experience. Still, it may be a direct revelation as a consequence of a direct intervention of Trinity in the social and personal level.

People will never be completely free from the theories and the systems of the creation, but we must insist upon the affirmation that only the dogmas offer us an interpretation of the socially implemented human knowledge, no matter what level they are situated on. The social perspective of the Church helps people see if a doctrine from the social background is authentic and consonant to the criteria of the true religions knowledge-the Gospel-if it has a revelation basis.

Keywords: politics, state, revelation, monotheism, anthropology

1. Introduction

The Orthodox Church has never neglected the social implementation of its soteriologic and eschatological content due to the fact that it has a missionary character in its own being.

At the beginning of the third millennium of Christianity the social, political, economical, and cultural problems, to which several others are added, cannot be situated on a parallel plan with the ecclesiastical life. The missionary purpose and the meaning of the Church in the new missionary – European, as well as world wide – context is difficult but not impossible to accomplish. The entire world, today's society cannot acquire its Christly aspect trough itself; it can only do it to the extent to which Christ – the Head of the Church – extends Himself through His limbs on a terrestrial level.

Thanks to its teachings about the uncreated energies that can give wisdom to the entire creation, the Church did not accept the Nestorian-like separatism between its being and the created world, but it did not either promote the confuse monophysism which – in the vision of the other confessions or religious believes

* E-mail: himmihai@yahoo.com

– can fuse the matter with God, the Church with the world, the divine grace with the created energies of some laws or principles purely natural.

The preoccupation of the Church for the community and the social brotherhood shows that all dogmas and creeds must lead to and bring to relief *the meeting between God and the world*, the understanding of the socio-political reality that the people have from the perspective of the Church's faith and also from all the other mundane perspectives (social, cultural, economical, political, etc.) due to God's presence in the world in a universally and perfectly human manner.

What are the implications of this universality? The moralizing Christian message is destined to all people and to each individual. In other words, the social doctrine of the Church is not addressed only to the Christians but to the entire human race, the Church being unable to remain passive to the tolls to which all human beings are subjected and which is rounded up and restored in the sole Survivor: Jesus Christ.

2. The Trinitarian community and the socio-political communion

2.1. The divine revelation – a premise of Church's social implementation

In the Christian theology, the word *revelation* refers to the fact that the infinite and uncreated God freely makes Himself known to the finite and created world, especially in the history of His chosen people – Israel – and in Jesus Christ's Life, Death, and Resurrection. The Revelation expresses God's love *for the world* whose destiny is that *of taking part in God's glory through the Ascended Christ*.

The Revelation is a *call for the world* to answer to God's love, to understand the purpose of life, firstly, from the communion with God and from the communion with the entire world.

The Revelation is seen as an act through which the Triune God communicates Himself, discovers Himself to the finite world, an act whose implications are not fully understood by today's society. "From this point of view we can say that our social programme is the Holy Trinity and in this direction we must set the mission of the Church in the future." [1]

The discovery of the Trinity from the economical point of view is an ineffable work and it is above all reasoning. It cannot be defined in its fullness using abstract terms through the categories of perception and objective thinking or through its social component. When we try to transmit to the others the way in which God makes Himself known, the language (symbols, images, notions, facts, metaphors, etc.) we use does not portray the *event* entirely. The Revelation is a condition in people's decision of believing and, accordingly, it gives them the possibility of being in connection to God. This relationship is based upon God's clement initiative and people's honesty in receiving His gift. In His wisdom and kindness, God decided to reveal Himself and to let us know the hidden purpose of His will (Ephesians 1.9). Due to His will, through Jesus, man

can participate in the Holy Spirit to the Trinitarian life of God (Ephesians 2.18, 2 Peter 1.4).

It is in the act of the divine Revelation that the Holy Spirit becomes active helping the human being to recognize God's love for the world: "*No one can say, 'Jesus is Lord,' except by the Holy Spirit*" (1 Corinthians 12.3). The Comforter, the Spirit of truth was sent to guide us towards the whole truth (John 16.13) and to remind us of what Jesus said and made known to all us about God (John 14.26). God address the entire world and *all social classes* through the Holy Spirit, but even then, only to the extent to which each person is submitted to the Spirit that he/she can hear and understand in his/her heart (John 3.8). This *communion between God and the world* is indirect and it is expressed in words and deeds that show the way in which people understood and responded to the presence of God in their life in different periods of their existence. However, it can also be a direct discovery as a consequence of the unmediated intervention of the Trinity on a personal or social level.

This use of the term Revelation avoids the danger of minimizing the role of the dogma in theology or the meaning of the religious experience. The first place that is given to communion and to social brotherhood shows that beyond the religious proposals all dogmas and creeds must emphasize and lead to the *meeting between God and the world*. Moreover, in the same time, these must also be meaningful so that the people can understand the socio-political reality from the perspective of the Church's faith as a consequence of God's presence on all its levels (social, cultural, economical, and political, etc.).

This personal proximity to the Holy Trinity on a social level has ecumenical meaning as well: it helps to underline the great fundamental truth of the Revelation accepted by Christians – especially – and it establishes the ultimate and most purified developments of the Trinitarian doctrine at the level of the society. Such a vision does not defame the fact that the interpretations of the Church in regard to God's Revelation could not have been formed from the elements of the environment and of the religious knowledge with socio-political implications. People are never completely free from the theories or the systems of the creation. Nevertheless, we must insist upon the statement according to which *it is only the dogmas that supply us the correct interpretation of the human knowledge socially implemented* irrespective of the position on which these are situated. The social perspective of the Church helps a person to know if a doctrine from the social field is *authentic* and according to the criterion of the true religious knowledge – the Gospel – and, hence, if it had a revelational fundament.

2.2. The economical Trinity

Why is it necessary for us to discuss the social issue in connection to the Trinitarian doctrine? Can we determine how should Christians behave in the world through the reading of the Gospel, of the apostolic traditions, of the

history of the Church and of the Holy Fathers? Certainly, this is the way that most Christians followed in the old days and are still following even today.

The social reasoning of the Church is based upon *two sources* which confer it originality and which must provide a fundament for the entire research of the Christian social ethics: *The Revelation of God as Trinity* takes place on the economic level and wants to uplift man from the social level to the one of the intra-Trinitarian love and shows that the *human being as God's image* is an enhancing factor of communion in the love towards the other human beings and towards God. "Through (the Son's) love, the Father also loves us; through the arrival of the Spirit we become the dwelling place of the Father and of the Son and of the Holy Spirit... The holy Trinity holds everything in place, it unites them and it connects them to Itself and, by uniting them as such, it makes them strong and unbreakable." [2]

This life in communion is confronted with some serious obstacles. The first of these is that of the political and social issues which emerge in the context of a particular time and space, in a context which is very far from the context and the events that were suggests as a guide of authority. This difficulty in itself can be controlled by endeavour. If any biblical text represents the eternal word of God to the world, then, as a consequence, we and the European social context must certainly obey to it. But is there any particular biblical text which refers to the contemporary society and is it also eternally valid in regard to God's will about the political and social order? There might not be one, even if inspired, because it is meant for the implementation of God's will in a particular situation from the past or it can be addressed in such a subtle or very appropriate manner to the given situation from those days, event with which we would be confronted, of course, under a different form, today.

There is the risk of placing the social doctrine at the same level as the Revelation. This is how the *social theologies* with a so-claimed revelational character have appeared especially in the Protestant world.

It is important to fundament the social thinking of the Church upon the Revelation but the latter will always be far superior through its content, destination, and purpose. The Gospel is the main source of the social education provided that the different stages of man's history can receive it at a social level too, without losing its divine character. Thus, "refusing a social doctrine derived from the Gospel means transforming the social doctrine of the Church into a simple human work" [3].

The social aspect of the Church is a specific reality – *a key to God's Revelation* in regard to our Christian understanding of it - process of understanding that was revealed and that developed gradually throughout history. We have the tendency of disagreeing with this statement because the texts of the Old Testament, in general, are considered eternal commandments for the social action or about the moral truth. It is obvious that this danger is smaller where the New Testament or the Fathers are preoccupied by the *social area*. Even as such, we cannot forget that the indications of the Trinity's Revelation and the patristic commentaries of it find us among the fallen and limited human

beings. Due to their relationship with God, the disciples, the apostles and their followers were closer to the social meaning of the Gospel than we are. “The quality of our vices shapes us and, in a way, leads to the imprint of God in us through the work of virtue. God represents a good entity in an uncreated manner, a manner improper to the being. However, we can also show ourselves as such by evolving It in our vices and our behaviour if, by our own will, we choose the desire and the fervour to achieve the things that are worthy of admiration. But, if we have a healthy mind und understanding, we will not consider that by having God’s image shining in the quality of the morals within our souls, we have a similar, unchanged being such as the one of God because that can go as far as considering ourselves to be equal to Him in all with those that pertain to His characteristics.” [4]

More importantly, the full meaning of Christ’s Embodiment, Crucifixion, Resurrection and the Holy Spirit’s Descent has become the *imprint of the social thinking* along time.

This brings us to the second and most crucial common difficulty of our behaviour in relationship to the Gospel. What is the status of the Christians who note or reflect God’s Revelation? What and who does the Revelation discover? A Muslim would say that it is the Koran which represents the word of Allah and that it is this that discovers the will of God in relationship to the human being. Many Christians would diminish the *social claim* for the word of the Gospel and they would diminish it even more for the subject of the Revelation: the Holy Trinity – towards which it aims as being outside the social area. Some will say that the Gospel is generally not God’s word to the world and to its problems, but that it only reveals God Himself in action – in parallel to the world or above it, God Who *could* be in relationship to the human beings and to the created world. Hereon, we can understand something about a certain interior thinking and especially about the radical conclusions that must be drawn in regard to the relationships between man and God and among people themselves.

If this point of view is correct, it does not mark a crucial difference between Islamism and Christianity but it suggests that for a Christian the texts of the Scripture are significant in relationship to the God he discovers and to His action oriented towards people and towards the world in historical context. There is, thus, the possibility that a text, whether scriptural or patristic could serve as an *immediate* or indubitable *guide* for the revealing action of the trinity with a clear comprehension of the Revelation – of which this text is a part – and of the purpose which is distant. “The three most ancient opinions concerning God are Anarchia, Polyarchia, and Monarchia. [...] Anarchy is a thing without order; and the Rule of Many is factious, and thus anarchical, and thus disorderly. [...] Monarchy is that which we hold in honour. It is, however, a Monarchy that is not limited to one Person, for it is possible for Unity if at variance with itself to come into a condition of plurality.” [5]

Christianity knows a Unique Principle for everything. But this Unique Principle is not a unique Person, for a unique person sets itself in contradiction to its self and it comes to a standstill in the same disorder if it looks for a

variation inside itself merely out of boredom. A Unique Principle, having in Itself only love – love which is achieved between the Persons that do not contradict, but love each other – is truly an all-loving Unique Principle. The Person does not want to be alone. It wants to be with another being and it wants to be in plenary love with the other. The supreme existence is supreme love and this is the supreme unity between the people [5, p. 138].

If the social doctrine is viewed in the perspective of a generally human understanding of God's Revelation of Himself and through His action oriented – generally - towards the creation and – specifically – towards man -, then we can approach the revelational content from the perspective of the social and political directions and from the direction of power. Hence, we can speak about a facile adoption of the political, social or economical concepts that can be possible through the biblical interpretation. *Theology*, in its true meaning, *becomes now the focus of the Christian perspective about the socio-political realities as it should be for any other ecclesial activity*.

There is a third *ethical line* of the motivation favouring the same approach. The ones who obey the biblical texts or the rules in a verbal form or the moral laws which have been precisely formulated will see that the letter of the biblical texts will truly dominate. As far the human beings are concerned, what is unveiled as a divine order will soon become a complex lawful case with arguments. *The special defence or the hypocrisy* will not be decreased by the instauration of the appearing. These are dangers that the Jews, the Christians, and the Muslims have come to avoid – due to the monotheistic and personalistic faith about the divinity – to the extent to which they believe that their faith obliges them to adopt such a social vision.

If we must draw on the origin of the social and political action through God's Revelation about Himself and His relationship to His creation and to people, in particular, the subsequent danger is that our judgement about the social aspects can rather influence in practice our opinion about the Triune God than our understanding of the revealed social aspects. Even hermits fall short from making presupposition about their times in regard to the normative social structures and to the political action. "The world of Christians, and their way of life, and their mind, and discourse, and practice, is one thing; and that of the men of this world, another. And the difference between them is very wide. If the sight of an earthly king is something all wish to see, and everyone who passes through the city of the king desires at least to catch a glimpse of his beauty or the elegance of his garments or the splendour of his purple, the beauty of his many pearls, the comeliness of his crown, the impressive retinue that accompanies him, spiritual persons, however, spurn all of these things because they have experienced another heavenly, incorporeal glory. They have tasted another ineffable beauty and have participated in other riches. They have received in the inner person another Spirit. The people of this world who possess the spirit of the world have a great yearning to see an earthly king, at least to feast upon his comeliness and glory. In proportion as his share of visible accessories is greater than that of others, so even to have only seen him, the king is something desired

by all. Each man inwardly says to himself: ‚I would really like someone to give me something if that glory, comeliness, and splendour.‘ He believes that king is happy, a man like him, of the Earth. Having the same weakness of passions, subject to death. He makes him an object of envy because of his fleeting comeliness and desired glory.” [6]

2.3. *The Triune Persons and the social persons*

Few men have a close connection to God but fail from coming to peace with themselves in concern to the socio-evangelic doctrine. The descent of God and the revelation, in general, on an earthly level would mean the creation of an idol. In the same time, true Christians believe that man is created in the image and likeness of God and, accordingly, *we expect for them to find the social elements revealed by God in the human life which lead to perfection.* It will be impossible to identify which of these will be analysed and put to work except for those which are in the direct light of the self-revelation of God. From here on, we will try to prove through a statement rather than through an argumentative approach that that Revelation of God is set towards the world and that only seen through the intra-Trinitarian life it can be expressed socially so that it might shine forth a light in the social and political life.

There is a perichoresis between people, a *reciprocal indwelling* – according to the Trinitarian model – the third is spiritually present among the two as the Spirit is among the Father and the Son – the difference between the manner in which the Spirit is indwelling with the Son compared to the one in which the Father is indwelling with the Son is that the Father makes it possible by bringing to the Son the testimony of the Spirit as an emphasized manifestation of the paternal love which intensifies in the Son His only feelings through this very presence of the Son in the Self as witness of the paternal love. For this reason only through the irradiance of the Spirit from the Son in the human beings their accentuated only feelings for the Father are present. The uniqueness of the divine Persons is as big as the unity between them. This two maintain each other balanced. Through them the uniqueness and the communion between the human beings is maintained in God.

In general terms, our knowledge about God derives from His action oriented towards the people from the Old Israel, in the first place, and then, towards the New one which is the Church.

In relationship to the world, the revelation of God about Himself is that of Creator, Supporter and Renewer of the whole world. He made the time and space move. He is present in the creation and yet He remains transcendently beyond it. It is through His word and will that He will support the world in its being under all aspects of the social concept. God reveals Himself as Redeemer of man, too, due to the weakness of the relationships between people, of the created being itself, and due to the sickness produced by the sin which altered the human dynamism of the communion between man and God and also between men on earth. Through the Law of the Old Testament given to Moses,

through the prophetic mission inspired by the Holy Spirit in the ethical and aesthetical applications of the relationship between God and His world and, finally, through the mission of His Son Who embodied Himself *for us* on earth and through the overflow of the Spirit on Pentecost Day, God progressively brings humanity to an inter-personal and life-giving relationship with Him.

God could forgive man for breaking the law before the embodiment. By all means, the law seen as an external word can improve life but it cannot arrive to the absolute knowledge of God and to the plentiful abiding with Him through grace. The radical change comes when God as a Person – Trinity of Persons –, and not His will, becomes known and loved by the humanity. The offering and the acceptance of the triune interpersonal relationship with all its implications has represented the gift of the real and eternal life.

Christ's earthly life in communion to His Father and the revelation over men finds its culminating point in His extended hands on the Cross – an example and a symbol, such as our ability of transforming God's creation into an instrument of pain and of its surpassing. He turns man towards Himself through the acceptance of pain and in this ultimate voluntary acceptance through love; man accepts the final agony of death.

Christ's Crucifixion and his Resurrection in the power of the Holy Spirit shift the laws of our universe towards its commencing point. It is our natural supposition that love is a great thing in the human experience which presupposes life. The divine Trinitarian life consists in the love-based relationship between the divine Persons. When God's love is portrayed in the ultimate point of the acceptance of death in our mundane terms, death is the one that must be defended because God's love remains; God's life is made of the Trinitarian love reverberated through man and the entire creation. Hence, the unity of the trinity is unbreakable in relation to the creation.

The creation cannot be maintained in a state of tributary communion based upon a mono-personal principle which ignores the other Two personal Realities. No human being can socially appropriate the tributary love to such an extent as to be capable of sharing it with the others because the isolated being cannot represent the *peak of the plenipotentiary ontological existence of the human nature*.

Accordingly, in this stoteriological action of the Triune God which is fulfilled once but always present, we were given a *model* in human terms. Crowned by Christ's love in the historical experience of having offered the life, the death and the resurrection, inspired by the Holy Spirit existent in history through the act of the Pentecost as divine Hypostasis, freed from the chains of the historical necessity, it becomes possible for us to live in relationship with the Triune God and in relationships with the people which attempt to be based upon the relationship between the Three Persons of the Trinity.

The Church has been centred on the same Salvation experience. The Fathers have studied God's action oriented towards us in history and they saw that sometimes there is a distinction, if not a contradiction, between this and the eternal communion of the three persons of the Trinity. The last can be brought

closer to the first, but how can it surpass them? Firstly, we can underline a conceptual pattern of the understanding or we can appeal to our own experience of the revelation of love being certain that such a relationship appears as a fundament in the self-revelation of God as a loving Lord in his action within the Church throughout time. The Church is the indwelling of those who are in the indwelling of the Persons of the Holy Trinity, an indwelling brought in us through the embodied Christ.

Naturally, we cannot become intimate with the Triune God without using the concepts based on human language. If we grant priority to a conceptual understanding of God, we will see that some human concepts have become determined. We have enough types of social experiences different from the conceptual thinking of the Church implemented at a social level: for example, those of the action based upon the instinctual answer of the isolated individual. More relevant here we have the expression of the love about which we can speak using many concepts, but whose depths and power we cannot transmit through any other concepts than those that we can use as examples. It is a level of expression in which we know how to be ourselves even when we sacrifice ourselves or we share ourselves through love to those who love us. "The saints have ascended far above from the material duality for the wise unity of the Trinity, this shows that surpassing these through their ascension above matter and shape..., (the saints) have united themselves to God and have received the grace of being one with the pristine light (in three hypostases)." [7]

Even where love is expressed as ecstasy, where we can find ourselves beyond the others, what gives us inner joy and the profundity of love is the mutual sharing without the addiction surged from necessity. There is, of course, the social love, *that surges from necessity*, which has a great importance in human life such as the love that connects a child to his mother. It is the human expression of the love that descends on a social level through an addiction based on the necessity which helps us appreciate the economic communion of the Trinity.

The mystery of the Trinity remains a mystery because concepts can only elucidate, they cannot uncover the secret of such a communion of life in love while an understanding based on a parallel even to the deepest human experiences will not lead us by itself to God. It is the same as when once someone reaches on a far away ladder something on its highest step and then lets it go: the concepts will always be essential in guarding the mystery of the lack of understanding but they will never make us worthy of meeting God. Such concepts, even the greatest ones, such as the persons the nature or freedom and love must be seen as derived and not determined from the Father, the Son, and the Spirit in Their communion: the Father offers Himself to the Son in a relationship that produces love and self-revelation – the Father discovers Himself freely to the Spirit in a loving, self-revealing relationship – the Son and the Spirit both answer to the Father through the revelation in love of One to the Other as to the latter. From here on we must understand the experiences of our inter-human – and interpersonal - relationships as the most profound, as a

reflection of the eternal communion with the Triune God. From the communion with the Triune God that is within us and which is different from the communion that we, the people, share, we also gain power from above for the strengthening of the relationships between us and Him. If it were not for this superior community between the Son and the Spirit, there would not be anything to determine the Son to commune with us. It is not enough to have one communion between the Son and the Father to determine the Son not to confound with us and yet to strengthen His communion with us. Another communion between the two Persons – that is, between the Son and the Spirit - Who come in us is necessary for these should be sufficient in Their communion which is different from the communion with us. This superior community should give us strength in our communion with God and among ourselves.

What are the social implications of the eternal intra-Trinitarian communion? The Trinitarian personal relationships are those of *love based on freedom*, and not in and by a deterministic necessity. These are truly relationships of love because *they do not arise from necessity* and they are truly free because they are not constrained within the divine Persons which does not prevent Them from discovering Each Other. The Father is the one who creates and makes proceed not through an eternal exercise of dominating power but through revelatory love – the path of ecstasy and sacrifice. *The relationship of the Father with the Son can be seen as model for every humanly characteristic relationship* while that of the Father and the Spirit becomes a model for every interpersonal relationship. What is certain is that the only knowledge that we may have about God is that of this *free communion* of the Three divine Persons *in love* that, even if distinct, move Each Other. The Trinitarian Persons wanted Their love to become available for the human beings, the rational beings who will begin their existence by communing with Them, *whatever they will share will remain unshared* even within the created power; they will move towards it and the other beings in a loving relationship by showing themselves to the human beings as model of the communion in love. “Each Person of the Trinity is present in what is given during Baptism without being confounded with the others. All Three are present for they represent the immortal life and the perfect love. When I show love to someone else when united to the love of the other who in his turn loves as well, we do not confound each other but rejoice in this common love for the other and we give him love as a starting point for the communion.” [8] The human concepts are part of this creation. To speak about the Trinity as *Persons* means affirming God in the Trinity and the endless and extemporaneous love of the Three Persons in the *ecstatic* self-discovery of the One to the Other as primary to our knowledge of the world. In short, the persons are placed ahead of the concepts. It is as such not due to the fact that the word *person* is sometimes taken as concept, but due to its overcoming through the experience of the love in freedom because *the life of the three Persons of the Trinity is the lesson that must be given to God’s actions towards us* revealed in the Scriptures and because the human experience of the loving persons in

freedom is our deepest and strongest experience and it completely resembles this one.

God means Three Persons and it is only in this manner that *God is Love*. These are not mere fundamental statements of the Christian truth, but these are also statements that are closely related.

There will be *two possibilities* of approaching this truth: *one* is that this Unique God has always been in an independent relationship of love with our world which because it is created was and always is the object of the eternal love; the love in freedom will not be accidental or, at least, it will not be secondary to the created beings in the image of God since such a dependent-of-the-world God is absolutely free. *Another* possibility of approach consist in the fact that this God does not have the experience of love before the creation of the world and, thus, the ability to love – even if not necessarily through the gift of freedom – will be accidentally or at least *secondary* to the created people by such a God.

The natural reply of the contemporary man to such a Creator will either be subjected to the loving power of God, to His will and commands or to the social affirmation of the human freedom independent from the Trinity. Moreover, loving and forgiving as this God does for us, man, who created in the image of God, will logically see the necessity of love and forgiveness and will promote these socially.

The ones which are tempted to travel on any of these ways will meet a serious social barrier in the human experience, the experience of freedom and the experience of the philanthropic love known as some of the most profound experiences of the human personality in which the conscience of the inter-human life is not abolished but it can be shared in the mutuality of a common joy or of a common purpose. This is the point in which the human nature created in the image of God can confirm what the Trinitarian Christians believe. The faith in one God is basically subversive to the mundane socio-political condition and that of the institutions because these are able to make a non-revelational request at any point. If one God is the ultimate judge, the ultimate value of a society that sets an evangelical model for itself cannot be attached to other atheist structures or institutions, even less to some individuals who are in position in which have temporary power and who do not want to consider God's intervention in the human life.

3. Conclusions

It is true that outside the Church, the Christians can easily argument the political positions in the terms of the self-revelation of the Trinity. At a smaller or at larger extent it is essential to use the language and the concepts that the others use but this only accentuates the importance if being capable to identify what the characteristics are, where the common interest is and in what point the using of nay language stars to distort an understanding of the human life and activity which is proper for the Trinitarian Christianity.

It is not really necessary to make a full analysis of this subject in order to see that the Western modern world still assures us that in its Christian faith will continue to exploit and to support its Christian heritage. The importance of the moral principle, still remains, where it is less agreement in regard to the source of the morality and it proclaims these *high* concepts about the human individual which serves to the fulfilment of life where what can be attributed to the human life and personality it is doubtful.

The fact that this should be as it is, is a tribute to our days and to the power of the Christian message. In the Christian tradition, there are words about truth and power, about the man who continues to believe in the truth even when God's revelation is questioned. It is also true that the sharp minds can see through the inconsistency and the search for a morality which is consistent to its fundamental creeds. Judging by some of its precedent attempts applied unsuccessfully, the results of this research can be a disaster for humanity.

In this situation, anyone who believes in God has the same duty – that of showing how his faith in God and in the other is in harmony. For a concept of the believer about man, this should be connected to this concept about God. If someone believes in the self-revelation of God as Trinity and in His implications in the human being, then he should be ready to elaborate these implications for the world with the assurance that this is possible.

We believe that the image of man finding himself by finding the others in the unity of the Church and the communion of the people, of the man as creator of the self and as servant and priest of God's creation, and of the man who is more enriched as he gives more, more profound as he searches the self is a viable image. It is one which bring man and God and man and man together but which can share a clearer, warmer light over other human preoccupations – even over those which usually take place in the disquieting twilight of the entangled battles and of the uncertain results as well as those from the political world.

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