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A Postponed Point of View on the Final Documents regarding Peace, Justice, Aversion of War and Discrimination, provided by the Holy and Great Council of the Orthodox Church (2016)

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Abstract

The Orthodox Church has diachronically recognized and revealed the centrality of peace and justice in people's lives. The Encyclical Letter, The Message of the Holy and Great Council of the Orthodox Church, the document entitled *The Mission of the Orthodox Church in Today's World* all speak, for the very first time in history unanimously about some things that are facing the today's world. Since these documents have been adopted by the Holy and Great Council in 2016, some new facts appeared in world as in the between relations among the Orthodox Churches. In the light of these, we will try to make a postponed point of view about the final documents and how they could be a strong and credible voice in the contemporary world.

Keywords:

peace, justice, world, Orthodox, Christianity

I. Introduction

In the dawn of the third millennium, the term “mission” it is found in numerous theological speeches. After a time when it was long understood in the colonialist sense, the “evangelism” or the “preaching of the Gospel” (more accurately from an Orthodox standpoint), often assimilated to proselytism, acquired new theological valences. If the 19th century was defined as “a great century of mission”¹, the 20th century was one where the mission had to be reconsidered. Therefore, the first missionary conference in Edinburgh (1910) is the turning point for analyzing the missionary activity of the last century and rethinking the foundations and missionary strategies for the beginning century, which was expressed by the phrase, became the symbol of the Edinburgh conference: “Evangelization of the world, in this generation”².

II. Mission and Missions

The world in a change unearthed until then, demanded a change of missionary thinking and the creation, after the model of the League of Nations, of a forum, in which the Churches would find themselves and cooperate for the restoration of the Christian unity. Only then the sad reality of the two World Wars has inspired the world to relate to such themes. But after this reality passed, the Christian world began to become interested again on the mission and the fundamental values of mankind as immediate priorities.

The Orthodox Church, through the primates of Autocephalous Orthodox Churches, who have met in several times in the recent years, acknowledged the importance of the Christian mission in the secularized world. For example, the Synod convened in the year 2008 at the headquarters of the Patriarchate of Constantinople (Istanbul-Turkey) ended in a statement saying among others:

¹ Kirsteen KIM, Andrew ANDERSON (eds.), *Edinburgh 2010. Mission Today and Tomorrow*, Edinburgh, 2010, p. 372

² Kirsteen KIM, Andrew ANDERSON (eds.), *Edinburgh 2010...*, p. 372

“Inspired by the teaching and work of St. Paul the Apostle, we emphasize primarily the importance of missionary debt for the life of the Church and in particular for our service to all. (...) The Church of Christ commits his mission today in a rapidly developing world (...). In these circumstances, the contemporary testimony of Orthodoxy, for the ever growing problems of humanity and the world, becomes imperative”³.

From the perspective of the Orthodox Church’s involvement in the ecumenical movement, on Sunday of Orthodoxy in the year 2010, His Holiness Patriarch Bartholomew I of Constantinople sent a pastoral letter to all Orthodox Christians, showing that the unity of Orthodoxy must be visible in all its aspects (allusion to some Orthodox reactions regarding the theological dialogue with Roman Catholics).

“Orthodoxy must be in dialogue with the world. She is not afraid of dialogue, because neither the truth is afraid of dialogue and confrontation. Therefore, the Orthodox Church must not conceal the light of the righteous faith under the dark, but to show it to all, to emerge from marginalization and isolation. Christ the Lord entered the cities of the pagans and proclaimed unto them the Kingdom of heaven, not to become one with their faith and practices, for He remained unaffected by them, but to show unto all that He is the Way, the Truth, and the Life”⁴.

Likewise, the Pan-Orthodox meeting of Constantinople’s 5-8 March 2014 expressed the need for urgent convening of the Holy and Great Council of Orthodoxy, in response of the Church to the problems of contemporary society⁵. Finally in February 2016 in Chambesy, Switzerland, the primates of the Orthodox Autocephalous Churches unanimously expressed their decision for the convening of the Holy and Great Council⁶. What truly happened in June 2016 in Crete, Greece, it may be a topic for an entire

³ Preot Marius FLORESCU, “Vocea Bisericii”, in: *Învierea*, XIX (447) 21, sâmbătă 1 noiembrie 2008, p. 1

⁴ “Pastoral Message of His Holiness Patriarch Bartolomew I, Sunday of Orthodoxy, 2010”, in: *Orthodox newspaper*, 20101-4, p. 3

⁵ “Mesaj al Întâistătorilor Bisericii Ortodoxe”, in: *Învierea*, XXV (April 2014) 22, pp. 1-2

⁶ Viorel IONIȚĂ, “The Participation of the Local Orthodox Churches in Preparatory Process of the Holy and Great Synod – Prerequisite of the Reception of its Decision”, in: *Studia Universitatis Babeş-Bolyai. Theologia Orthodoxa*, LXII (June 2017) 1, p. 7

scholarly research, because not even after three years the complete documentation is not assumed by some of the Local Churches.

The Roman Catholic Church on the other hand, reintegrated into its vocabulary the phrase “evangelism” (“The New Evangelization”, “the Second Evangelization”), in connection with the mission of the Church in contemporary society. One of the previous sovereign pontiffs, John Paul II, referred to one of his speeches to re-evangelization Europe by prompting him: “Find yourself, discover your origins, and relive your roots”⁷. The theme of evangelization was also addressed by the Catholic Episcopal Conferences of Europe⁸. Thus, the Conference in the year 1974 concerned the issue of evangelization of the modern world, and the one in 1987 turned its attention to the issue of vocation and the mission of the Laics⁹. After these local initiatives, the Catholic Church in its entirety decided to enter into circulation the expression *Evangelization 2000*, borrowed from the Apostolic Letter of the above mentioned sovereign pontiff on the occasion of the Jubilee Year 2000¹⁰. Related to this, the anniversary conference of the Vatican II Council of October 2012 marked the fulfillment of the 50 anniversary of the inauguration of this forum and had the theme “Evangelization in the urban environment”¹¹.

The Protestant Churches represented mostly in the Ecumenical Council of Churches, manifested less enthusiasm for this missionary approach, but still, they strongly acknowledged the missionary character of the Church. The terms “mission” and “evangelism” are recognized as having an intense role in the life of the Church, especially in the multicultural and multiethnic context of modern society¹². Despite the missionary moratorium, Protestant Churches call Christians on the six continents to embark on the only mission of Christ, as was also expressed by the Missionary conference in Mexico City in the year 1963¹³.

⁷ “La pape et aujourd’hui”, in: *Le Monde*, ed. 23.08.2009, p. 4.

⁸ For a full documentation see: Herve LEGRAND, *Les Eveques des Europe et la nouvelle evangelization*, Paris, Ed. de Cerf, 1991, pp. 163-233.

⁹ “Christifideles laici”, in: *Les fideles laics*, Paris, Centurion, 1989, p. 211.

¹⁰ JEAN PAUL II, *Lettre apostolique, Le Jubile de l’an 2000*, Paris, Ed. de Cerf, 1994, p. 23

¹¹ Diac. Sorin MIHALACHE, “Viața spirituală în decorul tehnic al prezentului”, in: *Lumina de Duminecă*, VIII (327) 26th of February 2012, p. 8.

¹² “The mission has to penetrate every single part of a parish”, says the report of the 4th section of the International Conference of Mission (San Antonio, 1989), in: *Information - Evangelisation*, Buletin de l’Eglise Reforme de France, no. 1, 1990, p. 44

¹³ “The theology movement implies all the Christians in six continents. It has to be a common confession of the Unique Church, bringing the Gospel to whole world” (*Witness in six continents*, London, Edinburgh House, 1964, p. 175)

It is then known that almost every family of Churches, of those who compose today the Ecumenical Council of Churches, has its own conception of the mission, with more or less obvious peculiarities. What the ecumenical movement proposes is to define, in a manner acceptable to all Churches, the concept of “mission”, so that on its basis the Churches can work in the practical, missionary field, for the fulfillment of the mandate entrusted by Christ the Lord. We must also remember here the missionary conference that took place in Athens (first, in an Orthodox country), in the year 2005, and the jubilee of the Missionary Conference, in the year 2010, in Edinburgh. At the Edinburgh conference, the emphasis fell on “the common calling, to stimulate the participation of God’s mission in Christ, for the salvation of the world”¹⁴. On this, a text adopted before the Canberra General Assembly (1991) states that:

“The unity of the Church to which we are called is a *koinonia*, which is expressed by the joint confession of the Apostolic Faith (...). It is finally expressed by the mission by which we become together testimonies of the Gospel of the Lord Jesus Christ, in the face of all creation”¹⁵.

The means of evangelical mission, characterized by their commitment and the zeal to preach the word of the Gospel, have no hesitation in talking about mission and evangelism. There is even a well-set strategy for evangelizing the world, the expression being here understood in the sense of “giving every person the opportunity to understand the Gospel”. Appearing in the year 1989, the work of David Barret and James Reapsome, titled *Seven Hundred plans to evangelize the world*, testifies through its content, about the importance of this phenomenon. After proposing more than 700 plans for the evangelization of the world, the authors nevertheless identify 70 viable plans for evangelization around the third millennium¹⁶. The Global Christian Forum, convened in September 2000 in New York, brought together representatives of the great Christian denominations in order to discuss “concerns that concern us all and deepen the commitment

¹⁴ *Edinburgh 2010...*, p. 235

¹⁵ Michael KINNAMON, (ed.), *Signs of the Spirit: Official Report, Seventh Assembly, World Council of Churches*, Geneva, WCC Publications, Geneva, 1991, p. 39.

¹⁶ David BARRET, James REAPSOME, *Seven hundred plans to evangelize the world*, Birmingham, Alabama, LCWE-New Hope, 1988, p. 234.

to God's mission in the world", respectively to "foster relations that lead the world to a common testimony"¹⁷.

It has been over a hundred years since the first missionary conference in Edinburgh (England) and it is found that, from the point of view of the discussions and the issues arising, the mission of the Church of Christ is not only understood differently, depending on theological and ecclesial diversity, but even practiced differently. At the Jubilee Conference in the year 2010, several topics of theological discussion were launched from Edinburgh to the Churches of the Ecumenical Council of Churches. One of them was the following: *To what extent, observing the missionary practice of Churches and Christian denominations so far, can a common missionary testimony be reached?*

Missionary exigency is a specific theme to all Christians. However, this missionary consciousness is always manifested in the concrete way. The problem is not simple, because all Christians agree that a lack of unity in the preaching of the Gospel of Jesus Christ is an obstacle to the Gospel and finally a counter-testimony. However, their disagreement with regard to the content of the testimony and its nature manifests itself. What is the mission based on? How does she manifest herself in the Church? What role does missionary, Christian testimony have on the ground? These are questions that reveal answers according to the dogma, tradition and missionary practice of today's Christian world. The finding would be that, when they want to announce the word of the Gospel in the world, the Churches and the movements of current Christianity cannot do so together. It's basically another one of the obstacles to the unity of Christians.

III. Orthodox Approaches to the Theme

However, the problem is not new, although until now some time it has not been approached from an Orthodox perspective. In the pages of a work of the Ecumenical Council of Churches, the Lutheran theologian James Burtness summarizes things like this:

“We radically distinguish ourselves from each other, not only in marginal matters, but also in the central ones. The evangelization, the one through which the Church lives, brutally removes the differences between us. We therefore expect a

¹⁷ *Taking shape: Global Christian Forum*, in www.wcc-coe.org, accessed 13.04.2019.

stronger contribution and in line with the current requirements of the Orthodox theology”¹⁸.

The procedure for the preparation of the Holy and the Great Council of the Orthodox Church begun in the year 1961 but the convening of the Council was postponed over the years. Anyway, the debates themselves have brought in the plan of Orthodox missionary theology new approaches to human and society, to the perennial values of humanity. Drafting documents which so far have been discussed are referential from this perspective¹⁹.

The Orthodox Church as a whole, with the conscience of the burning problems that today concern the whole humankind, has from the outset on the agenda of the Holy and the Great Council a topical theme for human and society. Although, it goes without saying that this problem does not exclusively concern the Orthodox Church, but concerns all Christians, all religions and all the people of the earth.

It is worthy to be underline that the Orthodox Churches were very much committed to the idea of just development for fullness of life. In June 1982, an Orthodox conference in Kiew, organized by the World Council of Churches, provided a moratorium on the fundamental issues of the world, bringing in theological debates two terms: macrodiaconia and microdiaconia. First is referring to the service of Church and second to the service of individuals²⁰.

In between 20th October and 6th November 1986, at the center of the Ecumenical Patriarchate of Chambesey – Switzerland, took place the third pre-conciliar conference in preparation of the Holy and Great Council, which approved the text of one of the topics on the agenda of the Holy and Great Synod of the Orthodox Church. This is the document entitled: The contribution of the Orthodox Church in realizing peace, justice, freedom, fraternity and love between peoples, and in the removal of racial and other discriminations²¹.

¹⁸ Réflexions sur l'évangélisation à propos de Mt 16, 13-16”, in: *Lettre mensuelle sur l'Évangélisation*, no. 4-6, avril-juin, 1987, p. 2-4.

¹⁹ Preot dr. Marius FLORESCU, *Provocări ale Ortodoxiei*, 2nd edition, Astra Museum – Sibiu, Eurobit – Timișoara, 2018, pp. 92-95.

²⁰ George TSETISIS, *Reports of Orthodox Consultations organized by the World Council of Churches, 1975-1982*, WCC Publications, Geneva, 1983, pp. 92-94.

²¹ Dr. Damaskinos PAPANDREOU, *Sfântul și Marele Sinod al Ortodoxiei. Tematică și lucrări pregătitoare*, Editura Trinitas, Iași, 1998, p. 117-132.

The third conference of pre-conciliar meeting being fully aware of the human deprivation, having carefully studied and prepared the theme, in stages, expressing its satisfaction for those achieved in the following themes: “Foundations for peace; The value of human freedom; About peace and righteousness; Peace and the aversion of war; Racial and other discrimination; Fraternity and solidarity between peoples; The prophetic mission of Orthodox; The Testimony of Love in the service of the neighbor”²².

During the year 2015 there were several working sessions of the Preparatory Commission for the Holy and Great Council, at the same headquarters of the Ecumenical Patriarchate of Chambesy to revise these texts, with the participation of the entire Local Orthodox Churches²³. This was necessary, because as the Russian metropolitan Ilarion Alfeyev noted: “Today some approaches in the aforementioned texts are somehow outdated. They were developed in the late ‘70 years when the realities of the world were different from the current ones. It is therefore necessary to revise the texts on the world and society in order to adapt them more to the current realities of the world and the Churches”²⁴. From now on the document will be entitled: *The Mission of the Orthodox Church in Today’s World*.

Besides that, it is to be underlined here the document adopted by the Russian Orthodox Church in the year 2000, titled *The Foundations of the Social Conception of the Russian Orthodox Church* and published also in Romanian translation a few years ago²⁵. This document approaches the same themes encountered into the document proposed to the Holy and Great Council by the third conference.

In June 2016, after a long preparation the Holy and Great Council of the Orthodox Church has reunited bishops from 10 of 14 Local Orthodox Churches, under de presidium the Ecumenical Patriarch, Bartholomew

²² Pr. prof. dr. Viorel IONIȚĂ, *Hotărârile întrunirilor panortodoxe din 1923 până în 2009*, Editura Basilica, București, 2013, pp. 112-119.

²³ <http://www.cuvantul-ortodox.ro/recomandari/2015/04/09/comisia-interortodoxa-de-la-chambesy-pentru-sinodul-panortodox-neaga-luarea-de-decizii-contrare-invataturii-bisericii-intrebare-de-ce-nu-sunt-publice-textele-discutate/>, accessed la 01.04.2019

²⁴ Metropolit Hilarion ALFEYEV, “Le saint et grand concile de l’Eglise orthodoxe”, in: *Irenikon*, 2011, no 2-3, pp. 203-242.

²⁵ Ioan I. ICA JR, Germano MARANI (coord.), *Gândirea socială a Bisericii*, Editura Deisis, Sibiu, 2002, pp. 185-267.

the 1st. Among the approved documents there is the document called *The Mission of the Orthodox Church in Today's World*²⁶.

The paragraphs C. and E., deal with the topics already mentioned in title. “At the same time, we are obligated to underline that the gifts of peace and justice also depend on human synergy. The Holy Spirit bestows spiritual gifts when, in repentance, we seek God’s peace and righteousness. These gifts of peace and justice are manifested wherever Christians strive for the work of faith, love, and hope in our Lord Jesus Christ (I Thes 1, 3)”²⁷.

Concerning peace and the aversion of war, “the Church of Christ condemns war in general, recognizing it as the result of the presence of evil and sin in the world (...). The Church of Christ, which understands war as essentially the result of evil and sin in the world, supports all initiatives and efforts to prevent or avert it through dialogue and every other viable means. When war becomes inevitable, the Church continues to pray and care in a pastoral manner for her children who are involved in military conflict for the sake of defending their life and freedom, while making every effort to bring about the swift restoration of peace and freedom”²⁸.

Regarding the attitude of the Church toward discrimination,

“the Church, in the spirit of respecting human rights and equal treatment of all, values the application of these principles in the light of her teaching on the sacraments, the family, the role of both genders in the Church, and the overall principles of Church tradition. The Church has the right to proclaim and witness to her teaching in the public sphere”²⁹.

There were many attempts to analyze these texts; there is no space here to enter in such debates. We will just mention one of the newest analyze provided in theological circulation in Romania. It comes from Anastasios Kallis who wrote a book entitled: *Ce este Ortodoxia?* and near the end he

²⁶ The official version is to be found on: <https://www.holycouncil.org/-/mission-orthodox-church-todays-world>, accessed 26.06.2019.

²⁷ <https://www.holycouncil.org/-/mission-orthodox-church-todays-world>, accessed 26.06.2019.

²⁸ <https://www.holycouncil.org/-/mission-orthodox-church-todays-world>, accessed 26.06.2019.

²⁹ <https://www.holycouncil.org/-/mission-orthodox-church-todays-world>, accessed 26.06.2019.

attached an appendix named: *Biserica Ortodoxă față în față cu Sfântul și Marele Sinod din Creta (2016)*³⁰.

In a short preview, these documents, a premiere in the Orthodox theology are very much important for the mission of the Church of Christ in contemporary world. Actually it is for the first time in history when the Orthodox Church, in its fullness, provides such official documents on top issues in a planetary scale.

Second, these documents revealed an Orthodox Church which is not so anchored in the past, as usually some say, a dynamic Church, for the world and for the people who expect to see a light in this secular society. In treating of all this topics, the Orthodoxy becomes the prophetic voice of God into the human world, which is not supposed to be always the same with the rulers or politician's voices.

In fact, the above mentioned documents reflect a common and old preoccupation of theologians from all the Local Orthodox Churches for peace, justice, aversion of war and of discrimination.

In an article entitled *Globalization – Mutations and Challenges*, Fr. Ioan I. Ică jr. says that

“in the down of the third milenium, human civilisation and Christianity itself are confronting with a new provocation of a big proportion and anprecedented by dimensions and implications: mondialisation or more exactly globalisation which is about to shape the entire existence”³¹.

Monks John Marler and Andrew Wermuth consider that Christians are already living a last days and give spiritual guidance for the ones who wish to save their souls. A true living of the Gospel is the only way to defeat the new order in the world; witch's manifestation looks more and more like the beginning of the Apocalypse³². Thinking of the renewal of the Orthodox Church, as the times ask, Fr. Gheorghios Metallinos, from the Faculty of Theology in Athens believes that

³⁰ Anastasios KALLIS, *Ce este Ortodoxia?*, Editura Renașterea, Cluj-Napoca, 2019, pp. 121-155. He anyway does not approach the document concerning our present study.

³¹ *Gândirea socială a Bisericii*, p. 481.

³² John MARLER, Andrew WERMUTH, *Tinerii vremurilor de pe urmă. Ultima și adevărata răzvrătire*, Editura Sophia, București, 2002, pp. 54-60.

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“the debates regarding the act of renewal reached a very high proportion in the last decades, becoming more intensive due to so called Patristic theology. Through this, the Church is seen as a world dimension that has to get all the procedures considered to be necessary, for the improvement and progress”³³.

It is very enlightening to be mentioned that a great contribution in preparation of the document came from the Romanian Orthodox Church, from the Patriarch Daniel himself. In a book written in 2008, the patriarch sees that the unity and mission from an Orthodox perspective presupposes: “the building of the communion with God and with one another through Christ in the Holy Spirit; mission to the Nations; mission to the generations and mission in a secularized context; mission as a new vision of the whole creation and a responsibility for it”³⁴.

Another head of the Orthodox Church, considered to be one of the great missionary in the world, Archbishop Anastasios of Albania, wrote that:

“The powerful historical conscience that characterizes the theological thinking and the specific of Orthodoxy, very often gives the false impression that we are an ecclesiastic community that merely has to do with the past. The Church of Christ does not belong exclusively to a particular period of time and it does not confusing itself with any of the eras. Through the inspiration of the Holy Spirit, even the time is renewing”³⁵.

One more study of an Orthodox perspective is to be in our attention: the book *War and the Bible* written by Bishop Nicolae Velimirovici alerts us on some dangers that may confront the world and the Christians in the beginning of a new era. When he speaks about peace, he thinks that the most relevant for the Christians is the hymn from the night when Jesus was

³³ Preot Gheorghios METALLINOS, *Rolul și lucrarea Ortodoxiei astăzi*, Editura Egumenița, 2016, p. 19.

³⁴ † DANIEL, Patriarch of the Romanian Orthodox Church, *Confessing the Truth in Love. Orthodox Perceptions of Life, Mission and Unity*, Basilica, Bucharest, 2008, pp. 131-140.

³⁵ Anastasios YANNOULATOS, *Ortodoxia și problemele lumii contemporane*, Editura Bizantină, București, 2003, p. 239.

born in Bethlehem: "Therefore, the glory of God comes first and from it is conditioned true peace and good will. If people sought peace for the glory of God, they would undoubtedly acquire it and this peace would no longer be taken from them"³⁶.

It is obvious that for a systematic and dynamic approaching of the world, the Church has to know, has to find what are the issues that confront the society, what are the expectations of the world, where the world goes? In this purpose, sociological studies are very useful. For instance, we found a book signed Rene Remond, *Religie și societate în Europa. Secularizarea în secolele al XIX-lea și XX*³⁷. For a proper understanding of the implications of the Church in the society, this book is more than relevant. The Church has to do whatever is needed for the benefit of the world, in every historical time and in every circumstance. Same, a more recent study edited by Vasile Boari, *Religie și democrație în Europa la începutul secolului XXI*³⁸, talks not only theoretical aspects referring to relations between the Church and the world, but puts lights on current practical issues; one of them is the increasing of the Muslim population in Europe.

IV. Conclusions

From all the above written appears the very much importance that Orthodox Church, as a whole, gives to the fundamental values of humankind and of the world.

Thus that only some of the Orthodox Churches recognize the importance of the Holy and Great Council, the document referring to some contemporary issues is of a big relevance for the Orthodox theology in 21st century.

Periodically, it is necessary for the Orthodox Church to provide such documents, because the world is developing and needs spiritual guidance. The meeting of the heads of the Orthodox Churches may provide such

³⁶ Episcopul Nicolae VELIMIROVICI, *Războiul și Biblia. Proorocii la început de veac*, Editura Deisis, București, 2002, p. 203.

³⁷ Rene REMOND, *Religie și societate în Europa. Secularizarea în secolele al XIX-lea și XX*, Editura Polirom, Iași, 2003, 253 pp.

³⁸ Vasile BOARI (ed.), *Religie și democrație în Europa la începutul secolului XXI*, Institutul European, 2008, 210 pp.

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documents, if the Holy and Great Council was a unique manifestation in history.

It is anyway essential “to be aware of the danger to transform the Christianity exclusively in a judge court and the modern world as single accused”³⁹. Christianity is part of the world and serves the world. Thus he is to be all time adapted to every aspect of living life.

In the light of nowadays lack of harmony and understanding among the Local Orthodox Church, we may ask how we expect the world to take our words into consideration.

At the end, we come again to the paragraphs that compose the document on mission of the Holy and Great Council and are agree with all the affirmations.

“Competition and enmity in the world introduces injustice and inequitable access among individuals and peoples to the resources of divine creation. They deprive millions of people of fundamental goods and lead to the degradation of human person; they incite mass migrations of populations, and they engender ethnic, religious, and social conflicts, which threaten the internal cohesion of communities. The gap between rich and poor is dramatically exacerbated due to the financial crisis, which normally results from the unbridled profiteering by some representatives of financial circles, the concentration of wealth in the hands of the few, and perverted business practices devoid of justice and humanitarian sensitivity, which ultimately do not serve humanity’s true needs”⁴⁰.

That is why the Church has to have more visibility and to be much more involved in the life of the city and of the entire world. Our Lord Jesus Christ puts this cross on each of us shoulders.

³⁹ Mitropolit Nicolae CORNEANU, *Pe firul vremii. Meditații ortodoxe*, Editura Jurnal literar, 2000, p. 184.

⁴⁰ <https://www.holycouncil.org/-/mission-orthodox-church-todays-world>, accessed 26.06.2019.