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#### REVELATION, COMMUNION AND COMMUNICATION - THE COORDINATES OF LIFE AND HAPPINESS IN CHRISTIANITY

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#### Abstract

We live in a pluralistic, secularized and technological society, wherein each person promotes personal interests and seeks to solve the problems, most of the time, independently, without taking in consideration the reality and social environment. In this context, the Church is involved in solving the problems of people and society, especially the ones regarding the community, from the position and with the specific means. Mostly, the reality of the man locked in insufficiency, the human sufferance and of the other difficulties have always been problems to be solved for every society. Modern societies have created a complex of social assistance structures and institutions based on modern social ethics and on strictly institutionalized relationships. Even if modern society satisfies man's material desires, yet he does not deal with the spiritual ones. Material pleasure is exhausted with its consumption, while the spiritual life bears the feature of eternity.

**Keywords:** education; communication; ethics; morality; communion.

#### 1. INTRODUCTION

The motive of interpersonal communication, based on the Divine Revelation mentioned by the Holy Scripture and Holy Tradition, can be summarized by the fact that man is a theological being, a personal quality that pertains to his special creation according to the image of God in order to attain the likeness, by which he is the administrator of the world created.

In theology this is brought to attention by The Apostle Saint Paul of the mysterious Body of Christ - the Church formed, by analogy with the human body, from several members who fulfill several roles, according to the grace they received from the Holy Spirit, but all contribute to the strengthening and building of the whole Church. Although there are more, they cannot act separately because “the eye cannot say to the hand: I do not need you! And the head cannot say to the feet: I do not need you!” (I Cor. 12:21).

The basis of harmony and life is communication and love. The different treatises and rhetorical courses highlight the communicative dimension of the Christian message, as an essential factor of persuasion. Starting from this ecclesiological reality, education understood as lifelong learning, is a



synergistic and theatrical act, which implies the communication generis. Communication is the first element of communion, connection with God and fellow human beings. The Christian life has a supernatural imperative that goes beyond the possibilities of conceptual expression, aiming to elevate every human person to holiness, to perfection. According to the Christian teaching, this is accomplished through Christ, Him being the Great Teacher who through the Church and the Holy Saints lives in our being and therefore the Christian education perpetuates what is noble in our soul. Christ, God-Man, is still anchoring our life in true existence, as carriers of God.

## 2. PURPOSE OF THE STUDY

The theme REVELATION, COMMUNION AND COMMUNICATION - THE COORDINATES OF LIFE AND HAPPINESS IN CHRISTIANITY aims to identify and analyze the communicative potential of the revealed Christian teaching.

The results of the research in the field of communication sciences will be used to highlight the communicative function of each component of the teaching of the Orthodox Christian Church. From this perspective I will start from the following research questions: how can Theology, the dimension of communication and communion be valued in a dogmatic and existential approach; what is the role and mission of Theology in the context of the challenges of the era of communication, secularization and globalization; how can the Orthodox Theology be confessional, in the current ecumenical and interreligious context; what are the principles of interdisciplinary dialogue and what is the relationship between theology and psychological counseling, in the perspective of communication and spiritual communion?

## 3. RESEARCH METHODS

The coordinates of an entirely new message in the universe of human spirituality, from the beginning to the present day, needed reciprocity. The etymological meanings of this idea lead us to a communication term (Latin *communis* – ‘which belongs to many or all’, communication - sharing). The Greek *ὁμιλέω* – ‘to speak’ – ‘to be in a relationship’, is used in the Roman League with Eucharistic meanings. If, in the early stages, addressing the Jewish or Hellenistic public of radically different cultural orientation, the Christian teaching of the Gospel was accepted, today the apercptive parameters are presented quite differently because the contemporary man has other perceptions about life and happiness. The Christian message is undoubtedly unchanged, perhaps even better known and contextualized in the informational level, but in terms of its application the reality shows that man aspires to ephemerality. Of course, everything starts from the conceptual framework given by the divine revelation.

God has revealed His will to man in two ways: natural and supernatural. For the faithful man the whole creation is an “open book” in which he can read about the Almighty, the goodness, the justice, the love, the beauty, the all-knowingness of the Creator. This natural way of discovering with the mind and feeling of the Creator, His creation, is called natural revelation.

Because of sins, man's mind was darkened, and he “worshiped and served the created things rather than the Creator” (Romans 1:25). Therefore, God has revealed Himself directly to man, to be known (as He is); to know His will; to enter into communion with Him. God reveals himself in the supernatural way, communicating His will directly to the people chosen by Him, and finally, through His own Son Jesus Christ. This discovery is called, supernatural revelation, because it is made by God directly; man cannot reach his knowledge alone, he receives it by the means of God.

The Holy Apostle Paul says that “in the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son”, (Hebrews 1,1-2), emphasizing the character of revelation through Christ, the incarnate Divine Logos. “The revelation also means revealing hidden mysteries, communicating some teachings about God, but it is also about the gospel of salvation and the grace of salvation in Christ. In this respect, Christ is the Revelator and the divine revelation itself, our Savior and our salvation” (Ion Bria, 1964, 184).

Revelation is a mysterious process, a direct communication from God to man for his salvation. It represents the word of God inspired by the Holy Spirit, and God Himself fully revealed in Jesus Christ, the Son of the Incarnate God.

#### 4. FINDINGS

Through Jesus Christ, God reveals himself to man supremely, fulfilling all his other discoveries. The Savior Christ says: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven." (Matthew 5: 17-19). Reverend Father Professor Dumitru Stăniloae, in his studies in which he deals exhaustively with the teaching and work of the Savior of Christ, notes that in the words of Christ are the mysteries of God, spoken with human voice, that is why he says: "No one has spoken from the beginning of the world so much, so wise referring to the life of the kingdom of heaven .... That is why He spoke through human voice to introduce to people divine power" (D. Stăniloae, 1991, p. 99). The supernatural revelation deepens and illuminates the natural revelation, so as to eliminate the danger of confusing God with creation. By the way of the supernatural knowledge that is based on the Holy Scripture, man comes to understand that God is not only a creative force, above the world, but also that this divine force is both personal and even personal (Sorin Cosma, 1986, 78). ). Based on this personal character of God, he not only created the world and man, but also loves it, and out of love for man He was incarnated to sacrifice and resurrect. This is the object of supernatural knowledge.

The supreme revelation in Jesus Christ results from His divine-human Person who realizes by word and deeds discovering that all the mysteries of creation are fulfilled. Only in Him all the reasons of creation find their meaning, which is why Saint John the Evangelist puts in the prologue of his Holy Gospel the words: "in the beginning was the Word and the Word was from God and God was the Word" (John 1, 1), showing that in He, the Word made flesh (John 1, 14), we know the glory of God. "The words of Jesus, expressing Himself, are a direct irradiation of His Person as their source and a self-revelation of Himself. This means that He as a person is the Word as a divine hypostasis, which has also become a human hypostasis" (Dumitru Stăniloae, 1997, 84). Christ is the fulfilled revelation of the Father and His power (John 1, 14,18; 17,6), which in the Church through the grace of the Holy Spirit is revealed to the members who form His Sacred Body. Analyzing the similarities of man with God we notice that the reason of God, the Father is not only Logos or Word, but also autologous with non-hypostatic character, while the rationality of man is the self-logos, the man being also like God, source of God. thoughts and words, coming out of him as a manifestation of his own person, but ontologically his reason is intimately united with Christ, becoming "theologian". "The notion of" the word of God "appeared in the sphere of divine revelation of the Old Testament, having a rich content and a major importance in the life of the believer. Due to the concrete and realistic way of Semitic thinking, the word-word noun - had the meaning of "the reverse of things", revealing to man what always remains invisible in the expressed object. And to speak, means "to be back and to push forward". That is why, the Semitic peoples were convinced that beyond the expressed word there is a force, the secret thought, which causes its appearance as a reality spoken through the mouth of the one who pronounces it. So it is "the man speaking, expressing himself", manifesting the depths of his being. For the Greek translation of the word, it was used the concept of logos, the meaning which is quite different in Hellenistic thinking. The root "leg", from which this word is composed, has the meaning of gathering, collecting, counting, calculating. By *logos*, the Greek philosopher expressed the result of the intellectual effort obtained by examining, discovering and briefly expressing the intelligible content of the surrounding realities. It was the result of the highest intellectual function of Greek thought. The same word had the same meaning in Jewish thought, but the resemblance did not exceed this limit. The *logos* and the Hebrew *dabar* (word) are related in the two thoughts as the static with the dynamic.

At one time, especially at the beginning of the twentieth century, due to insufficient studies on these two notions, which determined in ancient times the two powerful, but opposite spiritualities, it was believed that the Logos of Saint John the Evangelist (John I, 1) did not it is something other than Filon's logos from Alexandria. In light of the new research, it was found that the Logos of which St. John the Evangelist speaks maintains the indissoluble connection with the meaning of the old word taken from the Old Testament, while Filon's logos is profoundly influenced by Greek philosophy, which makes the

distinction between the John's logos and the logos be so profound that this theory was definitively abandoned. While the true existence of Philosopher's logos cannot be affirmed with certainty, the Logos of Saint John the Evangelist is the life and light of those who believe in Him, the only Son of God, existing from eternity and incarnated for our salvation. Although the Holy Fathers approached the notion of "the Word of God" embodied with the 'logo' of Hellenistic philosophy, its content remained wholly biblical. "In the Septuagint, the Hebrew term *dabar* (word-thing) is translated 56 times *Logos* and 147 times *rhêma*. We have the impression that John, speaking of the single word (ho logos), intends to put himself in opposition with the many words of the law, especially with the ten words that will always be of greater importance in Judaism. The Jewish tradition states, among other things, that the world was created in ten words" (Ioan Chirilă, 2005, 56)

All the mysteries of creation are realized and discovered in Jesus Christ. The Logos is transcendental, offering His transcendence to those who come in contact with Him, but also immanently full through His Incarnation, when our humanity assumed and deified by Him, fully reveals God. So "through Christ the gifts and words given and spoken to us through our things and our fellow men are crowned, illuminated, updated and perfected. Through Him we upgrade ourselves to the highest degree as ourselves as gifts and words" (Dumitru Stăniloae, 1973, 14). We understand that the attainment of the supreme communion can be done, as in the case of knowledge, only through love, through the love as Revelation of the divine being. "The more people are united by love, the more important are to each other. The more are united, the better they treasure each other and behave more kindly with one another because in their clean union they reveal Christ" (Dumitru Stăniloae, 1991, 205).

In the Hypostasis of the Logos, the divine wisdom has made possible the revealing of the meaning of humanity. The "Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life." (John 6, 63). The Church in relation to the world implies a permanent relationship. This reveals the iconography of Christ, the Creator and Savior of the world and founder of the Church for the salvation of men, but also for the sanctification of the whole creation. By the constitution and the theatrical work of the Church in the world and thus by the Church as an institution of human salvation, by the presence of Christ in it, and by the Holy Spirit, by the divine revelation addressed to all people, of faith, of the Sacred Saints, the missionary work of the Church holds.

The Church is a theatrical missionary institution, of the highest degree, because there is a worker in it, Christ the Redeemer, the whole humanity, or the Savior and the salvation of those who have joined, are united and will be united with Him through the Sacrament, being nourished by the Holy Spirit, in order to obtain perfection.

The Church is a missionary theatrical institution, because it itself has its origin in the mission of the Incarnate Son (teacher, sanctifier and leader), in the mission of the Holy Spirit, which is in a continuous fifth in it, fulfilling God's plan for the Father's salvation. That is why, through the mission of the Church, God "who wants all people to be saved and to come to a knowledge of the truth." (I Timothy 2, 4).

The mission of the Church: preaching the word, sanctifying man and creation, and leading to salvation, a ministry dedicated to man, the source of this mission being the sacrificial service of Christ the Savior, a service entrusted by investing in the power of the Holy Spirit, the priesthood 20, 2. 3). Following the preaching of the gospel, conversion, is, an act of profound change and spiritual renewal, takes place. Receiving the word of God preached by the Church is the precondition, the incorporation of man as a member into the mysterious Body of Christ, through the Sacrament of Holy Baptism (Mark 16: 15-16, John 5: 3, 24). As a Supreme Teacher, Christ teaches the Church, in the context of each time, for its members, Christians to unite in His sacrifice, in the Eucharistic sacrifice, in which he participates not only as sacrifices but also as sacrifices, as a general priest (I Peter 2: 5). , 9-11), a sacrifice made by Him through the special priesthood (I Cor. 4: 1), in which He exercises His Archery, leading them into the heavenly kingdom, He is the Head of the Church, His community body extended over centuries and spaces, in which the communion life of God through the Holy Spirit dwells in it and in the world (Romans 12:15). Thus the work of the Church in the world: "there is nothing else and nothing less than manifestation, that is, Epiphany and the fulfillment of God's plan in the world and in its history, in which God, through mission, visibly brings to an end the history of salvation (Christos Yannaras, 2000, 159).

The mission of the Church necessarily involves the connection between the vertical and the horizontal dimension of salvation, with its two aspects: personal and community-Church. "In relation to

the world, the Orthodox Church does not adopt either the triumphalist attitude, that is, of world domination, nor of the denial of the world, but neither of the reserve or of resignation and, even less, of the capitulation in front world. On the contrary, Orthodoxy has a positive attitude, of genuine employment and service of the world, a realistic attitude appropriate to each historical moment of the complex evolution of the society in the context in which the Church carries on its activity” (Dumitru Radu, 1987, 427).

Christian service in society is embodied in two forms: individual and collective service. The individual ministry has a limited form and area, which is why it must be integrated into the collective ministry, as Christ does through the Church in communion with the whole Church. At the mission of the Church, the whole community is involved: clergy and believers, the whole mysterious Body of Christ, because all the members participate in His ministry, all in communion and inter-communion with Him and with themselves. Today the Church must: “use more courage and power more than the socio-cultural language of the time we live in, depending on the geo-political and ethnic space, so that the gospel message is proclaimed with great power” (Gheorghe Petraru, 1999, 103) without renouncing the truths of faith given by Christ, through the Holy Apostles (Matthew 28, 18-20; Mark 16, 15-16), regarding the salvation of those incorporated in Christ as members of it.

In today's society we are surrounded by many modern means of communication, but nonetheless, more and more people are feeling isolated and lonely. We live a true drama of communication without communion, a deepening of communication.

The new means of communication facilitate the transmission of information, encourage interactivity and also exploit individualized communication. The advantage of these new technologies is that they mediate the communication between people in different corners of the world, but there is a disadvantage: the feeling of living communication is lost. Thus, communication becomes artificial, electronic and even virtual. Many people end up living in a virtual, unreal reality.

Can we speak, then, about a real crisis of communication in contemporary society?

One of the greatest existential problems of the contemporary man is the lack of communion, a problem that arises as a result of the lack of interpersonal communication.

Communication has become impersonal, the individual is promoted and not the person (losing the character of human being, in communion), individualism, selfishness and self-sufficiency are strongly encouraged, on the exchange of a life in communion and solidarity. The values are no longer promoted, but the non-values, the lack of ideals and, finally, the lack of meaning.

Unfortunately, today's world is pursuing more depersonalization and desacralization, both as a result of secularization. So we are also facing an identity crisis.

The modern man has everything, but nevertheless he is not satisfied, he is not fulfilled, he is agitated, tense, he is restless and unhappy. Happiness is acquired only through communication and communion with God, not in selfishness and finite materiality, which produces unhappiness when consumed. Consumerism hides irresponsibility and individuality, but also existential dissatisfaction.

There is no relationship anymore, the man feels misunderstood, abandoned and unhappy, having feelings of worthlessness and anxiety, of desolate souls, unable to communicate neither with himself nor with others, running away from “agglomeration”, isolating himself and shaking his soul. for the worries of life and death (developing a true phobia of death).

The Church has the responsibility to assure man that he is not alone, but always with God. God's love is an invitation to respond to His love of being together. Only through communication and in communion with God can we understand the meaning of our existence. Only through communion with Christ, the Word of God, do we enter into relationship with God, the Church promoting integration in sobriety and helping others in solidarity. The offer of the Church is happiness in eternal communion with God and with loved ones. This is what the modern man is looking for, i.e. immortality, but most of the time, not where it should be.

In this context, we can understand the theology's duty to update its language, in the sense of people less familiar with the Church terminology and at the same time, and the theology's responsibility to confess the Truth and in the public space.

In the Church, the communion life of people with God, through union with Christ in the Holy Spirit, is manifested concretely by faith, through participation in the same Holy Communion committed by Christ, through the special priesthood: bishops, priests and deacons, according to their divine

investment. In the Church, people are personally united with God, by extending Christ in the grace of the Holy Spirit, in those who by faith, in the Holy Sacraments, receive the fruits of the Redemption, and grow in Him through the power of the Holy Spirit.

The people's part of the ecclesial community is divided into: laics and clergy. Members of the Church: myriads (believers), together with the clergy (bishops, priests and deacons), "the icons of the mysteries of God" (I Cor. 4, 1; I Peter, 5,1-6), cooperate with Christ the Head of the Church (I Col. 1, 24), and the fullness of Him (Ephesians 1: 22-23).

In the ecclesiastical community each of the members have their own role and work: "as in one body we have many members and the members do not have the same work, so many are one body in Christ and from him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (I Cor. 12:27; Eph. 4: 15-16).

## 5. CONCLUSION

Man is gifted by God with a reason, through which he understood the realities and the specific way of life but also all that belongs to the world, the universe, as far as he is able to acknowledge them. The argumentation of knowledge was based on empirical, innovation and especially logical thinking. Fundamental questions about the ontology and phenomenology of human nature have received different answers over time. Man is born as a person, and depending on what he does, he becomes a personality.

The peak of personality, the humanity is reached by Jesus Christ, the God-man, Paradigm and the ultimate goal of the world. Christ, as the fulfillment of the human being, is in a permanent openness to every human being, because only in cooperation with Him, man realizes the path from death to life without end. Therefore, both within the earthly temporal framework man remains human no matter how religiously, intellectually, technically and socially evolved he would be, as well as in the timeless, eternal dimension he enters through death, remaining in dependence and relationship with God, as endless joy and happiness of those in Christ in the state of eternal communion and dialogue. This is the meaning of the man as a rational being, conscious, free and affective, this is the path from non-being to being, which is reached only through the union with Christ, "The Way, the Truth and the Life" (John 14: 6).

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