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**SEMANTICS OF POLITICAL THEOLOGY IN THE EXPRESSION OF THE CONSTANTINE  
ERA AND RAWSLIAN PRAGMATISM  
- SUMMARY -**

**ABILITY THESIS  
FIELD: THEOLOGY**

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The thesis submitted in order to obtain the certificate of qualification is constituted in the form of three sequences (Scientific and professional achievements; Directions for the development of the university career; Bibliographical references), which formally and thematically covers the chronological and hermeneutic antiposes of the history of Christian politics in theology of theology .

**1. Conceptual clarification: political theology**

Political theology is constituted, as an inter and transdisciplinary product, in the form of a subject with multiple approaches, either in the form of a chapter of cultural anthropology, or of political philosophy (Spinoza, Hobbes) or of the history of religions in general or Christian in particular. In trying to understand the scope of the term, the technical semantics, not so philologically, I found the polarization of the discourse and the variety of the approach: from researchers who support the existence and independence of the field (Carl Schmitt, Johann Baptist Metz, Hans Eger, Jürgen Moltmann , Dorothy Sölle ...), at his complete denial (Andreas Marxen, Stanley Hauerwas or Heinrich Meier). Given the multitude of approaches, from proposals embodied in individual systems to broader theological-political constructions, with different intensities, from radicalism (Clayton Crockett genre) to neoliberalism, I consider it premature to define a conceptual belonging to the phrase.

Political theology, in our sense, is defined as the attitude of the Christian conscience to the political-imperial manifesto of authority and to the related realities, which derive or depend largely on the reference to this imperial or state authority in the modern sense, confessing a deeply spiritual, Christological, pneumatological-ecclesial vertebrality. The topics discussed are grouped around the theological foundations of the Christian conception regarding the person of the emperor, his political-religious exercise, but also regarding the political philosophy of the Empire with reference to Christianity in general and the Church in particular (the emperor seen as mimisis, attributes of a Christian emperor, personal relationship with God; Church and emperor; relations with heretics, Judaism and paganism; Christianity and Empire).

**2. *Political Arianism* as a political extract from a dogmatic concept (Michael Azkoul)**

An exhaustive treatment of the foundations of political theology is not possible, but only the finding of a mind that is already shaping a politically expressed attitude. Theological frameworks that gave expression to this kind of attitude, assumed later in Byzantine politics, we identified in the basic elements of Christianity: the dogmatic-martyrdom consciousness of the primary Church, the obligatory relationship between faith and confession, the mystical dimension of Christianity, the Christological context (with emphasis on the Incarnation and Resurrection of Jesus Christ), the transfiguring power of prayer, the affirmation of the

prophetic power of the Church, the apocalyptic vision, the eucharistic site of defining the relationship between faith and confession as a revealing space, a generator of concept and attitude.

On the other hand, we are witnessing the absorption of heresies in justifying types of politologies. For example, taking over the concept of Christological subordination created the premises of political arianism, a system in which the Church lost its independence in favor of strict control by the emperor. Only in such a context do we have the opportunity to understand the assertion of the Arian emperor Constantius within the framework of the local synod in Milan: what I wish is valid as a canon, or that he is bishop of bishops. These are, at the level of a microsynthesis, the force ideas that modulate the political expression of Christianity, an expression finalized in political extracts from dogmatic concepts.

### **3. The political relationship between *the cyclical history of the Empire* and the *rectilinear history of Christianity* from the perspective of the Constantinian moment**

The reign of Constantine the Great redefines the relationship between Roman history and the history of Christianity, *translatio empires*, an approach but at the same time an option under which an important segment of world history has developed, marking decisively the eras of mankind, from classical antiquity to in contemporary times.

At the same time, from Constantine the double evaluations of differentiation of history begin, both directions of Christian invoice. On the one hand a biblical-patristic vision of Christianity of the empire is detached, and on the other hand a millenarianist conception appears. Thus Constantine is at the meeting between two histories: one cyclical and physiological of the Empire as a manifest of the political act, and another rectilinear, which is characterized by a relation of life to divinity, to the sacred.

Constantine the Great allowed within a tolerant policy the association of Christianity with the great palette of beliefs of the Empire. Holding the title of Pontifex maximus, but recognizing the patronage of the God of Christians, Constantine's person had to evolve balanced in a landscape determined by a cosmopolitan, multicultural empire and with a variety of beliefs. The year 313 marks the beginning of a new situation through the edict from Mediolanum. Christianity is recognized as a legitimate religion. The edict from Mediolanum represented the cornerstone of Constantine's religious policy, on which were added other measures to protect Christianity. The period between 316-326 was characterized by the elaboration of imperial decrees that favored the Church. Theodosian, Socrates, Sozomen or Eusebius codex retain in this respect a number of prescriptions that seek to integrate Christians into the social and political structures of the empire. In Constantine's attitude towards the Church, a Christian dominance is identified, which will be materialized in a series of laws, decrees, writings or letters.

### **4. John Rawls and the development of the postmodern concept of American political theology as *reflective equilibrium***

The concern for political theology is reflected in both studies (Political Theology) during the Constantine dynasty. Criteria concerning the Church-State relationship for a pluralist society, published in "The Altar of Reunion", no. 2, 2009; Western sources regarding the dispute between the regnum and the priesthood - the period 1075-1324 ", published in

the journal of the Faculty of Orthodox Theology in Alba Iulia, the Altar of Reunion, Year XI, no. 3, September-December, 2006) and the communications held at national or international scientific events, in the finalization themes of the master's programs, in the bachelor's subjects, in the disciplines formulated for the master's degree, as well as in the seminar papers of the students or masters, becoming a framework of development program. Over the past three years, concerns have been focused on the segment of political theology reflected in John Rawls's thinking and work (From John Rawls' Distributive Justice to Amartya Sen's Plurality of Social Universes, in "Theology" magazine, No. 4, 2018). The investigation of the concept of political theology inevitably led to the questioning of the fields regarding the nature of the law.

I want to confess that my interest in the person and thought of John Rawls started with the identification in the lectures of two concepts that attracted my attention: the theory of justice (theory of justice as honesty in the translation of Prof. Andrei Marga; as fairness as a takes over Răzvan Samoilescu in the conditions of the impossibility of the Romanian language lexicon to play the content of the term) and reflective equilibrium (reflective balance). At the same time, I think that through John Rawls a postmodern direction of the concept of political theology is clear (in our sense of understanding). He was honored with awards that recognized his quality of work: at Harvard, Rawls received in 1969 the "Connant University Professor", the highest professional distinction, awarded since 1953 "to personalities ... who work at the frontiers of knowledge, in this way. that go beyond the conventional boundaries of the disciplines".

The directions developed so far regarding the didactic and the research part are determined by the combination of two concerns: on the one hand the construction of a theology of history (in this sense we have published two books, the first one entitled Theological-historical self-definitions of Christianity in the first four centuries, Felicitas Publishing House, Stockholm, Sweden, 2019, and the second Historical Theology Studies, from the historical-doctrinal configuration of primary Christianity to the modern redefinitions of the sacred, Cluj-Napoca, Cluj University Press, 2019; and studies in the country and abroad subject to the same requirement, not to lose the spiritual coordinate of the approach, thus avoiding the historicism or the factology: Synechos or the eucharistic permanence in the paschal ethos of the church the 18th century and the philokalic renaissance, in "International Journal of Orthodox Theology", Germany, ISSN 0276-2013-1070, ATLA Index, WEB Th omson, 2019).

## **5. The heterogeneity of primary Christianity reflected by Syrian spirituality**

Another concern is the Syrian project. It all started during the master's studies in Sibiu where I had courses in Syrian language and pathology. It was the moment when I came in contact with a slightly marginalized cultural and spiritual site (Sebastian Brock and Fergus Millar). From here began the interrogations on the vast Syrian site, interrogations materialized in the introduction to modules dedicated to the Syrian spirituality From the so heterogeneous palette of ancient cultures and beliefs, one element was neglected, marginally reflected in the researches devoted to the period of development of primary Christianity.. This is the Syro-Aramaic vein. Set in a process of recovery through the sustained effort of research in prestigious universities, the Syro-Aramaic vein, evaluated as a third cultural tradition, is an insufficiently explored and valued site.

The Syro-Aramaic communities have experienced facilitated developments both in linguistic relation (Syrian language is a dialect of Aramaic language) and in the intellectual neighborhood with Judaism. These were the premises that built a cultural and theological corridor in equal measure, which was the foundation of a Christian current developed later in the Syrian space, but insufficiently reflected in the contemporary studies. In this way we have the opportunity to identify the multiform ethos of primary Semitic Christianity, independent of that Greek pattern. An excellent introduction to the theological symbolism of this space can be found in R. Murray's *Symbols of Church and Kingdom*, Cambridge, 1975.

## **6. Romanians between non-identity Austromarxism in the west and *hommo sovieticus* in the east**

At the same time, I tried to identify the components of national identity in the context of the year dedicated to Romanian spirituality (Romanian spirituality between Austromarxism and revolutionary discourse at the beginning of the 20th century, in the village and rural spirituality between tradition and modernity, (eds. Lucian Colda, Răzvan Brudiu), Oliviu Botoi), vol. 2, Stockholm Publishing House, Sweden, 2019).

Intellectuals like Max Stirner and Friederich Nietzsche advocate revolutionary skepticism and discourse in the field of philosophy. The end of the nineteenth century is characterized in Europe by strengthening the anarchist current. Approaching the realities related to the evolution of the Romanian people in a European landscape so complicated from a religious, political, and economic point of view at the end of the 19th and early 20th centuries, the process of the Great Union is already emerging in a new light. A light that speaks of the very strong connection between people and faith, between the Church and the nation, which was not happening in Europe at the time. Moreover, the Austrian socialists were the authors of a very original Marxist interpretation, placing the idea of nation at the center of the revolutionary project. This very trendy current in the Austro-Hungarian Empire is called Austromarxism. Austromarxism, represented by Karl Renner (1870-1950) and Otto Bauer (1881-1938), therefore contemporaries of the Great Union of Romania, proposes the separation of the nation-state and the separation of the Church-state. The solution, they say, is to remove from any nation any territorial reference and to make them open communities, grouped by cultural, social or religious affinities, but without any definitive criteria. Following their theory of self-determination, each person would have the opportunity to choose their nation.

So from the west the Romanians were in the open, non -entertitarian communities, a kind of federalism, without territorial reference. From the East, the mutations of an entire world and of a whole century were beginning to take shape because of the revolutionary Marxism after 1917, the Bolshevik revolution.