

**TRADITIE, SPIRITUALITATE SI EXEGEZA  
ÎN TEOLOGIA ORTODOXA**

**MIȘCAREA ISIHASTĂ DIN FRANȚA (SEC. XX),  
REFLECTATĂ ÎN SPIRITUALITATEA PATRISTICĂ  
A PĂRINTELUI DUMITRU STĂNILOAE**

Arhid. prof. univ. dr. Ioan CARAZA  
Facultatea de Teologie Ortodoxă „Justinian Patriarhul”,  
Universitatea din București

**Abstract**

*The Church of the West, whose seat was in Rome, was also acknowledged by the Eastern Church with the honorary title of primacy. Over time, however, this title evolved into a primatial authority claimed to encompass responsibility for the unity of the entire Church, manifesting as papal primacy. This development was theologically framed in terms of "Christ as the Bridegroom of the Church" (cf. Revelation 18:23). Yet this return to the concept of divine omnipotence under the conditions of the Law came about through the influence of major heresies such as Arianism and Nestorianism. Seeking the subordination of all other churches, especially the Eastern Church, the early Western Church also imposed a scholastic doctrine concerning the transcendence of God, which was considered as being at odds with the ecclesial experience of the divine immanence – the depth of God as revealed and confessed in the book of Revelation. In the East, this was regarded as a scholastic tendency that served to facilitate the emergence of papal primacy. It was a primacy contrary to the apostolic sense of divine Revelation which testified to the depth of God: "The deep like a garment [of light] is His covering" (Psalms 103:7), "who clothed you with light as with a garment" (Psalms 103:2). The work of Christ sent by the Father was that of the silent, and hidden but real impartation of the divine nature in the heart of Christ as a shadowing behind His human nature, in the sense of the birth of the divine nature in the hearts of those who followed Him. St. Paul testified to this silent but real work thus: "those whom he foreknew (through the baptism of St. John) he had before ordained to be conformed to the image of his Son" (Romans 8:29). This secret, hidden work, had been prophesied about the work of Christ: "I will surely put My laws into their mind and write them on their hearts" (cf. Jeremiah 31:33; Hebrews 8:10), and not in their minds, which could not be brought out of the prison of the darkness of the tares except by the truth which springs up from the earth, illumines the mind and makes it a servant of the fullness of the heart towards the divine resurrection. The fullness of the heart means the peace of God who rules in hearts and enlightens the mind, the handmaid of the heart's fullness. The peace of God has the meaning shown by Christ: "Peace I leave with you, My peace I give to you; not as the world gives do I give to you" (John 14:27), this being the fulfillment of the prophecy: Cf. OSB, Ps. 84:11-12: Mercy and truth met together; righteousness and peace kissed each other; truth arose from the earth, and righteousness looked down from heaven. (Psalm 84:11-12). Regarding the writing*