

Anniversary Edition

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**"Alexandru Iona Cuza" University of Iași, Romania, Faculty of Law,
Faculty of Orthodox Theology, and the Faculty of Roman Catholic Theology
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ABSTRACTS

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THE COUNCIL OF NICAEA AND THE CODEX AUREUS : BETWEEN NORM AND SACRALITY

The Council of Nicaea was the first step in codifying canon law, establishing legal norms for the Church. The Codex Aureus symbolizes sacred authority and supports these norms by standardizing the sacred text. Together, they reflect an effort at doctrinal and legal unification. The paper also discusses the Batthyaneum Library in Alba Iulia, a prestigious library in Central Europe, which has part of the Codex Aureus. The study proposes a reflection on how doctrinal authority and legal form were articulated in a founding historical context for European legal culture.

Keywords: Council of Nicaea, legal norms, Codex Aureus, Batthyaneum Library, authority.

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**OSSERVAZIONI SULLA DISCIPLINA ATTINENTE ALLE EN TOIΣ
ΒΑΡΒΑΡΙΚΟΙΣ ΤΟΥ ΘΕΟΥ ΕΚΚΛΗΣΙΑΙΣ NELL'ORDINAMENTO
CANONICO NICENO-COSTANTINOPOLITANO**

Fin dal tardoantico la professione delle formule dogmatiche e delle disposizioni disciplinari enunciate dal primo Concilio Ecumenico, celebrato a Nicea a maggio del 325, ha costituito criterio di adesione alla ecclesia catholica. Pertanto, le deliberazioni dogmatiche e disciplinari proclamate dai successivi Concili non sono separabili dalla fides Nicaena. Appare emblematico come il Sinodo Costantinopolitano del 381 abbia completato il Simbolo della Fede e articolato ulteriormente l'ordinamento ecclesiale. Causato dal catastrofico crollo del limes danubiano, con conseguenti dilaganti irruzioni dei barbari in territorio Romano. Riunito in quel tragico contesto il Concilio costantinopolitano del 381 ha ridefinito l'ordinamento canonico delle ecclesiae. Nel confermare l'ordinamento niceno, il can.cost.2 ratifica la canonicità delle ecclesiae etniche, conformi alle consuetudini patrisce. Immediatamente di seguito, il can.cost.3 conferisce le prerogative ecclesiastiche romane al Vescovo di Costantinopoli perchè la città è η Νέα Ρώμη. Proclamati con la professio fidei, i can. cost. 2 e 3 del 381 costituiscono, dunque, il fondamento canonico del duplice Ordinamento ecclesiale, territoriale o etnico.

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**ANALYSIS OF THE LEGAL STATUS OF THE MACEDONIAN
ORTHODOX CHURCH (ARCHDIOCESE OF OHRID) AND THE
CATHOLIC CHURCH AND THEIR RELATIONS WITH THE
CONTEMPORARY MACEDONIAN STATE**

The main aim of this article is to examine the legal framework of the Christian Churches in contemporary Macedonian society, with a special focus on the Macedonian Orthodox Church - Archdiocese of Ohrid and the Roman Catholic Church. The work particularly analyses the following issues : legal framework and sources, constitutional position, status and autonomy, financing, labour issues, educational, as well as matrimonial and family issues. The competence and the activities of the Commission for Relations with the Religious Communities and Groups are also elaborated. Applied methods: historical, normative, comparative. Several conclusions are presented, concerning the importance of the dialogue between Christian Churches and the state in historical and modern national and international context.

Keywords: macedonian society, church-state relations, religious freedoms.

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**SAINT ALEXANDER OF CONSTANTINOPLE – A LIFE OF CONFESSION
AND LIVING THE FAITH IN THE CONTEXT OF THE FIRST COUNCIL
OF NICAEA**

Endowed with numerous Christian virtues, St. Alexander of Constantinople contributed, through his spiritual life, to the defense of faith in the context of the Synod of Nicaea in 325. Although many aspects of his biography are not fully known, several events of that time, testimonies and historical records reveal that he was a remarkable personality, wholeheartedly committed to witnessing Christ. Known as a healer from his life-time, Alexander, Bishop of Constantinople, stepped from history into synaxar and is celebrated on the 30th of August.

Keywords: Nicaea, ecumenical synod, Alexander of Constantinople, spiritual life, holiness.

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THE RECEPTION OF THE CANONS ADOPTED AT THE COUNCIL OF NICAIA, IN THE YEAR 325, IN THE WORK OF JUSTINIAN

In the first section, entitled Brief Analysis of Constantine the Great's Reforms, we will focus on a brief presentation of his Reforms, including the legal ones, which greatly favored the rise of Christianity, to which he gradually turned, becoming one of the saints for the Orthodox and Greek-Catholic Churches. In section 2, we will focus on the analysis of the religious conditions that determined the convening of the Council of Nicaea by Emperor Constantine I, as well as the analysis of the organization and actual conduct of the Council, in the year 325. In the third section, we will analyze the canons adopted at the Council, and in the next section, their reception in the work of Justinian, as well as at other Synods, including ecumenical ones. The last section, Conclusions, is reserved for presenting the relevance of the canons adopted at the first Council of Nicaea throughout the life of society, up to the present day.

Keywords: Council of Nicaea; Emperor Constantine I; Canons.

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THE FACES OF JANUS -THE COUNCIL OF NICEEA AND THE MODERN PATHS OF THE COMPARATIVE LAW

As the first ecumenical council of the Christian Church, the First Council of Nicaea, which took place in 325 AD, is historically significant. Addressing the Arian issue and achieving doctrinal unity were its main goals. The council's rulings have had long-lasting effects on Comparative Law, especially in the evolution of canonical jurisprudence and the interaction between secular and ecclesiastical legal systems, even beyond its theological resolves. The link between religion and state was further emphasized by the council's rulings. The early blending of ecclesiastical authority and imperial power is best illustrated by Emperor Constantine's role in calling the Council and participating in its activities. This partnership influenced legal frameworks in which religious and secular authorities define their separate jurisdictions, setting precedents for church-state relations. The Nicaean canons, especially those pertaining to territorial jurisdiction and ecclesiastical hierarchy, offered an organizational governance paradigm that was similar to secular administrative frameworks. The Council was among the first to try legal unity, akin to more recent initiatives such as international Treaty Law or the Legal harmonization of the European Union. Modern discussions in international law, such as striking a balance between local legal traditions and universal human rights, are reminiscent of the Nicene approach to legal standardization. The procedural law of many modern religious legal systems, including Christian ecclesiastical courts, Jewish Beth Din, and Sharia Courts, can be traced back to the canon law of the Nicene era. In this sense, the purpose of our study would be to: find out what similarities exist with non-canonical legal traditions, and how was Canon Law influenced by the Council of Nicaea? How did the decision-making process of the Nicene Council influence contemporary legal systems, especially Comparative Law? How do Christian-based legal traditions continue to carry the impact of the Nicene Council into contemporary Comparative Law? What effects has the Nicene Council's legal codification of the resolution of theological conflicts had on contemporary mediation and conflict resolution techniques?

Keywords: Unification and Legal Uniformization, Comparative Legal Traditions, Secular Legal Systems, Equity and Future of the Comparative Law, Precedence Church-State Relations.

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COUNCIL OF NICAIA IN THE WORKS OF THE TRANSYLVANIAN SCHOOL

First Council of Nicaea in the works of the Transylvanian School offers both a scholarly challenge and an opportunity to explore the cultural movement's quest for Romanian historical identity. Gheorghe Șincai's depiction in *Hronica românilor și a mai multor neamuri*, Petru Maior's insights in *Istoria bisericii românilor* and his *Procanon*, and the Nicene Creed as presented by Inocențiu Micu-Klein in *Arhieraticon*, highlight the council's significance and illustrate its essential role in reinforcing and advancing "the work of the Christian faith."

Keywords: Școala Ardeleană, Niceea, Petru Maior, Gheorghe Șincai, Inochentie Micu-Klein / Transylvanian School, Niceea, Petru Maior, Gheorghe Șincai, Inochentie Micu-Klein.

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THE COUNCIL OF NICAEEA, CONSTANTINE, AND THE RISE OF CHRISTIAN ROMAN LAW

The Council of Nicaea is recognised as lying at the roots of the Christian West, influencing various spheres (political, cultural, and certainly religious) that clearly illustrate the turning point desired by Constantine. The synthesis achieved, despite the divergent interpretations of early Christianity, where even profoundly different visions clashed among opposing factions, paved the way for the Christianisation of the Empire and, consequently, for the establishment of what Biondo Biondi refers to as Christian Roman law. Politic allowed itself to be ‘contaminated’ by the new faith, at times working in conjunction with it, thereby contributing to a different form of control and a new stability across the territory, through institutions of public and private law imbued with an entirely new sensibility. Beyond the critical perspectives that still accompany the first of the ecumenical councils, the late imperial legal historian cannot overlook the immense impact it had on the socio-political, and certainly legal dimensions that characterised the dawn of the Christian Roman Empire.

Keywords: Ecumenical councils, Constantine, Christian Roman law.

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THE SOURCES OF LAW IN THE BYZANTINE EMPIRE

Byzantine Empire was characterized by strictly centralized state and legal apparatus. The character of the arrangement was undoubtedly autocratic because the legislature, the executive and the judiciary were concentrated in the hands of the Emperor. The diarchy introduced by Emperor Augustus for the joint rule of the ruler and the senate did not succeed in practice for a long time, and from the entry into power of Emperor Diocletian until the fall of the Empire, with few exceptions, was directly concentrated in the hands of the ruler. In that sense, the peculiarity of the Empire is the meaning of law. Although it came directly from the Emperor and was a metaphorical source of the Byzantine law, legal norms and codifications were extremely important and they were a kind of brake or more precisely a compass in autocratic rule. Although is defined in science that the term Byzantine law itself did not represent the same legal order, and especially in the period from the sixth to the ninth century, the foundation on which it was built is found in the Roman legal foundations. It is important to emphasize that with the development of state-legal relations in Byzantine society, because of the changes in the Empire, the law gained medieval contours, although certain branches of law retained the principles that were structured in the time of Justinian. Despite all the changes, it is evident that the thesis of the sovereignty of law remained a lasting principle throughout the reign of the Byzantine Empire.

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FAMILY AND INHERITANCE LAW IN THE ERA OF CONSTANTINE THE GREAT – A NEW VISION

Emperor Constantine the Great significantly impacted Roman law, including inheritance and family law. His reforms reflected both his Christian influences and his desire to consolidate the Roman state through more stable legal institutions and the protection of vulnerable social categories.

By restricting divorce, strengthening the role of the family, and protecting heirs, Constantine laid the foundations for a new vision of the family and inheritance, which would profoundly influence European law in the Middle Ages.

Keywords: Constantine the Great, The Roman Dominate, The Council of Nicaea, inheritance law, family law.

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IN VARIETATE CONCORDIA, A LEGACY OF THE COUNCIL OF NICAIA

One of the great lessons of the Council of Nicaea, which crossed the time, was that of the unification of people and states not only through common rituals but the (re)construction of shared-beacon beliefs. After 17 centuries, the development of a "common European consciousness" is the expression of European unity that integrated natural, cultural and political diversity. Today's Europe, as a form of human(ist) ecumenism in a continuous metamorphosis is, as Robert Schuman prophetically stated, the fruit of a de facto solidarity that presupposes a community of interests, feelings and ideas. Solidarity as a spirit of unity between individuals, states, actors of civil society, international organizations that promote cohesion and trust has become a principle of international law based on the concepts of justice, peace, equity, protection of human rights.

Keywords: European unity, solidarity, diversity.

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UNE VISION IMPERIALE SUR LE JUS ACTIONUM SOUS L'EMPEREUR CONSTANTIN LE GRAND

La réforme judiciaire de Constantin a établi un modèle durable, qui a profondément influencé et continue d'inspirer les traditions juridiques européennes, démontrant comment la justice peut devenir non seulement un mécanisme de résolution des conflits, mais aussi un instrument d'affirmation des valeurs fondamentales de la société et du tribunal. , par l'accent mis sur le lien entre le droit, le *modus vivendi* et l'ordre public, se transforme en un sanctuaire au service de l'évolution civilisatrice de la société. *Aequitas* et *Imperium* se voient désormais jumelés, sous l'égide du juge qui devient à la fois garant de l'accomplissement de l'autorité impériale, mais aussi des valeurs divines.

Mots-clés: *Jus actionum*, *cognitio extra ordinem*, *Constantini reformatio judicialis*, *extraordinariae actionis*, *Edictum Mediolanense*.

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JURE ET HAERESI

Orthodoxy is constituted as a process of safeguarding against any addition or distortion that might compromise the unaltered transmission of the revealed truth. Since salvation presupposes adherence to this truth, and deviation entails exclusion from its soteriological logic, heresy—once qualified as such—necessarily incurs the gravest form of religious sanction. The Council of Nicaea in 325 marks, for the first time, the imposition of a dual sanction upon heresy: theological, through the condemnation of Arianism as doctrinal deviation, and juridical, through the intervention of Emperor Constantine, who enforces exile and censorship. This article seeks to interpret the significance of doubling the supreme theological sanction with juridical sanctions.

Keywords: heresy, transcendent sanction, immanent sanction, dual sanction.

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COUNCIL OF NICAIA (325): POLITICS AND FAITH

The two-thousand-year existence of the Christian Church arouses the interest of researchers, who try to identify the “secret” of its longevity. If the theological explanation emphasizes the fact that the Church is a divine-human institution, supported by the work of the Holy Spirit, researchers in the field of social sciences analyze with their specific tools the way in which the Church is organized and functions.

Using an approach specific to political science – which studies how individuals with different and/or divergent preferences come to cooperate –, in the present paper I will analyze the influence that the political aspects had in the definition and in the subsequent implementation of the rules of faith.

Keywords: Ecumenical Council, Nicea (325), rules, norms, faith.

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CHRISTIAN PHILOSOPHY IN THE IMPERIAL CHURCH

Since 311, when Christians were granted freedom of public worship, a new theological situation emerged. On the one hand, the activities of Christian communities become more open and a theological pluralism manifests itself. In this context, for practical reasons, theologians had recourse to philosophy - to speak the “language” of others, to justify the basis of the faith or to combat heretics - but they did not distinguish between philosophy and theology. They were convinced that there is only one truth and that it comes from God, therefore they did not consider that the way to the truth, i.e. reason and/or faith, was of any importance. This explains their emphasis on the connection between “pistis” and “gnosis”, between “fides” and “intellectus”, between philosophy and mysteries. On the other hand, after the Council of Nicaea in 325, theology received, in addition to the Bible, another theological authority, namely the conciliar dogmas. For the first time in the history of the Church, the reference to the decisions of the Council of Nicaea gave theology a certain dogmatic formalism. Thus, when speaking about God, the world and man, theologians emphasize the distinctive elements and eventually come to define the “ratio fidei”, that is, philosophizing in the light of faith or Christian philosophy. The paper has three parts. In the first part I will briefly outline the pastoral and spiritual concerns of the imperial Church (300-450). Then, after some terminological remarks, I will analyze the role of discernment and philosophy in the missionary theology of the 4th and 5th centuries. In the last part I will try to give a definition of Christian philosophy and I will speak about the “philosophy of the outsider”, the philosophy of the barbarians and the “verissima philosophia” of St. Augustine, which distinguishes theology from philosophy. In fact, the “verissima philosophia” is “intellectus fidei” or “ratio fidei”, i.e. theology in the sense in which it is still proposed today.

Keywords: philosophy, theology, imperial church, Council of Nicaea, reason and faith.

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CONSTANTINE THE GREAT (306-337) - THE FIRST CHRISTIAN EMPEROR OF THE ROMAN EMPIRE

This conference aims to rediscover the personality of Emperor Constantine the Great.

The main efforts he made to restore the empire to its first century AD glory will be covered.

To see his dream realized, Constantine first had to defeat his enemies and then bring the followers of Christ, who had different professions of faith, to a "theological common denominator".

Constantine did not want to divide the empire. So in 325 he summoned a council to resolve the theological problems of his time.

Keywords: Constantin cel Mare, Niceea, Papa Silvestru I, Arius, Alexandria, Roma, Constantinopol, Eusebiu de Cezareea, Eusebiu de Nicomedia.

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WHO AM I: THE BIRTH OF SELF-AWARENESS AND THE RIGHT TO PERSONAL DATA PROTECTION IN CONTRACTS

The connection between the right to the protection of personal data, the General Data Protection Regulation (GDPR) and the Council of Nicaea (the First Ecumenical Council in 325) may at first glance seem difficult to establish, given that they belong to different periods with distinct purposes. Both the Council of Nicaea and the GDPR reflect a deep concern for the assumption of individual identity, whether spiritual or legal and personal, and in both cases it is necessary to ensure its protection.

The Council of Nicaea marked a moment of birth of self-awareness, seen as a reflection on one's own nature and purpose, and influenced the way in which man understands himself in relation to God: with Christianity, man is called to participate in the divine, through inner reflection and conscious choice, and the idea of human, biological, social but especially spiritual identity is outlined, and man is defined as a morally responsible person, with free will, capable of salvation through the relationship with divinity and through union with the divine, through which man is called to know himself.

GDPR is applicable in all areas that involve the processing of personal data, and the church must also comply with the principles of the GDPR. Religious confession represents a special category of sensitive data, and their processing requires additional protection measures (art. 9 GDPR).

The protection of personal data must be seen in close connection with the birth of self-awareness. After a person reaches self-awareness and only after reaching this point, he understands that his personal data is a part of himself, and then he can understand that he has the right to decide what happens to his data, who has the right to process it, and the GDPR is the framework that protects personal identity and gives control over his own data. In this sense, the right to be forgotten is a form of exercising this control over personal data. Privacy is a manifestation of self-awareness and personal data means parts of the person, extensions of his own self, and the protection of personal data is a fundamental right.

In the contractual field, these things are even more obvious: the processing of personal data, especially in contracts, means an assumption of self, an exercise of will and an assumed responsibility, after a reflection on one's own destiny, and the person becomes a subject and can decide whether to become a party to a contract and whether to accept that his personal data be processed. Moreover, personal data can be processed on the legal basis regarding the processing of data in contracts only if they are data necessary for the conclusion or execution of the contract (art. 6 lit. b GDPR).

Keywords: GDPR, Council of Nicaea, self-awareness, spiritual identity, personal data, art. 6 GDPR, sensitive personal data, art. 9 GDPR, contractual legal basis for data processing.

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REGULATIONS REGARDING THE ORGANIZATION OF THE CHURCH IN THE CANONS OF THE FIRST ECUMENICAL COUNCIL AND THEIR CURRENT APPLICATION IN THE ORTHODOX CHURCH

After Pentecost, the Church grew rapidly, requiring organization both internally, in relation to its own members, and externally, in its interaction with society.

The discipline and organization of the Church were established within the communal assembly of bishops through canons—ecclesiastical decisions adopted synodally. In the face of present challenges, Orthodoxy (organized into Autocephalous Churches that maintain dogmatic, canonical, and liturgical communion) can offer a common testimony based on the Gospel given by Christ and the decisions of the Councils received by the Church. The local organization of an Orthodox Church must respect the two-millennia-old canonical tradition of Orthodoxy.

Keywords: Church, organization, Synod, Nicea, canon, bishop, local, universal.

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DID THE BISHOP OF TOMIS PARTICIPATE IN THE FIRST ECUMENICAL SYNOD?

Clarifying the question regarding the participation of the bishop of Scythia Minor in the works of the First Ecumenical Council continues to be a challenge for historians, theologians or laymen alike. The main idea of the study aims to highlight the necessary conclusions and to advance certain hypotheses, following the analysis of the main historical sources that provide data on the participants in the council, namely the lists of signatories to the decisions of the Council of Nicaea and the information provided about this council by Byzantine chroniclers in their works of church history, as well as the most important studies on this topic to date.

Keywords: the Ist Ecumenical Council, Nicaea, Scythia Minor, Tomis, Marcostomes, Tomea/Comea, Kavaris.

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THE RULES OF THE FIRST COUNCIL OF NICAEA IN THE PRACTICE OF THE SERBIAN ORTHODOX CHURCH

One of the rules of the Council of Nicaea in 375 was that a believer or cleric who has been punished (excommunicated by his bishop) should respect this. However, in the case of an unjust decision (excommunication), in accordance with the rules of the Serbian Orthodox Church, he has the right to appeal and resort to the Council of Bishops (Episcopal Court), which is obliged to examine this penance (punishment) carefully and conciliarly. Today, this matter is examined by higher Church courts (the Great Church Court). But it should not all end at the Synodal Court and the accused should have the right to approach the Council, whose judgment is definitive. This is necessary, especially since even a bishop can sin, and he is judged by twelve bishops within the Council. In the practice of the Serbian Orthodox Church, the rules of the Council of Nicaea can be recognized in general and individual legal acts that will be analyzed in this work.

Keywords: decision, dethronement, exclusion of bishops, Episcopal Court, Great Ecclesiastical Court, Council, Rules and Procedure for Ecclesiastical Courts.

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LEGAL FAITH AND THE SACRED DIMENSION OF PERSONAL COMMITMENTS IN ANTIQUITY

Ancient society grounded belief not only in the clerical key of the verbum Dei but also in deep alignment with the socio-legal spirit of loyalty. Oaths, which gave rise to legal obligations towards the emperor, the community, and the gods, were conceptually subsumed into a complex sphere of symbols and transformations. The legal system of that time was also inspired by Christian dominance, where the sanctity of personal commitments accompanied the Nicene paradigm as a sine qua non legal and religious declaration. The public profession of faith and its consequences resemble a legal declaration, as personal commitments were not merely matters of conscience stricto sensu but carried implications for guaranteeing, in extenso, loyalty to both the Church and the state as forms of organization.

Keywords: logos, oath, pact, lex divina, covenant.

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L'IDÉE DE DROIT NATUREL AU XXÈME SIÈCLE - L'ECOLE JUSNATURALISTE A-T-ELLE ÉTÉ VAINCUE PAR LE DROIT POSITIF?

Le droit naturel, émanation de la sagesse Divine a été considéré tout au long du Moyen Age et jusqu'à la Révolution française comme étant un facteur important d'influence pour la construction du droit positif malgré le fait qu'il a eu une hégémonie indéniable. L'essor de la pensée révolutionnaire de 1789 l'a fait perdre du terrain en faveur du droit positif et une controverse est née entre ses souteneurs et les juristes positivistes quant à sa place. Ce travail propose de souligner les différentes controverses doctrinales sur le sujet au long du XXème siècle et les conflits entre ces deux notions de droit, le tout étant accompagné par une vision comparative avec d'autres pays européens.

Mots-clés: Droit naturel - Divinité - Droit positif - Théologiens - Juristes - Ordre moral supérieur.

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THE SYMBOL OF FAITH AS AN APPLICABLE NORM OF STATE LAW: HISTORICAL ROOTS AND CONTEMPORARY DEVELOPMENTS OF BALKAN SECULARISM

In early 2025, Bulgaria, a country notorious for its violations of freedom of religion under Article 9 of the ECHR, implemented a reform aimed at legislatively restricting the possibility of registering Old Calendar communities as independent denominations. This development was preceded by a series of cases in which Bulgarian courts denied registration to Old Calendarist applicants, directly applying the Ninth Article of the Nicene-Constantinopolitan Creed declaring belief in an One, Holy, Catholic, and Apostolic Church.

I would like to address this topic by raising the question of the role of the Balkan state - ranging from mediator between different religious communities and guarantor of religious peace and possibly of a certain leading religious tradition to Fidei Defensor, resurrecting the Roman idea of the emperor (respectively, the supreme secular authority today) as *episcopus externus*. These issues are vividly related to the role of religion in the Roman Empire, the law of the Ecumenical Councils, Byzantine statehood and the subsequent transformation of Orthodoxy through the emergence of the nation-state in the Balkans with its gravitation towards the possession of its own ethnophilic autocephaly. My focus as a jurist (and not as a theologian) is on reflecting this historically complex but canonically valid legal regulation in constitutions, national ideologies, and the actions of secular courts.

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APPLICATIONS DU BROCARD « OFFICIUM PIETATIS ERGA PROXIMOS »: À LA FRONTIÈRE ENTRE LE DROIT ET LA FOI À TRAVERS LES RÈGLES SUCCESSORALES

Le brocard « officium pietatis erga proximos » est une boussole morale qui guide diverses communautés culturelles et religieuses, encourageant les individus à remplir leur devoir de dévotion et de responsabilité envers leurs proches, en particulier les membres de leur famille. Dans le domaine du droit successoral, cette idée se reflète dans les dispositions légales visant à protéger les héritiers légaux tels que les enfants, le conjoint survivant ou d’autres membres de la famille contre une exclusion totale de l’héritage.

Cet article vise à analyser l’intégration de « l’officium pietatis erga proximos » dans les systèmes juridiques français, roumain et anglo-américain, ainsi que l’influence des enseignements religieux sur le droit successoral, pour illustrer comment les traditions chrétiennes façonnent les règles de répartition de l’héritage et l’obligation morale du défunt de soutenir ses proches.

Considérant également la devise selon laquelle « Deus solus haeredem facere potest non homo », nous tenterons à travers cet ouvrage de montrer comment l’homme a compris exprimer son affection envers son Prochain, en appelant ce dernier « héritier ». Nous traiterons ainsi des libéralités que la personne fait et de ses promesses au Proche. Nous rappelons que le sens de « Proche » est étroitement lié à l’unification des normes qui a été réalisée sous l’empire de la Trinité.

Mots-clés: loi, réserve successorale, devoir moral, solidarité familiale, héritier.

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THE ROLE OF DOGMA IN EUROPEAN CULTURE

‘Everything started in 325, at the Council of Nicea’, said Constantin Noica in *The European Cultural Model*, to support his theory that links the formation of European culture to the theological principles of Christianity. Starting from here, I intend to examine a few moments in the history of the concept of dogma, from both theological and philosophical perspectives, in order to prove to what extent Noica’s theory can be supported.

Keywords: Nicea, dogma, culture, Europe, theology, philosophy.

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JOHANNINE TESTIMONIES ABOUT THE FILIATION OF THE LOGOS

Beyond the historical and canonical aspects, the Council of Nicaea played an important role in defining the Church's teaching of faith, by laying the foundations of what would be recognized as Christology, that is, the teaching about Jesus Christ. This approach would materialize in the first articles of the Nicene-Constantinopolitan Creed.

The biblical text represents the foundation on which the entire teaching of the Holy Fathers and the Church was built. The statements of St. John the Evangelist about the relationship between the Father and the Son are the starting point for the Church's faith about Jesus Christ, true Man and true God.

Keywords: Logos, Son, God, John, Gospel.

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THE INTERSECTIONS OF CRIMINAL LAW WITH RELIGIOUS FREEDOM. COMPARATIVE ANALYSIS

The proposed research aims to identify the multiple forms of protection of religious freedom, from a criminal law perspective, thus creating a framework for comparative analysis subsumed under the branch of comparative criminal law. The proposed regional framework is that of the European Union, so we intend to identify and analyze normative texts of the Member States, respectively judicial decisions of both the European Court of Human Rights and the supreme courts of the 27 Member States. In this way, we want to find the answer to the following research hypotheses: 1. in all Member States of the European Union, religious freedom is protected under criminal law and 2. criminal law can be categorized both as a mean of protection of religious freedom and as an impediment to its full manifestation.

The research methods used are the comparative method and jurisprudential analysis.

Keywords: religious freedom, crime, comparative law, normative framework, jurisprudential analysis.

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CONSTITUTIO CONSTANTINI AND THE COUNCIL OF NICAIA IN 325 AD. (THE RELATIONSHIP BETWEEN SECULAR AND SPIRITUAL NORMS)

Constitutio Constantini known as the Act of Constantine on the Legalization of Illegitimate Children (306 -337) was the result of a series of reforms carried out by Constantine in an attempt to harmonize Roman law, providing greater legal certainty and protection for illegitimate children.

One of the important canons adopted at the Council of Nicaea was Canon Law 3, which deals with the celibacy of the clergy and their relations with women.

Although this Law does not directly refer to the issue of the status of illegitimate children, it implicitly refers to that issue, because the suppression of inappropriate relationships was supposed to prevent the birth of illegitimate children among the clergy.

Attitudes and canonical laws regarding illegitimate children have evolved over time, reflecting changes in society and church norms.

Keywords: Constitutio Constantini, Act of Constantine on the Legalization of Illegitimate Children, roman law, Council of Nicaea, Canon Law 3.

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ON SOME ASPECTS OF THE RELATIONSHIP BETWEEN THE DIVINE AND THE DEVELOPMENT OF LEGAL OBLIGATIONS

The article examines the relationship between the divine and the development of legal obligations in a legal-historical perspective. It traces some moments of the influence of Christianity on law in Europe, including the teachings of Theodoret of Cyrene and St. Thomas Aquinas, who linked natural law with divine will. The development of positive law is traced through the Magna Carta Libertatum (1215), which affirmed the principle that even the ruler is subject to the law. In addition, a brief presentation examines the development of legal obligations in the Bulgarian lands and the relationship with Byzantine law after the conversion of the Bulgarians.

Keywords: legal obligations, customary law, justice, divine, natural law.

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LEGAL ASPECTS OF THE CHRISTIANIZATION OF THE BULGARIANS IN THE 9TH CENTURY AND THE RECEPTION OF THE BYZANTINE ROMAN LAW IN MEDIEVAL BULGARIA

The Christianization of the Bulgarians in the mid-9th century had as its main consequence the re-integration of Bulgaria into Byzantium and its culture, and through it into the Byzantine Orthodox tradition and into the applicable law of the medieval Eastern Roman Empire, based on the classical Roman legal experience through the Justinian's codification and the subsequent legislative collections translated into Greek. The inclusion of Bulgaria once and for all in the orbit of the Christian spiritual world required the complete application of the rites, worship and, above all of the law and statutes in the spirit of the Christian Eastern Roman Empire. During this period began the adaptation of the collections, representing the legal sources of the Byzantine law, to Bulgarian conditions and reality. The basis of the first Bulgarian laws and the applicable law in the Bulgarian State at that time was the famous Byzantine legal code Ecloga. Thus, the reception of Byzantine Roman law in Medieval Bulgaria started, and this tendency continued throughout the First and the Second Bulgarian Empires and Bulgaria was actually forever included in the sphere of influence of the Roman legal tradition.

Keywords: Roman law; Byzantine law; reception; Christianization; religion; Bulgaria; Christians; Ecloga; Justinian's codification; First Bulgarian Empire.

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A BRIEF HISTORY OF THE LIFE OF CONSTANTINE THE GREAT AND THE FIRST NICAEA COUNCIL

The basic idea of the first ever held Council and the Synod was to discuss and settle upon a firm base, the true Christian doctrine respecting the Divine nature of Christ, and his precise relation to the Almighty Deity of the material universe, because the Churches and even the public, had been recently disquieted by the Arian controversy.

But there were other questions of doctrine and discipline to be determined by this great Assembly of Christian Prelates, the more prominent of which questions were those relating to the Meletians, for the same reason, and the most appropriate day for celebrating the Passover.

Constantine the Great the first Christian emperor of the roman world having been appealed to by some of the most noted bishops to take cognizance of these affairs of the church, being relieved from his political antagonists, conceived and executed the design of summoning the Council of Nicaea in which Synod he might exert all his influence to effect a reconciliation among the contentious prelates and churches as well as conciliate their favor and unite all in support of his character and his domination.

Keywords: Constantine the Great, Christian doctrine, Council of Nicaea.

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THE CONTRIBUTION OF THE CAPPADOCIAN FATHERS TO THE FORMULATION OF TRINITARIAN DOGMA

Athanasius in the East and Illarion in the West were the greatest defenders of the dogma formulated at Nicaea. They pointed out the incongruities of the Arian position, both from the point of view of the true meaning of the fatherhood of God and from the point of view of the salvation which God offers to man, participation in the divine sonship of Christ. Neither of them, however, has sufficiently delved into the burden of the term homoousios, nor given a speculative explanation of the problem of personal unity and distinctiveness in God. In our study on the Trinitarian thought of Basil of Caesarea, Gregory of Nazianzus and Gregory of Nyssa, we will deal with these two issues.

Keywords: Nicaea, Holy Trinity, Cappadocian Fathers, Arianism, Constantinople I.

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NICAEA EAST OF BYZANTIUM: THE CANONS OF THE 318 FATHERS AND THEIR CONFESSION OF FAITH IN THE SYRO-EASTERN CHRISTIAN TRADITION

The purpose of this paper is to explore the reception of Nicaea within the Eastern branch of the Syriac Christian tradition, represented by the Apostolic (Assyrian) Church of the East (also known as the East Syrian or Nestorian Church). The first Syriac translations of the Nicene Canons and the Nicene Creed are discussed, as well as the role played by Byzantine bishops on the frontier of the Sasanian Empire in the adoption of these canons by East Syriac Christians. A central moment in this process was the Synod of 410, convened by Shah Yazdegard I (399-420) and held in the Sasanian capital of Seleucia-Ctesiphon, which will be briefly considered. The paper also includes references to the historical context of Persian Christianity, the reasons for the absence of Persian bishops at the Synod of 325, and the role of the Nicene Canons in the reorganization and centralization of the East Syrian Church.

Keywords: Nicene Faith and Canons, Christianity in Persia, (Apostolic/Assyrian) Church of the East, East Syriac Church Law, Synodicon Orientale.

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A STRANGER AT NICAEA’S GATES

In early February 2025, it was revealed that researchers at the Andreas Pittas Art Characterization Laboratories at the Cyprus Institute, using advanced imaging and a new multi-modal scanner combining different techniques, had proved the existence of an upside-down portrait of a moustachioed man holding a quill beneath the Italian Renaissance master Titian's painting *Ecce Homo*, 1570-75. On its surface, Titian's canvas portrays a bedraggled Jesus, hands bound by ropes. What is this strange, erased, anachronistic scribe doing here and what is he trying to tell us? The presence of the hidden portrait, who peers imperceptibly through the cracks in the old master paintings was first described by the art historian Paul Joannides and its significance to the surface narrative is more than incidental. While the identity of the topsy-turvy figure has yet to be determined, it is clear he helped shape the wrenching composition under which he has been buried for the past 450 years. The analysis of the materiality of the painting's layers in Cyprus has shown that the contours of the hidden figure's face dictated the curve of ropes binding Jesus's hands, establishing notes of harmony between the successive and seemingly contrary compositions. Likewise, the only non-Christian to be named in the Nicene Creed is Pontius Pilate. He is one of the most enigmatic figures in Christian theology. He is presented as a cruel colonial overseer in secular accounts, as a conflicted judge convinced of Jesus's innocence in the Gospels, and as either a pious Christian or a virtual demon in later Christian writings. This article is trying to find out if Pontius Pilate is mentioned in the Creed only as an historic anchor or the analysis of his presence may lead us to a more profound hypothesis, just like in Titian's painting.

Keywords: Nicene Creed, Pontius Pilate.

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THE NICAEN SOLUTION: APPEAL TO SCIENCE

The Holy Fathers of the First Ecumenical Council had a brilliant idea. They resorted to determining the date of Easter through science. In the Bible there is no reference to the "spring equinox" or the "full moon", which demonstrates the choice of scientific accuracy as the unifying reasoning for the date of the Easter celebration. Therefore, the restoration of Easter unity will have to start from the decision of the Holy Fathers of Nicea, that is, from resorting to science.

Keywords: Church, synod, Easter, decision, accuracy, science, reform, unity, love.

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**BETWEEN THE 'COMMON GOOD' AND THE 'PUBLIC GOOD':
CONSIDERATIONS ON THE BIRTH OF THE CONCEPT OF GENERAL
INTEREST IN ROMANIAN LEGAL THOUGHT**

The theoretical perspective on the ideological construction of the notion of public interest in Romanian legal thought was strongly influenced by the perception of the type of political regime applied in the two Romanian principalities. Without claiming a philosophical vision of this concept, the image presented in political and legal texts is that of a superior interest, of a transcendental essence, where the Prince was the sole custodian of values that served the benefit of all. The emergence of the notions of “general interest” or “interests of the nation” in Romanian political discourse occurred in the context of institutional modernization and the adoption of Western legal vocabulary.

Keywords: common good, general interest, public interest.

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CROSSING JURISDICTIONAL BOUNDARIES AS A THREAT TO ECCLESIASTICAL UNITY

At the Ecumenical Councils, laws (canons) were passed that are binding on the entire world. The centuries behind us are only confirmation of their legitimacy. The movement of clergy from one diocese to another was prohibited by canons 15 and 16 of the First Ecumenical Council of Nicaea. However, in view of the long period of validity of the canons and the changing circumstances, the question is legitimately asked: Are the canons respected today, and to what extent are they a threat to the unity of Eastern Orthodoxy?

Keywords: Church, boundaries, Unity, canons, diocese, clerics, Orthodoxy..

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UNITY, UNIVERSALITY AND COUNCIL OF NICAEEA (325 AD) IN TRIANGLE OF EMPERORS, EMPIRE AND CHRISTIANITY

First decades of 4th century AD were an ongoing search of the Empire for unity. For reasons that are still unclear, in such attempts Constantine relied on Christianity although in the West it existed only in traces while in the East number of Christians did not exceeded 10%. At the time, heresies strongly disintegrated Christianity. In 324 Constantine unified the Empire by defeating Licinius and immediately called the Council at Nicaea which simultaneously afforded unity of the Empire, universalism of Christianity and strong bonds between them. Together with the analysis of the Council of Nicaea, the author examines key political, social and legal factors that conditioned and afforded these processes.

Keywords: Constantine, Licinius, Edict of Milan, Christianity, Council of Nicaea, Roman law, Canon law, bishops, heresy.

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MILITARY SERVICE AND PENITENTIAL RECONCILIATION IN EARLY CHRISTIAN COUNCILS

The intricate relationship between the Christian faith and the Roman Empire, enshrined in the Edict of Milan of 313 CE, prompts a multitude of inquiries regarding the compatibility of religious belief with various social institutions and normative frameworks. Among the most significant issues in the early centuries of Christianity is the tension between the violent practices of the Roman military and Christian values of pacifism and compassion, leading to inquiries about the morality of Christians participating in armed conflict. This paper investigates the question of Christians' involvement in military vocations, a topic examined by early church scholars such as Origen and Tertullian and, crucially, by Augustine of Hippo. Additionally, this subject was of interest, albeit to a lesser degree, at the Council of Nicaea and other early ecumenical councils. These views had a lasting impact on subsequent theological reflections that mandated transition from the idea of holy war to the doctrine of just war, viewed as a necessary condition for preserving the earthly Christian community. The legal implications of this transition have historically shaped the moral frameworks guiding Christians in civil and military conduct, with ongoing relevance in contemporary debates about the intersection of faith and law.

Keywords: armed conflicts, military service, sanctions, church councils, the doctrine of just war.

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THE LEGAL AND HISTORICAL SIGNIFICANCE OF THE FIRST COUNCIL OF NICEA

The First Council of Nicaea held in 325 AD had profound legal and historical significance for Christianity and the Roman Empire.

Convened by Emperor Constantine to settle theological disputes, the Council of Nicaea played a key role in defining Christian doctrine, establishing church canons and promoting unity within the Church, which had long-term consequences for the development of Christianity and its relationship with the state.

Keywords: The First Council of Nicaea, Emperor Constantine, Christianity, the Roman Empire, legal and historical significance.

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CIVIL LAW AND CANON LAW: PERSPECTIVES ON INTEREST-BEARING LENDING. THE IMPACT OF THE COUNCIL OF NICAIA

Borrowing at interest (which can be converted into usury) has been the subject of legal and legislative concern since ancient times. Ancient codifications and laws such as the Code of Hammurabi and the Lex Duodecim Tabularum deal with the issue in detail, suggesting the essential place of money lending in the economic life of societies throughout the ages. Christian moral values have greatly influenced the development of civil law, of relevance to the present study being Canon XVII of the Council of Nicaea in 325 AD.

Keywords: Interest-bearing loan; Council of Nicaea; Morality; Civil law; Canon law.

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THE FIRST ECUMENICAL COUNCIL OF NICAEA IN BYZANTINE AND POST-BYZANTINE ICONOGRAPHY. CASE STUDIES.

Among the forms of honoring the synods is their representation in church painting. Byzantine Christian art, through its multiple forms of expression, including iconography, has represented from the beginning in the ecclesial space, respectively in churches, as well as in the secular one, as well as in episcopal or princely palaces, images of ecumenical or local councils. This iconography of theirs represented a recognition, on the part of the Christian Church, as well as of the major importance related to her role and activity.

Dionysius of Furna presents to us the way in which this first council is to be presented: "The holy and all-world first council, that of Nicaea, was held in the time of the [reign] of Constantine the great, in the years of Christ 325, 318 fathers being [gathered] against Arius. Painting: House and above the Holy Spirit, and Saint Constantine sitting in the middle on the chair; and on both sides of it seated these holy high priests dressed as bishops: Sylvester pope of Rome, Alexander of Constantinople, Alexander of Alexandria, Eustathius of Antioch, Macarius of Jerusalem, St. Paphnutius the confessor, St. James of Nisivia, St. Paul of Neocaesarea, and other hierarchs and fathers [around] around, and in the midst of them a philosopher marveling. And before him standing St. Spyridon, with one hand stretched out to him, and with the other he squeezes a brick from which fire and water: the fire rises upwards, and the water flows downwards between his fingers. And Arius, also standing in priestly robes, and before him St. Nicholas, having his [right] hand stretched out, to strike him with his palm. And the heretics of one mind with Arius, sitting lower than all. And St. Athanasius (of Alexandria), a young deacon, without a beard, sits down and writes the beginning of the Creed of Faith: "I believe in one God [the Father Almighty]"..., up to "And in the Holy Spirit..."

As a case study, iconographic, stylistic and aesthetic analyses will be made to some of the representations from the Eastern space, but also from Romania, both from the Byzantine, post-Byzantine and neo-Byzantine periods. The oldest representation is found in Bethlehem and dates back to the ninth century. In our country for the first time it appears at the Princely Church of Saint Nicholas in Argeș, then we find the theme at the monasteries: Cozia, Snagov, Stâncești, Ostrovul Călimăneștilor, Surpatele, while from Moldavia we remember: Bălinești, Popăuți, Humor, Hârlău (the church of St. George) etc.

Keywords: I Ecumenical Council of Nicaea, iconography, hierarchs, fresco, case studies, Bethlehem Princely Church of Saint Nicholas of Argeș, Cozia, Snagov, Bălinești, Popăuți, Humor, Hârlău.

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THE NICENE CREED IN ITS THEOLOGICAL DYNAMICS. DOGMATIC HERMENEUTICS OF TRADITION IN THE CHURCH

The Faith of the Church is the Revelation of Jesus Christ in action, throughout the ages. It consists in putting it to work in the Church through the work of Christ interpreting Holy Tradition. This is equivalent with the Hermeneutics of Faith in its dogmatic structure.

The dynamics of the Divine Revelation presupposes living Faith of the Fathers and assuming the foundations of Apostolic Faith transmitted/taught [παράδοσις/traditio] in the broad plan of the Christian life. The divine Revelation through Tradition continues to be active in the world in Christ and in His Church: "The Church is Christ as full Revelation in the continuation of His effectiveness". D. Staniloae

Keywords: Faith, Church, Revelation, Jesus Christ, Hermeneutics Dogmatic, Tradition.

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**THE REGULATION ON USURY OF THE FIRST ECUMENICAL
COUNCIL. PREVIOUS AND SUBSEQUENT ASPECTS OF A
SCRIPTURAL, CANONICAL AND LEGAL NATURE RELATING TO
USURY**

With the judgements of the First Ecumenical Council of Nicaea, the degree of authority and generality of the regulations of the Christian Church reached the highest level. Thus, by Canon 17 the Holy Fathers present at the Synod provide for the punishment of catharisation for the cleric's offence of lending money on loan in certain circumstances. This canonical provision is part of the Jewish and Christian scripturistic and canonical tradition, and was taken up and detailed in later canonical regulations. The act of extortion was also subsequently criminalised, becoming one of the offences provided for in the Penal Code, and the active subject could be any person.

Keywords: Usury, Interest, Synod, Canon, Crime.

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LA POLITICA E LA LEGISLAZIONE RELIGIOSA DI COSTANTINO IL GRANDE

L'Editto dell'Imperatore Galerio (Editto di Tolleranza di Serdica) del 311 e l'Editto di Milano del 313 hanno aperto una nuova prospettiva per lo sviluppo del Cristianesimo nell'Impero Romano. La legislazione dell'inizio del IV secolo illustra la politica imperiale e il ruolo considerevole svolto dall'imperatore Costantino nell'istituzione e nel consolidamento della Chiesa cristiana, nonché la via percorsa fino al Concilio di Nicea del 325 e in seguito. Si affermò la tradizione di convocare concili ecumenici per risolvere importanti questioni religiose, con l'autorità pubblica che offriva tutte le garanzie per la loro realizzazione. Allo stesso tempo, l'influenza del cristianesimo nella legislazione privata che regolava le complesse relazioni sociali nel vasto territorio dell'Impero romano è gradualmente aumentata.

Parola chiavi: Editto de Serdica, Edittp de Milan, Costantino il Grande, Concilio di Nicea, politica religiosa, legislazione religieusa.

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FROM FORMAL PROCEDURE TO CIVIL PROCEDURE. THE IMPACT OF ROMAN LAW ON ROMANIAN PRIVATE JUSTICE

Among the Romans, the legal ideology left a strong mark on the entire spiritual life. It is no coincidence that it is said that just as the Greeks are a people of philosophers, the Romans are a people of law.

Although at first, like many peoples, the Romans confused law with morality and religion, but later they made a clear distinction between the norms of law, moral norms and religious ones.

Private law is the field in which the Romans created concepts, principles and institutions, which were later taken over by all Latin peoples.

In our country, Roman law was the basis of the Romanian legal system developed by Cuza, the Civil Code being developed by taking over in a pure form the concepts and legislative principles of Justinian.

Keywords: magistrate, judge, solemnity, lawyer, plaintiff, defendant, evidence, officiality.

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THE NICENE PROHIBITION ON LIVING WITH A „SISTER“ AND ITS LEGALIZATION IN POST-CONSTANTINIAN ROMAN LEGISLATION

At the First Council of Nicaea, which was attended by representatives from across the entire ecumene and held in the presence of the Roman Emperor Constantine the Great—referred to by the Church as Saint Constantine the Great—not only was one of the most crucial issues concerning Christianity addressed, namely the overcoming of the Arian heresy and the adoption of the Nicene Creed, but decisions were also made on other matters designated for the council. Among these were regulations concerning members of the clergy who were not in marital unions with women but were instead engaged in so-called spiritual partnerships, with a prohibition imposed on the continuation of such relationships. The objective of this study is to examine whether the aforementioned prohibition existed prior to the Council itself, to determine whether it was subsequently incorporated into the secular legal framework of the Roman Empire, and to analyze its later influence on the canonical and ecclesiastical traditions of both the Eastern Orthodox and Roman Catholic Churches.

Keywords: Nicaea, Council, Canon, Law, Community

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**I BELIEVE IN THE HOLY SPIRIT. AN APOLOGY FOR THE DIVINITY
OF JESUS CHRIST. AN ESSAY ON THE DOCTRINAL DEVELOPMENT
OF THE ISSUE FROM NICAEA TO PRESENT DAY**

Keywords: Council of Nicea, Council of Constantinople, Christology, Pneumatology, Doctrinal Development, Unity of Faith, Pluralism of Dogmatic Formulas, Arians, Macedonians, Yves Congar.

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EMPEROR CONSTANTINE AT NICAEA, AN EXAMPLE OF REASON AND FAITH

Christianity - born in the bosom of the Israelite people under the occupation of the Roman Empire - spread in the ancient world bringing to the fore the person of Jesus Christ - man and God, His saving work, as well as the teaching of the apostles. The works of the Council of Nicaea in the year 325 can only be analyzed and interpreted to the extent that the realities of the era in which the event occurred, the causes that determined the meeting of the holy fathers, the decisions taken within the Council and some of the consequences of Emperor Constantine's involvement in the internal affairs of the Church are known.

Keywords: Arius' heresy, Emperor Constantine, Caesaropapism, politics and religion.

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THE ECONOMIC REFORMS OF EMPEROR CONSTANTINE AND THEIR IMPACT ON THE CHURCH

The goal of this paper is to examine economic reforms of Emperor Constantine and their impact on the position of Church within the Roman Empire. Emperor Constantine was a great economic reformer primarily in the field of monetary policy where his reforms managed to halt the ongoing inflation in the Roman Empire. Constantine's monetary reforms were also associated with his religious policies. He was able to increase minting of good solid gold coins largely thanks to the confiscation of all gold, silver, and bronze statues from pagan temples between 331 and 336 which were declared to be imperial property. He used a good portion of the gold seized from the pagan temples and minted into gold coins to finance Church.

Keywords: Constantine's economic reforms; Church property; monetary reform.

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WHEN WORDS BECOME BELIFE AND CREED: PHILOSOPHICAL REFLECTIONS ON NICEAN TERMINOLOGY

The presentation proposes a philosophical-theological reflection on the importance of language in general and theological language in particular as it emerges from the Nicene Creed.

Starting from a series of considerations on the importance of words and language from a philosophical point of view (Plato, Aristotle, Wittgenstein, Humboldt, Umberto Eco), we will then proceed to concretize these considerations by choosing three concepts: the concept of birth/génitum; substance-consubstantial and de begotten/procédi.

The effort and genius of the holy fathers in creating theological concepts and language will thus be highlighted. We will conclude with a reflection on current language in theology.

Keywords: philosophy, language, semiotics, theology.

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SOME ASPECTS ON THE CONVERGENCE OF LAW AND THEOLOGY IN THE 4TH CENTURY

Under the label of “Roman law and Christian society” have been identified, in different ways, many serious aspects. On the one hand some finds it, above all, an imitation by the young Christian society of certain Roman institutions or legal practices. For others, it represents a reception of Roman legal solutions into the ecclesiastical life, while Christian precepts became laws. Reception, acceptance, influence or correction are attitudes which govern the relationships between Roman legal order and the 4th century society. Moreover, the meeting of law and theology that occurred in this period had a significant importance for the subsequent history of the Christian doctrine.

Keywords: Roman law, Christianity, Fathers of Church, Constantine the Great.

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CANON LAW - EMERGENCE AND EVOLUTION

This presentation aims to uncover the Canon law as a law system based on religious values. The way it appeared, its development, its sources, other characteristics and the implications it has in the present time are to be studied. Furthermore, the presentation includes an analysis of the state of Vatican as far as applying Canon law is concerned.

Keywords: Law, canon, orthodox, religion, tradition, legal, evolution.

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**OROS AND CANON - THE RECEPTION OF THE DECISIONS OF THE
FIRST ECUMENICAL COUNCIL (325) IN THE LIFE OF THE CHURCH**

Keywords: canon, oros, church organization.

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GALLERIUS AND HIS CONTRIBUTION TO CHRISTIANITY

Galerius is one of the Caesars who has been chosen in Tetrarchs by Diocletian. Title of Caesar was given to him in the 293, and at the same time he has been entrusted with the East. At the same time, the Gallery steps in to the marriage with Diocletian's daughter Valeria. He was a brave and ruthless warrior, responsible for the problems of Illyricum and the East, and besides his work on the defending of the Empire's territory he was also dedicated to spreading of the agricultural land. He successfully defended the Empire's border, which ran along the Danube, from the barbarians, and was no less effective in the defense from Marcomanni, Sarmatians and Karp. Thanks to his brilliant strategy and great courage he concided victory over Persia. Therefore it is not surprising that Diocletian was very fond of his Caesar Galerius, always willing to show him guidance and support. This was not a one-way relationship, so we could say that there was in some cases Galerius' impact on Diocletian. In the beginning of his reign Diocletian was tolerant to Christians, but later on he radically changes his personal standing on this issue, to the point that he is now remembered as the last and one of the greatest persecutors of Christians. Parallel to his desire to conduct reforms in all aspects of the Empire, , Diocletian also intervened in the religious issues, presented himself as a restorer of ancient Roman religion. Gods that emperor obeyed has been considered as evil demons by Christianity, and that's was enough reason to stand up against him. However, the more likely is that there was a lot of pressure on the Emperor coming from the representatives and advocates of more aggressive and intolerant of paganism, whose leader has been, undoubtedly, the Galerius. After the abdication Galerius changes some of his personal standings. After the brutal persecution of Christians for which he is also one of the responsible, he publishes the Rescript, on the 30 April 311th, which ordered the prohibition of persecution of Christians, and that they be allowed to remain "in their faith and allowed to build the buildings where they could get together for a purposes of prayer".

Keywords: Galerius, Diocletian, Christians, persecuted.

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THE FAMILY INSTITUTION-1700 YEARS AFTER NICAIA

Constantine the Great was neither a great theologian nor a great jurist. Though he finds a place in the law history not for his intellectual achievements, but as a powerful ruler and lawgiver who used his authority to benefit (and benefit from) the rapidly growing religion of Christianity. Through his legal policy and through the decisions of the Council of Nicaea he influenced the institution of family over centuries. In my study/ intervention I would like to follow the evolution of engagement/betrothal, marriage and family over the centuries in the Romanian civil legislation and in Andrei Șaguna's legal writings till nowadays.

Keywords: Family law, Engagement, betrothal, marriage, inheritance, transmission of properties.

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**EMPEROR CONSTANTINE LEGISLATION ON THE EPISCOPALIS
AUDIENTIA AND THE NON-APPEALABILITY OF THE DECISION OF
THE EPISCOPUS-IUDEX // LEGISLAZIONE DELL'IMPERATORE
COSTANTINO I SULL'EPISCOPALIS AUDIENTIA E NON
IMPUGNABILITÀ DELLA DECISIONE DELL'EPISCOPUS-IUDEX**

The legislation on episcopalis audientia of Emperor Constantine I and later Roman emperors in the Codex Theodosianus and the Constitutiones Sirmondianae is analysed, as well as the authenticity of the latter Collectio Constitutionum. The question of appeal against the decisions of the episcopal tribunal and the problem of the original regime of (in)appealability of the decisions of the episcopus-iudex are discussed. // Viene analizzata la legislazione relativa all'episcopalis audientia dell'imperatore Costantino I e degli imperatori romani successivi nel Codex Theodosianus e nelle Constitutiones Sirmondianae, nonché l'autenticità di quest'ultima Collectio Constitutionum. Si discute la questione dell'appello contro le decisioni del tribunale episcopale e il problema del regime originario di (in)appellabilità delle decisioni dell'episcopus-iudex.

Keywords: Codex Theodosianus, Constitutiones Sirmondianae, episcopalis audientia, episcopale iudicium, appellatio.

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IS THERE A DISTINCTIVELY ROMANIAN POSTMODERN APPROACH TO THE RECEPTION OF THE COUNCIL OF NICAEEA? INSIGHTS FROM CONTEMPORARY INTELLECTUAL DISCOURSE

The ontological dilation of the human, in Nicaea: the mind that incorporates the transcendent relationship!" The study aims to analyze and integrate the vision of Horea Roman Patapievi, Mihail Neamtu (the most vocal in the recent publishing or essayistic area) and other notable thinkers such as Andrei Pleşu (reflection on the relationship between early Christianity, dogma and rationality), Teodor Baconschi (the dogmatic and ecumenical context of which Nicaea is a part), Sorin Lavric (especially in the light of his interest in metaphysics and the Orthodox tradition, indirectly touches on issues related to early dogmatic teaching), Dumitru Stăniloae (classically, but essentially through his comments on the Ecumenical Councils, his observations being fundamental for any serious discussion about the reception of the Council of Nicaea in the Romanian space); we also mention Răzvan Bucuroiu (and other authors in the area of the magazine *Lumea Crediinței*) who promote a traditionalist, often apologetic, perspective on early Christianity. All of them contributed to the contemporary discourse on the relevance of Nicene dogma in postmodernity and the implicit impetus given to scientific and technological development.

Keywords: Christian mind, ontological dilation, quantum rationality; all-encompassing language; European matrix.

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FAITH, MATRIX OF AWARENESS OF THE SUPERSENSITIVE CONSCIOUSNESS

„Our character is developed under the

influence of our faith.”

Alfred N Whitehead

The essence of the spiritual adventure of the human being consists in the capacity of consciousness to understand the totalizing experience of global knowledge in which the bio-psycho-social has the religious cosmic plane as its essential.

Considering the fact that the human being also lives in a temporal plane - vertically and spatially-horizontally - the access to the supersensitive, to sacredness, is possible only to the extent that consciousness and reason open to the plurisemantic reality in which the transcendent manifests itself on all the evolutionary planes of creation.

The dynamics of these interrelations are more accelerated the more the human being perceives and can understand the fact that his existence oscillates in an undulating manner, from the profane to the sacred and vice versa, from the sacred to the profane. The more the human being understands the fact that his existence oscillates undulatingly in a Universe in which entropy alternates with negentropy, and the profane and the sacred interpenetrate, the more he has the chance to open his consciousness to the essence of the truth of the Universal Divine Creation.

Thus, the revelation of the truth is possible, according to which between our personal self and the Universal Divine there is a consonance that highlights the balance existing in the Universe and implicitly, in the human and Universal Logos, as a manifestation of the Unity of the Sacred.

As Christos Yannaras, Greek philosopher and theologian, notes, “The human Logos encounters another Logos in nature.

The meaning of the human being's access to the noosphere that Teilhard de Chardin mentioned is “a physical concept towards Humanity and an ethical concept towards sacredness.” The opening towards the real through reason and towards mystery through faith becomes achievable when the two factors are in a simultaneity relationship, The polyhedral geometrization of the Logos illuminates all the gifts offered by God to man, when he illuminates them through a gracious experience, the only one capable of illuminating his path of life.” For the human being, this complex and still unknown entity that carries out his existence without knowing where he comes from and where he is going, the Sacred and the sacredness of the world become the ordering elements of life.

Keywords: Faith, fundamental given, conscience.

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THE RELIGIOUS THOUGHT OF EMPEROR CONSTANTINE I IN THE LIGHT OF HIS IMPERIAL CONSTITUTIONS

In the history of the endless Empire - Imperium sine fine - the beginning of the 4th century AD brings with it some of the most significant transformations. Drawn by the energies generated by inestimable natural, cultural and spiritual resources, the center of gravity of the Roman Empire shifts to the East, where it stabilizes with the foundation of the new capital, the New Rome - Constantinople. From the subterranean refuge of the first three centuries of persecution, Christians and their religion move into the light of new policies of tolerance and support, enacted by Emperor Constantine I during a reign of over thirty years. A politician of undeniable stature, Emperor Constantine I showed remarkable skill in appropriating and integrating Christianity and its various adherents into the architecture of a Roman Empire that continued to cover a vast territory and a huge and diverse world. Despite the fact that he did not receive baptism until the end of his life, Emperor Constantine I modeled his personality over the course of time in accordance with Judeo-Christian principles and imperatives, and this reality can also be extracted from the content of his imperial constitutions, through which he adjusted the norms of his epoch in accordance with his world. This study represents an attempt to trace the religious thought of Emperor Constantine I through the prism of the imperial constitutions assigned to him, in order to observe the inherent and fertile symbiosis between the emperor's political vision, his legislative initiative and his spiritual creed.

Keywords: Constantine I, imperial constitutions, Christianity, religion, law.

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FROM IUS GENTIUM TO ALGORITHM GOVERNANCE: ROMAN LEGAL PRINCIPLES AS FOUNDATIONS FOR MODERN AI REGULATION

This article explores how fundamental Roman law concepts can inform contemporary approaches to artificial intelligence regulation. By examining parallels between Roman legal principles like *aequitas* (equity), *bona fides* (good faith), and *culpa* (fault/negligence) and modern challenges in AI governance, this research establishes a historical-philosophical foundation for addressing algorithmic accountability, transparency, and liability in automated decision-making systems. The enduring legacy of Roman jurisprudence offers valuable insights for developing coherent legal frameworks to govern emerging AI technologies while balancing innovation with ethical considerations and human rights protection.

Keywords: Ius Gentium, Bona Fides, Aequitas, Culpa, Algorithmic Transparency, AI Liability, Legal History, Algorithmic Fairness, Regulatory Frameworks, Comparative Jurisprudence.