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TIME AS AN INTERVAL FOR UNION WITH CHRIST AND THE FORETASTE OF ETERNITY

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ABSTRACT

The person of Jesus Christ constitutes the principle and the environment through which the reasons of creation find their full fulfillment. The cosmos, assumed, sacrificed and renewed through the incarnate and resurrected Son of God, is transfigured and restored in the gracious relationship that sustains it and leads it to perfection, being integrated, through Christ, into the Church, the ecclesial space in which the whole of creation is related to the Source of life, God the Father. The Holy Trinity, the supreme communion of love, is reflected in the whole of creation through the redeeming work of the Savior, who objectively achieves the unity of all created things, a unity that is subjectively actualized through the Holy Spirit within the Church, this being the seen and reconciling reality of the whole of creation. God is Light and, as the Light of the world, illuminates the mind and heart of man, who cannot exist authentically outside of communion with Him. In the absence of divine light, of uncreated grace, man and creation are in the state of darkness of sin, oriented towards nonexistence and death. The light of God, revealed through the Incarnation and Resurrection of the Son from the dead, reactivates in the soul of man the dynamics of eternal life, anchoring him, through the Church, in the glory and splendor of God and making him a partaker of the deification, not according to being, but according to grace, through participation in the divine love that communicates to man what God is through Being.

Keywords: *time; eternity; Christianity; church; eternal life; Christian perfection.*

INTRODUCTION

The world as a work of God cannot have His Being, cannot be an emanation or continuity from God as in pantheism, and His manifestation through the uncreated energies outside His Being through the



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economy of the Son in the Holy Spirit, paradoxically reveals those related to God, but despite this His Being remains unknowable.” Truly wonderful and sublime is the world with all that constitutes it. It is true that God did not create it to fulfill Himself, to perfect His internal life which would not have been complete without the world; creation was not a natural necessity for His divine being. The world is not an accident...This entire world is, according to its content, eternal” (Dumitru Stăniloae, 1992, 27).

One of God’s attributes is “light,” meaning that He reveals Himself in information about Himself (Isaiah 60:19; James 1:17). Creation, the Bible, and the Word made flesh (Jesus Christ) will help us know what God is like. God is our Creator and that we are part of His creation (Genesis 1:1; Psalm 24:1). God said that man was created in His image and likeness. Man is above the rest of creation and therefore was given dominion over it (Genesis 1:26-28). Although affected by the “fall,” creation still reflects a fragment of His works (Romans 1:19-20). Only God can encompass the great creation within Himself and reveal it to those who need it; only in God can we know what the mysteries that surround it truly represent.

From the various terms used to designate it – such as *creation*; *nature*, meaning that which has come into being; or *cosmos* (κόσμος), signifying order, and more broadly, the ordered structure of the universe; or, as the Latins say, *universum*, etymologically meaning “turned into one,” oriented so as to form a whole, a coordinated ensemble – the most fitting term remains that of *world*. God, one in essence and three in Persons, is the very structure of supreme love, revealed in the creation of the world and of humanity. By revelation we understand the gracious work of the uncreated energies, as the manifestation of divine power and eternal love. The creation of the world and of humanity in time thus represents the work of this supreme divine love. The work of the Father through the Son in the Holy Spirit imprints on the world a rationality linked primarily to man (Genesis 1,2). Time and space are creations of God. Time is fulfilled in eternity. The true meaning of eternity can only be found in the communion between the eternal Trinitarian Persons, whose love is inexhaustible. He who shares in this interpersonal communion receives within himself the life that tends towards eternity. Also, like eternity, time is measured and characterized by movement. The beginning of the world is a movement, a passage, a Passover from nothing to being, this movement is a fundamental feature of the created world, for and towards the ceaseless progress, towards perfection. Without being confused with movement, the category of time, in patristic thought, is closely linked to it.

1. WAS THE OLD WORLD READY FOR A NEW TIME?

The preparation of the pagans and the Jews, respectively the preparation of the human race as a whole, was carried out on a double line: in the pagan world and within the chosen people, the Jews. In the pagan world, people were prepared for salvation in a natural and positive way. The natural preparation was carried out through the moral-natural law (Rom. 1,19-20; 2,15), manifested in the human conscience as an orientation towards truth and goodness (Dumitru Stăniloae, 1997, 11-13).

The preparation for receiving the Savior is also found, in an incipient form, in ancient philosophy, especially in Heraclitus, Socrates, Plato and Aristotle. Heraclitus is the first philosopher who bases the entire philosophical reflection on the conception of the existence of the Logos, as the universal reason of the world. Socrates initiates a new philosophical direction, based on the method of inner observation and self-knowledge. Plato, through the theory of the world of ideas, traces an ontological path that transcends temporality and leads to eternity, affirming that the achievement of the Good, as the supreme goal of life, is the condition for accessing the world of pure ideas. Aristotle shows that virtue is a work of the will, which consists in the just measure or balance freely chosen by reason. However, the ancient world, deprived of the light of Revelation and divine grace, could not fully grasp the true value and purpose of man, that of reaching eternal happiness. In this sense, “ancient philosophy had the role of pedagogue and guide towards Christ, the Son and Word of God incarnate” (Dumitru Popescu, 2005, 191).

The positive preparation of humanity for the reception of the Savior was achieved through the primordial Revelation and through the multiple interventions of divine providence, manifested especially



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through the prophets. The promise of the coming of the Messiah is constantly emphasized and expressed progressively more clearly within the supernatural Revelation of the Old Testament, starting with the patriarchs: Abraham (Genesis 26:4), Jacob (Genesis 28:14), to whom God reveals that from the lineage of his son, Judah, the Savior will be born (Genesis 49:10). The prophet Daniel indicates the time of the coming of the Messiah (Dan. 9:24-27), Micah shows the place of His birth – Bethlehem (Micah 5:1), and Isaiah reveals His birth from the Virgin: “Behold, the Virgin shall conceive and bear a Son, and they shall call His name Immanuel” (Isaiah 7:14). To these are added numerous other prophecies concerning the entire saving activity of the Redeemer (Dumitru Popescu, 2005, 192).

2. THE NEW TIME, THE INCARNATION OF CHRIST AND THE BEGINNING OF THE SALVATION OF THE WORLD

According to Holy Scripture, the Incarnation took place at the “fullness of time.” The fullness of time is not merely a chronological moment; rather, it is the very reality of the Incarnation of the Word of God, in which time is fulfilled and assumed, and human nature is truly incorporated into eternity. In this sense, Father Dumitru Stăniloae affirms: “Through His Incarnation, He showed us what time has been given to us for” (Stăniloae 1987, 281). The Son of God is born as a man, free from sin, by His own will, since from the very moment of His birth He exists as a divine hypostasis, being the personal subject and the object of the Father’s love. Through the Incarnation of the Word, God emerges from His transcendence, making Himself like us, so that man may also become like Him, through the ontological connection achieved both through the kenotic act of sacrifice and through the dignity of the Resurrection. Holy Scripture expresses this reality explicitly: “And when the fullness of time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law” (Galatians 4:4-5).

The fullness of time marks the culminating moment of the suffering of human nature as a result of sin. The distance between man and God had become insurmountable without the intervention of Christ, since the Old Law represented only “a shadow of the good things to come” and “a guide to Christ” (Galatians 3:24; Hebrews 10:1). Sin and its consequences have lowered human nature to an extreme state of moral and ontological decadence. However, Scripture states that “where sin increased, grace did much more abound; so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ” (Romans 5:20-21).

The economy of salvation is closely linked to the issue of time and redemption as the fulfillment of life: “I have come that they may have life and have it abundantly” (John 10:10). Salvation is the act by which sin is removed from human nature and replaced with virtue, the fruit of knowledge and the light of grace that irradiates the human being, making it a bearer of Christ. The Christian life in Christ is defined as a continuous orientation and a progressive union with the entire redemptive work, so that the old man is transfigured by the radiance of the new man, resurrected and exalted by Christ in the Holy Spirit. This work is carried out within the framework of a saving synergy, in which believers “work out their own salvation with fear and trembling” (Philippians 2:12), identifying their lives with the knowledge of the God-Man.

The natural movement of all creation indicates the dynamism and change ordained by the Creator, since “the face of this world is passing away” (1 Corinthians 7:31). This passing does not signify the annulment of movement, but its transfiguration by overcoming chronological time and its fulfillment in eternity. This fulfillment is achieved through the **espectatic** ascent of creation towards the “motionless movement,” Christ, the true Man, the Archetype and cause of all good, to whom all saints gather, as towards the final goal of existence. Thus, the labors of humanity are crowned with the joy of the “eighth day,” the eschatological Sabbath, in which human work rests to make way for divine work, signifying an endless advance in the contemplation of divine glory.

Saint Maximus the Confessor states that “everything that has received existence from nothing is in motion, being carried towards a certain cause,” and the Logos, the personal Reason, “in the fullness of time



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hypostasizes human nature in Himself” (Maxim the Confessor, PG 91, col. 1280B). Thus, creation is maintained in the ambiance of uncreated divine energies, which strengthen both the spirit and the reason. Divine reason illuminates human reason, making it master over the sensible rationality of matter, and the human will of Christ is deified by His divine will. As Father Dumitru Staniloae emphasizes, the Word, through His Incarnation, did not alter human nature, but deified it, since nothing natural opposes the Cause of nature (Dumitru Staniloae, 1997, p. 203).

The entire creation is ontologically linked to the Logos not only through the act of bringing into existence, but also through the rational structure imprinted by Him. All things have their reasons in the divine Logos, the Supreme Reason (Maxim the Confessor, PG 91, col. 1256D). In this sense, creatures are bearers of the Word, being brought into existence through Him and oriented towards their final goal, which is also Him (Vladimir Lossky, 1957, p. 67).

In the New Testament, the incarnate Son of God reveals Himself as the Father’s Envoy par excellence, the One about whom the prophets prophesied (Isaiah 61:1). His birth is accompanied by luminous signs, which testify to the coming of the “King of Glory” (Zechariah 9:9), the “Sun of Righteousness” (Malachi 4:2), and the “Rising of the Most High” (Luke 1:78). The star in the East announces to the Magi the birth of the One who is the expectation of all nations (Matthew 2:2), and the glory of the Lord is shown to the shepherds, announcing: “For unto you is born Today a Savior has been born to you, who is Christ the Lord” (Luke 2:11). The righteous Simeon, filled with the Holy Spirit, prophesies that the Child Jesus will be “a light for revelation to the Gentiles and glory to your people Israel” (Luke 2:32). The Evangelist Matthew confirms the fulfillment of Isaiah’s prophecy about the light rising upon those who sat in darkness (Matthew 4:15-16). In his Gospel, Saint John gives the testimony of the Lord Himself: “I am the Light of the world; whoever follows Me will not walk in darkness.” All of Christ’s acts are visible signs of the presence of the Holy Spirit, and His knowledge is achieved in its light (Galeriu, 1983, p. 675).

The full testimony of the Light is revealed in the two great theophanies of the New Testament: the Baptism of the Lord and the Transfiguration, when the Holy Trinity appears in the full splendor of the divinity (Mark 1:10; Luke 9:29-36). The light revealed in these moments guides the Apostles through the night of the Passion to the “day of the Lord” (Revelation 1:10), in which the age of the Resurrection and the Kingdom of Heaven open. Through Christ, man and the world do not become separate realities, but are transfigured together, freeing themselves from non-being and acquiring true existence. Time is thus oriented towards eternity, and the age (eon) represents the eternal actualization of divine reason, in which “movement in stability and stability in movement” are found (Maxim the Confessor, PG 91, col. 1257BC).

3. ETERNITY OF CHRISTIAN LIFE AND UNION WITH JESUS CHRIST

The perfection of man is achieved only through Jesus Christ, the incarnate, sacrificed and resurrected Son of God. In his aspiration for perfection and likeness to God, man has the Savior as his model, because He is “the Way, the Truth and the Life” (John 14:6), through Whom one reaches the Father. Perfection is not a static state, but a dynamic process of ceaseless spiritual growth. As Ioan G. Coman shows, “perfection is continuous progress, it is unceasing growth, it is an unceasing climb on the golden ladder that leads to the palace of light of the happy life (...). Perfection is a flight from peak to peak, higher and higher, lost in the azure of the sky” (Coman, 1995, p. 217). To this perfection the Savior himself calls us: “Be perfect, therefore, as your heavenly Father is perfect” (Matthew 5:48). Christ, the incarnate Son of God, transcends time and space, while remaining truly present in order to sanctify and deify each member of His mystical and sacramental Body, the Church. This presence is especially actualized in the Holy Eucharist, in which His Body and Blood are offered under the forms of bread and wine. Through this mysterious work, the fruits of objective salvation are extended, and sanctification and deification become personally appropriated by the faithful. As living members of the Church, they unite with Christ in the one sacrifice offered to the heavenly



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Father. Thus, Christ, without being confined by time and space, anchors humanity and the whole of creation in eternity.

As Father Dumitru Stăniloae emphasizes, “the presence of the Body and Blood of the Lord under the forms of bread and wine, to be given to us out of love for food and drink, gives full justification and efficacy to the incarnation and resurrection of the Lord out of love for us” (Stăniloae, 1979, p. 506). The purpose of the real presence of Christ in the Eucharist is, therefore, the salvation and sanctification of believers through union with Him, for the appropriation of the fruits of His sacrifice, which become personal through faith, will and love. God, One in being and threefold in Persons, revealed Himself to humanity under the symbol of light, more precisely through the uncreated light, received through divine grace, uncreated energy that springs from the unity of His being and is poured out upon all creation in the Holy Spirit, through the Church, through the work of the Son. Man was created to live in eternal happiness, to clothe himself in the light of divine glory, but, through disobedience, he lost this possibility, becoming mortal and dwelling in darkness. All attempts by man throughout history to return to the state of original holiness have failed, which made necessary the direct intervention of God, Who, at the “fullness of time” (Galatians 4:4), sent into the world His Only Begotten Son, “Light from Light.”

Through His sacrifice, Christ reconciled man with God, not only by clothing him in the luminous garment of the Resurrection, but by transforming him inwardly into light, sanctifying him and making him transparent to the divine work, like iron red-hot in the fire. Man is created in the image of the Son, just as the Son is the Image of the Father, and through the incarnation of the Son, the human image is clarified and fulfilled in the Image of the Holy Trinity. The creation of man “in the image” implies the natural inscription in his nature of all the possibilities necessary to reach the likeness of God. The image is so constitutive of the human being that participation in the image presupposes a real participation in the Archetype.

Man, and creation are theological existences, called to participate in God through the uncreated divine energies that permeate the deified humanity of Christ and, through Him, all humanity. Man is an iconic being, a living icon, bearer of divine beauty, in whose nature the Spirit of God dwells as in a temple. This reality calls him to interpersonal communion, to a dialogical and loving relationship, oriented towards the harmony and unity of all. The image constitutes the objective foundation of this calling, through its dynamic structure that demands the realization of subjective and personal likeness. Human life, with all its limits, is an existence that reveals and actualizes, through participation, the divine life, being an icon of the invisible God. The full fulfillment of this iconic reality is found in the Person of the Word incarnate, Jesus Christ, the supreme Reason of rational beings.

The Christian life presents itself as a continuous re-edition of the life of the Lord, through which the mind regains the leading role in relation to the body, and the passionate dimension, acquired through sin, is overcome and transfigured. Christ, Who dwells in the heart of man (cf. Deuteronomy 30:14), thus becomes the access path to God, through which the Kingdom of heaven, present within, is acquired (cf. Luke 17:21), and the call to holiness is fulfilled, after the likeness of the heavenly God. The principle of self-knowledge, formulated by Socrates through the exhortation “know thyself”, finds its true significance in the light of the knowledge brought by Christ, Who dwells in the heart of man. Thus, the knowledge arising from the simplicity of faith becomes existential certainty, having its origin in the Source of knowledge Himself, Who gives meaning and life to all creation, the bearer of His reasons. In this sense, Iustin Popovici states: “if Christ is not in you, you are nothing; you are a zero, you are a corpse... He, alone, through His divine-human Body, the Church, encompasses all and fills them with logosity” (Popovici, 1997, p. 202-203).

The knowledge of man as the “image of God” necessarily presupposes the living presence of Christ in the human being. Divine grace does not annul or destroy the passionate dimension of the body but transfigures and sanctifies it through the free work of man, raising nature from the state of objectification and alienation, characteristic of a secularized and meaningless world. Self-knowledge, achieved through the discovery of Christ in virtue and asceticism, makes possible the inner appropriation of the “form” of the



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desired One, Christ Himself, Who shapes the soul, igniting in it the longing for divine beauty. This possibility is based on the fact that man bears the image of God, through which he can ascend to his Creator, renouncing worldly things and being supported by the work of the Holy Spirit, Who reveals the gracious kinship (συνπάθεια) and the divine origin of man. Divine love perfects human nature, conferring on it the unity and harmony specific to the Trinitarian life, so that human life may share, through grace, with the divine life. This sharing leads to a state of peace and tranquility (ἡσυχία), in which the mind enters into divine silence, and man no longer lives for himself, but for God and, through God, for others. This reality is expressed in the supreme commandment of love: “You shall love the Lord your God with all your soul and with all your mind, and your neighbor as yourself” (Matthew 22:37-39). In this sense, Vladimir Lossky emphasizes that “perfect love makes man like Christ, since He unites in His Person what is created with what is uncreated” (Lossky, 1994, p. 243). This process begins already in the present life, through the transfiguration of the created nature. Union with God represents the fundamental mystery of the human person and, at the same time, the basis of the perfect union between persons, achieved by the free renunciation of what is proper to the fallen nature, in order to receive what is proper to grace (cf. Ephesians 5:9.14). As Father Dumitru Stăniloae states, “man can descend into the depths of his person and of others, because he is connected, through the aspiration of his spirit, to the personal Absolute” (Stăniloae, 1987, p. 140). This bond opens the human person to relationship, communion and love, making life according to nature unfold in harmony through a permanent disposition of self-giving to Christ, Who dwells mysteriously in our neighbor: “Therefore, encourage one another and build one another up” (1 Thessalonians 5:11).

This paradoxical union between Christ and each person individually, as well as between human persons among themselves, constitutes the mystery of divine-human life in His mystical Body, the Church. Here, the Christian lives simultaneously in Christ, and Christ lives fully in all humanity, since all have their existence from Him and through Him. The real presence of Christ in the Church, actualized through the Holy Sacraments, unites persons among themselves and shares in their closeness to God through the uprooting of sin and the outpouring of divine love, which anchors the whole of creation in divine transcendence. “He raised us up together and seated us in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace” (Ephesians 2:6-7). The restoration of the image and of man’s relationship with God implies overcoming any reductive anthropocentrism, since the human image cannot be limited to the biological dimension, but has its origin in God and exists through God. The tension towards communion is implanted in the human image, through which it receives, in grace, transfiguration and deification, which makes it necessary to manifest the Trinitarian way of existence. Through the communion of love, springing from the dialogical and communal structure of the image, human life is spiritually realized. It is also theocentric, developing infinitely and ceaselessly glorifying its Creator.

CONCLUSION

Established by God, the Church has the characteristic of being unique, unrepeatable, complete, and eternal. Its foundation was achieved gradually and processual through the activity of Christ. Therefore, as a reality and existential unity of the human with the divine under the aspect of communion, the Church begins with the Incarnation of Christ and continues with the Sacrifice, Resurrection, and Ascension to heaven, actions through which the entire human nature assumed by Christ was freed from sin and passions, sanctified, and deified. The state of complete likeness is a state of holiness. The saints make God transparent in their nature, through union with Him, who fills everything with His divine light. The sharing of divinity through uncreated energies is a state that is permanently realized, because man cannot exhaust the one divinity in Being, which is present in its entirety through the energies that make possible the manifestation of the Holy Trinity “ad extra”, outside of His Being.



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The likeness or deification changes chronological historicity into eschatological presence, in the state of a new heaven and a new earth (Revelation 21:1). The time of "today", through Christ, is extended until the end of the world, and then at the end of the world, the real today is the continuous day of God, which is equal to eternity, in which human persons are one body, in several forms full of the glory of the One above nature, having their entire being deified.

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