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**FROM THE POLIS TO THE KINGDOM:
CHRISTIANITY AND UTOPIAN IDEOLOGIES**

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Abstract

This article explores the dual mission of the Church in shaping citizens both for the earthly community, or Polis, and the Kingdom of Heaven. Emphasizing primarily on spiritual formation, the Church naturally influences societal structures by embedding Christian values such as love, justice, and responsibility. It contrasts these enduring values with the promises of utopian ideologies, which often reduce human nature to simplistic terms and promise unattainable earthly perfection. The article argues that true societal progress depends on personal transformation and moral elevation rather than revolutionary changes in social order. By examining the pitfalls of totalitarian regimes and the secularization of Christian ethics, the discussion underscores the Church's role in promoting a balanced, harmonious existence rooted in spiritual truth and divine guidance.

Keywords: Church, Polis, Kingdom of Heaven, Christian values, utopian ideologies;

1. INTRODUCTION

The Church forms both citizens of the earthly community (the Polis) and the Kingdom of Heaven. However, its primary focus is on the Kingdom of Heaven, and in the process, it naturally shapes good citizens of the Polis. The instruction to "seek first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33) highlights the precedence of the Kingdom.

The Kingdom of God is not of this world; rather, this world exists for the Kingdom of God. God is not confined by the world; instead, the world exists within the context of the divine. Jesus, the Son of Man and the Son of God, exemplifies this truth. He is the model and ultimate goal for humanity, being "the Way, the Truth, and the Life," representing the Absolute. The Absolute cannot be contained or limited by any worldly structure without losing its unbounded nature.

When Peter suggested building three shelters for Jesus, Moses, and Elijah, Peter was unaware of the true implications of his request (Matthew 17:4; Mark 9:6). Jesus did not become incarnate to conform to worldly limitations but to transform the world in the image of the Kingdom of Heaven. The purpose was not for the Absolute to fit into the world, but to reshape the world according to divine principles.



1. The Primacy of the Kingdom of Heaven

The world lives in a constant state of eschatological tension, balancing between the present reality ("already") and future potential ("not yet"), as well as order and chaos. This dynamic equilibrium is essential for continuous renewal. The call for "on earth as it is in heaven" highlights the ongoing movement toward divine perfection, which cannot be fully achieved but constantly sought. This state of tension reflects the health of the world, human society, and individuals.

The Church, as the body of Christ, deliberately refrains from creating or endorsing social or political utopias. Such utopias are seen as mere substitutes for the Kingdom of Heaven, representing an overly simplistic and limited vision of reality that borders on idolatry. These utopias attempt to make absolute what are merely human constructs, failing to capture the divine completeness of God's Kingdom.

Historically, the Church has played a crucial role as a creative force in the development of culture and civilization.¹ By keeping its focus on the Kingdom of God, the Church generates values and principles that constantly renew both the world and human society. It stands firm in its refusal to canonize any transient or incomplete state as the final destination on the journey to the Kingdom of Heaven. Additionally, the Church rejects any entity or ideology that attempts to take the place of Christ, the true Messiah.

Jesus clearly articulated this vision when he declared, "My kingdom is not of this world" (John 18:36). The Church adheres to this guiding principle, striving for a Kingdom that exists beyond earthly confines and historical limitations. Although this Kingdom progressively transforms history and human experience, it does so in ways that echo its divine origins, without ever fully merging with the temporal world.

The Church's mission, therefore, is one of transformation rather than completion. It engages with the world and influences it by fostering ideals and virtues that align with the divine, leading humanity ever closer to the likeness of the Kingdom of Heaven. This transformative journey is ongoing, as the Church believes that the true Kingdom is not something that can be wholly realized within the finite bounds of earthly existence. Instead, it is a divine promise that continually guides and reshapes the human story towards a more enlightened and harmonious existence.

The transformation of history as envisioned in Christian theology becomes feasible because of a foundational event: the Incarnation of the King, Jesus Christ. In this remarkable act, the divine took on human form, entering into the stream of human history. This incarnation signifies God's tangible presence in the world, reshaping the entire course of history from that point onward. After living among humanity, teaching and embodying divine principles, Jesus ascended into heaven. This ascension is not just a return to the divine realm, but a pivotal moment that affirms Jesus as the eternal King whose reign transcends time and space.

The belief in Christ's eventual return to judge the living and the dead further emphasizes the eternal aspect of His kingdom, a kingdom that is destined to have no end. This eternal nature of His kingdom suggests a divinely perfect order that surpasses any human construct or historical period.

Christ's ascension is deeply significant for the Church, for it places Him at the very heart of the Church². This centrality has a dual effect. First, it acts as a powerful force drawing the world toward the Kingdom of Heaven. The Church, as the body of Christ on earth, seeks to continuously transform the world, bringing it ever closer to embodying the ideals and values of this heavenly kingdom. Second, the Church, grounded in this divine mission, firmly refuses to give ultimate status to any interim state or incomplete form present in the current world. These worldly forms, while perhaps showing glimpses of the divine, remain unfulfilled on the journey towards the Kingdom of Heaven. The Church acknowledges that no earthly kingdom or system can fully encapsulate the perfection of God's eternal reign.

¹ For this matter see: Peter BROWN, *The Rise of Western Christendom: Triumph and Diversity, A.D. 200-1000*, Wiley, 2013; Christopher DAWSON, *Religion and the Rise of Western Culture, Abridged*, 1991; Giovanni REALE, *Radici culturali e spirituali dell'Europa. Per una rinascita dell'"uomo europeo"*, Cortina Raffaello, 2003; Tom HOLLAND, *Dominion: The Making of the Western Mind*, London: Little, Brown, 2019.

² Dumitru STĂNILĂOAE, *Isus Hristos sau Restaurarea omului*, Editura Omniscope, Craiova, 1993.

Until that awaited time when Christ returns to establish His everlasting kingdom, the Church remains vigilant and committed to its mission. It cannot accept any temporal substitute or finite representation as the ultimate fulfillment of God's promise. Instead, the Church continues to strive toward spiritual renewal and transformation, guiding the faithful in anticipation of the divine judgment and the realization of a Kingdom that mirrors divine perfection in all its fullness.

The warning given by St. Paul the Apostle takes on profound significance: "Let him who thinks he stands take heed lest he fall" (1 Corinthians 10:12). This admonition serves as a reminder that complacency and false confidence can lead to downfall in various dimensions of life—be it personal, social, political, or cultural. Standing still, in this sense, is akin to a spiritual and moral stagnation, which, in essence, is a descent rather than progress. Such stagnation contradicts the dynamic, ever-evolving nature of the Kingdom of Heaven, and instead aligns more closely with a state of existence akin to Hell.

This warning is particularly relevant when considering the utopian ideologies that emerged in the last century. These ideologies often promised to create ideal societies, an earthly paradise where all human problems would be resolved. However, in practice, these grand promises frequently resulted in catastrophic consequences. Rather than achieving a utopia, many of these ideologies led to oppressive regimes and systemic violence. They created conditions that were far from paradise, resulting in the loss of more than a hundred million lives through conflict, persecution, and totalitarian control.³

The tragic irony is that in striving to construct a perfect human society, these ideologies ignored the complex and flawed nature of humanity itself. They attempted to impose rigid systems that did not accommodate personal freedoms or moral growth. Consequently, these systems collapsed under their own weight, often manifesting the very chaos and disorder they sought to eliminate.

St. Paul's cautionary words thus echo through history, underscoring the importance of humility, vigilance, and the continuous pursuit of higher, divinely-inspired ideals. They serve as a powerful reminder that true progress requires ongoing transformation and alignment with the values of the Kingdom of Heaven, rather than rigid adherence to flawed human constructs that promise perfection but deliver devastation.

2. Christian Values and the Polis

The Church's primary mission is to prepare individuals to become citizens of the Kingdom of Heaven. This mission brings about two key outcomes that have profound implications for both individuals and society at large. Firstly, by emphasizing Christian values, the Church plays a crucial role in shaping individuals who become exemplary citizens of their communities, or polis. These individuals integrate the principles taught by the Church into their daily lives, influencing the broader society. Through values such as love, justice, compassion, and humility, they work towards creating social and political systems that reflect these ideals. Historically, this influence has led to the development of governance and community structures that strive to mirror the perfection of the Kingdom of Heaven as closely as humanly possible. Over the past 2000 years, this continuous effort has been a testament to the Church's impact on societal progress, and it is a legacy that one hopes will persist into the future. As the Romanian philosopher Ernest Bernea wrote:

"If the Christian historical forms, that is to say, the institutions, which are nothing but social objectifications of religion, may have decayed in their activity, giving way to contradiction and temporary ephemeral order, Christianity, as a Teaching, is no less pure and revealing today, and in historical reality, has made the most advanced contribution to the rehabilitation of man".⁴

³ Friedrich A. Von HAYEK, *The Road to Serfdom*, Institute of Economic Affairs, 2005; Paul JOHNSON, *Modern Times: The World from the Twenties to the Eighties*, Harper Perennial, 2001; Stéphane COURTOIS (edit.), *The Black Book of Communism: Crimes, Terror, Repression*, Harvard University Press, London, 1999.

⁴ Ernest BERNEA, *Criza lumii moderne*, Editura Predania, 2011, p. 28.

Secondly, the Church's mission inherently stands in opposition to ideologies that seek to create utopian societies. These ideologies often aim to establish a perfect earthly order, serving as substitutes for the divine Kingdom of Heaven. However, history has shown that such attempts frequently lead to dystopian realities, where the quest for perfection results in oppressive regimes and widespread suffering. These flawed human endeavors not only fail to achieve their intended goals but often result in conditions resembling earthly hells. Throughout history, these ideologies have opposed Christian teachings, sometimes resulting in the persecution of the Church itself. The pattern of history underscores the dangers of elevating any societal construct to the status of an absolute ideal, highlighting the importance of the Church's continued focus on spiritual over temporal perfection—a commitment that must continue for the well-being of society. Thus, the Church has a dual role: nurturing individuals for divine citizenship and, consequently, influencing worldly societies toward justice and harmony while cautioning against the perils of utopianism.

The Church, through the absolute values it upholds, has been a foundational force in shaping culture and civilization, consistently producing exemplary citizens. While the institutional forms of Christianity, which manifest religion socially, may experience periods of conflict and decay, the core teachings of Christianity remain pure and relevant. Historically, these teachings have significantly advanced human rehabilitation. The pursuit of the Kingdom of God inevitably enriches all aspects of life, both personally and socially. The Church, with its profound and intricate understanding of humanity, has established values that have led to some of the best social organizations in European culture, even though this was not its primary aim.

Orthodox anthropology fundamentally asserts that humans are created in the image of God, with the ultimate purpose of growing into the likeness of God. The concept of being made in God's image refers to our participation in His eternal existence. Meanwhile, achieving likeness with God is seen as aligning with His eternally good and moral existence. Essentially, the image represents potential; the likeness, the realization of that potential. Our moral and spiritual journey unfolds within these parameters, as we strive towards actualizing our divine likeness through communion with God and with others around us.⁵ This journey is marked by a persistent tension between the current image and the ultimate likeness, reflecting the theological tension between what is "already" and what is "not yet"—a balance between order and the abyss. The psalmist David captures this poetic tension when he writes, "Deep calls unto deep at the roar of your waterfalls" (Psalm 42:7). Similarly, this dynamic is mirrored in the biblical account of creation, where the Spirit of God moves over the formless void and dark waters (Genesis 1:2), symbolizing divine ordering from chaos.

This intrinsic tension within each human being extends to broader societal dynamics, manifesting as a collective progression toward a divine fulfillment within history that culminates in the Kingdom of Heaven. Thus, Christianity places significant emphasis on the key social value of responsibility. This value is universally acknowledged by both Christians and non-Christians as central to societal well-being. Alongside responsibility, Christianity and Judaism introduce the concept of sacrifice. Sacrifice, in this context, is understood as any responsible act through which an individual seeks to bring their current state closer to the divine ideal or the likeness of God.

Sacrificing one's current, unfulfilled state is not an act of abandoning reality for an unreachable utopia but is a spiritual and moral effort to attain a renewed existence, guided by divine truth rather than personal ambition. It involves a kind of sacred exchange, where one relinquishes an incomplete self in pursuit of a more profound truth and closer alignment with God's purposes. As Jesus taught, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me" (Mark 8:34).

These principles of sacrifice and responsibility form the bedrock of European Christian culture. Abandoning them could lead society to either stagnate within an oppressive, unyielding order or descend into chaotic anarchy. Consequently, the history of human society reflects an ongoing struggle to maintain a delicate balance between order and chaos, and between tyranny and freedom.

⁵For further details see: R. BERNARD, *L'image de Dieu d'après saint Athanase*, Paris 1952; R. Leys, *L'image de Dieu chez Saint Grégoire de Nysse*, Bruxelles et Paris, 1951; W.J. BURGHARDT, *The Image of God in Man according to Cyril of Alexandria*, Baltimore, Maryland, 1957; Lars THUNBERG, *Microcosm and Mediator. The Theological Anthropology of Maximus the Confessor*, Open Court Publishing Company, Illinois, 1995, p. 149.

Christian anthropology delves into the profound narrative of the primordial fall of man, marking the moment when evil entered the world. This event, often depicted through the biblical story of Adam and Eve, establishes humanity as the conduit through which evil infiltrated history. Consequently, it suggests that humanity also holds the power to overcome evil. The responsibility does not lie with flawed social structures for the existence of evil; rather, it rests within the potential for individual and collective human healing. It is not through idealized, utopian social structures that history will be cleansed of evil, but through the spiritual and moral restoration of mankind.

The notion that both truth and goodness contend with evil within the tapestry of human history is central here. "It is not only truth and good that triumphs in history; it also evil that triumphs, especially evil, by the power with which it is ingrained in human nature".⁶ In biblical imagery, humanity, after the fall, is described as being dressed in the leather tunics of dead animals. This symbolizes the tragic condition of human existence, bound by mortality and suffering—a part of life for which no individual is to blame.

The inherent limitations and determinations of nature are complex and multifaceted. They can serve as boundaries that guide human growth, particularly when embraced through acts of sacrifice and responsibility. These boundaries are essential; they are the very framework within which human life finds its meaning and purpose. Our existence, while challenging and often tragic, becomes truly significant and beautiful when these limits are acknowledged and integrated into our lives. Life becomes a delicate balance—demanding yet rewarding. However, when these limits are resisted or ignored, they can lead to a life overwhelmed by bitterness, resentment, envy, hatred, and even fratricide.

This timeless truth is evident in the archetypal story of Cain and Abel, the first sons born into a world after the fall. Cain's inability to accept personal responsibility and his failure to offer a sincere sacrifice resulted in betrayal and bitterness, leading to the first act of fratricide. On a larger scale, these personal failures can mirror broader societal issues, often culminating in horrific acts of genocide and widespread violence.

Therefore, the Church's social program emphasizes the healing of humanity from the evil that has permeated it through the fall. This healing begins with accepting the natural limits of existence through sacrifice and responsibility. Such acceptance enables individuals and societies to seek a dynamic equilibrium between the "already" and the "not yet," steering away from dehumanization and towards the final, albeit never fully attainable, goal of divine likeness for all creation. As Father Stăniloae beautifully articulates⁷, life is a divinely granted gift, carried forward through the endurance of the cross. Similarly, St. Paul's words resonate deeply: "The world is crucified to me, and I to the world" (Galatians 6:14), capturing the essence of detachment from worldly evils and commitment to divine purpose.

From this perspective, it becomes apparent that when we encounter a world in crisis, we should not hastily attribute the blame to the specific types of social organizations or structures in place. The deeper issue lies within the human condition itself. The world finds itself in turmoil fundamentally because humanity is experiencing its own internal crisis. This reflection highlights the importance of individual and collective transformation over mere structural reform.

"Christianity first wants the transformation of man, his elevation, as the primary factor of historical reality, the most important in determining events, and then it wants to establish social forms that correspond to the needs of man at a higher level, that of the reborn evangelical man."⁸

Christianity emphasizes the need for profound personal transformation and moral elevation as the foremost factors impacting the course of history. The faith teaches that the renewal of humanity, fostering individual's spiritual and ethical development, is essential before focusing on establishing social systems that cater to humanity's elevated nature. These systems should align with the ideals of the "reborn evangelical man," reflecting deeper values and virtues.

Consequently, Christianity, through its teachings and the Church's historical role, seeks to embody the Way, the Truth, and the Life, as taught by Jesus Christ. By doing so, it naturally cultivates individuals who are not only exemplary citizens of the earthly community—or polis—but also, more importantly,

⁶ Ernest BERNEA, *Criza lumii moderne*, p. 28.

⁷ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, Ed. I. B. M. al B.O.R., București 1996, p. 234.

⁸ Ernest BERNEA, *Criza lumii moderne*, p. 28.

citizens of the Kingdom of God. Through this dual formation, individuals are equipped to contribute positively to society while aligning themselves with divine principles.

The philosopher Ernest Bernea captures the unique impact of Christianity on the human condition and history, stating:

“Only once has man been offered a form of life through which the historical conflict which consumes the world without ceasing has been able to achieve a redress - not in an ideal form, but in a historically embodied form. It is Christianity, which is the religion of love and charity. Only once was it possible to encircle and diminish the subhuman background, to improve the moral and spiritual condition, individually and collectively.”⁹

Bernea’s insight underscores that Christianity, with its message of love and charitable action, offers a unique redemptive force capable of addressing ongoing historical conflicts and elevating human life, both on a personal level and across society as a whole.

3. Contrast with Utopian Ideologies

Totalitarian ideologies often present themselves as comprehensive explanations of human nature and society, yet they fundamentally simplify and distort the complexities inherent in human existence. These ideologies reduce the vast spectrum of human experience to a few generalized and frequently misunderstood principles. By claiming self-sufficiency in explaining all aspects of reality, these ideologies position themselves as substitutes for truth, often promising the creation of a flawless social order that mimics the divine perfection of the Kingdom of Heaven.¹⁰

This semblance of an ideal society, promised by various utopian ideologies over the last few centuries, often relies on the manipulation and secularization of core Christian values. Rather than offering a rich, original philosophical or ethical framework, they tend to absolutize specific forms of historical or political organization, while misinterpreting essential principles. These flawed interpretations are frequently based on erroneous anthropological assumptions.

A significant consequence of this approach is that such ideologies often find themselves in direct opposition to Christianity. They regularly challenge Christian doctrine, attempting to usurp the ethical and moral ground traditionally held by the Church. It can be argued, without exaggeration, that when an ideology exhibits hostility towards Christianity, it is indicative of its utopian and totalitarian nature.

Several philosophical ideologies that have historically evolved into political utopias in Europe and beyond over recent centuries have been constructed on foundational errors in Western Christian anthropology. One primary misunderstanding lies in the relationship between nature and grace. In Christian scholastic thought, grace was often seen as an addition to human nature rather than an inherent part of it. Additionally, misconceptions regarding the primacy of the human state and the impact of original sin have skewed the understanding of human ethics. There was a belief that human nature has remained inherently good both before and after the fall, losing only an external grace.

These misinterpretations have influenced the trajectory of history, suggesting that fulfillment comes through regaining this grace, rather than through a deeper healing of humanity and acknowledgment of our frailties. The scholastic emphasis on natural moral law as the definitive source of truth ultimately contributed to the intellectual movements of Humanism, the Renaissance, and the Enlightenment. These movements, while groundbreaking, often singled out reason from the broader

⁹ Ernest BERNEA, *Criza lumii moderne*, p. 28.

¹⁰ Ernst BLOCH, *The spirit of Utopia*, Stanford University Press, 2000; Glenn HUGHES, *Transcendence and History: The Search for Ultimacy from Ancient Societies to Postmodernity*, University of Missouri Press, 2003; Paul RICOEUR, *Lectures on Ideology and Utopia*, Columbia University Press, 1986; Remi BRAGUE, Seaton PAUL, *The Kingdom of Man. Genesis and failure of the modern Project*. University of Notre Dame Press, 2018.

moral context, elevating it to an absolute position, and inadvertently paving the way for ideological constructs that continue to challenge the holistic view offered by Christian doctrine.

The what we now refer to as modernity fundamentally transformed the landscape of human thought and society. This era is characterized by a sense of alienation from the broader world, coupled with the philosophical notion of the "death of God." Modernity marks a departure from the longstanding relationship humanity held with absolute transcendent values, such as Providence and the Kingdom of Heaven.

For centuries, Western society was built upon Christian values, which emphasized sacrifice and responsibility as central to personal and social life. These values provided a transcendental foundation that guided ethical and moral decision-making. However, as modernity took hold, these spiritual underpinnings began to erode. As a result, the societal framework constructed on these Christian principles started to crumble, leaving many people adrift, lacking a guiding transcendental point of reference.

Yet, while many lost touch with these absolute values, their inherent need for belonging and structure did not disappear. Without the spiritual and ethical compass provided by traditional religious anchors, large swathes of the population found themselves turning towards totalitarian ideologies. These ideologies promised new forms of order and certainty, often glorifying the tangible and immediate over the transcendent and eternal. In seeking to manifest the utopian visions they preached, these ideologies, driven by resentment, aimed to overhaul existing social structures through revolutionary means.

As a result, these absolutist ideologies erected false idols, such as the idolization of property and capital, the omnipotent "god-state," and the various manifestations of pan-sexism.¹¹ These ideas took root in flawed understandings of human nature and were often fuelled by animosity against different social groups—whether based on ethnicity, as seen in Nazism; class, as seen in Marxism; or challenging existing social hierarchies viewed as oppressive, as observed in contemporary cultural neo-Marxism.

In stark contrast to Christianity, which seeks to understand human flaws and redeem them through personal transformation, these utopian ideologies attributed the evils of history to flawed social organizations. They believed change must come from systematically overhauling economic and social structures. "Some of the responders believe that raw materials are not well distributed, others that there are no markets, still others that affluence and comfort do not correspond between social classes, and all together they believe that the solution must be found in the economic and social order."¹² These solutions, focused solely on modifying external conditions, often ignored the deeper, existential needs of the human spirit.

The idea that human beings, in their natural or pre-cultural state, are inherently good is a concept famously articulated by the philosopher Jean-Jacques Rousseau¹³. According to Rousseau, the evils observed in the world are not due to intrinsic human nature but can largely be attributed to the flawed organization of social institutions. From this perspective, it is the structure and governance of society that corrupts individuals and perpetuates wrongdoing. Consequently, this worldview suggests that by fundamentally changing the social order, humankind's crises can be resolved, offering salvation akin to a messianic deliverance.

This optimistic vision became the foundation for numerous utopian ideologies and the philosophical movements that supported them. These ideologies attempted to design and implement ideal societies where such perceived social flaws could be corrected. They promised a future where humanity could flourish in a harmonious and equitable society, freed from the injustices of previous systems.

However, the pursuit of these utopian ideals often led to dire consequences. History vividly records the failure of such attempts, which have resulted in some of the most oppressive and violent regimes the world has known. Totalitarian systems, founded on utopian promises, gave rise to concentration camps, gulags, and widespread human rights abuses, leaving tens of millions dead. These tragic outcomes illustrate the inherent dangers in trying to impose a perfect societal order without addressing the deeper, inherent complexities of human nature.

¹¹ Ernest BERNEA, *Criza lumii moderne*, p. 47.

¹² Ernest BERNEA, p. 45.

¹³ Jean-Jacques ROUSSEAU, (1754), *Discourse on the Origin of Inequality, part two*, The Basic Political Writings, Hackett.

These lessons from history serve as a painful and costly reminder that the simple rearrangement of social structures is insufficient. Instead, genuine solutions to humanity's problems lie within the transformation and healing of the individual. This transformation requires the free acceptance of life's inherent limits and challenges, embracing them through acts of sacrifice and responsibility. These are values that Christianity has espoused for over two millennia, emphasizing personal moral development, empathy, and communal support as cornerstones for addressing human crises. Through such personal and collective growth, a more just and compassionate society can emerge, one that acknowledges human limitations while striving for meaningful improvement.

History has a way of repeating itself, often bringing with it the recurrence of past mistakes and patterns. It seems that humans, regardless of their religious beliefs or even when they profess a strong commitment to atheism, are consistently drawn to utopian ideologies. These ideologies, despite being discredited time and again, continue to attract people by offering grand visions of a perfect world. Yet, they often arise from a foundation of resentment and a simplistic, reductionist understanding of human nature and the complexities of our world.

Despite their allure, these ideologies fail to recognize the multifaceted nature of humanity, leading to solutions that are inherently flawed. Even today, with all the lessons history has taught us, people are still lured by these idealistic promises, overlooking the deep-seated issues that need genuine addressing.

4. Conclusion

In contrast, the enduring hope offered by God through His divine acts provides a pathway that transcends these earthly ideologies. The Incarnation and Ascension of Christ, establishing Him at the heart of the Church, anchor a truth that resonates across time and cultures. The Church, as the body of Christ, stands as a beacon of this enduring truth. In a world increasingly swayed by ideological fervor, the Church's mission is to present an alternative—one rooted in divine love and eternal wisdom.

For this mission to succeed, the Church, through its members—both clergy and laypeople—must become fervent witnesses to this truth. This truth is enlightening and profound, possessing a clarity that, once encountered, feels intuitively familiar and deeply resonant. Being passionate in the pursuit of this truth does not imply extremism or radicalization. Instead, it involves a sincere, compassionate search for understanding and living out the teachings of Christ with love and integrity.

With this foundation, the Church plays a pivotal role in shaping exemplary individuals. It develops citizens who are not only well-prepared for their divine callings in the Heavenly City but also deeply engaged and responsible within their earthly communities. This dual citizenship empowers them to contribute positively to the world around them while keeping their sights set firmly on higher, eternal values. By fostering such individuals, the Church stands as a transformative force, capable of guiding humanity through the repeated cycles of history towards true fulfillment and purpose.

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