

Summary of research content

Penitential spirituality elements in the theological work of Cyprian of Chartage

When we designed the research we thought the value of Saint Cyprian' spiritual contribution of christian spirituality connected to the entire theological and spiritual area of the Fathers of the Church. Although I left out with the social-historical, political, religious and cultural needs of time and place in which he has worked, I always looked up with an eye towards God's presence in history and tried to see things beyond peel their historical, spatial-temporal, ie trans-historical in nature.

This research direction it was inspired by the way in which bishop Firmilian of Caesarea in Cappadocia understood and treated theological things. Researchers have long stressed enough common elements to think of bishops Cyprian and Firmilian and, for this reason, we believe that the theology of carthaginian bishop is in the same diacritical spirit. Thus, in full baptismal contention between the two bishops and Pope Stephen, Firmilian addressed his colleague the words that we take like of indication of methodological research: "... we give thanks to the Lord, because we happen to be separated body apart, otherwise we are united in spirit and even if we do not live in the same country, yet we live together in the same house. We can really say about the spiritual house of God that is one". The common ground that the two bishops meet is so ecclesiology.

In order not to plunge in any way in the anachronistic interpretation, we must say that in any case is not about any system of ecclesiological thought as we understand us today, but simply a way of living, believe and pray for spiritual demands inspired by the Holy Scripture and Tradition.

And that is so, a further shows bishop Firmilian: "For the grace of God has the power to unite in love and unity even those things that are separated by considerable distances, as His divine power has associated link unanimity on Ezekiel and Daniel ... Job and Noah ...; so that although they were separated for long periods, however, by divine inspiration they felt the same truths. So, we can see that you, although you are separated from us by many legions, you are united with us in mind and spirit. Because all resulting from divine unity. Even Lord who dwells in us is the same. He gathers and unites his people everywhere in the bond of unity ...".

This unit comes from the Holy Trinity and pours through the indwelling of God in the believer. Of course it's not here pagans or believers who profess to be Christians only but without honor him by a life of purity. Referring to the active participants of ascetical-mystical dimension of sacramental life in the Church, the Body of Christ.

The first part of the paper refers to the socio-political, religious, cultural and philosophical term and the place where Saint Cyprian performed together with his faithfuls. General references are not missing on the situation in the Empire. Persecution emperor Decius revealed new questions for the Church. Believers divided into several categories: martyrs, confessors, who withdrew from the face of oppression persecution, these first three categories as part of the general meaning of Christian martyrdom, and were *libellatici*, *thurificati*, *sacrificati* as subunits general category of *laps*. Each of these categories implies a profession of faith in the depth, or, the other side, a certain level of decline from the truth of faith taught by the Church.

Besides this situation among believers of all, there were special circumstances of the heads of the Church: if Fabian of Rome and Babylas of Antioch died as martyrs, and Dionysius of Alexandria escaped the hands of persecutors by a band of Christians, Cyprian of Carthage has seen fit to take the Christian profession as a waiver of wealth and privilege by withdrawing it in a hiding place from, the opposite side Euctemon of Smyrna not only that he went alone to the pagan altars but entailed and faithful flock to do so. Things are further complicated because witnesses themselves were divided into those who after witnessing modestly resumed his place in the community of believers, whereas other witnesses thought themselves of divine right collaborators on an equal footing with the members of the Church hierarchy. The latter were considered as part of the so-called "Church of Martyrs", a true charismatic hierarchy that compete with attitudes and actions, actual ecclesiastical hierarchy. Their goal was a noble one and follows salvation of those who fell in the persecution. Applications latter were particularly insistent and had great weight with their huge number. In other imperial authority encouraging confessors and their role in the division of the Church itself.

This was the situation that the bishop Cyprian had to cope, coping balance between extreme attitudes. And even if penitential theology oscillates between severity and indulgence on a line that tends to prefer dispensation, he did not turn aside for a moment the essence of Christian teaching. Keep the path of balance and truth in those days was not easy especially because lurking current and schools of thought gnostic, Montanist or Stoic who had deviating from Church teaching about man. Montanism proposed an extremely severe asceticism of the body, an excessive mortification of the flesh, and yet focused differentiate moment of

martyrdom as total loss of biological and bodily life. In this context Cyprian writes "About deeds and mercy", "On behalf of patience", which is shown to the death by martyrdom although spectacular and exemplary itself was only an alternative path to sanctification.

Considering all these elements of a religious society, political, economic and cultural dynamic, bishop Cyprian calls him the most. He sees fit to meet the challenges in both fixed the remaining stake status unity of the Church faithful or fallen from the faith and clergy status.

The difference between heresy and schism Cyprian do even if its time for himself and those terms were not always clearly differentiated. It seems that the heretic is a person of intellectual or moral weakness get to share other views than those recognized by the Church, while schismatics decide freely to leave the church and make it even with some resentment.

Hall can help us understand the nuances that bishop Cyprian do between heresy and schism. Speaking of the episcopal body unity in the Church and the unity of the community of believers, Hall uses the terms "unique" and "indivisibility". The latter term refers to those who share the faith which does not follow the teachings of the official teaching of the Church and the direction which, however, do not want to leave the Church. It's about misunderstanding, weakness or their desire for further clarifications. A relevant example for this category as Pope Stephen, who remains in ecclesial unity orbit even if based on customs and traditions of local character. Regarding the "uniqueness", specify the semantics of the word trend subsumed convergence and ongoing effort to deepen the connection with the source of the Church's unity.

If Hall finds it appropriate to argue these things on bishop Cyprian nuanced thinking, we could and we accept that hi could be considered a pioneer regarding the difference between heresy and schism. Indeed, Saint Cyprian recorded in several places the importance of peace, tranquility, love, understanding and harmony in the Church. And not once recalled that schismatics who is against love and therefore all hatred to engage in moral and doctrinal decisions against what the Church teaches. Although pope Stephen sometimes shared baptismal ideas inconsistent with the universal truth of the Church, however, that it was not hatred and disunity, more remains to what I said earlier to be "indivisibility" Church unity.

In conclusion, heresy and schism not as we understand them today differentiate between a christian and anti-christian, but love that feeling and way of being fully engaging personality believer will act and decision.

Persecution led a new challenge relative to the status and dignity of Holy Orders. Although the primary concern of reconciliation with the church hierarchy cover those lapsed in the persecution, and some were clerics who have shown a wavering faith during the

persecution and were even denied the faith. Bishop Euctemon exhorted the faithful to participate even those public vote. These clerics must respond in ecclesiastical court and christian community for their decision. Over all they arose and sufficient instances where members have become schismatic from the part of Church leadership. Either schism was considered by Cyprian himself as the ultimate sin. Moreover the cleric. If laps surrendered torture of a weakness of the flesh or of their faith, needs not from its own initiative to deny the truth of the Church and to separate from the flock of Christ, schismatics undertake full force of decisions in the desire to secede from the community christian priesthood. Schismatics against love, harmony, understanding, patience, tranquility, peace, values that Saint Cyprian put them in the forefront of christian morality spectrum. Indeed, schismatics could not recover even salvation through martyrdom if found extra Ecclesiam.

Although Saint Cyprian never specifically does say that the efficiency sacramental priestly ministry depends primarily on the moral qualities of the celebrant, however, if schismatic cleric total efficiency is compromised priestly ministry. On the contrary, in the event that the child consumed the shed then sacrificed to idols Eucharist Eucharistic realism that speaks mayor of the Church and of the Mystery ex operatum work. On the other hand it seems to Saint Cyprian water baptism of the Holy Spirit has united the power saving efficiency for the baptized.

In such cases rests first reason that Saint Cyprian did the awareness of the members of the hierarchy of the value and importance of their moral and human within the cult: strengthening the position of moral clergy by Ciprian sought counterbalancing moral decay of some of the clergy and second support a high of christian behavior spiritually to raise as much as possible to the dignity of the celebration of the sacraments of the Church alleged.

There is, however, another reason why bishop Ciprian invested with moral responsibility ecclesiastical hierarchy. Prestige confessor increased due to persecution. Their word was obeyed and respected by everyone and they were considered on the same level of spiritual efficiency and saving as clergy. They were the direct beneficiaries of that ordinatio per confession. From here we start, Cyprian raised the level of moral and behavioral understanding of christian cleric, whose position was jeopardized by this category of christian arose after decyano persecution. After Allen Brent, bishop Cyprian failed because a spiritual revolution among clergy on spiritual height of the confessors so far, proceeded to transfer somehow forced the confessors to the bishops of qualities. In this way, exile and deprivation of possessions, there were many instances where church leaders in time, became martyrs properties. Bishops who suffered these tortures were considered martyrs. It seems that Cyprian managed this, as evidenced by the burial places of some bishops of the following

centuries and which were labeled with letters symbolizing the connection MR episcopate with christian martyr.

From all this it follows that the bishop Ciprian diacritical spirit was fair both to a moral laxity and negligent inclusivist and to a spiritual type donatist exactness, superior and exclusive.

The second part of the research relates to the penitential doctrine of Saint Cyprian. Although he has not written a treatise on penance as his predecessor, penitential elements are spread across the treaties and his letters. Our effort is to bring all these disparate penitential elements and arrange them chronologically but especially in the logic of christian spirituality as perceived by the bishop of Carthage. Of course all these things do not belong exclusively to Ciprian, behind them sitting assemblies of bishops who decided regarding the penitential discipline of the Church after the persecution of emperor Deciu.

Therefore, our approach will follow two principles directions: first, we will consider that bishop Ciprian has never gone on the premise theoretical (but always started from the premise revelation) carry his theology, leaving historical events to generate a theology stemming from the everyday christian life; and, secondly, we will consider the overall spiritual perspective that the Fathers of the Church always and everywhere preached it in its essential truths. In this respect, they will not miss references to other Church Fathers, in different places and times that will deal with the same issues of spiritual and sometimes even a formal identity obvious.

These two principles set out will cross sacramental doctrine and teaching on prayer to Saint Cyprian, stating that the angle of view will be the penitential's optics. Word and Sacrament in the church have always been the basic elements of christian theology and that we find in nuce in the carthaginian's work.

We present the ways the penitential discipline of Cyprian as she follows in his teaching about the sacraments and prayer will be generally available the spirituality and christian theology. So, talking about sacraments of Baptism and the Eucharist, we consider topics like "Trinitarian dimension of the mysteries" "paternity, motherhood of sacramental' spirituality", "eccleziology sacramental' spirituality", "cosmic sacramental' spirituality", "ascetical commitment of sacramental spirituality and the Second Coming". Oll these themes

were developed and established by the Fathers of the Church in the following centuries in conciliar teachings.

When talking about prayer and spirituality at Cyprian, thematic objectives will target the baptismal content of bishop Cyprian's interpretation that applies to prayer. This baptismal interpretation of the Lord's prayer initially was part of the catechetical approach prebaptismal early church. However, due to conditionalities aimed christianity decimation by deciene persecution and didn't allowed that "relaxation" time of the catechetical period of quiet in the Church, this catechesis has become inter-sacramental and pre-eucharistic. Because christians were baptized quickly lest persecution to find outside the Church. In this review the Lord's prayer, unique among the comments on this topic that were written over time also contains general themes for christian spirituality: the personal nature of God, elements of ascetical and mystical that can be taken the Ciprian comment, anthropology and cosmology of eschatological perspective.

All these things are dealt with bearing in mind the historical background and social culture on account of which were conducted: the persecution of christians and its effects generative they cause reorganizing self Church; heresies and schisms that centrifugal tendencies of christians seeking either to clarify certain doctrines of faith are moved by personal ambition, to break through hate the rows christian; tendentious biblical texts and their interpretation from some christians who open themselves encratite severe discipline or montanist type. They represented determinants Cyprian theology.

Regarding the persecution of Deciu which began unannounced after a decade of silence in the Church, I saw that one of the changes in baptismal discipline and discipline of the Church was moving post-baptismal catechism. Persecution at the same time revealed a wide range of christian typologies before there were latent and manifest either in the vertical nature of some christian living or in mercantile pursuits and involving varying degrees of deviation from the moral teaching of the Church. These typologies were transformed under the imperial pressure of confessors and martyrs, in laps category which subsume the sacraficiati, libellatici, thurificati. Although these categories and subdivisions we may occur today clear and distinct, then things do not happen just because even some of the confessors were falling prey personal ambitions or pecuniary interests, and even some of the fallen manifested repentance according to the measure of their fall, having such a recovery of spiritual effective penitential resources. I approached other research departments polysemia special characters opposite christian persecution, as the fragility of the difference between the spiritual character.

Regarding the heresies and schisms specify that bishop Cyprian struggled to clear both from the point of view of moral theology behaviors of dissidents as Novatus, Felicissimus and Fortunatus, and from the point of view of dogmatic theology teachings of faith on the validity of baptism performed in or extra Ecclesiam in talks with the pope Stephen or Novatian. Concerning the different exegesis of biblical texts mention that some christians influenced by encratism sought to interpret the text of chapter 6 of the Gospel of John in eucharistic manner wanting to replace the wine with water in committing the mystery of the Eucharist. Bishop Cyprian took issue highlighting scriptural prescriptions of proper committing the Eucharist. Of course under these strained interpretations of certain biblical texts and christian characters can hide weak spiritually and who would not be identified by persecutors after the smell of wine.

Finally, the second chapter of the research ends with a presentation of martyrdom as testing concentrated penance, reverse consisting of a penitential discipline stretched depending on the level of spiritual fall on a longer or shorter time, which is an assumed temporal martyrdom.

Then Karl Rahner and Allen Brent fundamental research undertaken, come to confirm not only that two different reports as complementary to the work of Bishop Cyprian.

We now present on all of synthetic each christian spirituality aspects of this part of the research.

While it is premature to speak of a Trinitarian theology specified before the first two ecumenical Councils, there are basic formula of the confession of the Holy Trinity. However before to get established formulas in the theology of Holy Trinity, Church was witnessed in its worship. Then the cult passed in the theology without be an objective approach and strictly theological development. Saint Cyprian repeatedly uses the names of the three Persons of the Trinity, and this both in terms of the theological creation from the beginning of his episcopal ministry and in his letters, especially those written later by 256-257 years.

In writing "To Donatus" recounting his baptismal experience and all its transformation through grace, Cyprian calls the Father "The Creator", Son calls him on several occasions "Lord" and the Holy Spirit when not called directly Him we mean by the name of "God". What draws our attention in his trinitarian references treatise addressed Donatus is that Father and Son roles somewhat static, while Spirit is targeted in a spiritual dynamic that fills efficiency gracious efficiency baptismal act: Holy Spirit is abundant and pours him a man reborn to a new life from above.

In his letter written 75 by the end of his life and, equally, by the end of his priestly ministry, the witness of the Holy Trinity takes on overtones of expressive maturity,

committed the Sacrament of Baptism "in the name of the Father and of the Son and of the Holy Spirit." Besides theological experience gained over time and which can explain to a point difference of emphasis in trinitarian doctrine, we can take into account the theological and experiential context in which he wrote and that the message he wished to convey. If in work which was addressed to neophyte Donatus Cyprian refers to persons of the Saint Trinity as sources or as one source of transfiguring power of baptismal grace, in later letters he discussed issues in relation to gnosticism trinity of Marcion type. Although baptism of Marcion was committed in the name of the Holy Trinity it is not valid because Marcion did not share the same faith doctrine of the Father, Son and Holy Spirit. He found extra Ecclesiam and even if faith and ritual formula used correctly and completely Christian, baptism which officiate it was not spiritually valid.

Let us not forget that the fundamental model of Cyprian inspiration, and therefore under triadologic report, was Tertullian. The latter discussed the Holy Trinity and though he wrote in gnostic context showed enough theological intelligence as using the term "processio" about the Trinity, do not confuse this term with meaning they gnostics Valentinians gave when talking about successive generation of divinity. However Tertullian did not maintain consistency of his initial teaching and during Montanism, the oversized role of the Holy Spirit that try to take it the subordination of ecclesiastical institutions and confiscate it within a subjectiv/spiritual prophetism and applicable to persons not belonging to the bodies clerical brotherhood. Although Saint Cyprian shared a spiritual visionary sui generis, some things needed in pastoral and even death being discovered them "from above", he did not embrace extremism never any preference for this work of the Holy Spirit, to the detriment of balance trinitarian confession.

Regarding the Mystery of the Eucharist we can say that bishop Cyprian associated preponderance of Christ. This happened because of exegesis based to certain Encratite groups made them the text of the Gospel of John, chapter 6, claiming that "living water" that is spoken of here has eucharistical relevance, trying in an excess of ascetic zeal to substitute the wine with water in the Cup of the Lord. Cyprian, however, showed that this expression is baptismal one and it refers to the Holy Spirit. Bishop Cyprian used such trinitarian doctrine was to eliminate any confusion that may exist between elements or, as it's called in today theology, "matter saw" of the Sacraments.

Moreover Eucharist be crucial in the penitential process when, after the bishop in the presence of the community of believers reconcile penitent with the Church, the latter shared with the Body and Blood of the Lord. And if the penitential period was interrupted by the

threat of persecution, Eucharist was allowed to re-emerge because they could not conceive penitent spiritual power of christian witness for Christ through death without union with Christ one sacrificed and risen, through Eucharist.

What saved Saint Cyprian's teaching from slippery approach Holy Trinity is the fact that the Church has always reported. Religious character he had always considered when approached about theological or moral-penitential teaching, was steady source who protected equally lax heresies as exaggerations or rigoristic due penitential system.

Church is the locus par excellence of the manifestation spiritual's maternity and paternity. The man becomes christian in the Church and son of the heavenly Father through the Sacrament of Baptism. This is made possible by the Incarnation of the Word of God who took flesh in order to open the opportunity for every christian to be called the son of the heavenly Father. In this space of motherhood, the Church of Christ, christians have the possibility to prioritize relations with true real Father and Brother. It's not about giving up the parents and the actual biological life, but their positioning in the background. Christ, our true Brother, has given us, through His Incarnation, opportunity to call God Father. And in testimony that He is "Our Father" shows widening community of fraternity with all christians are baptized "in the name of the Father and of the Son and of the Holy Spirit."

The man born again through Church Baptism is then fed with a novel food, "food of immortality" that is the very body and blood of the firstborn among many brethren.

After Allen Brent optic almost exclusively historic, it seems fraternity in the Church and her spiritual motherhood might understand more concretely through the system of roman patronage that bishop Cyprian take skillful and gave a christian content by diversifying philanthropic Church. This was made possible by his huge fortune. But, as we have seen so far, both in the treaty addressed to Donatus and the comment dedicated the Lord's Prayer, Saint Cyprian targeted a deeper level of transfiguration of human relationships with God and people under the body of motherhood Bisericii - Christ Our brother, who has given us the opportunity to call God Father and our neighbors brethren in Christ. In this sense it should be understood phrase may Ciprian then he can not have God as Father who does not have a mother Church.

Church maternity is evidenced in Cyprian work by the specific terms and expressions and by symbols or persons as a symbol of the Holy Scriptures. The Church is faithfuls mother and her breast-fed children are reared by it. Church nourishes not foreign children, that baptized believers outside the Church. Also a symbol of the Church is the agnus of God of the jews whose flesh should be eaten in one house, these words showing that the Eucharist can be consumed only in the Church of Christ and, therefore, no ritual of the Holy Liturgy

committed outside Church has no spiritual validity and saving. Immortality food which believers children receive in the Church is the Church and its members is offered. Cyprian prefers as symbols of the Church women of the Old Testament as Rachel, Rahab, Ana

In connection with Church motherhood, appears Church unity and its uniqueness. The Church is the only true Christians mother, and the one and only true Church celebrates the Sacrament of Baptism is unique and unrepeatable as unique mystery of the Eucharist. An attack on the unity of the Church has committed Novatian himself who not only appreciate baptism by him and its faction as valid, but, moreover, considered baptism by him is the only true Church of the only true, baptizing them even Christians who were baptized before the true Church which he considered false. The same Novatian lustfully papal throne occupied by Cornelius at the time, was guilty of "invasion of sacred space" that was occupied by one bishop in a single Church.

The fact that the earlier we talked about the maternity of the Church and of Christians filial relationship with the heavenly Father, means that relations between people suffered spiritual and consistent amendments. The relationship between the biological father and biological son is not excluded but valued at second, first place being occupied by baptismal transforming in a very spiritual fatherhood of God. Starting from this point we can broaden the discussion to order that Cyprian has on the world, the cosmos and the elements making up the world which otherwise belong actual relations among people who are transformed the spur of transforming the Sacrament of Baptism.

In his treatise "On Prayer" when Cyprian explains the phrase "thy will be done as in heaven and on earth", reckons that earth symbolize the heathen land or Hebrew are called to a new life and superior being Christians, i.e. in heaven. Whichever anthropological, spiritual and soteriological interpretations that Cyprian attaches cosmic elements. Moreover, a sampling of the anthropological aspect obvious, remember that the earth can signify body of the man whose destination is the attitude of obedience to soul-heaven.

Saint Cyprian reporting to the world and nature elements is shown in the title "Maker" which he gives to God. In other words, God is the Lord of the entire universe and even the scourge of plague that has hit Africa's Cyprian is interpreted as a one using tools of nature by God to punish the moral man. And God's power is transferred to man through the Sacrament of Baptism, the man having possible to leave the bondage of natural elements, sources of greed and immorality, giving them a spiritual purpose. As the experiences of his baptismal conversion shown in "To Donatus", Cyprian gave up the usage of the material elements of the world that has turned from an end in itself in means of implementation of the love and finally the means of obtaining holiness of life and salvation. After receiving baptism neophyte is

somehow above this world and goes out of their damage and egocentric dependence doing good deeds that turns offer the world in vehicle of spirit of love and unity of the Church. In this respect the good deeds is tantamount to a kind of denial worldliness.

This denial of the use of mundane ingredients is under the impetus of the Second Coming before which wealth, social prestige and any other thing of this world, become obsolete.

It's interesting that careful interpretation that Allen Brent uses when explaining how Ciprian understand our own spiritual transformation in baptism. After him, the baptismal experience story by Ciprian, and transforming debt which he alleges should not be understood in any form of spiritually or spiritually because Ciprian lived in an environment with a culture and stoic philosopher par excellence. Either stoicism no segregation between world view and divinity, between history and transcendence, between matter and spirit as does modern man. For this reason, Brent continues, baptismal transformation that presents so enthusiastic Cyprian refers mainly to material and more likely in the physical sense. I presented this in detail in another part of the paper, now wanting only to remember that the stoic philosophy which certainly Cyprian knew was established to a point in a determinant of its optics of the cosmos and the world.

Regarding the Mystery of the Eucharist, bishop Ciprian recommends compliance to Christ, meaning the use of water and wine into committing Mystery. The fact that Christ turned water into wine at Cana symbolizes the transformation of hebrew infidels and pagans into christians. We see once again given of the Eucharistic elements anthropological dimension.

However, the ultimate denial of the world is described through the act of martyrdom itself, act by which the christian renounces his possessions to his family and friends, the claims relational in this world and finally to his body itself that it God teaches that sacrifice.

But martyrdom, as the ultimate denial of the world and its goods, means a renunciation of biological support of this earthly existence and life to enter eternal life. Otherwise, martyrdom would lose all meaning. Eschatological perspective on understanding the self-sacrifice of the martyr is the justification for this act of penance focused as we have called martyrdom.

Including penitential discipline of the Church and in the first phase was subtended up dying would not have a sense intelligible to faith penitent without the afterlife kingdom of God which He purchased a Christ Himself through penance undertaken on our behalf . Even if the penitent do a lot of acts in the recovery mode penitential, even after servicing this penitential program penitent received reconciliation with the Church through the laying on of hands of the bishop and by taking back the Holy Eucharist, the final evaluation penitential

procession will realize God judge when the image of this world will pass. This means that christian is constantly forced to stand guard up. Heresies and, especially, are nothing but schisms out by pride, by hatred and division or by ignorance and weakness of penitential regime proposed by the Church for all christians. No confessors who wore their bodies physical signs of testimony were not without danger, as they showed it so many times that of them from personal ambition or material interests or railed against the Church hierarchy and supported an inefficient and impertinent integration into the community christian lapse. To this we might add that even Cyprian contributed in some way to such a state of affairs in that the material benefits promised to those who resisted the persecutors torture.

In other news, the christian life swirled within that sacramental and spiritual brackets of Church, from denying world through the Sacrament of Baptism and continuing through good deeds and reconfiguration of human relationships under the power of motherhood of Church, and to Cup of the Lord that christians immortality consumption as food and sometimes a source of spiritual energy and sacrificial power to confess Christ through the act of martyrdom.

Let us not forget that Cyprian knew eschatological stoic philosophy that entail the extinction of the world and a replay cyclic existence. Probably for most people as triggering events persecution, plague, excommunication by Pope Stephen applied a bishop Cyprian, resistance movement created by the Church of the Martyrs, were signs of the imminent end of the world. But as we have seen, role and purpose of these events are known only God who exercises providence "through punishment and glory when we err when we deserve it." All this could be a reflection of the people's state of moral decay.

If until now I have seen the role of the sacraments of Baptism and the Eucharist in the transfiguration of itself christian who becomes the born again child of heavenly Father fed then eternal life with "food of immortality", from now we'll talk about the spirituality of prayer and its purpose in christian development route. We will see prayer as a christian good deed done for himself but also for other members of the christian community and even for the whole community. Like the sacraments of the Church, like penitential regime required every christian because every offend in one way or another, prayer is a fundamental element of personal development and community of christians. The fact that Saint Cyprian prayer and comment that it makes the Lord's Prayer assumes no abstract or theoretical motivations, I have shown by what we called "baptismal interpret the Lord's Prayer." Because, generally speaking, constant prayer is a fulfillment of christian living and prayer united with other good deeds updates, highlights and amplifies synergistic again received the Sacrament of Baptism

gifts. As understood from the point of view of bishop Cyprian ratio of "prayer, word, sacrament".

The importance of the Lord's Prayer (and hence starting and prayer in general) comes from the fact that the very Word of God has composed this prayer he left it to the apostles and through them to their successors. Thus, says Cyprian, Word of God taught us to pray with his own voice.

The meaning of this prayer comes from its community-ecclesial character, because my Father christian does not say, but „our tat ". So the Word of God through his Incarnation gathered in itself all, rich and poor, men and women, teaches us to pray for Church unity, unity sprung "from above", because when Christ prayed before the his disciples prayed that all may be one as He is one with His Father.

Now we emphasize that, the biased comments against Saint Cyprian, Church unity was not understood by reference to "Cathedra Petri", this unit from flowing oikonomic Trinity and works in Church. From this point of view hatred and division by which schismatics bring the Body of Christ can not be washed even if that schismatic Baptism id done extra Ecclesiam or his blood the same extra Ecclesiam is. Thus Saint Cyprian understands the triple "Christ-Church-Trinity".

I am now a parenthesis. The fact that we used phrases like "Prayer-word-mystery" and "Christ-Church-Trinity" about Cyprian theology is not an anachronism. Because even if these expressions are not found literally in his work, they can be detached from Cyprian understand how to address certain aspects of christian life. Therefore, in some parts of the research, I allowed to speak more texts Cyprian themselves, and then I did was to bring together issues that sometimes are disparate in his work but always keeping the essence of the logic of christian spirituality forever and everywhere .

These phrases and others that can be seen from a mere reading of the paper content, while providing insights and theoretical conceptualizations that have been defined throughout history, theology, are essentially umbrella term for the patristic uprightness for the depth and height of spirituality and christian tradition assumed in its substance ontological Church Fathers. Let us go further.

As bishop Cyprian reporting theology of the Saint Trinity and in the way he understands the Church motherhood, fatherhood and divine sonship, that we could outline a few things about what later was called the personal nature of God. Indeed, the love that christians have met the requirement of true-christian Church of living is based on first love that God showed it to us through the Incarnation of his Son. It is true that before the Incarnation of God has not deprived people love, but love how this supreme revelation was

made through his Son made Man. In his great love for humans, Christ not only prepared the world by the prophets for coming, but came Himself to teach and the same love and not only to teach but also to save them. And not only that He taught people to pray but He Himself prayed for them. This is the love the Father, Son and Holy Spirit pours over men through Baptism each is a brother of Christ and Heavenly Father's Son, and the Church - the Body of Christ becomes the mother of all who have God Father.

The jews had to a point God Father, though remaining "debt-sins" unpaid lost this close relationship and have enslaved themselves to other interests. Bat pagans in their desire for the material after the pomp of this world have come to worship dead idols, which prevented them enjoy a deep spiritual relationship with God.

The jews and pagans antithetical means once more authenticity and familiarity spiritual depth that christians have in the Church of the Holy Trinity.

On the other hand, the personal nature of God can be inferred from the comment Cyprian makes the Lord's Prayer in the way he intimates divine attributes and their concrete „fonction” to people's lives.

Omnipresent God although it is understood in the sense of ubiquity, however, is lowered into a more real relationship with God in the sense that God is present in the human heart through Baptism. Consequently, christian prayer that God speaks to him must be not loud, but in the silence and peace of heart that lives and that He hears. When talking about the words "Our Father which art in heaven" Cyprian insists on the spiritual fatherhood and the community character of christians sharing of this fatherhood, while the word "heaven" is not interpreted spatially. Moreover, we note that the concepts of "heaven" and "earth" are interpreted in terms of spiritual and anthropological sens.

Continuing the conceptual logic of the Lord's Prayer, Cyprian comment then attribute of holiness. He recorded that God who is holy and perfect does not need to be holy, but we the people we need to sanctify His name in us. Like we see in this approach the divine attributes of Father Dumitru Stăniloae attitude towards these attributes posed from the viewpoint of participation of people and creatures to them.

Divine omnipotence also is expressed in the Lord's Prayer: "Thy will be done as in heaven and on earth". This refers to the conversion of pagans and jews to christianity and metaphorically become from "earth", "heaven". And this time an attribute of God is reported in humans. Thus God Almighty is God Carrefully because his power is manifested providential "by punishment and glory when we err when we deserve it."

Now that I saw the theological intuition of Saint Cyprian on this level, we can handle what might be called an ascetic and mystic that emerges from the commentary on the Lord's Prayer. The size of the ascetic work Saint Cyprian and the meaning we convinced them quite often throughout our research. But Cyprian mystical aspect of the approach, according to some researchers, there is but little. To clarify things, and this angle must have regard to what later was called human synergy with God in the goal of former of salvation. It is even more significant problem as the Cyprian wrote in a marcion gnostic - context on the one hand and stoic or even pantheistic on the other.

After receiving the Sacrament of Baptism christian becomes the temple of God and the heart becomes the place where of the Christ himself mystically lives. Saint Cyprian stresses that it is very important that we receive the gift of the divine presence in our souls, but equally important is that we can keep the ascetic fight lifelong baptismal gifts. In fact, the work of Saint Cyprian leitmotif is "to become what we began to be." Always God's grace is priority and man would accomplish nothing good could it not have this ontological given initially. As the power of love between them comes from the lineage of people love from the part of the Holy Trinity to man, so every good christian performs is prefaced by the influence of divine help. In this way, the christian may continue post-baptismal struggle with sin and temptations of the material world, fighting continued ascetic commitment and denial that started at Baptism. Understanding things this way, it performs good deeds that all christians can be addressed in the larger field of denying the goods these worlds, because things are not seen in a narrow optical, source of passions and pleasures, but means which enhances brotherly communion.

Of all the good works it performs man, prayer is the correct one for committing the forefront and they need, says Cyprian, to please God "at atmospheres by body posture and voice by the way." We retain caring carthaginian theologian has for physical-bodily involvement in prayer and this time against gnosticism. Prayer should be done quietly and in peace and when you take your gift to the altar must be united and in harmony with everyone. The model for this unity in prayer is given by the three youths in the fiery furnace and had one of "spiritual thinking and feeling." The one who prays after the criteria and performs various good deeds partakes of the white crown. This crown is equivalent in value to the red martyrdom.

After of many christians of that time the martyrdom represent the ultimate good and ultimate act of self-denial and renunciation of the world. Martyr updated full potential and actual gifts received in the Sacrament of Baptism is denying all and everything. This is the

explanation for the charismatic counterpart Martyrs Church which sometimes compete unfairly church hierarchy. So can explain why Saint Cyprian struggled to raise the prestige of episcopal ministry by affirming character withdrawal's martyr character clergy in front of persecutors roller. And those who retire in hiding give up families, the social wealth and privileges.

No matter how honest and respected is a martyr, he could do little without mystical resources received Holy Baptism and without mystical communion with Eucharistic Christ. Who would sacrifice himself and shed his blood to Christ unless first drank the Cup of His sacrificial blood of the Lord?

But who is able to give up to this world's goods and prioritize spiritual relationship with God the Father through the Mother Church, it is able through this exercise (aschesis) to give up himself.

But both the world's goods and the waiving of biological family relationships, as well as giving up their body in martyrdom is not in any way a total and inevitable extinction of these elements. Gnosticism can not gain ground on account of the teaching of Saint Cyprian. Examples prophets Daniel and Elijah come to confirm irrefutably that prioritize the relationship with God that brings not obliterating the material world and full independence from them, but bring a balance in terms of human reporting. When interpreting the words of the Lord's Prayer on doing God's will as in heaven and on earth, Cyprian records pauline that the tension between land-body and sky-soul there can be improved by subjecting the earthly (not destroy) in front of heavenly. Here is the ascetic doctrine of Saint Cyprian balance.

Ascetic teachings of Saint Cyprian is balanced from the part of eschatological perspective that you do not lose sight of. In Baptism man while remaining in the same body and the same biological functions change in mind and soul. His soul is the home of the Holy Trinity, is home not adorned with marble tiles and no earthly homes but with good deeds and prayer, and at the right time, the body will return to this house.

In Baptism man becomes greater than the present age and no longer missing anything because the one who has God lacks nothing if he himself not lacks God. Man needs food mysteriously reborn to new life. Simultaneously reducing biological food to survive bodily needs, the christian reborn now needs another food, food immortality, Kingdom food of God. From Baptism man already living in the Kingdom of God and that increasingly wants more. It would be inconsistent to seek to live as christians on earth many years and, at the same time ask to come faster Kingdom of God. The body is no longer a primary concern for christians but is left to the care of God who takes care of the birds of the air and the lilies of the field and therein lies an anthropological balance that Saint Cyprian we propose.

So with all the elements of the cosmos is perceived not only as a source of biological food and comfort but these elements can be transformed through love by Christians in vehicles of harmony, tranquility, peace and unity. These earthly goods remain the same but their use being made on the spiritual criteria.

Time also receives spiritual meanings being sanctified through prayers that Christians do morning and evening. Following in the footsteps of the prophet Daniel, as a sign of praise of the Holy Trinity, Christians can pray three times a day. Moreover, one who has in his heart the Christ-Sun of Justice and the ever brighter day is a time when he should not pray. Astral speaking, day and night remain in their cosmic sequence but for Christians they receive other spiritual meanings whose effect is spiritual foretaste of eternal life.

Respect for entirely psychosomatic manifestations seen in other aspects of theology bishop Cyprian. For example, in the chapter in which I researched polysemy reporting Christians from persecution have seen that there are several categories Christians: those who ran those *vota publica* as soon as they heard of the imperial prescription, those who met the imperial requirements only partially brought the gods only incense but not animals (*thurificati*), those who tried through certain amount of money to acquire the document proving the participation in sacrifices (*libellatici*), those who have suffered to a point torture and then gave up, confessors who suffered pangs until persecutors stopped torturing him (*confessores*) and those who died in torment (*martyrs*).

All these (un)Christian categories show either the complexity of sin or that of virtue. But this complexity is due to harmony between body and soul that has always Cyprian regard. Those who bought those *libelli pacis* although falling in the lapse category and are subject regime penitential individual can not compare to those who have made no effort or a sacrifice money or the materials to prevent the defilement of soul and body pagan sacrifices. The nuances discerned in such a situation are multiplied by a deep understanding of the existential and psychological bishop Cyprian who considers that although the bodies of those who have acquired proof that they have sacrificed and they did not it, not the same think we can say about their conscience which was maculated. It is not enough that some of the Christian person is clean and another does not. Sin is committed only times only the soul affects the body or completeness Christian person. Perhaps if Cyprian had an gnostic influence anthropology would be considered those who were sacrificed to the gods, or have sacrificed to idols of the sinless. For although the body (which gnostics despise) was their pagan implied in these acts remain intact soul and conscience. Cyprian but thinks otherwise and submit each person to penitential program and spiritual recovery according to the psychosomatic involvement in the sin of apostasy.

But because about sin and involving christian in the commission of the issue was so complex and there is no answer or a decision strict or final for all categories, and there appeared those "good men", confessors, who wanted laps to satisfy requests to be reinstated as soon as possible within christians community without the slightest ascetic-penitential effort. And because the spiritual authority of the confessors was gained through unimaginable torments, Cyprian bishop was not easy to organize discourse and practice in step with them. Confessors held even the Church of the Martyrs under which implemented a moral laxity which has often cover the material advantages. Perhaps those who were received into the Church quickly after fell in persecution, after offering some money of those who assist them in returning.

Against this background Cyprian proceeded to increase the "rights" and the "obligations" spirit of bishops, seeking to strengthen its hierarchy in the Church, and thus be able to offer a program of spiritual healing which has all the guarantees to be heard and fulfilled. Even if Allen Brent thinks cynical Cyprian's desire to consolidate its position as bishop, a simple comparison of Cyprian and Tertullian church hierarchy to show that things are not so. If the bishop Tertullian is the High Priest, the priests are equivalent Old Testament priesthood and the Levites are put in the right deacons, Cyprian High Priest is Christ Himself. Also to support balanced perspective that Cyprian has had on the episcopate is his teaching that only God-Judge gives final judgment acknowledges the penitential believer. He does not arrogant bishop in any case infallibility, leaving everything to God. However no fulfillment of penance penitent is relativized because for this period ends in reconciliation with the Church of hands by the bishop and by allowing them to share in the Body and Blood of the Lord.

The peace that had a Church for a decade emperor Philip the Arab has created an atmosphere of spiritual slowness and primary concern for worldly affairs, which not once complained bishop Cyprian, who included even the clergy. When persecution became imminent these people represented "christian material" which the Church have available. Certainly among the christians have been people with a high spiritual level. Anyway, things were clarified in the crucible of persecution.

Besides this we add the attitudes of the emperor Deciu and of bishop Cyprian that could favor a particular state of operation:

- a) Roman magistrates intentionally let free some christians after tormenting a time and do our best for them, become confessors to divide the church community;

b) Bishop Cyprian himself has promised those among christians who manage to keep the shield of faith elevated privileges will enjoy financial and material after the persecution will be ended;

c) Among christians who claimed faith in Christ some became confessors of their faith not necessarily as invincible but because throes have ceased;

d) Finally, it seems that the difference between christians who immediately ran to accomplish the demands sacrifices and those who were able to share their faith for a while but then gave up because torture is a difference so great as might understand at first glance. The latter, even if they failed, the body still having signs of suffering for the faith would could return before the christian community and its bishops are confessors saying the truth.

All these things shades christian society before, during and after persecution, claimed manifestation of a certain formalism of statements and confessions of faith.

To penetrate deeper into understanding the situation we will use logic Brent's argument. We saw that after this declaration theologian Cyprian's conversion through Holy Baptism would not necessarily cover what we moderns understand, that inner transformation of an enthusiasm and a strictly spiritual depth. Cyprian simply could not give up everything that meant his life before conversion. It would be an anachronism to see things in this way, because we understand the angle Cyprian's statement post-Enlightenment reason, while Cyprian lived in a time of Stoic philosophy. I saw also that Brent refers to Wittgenstein's philosophy that any transformation occurs in a man's life nothing is lost of what that man has been taught to do. After Brent, Cyprian himself over his intellectual elements preceding his conversion band and transposed them, I could say is sublimated his personal model of Church organization.

Passing over the fact that even Cyprian's understanding through philosophy Wittgenstein is an anachronism in itself, we take this thought of Brent and reporting polysemy we apply the persecution of christians. This can help us to understand that christian formalism that some have shown as to penetrate the fallen and fragile boundary between so-called authentic confessors. Because even if the new pillars of faith, confessors, martyrs and those who sacrificed their possessions and money and even family relationships withdrawing and hiding before persecutors, they can not ignore the legacy of life, behavior and their culture who coordinates represented their life during the decade of peace during the reign of Philip the Arab. That might explain the declarative confessions, formal or inauthentic to some of them. Things are the same for those who were part of martyrs and confessors authentic body.

But the latter may miss those who have given a certain bodily weakness in the face of ordeals and before the persecution and possessed a high spiritual level. Even if people have given up, then the program integrating penitential church have recovered much faster in terms of their spiritual background as genuine and profound faith.

They can be seen both in the behavior of confessors after the persecution decyano ended and who started working again worldly things and even to live under the same roof with the women and, other part, the consistent attitude and behavior humble perpetuated by other confessors after cessation of torture and that was eventually ordained. It's confessors cases: Aurelius, Celerinus and Numidicus.

Bishop Cyprian always attracts attention that the devil never gives up work of divisive and so winding and acts as he is manifested in peace-time cunning and violent in persecutions. Therefore christians are exhorted to retain humility gifts confession of faith which they have received from the torments suffered and to preserve that inner attitude of deep spiritual understanding to externalize a viable christian behavior.

The Christian life to this spiritual level to show what behavior adequacy with what Karl Rahner calls *dispositio* is as effective as the martyrdom of salvation itself. Red and white crown are equal before God.

However, at that time, there was a preference for martyrdom. At such a focused approach in martyrdom of penance christians were exhorted christian faith so that keeping fresh belief in the Second Coming of the Lord and the stoic atmosphere created by eschatology. On the other hand, there is a more pronounced conviction identifications between christians and Christ with martyrdom. Cyprian himself repeatedly praises the martyrs and said that Christ himself suffers with, and even instead martyr. Only this explains the strength and resilience unimaginable torment. Shared the Body and Blood of Christ martyr can turn to shed blood for Christ. This is the basis for that *ordinatio per confessionem* martyrs and confessors under which they even commit ordination Eucharist without equal and even without the law of the Church hierarchy.

There is a need to improve things herein Cyprian respect and forced himself to show that martyrdom is not the only option for an authentic christian life. Conversely, those that prolong the denial of the world and the devil in Baptism, hiding from persecutors and giving goods and their families are able, if the situation demands, to renounce and of themselves, their lives biological, the greatest asset of earthly life.

However Cyprian himself confirmed by his late martyr. That retreated to his hideout in the persecution does not mean that he wanted to give cattle that martyrdom or cowardice. Several times drew attention to the carthaginians and the romans faithful flock without a shepherd divides that. He invited every meditation on what it meant to the Church of Rome that Pope Fabian was martyred and left leaderless Church. Cyprian from his hiding place he never ceased to deal with management problems, ecclesiastical material needs of those who have escaped persecution and suffered and which losses health and earthly goods. A vast majority of the epistles written near the carthaginian, who rebuked, advised, praised, encouraged and exhorted the confession of faith and even martyrdom. He went on the principle that delaying his martyrdom the value of it decreases with nothing before God. Throughout his episcopal ministry through all works, actions, position papers regarding theology or penitential discipline of the Church, Cyprian showed character to be a spiritual force ever ready to give up everything that earthly life. Parental love toward his faithful made him but to postpone this action until the right time that God allowed.

For Brent Allen martyrdom of Saint Cyprian it is primarily a historical value. Seeing a spiritual power day after day Martyrs Church's win, Cyprian tried to destroy it. But because he has not had sufficient support and strength to implement it, switched diplomatic alternative own merits properties and witnesses the sacrifices they make to faith in Christ. So, not those *castigatio domestica*, but those sacrifices which they suffer as a christian faith, even if it has no physical signs of torture on the body, can still be considered a martyr worthy of the white crown. Because no small thing for someone to lose everything except biological life.

Brent consider the fact that when he retired in his hiding, Bishop Cyprian left his wealth management a council of priests and having the moral obligation that when Cyprian will return after termination of imperial reprisals receive all back. It seems that when some properties sold some customers were his friends and that after the cessation of hostilities must return them to him. Finally, Brent records that document martyr bishop Cyprian of itself means nothing but an overlap the image of Christ episcopal image, thereby ensuring its universalization Church model. Of course that marketplace of ideas is free. For us, at least, the testimony of bishop Cyprian watch martyrdom is unequivocal; giving his spirit, in full responsibility to the mission earthly Church, he said firmly: "I am a christian and a bishop!" This word, as the other which he spoke on this occasion, led people by his love set alight by romanian magistrates to shout: "Let us cut nine head with him!"

A unique perspective on the penitential theology of Saint Cyprian Karl Rahner plays. Even if using historical data and textual concrete, this approach relies on numerous theological interpretations and correlations more or less personal between these dates,

correlations that do not exceed acceptable logic opposite the corpus of Cyprian texts. Great contribution of this theologian regarding penitential discipline of the Church during Cyprian is "penitential liturgy." This has three parts:

1. The fulfillment of penance

It refers to the observable actions and behaviors penitent: good works, a special clothing, a place of divine worship in Church on public participation, non-participation with the community by sharing the Eucharist. All these elements somehow "physical" are visible penance mark a profound believer substantial transformation. Although Cyprian does not use a special term to define the inner state of penance (*dispositio-sorrow*) he proves an intuitive knowing of "realistic existentialist psychology". Because Cyprian thinks that all external gestures of penance pertaining may arise not only but from a right inner attitude. And if this inner attitude more or less is lacking, external facts helps to better shape and manifest the sorrow for sin committed.

All the facts that commits penitential part of that *satisfactio*, which is the basic condition for reconciliation with the Church penitent when he receives the Holy Spirit through the laying on of hands and the bishop's consent to share the Body and Blood of the Lord. Regarding this *satisfactio*, Rahner shares subsumed into question and semipelagianism that, somehow, Cyprian might let foresee. In order to settle this issue, Rahner appeals to the clear difference that Saint Cyprian makes between forgiveness of sins before Baptism through the power of the Blood of Christ and the forgiveness of sins committed by *longa et post-baptismal paenitentia plena*.

Poschmann speaks of penance is committed by a catechumen before Baptism as a coordination purposes discipline of life after Christ, and Rahner asks what does this theologian to say essentially because the distinction between forgiveness before and after Baptism Cyprian is very clear.

Therefore, all actions are subsumed *satisfactio* his personal contribution to the penitent but not necessarily her own salvation. Even *Pax Ecclesiae* which the bishop laid hands attached to it does not represent the definitive decision in favor of the believer, even though it receives through bishop laid hands the Holy Spirit which he lost by sin. Because both *satisfactio pax* and *pax Ecclesiae* and *communio concessa* are merely preparatory steps to obtain the salvation that God only gives as Judge.

Then, Rahner wonders, what is the value of hands in penitent reconciliation with the Church community. In other words if Baptism is unique and unrepeatable, as hands of bishop

could be the same as the spiritual significance of Confirmation. Or, conversely whether by putting hands in reconciliation bishop is given the Holy Spirit as in the act of Confirmation sacramental Baptism, what is the difference between the two kinds of putting hands bishop. Or how can it keep putting hands in reconciliation bishop's sacramental character of penance. All these questions of Rahner outlining one answer probably found their answer until later in the history of theology of penance.

It seems, however, from the Cyprian time of penance have a sacramental character that Rahner delineates the fundamental role that the bishop has in penance and on account ecclesial management character of penance. For by putting his hands in reconciling the penitent with the episcopal Church does not grant forgiveness of sins the penitent (which affords God judge) and offers only penitent reconciliation with the Church of the Holy Spirit and gave permission for participation in the mystery Cup of the Lord.

Also for the sacramental character of penance advocates and its effects complete and lasting; if any of the members of the Church hierarchy falls into sin, apostasy or otherwise mortal sin is not reinstated in the position cleric who occupied it before and it even if the actual period of penance was carried out.

I talked earlier about the religious character of penitence and after Rahner, this is the original penitential contribution bishop Ciprian contribution towards Tertullian his predecessor. Public understanding of the theology of penance is not unique Cyprian's time, this stretching right up to the nineteenth centuries and even when there was still confusion between what today we call private or public penance.

Rahner put an explanation that could differentiate Saint Cyprian between public and private penance by taking into account of the period excommunication. But Rahner notes today that excommunication is a serious thing, a harsh penalty to the believer who has committed very serious things. But the early Church excommunication have an ordinary character in the sense that believers their sins larger or smaller stray from communion with the Body and Blood of Christ, so as to be excommunicated represent a daily reality of the spiritual life. In this perspective "excommunicatio" can not be a criterion for differentiating between the major force in private and public penance during Cyprian.

2.Exhomologesis

Proper reconciliation of the penitent with the Church through bishop laid hands is preceded by public statement, the penitent stating in the middle of community his desire to be

reheated heart with his brothers in the Church. This statement is made before the bishop and the entire Christian congregation, community nature of this gesture of penance and generally representing the original focus of Cyprian's contribution to this issue. In all probability, says Rahner, on this occasion the bishop uttered a prayer (intercession) and may even be the Lord's Prayer. After exomologesis and laying on of hands by the bishop, the believer can share the Eucharist.

There is a confession of the penitent done this time particularly in the presence of the bishop, the confession that discusses the detailed circumstances and level of involvement in the sin of the penitent may be set then from the part of the bishop, duration and intensity of penitential right.

3. Bishop putting hands

Cyprian is the first Western associating penitent reconciliation with the Church of bishop's putting hands. He discusses the problem of hands in the act of reconciliation, significance and meaning of the hands repeatedly over penitential procession. Discuss and on behalf of the spiritual value of bishop hands in penance and episcopal same gesture when heretics who want to return to the Mother Church. Then make a comparison between the value of the hands of exorcism during catechumenate and putting hands in penance.

Rahner trying to sort all this tangle of spiritual significance only requires a logical attempt though observable rely heavily on probability calculation.

Take, for example, the bishop Cyprian discussions that he had with Pope Stephen account heretical baptism. Rahner believes that bishop Cyprian not equivalent to putting hands in the act of converting a heretic in the Church with the laying hands in the Sacrament of Confirmation. This is not exclusive to Cyprian, Baptism and Confirmation in the early Church was so closely knit that mentioned equivalence can not be discussed. On the other hand, even Tertullian vehemently argues that baptism is unrepeatable.

It seems that even the author Didascalia Apostolorum thinks that laying on of hands in penance is parallel to Holy Baptism in general, because Baptism is given the Holy Spirit to the believer, and laying hands by the bishop over the head of the penitent who lost grace of baptism, is the new worker Holy Spirit in his life.

Instead, it seems that Cyprian though not believed to have any spiritual identity significance between putting hands in converting heretics to the Church and putting hands in Christian Confirmation, thinks that Pope Stephen believes this identification of the situation

and the similar spiritual value between the two gestures. As Stephen believes that if the heretic was baptized „in nomine Jesu” outside the Church's baptism is valid, however, only that it did not receive the Holy Spirit. Receiving the Holy Spirit is done in Stephen's conception of hands by the bishop when converting the heretic. Cyprian is in a dilemma: if Stephen recognizing the validity of heretical baptism of what was necessarily then the bishop putting hands should receive the Holy Spirit. Because a valid baptism involves the granting of the Holy Spirit. And if confirmation was needed in laying hands on converted heretic then his baptism was ineffective and had not fully restored in the event of conversion. Naturally, this approach to Saint Cyprian respect the principle of indissoluble unity between Baptism and Confirmation in the early Church.

Rahner concludes that although the difference in approach is evident from the baptismal issue Cyprian and Stephen, the differences are not matters theological or doctrinal matters, but different traditions in Carthage and Rome.

As a corollary to the understanding bishop laying hands in Confirmation, or Penance and even in the process of catechumens (in the latter cases rigor bishop can be replaced by priests or even deacons), Rahner record that certainly in the era of Saint Cyprian there other uses and meanings beyond the granting of hands of the Holy Spirit by bishop's laying hands.

In interpreting penitential teaching in Cyprian, Rahner based on two fundamental principles which Cyprian had no way to know and ignore them: on the one hand, baptism is unrepeatable and unique and, on the other, Baptism and Confirmation or granting the Holy Spirit are indissolubly united. Respecting these principles is clear that for Cyprian putting hands in penance is others thing than putting hands in baptismal confirmation. And yet, if both Confirmation and Penance as conferring grace of the Holy Spirit then how are they different? This is the level where you get and which analyze and argue Rahner.

For bishop Cyprian but it did not matter that none of the theories Rahner does. Cyprian has not questioned the difference between a laying on of hands and another, he not tried to disassociate the private and public character of penance and did not even put into question the sacramental penance. For Cyprian, as shown in his texts, several things were clear:

1. Eixstă a difference between the way sins are forgiven through the Sacrament of Baptism and the way it is performed post-baptismal

2. If a heretic was baptized in the Church before and then decide to return to the Church, not again baptized

3. Baptism by heretics even if fully respects ritual and even if done in Christ's name or the name of the Holy Trinity is not valid

4. Heretic Baptism is not valid, at least, for two reasons: first, clergy heretics have no way to give the baptized in the Holy Spirit since they themselves do not have it and, secondly, no clergy heretics nor the baptized they are not based on the same understanding and confession of the christian faith

Regarding the first point, if it can discriminate between the Sacrament of Baptism and the laying on of hands in the penitential rite of hands, then kept unique and unrepeatable character of the Sacrament of Baptism, a principle so dear to Saint Cyprian. But because the Penance offers Holy Spirit like Baptism, let's see how to keep the sacramental character of penance. For this we use two arguments: anthropological and ecclesiological.

From an anthropological point of view we emphasize that penance involves believer in all its psychosomatic complexity. His contribution is essential as long as the facts that must satisfy individualized penitential procession through the establishment, must be accompanied by an interior disposition to match. All this christian involvement witness huge stake in the penitential rite which is put into play. Although penance do not repeat Baptism though she still work in the christian life, because it is a little to get something but, is more important, you have to keep what you can get. The reference to Baptism is evident and, not coincidentally penance is called a "second baptism". By the satisfactio of christian penance is nothing new, no new power in his life but gives up only part of ballast sin that grace received in Baptism the Holy Spirit to do it again obvious, efficient and active in christian life.

Perhaps it is here suitable to once again stressed that the theology of grace in Cyprian work occupies not a place of first order, however, it saves from any acusation of semipelagianism. From all this it is evident how anthropological argument of sacramental penance underpin even if the latter is not a repetition of the act of baptismal Confirmation.

The same thing we do right now with ecclesiological argument. Penance is inextricably linked, as well as christian Baptism, with the Church. It is determined by the bishop (fundamental element in understanding the ecclesial theology at Cyprian) after that confessio a penitent at the beginning of the penitential period. The bishop again, but this time in the presence of all Church communities, puts his hands on penitent head after he made public confession of faith (exhomologesis), giving him the Holy Spirit and blessed him to

participate in the Sacrament of the Lord's Cup. In these moments, the entire Church prays that the penitent thus fulfilling love, peace and unity of the Church so beloved by Cyprian.

To emphasize the sacramental penance would be the two arguments which indirectly result from this work.

In the first time, for Cyprian Baptism and the Eucharist are indisputable Sacraments of the Church, even though it is unrepeatable Baptism and Eucharist repeatable. Although not affected her sacramental nature, the Eucharist can not be received by the penitent only after it has met all the established Church ascetic efforts by the bishop. Further, before penance period of catechumenate Baptism is fixed, while the period of penance the faithful before receiving the Eucharist the Church is established flexible by the bishop depending on individual state of spiritual level and context and depending on depth of involvement believer in sin. Although the two sacraments of grace is the same, in penitent ascetic contribution Eucharist is a sine qua non condition. Either penitential acts of the believer must have some value to allow access to the Sacrament of the Eucharist.

The second argument relates to indirect discrimination on the bishop Cyprian makes between those who fall into sin after reaching a certain level of spirituality (confessors) and those who fall before it reached such spiritual heights. Although the same for divine forgiveness that God gives grace to the extent, what makes the difference between these two categories of penitents is very synergistic contribution to their healing process. Both lose Spirit and both win Him again and this derives from penitential efforts different in intensity and duration. Here again we see that the Cyprian theology of grace is in the background but without this penitential theology be forced to swing the semi-pelagianism. Hence the spiritual value of observable christian penance and we indirectly see the sacramental character of the Penance.

Regarding the second principle that Cyprian followed in his theology of Baptism we have two situations: they are heretics who had previously been baptized as christians and then want to return to the Church and there are heretics born so and were baptized heretic and afterwards they wanted to come among christians belong to the Church.

In the former case Cyprian deems it sufficient bishop putting of hands as valid, because Baptism is not lost even beyond Church and thus retains the unique and unrepeatable character of Baptism. But this also means that the bishop laying of hands taken back heretics into the Church does not have the same weight as the laying on of hands in baptismal Confirmation. However, missing gratia Baptismi, and the bishop laid hands on the penitent

who lost baptismal grace of the Holy Spirit means a re-granting Him, that this act of laying on of hands at converting the heretic bears the sacramental value.

In the second case things are as clear; those who were baptized outside the Church and want to belong to the Church are not rebaptized but simply baptized because there is only one Baptism. Although heretic baptism was committed in the name of the Holy Trinity he has no value because it was made extra Ecclesia. So, heretical clergy who committed baptismal ritual having not the Holy Spirit were unable to give Him to baptized. Also, they had no true faith of the Church. Because the question put heretics to their baptism ("Do you believe in the forgiveness of sins in the Church?") Even if it is the same as the one addressed to catechumens from the part of bishops of the Church, has not the same value. Because heretics in the Church are not and have no right to ask such a question. So, says Cyprian, either they are changing question after the truth or they are somehow justified as the true Church.

For these reasons, bishop Cyprian could not agree with the approach that acknowledged pope Stephen baptism heretical if it was committed in the name of Christ or the name of the Holy Trinity and consider laying hands upon the baptized is sufficient for converted heretics. As counter-arguments, Cyprian addressed to Stephen clear and logical words, sometimes even ironic and aimed at elementary common sense.

1) If Saint Peter baptized those who belong the centurion Cornelius house although they had received the Holy Spirit, as Stephen afford not to baptize those who did not had the Holy Spirit?

2) If Stephen acknowledges that a heretic baptism gives Christ, then what would be necessary laid hands on heretic converted to receive the Holy Spirit? For Christ can not be separated from the Holy Spirit and we can not think, "He who was sent is higher than the One who sent Him." Does baptism heretic can give Christ and not the Holy Spirit?

3) Saint Paul baptized the disciples of Saint John although they were baptized. Does Stephen is larger than Saint Paul as not to baptize heretics?

4) In vain heretics confess the same faith in the Holy Trinity as christians belong to the Church as long as they did not share the union, peace and love with the Church of Christ. For, Cyprian says, Korah, Dathan and Abiram had the same faith with the other Israelites only divine punishment came upon them because they broke the peace with their brethren.

There are, however, says Rahner, one exception, when heretics are trapped in the program Church catechumens-penitential program, if it is somehow in danger of death due to persecution or any disease, was enough of the hands of the bishop as these catechumens walketh best of union with the Church and had genuine desire to become christian Church.

I presented and then analyzed the understanding that Brent Allen brings to the Cyprian teaching and activity. His view angle is historic and placed in parallel Cyprian Church organization model by imperial conception at that time that it appears as Saint Cyprian used it as a source of inspiration and model.

Rome was founded by Romulus who fulfilled certain rituals and therefore represent a sacred space. The augural signs that happened then (prodigia) had an impact on the Church. Cyprian reckoned himself chosen "from top", Fabian of Rome was chosen by lot who saw a white dove placed over his head and Ambrose of Milan was chosen by the voice of a child. Brent believes that having nothing to reproach to Roman theologian Novatian, Cyprian accused of "invading the sacred space." Unable to challenge the quality of his faith in the Holy Trinity, Novatian being the first Roman who wrote a treatise dedicated to Holy Trinity, Cyprian accused him of trying to usurp cathedra Petri (equivalent imperial sella curulis) Rome being occupied at the time of Cornelius.

If one were to accept this logical Brentian approach then ask what happened with Felicissimus and his acolytes. For Felicissimus share the same faith in the Holy Trinity that Cyprian and was not in danger of usurping any cathedra Petri. But answer that covers rides on Felicissimus broke through schism peace with the Church and stood alone outside it. Novatian seeking to usurp the place of Cornelius did nothing but break of peace and love Church, that sacramentum unitatis.

In fact, continuous Brent, even penitential system that conceived himself after Cyprian flexibility rule is not meant only to follow imperial conception that seek to subordinate them, include more people. And Brent explaining Cyprian shift from penitential rigorist approach to a more tolerant towards the fallen.

Brent is also disagree with the way in which Saint Cyprian make use of scriptural texts. He says that Cyprian force meaning of Old Testament texts, for example when citing text on Korah, Dathan and Abiram against Novatian. As I said, even if the Old Testament Israelites had the same faith and not usurp someone's place, they were still in disagreement and disunity among their brethren.

Continuing on the same line of interpretation, Brent maintains the same using of text's interpretation in John chapter 20 that Cyprian quotes in baptismal dispute with pope Stephen, without this text have anything to do with the subject of Baptism. But before Cyprian which quoted from the Gospel of Matthew chapter 16 of the power binding and loosing of sin was given to the apostle Peter himself, then added that same power was given equally to all the apostles according to John 20. So bishop Cyprian interest was not to argue now actual

baptismal theology, again consisting concern in preserving the unity of the Church sacrament that Stephen puts into question by its behavior.

This means and in the words of Firmilian from Neocaesarea Cappadocia who share the same ecclesiastical and baptismal conception with bishop Cyprian. Speaking to pope Stephen underlines that "you have done a great pity when you cut from the herd. Because you cut it yourself. Do not deceive yourself, because everyone has made him an apostate from the Church unit is really a schismatic. Because while you may think that all excommunicated by you, you actually excommunicated you all alone. " (Ep. 75, 24)

Another trove of Brent puts in our view the relationship patron-client which Cyprian took over from the romanian behavior and adapted it to a philanthropic operation of the Church. Confessors were supported financially and materially by bishop Cyprian, and during his retirement in hiding Cyprian has assembled a team of clerics to manage his property. It seems that for Felicissimus was against this system of Cyprian's patronage Church, Cyprian excommunicated him. In the same time, Felicissimus there was allied with the Church of the Martyrs.

But the most Brent insist on baptismal issue that created dispute between Cyprian and Stephen of Rome. After Brent would seem that the main problem between the two heads of the Church is that receiving the Holy Spirit through the laying hands of the bishop can be separated from the actual Mystery of Baptism. Stephen maintains that this is possible as it was possible that the Apostles after being baptized by John the Baptist to receive only the Holy Spirit at Pentecost. Certainly the author of those "Testimonia ad Quirinium", the specialist knowledge of scriptural texts, knew this.

In this situation for bishop Cyprian this was not a priority problem (as like Brent to be), but if Mystery celebrant is or not is extra Ecclesia and Marcion gnostic and Novatian were both outside the Church even if one believed in the Trinity and the other does not, for the simple reason because Novatian was a schismatic and divide by malevolence unity of the Church, while Marcion although imitate himself Cyprian's phrase "the truth of the Church" and was baptized in the name of the Holy Trinity he still did not believe in the Father. How could it be true baptism of Christ committed by Marcion, Cyprian wonders, if Marcion affirms Christ as the basis of Baptism but deny Him who sent the Christ in the world, the Father.

And this was the main issue on which Saint Cyprian aimed, I mean Church unity and to be outside the Church or not, results from attitude he has towards those baptized into the true Church and then went heretics. If they wanted to reenter the Church, Baptism was not repeated only requiring bishop's putting hands to receive the Holy Spirit. For So Cyprian was not a problem that Baptism itself can be separated from the Holy Spirit.

The same goes and where Philip baptized samaritans only later received the Holy Spirit through the laying on of hands Apostles Peter and John. And here the problem was not that the Holy Spirit can be granted separately on Baptism (as desired Brent present things) but it is in the minds of Cyprian fact that Philip was found in the Church and not outside it as celebrant of Mystery.

Finally, loyal to its interpretation grille Brent discusses Lampe's assertion that baptismal differences between Cyprian and Stephen are based on the fact that Stephen understands the Holy Spirit as a divine power but not as a person.

The same Lampe using Brent (adding conception of G.von Rad) when he states that Stephen accept things in the way that the Old Testament, I mean the name of reality is identical with called reality. Therefore, Stephen can use the example of those sinners who invoked the name of Jesus and drive out demons. Yes, he could respond Saint Cyprian, the name of Christ has power ex opere operatum, if Sacrament's celebrant is in the "stake unity" of the Church.

Brent's grille continues its spectacular interpretation of Cyprian opera, gestures and actions, and considers that carthaginian bishop thinks cynical. Cyprian cynicism would go so far as to support the schism between Felicissimus and Maximus just to be able to excommunicate the first of these. Cyprian has gone so far as to use the Church councils that led them to justify this level and attitude towards Felicissimus. The first synod which met in 251 at promoted rigorist penance so just to ensure Cyprian a foothold against Felicissimus. In his cynicism it seems that Cyprian reached so far as to trample the soteriological interests of those who died in persecuting; having libelli pacis from confessors urged the Church to take back the rush. Cyprian encountered this situation a refusal and postponement of discussing their penitential situation until persecution will end and he will be back home to organize a council on the issue. So confront with Martyrs Church was outspoken to a time and when its pressure became very high, the bureaucrat bishop Cyprian switched diplomatic solution. Thus, he came to consecrate confessors Celerinius, Aurelius and Numidicus to draw his side.

All this tirade that Brent banging on Cyprian, it itself cynical, disregard the seriousness and depth of disciplinary and agapical of the Church's penitential organisation, which bishop Cyprian showed.

Everything done in this regard is subsumed dynamic unity of the Church, unity to save from all the exaggerations come from its conditions of existence. We could say that Cyprian had some "constitutional principles" that have guided the thinking and work: the Father is always united to the Son; the Father is always present in his Church and who does not have the Church mother can not have God Father; Christ and the Holy Spirit fill a common work in

Holy Baptism; Christ is present continuously working in the Church because the Church is the bride of Christ.

It seems that Brent does not retain these things and sees only the transfer of civil imperialism as ecclesiastical one, even though in the latter case it is a religious imperialism. Either we know that the only "religious imperialism" that Cyprian wants is based on the fact that Christ is God yesterday, today and forever the same and lives in the hearts of people who lived in clean who lived in different places and times. that in some temples.

So it seems that motherhood and spiritual fatherhood and sonship that Christians are living under the protection of the Mother Church, they are foreign from Brentian research interest. Aiming Church suffering for the fallen Cyprian uses expressions and disturbing images of an organic structure: through persecution "membrane which covers the intestines was broken" and Church members were poured out; Church-Mother, which is the bride of Christ and born God's children cry when She see that they perish; Mother-Church seeing confession joy some of its members, dry their tears paid for her children shipwreck; the Church is the house of healing and all of bishops are doctors who give proper food for the sick not to indigestion and not to go from bad to worse.

All these things only come to complete historical vision and worldly interpretation of Brent, containing creative thinking and action that make Cyprian worthy of spiritual pantheon of responsible and loving servants of the Church.

The second research ends with a summary penitential doctrine of Saint Cyprian and that is the content in nuce of the paper.

Regarding the last part of our research, the view is all to identify points the particular contribution of Saint Cyprian to all the theology of the Church, that after all this to be seen keeping vein spiritual and theological depth always the spiritual tradition of the Church. The last part of the research is called "Elements of spirituality in the work of Saint Cyprian of Carthage", which comprises treating punctual subjects like Scripture, Sacred Tradition, Prayer, Heart, Cosmology, Mercy, Good Deeds, Demonology.

Holy Scripture was a fundamental concern for both the neophyte and the bishop Cyprian. It seems that even the study of Sacred Scripture should represent a rod for his conversion from pagan to Christian life.

These things are embodied in his work entitled "Testimonia ad Quirinium", which is a collection of scriptural texts thematically organized.

Unlike its predecessor, Tertullian, prevailing reasoning on account of which seek scriptural evidence, the reverse is true that Cyprian start from the Scripture words as „mather” of reasoning. Saint Cyprian profound way that has come to perceive meanings are given in the Epistle 71.10, saying that the Church is a paradise flowing rivers of the four Gospels and then the outpouring of the Holy Spirit is given heavenly savior of Baptism. We retain connection between word and sacrament in the Church-Paradise. Therefore, the triple Mystery-Word-Church is evident even now as general coordinates.

For the Fathers of the Church was a generally accepted identity idea of Scripture and God's Word. Cyprian himself emphasizes this; speaking of comprehensiveness of the Lord's Prayer although it has not a long text, Cyprian recalled that so as Incarnate Word gathered in Himself all of gender and social status, so the word abbreviated prayer gathering in itself all useful for salvation.

Although Cyprian developed a cult for the Word of God in Scripture, not used rigidly her content. A proof for this is the very fact, attributed by some, as scriptural quotations used in the work addressed pagan Demetrianus.

Holy Tradition shares, as Cyprian teaches, same spiritual dignity with Scripture. The great dispute his life he had with pope Stephen was based on different traditions of Carthage and Rome. In discussions of (un)theological they two had on account of heretical baptism and (in)validity, Cyprian was based on the tradition of Agrippinus, his predecessor in the episcopal see of Carthage. Including some related to the chapter 4 of the treatise about Holy Church unity was based on all the two different traditions. Some scientists accuse the ambivalence shown by Cyprian primates text and responsive to the Roman text, although things were holding different perceptions and habits.

Cyprian tradition had two models, one branch came to Saint Irenaeus that underpin the College Apostolic Tradition, and the other belonging Saint Ignatius to insist on the role of the bishop in Tradition. Cyprian has combined both versions and spoke apostolic episcopal succession.

Prayer was one of the spiritual basical concerns of bishop Cyprian. Especially during withdrawal from deciene persecution he prayed much to remain in the faith of his brothers in faith. Unquestionably, Cyprian was "a man of prayer." This is also seen in the comment makes the Lord's Prayer. The value of this work is indirect resulting from gesture that Hilary of Poitiers did when he got in his commentary on Matthew at Lord's Prayer, sending readers to the exegesis of Saint Cyprian.

This comment was pre-baptismal catechesis and then, because of the danger persecutionist, became post-baptismal catechesis and pre-eucharistic. The specific content of the Cyprian comment is due to gnosiological-catechumens character of interpretation. Here Cyprian speaks of the new birth, coming to an existence necessary new food, about the new man reborn food, "food of immortality". Speaking then about the community nature of prayer and participation in the Sacrament of the Eucharist. Good works are united in prayer and support each spiritual efficiency. The manner in which ends his comment shows eschatological finality art of prayer; if the three youths prayed three times a day, this symbolizing their belief in the Holy Trinity, for he who has the Christ-Day Sun and the eternal prayer is ever because for him there is no night.

Heart Cyprian's anthropology occupies a first place order because the heart is the abode of the living baptismal grace. The union with God involves our inner commitment that total adherence to Christ and his penitential and moral requirements.

The whole penitential edifice carthaginian bishop is building on this commitment that involves interior depth. External facts have their role and their place in the penitential rite, but the decision (un)spiritual is taken into the inside of the heart and real christian forum. Even if libellatici body stated that remained righteous in body, their conscience, however, was tainted by the strategy of avoiding direct testimony of Christ.

There is also the case that proud and ambitious confessors even if they looked through external facts a high christian character, had heart prey sin.

Charity went through life like a red thread bishop Cyprian. Prior to preach it to people, himself applied it and supported it in the Church's life by organizing a philanthropic poly-branched system. Good works are part of the broader theological concept and support in concreto Saint Cyprian ecclesial unity as vehicles practical of implementation of christian love.

Good deeds committed by christians may even be a prelude to martyrdom, because learning and having the inner strength to renounce certain earthly goods for the sake of his fellows christian can then give up and it that greater good of his biological life, for giving it God. Therefore, Cyprian notes equal value between the white crown of good works and the red crown of martyrdom.

Saint Cyprian **cosmology**, as we have seen, combines anthropology; speaking about God's will is done on earth as in heaven, he interprets as pagans and jews earth and sky as representing the christians. After another interpretation earth and the sky is the human body is his soul.

This will support later subsumed of Providence and Judgment terms, is prefaced by Cyprian's providential theology that says God leads us through punishment and glory when we err when we deserve it.

Recall and eschatological character of its cosmology even if cosmology and eschatology influenced by stoic regarding senectus mundi. Its difference from that stoic cosmology is the definitive end of the world is not avoided by re-start of its existence, but the existence of the eternity of the world and man.

Demonology is not a special compartment in the theology of Saint Cyprian. The devil and his works is the presence of all the time and everywhere. He is flexible snake adapts parasitic any "hold-host situation." The devil is violent in persecution and cunning in peacetime. Guile's go so far as tempts man by the name of christian himself. The case of confessors who lost by bad deeds title of nobility is telling in itself. Cyprian do not ever calls the devil "Satan" and this precisely because it not counts a huge force worthy of a name and perhaps to no one believes that he bears a name like any other person and thus it, that would be tied to a particular place and time. Devils presence beyond the usual spatial and temporal conditionings and even though it was conquered by Incarnate Christ's power should not be underestimated ever. Christian hope can rest on what we may designate as instrumental quality of the existence of demons, the devil which working against man so much as God allows him.

The thesis concludes with some thoughts about the actuality of thought Cyprian's thought and especially that at least in the West Ciprian influenced theology for 17 centuries.

Instead of conclusions I put an article on "Recovery ascetic dimension in post-modernism" article in which I emphasized unefficient and unecclesial asceticism of recent man of which road is horizontality autonomous. For the man of today everything has a price, and the price that he pays to accomplish the conditions of bodily aesthetics is precisely this egoism of an asceticism that does not aim to highlight, for bringing to light is divine image in man. At this level of understanding Cyprian's anthropological theological conception as a whole and in particular, can come up with clarifications and guidance.

