

MINISTRY OF EDUCATION

"1 December 1918"

Alba Iulia

Faculty of Orthodox Theology

THESIS

THE PRIESTHOOD IN TWO MAJOR RELIGIONS: JUDAISM AND CHRISTIANITY

- PRIESTLY PARADIGM TO THE TIMES OF CONSTANTINE -

~ Summary ~

SCIENTIFIC COORDINATOR

PR. PROF. UNIV. DR. EMIL IOAN JURCAN

CANDIDATE

PR. VIOREL-ION VLĂDUCU

ALBA IULIA

2016

Table of Contents

Abbreviations

Glossary Hebrew

Introduction

1. The importance of the theme
2. Novelty research - the state of knowledge
3. Research questions
4. Research Methodology
5. Presentation of the work

CHAPTER I

The Priesthood in the neighboring religions of Israel

- I.1. Assyrian-Babylonian priesthood
- I.2. Canaanites Priesthood
- I.3. Egyptian Priesthood
- I.4. Hittite Priesthood
- I.5. Romanian Priesthood

CHAPTER II

The priesthood in Judaism - priestly paradigms to Constantine era

- II.1. The premozaic priesthood function
 - II.1.1. The Priesthood of th firstborn
 - II.1.2. Melchizedek Priesthood
- II.2. Moses and the institution of the priesthood
 - II.1.2.1. Aaron - the first High Priest
- II.3. The Priesthood in the First Temple period
 - II.3.1. The priesthood during the Babylonian exile
- II.4. The Priesthood during the period of the Second Temple

II.5. The Priesthood during Jesus Christ

II.5.1 Religious groups

II.5.2. The Sanhedrin

II.6. The sacerdotaly following the destruction of the Temple. Priesthood after year 70

II.6.1. Rabbinical Judaism

II.6.1.2. Reorganization of worship

(Sanhedrin of Jamnia - Iavneh)

II.6.2. Prohibition of worship (Bar Kochba's revolt)

II.7. Cult teaching - Talmudic period

(from Bar Kochba to the abolition of patriarchy)

II.7.1. Rabbinic Exegesis - Talmud

II.7.1.2. Rabbinical schools and academies

II.7.2. Priestly ministry in the synagogue

Some considerations about developments of Jewish rabbinate after the abolition of patriarchy

CHAPTER III

Christian priest - as a continuation of the Old Testament priesthood

III.1. The Priesthood of Christ - the foundation of the Christian priesthood

III.2. The priestly steps ministry in the apostolic era

III.2.1 The apostolate and the apostolic succession

III.2.1. The apostolate as a service of the Church

III.2.1.1. Equality in Service

III.2.2.2. The work of the apostles.

Apostolic succession

III.2.2. The establishment of the ecclesiastical hierarchy

III.3. Development of the church hierarchy in the postapostolic era (Sec. II-III)

III.4. Church hierarchy in Christian writings of the first Christian centuries

III.4.1. Stable hierarchy and traveling hierarchy in the Didache of the Twelve Apostles

III.4.2. Church hierarchy in the epistles of St. Ignatius

Antioch

III.4.3. St. Polycarp

III.4.4 St. Dionysius, the Areopagite

III.4.5. Theophilus of Antioch

III.4.6. Shepherd of Hermas

III.4.7. Apostolic Tradition of Hippolytus

III.4.8 The Letter of St. Clement to the Corinthians

III.4.9. St. Irenaeus

III.4.10 St. Justin Martyrdom

Tertullian III.4.11

III.4.12 Clement of Alexandria

III.4.13. St. Cyprian

III.5. Priesthood in the era of Constantine

III.5.1. Ecumenical Council - the importance of its judgments

III.5.2. Situation following Constantinian era

Some considerations about the ordination of women

CHAPTER IV

Priesthood in two major religions: a comparative analysis between Judaism and Christianity

IV.1. The Priesthood function - similarities and differences

IV.2. The Altar's Servant - in Judaism and Christianity

IV. 3. The priestly hierarchy in Judaism and Christianity

CONCLUSIONS

BIBLIOGRAPHY

1. Biblical and patristic sources

2. Volumes, Books

3. Dictionaries, encyclopedias, compendiums, articles and studies

THE PRIESTHOOD IN THE TWO MAJOR RELIGIONS: JUDAISM AND CHRISTIANITY

- PRIESTLY PARADIGMS TO THE TIMES OF CONSTANTINE -

~ Summary ~

Keywords: *churches, synagogues, priesthood, Judaism, Christianity, hierarchy, the rabbi, rabbi, high priest, bishop, priest, deacon, a Levite, Constantine the Great, Jerusalem Sanhedrin, the council, apprentice, maste.*

Introduction

After studying the two priesthods who were the subject of this research, I saw the priestly ministry in several points of views. I noticed how different is the situation in Christianity aside Judaism, but I have identified those similarities, which evince a certain continuation of the Christian priesthood from the Old Testament priesthood.

In all world religions, the one who made the connection between heaven and earth, between god and man was the priest. To speak or write about the priesthood in Judaism and Christianity you need ancient and detailed knowledge, as these two religions and civilizations marked many peoples and still continue to do it more. Throughout their history, both Jews and Christians were persecuted, even if the intensity underwent some changes. Paradoxically, the times we live in are translating to some extent with the living of faith, both in Judaism and Christianity, in the early days, when the priesthood do crystallize seeking to impose the necessary authority.

Given that lately seen an anticlericalism stressed promoted obstinacy in public opinion by the media and beyond, a work compared Study of the Institution of the Priesthood is always necessary in theology, especially since in the Romanian territory there is no study to trat in comparison the subject discussed in detail.

For the Romanian theology, a deep understanding of the theme of interest comes not only to fill a gap on the research but to also enrich the list of works that speak about the priesthood but rather to make it extremely aware both ministers and members of the Romanian Orthodox Church about their historical and national mission.

As for today, the importance of the method of research and thesis objective, based on a brief presentation of historical and biblical teaching, we will analyze in this thesis, the priesthood as an institution. The work is based on the biblical-historical method, the chapters being ordered based on the time sequence of events. The Bibliography consists of the fundamental works of from Romanian and international theology. The materials used give the thesis a current stage; in this respect it should be noted that the work uses various foreign materials, selected according to their relevance to the topic in question.

1. The Priesthood in the neighboring religions of Israel

The wording of the introductory chapter aims to brief an overview of the concept of the priesthood as the element that is found in most religions or religious beliefs of the world. In this chapter we outline the premise that the priesthood is found in these religious communities in numerous ways, from a simple task to a spiritual brotherhood or community organization thoroughly; from the primary manifestations of religion to people's beliefs that have marked human culture and civilization.

Going on the history path, in ancient religions, the priest was not only the one practicing the priesthood itself, but also representative of culture and civilization. The priest figure as the minister of divinity is found exclusively throughout the ancient world and on biblical sources, which priest's function is characterized as "sacred service"

Assuming the argument that pre-Christian priesthood had a formal, deficient function, I will make a brief portrayal of some Christian religions, this only in terms of providing an overview of the concept of "priesthood" on the Assyrian-babylonians, Canaanites, Egyptians, Hittites and Romans. The role of this brief overview is that these people were in close geographical proximity or cultural advancement of the people of Israel, leading to a logical discussion of likely direct or indirect influence on Israel, a matrix that has to leave Christianity.

2. priesthood in Judaism

- Priestly paradigms to Constantinian era –

This chapter highlights the priestly function in the Jewish community. First, based on a brief representation of specific historical time frame we will analyze specific Old Testament priestly function and role in the social-religious Jewish community. Then we show the situation of the Jewish priesthood during the Savior and the history and evolution of the Jewish rabbinate to dismantling patriarchy.

The incursion carried out in Israel's history reveals a constant preoccupation of the only chosen people of God on earth, to make known and show the world that Israel has always been a theocracy and that his mission was specifically put into practice primarily by the Consecrate Lord . The chosen people will see how important the priestly caste organization is. The priesthood will show a certain way, being specific to different biblical-historical periods.

II.1. The premozaic priesthood

In this chapter we will show that early stage of the priesthood in Judaism consists of a simple form of priesthood, as seen on the priesthood of fathers of family leaders and firstborn. In this initial form is relevant to present the priesthood of Melchizedek. The priestly function begins at creation, and then gain a certain way, being specific to different biblical-historical periods. Terms of the existence of the priesthood to the chosen people, before Moses times, we find them exposed in the Old Testament writings, but this Priestly function does not appear as an organized and permanent institution.

II.2. Moses and the institution of the priesthood

Sarting with Moses, another form of priesthood appears; Now the priestly function was more visible, but in parallel with that, it continued the premozaic practice the on that equiped the head of the household with tasks and priestly acts. The Mosaic priesthood put in front a clear context, that the holy covenant on Mount Sinai, God chose one tribe - the Levi - to fulfill the priestly function. By the unit of sanctuary and priesthood it is kept the faith and unity of the nation union.

Levi's priesthood receives a single character, any other forms of priesthood or practices of other tribes being excluded. Priests had to be direct descendants of Aaron - this being the first condition that must be met. Now, the high priest assumed the central authority. Meanwhile clergy remained independent of laic authority and was defeated its prestige due to his priestly functions. He was considered the foundation of theocracy and morality.

So the paradigm shift was seen with Moses, when another form of priesthood is born. This means that the priestly function was more visible in the Mosaic priesthood, but parallel with it, continued the pre-Mosaic practice, the one that gave to the head of the household the tasks and priestly acts. From now priesthood of Levi gets a single character, any other forms of priesthood or practices of other tribes being excluded. Since the time of Moses, the Old Testament priesthood was organized in three stages, which correspond to the holy tabernacle in: Holy of Holies, holy and backyard tent. The Priesthood is now served by people consecrated for worship: the great bishop, priest and the Levite.

II.3. Priesthood in the First Temple period

What characterizes this period is that it is linked to the emergence of the monarchy. Now, function of the monarch is very well defined, through it, he access to the altar and bring all categories of offerings. It can be said that the interaction between kingship and priesthood is one of the most important features of the history of Israel, because never in Israel - unlike the rest of the Middle East - the priesthood was not embodied in the person of the king. While the priesthood is older than royalty, the monarchy gave priesthood the possibility to reach its maximum of social development.

However, political interference in religion always makes his presence felt. It is clear that relations between kings and priests were not always smooth. We can talk about cases in which the monarch was involved in the maintenance of the Temple and when the occasion arose he has imposed his authority in a brutal way. This has led to lower high priest's authority. With the foundation of the temple by Solomon, the priest became an authority among the faithful.

A new perspective on priesthood is seen with simultaneous destruction of the Temple and the monarchy (I.D. 587 Hr.), when practically it ended the royal protection given to the priesthood and priests had greater authority over the community. Released now from the temptations and trends of political power, the priesthood is emerging as spiritual pole of the Hebrew people; It was the period when Hebrew was a stranger among the heathen people.

II. 4. Priesthood in the period of the Second Temple

After the returning from captivity, all priestly families were resettled in the functions they had before. According to Ezra religious reform, the priests and Levites are gathered to “cleanse” the sanctuary and to prepare it for the solemn feasts. During Ezra and Nehemiah times, they watched as the priests and Levites genealogy to be checked carefully. After the Babylonian exile, and Temple and its clergy have become the absolute center of Jewish identity. After the exile, the priesthood influence was increasingly affirmed and priestly hierarchy has gained growing authority.

Now Temple exceeded in importance all the other institutions so that some foreigners, as the historian and geographer Hecateu of Abdera, considered the Hebrew as priestly people, or at least under the domination of priests. From now on, there is an increase in the importance of the scribes that, unlike priests, were not conditional on the membership of a particular hereditary group.

The high priest was permanently an important role in the history of the Hebrew people. According to tradition, there were eighteen high priests during the First Temple and about sixty during the Second Temple which shows that the priestly function of the high priest performed the high priest has involved in the social political stage. Following the Roman conquest, the position of the High Priest went into decline, becoming a political tool in the hands of the Romans. The function of the priest in this period of time was very pronounced, in the rebuilding of mosaic character. Compared with the priestly function, the Levites lose from their importance in the postexilic period, being considered only as a step to lower clergy.

II.5. Priest during Jesus Christ

In this chapter I’ve focused on the reality of priestly act, with all means about the liturgical space that it implied. Here we will not leave from the question about the role of the priest in the community, in the respective periods analyzed, the question proposed by the previous chapter, but we will discuss the representation of the priestly act. If until now, we have tried to show what role does the priest had in the Jewish community, here we will change the perspective and we will show what role does the Jewish priesthood had and how it was represented as the act itself.

Before the fall of the Temple there is a decay function of the High Priest in that the choice was made by drawing lots. Yet people still retain a special consideration of the high priest, that had to remain the undisputed leader of the Jewish nation. In this period we can see a social gap between the bishops and the ordinary priests.

Besides priests, there were officials responsible with teaching. These law teachers, had formed a separate ministry as professional priesthood. They were both theologians and lawyers. Their authority was based not only on their knowledge of the written law, but above all on perfect knowledge of the oral tradition. It is about the institution of the Rabbinate. The Rabbis as followers of the Pharisees, continued interpretation of The Scripture and the formulation of the laws.

After the priest, the next important institution of the Jews, in Jesus time, was the Sanhedrin, which was seen as a religious and national supreme council. The Sanhedrin can be seen as a prototype for the Jewish community. Following the Sanhedrin model, each Jewish community, both in Palestine and in the Diaspora, worldwide, it was administered by a board of elders elected for life by the community itself. This college of elders, the Sanhedrin or presbytery, was invested by the laying on of hands. The Sanhedrin, th political body, the legislature and the court, had to disappear after the destruction of the Temple.

II.6. Following the destruction of the Temple priesthood. Priesthood after year 70

With the demolition of the Temple, a stage of Jewish history ends. Now the rupture Judaism to Christianity take place. After the destruction of the Temple, ceased and influence of the priesthood too. It remained the from now on, as a "teaching" position. Rabbinical Judaism replaced the priests one.

After the year 70, Judaism will enter in the rabbinical period, where the rabbi has the most important role. Kohen's original function was developed for the priest for teaching and interpretation of the Torah (the law). He was the representative and guardian of sanctity given to Israel by the Lord and listener to the people and the nation.

Regarding the role of rabbis in the rabbinic paradigm Hans Kung shows the fact that the rabbis are "doctors of the law", so no priests nor heads of the community, nor shepherds, nor mediators of salvation, but specialists and interpreters of the law, with special training ; the rabbis replaced the priests as the ruling elite of the people, but they are not an celibate, monastic elite, detached from the people as in Christianity.

An important event for Judaism after the year 70, was the Sanhedrin or the rabbinical assembly from Yavneh of Judea. Thanks to this school, founded by Rabbi Jochanan, the spiritual values of the Hebrew people, defeated nationally and threatened with destruction, were saved. The Sanhedrin of Jamnia became the successor and the heir of the great Sanhedrin of Jerusalem, consisting of 72 “old people” who were Pharisees doctors of the law.

Judaism of this time is crossing trenchant moments both in terms of internal reorganization in the circle and in the interaction of rabbinate or of the socio-political collision. In 133 a revolt broke out under the leadership of Bar Kochba the Messiah. The Romans later passed the plow on the ruins of Jerusalem and founded a new city, Aelia Capitolina. The Palestinian community was now fully organized under rabbinical leadership, which now has been the undisputed hegemony.

II.7. Cult teaching - Talmudic period (from Bar Kochba to abolish of the patriarchy)

A rather serious consequence for Judaism after the Bar Kochba's revolt consisted in the fact that Emperor Hadrian abolished the Sanhedrin and banned under capital punishment, the Torah study and practice acts of worship. From now on, the Sanhedrin “decisions” are recognized by the whole Hebrew diaspora. The main innovation was the replacement of the pilgrimages and sacrifices in the Temple, committed to studying Torah, prayer and piety, religious acts that could perform in any place on earth. The continuity with the past was ensured by the particular study of the Bible.

As for the status of the Jewish religion in the Roman Empire when the civitate *Lex Antoniana de civitate* was promulgated by Caracalla in 212, is awarded the title of Roman citizen for all inhabitants of the empire, and then the Jews became privileged citizens. Starting 313, Constantine the Great has tried to bring a state of institutional inferiority to Judaism. Later, the Code of Theodosius maintains the Jewish privileges, and insists on the idea of justice and tolerance.

It became very clear that the Torah became the binder and the symbol of the Hebrew unity among the nations. This became the foundation of the Jewish people. Since the postexilic period, the synagogue becomes the place of worship par excellence.

The rabbinate's system were propagated through schools, synagogues and courts and during its formation (d.Hr 70-640) has built a synthesis between two opposing elements of the religion of Israel, The Messianic Movement and Priestly Component. The first period of

rabbinate positioning at the forefront of Judaism is happening with the destruction of the Temple, when the synagogue has assumed a position in the most central Jewish worship, more than would have had, even in the pharisaical era from diaspora. In this period the prayer took place from sacrificial prayer, so it can be said that the context of a change of liturgic paradigm experiences at liturgical, so the liturgical function evolves.

By all rabbinic normative streams of Judaism, Jews survived from antiquity to today, living in the diaspora and founding the concept of the Jewish core in the rabbi concept, and by this, the Jewish nation has produced such spiritual heritage which lives throughout human civilization.

The liturgical function of the priest has evolved from sacrifices to prayers, from the temple to the synagogue, but even if the cult (function of the priest and the Levite) was separated from the teaching (rabbinate later) they have never evolved as two separate concepts by the existence of their phenomenology, but they remained as alive organisms.

3. Christian priest

- As a continuation of the Old Testament priesthood –

We start our analysis from the foundation of the Christian priesthood on the foundation of Christ and the Apostles. In the center of this chapter we will place questions such as what is the priesthood, and how it appears early on in the Church in Christendom.

The priesthood of the New Testament is the continuation of the Old Testament and he one that completes the significance in its presentation of Christ and Melchizedek relational words: continuity is the fundamental aspect of authenticity, of the unchangeability as landmarks of the divine presence. We can not speak of a priesthood outside sacredness. The Church had possesses with certainly, the hierarchy functions before booking a precise vocabulary on the church hierarchy.

III.1. The Priesthood of Christ - the foundation of the Christian priesthood

The new ministry will be raised from another one, other than the tribe of Levi, namely the tribe of Judah, royal lieage, from which rises Jesus as King. Jesus was born into a Davidic family, therefore He could not under any circumstances deal with the Jewish priestly function. No word and no gesture of Him betrays some claim to have any clerical function.

Unique sacrifice of Christ, the High Priest, marks the end (already prophesied in the Old Testament) old lawworship (Heb. 10 5).

Christian priesthood is the expanding in time and space of the priesthood of Jesus Christ, who wanted to build a sustainable society that is perpetuated until the end of time. This society is hierarchical. Jesus gave the apostles authority to continue His work and to lead the Church.

III.2. Steps priestly ministry in the apostolic era

The effervescence of the faith of those times was admirable, considering that both the Apostles and Christian missionaries were not afraid even of death or other harmful things, but boldly go where their Church had sent them. Therefore, for us from present days, when we look at early times of Christianity, we remain in awe and can merely admire early Christians.

In our analysis, we start from the linkage of the Apostles with the Church priesthood and sending them forth into the Church through the apostolic succession. Here we discuss the testimonies of the New Testament and treatises on the steps of the Christian priesthood.

New Testament texts give clear testimony that the Christian priesthood has its foundations in the priesthood of Jesus Christ, who founded the hierarchy even on the Apostles.

The Apostles formed the hierarchy of the first Christian community in Jerusalem, but their mission was a universal one, so their established hierarchy has spread to other communities. The acting mode of Jesus, however, is not entirely new, having His counterpart in contemporary Judaism, being similar to the one of the rabbis in connection with their disciples. The Orthodox Church retains as a very important mechanism of the apostolicity of its duration, its spiritual leaders coming together of the council or synod. This process is based upon the archetype of the Council recorded in Acts Apostolic Chap. 15.

As the Apostles gave the ordained priesthood to their successors in grace - bishops - it is called the priesthood of apostolic succession, which considers all of the three levels of service. Christian clergy was always legitimated by apostolic succession.

Outside Jerusalem there was no temple, so the Christian worship was conducted by the synagoguemodel. With time, Christians being driven out of the synagogue, they had to organize in separate community from the Jewish one and thus to practice their own religion held in private homes.

The Church took great care in choosing the persons who were to be Consecrate to The Lord. Regarding the ordination, this was done by laying on of hands and prayer, preceded by fasting. The first case of ordination was laying hands on the seven deacons, which recounted in Acts Chapter 6. Deacons were chosen to help the mission of the Church. Deacons have assumed pastoral functions, encouraging and advising community, helping community work.

With the destruction of the Temple of Jerusalem in 70 AD, Christianity, which maintains Jerusalem as a centre, was gradually distanced from its Jewish matrix, being structured hierarchically ordered in churches, having headed by a bishop. Church hierarchy was not imposed from the very first line. The Church leader was the bishop and the priests formed the Bishop Counsel.

Spreading the Gospel to the villages gave rise to the Chorepiscopos or country dioceses; some bishops were full, others simple priests. They were ordinary subordinates. Gradually, they were replaced by *perioideutes* (clerics visitors).

III.3. Development of the church hierarchy in the postapostolic era (Sec. II-III)

Going on its history, after the effervescence of the beginning of Christianity, the role of the clergy began to grow increasingly more. Ecclesiastical organization, and in particular ecclesiastical hierarchy knows this period a decisive development. With postapostolic era the church terminology begins to be understood by as many people.

From the second century, the bishop appears only alongside his presbytery, at every Eucharist and at the pastoral mission. If on the early Christian times, in addition to clergy, there were other people who were preaching the Gospel, beginning with the second century, the clergy was a decisive role in this work. It has now been made clear distinction between bishops and priests. Since the first period of the 2nd century, throughout the Church affirms a tripartite ministerial function: bishop, presbyter, deacon.

Through this period it remained the legitimizing of the sacramental ministry by apostolic succession. Episcopal headquarters starting to appear with special importance: Jerusalem, Antioch, Alexandria, Constantinople and Rome, headquarters of which particular importance is emphasized since the dawn of Christianity.

In the fight against heresies an important role had the synods and councils of bishops. Since the end of the second century it can be clearly observed the based on territorial divisions within the church as a whole, going beyond the scope of local churches. The episcopal authority was strengthened and ceased to be contested by the elders by the end of

the century. The Elders College then began to become episcopal council and decisions were taken in agreement with the bishop and this group. Since the 2nd century, the bishops are the heads of Churches and they guarantee their unity and preserve the true faith.

Since the 3rd century, a strictly priestly terminology is used, in opposite with the Christian clergy. The needs of churches in the 3rd century, results in the formation of additional levels in the hierarchy. In the 3rd century, the bishop in the Church still held central role, but the importance of priests around him begins to grow.

As for the ecclesiastical organization, beginning with the 3rd century, it starts to be used the term "parish" that designate the local church units, which each had their in their head just a presbyter. They were divided into urban and rural parishioners. By dividing the Episcopal parish in several parishioners, led by a Chorepiscopos appear in the Church, new organizational units emerges, ie those run by Chorepiscopos, which are precursors to later territorial units called deaneries. Since the end of early 3rd age and beginning of the 4th, the "diocese" and "Metropolitan" Churches appears.

We can conclude that by the 4th century, the priesthood as a term was extended to include both the bishops and priests, even though the time, the difference was felt increasingly more since their work began to be known much better.

III.4. Church hierarchy in Christian writings of the first Christian centuries

In the early days of Christianity it was felt the need to present and explain the meaning and importance of church hierarchy in written works. Also, it felt the need for a single leader in each community, for the community discipline especially in rejecting heretical views since it was officially need a single charge. Christian writings from this period are extremely important, as they constitute important evidence for the knowledge of those times.

After the New Testament, the Didache of the Twelve Apostles is the oldest book that speaks of the Christian hierarchy. The Didache recommend Christian communities to ordaining "bishops and deacons worthy of the Lord." The highly suggestive expressing Christ which is the Church is St. Ignatius of Antioch is: "*With no bishop, priest and deacon there and not and it's not called Church*" (ep. Tralieni III, 1). St. Ignatius, in his seven epistles of the Church hierarchy, addresses the issue as a central theme in the doctrine of unity of the Church, teaching that it was particularly concerned.

Another important early witness of apostolic succession is Hippolytus of Rome (c. 170-236), who wrote the Apostolic Tradition. He shows that the ordination was done by the laying on of hands in a liturgical setting. In his book "The Apostolic Tradition" presents the triad Hippolytus bishop, priest and deacon. Then, the Epistle of Clement is the oldest patristic text on apostolic succession and Tertullian in Apologetics ,, "he states that in the Christian Church were "ordo" and "plebs" as in "the clergy and people of God" . And Clement of Alexandria speaks of church erarchy and stresses its role; this three stages of bishop, priest and deacon ministry have their basis in the "Great High Priest", who is at the same time ,, High Priest" and "Deacon of God ". Also, St. Cyprian reflects very detailed at the status of Church hierarchy of that time. He highlights the key role of the bishop in the life of the Christian community. The Bishop of Carthage contribute to the emergence in a more powerfull optics of legal and personal related bishop.

The structural role of sacramental hierarchy in the Church, specific priestly ministries to each step, the idea of apostolic succession as the way of election and ordination of the candidates for the priesthood are asserted as could not be clearer in these writings of quite exceptional importance. He lack of referances to the priesthood in the writings of many does not by any meanstha the priesthood in the Church was absent, but only the absence of challenging it. In the postapostolic era, no longer is put in question thee defining doctrine of the priesthood, well known and accepted in full by the entire Church. Therefore, the postapostolic writings reflect only indirectly the teaching on the priesthood as one that does not require the development.

In their work, the gracious priesthood is highlighted clearly with the three stages of them, designated by well defined terms. On the work of Chrisian Writers we can find clues in of the existence of a lower clergy, located between sacramental hierarchy and faithful people.

III.5 The Priesthood in the Constantineera

The situation changed radically in the Church startubg with the ages of St. Constantine the Great, who joined from the beginning, the Christian clergy. A period of affirmation of Christian faith folows, and an important role here was the church hierarchy, responsible withthe clarification of some problems in the bosom of Christianity.

If the number of priests got increased,it also increased the demands of the new organization and the danger of materials such benefit and the fact thatt now the communities

has become larger, and we cannot speak about the small communities anymore as in the early Church or the period of persecution. Bishops' activity was now, a complex one.

The important role of the Church hierarchy was emphasized most in the clarifying of the issues arising in the bosom of Christianity. Thus, the first ecumenical council of Nicaea in 325, which brought together bishops from around the world, once and for all established the dogma of the Trinity and Christian clergy regarded elements. Church tradition believes that 318 participants were present.

By all undertaken measures, St. Constantine exalted the position of the Christian clergy in the empire, which is the fundamental purpose of the Christian legislation of the 4th century. Some local councils have a particularly importance because they took certain decisions that were recognized by the whole Church.

After the Ecumenical Council, we have four types of Church units: Parish Episcopal parish, territorial unit headed by a bishop or what was later called a deanery, and diocesan or metropolitan unit comprised within the limits of a province of the state, ie State's territorial boundaries of a facility made up of several cities. To these four church units are added even from the first half of the century IV, the metropolitan superior units, called dioceses or exarchates.

After the Constantinian era, the number of clergy was higher and bishops' power was extended. Now the bishops have reached an important position, equal to the Senators. But church's ministers were able to have a special relationship with the empire. The Christian priest becomes an important citizen with an increasingly well defined public image, the occasions in which he is involved are multiplied.

4. The Priesthood in two major religions:

- A comparative analysis between Judaism and Christianity –

In this chapter, we will analyze in a comparative look, the fundamentals and details regarding the subject covered. We will try to answer the question: Is the Christian priesthood a continuation of the priesthood of the Old Testament?; There are similarities in the Jewish priesthood and the priesthood of Jesus Christ Christian after time?. These are now, just two aspects to be considered, but certainly they are many and it is important for them to be analyzed carefully. We propose to observe those aspects or characteristics that are similar and those that are different.

Right from the beginning it has said that the Bible's springs helps us understand that the by the priesthood of Israel the mankind has been preparing to receive the new priesthood brought by Jesus Christ, so the priesthood of Israel until the coming of the Savior, is an unfinished image, an imperfect one of the priesthood that was to come.

In this chapter we will present the differences and similarities in terms of the function of the priesthood, the consecrated servant and the hierarchical priesthood.

As for the priesthood function, we speak about the Christian priesthood as a continuation of the Old Testament priesthood. Then Making a foray into the history of the Jewish priesthood and of the Christian one, it reveals a constant concern to make God known and show Him to the world, in practice, primarily by those elected or the Consecrated to the Lord. Also we show that we can talk about establishing a direct priesthood, both Judaism and Christianity, by God. And if in the Old Testament, the sacrifices made by priests were bloody, the ones made in the New Law, are bloodless. Also in Judaism after the year 70, the bloody sacrifices ended. There is an important difference.

As for the place of worship in Judaism we have the synagogue and in Christianity we have a similar recess, the church. Regarding the universality of the priesthood, we can talk about it only in Christianity because Jesus Christ, commanded that the new faith to be preached to all nations, while in Judaism, the clergy did not exceed the national interest. Regarding the choice servants, whether in Israel, the priesthood held by a tribe (Levi's), that was limited in terms of choice servants in Christianity, the area of choice is universal.

Regarding the choice of the servants, whether in Israel, the priesthood was held by a tribe (Levi's), that was limited in terms of choice, for the servants in Christianity, the area of choice is universal. About who could be part of the clergy, both in Judaism and Christianity, the priesthood was a male vocation. Both in Hebrew and Christianity, there is the anointing ritual. If from Israel starting with Moses "the sanctified" were anointed, in Christianity the act occurs through the ritual of hands.

There are also set in both religions, moral duties that must satisfy those who want to be part of the priestly caste. The priest's family was extremely important too. The same situation we find in Christianity, where the priest has the duty to ensure the religious and moral condition of his family.

As for the financial situation of servants, to the Israelites were forbidden to own property and possessions. They were maintaining themselves and their families with what they received at the temple: the tithes and the parts of bloody and bloodless offering.

There are similar requirements in Christianity, where the priest can not deal with activities contrary to the priesthood.

Regarding the organization of the priestly caste and creştinism Judaism, its importance has been an overwhelming one. There is a similarity in terms of service stairs. While in Israel we have the high priest, the priest (rabbi) and the Levite, in Christianity we have bishop, priest and deacon. There is a similarity in terms of the role and importance in the religious life of the people of the three steps of service. The difference is that in Christianity, among steps of service have emerged, in time, many subdivisions. The analysis conducted on the priesthood in Judaism and Christianity reveals both similarities and differences.

We can clearly discern the superiority of the Christian priests, since it is not only a fulfillment of priesthood the Old Law, but rather a continuation of the priesthood of Jesus, who wanted the ministers of holy shrines to continue his mission, which is to learn lead and sanctify men.

*

The paper shows the fact that from the beginning, the priesthood played an important role in society, almost on all people and all religions, but especially in the two monotheistic religions: Judaism and Christianity. Emphasizing the role of the clergy, serving in these times, forms the understanding of the contribution of the Church servants in defining of the tenets of Christianity.

Selective Bibliography

I. Biblical and patristic I. Sources

1. Dionisie Pseudo-Areopagitul, *Ierarhia cerească și Ierarhia bisericească*, trad. Cicerone Iordăchescu, Institutul European, Iași, 1994.
2. *Scrierile Părinților Apostolici*, trad. de pr. D. Fecioru, EIBMBOR, Bucuresti, 1979.

II. Volumes, Books

1. Abrudan, pr. prof. dr. Dumitru; Cornițescu, diac. prof. dr. Emilian, *Arheologie biblică*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1994.
2. Achimescu, Nicolae, *Istoria și filosofia religiei la popoarele antice*, ed. a II-a, Ed. Tehnopress, Iași, 2008.
3. Amusin, I.D., *Manuscrisele de la Marea Moartă*, Editura Antet, Filipeștii de Târg-Prahova.
4. Arnaldes, R., *Il credente nelle religioni ebraica, musulmana e cristiana*, Ed. Jaca Book-Massimo, Milano, 1993.
5. Baron, Salo Wittmayer, *A social and religious history of the Jews*, vol. I, The Jewish Publication Society of America, Philadelphia, 1952.
6. Baus, Karl, *La chiesa apostolica e subapostolica*, vol. I, Ed. Jaca Book, Milano, 1992.
7. Baron, Salo Wittmayer, *A social and religious history of the Jews*, vol. II, The Jewish Publication Society of America, Philadelphia, 1952.
8. Beck, dr. A. M., *Misiunea rabinului*, Tipografia Mendelovici, Bucuresti, 1940.
9. Benoit, Andre, *Storia ecumenica della chiesa - Chiesa antica e chiesa orientale*, vol. I, Ed. Queriniana, Brescia, 1980.

10. Berg, Roger, *Histoire du rabbinat français*, Les editions du Cerf, Paris, 1992.
11. Bianchini, Sergio, *Il sacerdozio cristiano*, Ed. Marietti, Torino, 1973.
12. Bihlmeyer, Karl; Tuechle, Hermann, *Storia della Chiesa*, vol. I, Ed. Morcelliana, Brescia, 1989.
13. Bonsirven, Giuseppe S.J., *Il giudaismo palestinese al tempo di Gesu Cristo*, trad în italiană de Giosue Marigliano, Ed. Marietti, Torino, 1950.
14. Bormans, M.; Phichit, P.; Rossano, Prato P.; Shih, J.; Shirieda, M.; Spada, D., *Le grandi religioni del mondo*, Ed. Paoline, Vatican, 1977.
15. Borrás, Alphonse; Routhier, Gilles, *Les nouveaux ministeres*, Ed. Mediaspaul, Montreal, 2009.
16. Braniște, pr. Ene, *Despre preoție*, Ed. Renașterea, Cluj Napoca, 2004.
17. Brillant, Maurice, Aigrain, Rene, *Histoire des religions*, vol. V, Ed. Bloud et Gay, Paris, 1953.
18. Bruders, H., *Die Verfassung der Kirche von den ersten Jahrz der apostolischen Wirksamkeit an bis zum Jahre 175.*, Mainz, 1904.
19. Burtchaell, James Tunstead, *From synagogue to church*, Cambridge University Press, 1992.
20. Capelli, P.; Poli, E.; Ragazzi, C., *Ebraismo*, Ed. Studio Domenicano, Bologna, 1998.
21. Caquot, André; Ernest Gugenheim, *Il popolo d'Israele*, Ed. Laterza, Roma-Bari, 1977.
22. Casiday, Augustine; Norris Frederick W., *The Cambridge History of Christianity*, vol. 2, Cambridge, Ed. Cambridge University Press, 2007.
23. Cattaneo, Enrico, *I ministeri nella chiesa antica*, Ed. Paoline, Milano, 1997.
24. Catellani, Giuseppe, *Storia delle religioni*, vol. IV, Ed. Torinese, 1971.
25. Cavalletti, Sofia, *Il giudaismo intertestamentario*, Ed. Queriniana, Brescia, 1991.
26. Chapman, Geoffrey, *The jerome biblical commentary*, Prentice-Hall, Londra, 1968.
27. Charles; Pietri, Luce, *Histoire du cristianisme des origines a nos jours*, tome II, Nascence d'une chretiente (250-430), Paris, Ed. Desclee, 1995.
28. Chialda, M., *Sacrificiile Vechiului Testament*, Caransebeș, 1941.
29. Chifăr, Nicolae, *Istoria creștinismului*, vol. I, Editura Universității „Lucian Blaga”, Sibiu, 2007.

30. Chișescu, prof. N.; Todoran, pr. prof. Isidor; Petreună, Pr. prof. I., *Teologia Dogmatică și Simbolică – Manual pentru Facultățile Teologice*, vol. II, Editura Renașterea, Cluj-Napoca, 2005.
31. Chilton, Bruce, *A galilean rabbi and his bible*, The Camelot Press Ltd., Southampton, 1984.
32. Cody, Aelred, *A history of Old Testament priesthood*, Pontifical Biblical Institute, Roma, 1969.
33. Cohn-Sherbok, Dan, *Ebraismo*, ed. italiană în îngrijirea lui Elena Loewenthal, Ed. San Paolo, Milano, 2000.
34. Colson, Jean, *L'evêque dans les communautés primitives*, Les éditions du Cerf, Paris, 1951.
35. Coman, pr. prof. dr. Ioan. G., *Patrologie*, vol. I, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1984.
36. Congar, Y.; Dupuy, B.-D., *L'épiscopat et l'Eglise universelle*, Les éditions du Cerf, Paris, 1964.
37. Comte, Fernand, *Marile figuri ale Bibliei*, Ed. Humanitas, 1995.
38. Dabin, Paul, *Le sacerdoce royal des fideles*, L'Edition Universelle S.A., Paris, 1950.
39. Danielou, Jean, *La chiesa degli apostoli*, trad. în italiană de Pietro Lunghi, Ed. Archeosofica, Roma, 1991.
40. Daube, David, *The New Testament and rabbinic judaism*, The Athlone Press, London, 1956.
41. Dauvillier, Jean, *Les temps apostoliques*, Ed. Sirey, Paris, 1970.
42. Davies, J. G., *La chiesa delle origini*, trad. în italiană de Francesco Mei, Ed. Il saggiatore, Milano, 1966.
43. Delumeau, Jean, *Histoire vecue du peuple chretien*, tom. I, Ed. Privat, Toulouse, 1979.
44. Dennefeld, L., *Histoire d'Israel*, Librairie Bloud&Gay, Strasbourg, 1935.
45. Doubnov, Simon, *Histoire moderne du peuple juif*, Ed. du Cerf, Paris, 1994.
46. Drâmba, Ovidiu, *Istoria culturii și civilizației*, vol. I, Ed. Saeculum I. O. și Ed. Vestala, București, 2000.
47. Dufour, Simon; Parent, Remi, *I ministeri*, ed. italiană în îngrijirea lui Roberto Laurita, Ed. Queriniana, Brescia, 1995.
48. Dufourcq, Albert, *Le christiansime primitif*, Ed. Plon-Nourrit et Cie, Paris, 1924.

49. Dupu, Constantin, *Sumar al marilor religii ale lumii și creștinismul*, Ed. Gnosis, București, 1998.
50. Dunn, Patrick J., *Priesthood*, Alba House, New York, 1990.
51. Eliade, Mircea, *Istoria credințelor și ideilor religioase*, trad. Cezar Baltag, Ed. Univers Enciclopedic, București, 2000.
52. Eisenberg, Josy, *Iudaismul*, trad. de C. Litman, Ed. Humanitas, 1995.
53. Epstein, Isidor, *Iudaismul – origine și istorie*, trad. de Țicu Goldstein, Editura Hasefer, București, 2001.
54. Felten, Giuseppe, *Storia dei tempi del Nuovo Testamento*, Libreria Editrice Internazionale, Torino, 1913.
55. Filoramo, Giovanni, *Istoria Religiiilor - Iudaismul și creștinismul*, vol. II, trad. de Cornelia Dumitru, Ed. Polirom, 2008.
56. Flavio, Giuseppe, *Antichita Giudaiche*, trad. in italiana de Luigi Moraldi, vol. II, Ed. Torinese, Torino, 1998.
57. Flocă, arhid. prof. dr. Ioan. N., *Drept canonic organic*, vol. I, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1990.
58. Foerster, Friedrich Wilhelm, *The jews*, Farrar, Straus și Cudahy.
59. Fohrer, Georg, *Storia della religione israelitica*, trad. in italiana de Giovanni Odasso, Ed. Paideia, Brescia, 1985.
60. Frausini, Giovanni, *Il presbiterio*, Ed. Cittadella, Assisi, 2007.
61. Friend, W. H. C. , *The Rise of christianity*, Fortress Press, Philadelphia, 1984.
62. Gaster, Theodor, *Manuscrisele de la Marea Moartă*, trad. de Simona Dumitru, Editura Herald, București, 2007.
63. Gaudin, Philippe, *Marile religii*, trad. de Sanda Aronescu, Ed. Orizonturi, București, 2005.
64. Goguel, Maurice, *La naissance du christianisme*, Ed. Payot, Paris, 1946.
65. Goppelt, Leonhard, *L'eta apostolica e subapostolica*, trad. în italiană de Marisa Panini, Ed. Paideia, Brescia, 1986.
66. Gorce, Maxime; Mortier, Raul, *Histoire generale des religions*, Librairie Aristide Quillet, Paris, 1945.
67. Guettee, Vladimir, *Histoire de l'Eglise*, tom. I, Paris, 1869.
68. Hamman, Adalbert G., *I cristiani del secolo secondo*, trad. in italiana de Adriana Crespi, Librairie Saggiatore, Milano, 1973.
69. Hauser, Hermann, *L'Eglise a l'age apostolique*, Les editions du Cerf, Paris, 1996.

70. Hefele, Charles Joseph, *Histoire des conciles*, tomul I, Ed. Letouzey et ane, Paris, 1907.
71. Heinisch, Paul, *History of the Old Testament*, The Liturgical Press, Michigan, 1952.
72. Hill, Jonathan, *Ghid al istoriei creștinismului*, Ed. Casa Cărții, Oradea, 2008.
73. Holtzmeister, U. S. J., *Storia dei tempi del Nuovo Testamento*, trad. în italiană Sacc. Dott. C. Zedda, Ed. Marietti, Roma, 1950.
74. Jedin, Hubert, *Storia della Chiesa*, trad. în italiană de Elio Guerriero, Ed. Jaca Book, Milano, 1992.
75. Jeremias, Joachim, *Ierusalem au temps de Jesus*, Paris, 1967.
76. Jurcan, pr. dr. Ioan Emil, *Duhul Sfânt și provocările contemporane ale lumii*, Editura Arhiepiscopiei Ortodoxe Alba Iulia, 1999.
77. Idem, *Feminismul – o analiză teologică*, Ed. Reîntregirea, Alba Iulia, 2000.
78. Idem, *Curs de Istorie și Filosofie al Religiilor*, Partea I, Alba Iulia, 2008.
79. Kessler, Edward; Wenborn, Neil, *A dictionary of jewish-christian relations*, Cambridge University Press, Cambridge, 2005.
80. Kung, Hans, *Ebraismo*, trad. în italiană de Giovanni Moretto, Biblioteca Universale Rizzoli, Milano, 1997.
81. Lagrange, Marie-Joseph, *Etudes sur les religions semitiques*, Librairie Victor Lecoffre, Paris, 1905.
82. Lebreton, Jules, *Histoire d'Eglise*, Ed. Bloud & Gay, Paris, 1948.
83. Lebreton, Jules; Zeiller, Jaques, *Storia della Chiesa*, vol. II, trad. în italiană de Raffaello Farina, Ed. SAIO, Torino, 1977.
84. Lemaire, Andre, *Les ministeres aux origines de l'Eglise*, Ed. du Cerf, Paris, 1971.
85. Lenoir, Frederic, Tardan-Masquelier, Yse, *La religione*, ed. italiană în îngrijirea lui Paolo Sacchi, vol. I, Ed. Torinese, Torino, 2001.
86. Levine, Lee I., *Judaism and hellenism in antiquity*, Hendrickson Publishers, Seattle și Londra, 1998.
87. MacCulloch, Diarmaid, *Istoria creștinismului*, trad. de Cornelia Dumitru și Mihai Silviu-Chirilă, Ed. Polirom, 2011.
88. McLeod, Hugh, *The Cambridge history of christianity*, vol. IX, Cambridge University Press, Cambridge, 2006.
89. Manns, Frederic, *Le judaisme*, Franciscan Printing Press, Ierusalim, 1992.

90. Matsoukas, Nikos A., *Teologie Dogmatică și Simbolică*, vol. II, Ed. Bizantină, București, 2006.
91. Mălăiești, pr. I. Popescu, *Arheologie biblică*, București, 1924.
92. Michiels, *L'origine de l'épiscopat*, Louvain, 1900.
93. Mihălțan, Episcopul Ioan, *Preoția Mântuitorului Hristos și preoția bisericească*, Ed. Episcopiei Oradea, Oradea, 2003.
94. Mitchell, Margaret M., Young, Frances M., *The Cambridge history of christianity*, vol. I, Cambridge University Press, Cambridge, 2006.
95. Moisescu, patriarhul Iustin, *Ierarhia bisericească în epoca apostolică*, Ed. Anastasia, București, 2002.
96. Mommsen, Theodor, *Les lois religieuses des emperateurs romains de Constantin a Theodose II (312-438), Code Theodosien – Livre XVI*, introd și note de Roland Delmaire, Ed. du Cerf, Paris, 2005.
97. Neaga, dr. Nicolae, *Hristos în Vechiul Testament*, Sibiu, 1994.
98. Negoită, Athanase, *Noul Testament și Manuscrisele de la Marea Moartă*, Ed. Stephanus, București, 1993.
99. Noble, Thomas F. X.; Smith, Julia M. H., *The Cambridge history of christianity*, vol. III, Cambridge University Press, Cambridge, 2008.
100. Nola, Alfonso di, *Ebraismo e giudaismo*, Ed. Riuniti, Roma, 1996.
101. Noth, Martin, *Storia d'Israele*, ed. italiană în îngrijirea lui Carla Marocchi Santandrea, Ed. Paideia, Brescia, 1975.
102. Osborne, Kenan B., *Priesthood*, Paulist Press, New York, 1988.
103. Penna, Angelo, *La religione di Israele*, Ed. Morcelliana, Brescia, 1958.
104. Perrot, Charles; Serafini, Filippo, *Ministri di Dio custodi del popolo*, ed. San Paolo, Torino, 2009.
105. Petuchowski, Jakob J.; Thoma, Clemens, *Lexiconul Herder al întâlnirii iudeo-creștine*, trad. de Dumitru Ionescu-Stăniloae, Ed. Humanitas, București, 2000.
106. Preda, dr. Constantin, *Credința și viața Bisericii primare – o analiză a Faptelor Apostolilor*, Editura Institutului Biblic și de Misiune al Bisericii ortodoxe Române, București, 2002.
107. Rambaux, Claude, *La genese du judaisme et du christianisme*, Ed. Latomus, Bruxelles, 2011.
108. Rapp, Claudia, *Holy Bishops in Late Antiquity*, University of California Press, Berkeley și Los Angeles, 2005.

109. Ringgren, H.; Strom, A. V., *Les religions du monde*, Ed. Payot, Paris, 1960.
110. Ringgren, Helmer, *Israele*, Ed. Jaca Book, Milano, 1987.
111. Rodriguez, Angel Aparicio; Casas, Joan Maria Canals, *Dizionario Teologico della vita consacrata*, ed. italiană în îngrijirea lui Tullo Goffi și Achille Palazzini, Ed. Ancora Milano, 1994.
112. Runcan, Nechita, *Studii de teologie istorie istorică și patristică*, vol. I, Iași, Ed. Performantica, 2005.
113. Sanders, Ed Parish, *Il giudaismo*, ed. italiană în îngrijirea lui Piero Capelli, Ed. Morcelliana, Brescia, 1999.
114. Schafer, Peter, *Histoire des juifs dans l'antiquite*, Ed. du Cerf, Paris, 1989.
115. Schurer, Emil, *Storia del popolo giudaico al tempo di Gesu Cristo*, vol. Iși II, trad. în italiană de Graziana Soffritti, Ed. Paideia, Brescia, 1985.
116. Schelkle, Karl Hermann, *Discepoli e apostolato*, trad. in italiana de Antonio Bonore, Ed. Paoline, Roma, 1966.
117. Semen, pr. prof. dr. Petre, *Arheologia biblică în actualitate*, Ed. Trinitas, Iași, 2008.
118. Simon, Marcel, Andre Benoit, *Giudaismo e cristianesimo*, Ed. Laterza, 1978.
119. Siniscalco, Paolo, *Le antiche chiese orientali*, Ed. Citta Nuova, Roma, 2005.
120. Smith, Henry Preserved, *The religion of Israel*, T. & T. Clark, Edinburgh, 1927.
121. Steinhardt, N., *Eseuri despre iudaism*, trad. din franceză de Viorica Nișcov, Ed. Humanita, București, 2006.
122. Stemberger, Gunter, *Farisei, sadducei, esseni*, trad. în italiană de Giovanni Pontoglio, Ed. Paideia, Brescia, 1993.
123. Teodorescu, pr. lect dr. Mihail, *Viața creștină în secolul apostolic*, Târgoviște, Ed. Biblioteca, 2008.
124. Tofană, pr. conf. dr. Stelian, *Iisus Hristos Arhiereu veșnic după epistola către Evrei*, ed. a II-a, Cluj, 2000.
125. Tourniac, Jean, *Melchisedec*, trad. din lb. franceză de George Scrima, Ed. Herald, București, 2009.
126. Tomasovic, Mirko, *Melchisedek e il sacerdozio di Cristo*, Ed. Messagero di S. Antonio, Padova, 1993.
127. Trocme, Etienne, *Il cristianesimo delle origini*, Ed. Laterza, 1977.

128. Ursi, Corrado, *Sacerdozio ministeriale*, M. D'Auria Ed. Pontificio, Napoli, 1970.
129. Vanhoye, Albert S.J., *Sacerdoti antichi e nuovo sacerdote*, trad. în italiană Mario Bissi, Ed. Elle Di Ci, Torino, 1985.
130. Vanhoye, Albert; Manzi, Franco; Vanni, Ugo, *Il sacerdozio della nuova alleanza*, Ed. Ancora, Milano, 1999.
131. Vaux, R. de, *Les institutions de l'Ancien Testament*, Ed. du Cerf, Paris, 1960.
132. Verzan, pr. Dr. Sabin, *Preoția ierarhică sacramentală în epoca apostolică*, E.I.B.M.B.O.R., București, 1991.
133. Vilela, Albano, *La condition collegiale des preters*, Ed. Beauchesne, Paris, 1971.
134. Vincent, *Le judaisme*, Librairie Bloud & Gay, Strasbourg, 1932.
135. Waldenfels, Hans, *Nuovo Dizionario delle religioni*, ed. italiana de Paolo Branca, Ed. San Paolo, Milano, 1993.
136. Wipszycka, Ewa, *Storia della Chiesa nella tarda antichità*, trad. în italiană Vera Verdiani, Ed. Mondadori, 2000, Milano.
137. Zellentin, Holger M., *Rabbinic Parodies: Imitation and Subversion in Talmud and Midrash*, Tübingen: Mohr Siebeck, 2010.
138. Zizioulas, Metropolit Jean, *L' Eglise et ses institutions*, Les editions du Cerf, Paris, 2011.

III. Reviews and auxiliary skills from the field

A. Dictionaries, encyclopedias

1. Attias, Jean-Christophe, Esther Benbassa, *Dicționar de civilizație iudaică*, trad. de Șerban Velescu, Ed. Univers Enciclopedic, București, 2005.
2. Barrett, David B., *World christian encyclopedia*, Oxford University Press, Oxford, 1982.
3. Berardino, Angelo di, *Nuovo Dizionario Patristico e di antichità cristiane*, Ed. Marietti, Genova-Milano, 2006.
4. Berardino, Angelo di, *Dizionario Patristico e di antichità cristiane*, Ed. Marietti, Genova, 2004.

5. Calabrese, G. – Goyret, Ph. – Piazza, O.F., *Dizionario Ecclesiologia*, Ed. Citta Nuova, Roma, 2010.
6. Chevalier, Jean; Gheerbrant, Alian; *Dicționar de simboluri*, trad. de Micaela Slăvescu, Laurențiu Zoicaș, Ed. Polirom, 2009.
7. Cross, F.L., *The Oxford dictionary of the christian church*, Ed. Oxford University Press, Oxford, 2005.
8. Dagobert, Runes D., *Dicționar de iudaism*, traducere din limba engleză de Viviane Prager, Editura Hasefer, București, 1997.
9. Deiana, Giovanni; Marcheselli-Casale, Cesare; Panimolle, Salvatore A., *Dizionario di spiritualita biblico-patristica*, Ed. Borla, Roma, 2012.
10. *Dicționar enciclopedic de iudaism - Schiță a istoriei poporului evreu*, trad. de Viviane Prager, C. Litman și Țicu Goldstein, Ed. Hasefer, București, 2000.
11. *Dizionario comparato delle religioni monoteistiche*, trad. în italiană de Giancarlo Benzi, Ed. Piemme, 1991.
12. Eliade, Mircea, *Enciclopedia delle religioni*, ed. italiană, vol. 6, Ed. Jaca Book, Milano, 2003.
13. Eliade, Culianu, *Dicționar al religiilor*, trad. din lb. franceză de Dan Petrescu, Ed. Polirom, 2007.
14. *Encyclopedia Judaica*, vol. X, Keter Publishing House Jerusalem Ltd., Jerusalem, 1972.
15. *Enciclopedia del cristianesimo*, Istituto geografico De Agostini, Novara, 1997.
16. *Enciclopedia iudaismului*, coordonator Geoffrey Wigoder, trad. de Radu Lupan și George Weiner, Editura Hasefer, 2006.
17. Evans, Craig A., *Encyclopedia of the historical Jesus*, Taylor & Francisc Group, New York, 2008.
18. Ferguson, Everett, *Encyclopedia of early christianity*, Garland Publishing, New York & Londra, 1990.
19. Filoramo, Giovanni, *Dizionario delle religioni*, Ed. Einaudi, Torino, 1993.
20. Grossi, Vittorino; Panimolle, Salvatore A.; Meloni, Pietro, *Dizionario di spiritualita biblico-patristica*, Ed. Borla, Roma, 2013.
21. Khoury, Adel Theodor, *Dizionario delle religioni monoteistiche*, Edizioni Piemme, 1991.
22. Isaac, Benjamin; Shahaar, Yuval, *Judaea-Palestina, Babylon and Rome: Jews in antiquity*, Ed. Mohr Siebeck, Tubingen, 2012.

23. Neusner, Jacob; Avery-Peck, Alan J.; Green, William Scott, *The encyclopaedia of judaism*, vol. IV, Brill Publishing, Leiden și Boston, 2003.
24. Nola, Alfonso M. di; Adriani, Maurilio; Chiavacci, Enrico; Mannucci, Valerio; Olivieri, Samuele; Vinay, Valdo, *Enciclopedia delle religioni*, vol. II, ed. Vallecchi, 1970.
25. Poupard, Paul, *Grande Dizionario delle religioni – Dalla preistoria ad oggi*, Ed. Piemme, Casale Monferato, 2000.
26. Vigini, Giuliano, *Dizionario del Nuovo Testamento*, vol. III, Ed. Paoline, Milano, 2006.
27. Wigoder, Geoffrey, *Enciclopedia du judaisme*, Ed. Cerf/Robert Lafont, Paris, 1996.
28. Zoffoli, Enrico, *Dizionario del cristianesimo*, introd. de Luigi Bogliolo, Sinopsis Iniziative Culturali, Roma, 1992.

B. Articles and studies

1. Coman, pr. prof. Ioan G., *Sensul și sarciniile preoției după Sfinții Părinți ai primelor patru secole*, în *Mitropolia Olteniei*, nr. 1-2/1972.
2. Galeriu, pr. Constantin, *Slujirea preoțească după Sfânta Scriptură și Sfânta Tradiție*, în rev. „*Studii Teologice*”, nr. 1-2/1977, București.
3. Mihoc, pr. lect. dr. Constantin, *Ierarhia bisericească în literatura patristică a primelor trei secole*, Anuarul Facultății de Teologie Ortodoxă din București, Editura Universității din București, 2003.
4. Neaga, pr. prof. Nicolae, *Preoția în lumina Vechiului Testament*, în rev. „*Mitropolia Banatului*”, nr. 7-9/1977.
5. Poli, Elisei, *Ebraismo*, în rev. „*Sette e Religioni*”, nr.4/1995, Edizioni Studio Domenicani.
6. Resceanu, pr. conf. dr. Ștefan, *Civilizația asiro-babilonienilor: Literatura și religia*, în *Analele Universității din Craiova, Seria Teologie*, Anul VIII, nr. 11/2003, Ed. Universitaria, Craiova.
7. Rus, drd. Remus, *Funcția preoției în Marile Religii*, în rev. „*Ortodoxia*”, nr. 4/1973.

8. Stăniloae, pr. prof. Dumitru, *Iisus Hristos, Arhiereu în veac*, în rev. „Ortodoxia”, nr.2/1979, București.
9. Turcan, pr. prof. Virgil, *Alegerea episcopilor in Biserica primara din Alexandria*, in rev. „Altarul Banatului”, nr. 11-12/1946.
10. Vasilescu, diac. prof. Emilian, *Religia evreilor după dărâmarea Ierusalimului*, în rev. „Ortodoxia”, nr. 4/1958.