

This thesis explores why the metaphor of the church as a family is insufficient, when we focus on the relation of the church to the world and primarily on a holistic concept of Christian acting. In this attempt, Arendt's theory of political action, Bonhoeffer's ecclesiology and political theology and Stăniloae's theology of the world and acting are brought into a conversation. The roots of the different views of Arendt and Bonhoeffer on the family symbolism are traced to their distinct notions of acting. Therefore, including also Stăniloae's voice, this becomes the central theme of the debate focusing on the inter-action of actors and acting's place in the world. Christian calling is unfolded not only as acting for others, but also with others in a response to the words and deeds of God existing as three Persons in communion. As human beings are drawn into this space of unique relations, they are empowered to communal and common acting of equals participating in worldly and public-political issues. Since a familial symbolism conveys only a limited notion of acting, omitting its common aspect, this study complements this symbolism with a metaphor of the church as a solidary political community.