

“LUCIAN BLAGA” UNIVERSITY OF SIBIU

“ANDREI ŞAGUNA” FACULTY OF ORTHODOX THEOLOGY

*„The spirituality of the sacrifice in the work of Father Dumitru Staniloae.
Rethinking a theological path in the neo-patristic reception”*

– Doctoral Thesis –

(Summary)

Scientific Coordinator:

Archdeacon Professor IOAN I. ICĂ JR.

PhD Candidate:

IONUŢ-VASILE CRIŞAN

SIBIU

2019

Summary

Keywords: Dumitru Stăniloae, sacrifice, curriculum, Christ, spirituality, death/resurrection, redemption, incarnation, priesthood, St. Cyril of Alexandria, St. Maximus the Confessor, St. Athanasius the Great, Odo Casel, Serghie Bulgakov, state of sacrifice, communion, filiality, Trinity, holiness, transparency, printing, Church

Theology of Father Dumitru Stăniloae represents a complex legacy with openings and multiple implications throughout the Christian world. In order to be able to capture all the aspects and the results of such a will-testament it is necessary to be constantly re-valorised and intelligible by each theological generation. In this sense, such an approach is one focused both on the analysis of an exceptional theological profile through its course and developments in relation to the sources integrated in a current direction and dialogue, and one focused on identity, on the knowledge of patristic sources and on the fundamental dogmas of Christian Revelation.

The present research ("The spirituality of the sacrifice in the work of Father Dumitru Staniloae. Rethinking a theological path in the neo-patristic reception") analyzes the fundamental concept of the Christian Revelation present at one of the greatest theologians of the twentieth century, in an interesting symmetry of heights, on the one hand, the sacrifice/sacrifice as a central theme in approaching theological discourse, and on the other hand, the dominant figure of the father in modern theology by re-launching the sacramental-mysticism of Christian spirituality.

In a still growing world of writings dedicated to the different aspects of Father Stăniloae's theology and work, our research aims to analyze the theme of sacrifice (the center of Christianity) in a contextualized way, as interaction and evolution in Father Dumitru Stăniloae's theology.

Thus, the fundamental concerns of the father are most optimally analyzed and with the most relevant results in the contextualization and identification of the modern-patristic sources of the father (such as working out a language and concernment a thought), together with critical reporting on the results of contemporary theology as a way of receiving and integration into a current theological discourse. The rendering of these sources as an unfolded

stage thus brings the researcher closer to the reflections and nature of Father Staniloae's paradigmatic thinking.

In this sense, through the concept of path in theology pr. Dumitru Staniloae, I analyze the development of Eastern sacrificial spirituality. Our concern concerns the articulations of a sacrificial theology to Father Staniloae, namely the identification and analysis of the components of such a theology related to an authentic Christian spirituality, including as close to a non-theological discourse.

Regarding the elements of the title "spirituality of sacrifice" I have illustrated it as unitary theology in all its constitutive aspects through the systematic tripartition of the consonance between spirituality-dogma-liturgy. By spirituality we refer to the experienced reality of the content of faith in the ascendant/sacrificial path supported by Christ the Sacrifice and raised to enter the Kingdom of the Holy Trinity.

This experience of the meetings is presented in a unitary theological exposition in its multiple valences together with the intelligible theological revelation elaboration in the sacramental-mystical synthesis represented most concentrated in the liturgical as integral spirituality. The neo-patristic discourse or reception through the prefix "neo" shows the implications and the contribution of modern theology in relaunching and scrutinizing the patrimony of the Holy Fathers, as well as the way to interrogate and problematize the patristic content but also to solve the contemporary agenda through the recourse to patristic exegesis.

In this sense, in our presentation we systematized our work into four parts that show the evolution in steps of chronological as well as especially theological, development and reflection on the problem of sacrifice in the father's own thinking.

Thus, in the first part, in my own selection, I identified to some large theological figures who exerted a considerable influence on the father in the sacrificial issue. Also in this framework, I also presented the theological context from the perspective of the two miracle meetings of the father as well as his debut on the academic scene, along with the philocalic event, all as constitutive elements in the theological personality of Father Staniloae.

In this path, the most faithful reflection of his thinking is expressed partly in daily newspaper ("Telegraful Român") but especially in a concentrated form in the scientific studies in the specialized journals. Thus we have compiled a bibliographic list (index) with the main sacrificial studies that explain this path as a theological core accompanied by a brief thematic one as systematization of work. Another series of researchers are presented with works significant in sacrificial theology in its various aspects as influence of the father assimilated creatively.

In this sense, the Romanian theology in the sacrificial theme (Saghin, Mihălcescu) from the beginning of the 20th century offers the basis of a balanced, lucid, well-anchored dogmatic-biblical but also apologetic approach in the soteriological-redeeming aspect. The reasons, sources, the argumentation shows a rigorous research capable of both ecumenical dialogue and critical reflection on the subject of sacrificial salvation.

The multiple implications of the other disciplines (moral, dogmatic, biblical, apologetic, patristic) show the complexity of such a defining theme in relation to all Christian theology. Thus, this pre-war approach is constituted as an open par excellence for future generations.

The second series of theologians (O. Căciulă, N. Popoviciu, N. Chițescu) will continue the research in a multidimensional (dogmatic, liturgical, including polemic) manner of Christian sacrificiality. Thus, the undeniable merit will belong to Olimp Căciulă, who will write a work on the Eucharistic sacrifice having the contribution of a patristic congenial response to the sacrificial presence of Christ in the Eucharist, which will singularize him in modernity through such a problematic thema and offered solution.

Nicolae Chițescu will become the service theologian (at least during the interwar period) in the sacrificial issue. His lucidity, analysis, objectivity and intuitions, as well as the reception of a generous series of modern theologians, will contribute to his role as an influential and striking factor for other theologians (colleagues) in the elaboration of sacrificial theology, including from the post-war period. In this context, according to our opinion, Professor Chitescu represents the most plausible contact and influence in the re-launching of some (patristic-modern) sources-directions in the sacrifice theology of Father Staniloae. Closely related to this influence is to a certain extent also the contact of the father with Benedict Ghiuș, especially in the signaling and relevance of the spiritual-liturgical dimension in the problem of redemption.

The analysis of the theologians selected during this generous period marked by different currents and historical events, represents an indispensable chapter in the theological itinerary of Father Staniloae. Contextualizing and revealing the influences shows a dialogue and a cryptic reception, together with a special scientific rigor on the father in the form of studies published in the journals. Moreover, all these theological personalities constitute a true school of exemplary theological thinking that both through the preparation and especially through the obtained results will make a contribution to the Romanian theology to the standard of modern theological debate throughout the Christian world.

The theological profile of the father receives special outlines during the inter-post-war transition period through two major events. The first of these is constituted by the relentless and constant preoccupation around the hesychast spirituality illustrated by the figure of Saint Gregory Palama (an unprecedented movement in all modern theology (!) based on the translation of the Palamite manuscripts, so that Gregory Palama spoke for the first time in a modern language in Romanian). The second event that gives the possibility of the first event and conditions it as an intrinsic part of it is the project "Philokalia" carried out for half a century despite the pressures of the communist authorities.

All these major events were made possible by the extraordinary patronage in Father Staniloae's two "miracle meetings" with Metropolitan Nicolae Bălan who will redirect him to theology and provide the necessary support and then with Nichifor Crainic who will "calibrate it" theological-philosophical (mystical).

Thus, the father through these contacts and influences, through his theological force and his exceptional analytical character will have the role of pioneer but also of the most prolific author of the neo-patristic synthesis program. These efforts made as contributions will be shown in the father's translations, especially in his studies, in a very special way as a problematization and theological originality. In this sense, these studies (true "micro-monographs") are considered by us the core and itself the "laboratory" of the sacrificial thinking of the father as well as of his theology as a whole. Of these developments, some will be accepted by some contemporary Romanian theologians (Galeriu, Radu, Remete).

In the second part, one of the most important patristic-sacrificial sources is the unprecedented reception in the Romanian theology of the exegetical writings of St. Cyril of Alexandria, assumed by us as a result of modern theological contacts familiar to the Cyrillic sacrificial problem (listed in a series of hypotheses). This reception takes place in the theological studies of the father analyzed in a "testamentary" manner, which is why we presented the Cyrillic research to the most important representatives of the twentieth century. From this whole series I have emphasized the exegetical importance of the Cyrillic writings and the variety of results regarding the various aspects integrated in Father Staniloae's theology.

The analysis focuses on the sacrificial theme in describing the archetypal constitution of Christ the High Priest as a central Cyrillic theme in the exegesis of The Book of Hebrews. This Christian identity is made up of the Incarnation of humanity assumed as a vulnerable life, of humility as well as of the revelatory elements of the entire economy of salvation.

In this sense, our objective was to show the actual development and the impact in the theological discourse of the father on the main themes (including by footnotes from the translations of the father), as a direct part of taking over the exegetical elements from the priestly semitic space seen in preincarnational-sacrificial Christian forms and understood in Christological theology both as incorporation and their transcendence into the unique priesthood of Christ. Thus, the Old-Testament sacrificial priesthood becomes spiritually assimilated into virtues as a perfect evangelical new life in the (universal) Christian priesthood. But this priesthood is the form of life communicated as an extension and archetypal form of the original priesthood of Christ (illustrated by the Melchizedek typos), the one who becomes the factor of unity, continuity but also superiority over the mosaic priesthood.

This "Christological" exegesis will become a leit-motif in the father's references to the sacrificial spirituality that he will connect to the hierarchical ecclesial system that he will develop in the composition of his eucharistic theology.

The analysis of Father Staniloae's studies in which approaches the exegetical theology of the Alexandrian patriarch represents a theological complexity with multiple implications and perspectives, which is why we classified a tripartition of the main themes as the core of the Cyrillic inheritance from the father's reception. Thus, these (macro-) themes are summarized around the three soteriological directions (Christ, God (Holy Trinity), Church), expressed in the character of the sacrificial death of Christ on the cross, respectively its unique, unrepeatable, universal nature, and then his effect is understood as a continuous result, respectively, as entry into the state of sacrifice to the Father and the permanent communication of this state-result in the ecclesial form in the most intimate Christian union (concorporality). In our opinion, this triptych (Christ, God (Holy Trinity), the Church) represents the theological strength of the father and the nature of his understanding in the structures of the cyrillican exegesis as a interpretation and appropriation of the sacrificial theology in its foundations.

In this sense, the sacrifice of Christ by its representational-universal, ontological, sanctifying nature constitutes the quintessence of His Person, so that it becomes the sacrifice itself or the archetypal sacrifice that forms the saving reality/the soteriological-atoning center itself. The most intimate state of communion is achieved from the position of His state of Self giving carried out in stages and intensity that simultaneously forms His identity of sacrifice and priest but also the highest sacrificial-redeeming quality acquired, respectively the filiality in communion with God as Father. In this sense, the most common theme of the father in the

cyrillian exegesis is the entry of the Son as a man in state of sacrifice to the Father. This signifies the accessibility in/through the sacrificial condition of the Son made man who reconfigures man into his intimate quality as a person (face to face, as a dialogic constitutive basis) familiar to God.

The father captures all this theology of the loving meeting that shows the dynamics of a divine life through personal and intersubjective character related to His whole creation. This personalistic dimension is modeled on his theological vision in the categories of communion and person who will articulate his theological discourse in a completely different style. The profoundly intimate interrelation God-Christ-creation coagulates through the Spirit as a form configured in the mystical body of Christ called in Paul's term (taken up in the Cyrillic language) "concorporality" meaning the Church revealed in its organic constitution sprung from the sacrificial flesh of Christ.

Therefore, we consider this tripartite formulated as an organic synthesis of a unique sacrificial spirituality in Christian theology and at the same time one that faithfully and comprehensively reflects the unitary reception of Father Staniloae.

The second source takes into account essential aspects of the theology of Saint Maximus the Confessor, received by the father in the problem of Un/conditioned Incarnation developed in the soteriological and ascetic categories (virtues). Sacrificial spirituality is grouped into the major themes of the Maximus thinking, respectively in its famous Chapters on Knowledge, in the spiritualisation of the sacrificiability rendered by the faculties as anthropological-mystical description, then in the priesthood of Christ and finally, in the mystical-sacramental implications of the presence of Christ in his state of sacrificial sacrifice.

In this sense, the Incarnation, the creation, the death, the resurrection related to the typological human structure restored in its faculties offers a deployment of the sacrificial theology in its own elements but extended in a mystical theo/christo-anthropology. The father Stăniloae's way of interacting with theology of Maximus is differentiated according to the modern texts and authors quoted. The un/conditioned Incarnation is an eloquent example of such approach that will be concentrated in a soteriological form.

What can be sharply outlined is the sacrificial spirituality present in the theological acts and events of the life of Jesus Christ. The key to cosmicity is the universal nature of His sacrifice as well as the creation as a structure configured and restored by the economic acts reiterated in His deified humanity. The Christian anthropology described as capable of experiencing (suffering) expressed generically through affections, will constitute, in essence,

the philokalic spirituality that will be carried out under the register of at least three sacrificial themes, of the mind as a priest of the human being, of the Easter Lamb and of the sufferings of Christ from the three days (triduum).

In the case of the affections of the human nature in its fallen state subject to vulnerabilities, the closest idea is that of the transfiguration of the human nature through the hypostatic union and the communication of the qualities through this exchange and restorative thumaturgical interaction. The operativity of the sacrificial work of Christ is performed within the human inside, respectively in assuming the most intimate feature of man (the capacity of suffering/suffering). The father understands this process on the basis of a dialectic between two archetypal figures (of "making" and "birth") through which he unites them organically as constituent parts of man in Christ, but delimits the mutations infiltrated into humanity, of both of them acquiring humanity (divine image, the capacity of suffering) but transfigured by His way of life and by the "selective" work on the basis of hypostatic union (without sin but not without mortality/impassibility, "removing" the affections that were directly linked to sin).

The father describes this intervention-maximian treatment, which is constituted simultaneously as an individual ascetic (ascetic) related to humanity reached the height of God's work, as a "mystical death". Christ, the One who purifies the nature in a thaumaturgical way, and transfigures the affections both as a suppression of weakness and corruption, and in a total dedication to God, achieves the sharing of His continual sacrifice of death and His resurrection present sacramental in the Ecclesia.

This humanity of Christ is an archetypal one through which the efficiency of the soteriological work is communicated in the sacrificial union with it, since only in the state of sacrifice Christ is known, because it is constitutive of His identity. In this theme, the father understands a sacrificial destiny inserted in the Christian humanity that communicates to the believers through a climb consisting of different steps and degrees of intensity (alluded to by both the multiple crucifixions in the spiritual sense of the crucifixion of Christ and the different consumption of the Easter Lamb).

In this respect, I observed in the maximian research of the father, the sacrificial theme of the unifying movement of God with man through the sacrificial and resurrected humanity of Christ. The identity of Christ as High Priest is imitated in obedience and submission as a man to the Father, manifested in a kenotic manner but also in compassionate kindness and love that unifies/incorporates the members of the body of Christ. This leads to the sacrificial spiritualization articulated in the ecclesial sacramentality where all exist through the

liturgical-eucharistic centrality in the mystery of mystical death/resurrection as the most intimate presence of Christ before the Father or the most intense union of man with God.

Another source received by the father is the theology of Saint Athanasius the Great, respectively of his incarnational theology culminating in the theology of death on the cross, analyzed as an ontological restorative work on humanity based on the economic identity of the Son of the High Priest. In the theology of Saint Athanasius I identified also in this framework of the inner spirituality, a *teo (-onto)logy* understood in the redemption of the human nature as restoration and inner operation, reported in other contemporary researches. Thus, the theme of the Incarnation, the passion/death, and the priesthood of the Son of God reconstitutes in a manner with similar implications a redeeming soteriology for deification.

An important feature emphasized by the parent through his explanatory notes is the living in the kenotic (carnal) reality of the Son as a way of assuming corruption and death.

In this way, we identified the strong emphasis on the transfiguration of the nature through the economic acts and the role of the Christian body/humanity in communicating the life of the new and deified one. His humanity is understood both as a temple (*naos*) encompassed in a sacrificial circuit springing from Christ's mercy/compassion toward creation and as a tool (*organon*) of transfiguration of the entire creation.

The modern source is represented by Odo Casel (along with a few theologians) in the theology of the Mysteries (the Holy Sacraments, especially of the Eucharist) as a personal living presence of Christ in sacrifice both in front of the Father and on the altars of churches from His death on the cross represented sacramentally. An analysis is also dedicated to the particular reception of Father Stăniloae, as well as certain implications from an ecumenical perspective.

The mystery identified with the mystery of Christ by His economic acts in His actual sacramental (especially the Eucharistic) presence constitutes the reference reception of the Casel by the father and will contribute to the elaboration of his sacramental theology.

The analysis of these aspects was one according to the signals and the points of interference between the two theologians, more where the explanation of the father exceeded the reception frame I identified the contact and intuitions of the father by receiving other theologians who contributed to the articulation as eloquent and intelligible of the mystical presence of Christ. Comparing and changing the dynamics of interaction with benedictine theologian of Father Stăniloae illustrated shows the fluctuations of an itinerary of re-prioritization and a constant desire to deep the sacramental mystery. Once again appears the mystical (sacramental) death analyzed now as a solution to the problem of the content of the

Mysteries and of the presence of the Eucharist as a sacrifice, respectively of the sacrificial presence of Christ as a sacrifice.

All these receptions and developments in themes related to patristic and modern authors create a genuine sacrificial theology of Father Staniloae, on the one hand in the recalibration of the modern classical categories and structures, and on the other hand, in their overcoming in a liturgical-mystical supralogic unitary of spirituality with genial-patristic depths (the most important examples are the contributions of St. Cyril and St. Nicholas Cabasila).

The last mentioned source refers to the influence of Russian theology as a particular theological phenomenon by various Russian authors with a model impact on the evaluation of Latin soteriology by the majority of Romanian theologians, presented differently to Father Staniloae. An exceptional figure is that of Metropolitan Filaret, along with that of Patriarch Serghie, taken as examples in relation to the Western doctrine. In this part I have indicated the impact of sources with the value of monographs (A. Bukowski and N. Ladomersky) essential (in our opinion) on the theology of the father along with the signaling of the influence of Russian theology on the Romanian theology in general, through different areas, especially through the political sphere at the same time with the installation of the communist regime.

With regard to the two modern sources, we can say that both the liturgical theology of Benedictine monk Odo Casel and the presentation of the influence of Russian theology in soteriological doctrine (especially on its confessional reporting) represent the dynamics of the father's critical-reflexive interaction with contemporary theology. This part shows his constant concern for real dialogue and positive but critical exchange with the other theologies.

The third part analyzes the theology as a whole of the father in the tripartite synthesis between dogma-spirituality-liturgy in sacrificial theology as a way of exposing the mystery of death and resurrection of the Lord. In the chapters devoted to the dogmatic presentation of the father, a special attention is that of the messianic (especially the high priestly) ministry as part of the redemption work completed by the analysis of the father in a subsequent approach with implications in the directions and economic acts of the whole redemption work understood as the mystery of man's salvation and deification in Christ.

These show the father's recalibration and focus on the fundamental aspects both in a discourse in the first phase inclusive, open, original (unprecedented in Romanian theology and in critical dialogue with S. Bulgakov) as a problematization in communicating soteriological content in solidarity-ontological and in specific terms of the hypostatic union, including by receiving theologians and integrating philosophical reflections, to be later focused on the patristic developments and exegesis, corroborated in the sacrificial

implications and elements of the Christian sacrifice, understood as a restored communion between God and people on the basis of a new sanctified humanities (separation from sin and giving to God).

The redemption is elaborated in a particular way in a systemic tripartition of the central factors as a restoration and structural-functional renewal of humanity, complemented by a vision based on the economic acts highlighted in the patristic sources as a creative synthesis of all the three directions of the Christ sacrifice (God, human nature, people).

Another special reception carried out during decades of interaction and meditations but also political circumstances, is the anselmian theory understood as the official soteriological doctrine of the Catholic Church, extended to some extent in the Protestant Church. In this regard, I have illustrated a broad thema of the main contemporary theologians who had some influence on the Latin conception of Father Staniloae in one way or another. An important role in the first phase was played by Saghin through the balance and relevance of the carefully stated observations, impact seen in the soteriological monograph of the father of '43, in contrast to the later reading of other theologians, through which the Father Staniloae declines towards a more radicalized and anti-Western reading.

Thus, the father opposes this Western model (understood as one exclusively legal, juridic, focused on external relations in the medieval logic), by illustrating the Byzantine humanist figure of Saint Nicholas Cabasila in response to the problem of justice (justification/righteousness) in Christ. This justification/righteousness is perceived by the Byzantine humanist following the Latin contact assumed positive but critical and related to Pauline terminology, understood as justification of the state of humanity and the ontological condition of the sacrifice on the cross. Interestingly, during the relatively recent period there were re-launched directions for re-reading the Anselmian theory with surprising theological nuances and values. In this sense, we also presented a revisionist work of the anselmian theology, which pleads for a balanced and related approach and to the biblical sources in the Latin bishop's thinking.

Another fundamental feature of sacrificial theology in the exposition of the father is an intrinsic and therefore indissoluble connection between the death and resurrection of the Lord, understood by the Romanian theologian as the only saving reality expressed most appropriate in the liturgical space. I identified this connection as essential and unique in the modern theological approach (in which it introduces the economy of the Holy Spirit and the liturgical space as its own way of expressing this mystical dynamic). Also close to this framework is analyzed the nature of Christ's death as an inner process and an effective way of salvation

opposed to an imperial triumphalist vision, expressed through an ability to fully experience death as the freely chosen act of Christ. The analysis of the father also shows in this case of the Christ's death an exceptional manner, described in emphasizing the passivity or willingness to God as a *modus operandi* of Christ in human nature.

The resurrection is described as the Trinitarian economic action together with the other economic acts in the process of human deification. All these soteriological effects are communicated by the printing of the state of sacrifice in the Church as a transparent one through her connection with the Christ sacrifice. Special attention was paid to the term "printing" considered by us as a concept of use by sacrificial excellence, especially in the writings dedicated to Cyrillic theology (although the term is widespread in different aspects, present even in St. Maximus), in the interweaving between the sacrificial humanity of Christ and believers. This intimate union as a penetration into the being of the believers of Christ's state of humanity takes place in the Church. In this sense, in Stăniloae's theology, one can see a constant concern of the Christian sacrificiality integrated in a sacramental mysticism included in the two basic aspects of its functionality (ontological and ethical).

In this sense, the filocalical spirituality is described as the ascent or mode of installation of Christ as well as the inner circuit in the human being as mode of being of the liturgy embodied. Thus we consider two spaces (interior and exterior) in a sacrificial symmetry and functionality, which expresses the anthropological-mystical structure itself as a tripartite one in its sacred composition, of the tabernacle/church. In the part dedicated to the sacrificial-philocal spirituality, the theology of St. Mark the Monk plays a special role as a spiritualization of the Semitic priestly logic in the elements of the soul faculties. Interestingly, the father adds among the philocalic figures the St. Cyril of Alexandria as a sacrificial spiritualization of the mosaic elements and as phylocalic exegetic basis (!) expressed in the union of the soul with Christ in the ascetic life manifested through virtues.

Thus, the sacrificial spirituality reaches the height of its symbiotic path between dogma-mystic-liturgy in its own and functional environment par excellence. In this context of the liturgy have the most important patristic and modern receptions, and also in this reality which embodies the revelatory unity and the meeting place as a life with God, the father dedicates among the most important theological studies.

In this sense, in the liturgical part we divided two categories of the sacramentality surprised by the father, one dedicated to creation in its objective aspect, general and the other dedicated to the Eucharistic liturgy in its ecclesiological aspect of the community.

Objective sacramentality is viewed from the perspective of man's task of seeing/contemplating the world as a gift of God through the cross experienced as a blessing in his vocation as priest of creation and "laboratory" of the transfiguration and unification of the created elements. In other words, it is the cosmic liturgy analyzed as the sacrificial nature of the world and the cross as an indispensable means of transfiguration of it, as well as of the man in his vocation as a priest/mediator. This cosmic dynamism shows the liturgical constitution of creation as sacramental (objective) dynamism. Also in this context, the father understands the creation in the Maximus inspiration referred to a sacrificial circuit of ecclesial reconfiguration with the preservation of the spaces in their distinct but transfigured *logoi* through the cross.

The liturgical sacramentality is carried out from the perspective of God, from His work on creation in collaboration with it, manifested in the Church. The factor that unites these two sacramentalities is Jesus Christ, the Original Mystery based on His hypostatic union.

This union is seen in the liturgy where the gifts brought are in a relationship with God from the moment of their bringing (prosagoge) as a (pre-) sacrificial-christian print.

Thus is included the Eucharistic liturgy through its cultic composition, as a Prothesis described by the father around the death and resurrection of Christ in the elements/gifts of bread and wine, which are preparing to be sanctified as slaughtered Lamb. The analysis takes into account the sacrificial character par excellence of the Eucharistic developed in the theme of the Kingdom, of the connection between the Mystery and the sacrament and of the irradiation of the slaughtered Lamb as a real presence in each liturgy. Thus, the Liturgy renders this reality of communion, between the initiative of God and His effective work and that of the people in response to (co-) sacrifices of the power of the Son, resulting as a common sacrifice brought before the Father. All this reality is understood by the father as the Kingdom of the Holy Trinity (the central theme in approaching the liturgy), manifested as freedom and love. The kingdom is founded by the hypostatic love of the Divine Persons as eternal dedication and freedom up to the Son assumes the cross (the absurd love).

The chapter that synthesizes the whole sacrificial spirituality is included in the theme of the continuous state of sacrifice developed in four aspects that restore the complexity and the particularity of the development of the Eastern theology, especially of St. Cyril. In the first aspect, is rendered its connection and identity with the mystical death, then its composition developed from the Semitic sacrificial rituals as well as the relation to the sacrifice of Christ as fulfillment and the unique mode of perfection.

This state represents the mystical death described in ascetic spirituality as the terminus of man's spiritual ascension in union with God. This takes place on the basis of the Christian identity of the High Priest/continuous sacrifice alongside that of the King-Lamb of Christ and from this position the salvation of all humanity as well as of His creation is communicated. The father describes this state in intimate connection with the creation which manifests in the two kenotic-doxological hypostases through a series of aspects both in response to the problematic of the affective relation of God with the world and of the establishment of perihoretic features (death-sanctification), manifested in the intersubjective loving meeting of the persons.

The state that continues through the presence of Christ as Priest and victim continues also in front of the Father in a connection with humanity through his suffering, but in the position of glory or reaching the completion of His humanity as a full man deified. Thus, the quintessence of the whole sacrificial spirituality to Father Staniloae consists in the continuous state of sacrifice of Christ before the Father as a fundamental premise revealed in the exegetical writings of St. Cyrill. Moreover, this extraordinary dimension of sacrifice in the writings of the father does not consist exclusively of strictly ascetic or ethical behavior based on a spiritual aesthetic exercise that empowers man with a divine epistemological performance, but represents the very state of humanity through which God draws near to humans in a movement in tandem with that of the Man, so this is humanity known to the Father, as that of the Son entirely given to Him. Thus the state of continuous Christian sacrifice - inspired by the whole / Semitic olah burning of the lamb as irradiation from the liturgical service of the tabernacle/temple - puts humanity in its own functioning condition in relation to God, transfiguring it into its most authentic elements (worship /service).

In the last part, the sacrificial reflections from various fields of research are highlighted, where some similar or integrative directions are given with Father Staniloae's reflections as a renewed acquisition and perspective in a common sacrificial discourse. An interesting aspect is that of the intersection between anthropology (sacrificial-nonviolent) (Girard), sociology (personalist) (Meszaros), liturgical theology (Trinitarian) (Daly) as common elements woven into a complementary sacrificial discourse possibly illustrated in that of the father Stăniloae (especially highlighted in the intersubjective-personalist dimension namely of the "reciprocal interiority" as giving and receiving the self to the other self).

In this regard, I have seen in the theology of Father Dumitru Staniloae that the state of Christ sacrifice expresses the whole spirituality of Christian sacrificiality and the basis of theology through which the whole Revelation is disclosed.

With these considerations we can see that the our research of the sacrificial spirituality in the key of a path shows the nature of Father Staniloae's deep thinking and contains all the basic elements of the spirituality of the sacrifice, itself constitutive of the father's theology.

In other words, the whole path of the father through the our work we hope to bring a renewal in modern theology by authentic approach to the sources of impact of the father analyzed in his most important issues, including related to different topics of the father's theology in an intelligible, creative way to rethink in the paradigms of neo-patristic theology the exceptional legacy of the greatest orthodox theologian of the twentieth century.