

**CRAIOVA UNIVERSITY
DOCTORAL SCHOOL
OF ORTHODOX THEOLOGY "ST. NICODIM"**

**LEARNING ABOUT MAN AND HIS PURPOSE IN
ORTHODOX THEOLOGY**

PhD Supervisor:

PhD ION POPESCU

PhD Student:

GAGIU IONEL COSMIN

2022

Table of Content

| | |
|---|-------------------------------------|
| Rationale for the topic | Error! Bookmark not defined. |
| Purpose of the paper | Error! Bookmark not defined. |
| Research status | Error! Bookmark not defined. |
| Documentary basis | Error! Bookmark not defined. |
| Working method | Error! Bookmark not defined. |
| General framework of the paper | Error! Bookmark not defined. |
| I The foundation of the orthodox teaching about man in the act of creation | Error! Bookmark not defined. |
| II The origin of man | Error! Bookmark not defined. |
| 2.1. The creation of man for the perfection of creation | Error! Bookmark not defined. |
| 2.2. The priest of human creation | Error! Bookmark not defined. |
| 2.3. The biblical account of creation in the approach of the Romanian Orthodox dogmatists | Error! Bookmark not defined. |
| III The Constitution of Man | Error! Bookmark not defined. |
| 3.1. Body and soul | Error! Bookmark not defined. |
| 3.2. The significance of the human spirit: dichotomism and / or trichotomism? | Error! Bookmark not defined. |
| IV The image and likeness of man with God | Error! Bookmark not defined. |
| 4.1. The role of the divine image in man | Error! Bookmark not defined. |
| 4.2. The Significance of Resemblance to God | Error! Bookmark not defined. |
| 4.2.1. The cleansing and renewal of human nature | Error! Bookmark not defined. |
| 4.2.2. The sanctification of the created man | Error! Bookmark not defined. |
| 4.2.3. The deification of the human being | Error! Bookmark not defined. |
| V The role of man in creation | Error! Bookmark not defined. |
| 5.1. The creative attributes of man | Error! Bookmark not defined. |
| 5.2. Possibility of immortality | Error! Bookmark not defined. |
| 5.2.1. Man - partaker of the divine nature | Error! Bookmark not defined. |
| 5.2.2. The deified man as a whole man | Error! Bookmark not defined. |
| 5.2.3. Man, the face of the Archetype of Christ | Error! Bookmark not defined. |
| VI. The desire of the flesh | Error! Bookmark not defined. |
| 6.1. The ontological dimension of the creative act | Error! Bookmark not defined. |
| 6.2. Ancestral sin and its consequences | Error! Bookmark not defined. |
| 6.3. Creation leather clothing | Error! Bookmark not defined. |
| 6.3.1. Natural / universal or unwritten law - fruit of the divine creative act | Error! Bookmark not defined. |
| VII The Restoration of Man Through Christ | Error! Bookmark not defined. |

7.1. Assumption and restoration of human nature by the Son of God **Error! Bookmark not defined.**

7.2. Christ - the New Adam and the Deified Man **Error! Bookmark not defined.**

VIII The deification of man and the fulfillment of creation **Error! Bookmark not defined.**

8.1. The work of integrating man into the Church through the salvation accomplished by Christ
 Error! Bookmark not defined.

8.2. Holy Sacraments - Foundations of Life in Christ **Error! Bookmark not defined.**

 8.2.1. The centrality of Christ in the Holy Sacraments **Error! Bookmark not defined.**

 8.2.2. The creative dimension of the Holy Eucharist **Error! Bookmark not defined.**

 8.2.3. Christ in history, in the Church and in the Eucharist - Sacrifice and Sacrament
 Error! Bookmark not defined.

8.3. The deification of the world through the Savior Jesus Christ **Error! Bookmark not defined.**

 8.3.1. Deification - a consequence of synergy **Error! Bookmark not defined.**

 8.3.2. Man's Participation in God's Work **Error! Bookmark not defined.**

 8.3.3. The Kingdom of Heaven **Error! Bookmark not defined.**

Bibliography:13

Sources: 13

Specialized sources: 14

Internet addresses **Error! Bookmark not defined.**

Statement **Error! Bookmark not defined.**

LEARNING ABOUT MAN AND HIS PURPOSE IN ORTHODOX THEOLOGY

The Old Testament as well as the New Testament, that is, the whole Scripture, continually reminds, albeit in various ways, that the account describing man's creation deliberately emphasizes the idea that man was created by God (Job 8:10; Luke 3: 8). The body was built of the earth, and the soul was given from God (Ecclesiastes 12: 7; I Corinthians 15:47). The woman was brought into being after the creation of man and from the matter of his body (I Timothy 2:13; I Corinthians 11: 8). Christ preached this teaching when he preached about the indissolubility of marriage: “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh”(Mark 10: 6-8).

The creation of man is a real act performed following the "counsel" of the Holy Trinity which sheds light on the relationship of divine intra-Trinitarian love. The divine decision to make man by the image and likeness of the Trinity is distinct from its realization, for man was created concretely by the image of God and in power to attain likeness (Genesis 1: 26-27). Therefore, the act of anthropogenesis underlies the theological teaching about man.

The Holy Fathers relate the correspondence between the divine image and man. The insistence of church writers in compiling endless treaties on scriptural passages that contain in detail countless references to anthropological work reveals the Church's special concern for this fundamental act of salvation, which is easily seen in Romanian theology. Therefore, the purpose of this study is to highlight this concern of Romanian theology.

Thus, the LEARNING ABOUT MAN AND HIS PURPOSE IN ORTHODOX THEOLOGY is a topic that we have addressed in order to update, as far as we can realize this approach, how the Romanian Orthodox theology has developed the teaching about man keeping the patristic line of Orthodoxy.

In the first chapter, called THE FOUNDATION OF ORTHODOX TEACHING ABOUT MAN IN THE ACT OF CREATION, we presented the orthodox teaching about man as it was developed in the context of its dogmatic evolution throughout the patristic thinking of the Church. Therefore, the teaching of the Orthodox faith testifies that the world was not created by God by chance, but for a certain purpose and for a certain reason. These two objectives give creation the meaning by which it exists and manifests itself. In this sense, I have synthesized and at the same time correlated the thinking of the Holy Fathers and their work with the thinking of contemporary Romanian theologians. In this regard, I have mentioned the teachings of the Cappadocian Fathers, which I considered the most eloquent, but I have not omitted the most important fathers of Orthodoxy, of which I mention Saint Maximus the Confessor. I also specified the role they play in clarifying the teaching about the making of the world of theology in the entire Orthodox space. Thus, the names of some contemporary theologians and the ideas with which they contributed to the finalization of the dogma about creation, are inserted from the very beginning so as not to unnecessarily crowd the present research. In this way I mentioned, for example, Nikolai Berdeev and the problem of freedom in creation and I specified the concept of freedom, in the sense of total autonomy, it is a horizon in which you cannot place God, because God has no one and no reason to be free for. He cannot be and does not relate to actions by which to delimit or to self-delimit, because such an approach involves transformation, alternation and uncertainty, which cannot be said about God. I have mentioned here, briefly but comprehensively enough, their orthodox dogmatic discussions and meaning about the creation of the world out of nothing - *ex nihilo* - as it is presented in the patristic thought of the Holy Fathers Athanasius the Great, Basil the Great, Maximus the Confessor or Origen and I also presented the orthodox meaning of the phrase *ab initio* that it entails in the Romanian theology articulated to the patristic theology. Last but not least, I have specified the purpose for which man was created and his role in creation. The human soul, the image of God after which it was created, are topics that have preoccupied me since the beginning of the work to establish, in our opinion, the starting line of the exposition that we are going to develop successively in the other chapters, reason for which I have concluded here that the nostalgia of the edenic state, which man carries in his whole being and which he constantly seeks to fulfill in the nature around him, is the indubitable proof that the natural man is normed after the deified man.

The second chapter, entitled THE ORIGIN OF MAN, I have defined as an expository one, because I have presented here in particular the orthodox teaching of faith about the origin

of man, which is why I insisted that man was created by God as a priest from the beginning towards the perfection of all creation, showing that the act of human creation is not a lack, but a proof of divine goodness that constantly sets in motion the divine will and insists on specifying the progressiveness of the creative act. That is why God first created the unseen world, then the seen world, and in the same way, in the seen world, he first created amorphous matter, that is, heaven and earth. Saint Anthony the Great, Saint Gregory of Nyssa, Saint Maximus the Confessor, Saint John of Damascus are patristic names whose works I refer to to highlight the fact that the theological foundation of contemporary Romanian dogmatics about the creation and role of man keeps the Church's teaching straight and clean. Therefore, I emphasized that resemblance, deification, are dynamic aspects of an eternal human process, because through these processes man is connected to the eternal God. The association of theologians such as Diadoch of Photicia, Callistus Catafygiot , St. Simeon the New Theologian, St. Simeon the Metaphrastus, the Pious Isaiah the Hermit, or Paul Evdokimov, was the method by which I followed and deepened the subject under study. exemplify it to state that the sin of the first man is the one that will mark the whole of creation, the image of God in him was not destroyed, but was set as a moonless night, for if man had been completely deprived of it, his communion with God would have become impossible. In the period between the primary sin and the Pentecost, the Divine Grace will work in man from outside and not from within his being, and thus will maintain in man the divine conscience.

What we notice insistently to deepen in this chapter is the dogma about creation. Therefore, now we have resorted to representative names of the Romanian Orthodox theology based on a training accumulated in historical times of hardship for the Romanian people, such as: Dumitru Stăniloae, Nicolae Chițescu, Isidor Todoran, Petru Rezuș , who gave birth to a generation of Orthodox dogmatists of which we mention Dumitru Popescu, Ion Bria, Dumitru Radu, Ioan Ică, Ilie Moldovan, who will in turn generate the generation of Romanian dogmatists who are currently active.

Under their guidance, many more theologians will contribute to the deepening of the Romanian Orthodox dogmatics, among which I presented here: Daniel Ciobotea , Patriarch of the Romanian Orthodox Church, disciple of Father Dumitru Stăniloae, Irineu Popa, Metropolitan of Oltenia, Ioan Ică Jr. Buchiu, Ștefan Sandu, Valer Bel, Ioan Tulcan, Sterea Tache, George Remete, Ion Popescu, Vasile Citirigă, Adrian Niculcea, Dumitru Magheșan , Ion Stoica, Nicolae Moșoiu, Vasile Cristescu, Adrian Lemeni , Cornel Toma, Doru Costache, Sorin Șelaru.

Father Dumitru Stăniloae dominated the twentieth century with his theological synthesis, which is why we find his ideas in the entire thinking of today's Romanian Orthodox dogmatists and beyond. Without Father Dumitru Stăniloae, Romanian Orthodox thought would not have reached the verticality and robustness that its theological work offers to the contemporary world. No Romanian theologian after him will be able to articulate Orthodox theology without referring to Father Dumitru Staniloae.

The name of the third chapter is THE CONSTITUTION OF MAN and begins with the statement that man is composed of body and soul, but also that the human being was created by God in a completely different way from other creatures. All the other creations of God were the result of the divine spoken work, while the direct intervention of the divinity was reserved for man, both on the body and on the soul. It is the argument from which I began to refer to the biblical account of the creation of the world and then to present as comprehensively and methodically as possible the whole dogmatic system that refers to the creation of the world by God. Thus, I referred to the Holy Tradition and patristic sources to summarize the work of Father Dumitru Staniloae from the perspective of which I made here a synthesis of the teaching on the creation of the great Romanian theologian who says referring to the Holy Fathers that body and soul are shaped at the same time, the union of soul and body is so perfect and complete that it forms a single nature that is superior to nature and concludes that the insertion of the soul into the body is a free work of a free creator.

Therefore, I considered it necessary to address what has been debated theologically about *dichotomism* and *trichotomism*, as well as how Romanian theologians have treated these elements from the perspective of scriptural text and patristic theological works, and in this regard I have shown that in the conception of our Church and of the Romanian dogmatists, the relationship between the soul and the body of the human person is centered around the dogmatic concept of dichotomy which considers that both the soul and the human body represent fundamental aspects of human nature. In this way, the capacities of the human body belong to the life of the soul.

In the fourth chapter, THE MAN'S IMAGE AND RESEMBLANCE TO GOD, I dealt with the dogmatic relationship between the image of man and the resemblance to which he is called to disobey Eden. In the space dedicated to this topic, we revealed the creative dynamism of the relationship between the human face and the similar work that he has to do. In this sense, I presented what I considered to be revealing the role of the divine image in

man, its significance, in the sense that I specified and presented the stages of achieving man's likeness to God, namely: cleansing, sanctification and deification.

As in previous chapters, here, in the presentation of the teaching of faith regarding creation, I followed the historical thread of the dogmatic teaching, starting with the scriptural space, continuing with the writings of the Church Fathers and Writers, stopping as much as necessary at the universal orthodox space and concluding with the reflection of all these approaches in the thinking of the Romanian theology. Dogmatic themes such as the significance of resemblance to God, the cleansing or renewal of human nature, the sanctification of created man and deification were my main concerns in this part of the work, with the help of which I intended to highlight the preoccupation of Romanian theology with creation. In this sense, the last paragraph of this chapter I consider to be sufficiently comprehensive to summarize the approach of the study I conducted, because I showed that deification is the state of the perfect man, of the man who shares communion with God in divine love. Such participation gives the human being the dimension of eternity in which, through love, the created man becomes able to see Christ directly and truly, to contemplate the eternity of love that illuminates Christ (Revelation 22: 4). Viewed from the present state, the deification of man is offered to his spiritual knowledge in the horizon of eternity in which men and all creation will be in God and, through God they will see everything or, in other words, man will be able to see God in everything.

Chapter V, THE ROLE OF MAN IN CREATION is the part of the work in which I have highlighted the way in which the created creature finds its identity in the Creator. Here I insisted on presenting the creative attributes of human being, which gives it the possibility of immortality, namely, to be a partaker of the divine nature, to be deified as a whole being, and to be the image of the Archetype of Christ. Resuming the scientific thread of the paper, I reiterated the dogmatic teaching on creation from the perspective of scriptural and patristic truths to the current Romanian Orthodox theological context.

In this regard, throughout this chapter, I have endeavored to shed light on how Romanian theology draws its sap from its teachings in general, and especially in the case of the creation account, from the ancient truths of faith of the early Christian Church, of the writers and church fathers, of the authentic Byzantine theology as well as of the entire Orthodox space, highlighting especially the work of Father Dumitru Stăniloae, in this spiritual context, through the authenticity and volume of studies and research.

The basic idea that I have highlighted here is that man was created by God in His image, which is why He endowed him with the abilities to be able to transfigure and transform creation into an immortal Eden. Due to this position, I noticed that the entire Romanian theology is oriented towards and from the patristic Orthodox theology of the Church.

As an argument in this sense, the moral aspects of the Christian life were the elements that Romanian theology highlights due to the fact that patristic theology built its theological system starting from these practical elements of life. In this sense, the relationship between Romanian theologians and the Holy Fathers, such as: Valer Bel, Nicolae Chîţescu, I. Todoran or Dumitru Stăniloae and Church Fathers like Gregory of Nyssa, Basil the Great, John Chrysostom, but also references to the philosophers of Antiquity like Plato or other modern ones, like Julius Evola, that helped to emphasize once again the indisputable relationship between patristic theology and Romanian theology. Therefore, it was natural to conclude that God's work with man is not a punishment, a work against created nature, but an ordinance of nature so that the sin of man that leads to death can be used for eternal life by all creation. .

By specifying the aspects that characterize human existence before sin, I have completed this work. Thus, the possibility of immortality with which the forefathers had been endowed as partakers of the divine nature, the deified man as a whole man, man as the image of the Archetype of Christ, themes already developed and specified in stages in the theology of the Church Fathers, and conveyed through references to St. Dionysius the Areopagite, St. Athanasius the Great, St. Cyril of Jerusalem, St. Simeon the New Theologian, St. Maximus the Confessor, St. Gregory of Nazianzus, St. Cyril of Alexandria, St. John of Damascus, St. Gregory Palamas, St. Justin the Martyr, and Philosopher Nicolae Cabasila, references largely used by the great Romanian theologian Fr. PhD. Dumitru Stăniloae and to whom, later, they represented dogmatic sources representative for contemporary Romanian theologians, such as: His Eminence, PhD Irineu Popa, Adrian Lemeni , Fr. Prof. Constantin Coman, Fr. Nicolae Moşoiu, Fr. Dr. Petru Semen, Fr. Teodor Bodogae, Father Constantin Galeriu, Fr. Dr. Vasile Răducă and others.

In the sixth chapter, THE DESIRE OF THE FLESH, I developed the theme presented in this part of the paper in the direction of deepening the theological meanings that Romanian theologians offered to the bodily dimensions of man through which he is called to fight for his own salvation. In the context of today's Orthodox theology, from this perspective, the ontological dimension of the creative act calls into question and deepens the role of ancestral sin and its consequences, which debates the theological theme of the symbolism, value and

meaning of leather clothing that man was clothed through the act of creation, and which he stripped of, by disobeying the divine commandment. In this context, I presented, to explain the connection between patristic theology and Romanian theology in the Orthodox Christian space, the role and purpose of natural law for man created as the perfect fruit of the divine creative act, because I considered that only the source and basis of which man has to accomplish in the midst of creation is found and joins the creative extension of the divine act. Only in this context did I show, according to the Romanian Orthodox theology, that the resemblance to God is reached by merging the inner and outer man with God. In this way the plan that God has for man for eternity is fully realized in our being. This eschatological plan is constantly and fully actualized in us, in such a way that there can be no undiscovered potencies in our being that reaches the stage of full hypostasis, through which the meaning of the Christian teaching developed by today's Romanian Orthodox theology is acquired.

Ancestral sin and its consequences are naturally a necessary topic to be presented, which is why we sought to make a synthesis that respects the patristic context and the Orthodox theology of the Christian Church in Romania to show that man was in the image of the good God. Man is the one who has chosen to alienate himself from God, and his choice has given birth to sin, the primary cause of death.

The leather clothes of the creation were a topic that I considered should be treated especially because it highlights the relationship between patristic theology and Romanian theology. Therefore, I approached the study in this theological context to show that life and death are in this horizon, two stages that constitute the links of the same ontological chain, because after death life continues in the same way that, after soul death, the body continues to exist, even if disjointed from God.

Chapter VII, THE RESTORATION OF MAN THROUGH CHRIST, is the part of the work in which I set out to present in the most authentic way my own perspective on what is meant in Romanian theology the divine work for man from the perspective of patristic theology. This undertaking required, in particular, the presentation of the way in which the Son of God undertook the work of restoring human nature, a spiritual and universal process that required a deep introspection into one's own convictions from the dogmatic thinking of the Holy Writers and Fathers of the Church and its deepening throughout the history of Orthodox theology in order to relate its theological horizon to the contemporary Romanian Orthodox Christian space.

In this chapter I elaborated the synthesis of the work to which I added this construction out of the desire to define it and fulfill it in order to be worthy of the academic space to which it tends. Therefore, the seventh chapter of the paper I considered that it must participate conclusively in the construction of the entire study and lead to a lasting construction of it, which is why I delved into this direction, to highlight, with the help of theological research, ways in which God works in the world, in this case in the Romanian Orthodox theological context as a natural extension of the patristic Orthodox theology, especially in terms of the account of human creation. Therefore, I have presented here the orthodox teaching on Christology and soteriology of the Holy Fathers, being confident in the clearest way that the teaching on the ontological aspect of human redemption is not only a beautiful orthodox dogmatic teaching, full of optimism, but rather the recognition that Orthodoxy has risen to the heights, beauty, and true meaning that Holy Scripture professes in the creation of man, a teaching which patristic theology has assimilated organically and expressed faithfully.

Therefore, in a subchapter I presented especially the patristic perspective of the creation report in the Romanian theological context from the perspective of Christ as Adam through whom the life of the created world is renewed. The intermediate conclusion we have reached represents the general framework specific to the orthodox theology of the Romanian Christian space and shows that the work of Jesus Christ as the incarnate Logos highlights the indissoluble relationship that exists permanently between His Person and the cosmic magnitude of the work of salvation he accomplished for man, but also the fact that the Person of Jesus Christ, in this way, is eternally industrious and central in the living work of the Church and of the world, as One who is both God and an inseparable man.

The last chapter, **THE DEIFICATION OF MAN AND THE FULFILLMENT OF CREATION**, is the part of the paper in which I summarized the whole Christian teaching regarding the account of creation in the horizon that patristic theology proposes to current Romanian theological thought. It is a chapter aimed to be the synthesis of the whole work and, as such, includes its conclusions regarding the way in which the Christian theology from the Romanian Orthodox space was naturally articulated to the Christian patristic theology and dogma, the way in which I pursued that this study should represent my participation in the turmoil of contemporary Romanian theology.

Therefore, the work of integrating man into the Church through the salvation accomplished by Christ, I aimed to revalue the entire contemporary Romanian theological research that refers to the account of human creation from the perspective of patristic

theology, because, in our opinion, the relationship between these theological and dogmatic horizons of Orthodoxy is not a ghostly appearance, a mirage, but a being, that is, the *ousia*, which contains a God-given meaning whose connotation manifests itself by itself, as divine love and appears, represents itself as reality for human nature. Assumed by the Incarnate Logos as a hypostatic union, the created nature of Christ, according to the Chalcedonian definition, retains its own characteristics and its spiritualized, deified state, through which it manifests itself as a clear medium of representation of divine grace.

There is a manifestation that has developed in the Romanian Orthodox theology from the patristic works of the Church, which highlights the theological dimension of the Christian spiritual space. In this sense, we have shown that all the Holy Sacraments continue the work of the divine act of creation in man and thus reveal the creative and community character of the work that man is called to perform from the beginning, from the act of creation. Through all the Holy Sacraments Christ gives Himself to people as members of His ecclesial Body and through their cosmic creation, so it can be said that the seven Holy Sacraments support the work of Christians to progress in their spiritual work of reviving the universe in Christ as a Church of His.

This was the reason why I presented the centrality of Christ in the Holy Sacraments, the creative dimension of the Holy Eucharist or Christ in history, in the Church and in the Eucharist - Sacrifice and Sacrament, that emphasize his quality as a Christian theologian, defender, teacher and preacher of the truth about how the world we live in is the result of divine love. As such, surrendered to tears and prayer for the world that love awakens in him, the gentle soul of the Holy Spirit can forget the world again and rest in God. And when the remembrance of the world returns to him again, he prays again shedding tears, asking with great sorrow for the salvation of all men. This is the true way that the Holy Spirit teaches. The Holy Spirit is love, peace, and meekness. The Holy Spirit teaches the love of God and neighbor, reveals the work that every Orthodox theologian has to do with regard to the creation account, but also the way in which Romanian Orthodox theology extended the authentic Christian faith of the Christian Church by thinking of its theologians today.

Deification as a consequence of the synergy synthesized by the divine work of the Incarnation of Christ is the final subchapter in which I insisted on presenting the role of the ascetic way of life that we must find in the lives of Christian theologians, because man shares in the Holy Sacraments, and not from the divine being. In this way man gradually assimilates through the divine energies without this assimilation ever ending, because man will never appropriate his own source which is the divine being to become a god or to become another

Christ. With the increase of the human capacity to become the subject and manifest of the more and more abundant divine energies, man is revealed the work and the presence of these energies that come from the divine being with a magnitude that constantly increases.

Moreover, I have added in this regard an aspect by which I have sought to distinguish here between a simple scientific approach and a theological work of the subject studied, by the fact that I have shown that man's participation in God's work sinks man's participation in God is his adoption by God through the work of divine grace. Man acquires grace by participation and receives it from God as a gift. He is called to participate freely and only by his will in the work of likeness to God. The Logos is, however, the Son of God, not by the work of participation, because He is deity with the Father. Approaching in this sense the relationship between the work of grace and the knowledge of God from the perspective of man.

As such, I found it natural to speak of the Kingdom of Heaven when studying the account of creation, because man was created to love God as much as God loves him. In this sense man has to accomplish for God all that God has done for him. Therefore, man's purpose is to give as much love to God as a gift that God has given him as a gift. The synergy of this work has already been facilitated by the work of Christ. All that remains for man is to pass from the stage of declarative love in which he is to the confession by concrete deeds of his love for God.

Therefore, I concluded succinctly, man was created to love God as much as God loves him. In this sense man has to accomplish for God all that God has done for him. Therefore, man's purpose is to give as much love to God as a gift that God has given him as a gift. The synergy of this work has already been facilitated by the work of Christ. All that remains for man is to pass from the stage of declarative love in which he is to the confession by concrete deeds of his love for God.

Bibliography:

Sources:

1. *Sfânta Scriptură sau Biblia*, Ed. Institutului Biblic și de Misiune Ortodoxă, București, 2018.
2. *Filocalia românească*, vol. I-XII, Trad. Pr. Dumitru Stăniloae, Ed. Humanitas, București, 1999.

3. Sfântul Dionisie Areopagitul, *Despre Numirile Dumnezeiești, Opere complete*, Ed. Paideia, București, 1996.
4. Sfântul Atanasie, *Cuvânt despre Întruparea Cuvântului III*, în *Părinți și Scriitori Bisericești* 15, trad. Pr. prof. Dumitru Stăniloae, Ed. Institutul Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1987.
5. Sfântul Nicolae Cabasila, *Despre viața în Hristos*, trad. Pr. Teodor Bodogae, Ed. Institutul Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2001.
6. Idem, *Tâlcuirea Dumnezeieștii Liturghii*, traducere Pr. Prof. Dr. Ene Braniște, Ed. Arhiepiscopiei Bucureștilor, București, 1946.
7. Sfântul Ioan Cassian, *Despre așezămintele mănăstirești și despre tămăduirile celor opt păcate principale*, Trad. de prof. Vasile Cojocaru și prof. David Popescu, în *Părinți și Scriitori Bisericești*, vol. 57, Ed. Institutului Biblic și de Misiune al BOR, București, 1990.
8. Sfântul Chiril al Ierusalimului, *Cateheze*, IV, 22, trad. Pr. Dumitru Fecioru, Ed. Institutul Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2003.
9. Sfântul Ioan Damaschin, *Dogmatica*, trad. D. Fecioru, Ed. Scripta, București, 1993.
10. Sfântul Ioan Gură de Aur, *Scrieri*, trad. de Pr. D. Fecioru, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1994.
11. Idem, *Omilii la Facere*, trad. D. Fecioru, Ed. Institutul Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2003.
12. Sfântul Maxim Mărturisitorul, *Sfântul Maxim Mărturisitorul - întrebări și nedumeriri*, Trad. Laura Enache, în *Basileia*, vol. I, 2008, nr. 1-2, (139-160).
13. Idem, *Ambigua*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2006.
14. Sfântul Simeon Noul Teolog, *Discursuri Teologice și Etice*, trad. diac. Ioan Ică jr., Ed. Deisis, Sibiu, 1998.
15. Sfântul Grigore de Nyssa, *Despre facerea omului*, trad. Pr. Prof. Dr. Teodor Bodogae, în *Părinți și Scriitori Bisericești*, vol. 30, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1998.
16. Idem, *Scrieri*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1998.
17. Idem, *Marele Cuvânt Catehetic*, Ed. Sofia, București, 1998.
18. Sfântul Grigorie Palama, *Triads in the Defense of the Holy Hesychasts*, în *Gregory Palamas: The Triads*, John Meyendorff (ed.), trad. Nicholas Gendle, Paulist Press, New York, 1983.

Specialized sources:

1. Achimescu, Pr. Prof. Dr. Nicolae, *Religie, Modernitate și Postmodernitate*, Ed. Trinitas, București, 2013.
2. Acterian, Arșavir, *Cum am devenit creștin*, Ed. Harisma, București, 1994.
3. *Aghiasmatar*, Ed. Institutului Biblic și de Misiune a Bisericii Ortodoxe Române, București, 2016.
4. Alfeyev, Ilarion, *Sfântul Simeon Noul Teolog și tradiția ortodoxă*, Ed. Sofia, București, 2010.
5. Idem, *Taina credinței. Introducere în teologia dogmatică ortodoxă*, Traducere de Felicia Dumas, Ed. Doxologia, Iași, 2014.
6. Apostolache, Arhid. Lect. Dr. Ioniță, *Potențarea apologetică a sentimentului religios în perspectiva cunoașterii lui Dumnezeu*, în *Mitropolia Olteniei*, Anul LXVII (797-800), Nr. 5-8, Mai-August, 2015, (138-159).
7. Arseniev, Nicolae, *Mistica și Biserica Ortodoxă*, trad. de Remus Rus, Ed. IRI, București, 1994.
8. Barth, Karl, *Dogmatica Bisericii*, trad. Ovidiu Cristian Nedu, Ed. Herald, București, 2008.
9. Bartoș, Emil, *Conceptul de îndumnezeire în teologia lui Dumitru Stăniloae*, Ed. Cartea Creștina, Oradea, 2002.
10. Băjău, Pr. Conf. Univ. Dr. Constantin, *Viața și moartea de la Adam la Hristos, în gândirea Sfântului Grigorie al Nyssei*, în *Mitropolia Olteniei*, Anul LXV (781-784), Ianuarie-Aprilie, 2014.
11. Bălan, Corneliu-Dragoș, *Har si persoană în teologia ortodoxă*, în *Ortodoxia*, nr. 3-4, București, 2006.
12. Bel, Pr. Prof. Dr. Valer, *Taina Maslului – Vindecare spre Împărăție*, în *Studia Universitatis Babeș-Bolyai, Theologia Orthodoxa*, LVII, nr. 2/2012, (37-52).
13. Idem, *Misiune, parohie, pastorație. Coordonate pentru o strategie misionară*, Ediția a II-a, Ed. Renașterea, Cluj-Napoca, 2006.
14. Idem, *Biserică și Euharistie*, în *Studii Teologice*, anul XXXIV, nr. 3-4, Martie-Aprilie, 1982.
15. Biga, Pr. Prof. Ion, *Teologia Cinei de Taină*, Ed. Sfântul Gheorghe-Vechi, București, 1998.
16. Bistrițeanul, Episcop Irineu Pop-, *Chipul lui Hristos în viața morală a creștinului*, Ed. Renașterea, Cluj-Napoca, 2001.
17. Idem, *Sfântul Irineu de Lyon – Polemist și Teolog*, Ed. Cartimpex, Cluj, 1998.

18. Berdiaev, Nikolai, *Sensul creației*, cap. VI, trad. Anca Oroveanu, Ed. Humanitas, București, 1992.
19. Idem, *Împărăția Spiritului și împărăția Cezarului*, trad. și note de Ilie Gyurcsik, Ed. Amarcord, Timișoara, 1994.
20. Boca, Arsenie, *Cărarea Împărăției*, Ed. Sfintei Episcopii Ortodoxe Române a Aradului, Arad, 1995.
21. Bobrinskoi, Boris, *Împărtășirea Sfântului Duh*, Ed. Institutului Biblic și de Misiune a Bisericii Ortodoxe Române, București, 1999.
22. Idem, *Taina Bisericii*, trad. Vasile Manea, Ed. Patmos, 2002.
23. Bradshaw, David, *Aristotle East and West – Metaphysics and the Division of Christendom*, Cambridge University Press, 2004.
24. Braniște, Pr. Prof. Dr. Ene, *Deosebiri confesionale cu privire la Sfintele Taine*, în *Ortodoxia* 10 (1959), nr. 4.
25. Bria, Pr. Prof. Dr. Ion, *Tratat de Teologie Dogmatică și Ecumenică*, Colecția Didaskalos, Ed. România Creștină, București, 1999.
26. Idem, *Dicționar de teologie ortodoxă*, Ed. Institutul biblic și de misiune al Bisericii Ortodoxe Române București, 1994.
27. Idem, *Comentariu la Catehismul Ortodox*, Ed. Oastea Domnului, Sibiu, 2000.
28. Idem, *Contra sectarismului*, în *Ortodoxia*, nr. 3, martie 1990.
29. Breck, John, *Taina lui Dumnezeu la Sfântul Siluan*, în *Spiritualitatea Sfântului Siluan Atonitul – Tâlcuiri teologice*, Ed. Deisis, Sibiu, 2003.
30. Idem, *Sfânta Scriptură în Tradiția Bisericii*, trad. Ioana Tămăian, Ed. Patmos, Cluj-Napoca, 2003.
31. Buchiu, Pr. Conf. Dr. Ștefan, *Părintele Academician Dumitru Popescu, o remarcabilă personalitate teologică a Bisericii Ortodoxe Române*, în *Omagiu părintelui academician Dumitru Popescu*, Ed. Reîntregirea, Alba Iulia, 2005.
32. Bude, Prot. dr. Ioan, *Temeiuri Biblice Noutestamentare cu privire la oficierea Sfintelor Taine și ierurgiilor bisericești (I)*, în *Altarul Banatului*, nr 1-3, ianuarie-martie 2017, (17-44).
33. Bugiulescu, Pr. Dr. Marin, *Prezența reală a lui Hristos în Taina Sfintei Euharistii*, în *Revista Teologică*, nr. 1, 2018, (58-78).
34. Bulgakov, Sergei, *Lumina neînserată*, trad. Elena Drăgușin, Ed. Anastasia, București, 1999.

35. Caragiu, Florin, *Antropologia iconică reflectată în opera Părintelui Dumitru Stăniloae*, Ed. Sophia, București, 2008.
36. Ciobotea, Drd. Dan, *Timpul și valoarea lui pentru mântuire în Ortodoxie*, în *Ortodoxia* 2/1977.
37. Chialda, Pr. Prof. Mircea, *A doua venire a Mântuitorului Iisus Hristos (Parusia)*, în „Glasul Bisericii”, an. XLII, 1983, nr. 6-8, (369-380).
38. Chifăr, Pr. Nicolae, *Sfântul Grigorie de Nyssa - teologul contemplativ din Capadocia*, în vol. *Teologie și Spiritualitate Patristică*, Ed. Trinitas, Iași, 2002.
39. Clément, Olivier, *Trupul morții și al slavei. Scurtă introducere la o teo-poetică a trupului*, Ed. Christiana, București, 1996.
40. Coman, Pr. Prof. Ioan G., *Probleme de patristică, filosofie și literatură*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1995.
41. Idem, *Și Cuvântul trup S-a făcut*, Ed. Mitropoliei Banatului, Timișoara, 1993.
42. Idem, *Prezența Mântuitorului Hristos în noua creație după învățătura Sfinților Părinți*, în *Ortodoxia*, an. XVIII, 1966, nr. 4, (495-511).
43. Comte, Fernand, *Marile figuri ale Bibliei*, Trad. Mihaela Voicu, Ed. Humanitas, București, 1995.
44. Constantinescu, Pr. Prof. Dr. Ioan, *A doua venire a Domnului Isus Hristos (parusia), și unele înțelegeri greșite în legătură cu ea*, în *Glasul Bisericii*, an. XXXV, 1976, nr. 3-4, (328-344).
45. Crainic, Nichifor, *Sfințenia împlinirea umanului*, Colecția *Teologie și Spiritualitate* Nr.2, Ed. Mitropoliei Moldovei și Bucovinei, Trinitas, Iași, 1993.
46. Idem, *Nostalgia Ortodoxiei*, Ed. Anastasia, București, 1995.
47. Cristinel Ioja, *Dogmațiști ortodocși români din a doua jumătate a secolului al XX-lea și începutul secolului al XXI-lea*, în vol. *Teologia Dogmatică Ortodoxă la începutul celui de-al III-lea mileniu, și începutul secolului al XXI-lea*, Ed. Marineasa, Timișoara, 2008.
48. Daniel, Patriarhul Bisericii Ortodoxe Române, *Teologie și Spiritualitate*, Ed. Basilica, București, 2010.
49. David, Diac. P. I., *Călăuză creștină – Sectologie*, Ed. Episcopiei Argeșului, Curtea de Argeș, 1994.
50. Dudău, Pr. Tinel Florin, *Antropologia Noului Testament*, în *Revista Ortodoxă*, nr. 2/2016, (56-62).
51. Irineu, PS, *Omul creat după chipul lui Dumnezeu, între posibilitatea asemănării și catastrofa căderii*, în *Mitropolia Olteniei*, nr. 1-4/2003, (8-16).

52. Idem, *Vindecarea omului de păcat și de suferință și îndumnezeirea lui prin Hristos*, în *Mitropolia Olteniei*, nr. 5-8/2000.
53. Mircea Eliade, *Tratat de istoria religiilor*, Ediția a V-a, Ed. Humanitas, București, 2017.
54. Idem, *Mefistofel și androginul*, Ed. Humanitas, București, 1995.
55. Idem, *Istoria credințelor și ideilor religioase*, Vol. I - III, Ed. Științifică, București, 1991.
56. Evdokimov, Paul, *Ortodoxia*, Ed. Institutului Biblic și de Misiune Ortodoxă al Bisericii Ortodoxe Române, București, 1996.
57. Idem, *Iubirea nebună a lui Dumnezeu*, Ed. Anastasia, București, 1993.
58. Idem, *Taina iubirii. Sfințenia unirii conjugale în lumina tradiției ortodoxe*, traducere de Gabriela Moldoveanu, ediția a 2-a, Ed. Christiana, București, 1999.
59. Idem, *Arta icoanei, o teologie a frumuseții*, trad. de Grigore Moga și Petru Moga, Ed. Meridiane, 1993.
60. Evola, Julius, *Metafizica sexului*, trad. de Sorin Mărculescu, Ed. Humanitas, București, 2004.
61. Felmy, Karl Christian, *Dogmatica experienței ecleziale. Însușirea teologiei ortodoxe contemporane*, Ed. Deisis, Sibiu, 1999.
62. Florea, Petroniu, *Calea Mântuirii*, Ed. Episcop Nicolae Popovici, Oradea, 2003.
63. Galeriu, Părintele, *Jertfă și răscumpărare*, Ed. Harisma, București, 1991.
64. Gavrilă, Pr. dr. Vasile, *Sfânta Taină a Cununii – comuniunea iubirii*, Ed. Basilica, București, 2014.
65. Idem, *Cununia – viață întru împărăție*, Ed. Fundația „Tradiția Românească”, București, 2004.
66. Harakas, Pr. Stanley, *Îngrijirea sănătății și vindecarea în tradiția ortodoxă – credință, slujire, înnoire*, trad. de Adrian Agache, Ed. Basilica, București, 2012.
67. Henkel, Jürgen, *Îndumnezeire și etică a iubirii în opera Părintelui Dumitru Stăniloae*, trad. Diac. Ioan Ică, Jr., Ed. Deisis, Sibiu, 2003.
68. Holbea, Pr. Gheorghe, *Metanoia – de la remușcare la întâlnirea cu Dumnezeu*, în *Ortodoxia*, 4 /2014
69. Ioan, I. Ică Jr., *Părintele Dumitru Stăniloae – „clasic” al teologiei secolului XX și misiunea teologiei în Biserică și în societate*, în *Studia Universitatis Babeș-Bolyai. Theologia Orthodoxă*, special Issue, XLVII, 2002, (21-31).

70. Ioja, Cristinel, *Dogmațiști ortodocși români din a doua jumătate a secolului al XX-lea și începutul secolului al XXI-lea*, în vol. *Teologia dogmatică Ortodoxă la începutul celui de al III-lea mileniu*, Ed. Doxologia, Iași, 2017.
71. Idem, *Dogmatică și dogmațiști. Prolegomena privind aprofundarea Teologiei Dogmatice Ortodoxe în România în a doua jumătate a secolului al XX-lea și începutul secolului al XXI-lea*, Ediția a II-a, Ed. Doxologia, Iași, 2017
72. Ionescu, Nae, *Problema mântuirii în „Faust” al lui Goethe*, prefață de Mircea Vulcănescu, editor Dora Mezdrea, Ed. Anastasia, București, 1996.
73. *Îndrumări Misionare*, Coordonator Pr. Prof. Dr. Dumitru Radu, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1986.
74. Larachet, Jean-Claude, *Viața sacramentală*, traducere de Marinela Bojin, Ed. Basilica, București, 2015.
75. Lazurca, Marius, *Invenția trupului*, Ed. Anastasia, București, 2003.
76. Lemeni, Adrian, *Sensul eshatologic al creației*, Ed. Asab, București, 2004.
77. *Liturgier*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2012.
78. Lossky, Vladimir, *Introducere în Teologia Ortodoxă*, trad. Lidia și Remus Rus, Ed. Enciclopedică, București, 1993.
79. Idem, *Teologia mistică a Bisericii de Răsărit*, Ed. Bonifaciu, București, 1998.
80. Idem, *Vederea lui Dumnezeu*, trad. Maria Cornelia Oros, Ed. Deisis, Sibiu, 1995.
81. Idem, *Teologia mistică a Bisericii de Răsărit*, Trad. de Vasile Răducă, Ed. Anastasia, București, 1993.
82. Matsoukas, Nikolaos, *Teologia dogmatică și simbolică*, Vol. I, II, trad. Pr. Prof. Constantin Coman, Ed. Bizantină, București, 2002, 2006.
83. Mărășoiu, Ionuț *Libertatea fiilor*, în *Sinapsa*, nr. IV, Ed. Paltytera, București, 2009, (171-180).
84. Meyendorff, John, *Byzantine Theology. Historical Trends and Doctrinal Themes*, Fordham University Press, 1979.
85. Idem, *Teologia bizantină.*, trad. Pr. Conf. Dr. Alexandru I. Stan, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1996.
86. Idem, *Hristos în gândirea creștină răsăriteană*, trad. Pr. Prof. Nicolai Buga, Ed. Institutul Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1997.
87. Micu, Radu Dorin, *Dialoguri cu Dan Ciacir. Pentru o Ortodoxie Realistă*, Ed. Anastasia, București, 2002.

88. Mircea, Pr. dr. Ioan, *Dicționar al Noului Testament*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1995.
89. Idem, *Împărăția lui Hristos de mii de ani. Studiu exegetic asupra textului din Apoc. XX, 1 - 15*, în *Ortodoxia*, an. XXXVI, 1984, nr.1, (29-59).
90. Idem, *Lupta spirituală - în Apocalipsă - între cele două împărății adverse, peste milenii și recapitularea întregii firi în Dumnezeu*, în *Ortodoxia*, an. XLI, 1989, nr. 1, (13-53).
91. Moșoiu, Pr. Nicolae, *Taina prezenței lui Dumnezeu în viața umană*, Ed. Paralela 45, 2000.
92. Neaga, Nicolae, *Hristos în Vechiul Testament*, Ed. Renașterea, Cluj-Napoca, 2007.
93. Nellas, Panayotis, *Omul – animal îndumnezeit*, Ed. Deisis, București, 1996.
94. Idem, *Hristos, Dreptatea lui Dumnezeu și îndreptarea noastră. Pentru o soteriologie ortodoxă*, Ed. Deisis, Sibiu, 2012.
95. Pavel, Pr. Aurel, *Misiunea Bisericii și ecumenismul*, în vol. *Elemente de istorie, doctrină și practică misionară: o perspectivă ecumenică*, (coord. Pr. Nicolae Moșoiu), Sibiu, Ed. Universității Lucian Blaga, 2006.
96. Pessina, Adriano, *Problematika subiectivității între necunoștințe și filozofie*, în *Studia UBB Bioethica*, LVI, 2, 2011, (9-25).
97. Plass, Paul, *Transcendent time and eternity in G.N.*, în rev. *Vigiliae Christianae* 34, North - Holland Publishing Company, 1980.
98. Platon, *Opere*, vol. I - VII, Ed. Științifică și Enciclopedică, București, 1986.
99. Idem, *Dialoguri*, trad. Cezar Papacostea, Ed. IRI, București, 1995.
100. Po
pa, Î.P.S. Acad. Prof. Univ. Dr. Irineu, *Omul după chipul nemuritor al lui Dumnezeu este făcut în timp și trăiește în veșnicie*, în *Mitropolia Olteniei*, An LXV (781-784), nr. 1-4, Ianuarie - Aprilie, 2014.
101. Po
pescu, Pr. Dr. Ion, *Între Absolut și Contingent*, Ed. Sagittarius, Iași, 2000.
102. Id
em, *Teologia Trinitară Ortodoxă*, Ed. Universității din Pitești, Pitești, 2000.
103. Id
em, *Cunoaștere și comunicare*, Ed. Universității din Pitești, Pitești, 2000.
104. Id
em, *Comunicare – Cunoaștere și comuniune prin (în) Sfintele Taine (Tainele de*

- inițiere*), în *Mitropolia Olteniei*, LXV (773-776), NR. 5-8, Mai – August, 2013, (p. 60-69).
105. Po pescu, Pr. Prof. Dr. Dumitru, *Ortodoxie și contemporaneitate*, Ed. Diogene, București, 1996.
106. Id em, *Iisus Hristos Pantocrator*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1995.
107. Id em, *Sfințenia după Sfântul Chirii al Alexandriei*, în *Ortodoxia*, an XIII, nr. 2/1961.
108. Po poviciu, Nicolae I., *Epicleza Euharistică*, Ed. Nemira, București, 2003.
109. Ra du, Pr. Prof. Dumitru, *Caracterul eclesiologic al Sfintelor Taine si problema intercomuniunii*, (teza de doctorat), în *Ortodoxia* 30 (1978), nr. 1-2.
110. Ră ducă, Preot Dr. Vasile, *Antropologia Sfântului Grigorie de Nyssa*, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1996.
111. Re zuș, Pr. prof. univ. dr. Petru, *Teologia Ortodoxă Contemporană*, Ed. Mitropolia Banatului, Timișoara, 1989.
112. Ro gobete, Silviu Eugen, *O ontologie a iubirii. Subiect și Realitate supremă în gândirea Părintelui Stăniloae*, trad. Anca Dumitrașcu, Adrian Guiu, Ed. Polirom, Iași, 2001.
113. Id em, *Existențialism mistic sau participare comunitară? Două alternative în cadrul tradiției ortodoxe: Vladimir Lossky și Dumitru Stăniloae*, în vol. „*Dumitru Stăniloae sau Paradoxul Teologiei*”, (Teodor Baconsky, Bogdan Tătaru Cazaban eds.), Ed. Anastasia, București, 2003.
114. Ru pnik, Marko Ivan, *Parabola Tatălui milostiv*, în *Cartea fiului risipitor, o parabolă biblică în șase lecturi pentru omul contemporan*, Ediția a III-a, Ed. Deisis, Sibiu, 2012.

115. Sc
hmemann, Alexandre, *Euharistia - Taina Împărăției*, Ed. Anastasia, București, 1993.
116. Se
men, Drd. Petru, *Învățătură despre suflet în cărțile Vechiului Testament*, în *Studii Teologice*, nr. 9-10/1977.
117. So
fronie, Starețul, *Rugăciunea – experiența vieții veșnice*, Ed. Deisis, Sibiu, 1998.
118. Id
em, *Viața și învățătura starețului Siluan Atonitul*, trad. de Pr. Prof. Dr. Ioan Ică, Ed. Deisis, Sibiu, 1999.
119. So
loviov, Vladimir, *Fundamentele spirituale ale vieții*, Trad. de Diac. Ioan I. Ică, Ed. Deisis, Alba Iulia, 1994.
120. St
ăniloae, Pr. Prof. Dr. Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă*, Vol. I, II, III, Ed. Institutului Biblic și de Misiune a Bisericii Ortodoxe Române, București, 1996 - 1997.
121. Id
em, *Ascetica și Mistica Ortodoxă*, Vol. I, II, Ed. DEISIS, Alba Iulia, 1993
122. Id
em, *Fiul lui Dumnezeu Cel întrupat și înviat ca om, reunificatorul creației în El pentru veci*, în MO 4/1987. (7-23).
123. Id
em, *Semnificația Luminii dumnezeiești*, în *Ortodoxia*, an. XXVIII, 1976, nr. 3-4, (433-446).
124. Id
em, *Cuvântul creator și mântuitor și veșnic înnoitor*, în *Mitropolia Olteniei*, 1/1991.
125. Id
em, *Sfânta Treime și creația lumii din nimic în timp*, în *Mitropolia Olteniei*, an. XXXVIII, 1987, nr. 2, p. 41 -69 și nr. 3, (28-47).
126. Id
em, *Cuvântul creator și mântuitor și veșnic înnoitor*, în MO, Nr. 1/1991, (7-19).
127. Id
em, *Ascetica și Mistica Ortodoxă*, Vol. II, Ed. Deisis, Alba Iulia, 1993.

128. Id
em, *Sfânta Treime și creația lumii din nimic în timp*, în *Mitropolia Olteniei*, nr. 3, 1987.
129. Id
em, *Iisus Hristos sau restaurarea omului*, Ed. Omniscop, Craiova, 1993.
130. Id
em, *Liturghia comunității și jertfa interioară în viziunea filocalică*, în *Sinapsa*, nr. IV, Ed. Paltytera, București, 2009, (5-13).
131. Id
em, *Trăirea lui Dumnezeu în ortodoxie*, antologie, studiu introductiv și note de Sandu Frunză, Ed. Dacia, Cluj-Napoca, 1993.
132. Id
em, *Spiritualitate și comuniune în Liturghia Ortodoxă*, Ed. Mitropoliei Olteniei, Craiova, 1986.
133. Id
em, *Iisus Hristos, arhieru în veac*, în *Ortodoxia* 31 (1979), nr. 2.
134. Id
em, *Iisus Hristos sau restaurarea omului*, Ed. Omniscop, ed. a II-a, Craiova, 1993.
135. Id
em, *Transparența Bisericii în viața sacramentală*, în *Ortodoxia* 22 (1970), nr. 4.
136. Id
em, *Taina Euharistiei, izvor de viață spirituală în ortodoxie*, în *Ortodoxia* 31 (1979), nr. 3-4.
137. Id
em, *Starea primordială a omului în cele trei confesiuni*, în *Ortodoxia* 3/1956.
138. Id
em, *Sfânta Treime - creatoarea, mântuitoarea și ținta veșnică a tuturor credincioșilor*, în *Ortodoxia*, an. XXXVIII, 1986, nr. 2.
139. Id
em, *Dinamica creației în Biserică*, în *Ortodoxia*, an. XXIX, 1977, nr. 3-4.
140. Te
lea, Marius, *Antropologia Sfinților Părinți Capadocieni*, Ed. Reîntregirea, Alba Iulia, 2001.

141. Id
em, *Întruparea lui Hristos și îndumnezeirea omului la Părinții Capadocieni*, în *Altarul Reîntregirii*, Alba Iulia, serie nouă, anul XVII, 2012, nr. 3 (septembrie-decembrie), (p. 129-150).
142. Us
pensky, Leonid, *Teologia icoanei*, Ed. Anastasia, București, 1994.
143. Va
rga, Cătălin, *Mântuirea și Îndumnezeirea omului prin har, ca extindere a relațiilor treimice la oameni. Contribuția părintelui Dumitru Stăniloae*, în *Altarul Reîntregirii*, nr. 2, 2014, (165-186).
144. Ză
grean, Pr. Prof. Dr. Isidor Todoran; Arhid. Prof. Dr. Ioan, *Teologia dogmatică – manual pentru Seminariile Teologice*, Ediția a III-a, Ed. Renașterea, Cluj, 2000.
145. Zi
zioulas, Ioannis, *Creația ca Euharistie*, Ed. Bizantină, București, 1999.
146. Id
em, *Ființa eclesială*, Ed. Bizantină, București, 2007.
147. Ya
nnaras, Christos, *Abecedar al credinței*, trad. Pr. prof. Constantin Coman, Ed. Bizantină, București, 1996.
148. Id
em, *Persoană și eros*, trad. Zenaida Luca, Ed. Anastasia, București, 2000.
149. W
are, Episcopul Kallistos, *Ortodoxia, Calea Drepteii Credințe*, Trad. de E. Chiosa, G. Jacotă și Pr. D. Ailincăi, Trinitas, Ed. Mitropoliei Moldovei și Bucovinei, Iași, 1993.
150. Id
em, *The Orthodox Church*, Penguin Books, London, 1964.
151. Id
em, *Împărăția lăuntrică*, trad. Sora Eugenia Vlad, Asociația filantropică medicală creștină Christiana, București, 1996.

Internet addresses:

1. Apetrei, Ciprian Florin, *Teologia creației în gândirea Părintelui Dumitru Stăniloae și concepțiile cosmologice moderne*, sub îndrumarea pr. prof. univ. dr. Ioan Ică, Cluj-Napoca, 2011, p. 11, disponibilă online la http://doctorat.ubbcluj.ro/sustinerea_publica/rezumat/2011/teologie/apetrei_ciprian_florin_ro.pdf
2. Fericitul Augustin, disponibil la <http://www.e-communico.ro/res137-ne-ai-facut-pentru-tine-doamne-si-nelinistit-este-sufletul-meu-pana-nu-si-va-afla-odihna-intru-tine-sfantul-augustin>
3. Baptism, *Eucharist and Ministry* (Faith and Order Paper no. 111, the „Lima Text”), text adopted by *Faith and Order at its plenary commission meeting in Lima*, Peru in 1982, în Emilio CASTRO (editor), *International Review of Mission*, vol. LXXII, no. 286, World Council of Churches, April 1983, p. 184, disponibilă și aici: https://www.oikoumene.org/en/resources/documents/commissions/faith-and-order/unity-the-church-and-its-mission/baptism-eucharist-and-ministry-faith-and-order-paper-no-111-the-lima-text/@download/file/FO1982_111_en.pdf
4. Baștovoi, Savatie, *Omul-chip al lui Dumnezeu și chip al animalului*, prelegere în format electronic, p. 8, descărcat de la <https://ro.scribd.com/document/57594628/Savatie-Bastovoi-Omul-Chip-Al-Lui-Dumnezeu-Si-Chip-Al-Animalului>
5. Bel, Pr. prof. univ. dr. Valer, *Curs de teologie fundamentală și dogmatică II*, p. 23, descărcat de la http://ot.ubbcluj.ro/sites/default/files/discipline/bel_valer/an4_dogm_curs.pdf
6. *Crearea omului în creștinism*, <http://www.crestinortodox.ro/religiile-lumii/crestinism/crearea-omului-crestinism-71827.html>
7. Lemeni, Lect. dr. Daniel, *Elemente esențiale ale spiritualității creștine, Note de curs*, descărcat de la <https://litere.uvt.ro/litere-old/pdf/formare-duhoviceasca-an-2-sem-1.2503201401.pdf>
8. Mada, Teofan, *Iubire și cunoaștere în tradiția patristică*, descărcat de la http://teofanmada.ro/studii/Studiu_Iubire%20si%20cunoastere%20in%20tradiția%20patristica.pdf
9. *Misiunea Bisericii Ortodoxe în lumea contemporană*, disponibil la <https://basilica.ro/sfantul-si-marele-sinod-misiunea-bisericii-in-lumea-contemporana-document-final/>

10. Pruteanu, Petru, *Antropologia teologică a părintelui Stăniloae*, format electronic, Zăbriceni, 2009 descărcat de la https://archive.org/stream/petru-pruteanu-antropologia-teologica-a-pr-dumitru-staniloae/petru-pruteanu-antropologia-teologica-a-pr-dumitru-staniloae_djvu.txt
11. Radu, Pr. Prof. Dumitru, *Mântuirea – a doua creație a lumii*, disponibil la <https://www.crestinortodox.ro/dogmatica/dogma/mantuirea-doua-creatie-lumii-68941.html>
12. Remete, Pr. Prof. Dr. George, *Curs de dogmatică*, disponibil la <http://muhaz.org/pr-prof-dr-george-remete-curs-de-dogmatic.html?page=4>
13. Remete, Părintele G., *Aspectul ontologic al Răscumpărării*, disponibil la <https://www.crestinortodox.ro/dogmatica/dogma/aspectul-ontologic-rascumpararii-68954.html>
14. *Un an de luptă împotriva ecumenismului după „sinodul” din Creta*, București 2017, pp. 31-32, Portal de gândire și atitudine ortodoxă, disponibil la www.glasulstramosesc.ro