

UNIVERSITY OF CRAIOVA
DOCTORAL SCHOOL OF ORTHODOX THEOLOGY
DOMAIN THEOLOGY

***DOGMA AND DOGMATIST IN THE SERBIAN
ORTHODOX CHURCH THEOLOGY OF
THE TWENTIETH CENTURY***

SUMMARY

SCIENTIFIC ADVISOR:
IPS. PhD.PROF IRINEU ION POPA

PhD Student:
GOREANU I. PAVEL

CRAIOVA
2017

The doctoral thesis entitled *Dogma and Dogmatist Theology Serbian Orthodox Church of the Twentieth Century*, made under the guidance of His Eminence Acad. Ph.Prof. Irineu Ion Popa, is the result of research undertaken during doctoral studies to the Doctoral School of the Faculty of Orthodox Theology from University of Craiova. This was a challenge for me, but a culmination of studies that have previously taken towards the Serbian theology is the result of the approach made in the area of systematic theology we present Serbian and Romanian area. This work is divided into four sections, with a special section of the introductory and concluding one plus literature sources organized treated studies, sites, etc.

CHAPTER I: Dogmatist in the Serbian Orthodox Twentieth Century (teachers and works)

In the first chapter gave an overview of dogmatic theology teachers who have worked in the last century. Theologians that I presented are: Pr. PhD Prof. Stefan Veselinovic, Pr. PhD Prof. Dusan Iaksic, Pr. PhD Prof. Radivo Iosic, Pr. PhD Prof. Popovic Athanasius, St. Justin Popovici, Pr. Prof. Gregory Constantinovic, PS PhD Athanasios Jevtic, IPS PhD Amphilochius Radic and PS PhD Ignatius Midici. In this chapter, I presented the life and work of these theologians, but we have shown that two generations of teachers, each with a specific contribution to the development of Serbian dogmatic theology. The first half of the twentieth century includes teachers trained before and after the First World War. The second generation is the direct disciples of these teachers, her standing out from the 1960s to the present.

Dogmatist and presentation of their work in Serbia twentieth century sees the influence of Eastern thought in some, and the Western others. See, for example, as Professor Veselinovic at the beginning of the twentieth century, with two manuals dogmatic establishes a dogmatic theology more scholarly, but influences Eastern, which is largely taken up by St. Justin, the first volume of its dogmatic, and other Serbian dogmatist of the last century, less bishops Atanasie Jevtic and Ignatius Midic.

Serbian dogmatic thinking reaches its culmination by St. Iustin Popovici, who left behind a rich work, but also by his disciple - Bishop Atanasie Jevtic, which complements St. Justin, but more open to universal theology. Reverend Athanasius was a remarkable patristic, knowing the works of the Fathers, dogmatic theology brings a huge contribution in the Serbian second part of the twentieth century. He wrote most books and studies in systematic theology.

Iosic and M. Popovic Radivo Atanasie, studied to Cernauti, but were in the West. Their work is important in the development of systematic theology Serb last century. Professor Iosic has a rich work and write an article about the relationship with the Orthodox Catholic Church, while

Professor Atanasie M. Popovic is more concerned with philosophical theology and Christian ethics. It has three books, several studies and articles.

Archpriest Dušan Iakšic has special training in theology but also in other areas. It has many treatises on the relationship with the Catholic Orthodox Church. It is a balanced person who found the way of comparative studies developing means, leaving the reader detachment joy conclusions.

Professor Grigorie Constantinovic has no education than in Serbia. It was briefly a professor at the Faculty of Theology in Belgrade and left some works dealing with Origen's work and two books of Dogmatic Theology and Comparative, one manuscript.

Metropolitan Amfilohije and Bishop Athanasius apprentices Father Iustin Popovici. Studying in Serbia, Greece and West. Both papers valuable Serbian Orthodox theology. Metropolitan Amfilohije develop a particularly valuable work The Mystery of the Holy Trinity by St. Gregory Palama. Bishop Atanasie Jevtic has many works and studies very laborious. These two theologians Serbs received a strong influence from their mentor, but studying in several countries Orthodox and Catholic manage to be more open to the West than St. Justin. Bishop Athanasius enjoys great respect in the Serbian church, Greek, Russian, Bulgarian, Georgian, etc., has books and studies written in many languages and is the second largest theologian Serbia in the second half of the twentieth - century and the beginning of the twenty - first century.

The twentieth century can be characterized as a period beneficial for Serbian Orthodox dogma. In this century started developing their textbooks and papers, but with some Russian or Greek influences. About influences perceived or rejected by theologians Serbs in their theology we will speak in the next chapter.

CHAPTER II: Serbian Theologians, Dogmatic Followers of the Russian School. Similarities and Differences.

Serbian Orthodox Church had schools of theology in which to grow and develop generations of theologians to early last century. Only in the early twentieth - century is fulfilled desire to establish a Faculty of Theology. During the Serbian Church he had a higher theological school, Serbian theologians formed in other faculties famous at that time. Thus, most Serbian theologians XVII, XVIII and XIX formed in the following theological institutions: Academies of Kiev, Moscow and Petersburg and theology faculties from Chernivtsi, Athens and the Old Catholics in Bern. In the seventeenth and eighteenth centuries most went to study in Russian schools, and since 1875, when it established the Theological Faculty of Chernivtsi, most went to study at

Chernivtsi. After the First World War, young Serbians headed to Athens, Bern and Britain. These theologians who formed more or less abroad, often brought with them to return home, *theological ideas*.

Serbian theologians remember in our work, who attended school were influenced by Russian and Russian theology mention archpriest Stefan Veselinovic, who graduated Spiritual Academy in Kiev, and to cite more Dogmatic theology and philosophy Russians. Another theologian Archpriest Serbian Dušan Iakšic. He studied at the Academy in Kiev two years, then transferred to St. Petersburg. Academy of St. Petersburg in 1897 received his Ph.D. in theology. After these two, theology and religious philosophy Russian is received more than St. Iustin Popovici and his disciples Athanasius and Amphilochius Jevtic Radic.

From a technical standpoint, the word reception is about hermeneutics and dialectics of term influence and impact can be several ways: *direct and indirect influence; Influence and reflective material; Influence written and oral; Influence formative and informative*. All these types of influence are present in the work of Serbian theologians.

When we talk about receiving Russian religious philosophy or theology, we must understand that it does not require translation, as was the case of Romania and other countries. For Serbs the Russian language was understandable, especially after the Russian revolution that many theologians, teachers and philosophers Russians took refuge in Serbia. They spoke in Russian and wrote many articles all in Russian. Some of the refugees have come on the faculty of Theology in Belgrade or seminars in Serbia.

We found such Serbian theologians perceived ideas of philosophy of religion Russian by lifestyle and thinking that can be called synthesis neo-patristic, theological and Christian philosophy, where both theology and Christian philosophy, spring from similar experiences and the differences between them are functional and not essential. Neo-patristic movement in Serbian dogmatist thinking, not just certain paradigms, methods and forms of thought, but also a certain way of life, above all receiving end in the Divine Liturgy, the sacraments and asceticism.

St. Justin participates as a carrier eminent neo-patristic movement thereof. Neo-patristic synthesis of not only axiological and criteriological, but also spiritual and theoretical analysis means not only the secular humanist philosophy, but philosophy and religion, and theology (us) authentic. He not only critical of Western secular philosophy, but also Russian religious philosophy. Critical explicit moral naturalism and rationalism Tolstoy, do not accept the thesis of Sestov it talks about being the work of Dostoevsky, etc.

Studying the Russian religious philosophy and its authors (A Homiakov, I Kirievski, K. Leontev, P. Florensky, S. Bulgakov, V. et al Zenikovski) Atanasie Jevtic and St. Justin demonstrates that their thinking, more or less it is under the influence of neo-patristic synthesis. They showed that the Russian religious philosophy works Fathers can understand and vice versa, demonstrates the influence and importance of patristic spirituality for Russian theological philosophy. Most theologians and philosophers Russians whom he cites are closely related to the old theology of the Fathers. It makes our protagonists have a great trust in Russian theologians.

The method I use Serbian theologians, as the Russian religious philosophy to understand the works of the Fathers and vice versa is visible in St. Justin paradigmatic relationship with F.M. Dostoievsky. On this St. Justin knows best stories and works of Metropolitan Antonie Hrapovitki (1864 - 1934), who stayed in Cralovit from 1921 to 1934 and the work of Dostoievsky. He knew that he was a disciple of Father Makarios Christian philosopher (1788-1860) and Father Ambrose (1819-1891), parents of Optina desert, disciples and followers of St. Paisius Velichkovsky (1722-1794), which Athanasius calls Jevtic carrier the Philokalia, because he brought the Holy Mountain, Moldova and Russia hesychasm authentic Christianity in the eighteenth - century.

St. Justin, and later his disciple Atanasie Jevtic, form a neo-patristic synthesis in developing Fathers similarities between philosophy and Russian religious philosophy. They also introduce disciplinary formative foundations of dogmatic theology Serbian. In fact, Russian theology, as some elementary thinking these two theologians, is trilateral.

a) spiritual theology neo-philokalic (Sergei of Radonezh, Nil Sorsky, Seraphim of Sarov, Theophan the Recluse, Tikhon of Zadonsk, John of Kronstadt).

b) moralistic accents of Christology Theology (Belaiev A., M. Gribanovski, Anthony Khrapovitsky, Serghie Stragorodski).

c) ascetic and moral Russian dogma (Victor Nesselov S. Zarin).

In the three volumes of his dogmatic, Father Justin consult dogmatist schools patrologico-Russian ascetic and moral. They are: Metropolitan Platon of Kiev (1803-1891), the first Russian scholar who wrote in Russian Orthodox dogmatic; Anthony Archmandrite Amfiteatrov (1815-1879); Metropolitan Macarius Bulgakov of Moscow (1816-1882); Archbishop Gumilevski Filaret of Chernigov (1805-1866); Bishop Sylvester Malevanski (1828-1908) and Protopresbyter N. Malinovski. Besides these we and other dogmatist whom he consulted his doctoral thesis: N. Barsov, A. Bronzov, PS Cazanski, A.L. Catanski; P.P. Ponomarev, I.V. Popov and S. Zarin.

Russian dogma should be noted that, as part of the Russian theology is also present in the work of Father Justin. Overall, this is a moment of identity in his thinking. Thus, Russian dogmatic creates

when determining and conditional nature of perception philosophy Russian rites, and this conditioning makes strengthening understanding mystical and giving it a form systematic thinking, always leaving room for criticism when it violates or exceeds consensus patristic .

Another Serbian theologian that I presented in this chapter is Bishop Atanasie Jevtic. About this we can say that is a great dogmatist Orthodox theologian, a great Christian philosopher and a great theoretician of culture. His studies have a special scale, an incomparable wealth of knowledge and originality particular, His Holiness is also not only a connoisseur of Orthodox doctrine, but also of secular and religious philosophy. In his work one can see a greater openness to the Christian world, with a vast knowledge impressive writings and positions held by the Fathers of the Church writers, ancient and contemporary philosophers, theologians orthodox and heterodox.

About Jevtic we can not say that he was a disciple of the Russian school, but this theology appropriates his mentor, St. Justin, and he's teaching Russian theologians. The most often cited by young Athanasius are Khomiakov, Dostoevsky, Gogol, Leontiev, Soloviev, Fedorov and interest ascetic and mystical plays of Theophan the Recluse, Ignatius Brancianinov and John of Kronstadt. Historical vision of dogmatists comes by Sylvester Malevanski, current Khrapovitsky moralist by Anthony M. and V. Tareev Nesmelov, and religious-philosophical thinking by Merezhkovsky, Rozanov and Berdeaev.

Most works of Russian theology that quotes are young theologian of G. Florovsky and V. Lossky. Because Florovsky was patrologian and Jevtic is also, the both support the need to return to the sources of patristic theology, the experience of the Church, the Holy Fathers. The difference between them is that Athanasius cites more than these theologians, philosophers and writers church in the West, thus being closer to being Bulgakov and Zenikovsky. Florovsky is quoted very often, especially when speaking of *God-man and the Church; The mystery of Christ's saving plan of the Trinity and the mystery of the Holy Spirit and the Church*. On Lossky quotes when talking about the Church - *the bride of Christ*.

In the Florovsky and Jevtic view, between ecclesiology and Christology there is a deep and mysterious connection, for Christ is the Head of the Church, and the Church is His Body. Church is where and how Christ's presence in the world continue until the end of time. Church is one Church of Christ, and Christ Church is His body is never divided. In Christ are united generations of people. It notes that the perspective from which they treat ecclesiology remains above all Christological.

As it concerns Lossky, the theology begins with the revelation of God through the Incarnation of the Son. The Incarnation reveals God as Trinity, is a revelation of God's existence makes it possible to know God not as gnosis, but as a mystical experience that goes beyond thought. If the work of Christ was fulfilled, as the work of the Spirit's time to pass. Lossky considers the Pentecost as a continuation of the Incarnation, its consequence and the work of the Spirit in the Church is seen as a continuation of Christ's work, these ideas are accepted and supported by Father Jevtic. These two theologians concerning the Church as the Body of Christ and Temple of the Holy Spirit. For them ecclesiology has a Christological foundation and pneumatic double. In fact, it does not divide the work of Christ by the Spirit and vice versa.

Another Russian theologian who cites monk Athanasius Nicholas is Nicolae Glubokovski. On this, Athanasius cites repeatedly when talking about the Epistle to the Ephesians where the Apostle Paul speaks of the Church - the body whose head is Christ, and Athanasius as Glubokovski say that this letter can be defined by ecclesiology its Christological or the epistle to the Colossians, which mentions that: all things were created through Him and for Him, both claiming to be an eschatological teleology because the Apostle says that all things were created through him and for him, that all those who were Elin created by Him and for Him, existence and life, have reason for existence and life. These are some of the most cited theologians Jevtic, but there are other Russians theologians or philosophers that reminds him in his work.

Another Serbian theologian referring to Russian theology is another disciple of St. Justin, Archbishop Amfilohie Radic, the current Metropolitan of Montenegro. Even if it was not to study in Russia, however, through his mentor, he manages to assimilate ideas of Russian theology and apply them in his theology. As Popovici and Jevtic, Metropolitan Amfilohije, supports the ideas of Florovsky and Lossky, current Serbian theology was sustained throughout the twentieth century.

In the *Mysterious Trinity doctrine as St. Gregory Palamas* opera, the Sacred Scriptures, the Holy Fathers and ecclesiastical writers, Radici cite often cite Russians Theologians. Of these the most frequently quoted is V. Lossky, followed G. Florovsky, J. Meyndorff, P. Evdokimov, A. Homiakov.

The first similarity between Amphilochius and Lossky is found in the paragraph that talks about *the possibility of knowledge and revelation of the Holy Trinity with It*. When speaking *hypostatic Properties of the Holy Spirit* and other quotes about Trinity energies created and uncreated, similarities and differences between persons of the Holy Trinity where Monk Amphilochius also

draws from Lossky, which cites thirteen times in this paper. Sometimes quoted directly by reference, other times just remember the idea and say who found her without references.

In the chapter *Incarnation of the Logos as the revelation of the Holy Trinity* where he speaks about *similarities and differences between persons of The Trinity* often quoted by George Florovsky. Florovsky's work was received in Serbian theology throughout the twentieth century. This has impressed not so much by the new ideas but how to update old problems and puts into circulation, serving the modern dialectics.

These few presentations we tried to illustrate how the Serbian Orthodox theology interacted with Russian theology, especially regarding matters of doctrine. In general, Serbian Orthodox theology appeared open to the contributions of Russian theologians, both in the country and the diaspora. However, Serbian theology delimited often critical of certain aspects of Russian theological thought and assimilated ideas and themes which gave them new dimensions to the Russian theologians arrived. In this sense, we can say that the Orthodox dogmatic development in Serbia, Russian dogmatic thinking occupies a special place.

CHAPTER III: Directions and Dogmatic Theological Currents in the Serbian Orthodox Church of the Twentieth Century

In this chapter I showed how it evolved Serbian theology and its main exponents is thinking by presenting *some brief comments of some important works of the great dogmatic dogmatist Serbian Orthodox Church*.

The teaching and knowledge of St. Justin have their source in Sacred Scripture, Sacred Tradition and the Fathers. Like his contemporaries, he seeks to return to the Fathers because the Church is not only apostolic but also patristic. To get a true picture of this whole work should be considered theologically. But we have made a brief presentation of the three volumes of his *Dogmatic*.

Teaching about the three volumes of the Orthodox Church of dogmatically, easily can be said to be the masterpiece of Father Justin Popovici. The first volume appeared in 1932, written during his work at the Orthodox Seminary in Bitola called "Orthodox Philosophy of Truth: Dogmatic Orthodox Church". The second volume was published in 1935 and last in 1978, less than a year before switching to the eternal Father. All three volumes were published in Belgrade.

By its nature, volume I of "Orthodox Philosophy of Truth" is a preface to the *Orthodox Church Dogma* which aims to familiarize themselves with dogma, which is defined by the author as an

eternal truth regarding God, man or the world. Orthodox philosophy of truth consists of these dogmas, which all lead to unique truth: God-Man Christ. Dogmas are not abstract ideas or concepts, but are events experienced in their immediacy and historical reality. This volume is made up of the *Word before, Introduction, First part*, made up of two sections, *The second part* of the two sections still without *Conclusions*.

This work did not bring anything new in Dogmatic Theology Serbian, only a systematization of them. Start first with an overview of God, then the Holy Trinity and explains the relationship between God and His creation Here is discussed issue of creation of the world visible and invisible teaching about angels and the evil spirits, the creation of man and the state's primary, original sin, its causes and consequences, essence and importance of original sin, its transmission, presentation and critical false teachings of the Roman Catholic and protests over original sin. Not talking about the cataphatically and apophatically character of Orthodox theology, as it is for example St. Ioan Damaschin in his Dogmatic Theology and Gregory Palama Hesychast. In this volum Sfântul Justin follows the teaching of St. Ioan Damaschin, inspired very much by triadology and christology oh this holy.

In volume II, christology and soteriology presents. It is a continuation of the first volume, having no *Preface* any *Conclusions*. It consists of a single part, Part III, Chapter organized two: Christology and soteriology.

Chapter soteriology deals with the role of our Lord Savior Jesus Christ, by analyzing the relationship between the mystery of salvation and the mystery of the Incarnation. Passion is presented and need God's redemption and salvation of the world to remove the curse of humanity. All this shows that salvation consciousness and practice of the Church is something very very experience of Jesus Christ, for salvation is given Godly people incarnate Son of God himself.

The chapter on Christology, the mystery of Christ, the answer to human aspirations and searches of all ages. Mystery Truth is not in things, ideas or symbols, but a person, and this person is divine-human Jesus Christ. Just to emphasize the importance of this life in God and Christ, Father Popovic uses the term *hristification* (*охристовъѣне, χριστοποίησης*), meaning like a Christ, substantial conversion of the people living in the image of Christ. In theology, christology shows that St. Justin is inseparably linked triadologie, pneumatology, soteriology, ecclesiology, anthropology and eschatology.

Father Justin originality in this volume is distinguished by the importance it attaches to Orthodox worship, which were composed by the great Fathers of the Church. In presenting dogmatic issues, he concludes with quotations from hymns liturgical texts, especially the Easter service and celebrations large and Menaion Pascal cycle. Church services for him were *life-giving breath* of the Holy Spirit in the living body of Christ - the Church.

The last volume of his *Dogmatics* in final form is published in the summer of 1978. The book is divided into three chapters in which an Orthodox eschatology. In Volume III he speaks Parousia or second coming of Christ, teaching that is found in article seven of the Symbol of Faith. Father Justin says about this event: *In the history of the world's most important events are the first coming of Christ and His second coming. The first is sowing, second harvest; first shown and given to the world, all divine truths necessary for human salvation from sin, death and the devil, the second coming to show and reveal how they used these people ...*

Father Justin ends his dogma by this humble confession: *With all my heart I believe that the great mercy on me unworthy, the Lord in Three brilliance, I deigned to mutter His divine-human truths in the "Philosophy of True Orthodoxy". Therefore, I ask her readers: Do we worship the Father and the Son and the Holy Spirit, the Trinity with the Seraphim crying: Holy, Holy, Holy are You Lord! Thank You!*

This short final is played all the spirit and character of the theology of St. Justin. He is a great theologian of the twentieth - century, not only dogmatist, for his work contains thirty volumes, plus twelve presenting Saints, but this is only known in Serbia, outside is known more as a dogmatist because His *Dogmatics* opera was translated into several different languages.

In this chapter we presented two works of Bishop Atanasie Jevtic. The first work that is known abroad is his doctoral thesis he sustained a Faculty of Theology in Athens in 1976, where under the guidance of dogmatic and academic Ioan Carmiris prepares the opera *Ecclesiology St. Apostol Pavel after St. John Chrysostom*.

This work was published in Athens in 1984 and 1998, and was translated into Serbian language only in 2006. It consists of: preface, introduction, three chapters and epilogue. Each chapter is divided into three sections. Here, the author wanted to convey the basics of Pauline ecclesiology, which, as he says, is *the greatest of all time ecclesiology*. Is shown being and nature of the Church, its unity with Christ and in Christ.

The first chapter aims, in particular letters to the *Ephesians* and *Colossians*. Here the author reveals *oikonomia divine grace* in Trinity, which was discovered by *The Mystery of Christ Church*. In this chapter, the author shows *triadocentric* character of Pauline ecclesiology.

The second chapter speaks of the relationship between Christ and the Church, telling how to do specifically *divine grace ikonomia* – by - and – in - Christ, the Incarnation, Cross, Resurrection and Ascension. I mean, talking about birth and being of the Church as the Body of Christ. Here treats the theme Church - *unity in the Divine Liturgy*, which is not only the continuation of the Pauline doctrine of the *Church - the Body of Christ*, but rather it is the pinnacle of perfection. Therefore, this chapter highlights primarily *Hristocentric* character of Pauline ecclesiology.

The third chapter talks about the place and role of the Holy Spirit in the Church, or Church of Pentecost, the descent of the Holy Spirit in the Church's presence and activities in it. It also speaks of *Church unity in the faith and tradition* of the gospel of Christ preached by Paul. Church unity in faith is based, primarily, in Christ, but is accomplished in the Holy Spirit, that through the grace and action of the Holy Spirit. In this chapter distinguishes *pneumatological* character of Pauline ecclesiology.

Speaking Christology, Father Athanasius shows Christ as *The Son of God and as Son of Man*, that God-man Christ. Incarnation of our Lord Jesus Christ is the greatest good of all, really only and incomparable good. Incarnation of the Word of God revealed the existence of the Trinity and people did not leave the men to conceive of God as a mere power, witnessed and seen through creation. Christ is the God of Revelation, Revelation Creator, Creator of man and the expected Messiah. Incarnation of the Son is a unique event in the history of the world and mankind in the past, future and eternity.

Church is One, Holy, Catholic and Apostolic Church is *the bride of Christ, the pillar and ground of truth or mystical body of the Lord*. Is *Unity Church revealed*, which is linked to the Holy Trinity, Adam, Abraham and all the history and tradition of the Old Testament that give rise to Christ and the Apostles, which cause the first church in Jerusalem, we are offered to us through the ages and peoples, and finally bind us to the Heavenly Church.

From those presented in this chapter, we can see the depth theological Father Athanasius, knowledgeable in his possession regarding the works of the Fathers. We believe this work makes a positive contribution not only to the development of Orthodox Serbian theology systematic theology but also universal.

In this chapter I presented two works by Metropolitan Amfilohie is an important personality who succeeded St. Justin. First work that I presented his doctoral dissertation is entitled *The Mystery of the Holy Trinity by St. Gregory Palama* held at the University of Athens in 1973 and published in 1991 in Thessaloniki. The book itself is a comprehensive overview of the theology of St. Gregory Palamas Holy Trinity. It is divided into three chapters, preface, introduction, conclusion. Here, Radici, is a study of gnoseology Palamite offered an insight, knowledge economy of the Trinity and the source of this knowledge, that knowledge theology after St. Gregory. We presented the teaching Palam-triune God. St. Gregory Palama preaching about "the word made flesh in deed - the deed cuvântătoare" is the method, the center and the essence of preaching, testimony and teaching of knowledge of God in the Orthodox Church. It played Palamas theology on "similarities" and "differences" in the Trinity. Particular attention is given to critics Palamite Filioque, which is inseparable from teaching Energies Trinity. Also, the springs are studied theology and theology Palamite his opponents. St. Gregory Palamas theology is demonstrated by Metropolitan Amfilohije as a conclusion and development of the whole theology of the Fathers of the Eastern Church. It is undoubtedly the foundation of Orthodox theology, and this is true today.

Another work that is worth mentioning here is the Theological Speech. This book is no word on without conclusion. It includes documented theological studies and articles that have been published in some magazines. The book is divided into six chapters. The volume includes theological treatises on the *Holy Trinity, Church tradition and emphasizes the connection of all the sacraments of Holy Eucharist church*. He insists that even the mystery of baptism and the sacrament of marriage to be reintroduced in the Divine Liturgy. Also, a presentation theological and historical Holy Mass, highlighting certain details less practiced in the church. Talk about Trinity by St. Gregory Palama, fully justified Christological, soteriological and mysteriological knowledge of God through prayer and views gives the believer the authentic engagement whole, body and soul, in an effort to achieve the virtues and perfection in Christ. Deification, the process of adoption, of dressing in grace and overcome all the imperfections of human nature, is epectatic content. Its end is boundless, unquenchable longing to climb perpetual glory. It merger from glory to glory to glory of God uttered. Speaks about *Christ's seal and the seal of the Antichrist*, the Church in society, and nationalism emphasizes that the Church can not coexist, because Christ himself says *that all may be one*. It shows how, after the revolution, nationalist secularism is anti-religious elements.

The Mystery of Divine revelation in section an overview of the findings made by God, people. Start with the revelation of the righteous of the Old Testament and to *The Revelation of*

St. John. It shows that the apocalypse is written for the future, but a reality experienced during St. John and repeated through history until today.

Remember that Metropolitan Amfilohie, one of the disciples of Abba Justin kept his strict teaching. Part of the second generation of Serbian theologians of the twentieth - century. He also wrote other theological works, but we found it necessary to present only these two eminent works related to the our investigational domain.

Last theologian Serbian presented in this chapter is Bishop Ignatius. We present in this chapter only work of his that is titled: *Being as eschatological unit*. This book is published in 2008 in Požarevac. It is divided into an introduction, three chapters and Conclusions.

In the first chapter *The Holy Spirit and Eschaton*, the Bishop Ignatius tells us how the Holy Spirit is revealed, we are open Eschaton history. Appearing eschaton is characteristic revelation of Jesus Christ, the Messiah as a Eucharistic community. Eschatology is God's will, which, through the Holy Spirit enters history up through the Son of God - Jesus Christ, surrounded by all the saints, that is the Church. Therefore, Eschaton is only awaiting final historical reality, he came into history with the coming of Christ God-man and the Holy Spirit, the Church. Eschaton began with the coming of the Holy Spirit and His work because the Holy Spirit will do the last realities of history through its activities Special work of the Holy Spirit in Christ is notable that *He brings Christ in history and form communion between Him and creation*.

In The Holy Spirit, Eucharistic assembly updated incarnation, death and resurrection of Christ, the bread and wine, thus offering people baptized in the name of the Trinity, which through invoking priest himself the Body and Blood of Christ risen humanity which the Son and- He assumed forever. Also, *the Holy Spirit unites liturgical assembly, beyond history, fog group of martyrs and apostles surrounding Lamb that ultimate reality of God's kingdom*.

In the Chapter II, *The Holy Spirit Church - Unity eschatological* he talks about the descent of the Holy Spirit at Pentecost is a fundamental experience of early Christianity that transformed the disciples of Jesus Christ to come discouraged in March glad the Resurrection and heralds brave of His message. Nothing happens in life without the assistance of the Holy Spirit Church: the Church works, as Acts are actions of the Holy Spirit. Orthodox liturgical and spiritual tradition, every prayer, mystery, praise or job begins with the invocation of the Holy Spirit, which is not a matter of ritual, but refers to the nature and purpose of Christian worship.

In the Chapter III, *The Eschaton in the patristic vision*, the Bishop Ignatius shows how our Lord and Savior Jesus Christ remains present in history in the Holy Spirit with His body, the Church, whose head is, where and updating his redeeming act. Through the Holy Spirit, after the Ascension, connecting people with the Son of God and making Christ Spirit carriers. Thus, ontological communion between God and man is made in the possession and personal experience deified humanity of Jesus Christ in the Holy Spirit.

The Holy Spirit reconstruct not only the integrity of nature and unity of the human person, but also communion of persons modeled Trinity. Holy Spirit is the creator of communion, who sits in front of people in the state of dialogue and mutual intercession. With the model Sacrament of Communion, Orthodox spirituality is based on the exchange of spiritual gifts within the ecclesial body. A Christian community is not so simple voluntary gathering of isolated individuals, but a communion in the Holy Spirit, not mixed people, not separate them, but distinguishes and unites them, thus shaping a Eucharistic and liturgical spirituality.

From these presentations we can say that if you go through the work of Serbian theologians of the twentieth - century, and taken together, we can get a clear picture of the development process has gone through in the last century Serbian theology. Starting and ending with St. Justin Bishop Ignatius see that all have played a major role in the development of dogmatic theology Serbian continuing today. If Popovich introduces us deeply Christocentric theology and highlights the purpose and work of the Incarnate Logos, Bishop Ignatius highlights the importance of the Eucharist and participation in it. In fact, theologians Serbs, through their work, make and exhibit a high quality dogmatic theological training, both theological and historical.

CHAPTER III: The Reception of the Serbian Orthodox Dogmatic Theology in the Universal Orthodox Dogmatic Theology

In the last chapter of this paper we show how the Serbian theology was received in turn by other local churches, thus making it different from what they perceived theologians Serbs from Russian or Greek. With the departure to study in other countries, they learn languages, and then writing speaks directly to them. Thus, for the most part, Serbian theology was received by works, studies and articles written in foreign languages. It is possible that have translated in Serbian papers.

Serbian theological thought of the last century became known mostly by Father Justin Popovic, and later by his disciples. Specialized theological studies addressing work Abba Justin are very few. Despite his monumental works of dogmatic, homiletic and essayist, interest in the research is marginal and poor.

Chapter IV, and this work ends with a *Brief comparative study between St. Justin Popovic and Father Prof. Dumitru Stăniloae*. In this comparative study we have highlighted some similarities and differences between these two. I concluded that both theologians remain the largest dogmatist orthodox Christendom, dating from the twentieth - century. Their work is a reference point in the attitude of the Orthodox Church against the secularism, but also a spiritual guide irreplaceable for us all.

Based on these issues above, I considered a thesis outlining the direction of orientation for authentic spirituality in terms of disorientation that unfortunately persists, not only topical, but necessary. If the results of this research work will be perceived as such we will see later, but I felt the need to take this approach, the more I am familiar with the theological life in Serbia. On the other hand, the activity of Serbian theologians think it's a special date and it is good to be submitted Romanian academics. Although Serbian theology is not possible to play in one doctoral thesis, first we intend to make a presentation in general, then we can present more work Serbian theologians of the last century.

At the end of this study, we can say that this paper is a new Romanian theology. I met throughout the new research made a similar work, even in Serbian. Romanian space for the first time, is a presentation of Serbian theologians and theology. Rezultatele research undertaken aim to be able to fulfill the purpose, convinced that they will be a basic work for both those who want to become familiar at primary level with Serbian systematic theology and a monograph for those who want to deepen the study in this field.