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The Archetypal Love of the Holy Trinity and the Communion with Her, according to Father Dumitru Stăniloae's Vision

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Abstract

The Holy Trinity “the supreme mystery of the existence” or “the communion of the faultless love” according to Father Dumitru Stăniloae, represents for us as Christians the dimension of the utterness as a state of completeness of the human being permanently found in a direct and personal relationship with God – Father and Son and Holy Spirit. This communion is based on love and this everlasting relation between God and man – relation which translates as a dialogue expression of love is always present in the act of ministration, either public or private.

Keywords

Holy Trinity, Church, Sacrament, Love, Eternity

I. Introduction

The Holy Trinity “the supreme mystery of the existence”¹ or “the communion of the faultless love”² according to Father Dumitru Stăniloae,

¹ Dumitru STĂNILOAE, *Sfânta Treime sau la început a fost iubirea*, Editura Institutului de Misiune al Bisericii Ortodoxe Române, București, 2012, p. 2.

² Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2003, p. 81.

represents for us as Christians the dimension of the utterness as a state of completeness of the human being permanently found in a direct and personal relationship with God – Father and Son and Holy Spirit. However, in order to understand thoroughly this everlasting relation between God and man – relation which translates as a dialogue expression of love always present in the act of ministration, either public or private, it is proper to outline several essential aspects, fundamental for our study as they focus on the existence and manifestation of the Holy Trinity. Thus, the main purpose of this material is to reflect a several ideas about the presence of the Holy Trinity in the life of Church and to illustrate the communion between the human being and her Creator, through the the liturgical experience of the Ecclesia.

II. Holy Trinity, Unity in Plurality

As a person of the Holy Trinity, Christ the Saviour becomes for all mankind the bridge between creation and its Creator. By His embodiment, as an absolute echo of his loving obedience towards His Father and in a complete communion with Him, the Son of God fulfils His redemption work through his togetherness with the Holy Spirit³. In other words, the faith in the working existence of the Holy Trinity reveals itself in the divine and, in the same time, human person of our Lord Jesus Christ – “I and my Father are one” (Jn 10, 30), “When the Helper comes, whom I will send to you from the Father even the Spirit of true knowledge who comes from the Father – he will give witness about me” (Jn 15, 26).

As the unique principle of the Divinity – “mone arche” – the origin of the term “monarch” descending from the literature written in the 4th century, the Father – unborn – becomes the existential cause of the Son – born – and the Holy Spirit – emanated from Him.

In God – Father as person, “lies the identical, the complete divinity, yet distinctively shared, of the Son and of the Holy Spirit”. The monarchy suggests precisely “the unity and the diversity in God, starting from a

³ About God’s work, please also see: Dumitru STĂNILOAE, “Sfântul Duh în revelație și în Biserică”, in: *Ortodoxia*, XXV (1974) 2, pp. 216-249.

personal principle”⁴. Therefore, as a person of the Holy Trinity, by assuming His human side which is to be seen as divinity Itself, Jesus Christ, found in the accessible plan of the human being, creates the experiential condition by means of which “the Trinity completely reveals Herself”⁵. God in three Persons⁶ who have a common being, still without mistaking One for Another while manifesting the perfect love.

According to Father Dumitru Stăniloae’s vision, only the plurality of persons can generate love as a dialogic expression between “two Egos”⁷. Only in this dimension of His plurality of person God can become the Archetype of Love, as only in manyness lies the mutual devotedness of love.

In this unity of endless love the entire creation receives the spark of life. Merely in this manner God creates a diversified world, a humanity considered as plurality of persons keeping in the same time all of these in a genuine “will of communion” with the Holy Trinity. Thus, the Holy Trinity becomes for all of us the absolute paradigm of love, expressed not in an individuality, but in the complete plurality of persons forever bound together and continuously sharing mutual love.

Still, in order to become efficient, the Divine Love requires a permanent response on the man’s side. If there is no dialogue between man and God, the Hill of Golgotha is perceived as tossed away by the dialogic being whose “conversational” status questionless becomes monologic, based on communion, but only on the desacralized distortedly individualism of the human being.

III. The Holy Trinity – the Essence and Her Everlasting Attributes

While we attempt to talk about God’s essence, it is proper to mention His undiminished intention to find Himself in an absolute communion with the human being. As a consequence of mutual love, the man finds his godlike

⁴ Vladimir LOSSKY, *Introducere în teologia ortodoxă*, Editura Enciclopedică, București, 1993, p. 58.

⁵ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, p. 81.

⁶ About Person and Nature, please see: CALINIC (BERGER), *TEOGNOSIA – sinteza dogmatică și duhovnicească a părintelui Dumitru Stăniloae*, Deisis, Sibiu, 2014, pp. 35-97.

⁷ Dumitru STĂNILOAE, *Iubirea creștină*, Editura Porto Franco, Galați, 1993, p. 55.

dimension. But for this to happen, God reveals Himself through His work and not through His essence in order to be perceived by the man.

The Holy Gospel tells us that those who have “a pure heart” will be happy, as they “will see God Himself” (Matt 5,8). For us as Christians, these words are not meaningless at all, they are not simple metaphors meant to deplete the essence of the Revelation. The Gospel’s words genuinely transmit the expression of God’s manifestation towards man; this relationship finds itself under the sign of God’s lack of communicability. The Holy Trinity, as a being who defines Her actions through love sees Herself “incommunicable, unrequired and invisible”, and in the same time It becomes through the permanent collaboration of the Father, the Son and the Holy Spirit “communicable, shared, visible and accessible”⁸.

The antinomic certainty regarding God – the Holy Trinity as “required – unrequired” – provided the knowledge according to which God reveals Himself to men and to the entire world through His energies which spring from His being as “natural emergences of God Himself”⁹, but He remains incommunicable and inapproachable to the world when it comes to His being. If the Holy Trinity shared with the world Her Essence, then we all would be gods by nature, and the principle of the Trinitarian hypostasis would vanish. On the other hand, if God shared some of His hypostases, each of us would become another Christ. Therefore, we understand that the Holy Trinity reveals Herself through Her uncreated work which originates from Her Essence as the consequence of this endless collaboration of the Father, the Son and the Holy Spirit. Always together, never apart.

Also, the whole act of outpouring of the divine energies is a continuous unbosoming of good as, according to Father Dumitru Stăniloae, “good equals God’s being”. One of the inherent attributes of the Holy Trinity comes from these words – the causality of Goodness through Her divine existence.

We are referring to the divine attributes as to the “energies” which communicate themselves in permanent mutuality inside the Holy Trinity,

⁸ N. CHIȚESCU, Isidor TODORAN, Ion PETREUȚĂ, *Teologia Dogmatică și simbolică – manual pentru facultățile de teologie*, Editura Renașterea, Cluj-Napoca, 2004, p. 250.

⁹ Vladimir LOSSKY, *După chipul și asemănarea lui Dumnezeu*, Editura Humanitas, 1998, p. 46.

keeping together the entire creation. Practically, we deal with an act of communication of the “common life” if the three “supreme Persons”¹⁰, “the Father as the principle, the Son as the manifestation, and the Holy Spirit as the manifesting power”¹¹.

The energies by which God crowns and consecrates His entire creation actually remain those “divine names”¹² as His attributes through which the Holy Trinity reveals Herself partially, accessible to the man and his reason. At the same time, the presence of the divine gifts is experienced not only inside the mind, but inside the man’s heart – “the catalyzer of the spiritual senses”.

Besides “Goodness”, the Holy Trinity becomes throughout Her own essence, the proper context in order to share and to manifest the other “energies – divine attributes”, as: the aseity – the existence in and for Herself, the spirituality, the ubiquity, the everlastingness, the unshifting character and the omnipotence, qualified by Theology as “natural attributes”. Also, in the Orthodox dogma, there are other two main categories of God’s attributes: the intellectual ones – the omnipresence and the complete knowledge – and the moral ones – holiness, justice and love.

We can say that all these attributes of the Holy Trinity are completely generated as the absolute expression of love constantly manifested by Her in this “intersubjective” relationship which characterizes the Divinity (where the Father, the Son and the Holy Spirit become the subject of common love shared in mutuality) and also in the dialogue with Her own creation.

Through each of these attributes, manifested as divine energies, the Holy Trinity imprints to “Her earthly icon – the man not only in his continuous becoming in God’s potentiality as a unique and thorough dialogue of love and in the same time, She transforms the entire being into a real and authentic revelatory space through which “the accessibility of the Trinitarian rationality” becomes more conscious and more visible as a “Trinitarian reflex”.

¹⁰ Dumitru STĂNILOAE, *Teologia dogmatică ortodoxă*, p. 223.

¹¹ Vladimir LOSSKY, *Introducere în teologia Ortodoxă*, p. 62.

¹² See: DIONISIE AREOPAGITUL, *Opere Complete și Scoliile Sfântului Maxim Mărtisorul*, translation and introductory notes by Pr. Dumitru Stăniloae, Editura Paideia, București, 1996.

IV. “Love through the inner dialogue of the Holy Trinity” – the archetypal pattern mirrored through creation

The inner dialogue of the Holy Trinity becomes the strongest principle of the whole world's existence. In the absence of love among the Supreme Divine Persons, the world loses its meaning, its existential purpose. This mutuality of the perpetual love manifests as a natural reflex born from its own faultlessness. This is also the main condition which justifies the presence of love in the world of the humans. In other words, even if it is not outright, the love among people finds its origin in the Holy Trinity.

The parental affection and the filial answer manifested by the people are patterns of the absolute models – the relationship between the Father and the Son. The enhancing of the love humans share becomes pneumatical certainty, implicit presence of the Holy Spirit as the “*treasury of good things*”.

The certainty and the loving capacity of a person comes to life only as the effect of the love communion with the Holy Trinity. This ideal love is not just a model of endless love, but once the man finds himself in the state of graceful unity, love as the ultimate reality is shared with him. In this way the perspective of keeping and perfecting our love in eternity is created, as the Holy Trinity becomes “the infinite reservoir and the pattern for our progressive and eternal communion”¹³.

Experimenting the dialogic love between God and man became the consequence of the Holy Trinity's choice to outpour Her love towards the beings created: “Let us make man in our image, after our likeness” (Gen 1, 26), “to extend the affective relationships among the Divine Persons and the reasoning creatures”¹⁴. And this state happens for the first time together with the Son of God's birth”¹⁵ as the absolute love and obedience gesture towards the Father. Through the Son we are brought close to God, we are called to rejoice the love God overflows over us as a natural consequence

¹³ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, p. 295.

¹⁴ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, p. 296.

¹⁵ Regarding the redeeming act of our Lord Jesus Christ, please see: Ioan MIHĂLCESCU (Mitropolitul IRINEU), *Dogmatica iubirii*, Editura România Creștină, 1998, pp. 7-31.

of our new filial identity coming from our communion with the Son, in the Holy Spirit.

God is also revealed in the human side of His Son, giving us all the absolute example of love which should be, besides received from the humanity loving the Son, also manifested on our behalf as loving creatures who really experience the joy of being sons of God, as Jesus Christ is, by following this perfect pattern.

In the same time, as expression of manifesting the “unity in plurality”, the Holy Trinity justifies completely the multiplicity of the human beings, offering Her pattern of communion in the name of love to every single person, even if it is considerably reduced in relationship with the Archetype. This fact does not imply the loss of the individual identity of each person because, even if the Persons of the Holy Trinity find Themselves in a perpetual state of *perichoresis* defined through reciprocal love, They keep Their own identity, without being mistaken One for the other One.

These certainties rely on the fact that “each Person of the Holy Trinity, by revealing Himself to the world and working inside and among people, manifests the faultless unity towards the other two Persons and [...] shares His love to the people”¹⁶

As entirely spiritual beings, the Divine Persons accomplish in the same time a dynamic of the diaphanous love, manifested as a result of being defined by the same divine structure, but which does not alter each One’s identity. In other words, Their “divine being”¹⁷ does not count on any other reason rather than each Person’s divinity equally balanced, without any differences – a reality through which the entire world sees itself surrounded by love.

The Trinitarian principle becomes the mirror of the Persons’ mutual love as an unacquired consequence of Their reciprocal interaction. Each one of the Persons of the Holy Trinity manifests His giving gesture while receiving love by integrating in His inner structure the other *Hyphostases* without leaving any room for confusion.

¹⁶ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, p. 303.

¹⁷ See also: SAINT IUSTIN POPOVICI, *Dogmatica Bisericii Ortodoxe*, vol.I, Editura Doxologia, Iași, 2017, pp. 198-216.

This *epektasis* is the effect of the quality of pure subjects of the Father, the Son and the Holy Spirit, completely conscious of the absence of any kind of materiality among Them. They are only entirely clear. They can share Their love in a dialogue, expanding it towards infinity, without any obstacles.

The Trinitarian intersubjectivity intervenes as an outgrowth of the fact that each self “which is everything, includes the other Egos which are also everything”¹⁸. Through absolute love’s perspective, each Self – Person of the Holy Trinity does not manifest in an individualistic manner by trying to manifest His own identity; on the contrary, Each sees Himself in an undiminished relation with the other two. In other words, inside the Holy Trinity there always lies a state of enhancing the self exclusively through the other Persons. Taking this aspect into consideration, it is very clear that the Trinitarian model is not compatible with any tendency of selfishness.

Even if love always dwells in a plurality of Ego-s, this does not provide the perfect context of loving each time. Although in dialogue, two Ego-s do not always create the faultless horizon of love because “as they open themselves for the other, they are closing one for the other”¹⁹ under the immediate pressure of the reciprocal uncertainty manifested through the lack of the thorough love. People see themselves as permanent prisoners of their love because there is no real generosity involved and the effect is the relationship transformed in a “wall for a prison experienced in two”.

Only the coming of a third person, as the fruit of love can break the limits often narrowed by selfishness, and change the relationship exclusively structured by two persons into an endless environment of sharing into the “outside”, towards of a third self.

In the same terms we speak about the Holy Trinity²⁰, there where the Father did not keep His love in mutuality with His Son, forming just a dual relationship, but He generated it through the Holy Spirit, “the Spirit of Holiness”²¹ as the immediate expression of consecrating the Trinity

¹⁸ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, p. 316.

¹⁹ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, p. 320.

²⁰ About the faultless life lived through the Holy Trinity, please see: Ilarion ALFEYEV, *Taina credinței. Introducere în teologia dogmatică ortodoxă*, Editura Doxologia, Iași, 2014, pp. 71-79.

²¹ Boris BOBRINSKOY, *Taina Preasfintei Treimi*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2005, 325.

described in this way by the perfect pattern of plurality through love based entirely on a single being. Only in this way, after Father Dumitru Stăniloae's words, "creating a world of multiple Ego-s and raising them to the level of godly partners of the Father and of the Son through love, through the Holy Spirit equal with Them"²² can be explained.

V. The Cult as the Image of Heaven in the Ecclesiastic Dimension

Based on the entire intertrinitarian manifestation, the Church – the hidden body of the Son of God – the second Person of the Holy Trinity, showed since Its very beginning with complete fidelity the immediate view of holy life through cult – as "Jesus Christ's unseen leniency", as suggested by Father Stăniloae. This has been done by our Saviour, through the Holy Spirit.

Therefore, when we are attending the Church's services, we receive directly God's blessing and we are brought by the Son and by The Holy Spirit, after our "Father's will" right in the Holy Trinity's privateness", as the whole cult of the Church is no more than just "an outpouring of the Holy Spirit's gifts for the Christians surprised in the state of praying"²³. We find this reality in each act of worship performed by Christ's servant, even if we are referring to the "main chore of the Orthodox cult – the Holy Liturgy" or to the Sacraments or to the Church's Praises, all these being defined as an extension of Jesus Christ to us to which the Church participates through the Holy Spirit, as the main condition of the Orthodox Church – inside It "the communion with Jesus can be lived only through the Holy Spirit"²⁴.

During the Holy Liturgy, through each personal prayer of the public cult, the man's need is expressed as a state of dialogue with God, from which everyone of us communes, according to each person's faith, with the uncreated energies of the Holy Trinity. This act of communion from

²² Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, vol. I, p. 321.

²³ Dumitru STĂNILOAE, "Cultul Bisericii Ortodoxe, mediu al lucrărilor Sfântului Duh asupra credincioșilor", in: *Ortodoxia*, XXXII (1981) 1, p. 5.

²⁴ Dumitru STĂNILOAE, "Relațiile Treimice și viața Bisericii", in: *Ortodoxia*, XV (1964) 4, p. 505.

this “divine life”, as Father Stăniloae appreciated, is based on faith through which the “synergist act” capable to fulfill the encounter between the man and his Creator manifests. God’s gift, as the outpouring of grace over all Christians can be received only “according to the power of their faith [...] to their spiritual becoming” and it is offered to each Christian as a downthrow in the infinite ocean of God’s power working through His limitless and unknown energies, in the whole cult of the Church”²⁵.

As the mystical body of the Son, the Church through Its cult always shares “the life in the name of Christ”²⁶, raising us up to a permanent state of living in and with God, through the Holy Spirit, since the Church becomes the unity between Jesus and the Holy Spirit, originating in “the indissoluble union in the Trinitarian dimension”²⁷.

Trying to explain the relationship between the Son and the Holy Spirit, the Church’s Tradition chooses terms as “peace” or “existence of the Holy Spirit over the Son as a synergic act” meaning that the relation between the two Persons of the Holy Trinity manifests in eternity and also in temporality as a condition of the ecclesiastic space through which the Sky constantly shares Its love for the entire creation not only in an immediate plan of Jesus Christ’s descend, but even more in the ascension²⁸ of all people in “Abraham’s inwardness” (Lk 16, 22).

Attesting once more the idea that through cult we are brought close to God, wearing the grace’s mantle, Father Stăniloae asserts that “the Holy Spirit is lived as a spiritual fluidity which raises from our hearts and bears us to God in a deeper mindfulness and love”²⁹. In other words, the Sacrament of Chrismation as a reality of the Holy Spirit living inside each soul, in togetherness with Christ transfigures the human being into an ecclesial one³⁰. In this way, not only the Church becomes a Liturgy

²⁵ Dumitru STĂNILOAE, “Cultul Bisericii Ortodoxe, mediu...”, p. 7.

²⁶ According to NICHOLAS CABASILAS, *The Life in Christ*, St. Vladimir’s Seminary Publishing Press, 1997, p. 25.

²⁷ Dumitru STĂNILOAE, “Relațiile Treimice și viața Bisericii”, p. 506.

²⁸ Alexander SCHMEMANN, *The Eucharist: Sacrament of the Kingdom*, St. Vladimir’s Seminary Publishing Press, 2003, p. 78.

²⁹ Dumitru STĂNILOAE, “Relațiile Treimice și viața Bisericii”, p. 513.

³⁰ See: John D. ZIZIOULAS, *Being as Communion: Studies in Personhood and the Church*, St. Vladimir Seminary Publishing Press, 1997.

Itself through the gesture of immersion in “the baptistery of the Sky” or through the sealing with “the sigil of the Holy Spirit’s pledge”, but also “the unavowed dialogue” of incorporating the Liturgy and living It in the unaltered presence of God embounds our souls in God’s grace.

In this way we see ourselves on the “Path to the Kingdom”; everything is founded on the liturgical or on the cultic calling of Christ, through the Holy Spirit and the immediate answer of the man finding himself in a state of sacrifice, obedience and love for the Father, becoming son of the Church and working together with God for his faultlessness, but also on the answer of the creation over which He reigns as Its King, quality acknowledged by the Bible (Gen 2, 19-20) and especially by the “New Testament”³¹.

From these statements we can assert that the Holy Sacraments are not only a way of reaching holiness, but they also consolidate the union of the man with God, living in God. All is manifested as an immediate expression of the love each man feels for God as it is well – known that the entire dialogue among the Holy Persons becomes authentic, built upon Their mutual love.

Thus, “as in the Trinity, the Holy Spirit is in a continuous precession from our loving Father to His beloved Son and in an irradiant love from the Son to the Father, so it lies inside us in a permanent flow from the Son to us and from us to the Son, we who embrace the Spirit. It is the Son’s love flow or, to put it even better, of the Father’s coming back from us in the same way and with which our loving being was united in the name of God³², after Father Stăniloae’s thorough words. He describes in a very special manner “the dialogue of love” between man and God as a result of creating the human being as the bearer of His holy light through the cultic act which

³¹ Man’s monarchical status is completely suggested mainly in the Holy Sacrament of the Marriage when each of the two spouses are crowned for the first time in their life as a token of regaining the primordial state. This is also suggested by the text the priest is uttering: “The servant of God (Name) is crowned for the servant of God, (Name), in: the Name of the Father, and of the Son, and of the Holy Spirit. Amen”. In the same time, this moment is followed by the plain song: “O Lord, our God, crown them with glory and honor” (Psalm 8, 5). In this way, the man is granted a monarchical honor – the implicit state of communion with God, the effect of the love and sacrifice manifested by him towards his Creator.

³² Dumitru STĂNILOAE, “Relațiile Treimice și viața Bisericii”, p. 513.

sanctifies the church as the space where each Christian can live it while being “incorporated in God’s grace” by means of the Holy Sacraments.

The illustrious dogmatist is the one who states that through the Holy Spirit not only we are united with Christ, but we “raise to Christ”. In other words, as previously mentioned, by the permanent unbosoming from God through the Orthodox ritual, we rise to Him and we live beforehand the endless life, as a pledge coming from the Holy Trinity.

In the same time, the cult mirrors the perichoretic state after the Trinitarian paradigm in which each Person of the Holy Trinity “is manifesting a mysterious dialogue of Love shared in mutuality”³³ as “in the Church and inside each Christian a divine Person is never present in the absence of the Others and of Their attributes as a consequence of Their inner and mutual relationship”³⁴.

However, all these realities are generated by the “perichoresis” as a state of communion between God and the man wearing Christ’s icon, one which is ascensionally spiritual, originating from the cultic act which has the power to sanctify. Only the faultless communion with Christ inside the Church can lead us to our Father; this reality is reinforced by our Saviour Himself through the words of John the Evangelist: “no one comes to my Father except through me” (Jn 14, 6), and this is shared by the multiple presence of the Son of God in the ritual act of the Church.

More precisely, beyond the Eucharistic sacrifice, the Holy Sacraments and the Church’s Praises, our Lord Jesus Christ joins the communion with the entire ecclesial community through other ceremonial manifestation – all defined as an endless prayer³⁵, as the word of the Holy Scripture, the

³³ Dumitru STĂNILOAE, “Modurile prezenței lui Hristos în cultul Bisericii”, in: *Mitropolia Banatului*, XXXI (1982) 1-3, p. 431.

³⁴ Dumitru STĂNILOAE, “Relațiile Treimice și viața Bisericii”, p. 522.

³⁵ Regarding the general form of Orthodox prayers, Father Pavel Florensky suggests a scheme profoundly instructive of our continuous participation of the Church in the life of the Holy Trinity through the word as prayer. In this way we have the following pattern: Pavel FLORENSKY, “Slovenie Slujenie”, in: *Jurnal Moscovscoi Patriarhii*, 1977, pp. 63-75, apud Dumitru STĂNILOAE, “Modurile prezenței lui Hristos în cultul Bisericii”, p. 434: “I. Invoking God – Dear Lord; II. Reminding some of God’s actions from the Old and the New Testament, similar to those which are about to be asked by the priest followed by the Christians; III. The Request itself; IV. Worshipping the Triune God; V. Confirming this worship gesture through the word “Amen”.

priests' preach, their blessing given not only to men, but also to the matter which finds itself sanctified through the cultic act consecrated by Christ and permanently actualized by priests and bishops.

Also, we must not forget the prayers which are sung by all the Christians inside the Church, in an authentic orthodox dialogue between them and the priest. In the same time, Christ is secretly shared to the Christians through their gesture outside the apocryphal space as an effect of living "the Liturgy after Liturgy"³⁶, by means of biblical text and of spiritual text or their conversations related to knowing and living in the Orthodox grace. In this way, by sharing their love in mutuality through words and living it as a constant perichoretic state, Christians change their lives into a "cult dedicated to God or in a real Liturgy"³⁷, according to Father Stăniloae's beautiful words.

Therefore, we see how by choosing the appropriate terminology specific only to the Holy Trinity we can describe in a truly Orthodox register the entire phenomenology that takes place inside the Church through the ritual gestures.

In the same time, the image of man's "unity with God as his icon and his Creator" offers the man the possibility of integrating the divine attributes such as love and holiness which become by their immediate manifestation the holy context permanently creating "the cultic act" born from "the altar of man's heart transfigured into Christ's image".

Last but not least we can assert that the Holy Trinity becomes the absolute context, the archetypal space which is the endless source of all virtues visibly expressed and structured as the state of the dialogic mutuality manifested by the Father, the Son and the Holy Spirit.

As an icon of faultlessness, the Holy Trinity underlies Her entire existence as a blaze of love within and over the entire creation through the divine love as cause of the perichoretic relationship of the Holy Persons and as the appanage of the sanctified creation and of the man willing to offer himself in a dialog plan with God, reflected in a transcendent way by the Orthodox cult, the implicit effect of the conversational experience received as a gift.

³⁶ Ion BRIA, *Liturghia după Liturghie. O tipologie a misiunii apostolice și mărturiei creștine azi*, Athena, București, 1996.

³⁷ Dumitru STĂNILOAE, "Modurile prezenței lui Hristos în cultul Bisericii", p. 429.

VI. Conclusions

We understand that “the Holy Trinity lives inside the Church”, and it makes it full of Her grace and presence” as Origen intended, by means of the multiple ways which God has to express Himself through the Orthodox cult.

In the same time, these realities are constructed in a “meta-language” which can be experienced only by the man who really lives this authentic and dialogic relationship with God, and this fact leaves no room for further interpretations. In his work Father Dumitru Stăniloae offers to the Christian world the image of the perfect communion with our Trinitarian God and he is considered one of the canonical voices of the Orthodoxy and of Romanian Theology through which the Romanian people know today the mystery of Jesus Christ’s Cross and can share a significant part of their culture about God. This culture’s main attribute is that of becoming “the mind of a nation”³⁸, according to the profound words of His Holiness Joan – the Metropolitan of Banat.

³⁸ His Holiness JOHN, the Metropolitan of Banat, “Cultura – candela neamului”, in: *Revista Învierea*, XXVI (2015) 31, p. 1.