

# The Eucharistic Sacrifice in Dumitru Stăniloae's Theology with a Referential Point at the *Mysterienlehre* of Odo Casel

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*In the last century both Orthodox and Catholic theologians have improved their reflection on the Eucharistic sacrifice in a critical manner in regard to the Latin medieval or scholastic theology. They have also developed their thinking in a theological dialogue involving the Eastern and Western mentalities, which could show different approaches but also lots of similarities. The relation between the Eucharistic sacrifice and Christ's sacrifice on the Cross, the connection with the Church's sacrifice, the mystic sacrifice, the boundary existing in the liturgical cult between sacrifice and sacrament are equally treated in the Orthodox and the Catholic theologies. Odo Casel and Dumitru Stăniloae are among the most creative theologians in their conceptions of the sacrifice. The mystery of Christian worship in Casel's doctrine and Stăniloae's teaching on the permanent state of sacrifice of Christ are original reflections in modern theology.*

**Keywords:** *Sacrifice, Eucharistic sacrifice, mystery, sacrament, memorial, mystic, Church*

## Introduction

Father Dumitru Stăniloae was a tireless seeker of new meanings in all the theological subjects he approached. He succeeded thus to renew and to enrich theological reflections in different areas of the Orthodox theology. Surely this also applies to the research in the Eucharistic theology and the teaching on the Eucharistic sacrifice. As in most of his theological quests Father Stăniloae developed his work continuously with reference to the patristic thinking and in a critical and creative dialogue with the modern theology and especially with the contemporary Catholic theology. Regarding the sacramentary theology a constant reference was represented by the doctrine of the German theologian Odo Casel. Stăniloae had a special appreciation of the Caselian theory of the mystery of cult. Therefore, Stăniloae has defined several theological positions on the Eucharistic issue in reference to Odo Casel's mystery theology.

Dumitru Stăniloae and Odo Casel have developed their doctrine on the sacrifice independently. There is no way to talk about a reciprocal influence because *Dom* Casel did not have the possibility of knowing the

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