

**FACULTY OF ORTHODOX THEOLOGY
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**THE THEOLOGICAL THOUGHT OF ANTHONY BLOOM,
METROPOLITAN OF SOUROZH
(SUMMARY)**

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Introduction

This summary synthesizes the content of the doctoral dissertation dedicated to the theological thought of Metropolitan Anthony Bloom, one of the most original and vibrant personalities of contemporary Orthodoxy. The research pursues a systematic analysis of the principal dogmatic themes present in his work and theological reflection, insisting on the existential, pastoral, and Christocentric character of his discourse.

The continuous proclamation of the Gospel according to the coordinates of the people of every age represents one of the fundamental characteristics of the dynamic aspect of the Church.

In this sense, dogmas do not constitute simple theoretical formulations or abstractions, but truths of faith that must be proclaimed in such a manner that contemporary man may directly perceive their relevance for daily life. The conscience of the preacher cannot remain indifferent to the responsibility of theology for spiritual life and for the spiritual progress of the faithful.

Within this context, the field of Dogmatic Theology has the mission not only of formulating and systematizing the truths of faith of the Church, but also of highlighting their living, existential, and salvific character. Dogmatic Theology cannot remain reduced to an abstract or exclusively speculative discourse, but must permanently preserve the relationship between dogma, liturgical experience, and spiritual life.

Precisely this living dimension of dogma, understood as an expression of ecclesial experience and of man's encounter with God, represents one of the central concerns of The theological thought of Anthony Bloom, Metropolitan of Sourozh (1914–2003).

It is rightly emphasized that theology truly exists only insofar as it is accessible to the faithful, insofar as it is received, assimilated, and lived by them. Otherwise, theological discourse risks becoming arid, excessively technical, and detached from life. From this perspective, Anthony Bloom situates himself in the direction of an approach in which dogmas exist in the Church not for intellectual delight reserved to an elite, but because they essentially constitute human life itself and are therefore accessible to all.

Reason for choosing the topic

Metropolitan Anthony Bloom was one of the outstanding personalities of twentieth century Orthodoxy, exerting a significant influence both among Orthodox Christians and within Anglican and Roman Catholic environments, as well as among those who declared themselves atheists. His importance and influence naturally led to the idea of a systematic research of his theological thought, which is why the present dissertation focuses on the topic: *The Theological Thought of Anthony Bloom, Metropolitan of Sourozh*.

The choice of this topic belongs to the field of Dogmatic Theology through the concern to identify and analyse the manner in which Metropolitan Anthony succeeds in expressing the fundamental truths of the Orthodox faith in a language accessible to contemporary man, without diminishing the profundity of dogmatic content.

The research aims to highlight the relationship between dogma and spiritual experience, between doctrinal formulation and pastoral applicability, aspects essential for contemporary dogmatic reflection.

The personality and work of Anthony Bloom present several characteristics that make an in-depth study of his theological thought all the more necessary. Although he did not display a concern for elaborating a rigorously structured theological system in the classical academic sense, Metropolitan Anthony approached complex dogmatic themes in an original, surprising, and profoundly accessible manner, nevertheless revealing the existence of a coherent and consistent theological vision deserving serious scholarly attention.

To date, no holistic analysis of his theological legacy has been carried out, which gives the present research a singular character not only within Romanian theological scholarship, but also among the few similar attempts existing internationally.

Therefore, the present doctoral research aims to accomplish a broad work that offers a systematic and critical analysis of Metropolitan Anthony Bloom's theology, regarded as a paradigm of contemporary dogmatic discourse articulated around the fundamental coordinates of dogma–worship–spirituality.

Under the supervision of Rev. Prof. Acad. Dr. George Remete, the present doctoral research seeks to demonstrate the relevance and contemporary significance of Metropolitan Anthony Bloom's theological thought for modern theology and for the pastoral and missionary life of the Church.

Research hypothesis. Research objectives.

The theological-dogmatic themes addressed by Antonie Bloom are diverse. In the present research, the major dogmatic themes of his theological thought will be taken into account in particular, such as: creation theology and anthropology, Christology, the relationship between faith and atheism, ecclesiology and eschatology.

The research hypothesis starts from the conception that Antonie Bloom developed a profound and original theology in many aspects, but expressed in a simple, direct and accessible language, Antonie Bloom's theological thought constitutes a current paradigm of Orthodox dogmatic discourse, characterized by the organic integration of dogma, spiritual experience, worship and pastoral care. Although expressed in an accessible language and not systematized in a classical academic manner, his theology reveals a coherent and profound vision on the main dogmatic themes of Orthodoxy, offering a model for updating and transmitting the truths of faith to contemporary man.

From these considerations, the question arises: To what extent can Antonie Bloom's theological thinking constitute a current model of expression and updating of Orthodox dogmatic discourse, through the organic integration of dogma, spiritual experience, worship and the pastoral dimension of the life of the Church?

The research aims to answer this and implicitly demonstrate that the originality of Antonie Bloom's theology consists not in modifying the dogmatic content of the Orthodox Tradition, but in the existential, pastoral and experiential way in which he expresses and updates the truths of faith, preserving the unity between dogma, worship and spirituality.

At the same time, the research aims to highlight the fact that the main dogmatic themes present in his thinking together form a unitary theological structure, capable of providing relevant answers to the spiritual and existential issues of the contemporary world.

Although he did not set out to develop a dogmatic system in the classical academic sense, his theological reflections reveal the existence of a coherent and unitary vision on the main themes of Orthodox theology. We believe that an analytical and systematic presentation of the major dogmatic themes specific to his theological thinking presupposes, first of all, the research and organization of his theological heritage into a unitary whole, an aspect that has not been the subject of exhaustive research to date.

At the same time, many of Metropolitan Anthony's conferences, sermons and lectures will be subjected to a systematic theological analysis for the first time, since a large part of them became accessible relatively late, especially after 2010. The originality of this research can also be argued by the fact that the analysis of Metropolitan Anthony 's theological thought involves not only interpreting his ideas, but also organizing them into a coherent structure, by identifying the major dogmatic themes and the secondary themes that derive from them.

The main objective of the research is to produce a comprehensive work that provides a systematic and critical analysis of the theology of Metropolitan Anthony Bloom, highlighting its relevance for contemporary dogmatic discourse and for the pastoral mission of the Church.

From this main objective, a series of secondary objectives derive which, together, contribute to the achievement of the research goal: the creation of a biographical presentation that highlights the outstanding personality of Metropolitan Anthony Bloom; thematic analysis of the major themes specific to his thought; exploration of the roots and influences of his theological thought; analysis of the pastoral and missionary dimension of his theology; comparison of his theology with the reflections of other contemporary theologians and identification of mutual connections and influences; formulation of conclusions regarding the relevance of Metropolitan Anthony Bloom's theology as a paradigm of current dogmatic discourse.

Research methodology

This research involves the use of a set of methods specific to theological research, necessary both for the systematic analysis of Anthony Bloom's theological thought and for highlighting the originality and topicality of his dogmatic discourse. The complexity of his work,

located at the intersection of dogmatic theology, spiritual experience and the pastoral dimension of the life of the Church, requires the use of a varied and complementary methodology, capable of capturing the dynamic and deeply existential character of his theology.

Within the research, the analytical method will occupy a central place, being used for the detailed examination of the theological ideas and concepts present in his work. Through this method, the main dogmatic themes in his theological thought, the relationship between dogma and spiritual life or the ecclesial dimension of Christian existence will be identified and analyzed. The analysis will follow both the doctrinal content of these themes and the way in which they are formulated and applied in a pastoral and existential context.

Given that his theology is not elaborated in a systematic academic form, the research will also use the systematic method, necessary for organizing and structuring the existing theological material into a coherent and unitary whole. This method will allow for the identification of major and secondary dogmatic themes, the establishment of the relationships between them and the highlighting of the internal unity of his theological thought. In this sense, the research aims to systematize his theological reflections dispersed in sermons, conferences, interviews and published works, thus providing an overview of his contribution to contemporary dogmatic discourse.

The comparative method will be used to put the theological thinking of Metropolitan Anthony Bloom into dialogue with the reflections of other Orthodox theologians and especially of the Holy Fathers. This method aims to identify the theological and spiritual influences, highlight the elements of originality and integrate Anthony Bloom's thinking into the broader context of contemporary Orthodox theology. At the same time, the comparative method will also be used to observe the way in which certain theological ideas are formulated and developed at different stages of his pastoral and theological activity.

The diachronic method will allow for the research of the evolution of certain theological concepts and themes within the work of Metropolitan Anthony. In this sense, the differences in emphasis and development between his first conferences and his later theological reflections will be analyzed, aiming at the maturation of his theological discourse and the continuity of certain fundamental perspectives. This method is also important for understanding the pastoral and historical context in which certain ideas were formulated and developed.

Given the deeply existential and symbolic nature of his theological discourse, the hermeneutic method will also occupy an important place in the research. It will be used to interpret the profound theological meanings of the texts and to highlight the way in which Metropolitan Anthony Bloom updates the dogmatic message of the Church in relation to the concrete experience of contemporary man. The hermeneutic method will allow the interpretation of his spiritual and symbolic language, as well as the analysis of the relationship between personal experience and dogmatic formulation.

At the same time, the historical-theological method will be used to frame the thinking of Metropolitan Antonie Bloom in the context of 20th-century Orthodox theology and to highlight the spiritual, cultural and historical influences that contributed to his theological formation.

At the same time, the research will also use the critical method, necessary for the objective theological evaluation of the ideas and perspectives proposed by Metropolitan Antonie Bloom. The research aims not only to present his thought descriptively, but also to critically analyze the accents, particularities and limits of his theological discourse, in relation to the dogmatic and patristic Tradition of the Orthodox Church.

Particularly in the final stage of the research, the synthetic method will be employed, as it is necessary for integrating the resulting conclusions into a unified perspective on the theology of Metropolitan Anthony Bloom. This method will contribute to the formulation of general conclusions regarding the timeliness and relevance of his theological thought for contemporary dogmatic discourse and for the pastoral mission of the Church.

Throughout the research, other complementary methods will also be used, such as the inductive method and the analogical method, which are considered necessary for achieving the proposed results. The diversity of the methods used is dictated by the complex and interdisciplinary nature of Metropolitan Anthony Bloom's theological thought, situated at the confluence of dogmatic reflection, spiritual experience, and the pastoral-missionary dimension of contemporary Orthodox theology.

The State of Research on the Theological Legacy of Metropolitan Anthony Bloom

The vast legacy of Metropolitan Anthony Bloom has, to date, been the subject of relatively limited research.

The only doctoral-level scholarly study to date is that of Roman Rytsar, **The Kenotic Theology of Anthony Bloom, Metropolitan of Surozh (1914–2003), in Anthropological Perspective**, a dissertation defended at the Faculty of Theology, Saint Paul University, Ottawa, Canada, 2012. The work, also translated into Romanian, presents Metropolitan Anthony's kenotic theology from an anthropological perspective, analyzing a key concept in Anthony Bloom's theology, that of God's abandonment of Christ on the cross, a conception that underlies the understanding of what it means to be human. Structured in six chapters, Roman Rytsar's work demonstrates that Metropolitan Anthony's kenotic theology shaped his entire understanding of the person, while also underlining his originality and by comparing it with the theology of other Russian theologians such as Vladimir Lossky, Vladimir Solovyov, Fr. Sergei Bulgakov, Archimandrite Sophrony Sakharov, Mikhail Tareyev, Metropolitan Anthony Khrapovitsky.

Roman Rytsar's approach is a pioneering one for researching Anthony Bloom's theology. At the same time, he himself emphasizes that he only followed a concept from Anthony Bloom's theology, and "leaves to others a more discursive and comparative evaluation and analysis of his theology". He will repeat this idea throughout his research, wishing to emphasize that he did not propose an exhaustive analysis of the theology of Metropolitan Anthony, even concluding his research by expressing the desire that his work motivate a "deeper exploration of the theology of Metropolitan Anthony of Surozh".

The research of Fr. Roman Rytsar is of a high academic standard, systematic, deeply dogmatic, and voluminous. Although the key to the analysis is represented by Anthony Bloom's kenotic theology from an anthropological perspective, starting from this and in relation to it, in addition to Christology and anthropology, other dogmatic teachings such as those on the Church, Sacraments, death, and faith will be analyzed, even if not exhaustively.

There are two important biographies about Anthony Bloom. The first is Gillian Crow's **This Holy Man: Impressions of Metropolitan Anthony**, translated from English by Monica–Irina Bazon, with a foreword by Macarie Drăgoi, Theosis Publishing House, Oradea, 2017, 402 pp. (originally published in English in 2005). Although the title suggests a hagiography, Gillian Crow's work is by no means a hagiography, but rather a complex and realistic portrayal of Metropolitan Anthony Bloom's personality. Structuring the work into five parts and 14 chapters, the author—a close associate of Metropolitan Anthony and a convert to Orthodoxy through

him—presents numerous episodes from his life, which are defining not only for outlining his personality but also for his theological thought. She did not shy away from presenting Antonie Bloom’s flaws, although at times, while reading the book, one gets the impression that the author possesses more details and information than she conveys.

The second biography is that of Avril Pyman, **Metropolitan Anthony of Sourozh: A Life**, Cambridge: Lutterworth Press, 2016, 288 pp. In the book’s ten chapters, the author draws on a wealth of evidence to offer a deeper insight into the life and times of Anthony Bloom. She places great emphasis on the relationship between Metropolitan Anthony and the Russian Church, the challenges of this relationship, as well as those of Christian witness in a “divided world.”

Another work that offers, to some extent, an analysis of Metropolitan Anthony’s theological legacy is the volume by Evgheni Tugarinov, published in Russian in 2015, **The Life of Metropolitan Anthony of Surozh as Told by Those Who Knew Him, or The Man Who Saw God**. The volume presents the testimonies of 19 people who knew Metropolitan Anthony, and even though it largely consists of recollections of various episodes and experiences from their encounters with him, we also find analyses of his personality and theological work, such as the one by Andrew Louth.

Michael Evdokimov’s work, *Prier 15 jours avec Antoine Bloom, Metropolitte de Sourge*, Editions Nouvelle Cité, 2012, though not a voluminous one, stands among the few works of its kind through its analysis of certain statements by Metropolitan Anthony. Drawing on well-known texts attributed to Metropolitan Anthony, M. Evdokimov offers interesting insights into Anthony Bloom’s theology and, moreover, presents these texts as a source of inspiration for theological reflection.

There have also been efforts to explore various aspects of Metropolitan Anthony’s theology, though these studies have been limited to unpublished master’s theses.

There have been a series of international conferences and seminars that have explored the personality and theological thought of Anthony Bloom. Information about these is largely incomplete, but from what is available, we will attempt to present an “overview” of them.

To date, ten international conferences dedicated to his theological legacy have been held in Moscow. Based on the participants and the specific papers presented, we consider these

conferences to be the most significant events regarding the legacy and personality of Metropolitan Antonie Bloom:

1. The Spiritual Legacy of Metropolitan Anthony of Surozh, September 28–30, 2007;
2. Man in the Theology of Metropolitan Anthony of Surozh, September 11–13, 2009—the proceedings of this conference are not available;
3. The Church—A Theanthropic Community, September 23–25, 2011—the proceedings of this conference are not available;
4. Learn to See, September 13–15, 2013.
5. Theology and Reality, December 18–20, 2015
6. “And the Word Became Flesh”...The Sacredness of Matter, September 22–24, 2017—the conference proceedings are not available;
7. What Does It Mean to Be a Christian in Everyday Life?—September 13–15, 2019;
8. Crisis: Judgment or Opportunity? September 17–19, 2021—proceedings not available;
9. The Mystery of Presence: God in the World and in Humanity, September 22–24, 2023—proceedings not available;
10. Continuity, Context, Uniqueness, October 3–5, 2025—proceedings not available.

Among the series of conferences dedicated to Antonie Bloom, we should also mention those held in London, although the proceedings from those events are not available.

Antonie Bloom has become an increasingly well-known figure in Romanian theological circles as well. The large number of translations of his writings into Romanian confirms the interest in his theology. Nevertheless, there is no analytical-critical approach to his theology in Romanian theology through the lens of scientific research. There are, however, a few references to this effect in the Preface or Foreword of some translations of works by Antonie Bloom. Although limited, these remarks rank among the first critical assessments of Metropolitan Antonie Bloom in Romanian theology.

Analyzing the body of research and theological reception dedicated to Metropolitan Antonie Bloom, it can be observed that, although there are numerous studies, commemorations, conferences, and thematic research, a systematic, critical, and holistic analysis of his entire theological thought is still lacking. Most existing contributions focus either on his personality or on specific themes, without attempting to integrate them into a unified vision of his theology. It is precisely this gap that represents one of the main motivations and justifications for the present study, which aims to offer a comprehensive and systematic analysis of the main dogmatic themes in the theological thought of Metropolitan Anthony Bloom.

Thesis Structure

This doctoral dissertation, entitled *The Theological Thought of Anthony Bloom, Metropolitan of Surozh*, is structured into six chapters that aim to provide a systematic, critical, and holistic analysis of the main dogmatic themes in the theological thought of Metropolitan Antonie Bloom. The research approach takes into account both the biographical and spiritual context in which his theology was formed, as well as an analysis of the main doctrinal, anthropological, ecclesiological, and spiritual dimensions of his work.

The work begins with an introductory chapter titled “Metropolitan Anthony Bloom: Biographical Journey and Theological Contribution,” a chapter essential for understanding the existential, spiritual, and pastoral context that profoundly influenced the formation and expression of his theology. This chapter presents the main biographical milestones of Metropolitan Anthony, his dramatic experience of exile, his existential conversion, his intellectual and medical training, and his pastoral and missionary work in Great Britain. His theological work is analyzed, with an emphasis on the oral and deeply existential nature of his writings, the fragmentary and progressive manner in which they were published, as well as the particularities of his theological and pastoral style.

Chapter Two, entitled “The Theology of Creation and Anthropology in the Vision of Metropolitan Anthony of Surozh,” aims to analyze one of the central themes of his theological thought, namely the relationship between creation, humanity, and God, in light of the Incarnation of Christ. The chapter highlights the profoundly Christocentric nature of his anthropology and the fact that, for Metropolitan Anthony, creation and humanity cannot be understood in isolation,

but only in direct relation to the Person and work of Christ. The chapter seeks to highlight the dynamic, relational, and profoundly existential character of the anthropology and cosmology developed by Anthony Bloom.

The third chapter, titled “Experiential Christology and the Dynamics of Theandric Communion in the Theology of Antonie Bloom,” will analyze the central place of the Person of Christ in Metropolitan Antonie’s thought. The chapter aims to show that his Christology is not abstract or strictly conceptual, but lived, grounded in the experience of a personal encounter with Christ. From this perspective, Christ is not merely the object of dogmatic reflection, but a living reality, present in human life through participation, communion, and inner transformation. The chapter will highlight the kenotic character of Antonian Christology, as well as the concept of “kenosis after kenosis,” through which the continuous and comforting presence of Christ in human existence is expressed. Furthermore, the connection between Christology, pneumatology, and ecclesiology We will also examine the connection between Christology, Pneumatology, and Ecclesiology, particularly through the understanding of the Church as a theandric reality, in which Christ and the Holy Spirit work toward the Christification of the human person. In the final section, we will address Metropolitan Anthony’s theological personalism, emphasizing the relationship between the person, encounter, communion, and the becoming of the human person in Christ.

Atheism from the Christological perspective of Anthony Bloom, the subject of the fourth chapter, analyzes one of the most original and challenging themes of his theological thought. The study examines how Metropolitan Anthony understands atheism not merely as an intellectual denial of God’s existence, but as an existential experience of the absence of meaning and of man’s inner rupture. The chapter highlights the fact that his personal experience of atheism and his conversion through his encounter with Christ decisively influenced his theological reflection. A central place is occupied by the interpretation of Christ’s cry from the Cross—“My God, my God, why have you forsaken me?”—which Antonie Bloom considers the key to understanding Christ’s solidarity with the drama of the Godless human being. At the same time, his perspectives on the relationship between faith and unbelief, on human freedom, and on the possibility of an authentic encounter with God are analyzed.y will be analyzed.

“Atheism from the Christological Perspective of Anthony Bloom,” the subject of the fourth chapter, examines one of the most original and thought-provoking themes of his theological thought. The study examines how Metropolitan Anthony understands atheism not merely as an intellectual denial of God’s existence, but as an existential experience of the absence of meaning and of man’s inner rupture. The chapter highlights the fact that his personal experience of atheism and his conversion through his encounter with Christ decisively influenced his theological reflection. A central place is occupied by the interpretation of Christ’s cry from the Cross—“My God, my God, why have you forsaken me?”—which Antonie Bloom considers the key to understanding Christ’s solidarity with the drama of the Godless human being. At the same time, his perspectives on the relationship between faith and unbelief, on human freedom, and on the possibility of an authentic encounter with God are analyzed.

Chapter Five is devoted to eschatology as it is presented in the thought of Metropolitan Anthony Bloom and aims to analyze how he understands death, judgment, eternity, heaven, and hell from a profoundly existential and personalist perspective. For Metropolitan Anthony, eschatology is not merely a future reality, but a presence that begins in the concrete life of the human person, in their relationship with God and with their neighbor. The chapter will analyze his perspectives on death as an encounter with God, on the freedom and responsibility of the person, as well as on the personal nature of judgment. It will also highlight his reflections on heaven and hell, understood not as external and impersonal realities, but as different ways in which the person relates to God’s love, and especially the issue of an eschatology of “hope”.

The final chapter will be devoted to the reception of Metropolitan Anthony Bloom’s thought and personality within the contemporary Orthodox and Western worlds. It will highlight both the appreciation and positive reception of his theology, as well as certain reservations or critical observations regarding his pastoral and existential approach to theology. The chapter aims to capture how Metropolitan Anthony’s personality and thought contributed to the reception of Orthodoxy in the Western world and to the development of a lively theological discourse that is accessible and deeply rooted in the concrete experience of contemporary humanity. It will also highlight the main influences that shaped Metropolitan Anthony Bloom’s thought, as well as analyze how his theology and personality were received, particularly within the Orthodox world,

through the specific dynamics of his discourse, and especially through the lens of “experience,” “doubt,” and “encounter” as hermeneutical approaches to the major doctrinal themes.

Personal Contribution/Conclusions

The personal contribution of this research lies in conducting a systematic and holistic analysis of the theological thought of Metropolitan Antonie Bloom, specifically by identifying the major dogmatic themes found in his thought—an aspect that has not yet been the subject of exhaustive research. The study organizes a vast body of predominantly oral material into a coherent structure and identifies the main dogmatic themes and the internal relationships between them.

The research introduces and develops concepts such as “experiential Christology,” “Bloom’s dynamic,” “experiential Christomorphosis,” and “eschatology of hope,” seeking to capture the specificity and originality of Antonian discourse.

Metropolitan Antonie Bloom’s theology represents one of the most vibrant expressions of contemporary Orthodox theology. Its originality does not lie in altering dogmatic content—though some expressions are borderline in this regard—but in the profoundly existential and pastoral manner through which it expresses the fundamental truths of the faith, by provoking, questioning, “doubting,” and experiencing.

The work demonstrates that Metropolitan Anthony Bloom’s theological discourse can serve as a current paradigm for contemporary theology by restoring the unity between dogma, experience, worship, and the concrete life of the human person.

At the same time, the research has also highlighted certain questions that the reception of his theology raises for contemporary theology. To what extent can the experience of doubt be integrated into a dogmatic discourse without relativizing the truth of faith? Is the field of Dogmatic Theology the appropriate space for explicitly addressing the experience of doubt? To what extent can the Eucharistic community serve as the criterion for validating a profoundly existential and personalist discourse?

These questions do not diminish the value of his theology, but rather demonstrate the very living and provocative nature of his thought. Antonie Bloom’s theology compels contemporary theological discourse to move beyond abstract formulas and return to the living experience of the encounter with Christ.

As for the general reception of his theology, research has shown that Metropolitan Anthony Bloom’s influence extends beyond the Russian and Western Orthodox spheres, exerting a significant impact on contemporary theology in general. The growing interest in translating and publishing his writings, the organization of conferences and seminars dedicated to his work, and the emergence of an increasing number of academic studies confirm the timeliness and relevance of his thought.

Through its Christocentric, kenotic, existential, and personalist character, Antonie Bloom’s theology offers an authentic model of dogmatic discourse capable of responding to the challenges of the contemporary world without losing fidelity to the truth of the faith. Precisely for this reason, we believe that his theology can represent one of the most important paradigms for the renewal of current Orthodox dogmatic discourse and for the reaffirmation of the living, transformative, and existential dimension of Christian truth.

Of course, this study by no means claims to exhaust the complexity and depth of Antonie of Suroj’s theological thought; rather, we hope it will open up new perspectives for analysis and interpretation, both regarding the Christological, anthropological, and eschatological dimensions of his theology, as well as the relationship between dogma, existential experience, and contemporary pastoral discourse. The lively, dynamic, and predominantly experiential nature of his theological legacy offers the possibility for extensive future research, capable of delving deeper into multiple aspects insufficiently explored to date and of highlighting even more clearly the timeliness and relevance of his theology for theological reflection in general, and for dogmatic theology in particular.

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