

**New Testament biblical exegesis in the orthodox theology:  
between historical-critical method, patristic interpretative  
experience and liturgical reception**

Habilitation thesis

English Abstract

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The present habilitation thesis is entitled “New Testament biblical exegesis in the Orthodox framework: between historical-critical methodology, patristic interpretative experience and liturgical reception” and represents the most important research directions of my academic work to date. The title expresses the conviction I have gained during my research activity to date that New Testament biblical exegesis in the Orthodox world today can be shaped by considering the following three factors: historical-critical scientific methodology, patristic reception of biblical texts and liturgical contextualization of the same texts. These three factors and challenges form the first part of this habilitation thesis.

The historical-critical scientific method has now become a standard in academic biblical exegesis, not only in Western academic-theological circles, where it was first established, but gradually also in Eastern (orthodox) academic-theological circles, where it is being received in a nuanced way. The influence of this method, which is by no means a perfect model, is considerable, and it is fair to say that today it is necessary and unavoidable in any new exegetical approach of an academic or scientific nature. Secondly, in my opinion, the profiling of a new Orthodox biblical exegesis must also consider the patristic interpretative experience or, in other words, the patristic exegesis of Holy Scripture. The Church Fathers represent undeniable standards of interpretative (exegetical) experience for Orthodox theology in general and for biblical exegesis of the same context in particular. It is recognized that the distinctive feature of the work of most of the Church Fathers is the interpretation of Scripture, which they understood as an integral part of their role as spiritual shepherds. At the same time, however, a persistent recourse to patristic exegesis of Scripture can be observed in Orthodox biblical scholarship, often even before the actual reading of the biblical text. Thirdly, the liturgical contextualization of Orthodox biblical exegesis considers the way in which biblical texts are received and appreciated in the liturgical space, especially in hymnography and iconography. The liturgical reception or contextualization (especially in hymnography) of biblical texts means not only their reception in the form of quotations, paraphrases, or allusions, but also emphasizes their functionality in the approach in question.

The second part of the thesis is the presentation of the academic career development plan, which focuses on three key aspects: internationalization, networking and interdisciplinarity.