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Adolf Martin RITTER, <i>Protestantism meets Orthodoxy: the Problem of Protestant Identity</i>	9
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The present study illustrates the meeting between two major Christian traditions. In a preliminary section, it tries to make some terminological clarifications regarding the notions of “Protestantism”, “Orthodoxy” and “Catholicism”. The main part of the study focuses on explaining five theses of the Bible exegesis in the Orthodox Church, from an evangelical (or protestant) point of view. Thesis 1: Exposition of Holy Scripture is more than scholarly exegesis of the Bible, Thesis 2: The barriers for a mutual understanding, which came to light during the 16th century, must and can be surmounted, Thesis 3: ‘Spiritual’ and ‘historical exegesis’ should never lose sight of each other and can never replace each other, Thesis 4: Modern exegesis, even among Protestants, begins to develop an increasing interest in and an open-mindedness for the interpretation of the Bible by the Fathers and Thesis 5: Exposition of Holy Scripture has indeed to be done in conformance with “Scripture and Tradition” or Against an erroneously, if not in a ‘sectarian’ way interpreted Sola Scriptura.

Hans SCHWARZ, <i>The Recovery of the Orthodox Tradition — A Review of the Last Two Hundred Years</i>	19
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The purpose of this paper is to give a brief account of the main theological trends and representatives of Orthodox theology in the last two hundred years. It starts with the Russian theologians which wrote mainly in their home land: Makarii Bulgakov (1816-1882), Aleksej S. Khomiakov (1804-1860), Vladimir S. Solovyev (1853-1900), Dimitrii S. Merezhkovskii (1865-1941), Michail M. Tareev and continues with the Russian representatives of Diaspora: Sergius N. Bulgakov (1871-1944) Pavel A. Florenskii (1882-1943), Vladimir N. Losskii (1903-1958), Georges Florovsky (1893-1979), Alexander Schmemmann (1921-1983) and John Meyendorf (1926-1992). From the Eastern Europe and Greece are mentioned Dumitru Staniloae (1903-1993), Nikos Nissiotis (1924-1986) Joannis D. Zizioulas (b. 1931) and Christos Yannaras (b. 1935).

John BINNS, <i>A Spirituality for a secular Society</i>	38
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In this paper I suggest that the history of the church can be seen as passing through a series of stages, each one of which has shaped its identity and nature. These are the spiritualities of Christendom, Martyrdom and Secularity. They can be distinguished by the different relationships between the church and the society in which it exists. In the first the Church is creative of culture and society; in the second it is opposed to society and counter-cultural. In the third the relationship is harder to define. The church exists within society but within a society which often seems to turn away from it and ignore it. So it is perhaps best described as subversive of culture, not so hostile as to oppose but not so supportive as to affirm. I conclude the Christian tradition offer us plentiful

resources to live and proclaim the faith of Christ in our secular society as the church has lived it in times of strength and weakness, hope and despair.

Huub VOGELAAR, *The social Credo of the Ecumenical Movement* 47

The understanding of the role of the Christian churches in the field of social issues has been a highly contested matter. This is most evident in the history of the Ecumenical movement where, with fits and starts, the world Christian communion, beginning in Stockholm in 1925, has struggled to articulate this relationship. What has emerged from this struggle is an ever clearer conception and consensus on what might be called a “social compact” of the Christian churches. The fundamental rights and dignity of the human person, the practice of justice and peace within and outside of the church, the responsibilities and limits of authority of the state and of economic systems, solidarity and economic justice, and labour rights form the central elements of the Ecumenical “social compact.” A new reading of the Biblical sources, as well as new developments in the field of social ethics, and the contributions of churches in the developing nations have provided the Ecumenical movement with a theological foundation for the deepening of the church’s engagement with human societies.

Nelu HALES, *Alexandru Elian și raporturile româno-bizantine/ Alexandru Elian and the Romanian-Byzantine Relations* 62

The present study analyzes some problems, delicate enough, of the Romanian-Byzantine historical and cultural relations, as they were seen by the illustrious Academician and Professor of Theology, Alexandru Elian. According to Professor Elian’s opinion, there are two stages in the problem of the Romanian-Byzantine relations, the first one prior to the foundation of the Romanian states, the second one after the fall of Constantinople. In this view, the difficulty which emerges is that of establishing the moment, or even the century, when these Romanian-Byzantine relations begin.

Miron ERDEI, *Predica bizantină înainte de căderea Constantinopolului/ The Byzantine Sermon before the Fall of Constantinople* 79

Although Eastern sermon preceeding the collapse of the Byzantine Empire (the period between the Schism of 1054 and the beginning of the Reformation) has not experienced a similar development period as before the rift of the Church of Christ, one may note some significant authors such as John Xiphilinos, Michael Choniates, Nekita Choniates, St. Gregory Palamas, Ghenadios Scholarios. The university of Constantinople, founded by the Emperor Constantine IX Monomachos (1042-1055), played a great role in the theological and cultural life of this period.

Iustin ANDRONE, *Presa pedagogică din Transilvania sub patronajul Bisericii până în anul 1918/ The Ecclesiastical Press in Transylvania up to 1918* 86

The present article addresses the situation of the pedagogical journals in nineteenth and early twentieth century Transylvania. These journals have proved very active in the development of popular education, played a significant role in improving the quality of the teachers and of the teaching methods, and outlined guidelines for an effective education. The author aims to show that the pedagogical journals had a great contribution to the cultural emancipation of Transylvanian Romanians.

Ionel CHIRA, *Moldova, Athosul și Bizanțul în secolul al XV – lea/ Moldavia, Athos and Byzantium in the XVth century* 107

Moldavia's relationships with Mount Athos started about a century later after those of the Romanian Land. Romanian aids to Mount Athos, which is the main aspect of our relationships with Athos, certainly begins for Moldavia only with Stephen the Great. The XV-th century itself begins with the reconciliation of the young Moldavian state with the Ecumenical Patriarchate. The Moldavian Metropolitan receives its status by the only source of legitimacy in the ecclesiastical order – The Great Church of Constantinople. The trade system was also a mean of connection between Byzantine or post-Byzantine Greek world and the new Romanian state.

Recenzii

Jaroslav PELIKAN, <i>Credo. Ghid istoric și teologic al crezurilor și mărturisirilor de credință în tradiția creștină</i> , traducere de Mihai-Silviu Chirilă, Iași, Polirom, 2010 (A. Roșu)	121
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