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### Articole

Hans SCHWARZ, <i>Science and Theological Interpretations of Scripture (From Barth and Bultmann to Welker and Theissen)</i> .....	9
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Whereas the dialogue between Christianity and the natural sciences in North America and Britain enjoyed an uninterrupted history, the attacks mounted by Germans Hegelians on the religion made such a dialogue there very difficult. As a reaction, theology concentrated upon the spiritual side of humanity. Barth was opposed to such a dialogue, seeing science and theology as parallel and for Bultmann, God was the wholly other. The paradigm shift from this type of attitude to that of Theissen is analysed, where evolution can be regarded both as a means for “accommodating the multiplicity of our experiences” and monotheism seen as a form of resistance to the principle of selection.

Jörg WEBER, <i>Divine Mystagogy as Font of the Ecumenical Identity of the Church: Perspectives of Christian Spirituality within German Society</i> .....	35
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The mystagogical identity of the Church, her image in so far as she is generated by sacred theology in a contemplation of her own divine personality and essence, is the sole mechanism through which we can find our own personal identity. The Church was seduced by the spirit of the Antichrist, leading to fragmentation and a plethora of Church mentalities. This paper rejects the preference for a specific denomination and argues in favour of oneness and the cessation of cult reasoning as a means of paving the way for a sacred mystagogy, which alone can beget the Church from the authypostatic grace of Jesus.

Albert RAUCH, <i>Rumänien in Europa</i> .....	45
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Romania has been, for more than two thousand years ago, a part of Europe. Already in the first centuries of the Christian era, the Judeo-Christian and the Greco-Roman culture entered the territory between the Danube and Black Sea (the former Thrace and Dacia). So Patriarch Justinian could naturally say : « The Romanian people was born as Latin and Christian alike. » After many personal experiences and encounters during the last 40 years, I can testify that Romania truly was a bridge between diverse ethnical groups and cultures in Europe (Romanian, Germanic, Slavic, Hungarian).

Şerban DRUGAŞ, <i>Considerații despre potopul biblic/ Some Notes on the Biblical Flood</i> .....	57
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This article address the issue of the biblical flood from a traditional theological perspective. It also take into account the modern biblical criticism on the subject as well as the parallels

found in the Sumero-Babylonian literature. The first point deals with some considerations of the criticism about the main styles of redaction used for the flood story (Gen. 6-11) and a few patristic observations, most of them from St. John Chrysostom. The second point shows some parallels/similarities between the biblical and the Mesopotamian accounts of the flood and explores an interesting perspective that assumes a west-semitic origin for the flood story, even in the oldest Sumerian accounts, based on the linguistic study of A.T. Clay and some personal observations. The last point of the article presents the most common considerations about the Table of the Nations in the traditional interpretation, and in relation with some historiographical marks.

Roger CORESCIUC, <i>Contextul teologic al Omiliilor Sfântului Grigorie Palama/ The Theological Context of St Gregory Palamas' Homelies</i> . . . . .	86
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This study deals with the theological background of the XIVth century which had a strong influence on Saint Gregory Palamas' theology. The conflict between hesychasts and the humanists of that period also has echoes in St. Gregory's homiletical works. Through an analysis of this theological context, the present study also describes some of the alleged Augustinian influences on the theological thought of St. Gregory Palamas.

Iustin ANDRONE, <i>Telegraful Român, de la apariție până în 1918/ The Romanian Telegraph, from its Beginnings to 1918</i> . . . . .	98
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