

Editorial

To begin with, the journal's first section is devoted to studies in Anthropology, Theology and Eco-theology. In the first study of this section, *"The Cosmological Dimension of the Divine Liturgy"*, deacon Valentin Istrati argues that the rediscovery of the values of the Divine Liturgy and of the Christian holiness could restore in the heart of human communities the vision of cosmos as a created matrix for the "sons of God". In order to do this the author uses Eastern Theology's resources thus unveiling the cosmological dimension of the liturgy from the perspective of the Holy Church Fathers.

In the second study Vasile Cristescu suggests us to look into the concept of person by choosing reference points in both modern philosophy and theology. The author maintains that, according to Pannenberg's analysis about Hegel's concept of the subject, the absolute character of the subject in modern period is connected to its immediate knowledge of alienation. Christian thinking contributes to a better understanding of the human being.

In the third study *"The earth is the Lord's, and everything in it!"*, Benchmarks for a Dogmatic and Social Eco-theology, Dan Sandu presents on the one side dogmatic arguments referring to the Creator's rationality, which is, in theology, the model of human rationality. He claims that on the basis of Holy Scripture and of the spiritual and liturgical experience of the Church, the man has within himself the universe, which he is obliged to give back to the one who made it, in a transfigured manner.

In the second part the author proposes models which can be found in the millenary orthodox practice and theology, which encourages neither the hatred for matter nor its lionization, but discrimination, aloofness and the conscience that man resembles God if he accomplishes his mission as king, teacher and priest of creation.

In the last study *“Man - mystery of the World and of Life”*, Cristinel Teșu presents explorations by Orthodox spirituality which focus particularly on highlighting the apophatic side of human makeup and man’s character as “theological mystery”, aiming to analyse the fundamental issues in anthropological apophatism, as reflected in the writings of Eastern Fathers.

The second section of this issue is devoted to studies situated on the border between science, philosophy and religion. In the first work of this section *“Entropy, a Measure of Order Degradation in the Universe”*, Gelu Bourceanu approaches the increase in the Universe’s entropy as a result of the degradation of the orderly energy. Since entropy is in a continuous expansion we may conclude that the Universe had a beginning when entropy had a very small value or did not even exist. If the Universe has a beginning is there a possibility to have a creator too? In the second work *“Towards the Limits of the Scientific Knowledge”*, Sorin Botezatu studies the limits of scientific knowledge and the current opinion according to which reason opposes faith while science is the opposite of religion. We may raise three arguments against this opinion. In the third work of the section *“The Restoration of Subjectivity in Science, Rationality and Knowledge Systems as a Precondition for Scientific Integrity”* Cornel W. Du Toit examines the epistemological development in the present era. Is knowledge a mystery? This is one of the questions to which this work tries to find an answer. Last but not least, the fourth work of this section *“Darwinism and Original Sin: Frederick Tennat’s Integration of Darwinian Worldviews into Christian Thought in Nineteenth Century”*, Daniel K. Brannan attempts an explanation of the original sin from the Darwinian perspective.

The third section includes the articles which focus either on the relationship between religious experience and everyday life or on the large implications of the present scientific research. The latter refers to our mental or practical behaviour. In the study entitled *“The Biblical Fundament of Social Assistance in the Globalization Era”*, Petre Semen takes into consideration the fact that social assistance no matter its source – Christian or profane – is more than the expression of the love we have for our neighbour. It is an unspoken means in which society protects itself by offering a minimum sustenance to the poor. They say that in the European space philanthropy has its sources in the

Christian gospel which suggests indeed that welfare should belong to everybody.

In the second text of this section *"The Sun of Justice and the Allegory of the Heavenly Chariot"*, Iulian Moga presents an attempt to analyze several symbolic elements directly or allusively related to the allegorical image of Jesus Christ as Sun of Justice.

In the article entitled *"Why We Disagree: Modal Conflicts Among Religion, Art and Science"*, Frank J. Lucatelli brings to our attention two preliminary levels of logic which are assumed as evolutionary stages allowing important questions concerning Religion, Art and Science to be addressed at a third logical level. These levels of logical complexity are defined by APMA (A-Priori Modal Analysis), as a new method for clarifying the complexity of any topic. Religion, Art and Science are examined as alternative modal views of reality at this logical scale. This method demonstrates that within a third level logical context there is no contradiction for an individual to concurrently accept all three viewpoints as reasonable although each is uniquely subjective.

Finally, George Ceaușu in his article *"Multi-, Inter and Trans-Disciplinarity: a Triangular Discourse"*, distinguishes among several perspectives which are very frequent in nowadays scientific discourse. The inter-disciplinarity is represented by the transfer of method between at least two disciplines and trans-disciplinarity is represented by the transfer of concepts and principles. The trans-disciplinarity may be conceived as an advanced inter-disciplinarity. In the second part of the paper we examine the project of trans-disciplinarity proposed by Basarab Nicolescu and we compare this project with other inter-disciplinary projects in the domain of semiotic. The principles of logic (first of all the excluded third party) are brought into discussion in order to distinguish among the strategies of inter-disciplinarity.

Editorial Directors