

Editorial

To begin with, the journal's first section consists of studies on education and academic life. In the first study of the section, "*The quest for meaning as the quest for links between formal and informal approaches on issues related to life history*", Patrik Paul considers that the subject faces three obstacles that help to reveal the self i.e. of "corporalisation" (at the biological level), of socialization (at the psychological level) and finally the "subjectification" (at the spiritual level). In other words, the identity quest involves overcoming three different areas of resistance before being able to experience the always evasive reality of a transcendental subject, due to its imaginary form, which is obviously concealed but experienced phenomenologically as a place where spirit is embodied and the body is spiritualised.

The focus is on the phenomenological approach, as the will to connect « *res cognitans* » and « *res extensa* », in order to bring together the sensitive and the intelligible and also on the epistemological approach, which requires that knowledge stemming from science should not be separated from the life history, which is viewed as a place of reconstruction.

In the second study Carmen Bolocan invites us to look into the *The Relation: Catechesis – Theology – Pedagogy from the Perspective of the Current Religious Education*. The author focuses on the connection which has existed and must continue to exist between theology, catechesis and pedagogy, from the point of view of the current religious education. Catechesis is, at its origins, a narrative, a story, transmitted from one believer to another. The theological act is lived as an attempt at interpretation that strives to talk about God's Word depending on a determined culture. The interaction pedagogy – content is essential within the relationship that exists between the theological act and the catechetic one.

In the third study "*The Impact of Current Technologies on the Creation of the Personality of Young Persons*", Constantin Cucos argues that rejecting technology, in the name of a number of so-called absolute theoretical values, would mean not paying attention to reality and discarding it. The best thing to do would be to subdue technology, to humanise and spiritualise it, assigning it practices where the complementarity of values should be present.

The second section in the current issue includes studies located at the frontier between science, philosophy and religion. In the first paper of the section, "*Theology and Ecology. Hermeneutical Insights for a Christian Eco-Theology*", Gheorghe Popa points out that nature has always "longed for salvation", nowadays more than ever, because man has abused Nature, separated it from God and used it for his own selfish purposes. He considers

that re-establishing patristic thought - based on a Christo-centric vision of Creation – could be essential for the understanding and resolution of the present state of crisis. He outlines a few hermeneutical insights for a possible dialogue between contemporary ecology and Christian theology.

In the second contribution, *“The real distinction between essence and existence and the relation between information and energy”*, Alessandro Cordelli considers that in the Thomistic development of the Aristotelian metaphysics a central role is played by the actual distinction between the essence (i.e. the totality of characteristics and capabilities) and the concrete existence of any being. Even if these two components of the being of any thing are truly distinct, nevertheless they are not separable, since one cannot observe the existence if not within the essence of a determined thing, nor the essence if not in a concrete existing object. The paper is intended to investigate this analogy, which bridges the gap between natural science and metaphysics.

In the third work of the section, *“Neuroscientific Explanations of Religious Experience are Not free from Cultural Aspects”* Anne Runehov emphasizes that neuroscientific research on religious phenomena such as religious experiences and rituals for example has increased significantly the last years. Neuroscientists claim that neuroscience contributes considerably in the process of understanding religious experiences, because neuroscience is able to measure brain activity during religious experiences by way of brain-imaging technologies. No doubt, those results of neuroscientific research on religious experiences are an important supplement to the understanding of some types of religious experiences. However, some conclusions drawn from neuroscientific research on religious experiences are arguable. For example, one such conclusion is that a person’s religious experiences actually derives from some ultimate reality, meaning that religious experiences are real. It is the latter assertion that will be analysed in the present paper.

In the last contribution of this section, Stefan Afloroaei brings into discussion in *“Distinct Ways of Thinking and Distinct Experiences of Truth”* three issues that are not necessarily new but that have received little consideration in current philosophical discussions. First, one can notice that the space of freedom that thinking has is much larger than the one described by Kant in his first critical work. This new space of freedom is no longer strictly delimited by the classical principle of non-contradiction, on the one hand, and by sensitive intuition, on the other. Second, one can distinguish different modes of thinking without believing that we would be situating ourselves outside reasonable and meaningful thinking. Such are, for instance, the thinking that strictly observes the logic of non-contradiction and the thinking that exceeds this logic. He considers the fact that the thinking that exceeds the logic of non-contradiction induces another image of the world in which we are situated and can describe other experiences of truth (to use Gadamer’s expression), such as symbolic and religious experience. Consequently, we have reasons to believe that one can talk about alternative in another, stronger and more radical sense of the

word as well, as can be seen with authors and ages that had a disposition for genuinely alternative visions.

The third section includes articles which focus on the relationship between religion, politics and hermeneutics. In the first study entitled "Politics and religion. Presenting the new convergence approach of two social fields", Roland Benedikter For the vast majority of intellectuals in the now emerging first world society there can be no doubt that religion has gained a rapidly increasing political significance since the fall of the Berlin Wall in 1989, since the collapse of communism in 1991 and the terrorist attacks of 11 September 2001. This increase in importance of religion is linked to the three other big end-movements of our time: 1 the end of the era of the "new world order" in the field of politics, 2 the end of the era of "neo-liberalism" in the field of economics, 3 the end of the era of "post-modernism" in the field of culture. These three ends are largely related to the symptom-date (not cause-date!) of 11 September 2001, but have their origins in developments in the second half of the 1990s. The global "renaissance of the religions" since then increasingly permeates all three core social fields and their typological macro logic and discourse practices - both visible and invisible. The rise of religious logic to the center of politics occurs no longer only in countries in the so-called "third" and "second", but also increasingly the "first" world, being one of the decisive long-term shifts of ideas of the present era.

In the second text of this section "*Changes of Religious Pluralism with Regard to Conditions in the Czech Lands*", Ian Miscovic discusses the issue of religious pluralism and its progressive emergence first in the Czech society then in the Churches themselves. Its first modern expressions translated into religious tolerance, which officially was sanctioned in the 17th century by the local king but genuinely established two centuries later. Ecumenism, one of the forms of religious pluralism, was echoed in the Czech context particularly after the Second World War. The conclusions of the second Vatican Council constituted a key step towards the establishment of pluralism among the Catholic clergy. The changes in the political system of Central and Eastern Europe and simultaneously the beginning of the globalisation process have given an impetus to pluralism. Against the background of these transformations, pluralism has reached a certain stage and has taken concrete shape amid the different groups of clergy, including the Catholic. The result has been the fragmentation of theology into a great number of branches.

In the article entitled "The Sun of Justice in the New Testament and the Works of the Ecclesiastic Writers", Iulian Moga considers that in the Christian sources, whether we speak about the New Testament or the works of the Apostolic Fathers, those of the Apologetic ones or of all the Church writers up to John of Damascus - and we can include here the ones belonging to Asia Minor and the Cappadocian Fathers -, the concept of Sun of Justice, which strictly refers to one of the personae of the Holy Trinity or to the concept of divinity as a whole, acquires new meanings. It emphasizes most of the doctrinal aspects from the Nicaean credo much before the first two Ecumenical Synods. The article therefore aims to present the context in

which the expression occurs at the Holy Fathers, providing examples up to the second half of the fourth century, in order to underline its importance with direct reference to the economy of redemption.

Editorial Directors

Éditorial

Pour commencer, la première section du journal est destinée aux études sur l'éducation et la vie académique. Dans le premier article de la section, "La quête de sens comme recherche de liens entre approches formelles et informelles dans la problématique des histoires de vie", Patrik Paul considère que la question du sujet rencontre au total trois obstacles révélateurs de soi: celui de la « *corporalisation* » (le biologique), celui de la socialisation (le psychologique) et enfin celui de la « *subjectivation* » (le spirituel). Autrement dit, la quête identitaire supposerait de traverser trois zones de résistance différentes avant d'espérer d'expérimenter la réalité toujours fuyante d'un sujet transcendantal, grâce à sa forme imaginaire, certes cachée mais expérimentée phénoménologiquement comme un lieu où s'incarne l'esprit et où se spiritualise le corps.

L'ensemble insiste sur l'approche phénoménologique, comme volonté de jonction entre « *res cognitans* » et « *res extensa* », ceci afin de rapprocher le sensible et l'intelligible et sur l'approche épistémologique qui demande de ne pas séparer la connaissance issue des sciences de l'histoire de vie, considérée comme lieu de reconstruction.

Dans la seconde étude, Carmen Bolocan nous propose d'analyser *Le Rapport Catéchèse - Théologie - Pédagogie de la perspective de l'enseignement religieux actuel*. L'auteur se concentre sur le rapport entre théologie, catéchèse et pédagogie qui a existé et doit continuer à exister, du point de vue de l'enseignement religieux actuel. La catéchèse est, à l'origine, un récit ou une histoire, qui est transmise d'un fidèle à l'autre. Le fait théologique est vécu comme une tentative d'interprétation s'efforce de faire parler la Parole de Dieu en fonction d'une culture déterminée. L'interaction pédagogie - contenu est essentielle à la découverte de la relation qu'entretiennent l'acte théologique et l'acte catéchétique.

Dans la troisième étude, « L'influence des technologies actuelles sur la formation de la personnalité des jeunes », Constantin Cucos souligne le fait que le refus de la technologie, au nom de soi-disant valeurs théoriques absolues, signifierait ne pas faire attention à la réalité et la rejeter. La meilleure option serait de soumettre la technologie, de l'humaniser et la spiritualiser et de lui attacher des pratiques là où la complémentarité des valeurs est présente.

La seconde section de ce numéro inclut des études qui se situent à la frontière de la science, la philosophie et la religion. Dans la première contribution, intitulée « *Théologie et Ecologie. Esquisses herméneutiques pour une éco-théologie chrétienne* », Gheorghe Popa souligne que la nature a toujours « désiré le salut », aujourd'hui plus que jamais, vu que l'homme a