

Pr. Prof. Univ. Dr. Cristinel IOJA, *DOGMAȚICĂ ȘI DOGMAȚIȘTI. Prolegomena privind aprofundarea Teologiei Dogmatice Ortodoxe în România în a doua jumătate a secolului al XX-lea și începutul secolului al XXI-lea (DOGMATICS AND DOGMATISTS. Prolegomenon on Deepening the Orthodox Dogmatic Theology in Romania in the Second Half of the 20th Century and the Beginning of the 21st Century)*, Ediția a II-a revizuită și adăugită, Editura Doxologia, Iași, 2017, ISBN: 978-606-666-654-1, 670 p.

In the second half of 2017, the prestigious publishing house Doxologia from Iasi printed a valuable book, which, although at the second edition, represents an editorial event in the Romanian theological space. The volume with no. 27 is a part of the collection “Epistime”, and it sums up 670 pages with special graphics, the outer form revealing the content, and both offering the status of a real theological treaty. The author of this book is Rev. Prof. Dr. Cristinel Ioja, the chief of the Department of Orthodox Dogmatic Theology and Apologetics of the Faculty of Theology “Ilarion V. Felea” from Arad. His name is also well-known and consecrated both in the Romanian Theology and in the dogmatic part of the Orthodox Theology from abroad. The importance and novelty of this treaty lies in the unprecedented themes approached in Romanian Theology and in the Pan-Orthodox Theology, but especially in the depth of the themes, as well as the organization and the systematization of the whole content.

The method of work gives originality to this book, which can be viewed both historically and theologically. This is because the author treats the dogmatic thinking of the Romanian theologians from a phenomenological point of view interpreting their dogmatic and theological books and thinking in the theological and social context of their epoch. The period of time is

not very extensive - the second half of the 20th century and the beginning of the 21st century - but extremely condensed with great achievements and affirmations for the Romanian Dogmatic Theology. A simple overview of the book provides an exhaustive picture of the thinking and evolution of the Romanian Dogmatic Theology, its careful and thorough radiography, as well as a pertinent and academic analysis of the Romanian dogmatist theologians, and their work and theological vision.

The impressive bibliography used by the author certifies the theological and historical value of the treaty, and the fact that the present volume is the fruit of a laborious, extensive and long-lasting research. Actually, the author goes through all the printed material on the subject, the works of dogmatic theologians, studies, articles, reviews, comments, everything written and published since the 1950s on Dogmatic Theology. Such an extent implies the necessity for this study to be present both in the Romanian Theology, as well as outside its boundaries, in the ecumenical Orthodoxy, but also in the Western, Catholic and Protestant environments.

As expected, the treaty opens with a chapter on the neo-patristic movement in the second half of the 20th century, especially the reception of this movement in the Orthodox Dogmatic Theology from Greece, Russia, Serbia and Bulgaria. It is presented the general, historical and theological framework of every Orthodox nation, as well as their outstanding representatives. This chapter offers an overview in order to integrate the Romanian Orthodox Dogmatic Theology too.

Chapter II presents the general framework of the Romanian Dogmatic Theology, more specifically, the theological and missionary objectives, the challenges of the new historical and social context, its projects, perspectives and directions. It gets up to date with the presentation of the first Colloquy of Orthodox Dogmatic Theology in Romania, as well as the dispute over the *Dogmatic Manual*. The same chapter presents the great achievement of the Romanian Dogmatic Theology, namely the first International Dogmatic Theological Symposium with pan-Orthodox participation, as well as the establishment of the International Association of Orthodox Dogmatists.

Chapter III, the most extensive in content and in fact the essence of the treaty, subjects the Romanian Orthodox dogmatists in the second half of the 20th century and the beginning of the 21st century to the historical and theological analysis in a chronological order, treating not less than 28 Romanian theologians with their most varied contributions in Dogmatic

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Theology. The first to open the list is Father Dumitru Stăniloae, the innovator of the Romanian Theology. The dynamic and ingenious author lists other outstanding theologians as following: Nicolae Chițescu, Isidor Todoran, Petru Rezuș, Ioan Bria, Dumitru Popescu, Dumitru Radu, the great professors of Dogmatic Theology from the second half of the 20th century, well-known and consecrated in the field of Romanian Theology and pan-Orthodox, even in Western ecumenical environments. It follows a plethora of professors and theologians from the last decades of the 20th century and the first decade of the 21st century: Ioan Ică sen., Ilie Moldovan, Ștefan Sandu, George Remete, Valer Bel, Ștefan Buchiu, Ioan Tulcan, Sterea Tache, Vasile Citirigă, Dumitru Megheșan. He also mentions the erudite theologian and professor Ioan I. Ică jr., but also hierarchs-theologians like Irineu Popa, Metropolitan of Oltenia. The author pays a particular attention to His Holiness Daniel Ciobotea, Patriarch of the Romanian Orthodox Church, who is a great theologian with a considerable theological, missionary, ecumenical and apologetic work. The line of the new theology and dogmatics professors comes to conclude the present treaty: Ioan Stoica, Vasile Cristescu, Nicolae Moșoiu, Adrian Lemeni, Doru Costache, Cornel Toma.

It is worth noting that the approach of every theologian and dogmatist follows a standard framework: the general framework and the fundamental coordinates of his theological work. Nevertheless this standard and somewhat formal framework is overcome by presenting the particularities of each dogmatist's theological work. The guidelines of their theological thinking are clearly highlighted, as well as the essential and innovative aspects of their theology. This approach reveals the author's remarkable synthesizing force, which gives the treaty a status of dogmatic synthesis in the Romanian Theology. Each presentation of the dogmatist theologians ends with the actualization of their work and theological thinking in a subchapter dealing with the reception of their theological work. Again it is an element of uniqueness and novelty of this treaty, which gives it added value.

The presentation and deployment of the whole content is written in the renewing and spiritual spirit of theology, in the ecclesial-sacramental unity between dogma-cult-spirituality, a vast process of rediscovery and valorisation of the biblical and patristic sources and of the specialized literature. The book captures the struggle and the rise of the Romanian

Theology in the second half of the last century and the first decades of the third millennium, seen through the great turmoil of modern and postmodern history, culture and modern society in all their dynamics. It is also an indirect response to the challenges and the situation of the world from today.

The way of approaching such a theme opens new perspectives in the Romanian and Pan-Orthodox Theology, worthy to be followed in all disciplines of Theology. Such a synthesis and vision is more than welcome and necessary in recovering and rediscovering the theology in general and the Romanian Theology, in particular. Moreover, the book opens the Romanian Theology to the Pan-Orthodox Theology and to the Catholic and Protestant Western environments, who do not know much about the specificity of the Romanian Theology. The synthetic and systematic way used by the author offers the present treaty a “visiting card” character for the Romanian Theology, especially the dogmatic one, which constitutes the essence of the confession of faith.

Being nothing less than the famous treatises of the dogmas history in the West, but also in the Orthodox space, especially the Greek one, this treaty can be characterized as: original, novel, rigorous, scientific and academic, all these characteristics assumed by the author in an ecclesial integrative way.

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