

## EDITORIAL

### **F**or a Dialogue between Theology- Philosophy-Science. **An Orthodox Theological Approach**

The need for dialogue between Science, Philosophy and Theology implies several coordinates: a) openness and cooperation through dialogue and concrete projects between representatives of several fields of knowledge; b) cultivating a consciousness of dialogue by overcoming the ideological and self-sufficient positions that marked the modern history of humanity; c) engaging in the confessional dimension of Orthodox Theology grounded on the ethos and dogmatic and experimental Tradition of the Church; d) building a viable framework for collaboration between Church and Universities on current themes that concern man and the cosmos; e) irradiating the conclusions of the dialogue in the academic environment and the present society with a view to an integral knowledge where the mystery and reason, the theological knowledge and the scientific knowledge are to be perceived together without confusion or separation, not only in an informational and cultural form, but also in a deeply existential and experimental-ecclesial one.

The discoveries in current physics and medicine become dialogue points with the information of Orthodox Theology and spirituality. Thus, there are convergent places where the patristic thinking, the philosophical reflection and the recent discoveries of sciences meet. These places can be identified in the rationality of creation and of man as well as in the paradox of creation and of the human person. Man's responses to the huge challenges of his existence cannot be offered without a paradoxical perspective on his personal and inter-personal life in the world. The limits of the dialogue between Theology and Philosophy-Science are related to the issue of language, to the ideological influences that have distorted the methodological framework of this dialogue and to the existence of scientific and unilateral approaches expressed in the current academic environments.

The dialogue between Theology, Philosophy and Science reveals not only the rational potentials of knowledge, but also the spiritual ones. Such dialogue outlines a comprehensive understanding of reality, world, man and life in general. The experience of such a dialogue, assumed by honest scholars open to an integrative knowledge, enriches every field in part, and harnesses the self-sufficient attitudes that lead to a fragmentation of knowledge, turning them into dialogic openings towards knowing the sensitive world and those beyond it. In this perspective, we affirm the importance of the dialogue between the various fields of knowledge and the importance of the relationship of reason-belief in knowledge. We also affirm the importance of biblical and patristic texts in supporting this dialogue that concerns the world and the man, their origin, meaning and destiny. Therefore it is necessary that the dialogue between Theology and Philosophy-Science should continue in the academic space with honesty and openness. Only in this way we will succeed to delimit ourselves from the ideology of the fields of knowledge, the dialogue between them and the knowledge itself. As regards the Orthodox Theology, it assumes the following premises and methods in the progress of the dialogue: the paradoxical reality of creation, the principle of selection of data from the perspective of Revelation, the avoidance of the Western methods that created the premises of the conflict between Theology and Science and the avoidance of overcoming the competencies. Therefore, the success of the Theology-Philosophy-Science dialogue is connected with the assumption of these prerequisites and especially with the understanding of the process of knowing man and the world through the connection with life and experience, as an integrative knowledge, without understanding it as concordism or syncretism. Although the dialogue needs to take place in the university environment, its premises and goals must go beyond the academic space. That is why we have to affirm this comprehensive perspective in the spirit and method of the Fathers - who had a dialogue with philosophy and science of their time - responding to the challenges of the present world and capitalizing on the skills specific to each area of knowledge. At the same time, based on the Revelation and the experience of the Saints, we must confess the truth of the theological knowledge within the ecclesial and spiritual Tradition of Orthodoxy.

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