

Editorial

The publication of the *International Journal of Orthodox Theology – Internationale Zeitschrift für Orthodoxe Theologie* (IJOT, www.orthodox-theology.com) is a historical event. For the first time it will be published here as scientific, international, and bilingual journal of Orthodox Theology available online for free. IJOT offers the unique possibility to perceive Orthodoxy in its international variety. Such a scientific, international, and bilingual journal has been unavailable up to now both in the area of printed periodical and in that of on-line publications. This is truly a novel endeavor.

One can speak of the *theological-scientific, communicative, and orientative value* of this journal. The IJOT is a journal dedicated to:

1. The International Research of Orthodox Theology

The IJOT constitutes a unique international and bilingual scientific platform for on-line publications of research-results from the area of Orthodox Theology. The IJOT is a significant contribution to the international research within Orthodoxy and should serve as a mouthpiece of Orthodoxy in the western world, hence it is bilingual. The aim of this journal is to lend expression to the voices of orthodox theologians from different countries and universities worldwide. Thus contributions published here will be not only from Western theological faculties and universities, as for example Munich, Paris, New York; but also from the homelands:

DER AUTOR



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Athens, Belgrade, Bucharest, Moscow, Sofia etc.

The IJOT encourages *the inter-orthodox dialogue at a scientific level* and offers the chance of a *worldwide interlinking in all fields of research in the area of Orthodox Theology*. Therefore the members of the advisory board - are professors of Orthodox Theology from different Faculties and Theological Institutes worldwide: *Prof. Dr. John Behr* (New York, USA), *Prof. Dr. Stefan Buchiu* (Bucharest, Romania), *Assoc. Prof. Dr. Sergey Chursanov* (Moscow, Russia), *Prof. Dr. Emmanuel Clapsis* (Boston, USA), *Archimandrit Prof. Dr. Job Getcha* (Chambesy, Geneva and Paris, France), *Archimandrit Prof. Dr. Cyrill Hovorun* (Kiev, Ukraine), *His Eminence Bishop Dr. Ignjatije Midic* (Belgrade, Serbia), *lecturer Dr. Athanasios N. Papathanasiou* (Athens, Greece), *Dr. Marcus Plested* (Cambridge, England), *Assist. Prof. Svetoslav Ribolov* (Sofia, Bulgaria) and *lecturer Dr. Elizabeth Theokritoff* (USA and Cambridge, England). The international interlinking of the editorial staff reflects the aim of IJOT for an ecumenical Orthodoxy, in which the variety of theological styles: of nations and of different forms of spirituality, should lead to a differentiated self-awareness of the - contemporary orthodox theology as well as to the international inter-orthodox unity especially in the area of scientific theology.

2. Media Presence and Interdisciplinarity

On the one hand the *on-line presence*, i.e. the publication in this new and revolutionary medium of communication belongs to the communicative value of the IJOT. The Gospel of our Lord Jesus Christ should be preached to all people (Mt 28.19) and with all means of communication. On the other hand I see another communicative value of the IJOT in its focus on *Interdisciplinary*. The members of the editorial staff are specialized not only in the area of Systematic Theology, but also in Patristics, Liturgic Theology, Church History, Ethics and Ecumenical Theology. This interdisciplinarity will be reflected also in the structure of the contributions published in IJOT.

3. Scientific Orthodoxy in Ecumenical Dialogue

Another communicative value of the IJOT has to be seen in its aim to profile an Orthodox identity which is absolutely able to engage in dialogue with Protestant and Catholic Theology, in order to fulfill the will of Christ: "that all of them may be one" (Jn 17.21). An Orthodox Theology with a distinctive profile and ecumenical openness can contribute to carry on the ecumenism of our time. Therefore on the advisory board are not only orthodox professors, but also Protestant and Catholic theologians, who are

willing to contribute to the success of this endeavor. The interest and support of worldwide-recognized theologians point out the meaning, actuality, and necessity of such an *International Journal of Orthodox Theology*.

On the advisory board are also professors of theology of famous German Universities, who are particularly open for the dialogue with Orthodoxy and at the same time have supported Orthodox Theology in Europe.

The idea of an *International Journal of Orthodox Theology* become reality due to the cooperation between me and Mr. Prof. Dr. Bedford-Strohm, chair of Systematic Theology at Otto-Friedrich University of Bamberg under whom I have finished successfully in 2009 my second dissertation (habilitation) on ecumenical anthropology.¹ From the very beginning he has given space on his website at Otto-Friedrich University of Bamberg for the realization of such a journal, has supported actively the design and the corrections of the first issue. As chairman of the *Society of Protestant Theology*, as manager and responsible publisher of the journal: *Evangelical Theology*, as member in the Board of Consultants of the *International Journal of Public Theology* (<http://www.brill.nl/ijpt>), as director of the “Dietrich’s Bonhoeffer Research Centre for Public Theology” and as one of the worldwide leading theologians in the area of Public Theology he knows about the meaning of the *International Journal of Orthodox Theology*.

On the advisory board are members also: the world-famous Prof. Dr. Dr. h.c. mult. Jürgen Moltmann, one of the most influential theologians of our time, “brilliant founder and representative of the Theology of Hope” (B. Mondin). He received from two Orthodox Theological Faculties in Romania a *Doctor honoris causa*: 1996 from the Theological Faculty of the University of A. I. Cuza, Iasi and 2006 from the Theological Faculty of the University 1 Decembrie 1918, Alba-Iuli. His openness for the values and theological depths of the orthodox faith is due among other things to the friendship with the famous theologian Dumitru Stăniloae. J. Moltmann supported the translation of D. Stăniloae’s three-volumes of Orthodox Dogmatics into German and received on 27th of April 2006 from at that time Metropolitan of Moldavia and Bucovina, the today’s Patriarch of the Roumanian-Orthodox Church, His Beatitude Daniel Ciobotea, the highest distinction of the Romanian Orthodox Metropolitan Bishop of Moldavia:

¹ Cf. D. Munteanu, *Was ist der Mensch? Grundzuege und gesellschaftliche Relevanz einer oekumenischen Anthropologie anhand der Theologien von K. Rahner, W. Pannenberg und J. Zizioulas* (Neukirchen-Vluyn: Neukirchener Verlag 2010).

“The Moldavian cross”, as sign of *recognition for his theological work in the honor of the Holy Trinity*.

Ms. Prof. Dr. Theresia Hainthaler is professor for Christology of the Early Church as well as for Theology of the Christian East, recognized and a very engaged ecumenical theologian, leader of the Pro-Oriente Society of Patristic Theologians and member of the official Orthodox-Catholic dialogue commission.

Mr. Prof. Dr. Dr. Dr. h.c. Michael Welker is managing director of the *Research Centre for International and Interdisciplinary Theology – FIIT*, Heidelberg, Germany, co-editor of numerous international theological journals and promoter of the dialogue with Orthodoxy by the John Templeton Foundation.

4. Scientific Theology in Service of a Living Spirituality

The advisory board also represents the owners of church offices, consecrated priests, two Archimandrites and H.E. Bishop Prof. Dr. Ignatije Midic, Bishop of the Serbian-Orthodox Church of Pozarevac and Branicevo.

The interlinking of science and spirituality plays an essential role in the Orthodox Tradition. The sentence of St. Cyprian of Carthage: “*Habere non potest Deum Patrem, qui ecclesiam non habet matrem*” seems to fit especially well to the first issue of the IJOT which is dedicated to the subject “*God the Father and the life of the Holy Trinity*”. The orthodox theology remains close to the church, promotes the “*pax cum ecclesia*” and emphasizes the meaning of a living spirituality.

5. Orthodox Theology at the Pulse of Time

A responsible theology cannot and may not be pursued in our age of globalization in isolation. The IJOT offers in this regard the possibility to lend expression to the specific profile of Orthodoxy and to make possible a better scientific dialogue of Protestant and Catholic theologians with Orthodox spirituality and Orthodox culture(s).

The principal purpose of this journal is to put a tread on a scientific, international, and ecumenical orthodox theology which gives answers to the questions of today’s world and of our contemporary society. Thus, among other things, the paradigm of public theology (www.public-theology.de) should be taken into consideration as well as the research in the area of bioethics and ecological theology.

Next year’s classical topics of systematic theology should be discussed academically, internationally, interconfessionally and interdisciplinary.

Thus topics include: God's doctrine (Trinity, Christology, Pneumatology), doctrine of creation (*creatio originalis*, *creatio continua*, *creatio nova* etc.), theological anthropology (concept of person, *imago Dei*, sin, welfare/Theosis etc.), spirituality, eschatology (theology of resurrection, Last Judgment). At the same time classical subjects of theology are to be complemented with questions of ethics and public theology, so that the clear profile of the Orthodox Theology might be perceived in its concrete social and ecumenical relevance.

6. Support of the Scientific Younger Generation

The *open access* of this journal makes it possible for the younger scientific generation to have free access to the newest research-results at all Universities, Theological Faculties, or Schools of Divinity worldwide. In this journal there will be published also research-results of doctoral and postdoctoral candidates if they correspond to the high-quality standards of the Peer Review Procedure and are thematically compatible.

7. The program of the International Journal of Orthodox Theology

The title of this journal is at the same time its program: *International Journal of Orthodox Theology – Internationale Zeitschrift für Orthodoxe Theologie*. All contributions will be published bilingual: in English and German. Thereby it is guaranteed that the state of research in the English- and German-speaking countries will be linked up.

The first four issues are dedicated to the Trinitarian theology. The majority of the articles come from the international and ecumenical conference on the topic: *God the Father and the life of the Holy Trinity* which took place from the 15th to 17th of October 2009 in Bucharest, Romania. World-famous theologians, for example, His Beatitude Prof. Dr. Dr. h.c. mult. Daniel Ciobotea, Patriarch of the Romanian Orthodox Church, Prof. Dr. Dr. h.c. mult. Jürgen Moltmann, Prof. Dr. Dr. h.c. Dumitru Popescu and Prof. Dr. Elizabeth Johnson participated in this conference, which can be seen as the fruit of cooperation between the Theological Faculty of Tübingen, Germany and the Theological Faculty of Bucharest, Romania. Universities from Romania (Bucharest, Constanta, Arad, Cluj, Oradea, Targoviste), Germany (Tübingen, Bamberg, Augsburg), USA (New York), Greece (Thessaloniki) and Norway (Trondheim) have been represented there. The purpose of this international conference means that the IJOT is a contribution not only to the orthodox tradition(s) and culture(s), but also to the ecumenical dialogue – “*ut omnes unum sint*”.

The issues of the journal, which will be published quarterly, are thematically structured and end with a comprehensive review in which new publications from the area of orthodox, ecumenical theology, and neighboring disciplines are going to be discussed critically. The articles will be archived and provided with URL (Uniformly Resource Locators), i.e. made permanently citable by the German National Library and taken up in different databases.

The author of the first article of the International Journal of Orthodox Theology is His Beatitude Prof. Dr. Dr. h.c. mult. Daniel Ciobotea, Patriarch of the Romanian Orthodox Church. In his article: *Significance of the Trinitarian Theology for the Life and the Mission of the Church* he shows that the doctrine of Trinity is founded on the revelation of Jesus Christ who as a divine person lives always in community with the Father and the Holy Spirit. Jesus Christ reveals to the world the Holy Trinity as a perfect community of love which allows all believers a personal participation in the everlasting magnificence of God. The whole economy of salvation as well as the mission and the sacramental life of the church are oriented towards the Kingdom of God as the Kingdom of the Father, the Son, and the Holy Spirit. The mutual inhabitation of the Trinitarian Persons (Perichoresis) should be understood as “spring, model and last aim of the life and the mission of the Church”.

In his article: *God the Father in the life of the Holy Trinity* Prof. Dr. Dr. h.c. mult. Jürgen Moltmann presents the Renaissance of the Trinitarian thinking in Western theology as a way to the unity with the Orthodoxy in the spirit of the Fathers of the Church and of the liturgy. Besides, he shows the practical dimension of the Trinitarian thinking as well as the meaning of the Trinitarian concept of person. The Trinitarian concept of Father justifies neither the Patriarchalism nor the rule of the fathers in the society. In the life of the Holy Trinity exists no priority of the Father before the Son and the Holy Spirit. The Holy Trinity is a non-hierarchical communion of equals and as such the prototype and the spring of the ecumenical unity of the church.

My honored teacher Prof. Dr. Dr. h.c. Dumitru Popescu (1929-2010) participated in the conference of Bucharest and took part actively in the discussions. On the 10th of March 2010 he passed away as one of the most important Romanian Orthodox theologians of the 20th century. He trained numerous professors of theology and influenced decisively the profile of Romanian Orthodox Theology. May God give him the rest and the beauty of his Trinitarian communion of the everlasting love. In his article: *Logos, Trinity, Creation* he disputes Prof. Moltmann and underlines the meaning of the Orthodox doctrine of the uncreated energies which excludes every secularization and isolation of God in transcendence. The perichoretic

unity of the Trinity is one with God's unity of being. The Christology "from below" cannot be separated from the Christology "from above" because Jesus Christ is the Logos by whom the world has been created. The rationality of the world is interconnected with the Logos and has its gravitational centre in him.

His Eminence Prof. Dr. Irineu Popa, Archbishop of Craiova and Metropolitan Bishop of Oltenia, Romania, writes about *The Holy Trinity – the mystery of perfect communion of distinct persons*. He emphasizes that the Holy Trinity shows the fullness and the sense of human existence as a perfect communion of the Father, the Son, and the Holy Spirit. Though the Father is the spring of the divinity, the Son and the Spirit are not subordinated to him. The Son and the Holy Spirit co-exist with the Father and are separated from him neither by time, nor by will or power. H.E. Irineu Popa refers to the doctrine of the Trinity of the Cappadocian Fathers. They underline both the unity of God and the reality of the Trinity. In God there is no loneliness, but a perfect Koinonia of love. The differentiation of the Hypostasis does not remove the continuity of the divine being.

In his article: *The faith in the triune God* Prof. Dr. Dr. Dr. h.c. Michael Welker shows that by the "perception of the biblical reports on creation" there might be achieved a "deeper going foundation of the Trinitarian doctrine".

The trinitarian creator does not eliminate the freedom of his creatures, but wants to win them for his kingdom. The creatures have to become "same-formed as Christ, fulfilled with the energies of the Holy Spirit and participate in the everlasting life of God".

In this article we can perceive a welcome convergence with the orthodox doctrine of Trinity. Both John of Damascus' perichoretic worldview and the orthodox doctrine of creation from a Trinitarian perspective are positively appreciated. In this doctrine of creation the freedom of creatures is not endangered but rather realized by the inhabitation of God.

Prof. Dr. Ștefan Buchiu speaks about *The monarchy of the Father – the cataphatic and apophatic dimension*. The "monarchy of the Father" means neither sovereignty nor rule of the Father over the Son and the Holy Spirit and cannot serve therefore as justification of rule or of suppression in society. Between the co-eternal and same-worthy persons of the Holy Trinity exists a perfect communion of love without subordination. The Trinitarian unity is founded not only in the common being, but also in the "monarchy of the Father", i.e. in the quality of the Father as principle or spring of the Trinity.

Prof. Dr. Theresia Hainthaler dedicates her attention to the subject: *God the Father in the Symbola of Toledo – fons et origo totius trinitatis*. The Symbols of Toledo from the 7th century had a rich influence on religious Christian history, as for example on the scholasticism and on the theology of the 20th century. They describe the Father as “Spring and Origin of the whole divinity”. The Trinitarian persons dispose of the same “substantia, virtus, potestas, (and) maiestas”.

Hainthaler also presents the Latin tradition that does not conform with the orthodox doctrine of Trinity because it maintains that the Holy Spirit goes out from the Father and the Son (Filioque). However, it is mentioned that Filioque served in Spain for the fight against the pneumatomachical Arianism. The attention of the investigation lies on the understanding of the Father as “fons et origo totius trinitatis” as well as on the differentiation of the three divine persons.

In my article: *God the Father – spring of the everlasting love and life. Trinitarian impulses for a culture of peace and healing communication* I describe the faith in the Holy Trinity as an essential sign of Christian identity, which leads to a certain lifestyle and promotes at the same time a culture of peace, of justice and of love. Although the Father is the spring of the Trinity, he is not over the Son. Without the Son, the Father would own neither Logos, nor Sophia, nor Eikon, nor Apaugasma (radiation). In this article, I understand the perichoretic life of the Trinity under the premise of patristic theology, as both a paradigm of theology and of the Christian culture as a culture of equal rights, of solidarity and of peace.

All in all we can conclude that the articles of the first issue form a complementarity unity, an enrichment of the research on the doctrine of Trinity. They are also a sign of ecumenical convergence in the faith in the Holy Trinity as perfect communion of love without subordination or suppression. Moreover, the right understanding of the everlasting and holy Koinonia of God exercises a transformative influence on church and society.

The *International Journal of Orthodox Theology – Internationale Zeitschrift für Orthodoxe Theologie* (IJOT) wouldn't have been published at this time and in this professional form without the devoted work and creative potential of the designer Mr. Benjamin Gross.

In the name of the advisory board I would like also to thank warmly H.E. Dr. Serafim, Metropolitan Bishop of the Romanian-Orthodox Church of Germany, Central and Northern Europe for his preface, his heartening words and his blessing.

May the *Holy Trinity* - who is the beginning and the aim of the whole world - bless the future of this international Orthodox journal and facilitate thereby to the readers not only a scientific access to the Orthodoxy, but offer them above all an open door to the unclouded and inexhaustible springs of orthodox spirituality. May this journal serve in supporting the international unity of Orthodoxy, contribute to the ecumenical unity of the Church of Christ, and become by its bilingualism a small but significant Pentecostal miracle for a *culture of reconciliation and of love*.