

Duhului”. Într-un fel, ne-a oferit un dar înainte de a merge la Dumnezeu – Creatorul tuturor. De admirat este combinația de Noica- Țuța care se reflectă în unele exprimări și sintagme din cartea. Ca exemplu, amintim unele analize ale unor construcții verbale, de genul „era de acolo”, sau condimentarea cu expresii din înțelepciunea populară, gen „meseria nu se învață, ci se fură” sau „chiar și o simplă cărămidă își dorește să fie mai mult decât ceea ce este” (vezi p. 35-37). Nu de puține ori regăsim și o ironie fină, îndreptată împotriva cabotinilor și fanaticilor ortodocși, care promovează o poziție reduționistă față de valorile culturii. În unele situații, monahul Conea nici măcar nu s-a plasat pe o poziție ofensivă față de aceste poziții radicale, preferând în schimb apelul la bun simț și contracararea prin povestirea unor anecdote, cum ar fi cea despre violonistul țigan (de la p. 38-39).

În încheiere recomandăm această carte instructivă nu doar celor interesați de raportul dintre cinematografie și teologie, ci și celor care își doresc să primească, între un limbaj accesibil și în același timp profund, argumentele necesare unei poziții echilibrate și corecte față de cultura timpului în care trăiesc. Garantăm că, indiferent de motivul care îi determină să se aplece asupra lecturii cărții pe care au am prezentat mai sus, nimeni dintre cei care vor face acest lucru nu vor fi dezamăgiți!

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Metropolitan Kallistos Ware, *Orthodox Theology in the twenty-first century*, foreword by Pantelis Kalaitzidis (Geneva, World Council of Churches Publication, 2012).

Metropolitan of Diokleia, former Spalding Lecturer in Eastern Orthodox Churches at Oxford University and presently Emeritus Fellow of Pembroke College in Oxford, Kallistos Ware is an important personality of the contemporary Orthodox Theology. This is the reason why his texts are always expected with interest and his ideas are not only read, but also discussed by the specialists from different confessional spaces.

Between his latest works, there can be also mentioned the one entitled *Orthodox Theology in the twenty-first century* which contains the inaugural volume of the *Doxa & Praxis* series, published by Volos Academy from Greece, and translated in 2012, in English language. Divided in 5 big chapters, preceded by a foreword signed by the Greek scholar Pantelis Kalitzidis (p. 7-11), and accompanied by an index of names (p. 51-52), the research deals with the problems of contemporary theology and tries to offer solutions for some of its problems.

In his foreword, professor Panteliss, already known to the Romanian theological space¹⁶, not only does he offer a tribute to the author, but also he highlights the key point of his investigation showing that:

¹⁶ Because of his work entitled *Orthodoxy and modernity*, translated by Reverend Florin-Cătălin Ghiț. See: Pantelis Kalaitzidis, *Ortodoxie și modernitate. O introducere*

Recenzii

"The dominant motif of Metropolitan Kallistos Ware's lecture is the thesis that while, during the twentieth century, the primary theological issue was ecclesiological - that is, the problem of the identity and the nature of the Church - in the twenty-first century, in light of rapid developments in science and information technology, environmental biotechnology, environmental ethics and bioethics, the quintessential problem for Orthodox theology will be anthropological" (p. 10).

After these introductory words, he starts the presentation which is based on a well-documented bibliography, following an interesting structure. Therefore, the first chapter is entitled "*Looking to the past: Our chief task in the twentieth century*" (p. 15-22), the second: "*The challenge of the new millennium*" (p. 23-28), the 3rd: "*Apophatic anthropology*" (p. 29-34), the 4th: "*Living icon of the living God*", and the conclusive one: "*Priest of the creation*" (p. 41-50).

In the first of the thematic unities, metropolitan Kallistos speaks about the dominant themes of the 19th and 20th centuries theology¹⁷, and emphasizes the way in which the theological discourse has been metamorphosed over the centuries. Then, he moves his attention to the problems of the 21st century, focused on the human being, human responsibilities and ethics¹⁸.

The 3rd one, having a provocative title - *Apophatic anthropology* - contains interesting reflections about the differences between the human being and the machine. In author's opinion not both are creative means, the second being a defining element for the first one:

[*Orthodoxy and modernity. An introduction*], translated in Romanian by Florin-Cătălin Ghiț, (Cluj-Napoca: Eikon Press, 2010).

¹⁷ "For myself, I see the dominant theme in Orthodox theology during the past century as ecclesiology. Indeed, well before the dawn of the twentieth century, in the 1840s and 1850s, the problem of the essential nature of the Church has already been raised in Russia by Slavophiles such as Alecksei Khomiakov. They were seeking to identify the distinctive character of Orthodoxy, as contrasted with Roman Catholicism on one side with Protestantism on the other; and this led them to insist, in their vision of the Church, upon the primacy of love of love over power". Metropolitan Kallistos Ware, *Orthodox Theology in the twenty-first century*, foreword by Pantelis Kalaitzidis (Geneva, World Council of Churches Publication, 2012), p. 17. At the end of the chapter, he also speaks about the rediscovering of hesychast spirituality, renewed interest in Saint Simeon the New Theologian and Saint Gregory Palamas spiritualities, and the ever-increasing influence of *The Philokalia*, as important themes of the Orthodox Theology from the 20th century. See: *Ibidem*, p. 21-22.

¹⁸ Referring to this aspect he shows that: "... on the ethical level, recent developments in genetic engineering are rising problematic issues that, less than a generation ago, most of had not even begun to think about. This has been accompanied by a widespread breakdown of the institution of marriage and growing rejection of traditional sexual morality. As Orthodox, and as Christians, we cannot respond effectively to these challenges without a courageous and imaginative revitalisation of our doctrine of human personhood". *Ibidem*, p. 26.

"The human person is that in which new beginnings are continually being made. By contrast, a computer is not creative. It can do no more than recognize the material that it is fed into it, thereby disclosing interconnections and consequences of which we were previously unaware; but it not make new beginnings. The human person, on the other hand, is essentially open, always pointing beyond our present situation to a future as yet unrealized: "Even now we are God's children, but what will be has not yet been revealed to us" (1 John 3:2). Personhood is in this way a potent sign of hope. To be a human is to be endless varied, innovative, unexpected, self-transcending" (p. 32-33).

In the same way, the other chapters of the book are emphasizing contemporary problems and they deal with the way in which they determine the reorientation of contemporary theological discourse. The author is not afraid to speak about challenging subjects, but he is always capable to find answers and solutions starting from the interpretation of the Holy Scripture and the thoughts of the Holy Fathers. Stripped of moody, moralistic tone, of the stereotypical formulations with which our contemporary theologians often used us, his ideas are interesting, current, and easy to read. This is the reason why, Kallistos Ware is not only one of the most important Orthodox Theologians of nowadays, but also one of the most read and loved by the scientists from all confessional and cultural spaces.

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Arhimandrit Emilianos Simonopetrul, *Tâlcuire la Sfântul Maxim Mărturisitorul. Capete despre dragoste*, Traducere din limba greacă și Cuvânt introductiv de Ieromonah Agapie (Corbu), Arad, Editura Sfântul Nectarie, 2017, 163 p. *

În ultimii ani, la editura arădeană Sfântul Nectarie au fost publicate o serie de cărți de-a dreptul excepționale, majoritatea dintre ele traduceri, precum Grigorie de Nyssa, *Omilia la Praznicile împărătești*, Chiril de Schitopolis, *Viețile pustnicilor Palestinei* (ediție bilingvă), Pierre Hadot (*Exerciții spirituale și filosofie antică, Studii de filosofie antică*) și mai multe *Tâlcuiri la Filocalie*, semnate de monahi athoniți Theoclit Dionisiatul, Evsevios Vittis și mai ales Emilianos Simonopetrul. În rândurile de mai jos voi avea în vedere volumul 5 din colecția amintită, cel semnat de Arhimandrit Emilianos Simonopetrul, *Tâlcuire la Sfântul Maxim Mărturisitorul. Capete despre dragoste*, într-o frumoasă traducere din greacă realizată de Ieromonahul Agapie (Corbu). Înainte de toate, trebuie spus că volumele publicate de această mică editură arată din ce în ce mai bine: excelent redactate – practic, nu am găsit nici o scăpare de tehnoredactare în cartea pe care o avem în

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