

## Preface

This book, in a way, represents a further extension of some ideas on the dialogue between science and theology that were formulated in my previous books *Light from the East* and *The Universe as Communion*. My position on the general approach to the dialogue between theology and science has experienced a considerable transformation toward an understanding that theology and science cannot enter this dialogue on the same footing, that is, on equal terms. Orthodox Christianity treats theology as experience, related specifically to communion of human persons with God while being in the physical universe. In fact, life *is* communion, so that all other activities (including a scientific one) originate in this communion. In this sense, to establish the dialogue between theology and science means to appropriate science theologically, that is, experientially or existentially. The symmetry between theology and science is not sustainable simply because existence, that is, life as a center of disclosure and manifestation, precedes its explication through science. This asymmetry reveals itself in the dialogue as a certain (*a priori*) theological commitment. Theological commitment means an intentional approach to science through “the eyes of (existential) faith.” Being a commitment, it entails a method: namely a

phenomenological explication of those premises in the coherence between human rationality and the rationality of the cosmos that make cosmology possible at all. The aim and the final result of such an analysis is the creation of a solid ground for understanding the sense of cosmology's "dialogue" with theology. This book deals with three principal aspects of explication of the theological commitment in cosmology: 1) the reinstatement of personhood to its central place in the dialogue between theology and cosmology as being a center of disclosure and manifestation in both theology and cosmology; 2) the elucidation of the sense of retaining transcendence while conducting research within the rubrics of intentional immanence, which ultimately elucidates the sense of humanity as not being circumscribed by the necessities of the universe, but carrying in itself the Divine image; and thus 3) the elucidation of cosmology as activity explicating the history of salvation and thus contributing to faith in God.

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publications as well as in this book are those of the author and do not reflect the views of the JTF.