

ABSTRACT

Title: *The Role of Hypostasis in the Ontological Conception of Gregory Palamas*

PhD R.A.M.U.S. – Ricerche e studi sull'Antichità, il Medioevo e l'Umanesimo, Salerno

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The work moves from the intention to verify the presence of an hypostasiology in the ontological conception of Gregory Palamas, ascertained, from one side, that the critical literature on the hesychast theologian has mentioned it in several cases, and on the other side that the Patristics have highlighted a strong role of hypostasis in the thought of the Greek fathers, main sources of the Palamite thought. The thesis is divided into four parts. The first is dedicated to the analysis of the critical literature and to the historiography concerning the thought of Gregory Palamas. The second one focuses on the analysis of the ontological conception of Gregory Palamas, through a reconstruction of the relationship with the sources and an analysis of theoretical concepts and structures. The third one is dedicated to the role of the concept of hypostases in the anthropology of the hesychast theologian. The fourth one focuses on the relationship between the concept of ὑπόστασις and that of σοφία in the sense of uncreated divine wisdom.

In particular, the first section focuses on the critical literature from the rediscovery of the hesychast theologian in the first half of the Twentieth century until the last writings dedicated to the thought of Gregory Palamas and the same historiography of the Twentieth centuries. The study of the development of the Palamite studies is conducted in a summary but at the same time circumstantial way in relation to the topics concerning the work.

The second part reconstructs the ontological conception in the thought of the hesychast theologian, describing the main themes and the main theoretical structures. In this work of reconstruction of the ontological doctrine of Gregory Palamas, the work seeks to investigate the place and the role of the concept of hypostasis. This second section is divided into four chapters: the first is dedicated to the concepts of οὐσία (essence) and φύσις (nature); the second to the concept of κτίσις (creation) and the doctrine of causality; the third to the concepts of δύναμις (power) and ἐνέργεια (activity); the fourth to the concept of ὑπόστασις in a direct way, in the intention to outline the profile of the concept in relation to the other ontological structures described.

The third section, dedicated to the role of hypostasis as a concept of the anthropology of Gregory Palamas and in the broader context of the ontology of living. Also in this case it is studied the relationship with the patristic and philosophical sources, with particular reference to the Greek Fathers and the Aristotelian *De Anima*, which seems to provide Gregory Palamas with most of the theoretical structures on which his reflection on the ontology and the psychology of the living being is based.

The fourth section, dedicated to the relationship of the concept of ὑπόστασις with that of σοφία, examines the sophiological doctrine of Gregory Palamas and the hypostatizing perspective that it outlines to the extent that divine wisdom is identified with the person of the Son, second Trinitarian hypostasis, and such divine hypostasis is considered to be the principle (ἀρχή) of each created hypostasis.