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ABSTRACT on Dissertation

**THE GRACEFUL CREATIVITY OF MAN IN TIME
ACCORDING TO FATHER GEORGI FLOROVSKI**

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Doctoral student:

Roussina Roumenova Torosyan

Supervisor:

Asst. Prof. Dr. Pavel Nikolov Pavlov

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This dissertation consists of 220 pages structured as Preface, Introduction, Four Chapters, Conclusion, Statement of authorship, Bibliography, and Appendix. The bibliography contains 126 titles in Bulgarian and English, and internet sources. In the appendix there are documents from the archive of Prot. Florovsky, which are used in this theological study.

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I. Introduction

The man of our time doesn't know his own metaphysics. Whether out of disbelief or lack of access to the sacred knowledge of the Christian faith, he does not understand himself in a gracious and creative sense. On the other hand, the secret of the person is remaining a mystery, and the Christian thought is still developing its theology of creation. I have always wanted to know what man is and what is the meaning of his existence. That was one of the reasons I decided to study theology. I am thankful to God for blessing me in this endeavor. And it is not a coincidence that this dissertation is dedicated to the person and its graceful creativity, based on the theology of archpriest Georgi Florovsky. But my deepest desire to indulge in the secrets of Christian metaphysics would have not become true without the support of my Professor, Assoc. Prof. Dr. Pavel Pavlov. I want to express my greatest gratitude for the help and assistance he provides me. Assoc. Prof. Pavel Pavlov is the one who led me to the theology of Archbishop Florovsky, who encouraged me to visit his archives in Princeton and helped me prepare this dissertation. I am also grateful to all other professors and colleagues from the Faculty of Theology at Sofia University, who helped me with my studies.

As a theologian, and as a person, I have felt compelled to do this research because theology is always a gospel. And the dissertation is not about discovering something new, as Fr. Florovsky says, rather it's a creative attempt in the interpretation of the already given Revelation. It is a matter of translating the testimonies into the language of time and of giving them to man for his own good. It is also a continuity in theology, a continuation of the Orthodox tradition, personal faith, and aspiration. But most of all, this dissertation aims to convey the message of Fr. Georgi Florovsky, for it to be heard and open new horizons for modern Orthodox theological thought.

Time demands this study. It imposes the theology on the human because the person is ill more than ever today. And if the human's secret is not revealed, the suffering will continue, because man does not know and does not fully understand himself as a creation of God. He does not know and does not understand the laws by which his nature is created and exists. The man of our time, speaking in general, does not believe. He does not believe that he is created. He does not know what a theology of creation is, who Archbishop Georgi Florovsky is and what is at issue here. Philosophy is obsolete, poetry is discarded, reason and logic are sought in pragmatic and material things. Today's man is a man of intellect. He is not a man of preaching and parables. Perhaps the correct gospel for him is metaphysics. The purpose of this dissertation is to show the logic, laws and beauty of love, its truth and ontological power for the human being.

I believe this dissertation achieved its predetermined goal. Based on the testimonies, of their interpretation and creative synthesis, the secret of the human person was explored theologically. Hypotheses were made, new "I"-ial contemplative parameters were set, and new creative horizons for Christian thought were opened. Human metaphysics became meaningful with the resurrection. From anthropology to Christology and sophiology the creation was studied dynamically.

II. Place of the topic in the context of the theology of Father Georgi Florovsky.

In this dissertation from the modus of time one enters the graceful world of creation. Although the perspective is theological-historical, it is also creative and the research is conducted in "above natural freedom" or in the "space of personality", were, in the words of Fr. Florovsky, Christian thought moves. Since the object of study is man, and man is "amphibious", the creative and spiritual processes that are meta-time, but not detached or out of time, are studied. On the

contrary, research moves in the plane of time and historical perspective, but the discourse is graceful because man is graceful. Florovsky was engaged in the theology of creation in the early thirties of the twentieth century when he lectured in Paris. He began to study the work of the Holy Fathers when he was already a professor of Patristics at the Orthodox Theological Institute St. Sergius in Paris. He was ordained a priest there in 1932. The theology of creation has always been a central theme for the Holy Fathers, and it is also for Fr. Florovsky. During this period, he wrote some of his best writings, from which the testimonies in this dissertation are drawn. Most of them have been translated and published in Bulgarian in the eight volumes published so far, thanks to the colleagues and Faculty of Theology of the Sofia University. Some documents were also discovered during my work in the archive in Princeton. A significant number of original documents in Russian and English have been scanned and are still awaiting their translation and publication. But this theological research could be carried out mainly thanks to the initiative and the work of the colleagues from the Faculty of Theology, who over the years worked hard on the translation and publication in Bulgarian of the work of Fr. Florovsky.

Although the human personality excited the theological thought of the 20th century, I think that the theology of the XXI century is called to discover it. The Holy Scripture and the Holy Tradition are eternally alive, the blessed seeds planted by the Holy Fathers do not stop bearing fruit, only the message of some of the Christian thinkers like Florovsky still seems not to be fully heard. It must be heard. We must listen. We must be silent, and in the "silence of faith" perhaps we will hear and understand what, the innermost, archbishop Florovsky wants to tell us.

III. Purpose, subject, and object

This theological study aims at acquiring a clearer and more complete picture of man and his gracious creativity in time. It targets a better understanding

of the human person, of the image and likeness of God in man, of what human creativity consists of and how it is realized. The goal is to conduct the research based on the theological testimonies found in the work of Father Georgi Florovsky, as well as to be patristically justified. The results should be synthesized and systematically presented, with hope of contributing to the development of modern theology of creation.

The object of study is man and his gracious creativity in time. The object itself is "I"-ial, graceful, and the subjects of study are numerous and dynamic, and therefore the creative perspective is the most appropriate for this study. The subject of research is the human personality, the mystery of the human "I", the image and likeness of God, the metaphysic powers of God-human relationships, creativity, and the spiritual assimilation of the graces. The study enters the metaphysics of the death and Resurrection of Christ, and of human death and resurrection. Theological testimonies also lead to the theology of the Holy Wisdom, according to the theology of "I(i)-siality". And finally, the subject of research is time and Christian history. The role and significance of time for the spiritual creativity of man is sought, and the logos connection in hypostatic energology between time and love.

IV. Tasks, hypotheses, and methods

The first task was to examine the works of Fr. Florovsky and to discover the theological testimonies that are related to man and his creativity. After that, the testimonies should be analyzed and bound based on the Orthodox teaching of the Church and the theology of the Holy Fathers. The testimonies themselves subsequently set other tasks. The first was to see the role and importance of time for gracious creativity. The second was from the time to enter the hypostatic energology, and there, to explore the personality in its spiritual space. It had to be seen how it energetically absorbs the gifts of grace over time and how the spiritual value is created. The hypostatic characteristics and parameters of the

human personality, such as grace, dynamism, spirituality, freedom, creative tension, etc. set the parameters and orientations for the theological problematic itself. The graceful traces were followed, the graceful dynamics were sought, and the graceful creativity was analyzed. The aim was to discover the gracious anointings, the "bonds of peace", the creative laws and principles by which this good world exists, because it was created by God. The theological study of the human personality was approached from the same gracious perspective, and here the task was to study the personality under the influence of love, which in spiritual purity reveals its primary beauty. But even if the good reveals the gracious, the genetics of love is demonstrable in the metaphysics of death, because death is caused precisely by the lack of love. Therefore, another important task was to investigate human death, where the good and gracious human ontology is revealed. This ontology based on the testimonies had to be tied to the image and likeness of God in man, which are defined by Florovsky as "dynamic states". States which are of love, as God is love, and powers which are gracious, and which are weakened under the influence of sin. And finally, grace anthropology had to find its dogmatic argumentation in the theology of the Divine Economy, and to be bound to Christ's death and Resurrection, and human death and resurrection, and here the tasks were most difficult. In this theological study, the introduction of the terms "I"-iality and "I"-iology, which is a theology of the hypostatic energology of the personality, became necessary. The hypostatic life of man had to be distinguished from that of every other lower creation, because the human anointing is godlike and with the grace potential for godlikeness, in the degree of the "living soul" and it is "I"-ial. Because of this, the hypostatic of energology man or the human personality was called "I"-ology, and man was defined as "I"-ial or God-like. This helped in understanding and researching the testimonies, because not only did it open or discover a higher spiritual perspective, but also set a clearer contemplative pattern. "I"-ial space is an anthropic space, and it is subject to study based on the theological testimonies of Fr. Florovsky. The

testimonies themselves lead to it. The "I"-ial space is also a creative space because it's a "sphere of supernatural freedom", and this is important and key for creativity. In this space, the divine and human grace closeness and communion take place, because it is a space of love, and it is there that the secret of human spirituality and personality is revealed.

The research necessitated entering the theology for Sophia Wisdom of God. This was not planned, but the gracious and Divine creativity can't be explored without the Wisdom with which God created the world. Honestly, they were no set tasks here. When a man stands in thought and contemplation before Wisdom, all he can think or feel toward God is love. And it was love that opened the new horizons of the creative perspective, because love is strictly dogmatic, and that is in relation to I(i)ity, which is the key to Sophia's theology. On the "I(i)"-ial (God-like) perspective, sophiology was entered and a new "I"-ial theory emerged for the Holy Wisdom as a Personal Power of God, and a Grace of the inner self-revelation of St. Trinity. The theory is related to the theological study of I(i)ity, as well as to the creative perspective on which it is conducted. It was assumed that the human personality, in a God-like sacrament, is a self-revelation of man in Divine love. This assumption was arrived at because, based on the testimonies, self-revelation was ontologically related to the love inherent in man by anointing. It follows that the sin as lovelessness changes the "center of love in man" and devalues his "I"-ial charge, which is agapic. "Despiritualization" or the decline of the "I"-ial charge, in its turn, became associated with the disintegration of the integrity of human nature, of the power connection between the logos of the soul and the body, because this connection is a "connection of love." All this opened an "I"-ial perspective on the hypothesis that the resurrection of man consists in the restoration of his "I"-ial (agapic) charge through the "I"-ial Hypostatic Energy of the Divine Word. As well as that the resurrection of the individual human person happens "I"-ially, by the disposition of man's hexis and

tropos towards God, and that it happens differently by natural and gnostic will. The "principle of individuation" by which human wholeness is restored in the resurrection has also been theorized. And it is that the gracious and imperishable information of each person is in his divine image, and it is preserved in memory of the Divine love, which is always constant. Assumptions were made based on the evidence in the theology the archpriest Georgi Florovsky, as well as the patristic testimonies. But the most important thing is that the genesis of the person was connected to love, according to the mystery of the personhood, in which God image and likeness for eternal life are sought.

For the work in the archive of Fr. Florovsky a research-analytical method was used. When working with theological and written testimonies, the methods of theological criticism and hermeneutics, as well as dogmatic interpretation, and synchronic and close reading were used. This helped to connect the testimonies and the creative output of the theological synthesis. These methods made it possible to penetrate more successfully into Florovsky thought system and decode it to some extent.

V. Theological foundations.

Creation theology has been a central theme of theological thought since the earliest centuries of Christianity. Ever since the time of St. Athanasius of Alexandria, the Cappadocian Fathers, and St. Gregory Palamas until today, this question concerns the Christian world. Bulgarian Orthodox thought also has its contribution, and this is embedded in the tradition of the Faculty of Theology of the Sofia University since its inception. But this dissertation draws its evidence mainly from the theology of Fr. Florovsky, who lived and created in the 20th century. The task was to understand and convey his knowledge about man and human creativity. Archpriest Georgi Florovsky is a follower and guardian of the patristic line and tradition, and this also applies to his theology of creation. He did not get carried away by the philosophical trend of Russian romanticism in the

last century, but he stayed entirely ecclesiastical in his thinking. Florovsky drew inspiration from the writings of the Church Fathers, and it is precisely in the patristic theology that the dogmatic basis of his own theology can be found. This dissertation deals not only with the theological evidence found in his works, but also with the works of the Fathers, for Florovsky refers to them.

VI. Sources

The main sources are the works of Florovsky, which are devoted to the theology of creation. Most of them can be found in the eight volumes of his work, already translated, and published in Bulgarian. They are the main source of the written evidence and based on them this dissertation was written. Also used were documents that were found in the Florovsky archive at Princeton University. In 2019, I had the fortunate opportunity to visit the Princeton Archives. Some of the documents found there also helped with this research. What is typical about Fr. Florovsky is that he doesn't always present his theology thematically. Sometimes the most important and essential evidence is found in a text that has a completely different subject. In my opinion, I have not been able to explore his work enough, but who could really. However, the works I have researched have been re-read many times and have been thoroughly theologically analyzed. And in the little that was analyzed, a lot was revealed, because Florovsky thinks charismatically. Also, his work is enriched with the truth and beauty of patristic theology. That is why I also drew testimonies from the works of The Holy Fathers, but mostly through the thought of archbishop Florovsky. The works of other great Orthodox theologians were also used, but at a later stage of the research, after it had already been conceptually assembled. The literature of some other representatives of the theology of the 20th century, contemporaries, and colleagues of the father, as well as some present time authors, were also used. I gained knowledge and enriched myself conceptually and from the work of my professors from the Faculty of Theology of Sofia University. It helped me to navigate the theological matter and

issues more boldly and more successfully. This dissertation tries to put together a puzzle from countless testimonies that can be found in the theology of Father Georgi Florovsky and of the Holy Fathers, but not only. In this puzzle are the achievements of my colleagues, their ideas, from which I drew inspiration and knowledge.

VII. New research and interpretations

The theology of Creation has excited, excites, and always will excite theological thought. Within the Bulgarian context it has been engaged during the XX century by prof. Ivan Markovsky, who is a professor in Old Testament at the Theological Faculty of Sofia University “St. Kliment Ohridski” as well as the apologetics professor Boris Marinov. Professor Anatoly Hubanchev, professor of Christian philosophy has also engaged the topic. Outside of Bulgaria, Christian thought has also paid attention to the theology of Creation especially Russian theological thought of which archbishop Florovsky is a representative. V. Lossky, A. Schmemmann, J. Meyendorff and others have also focused on it. During the XXI century the Greek, Romanian and Serbian theological schools also abound in good examples of works on it. G. Dragas, J. Romanides, V. Ierotic, G. Mandzaridis are some of the theologians who have researched it.

VIII. Brief outline of the research:

The First Chapter is devoted to archbishop Georges Florovsky’s theology of time and history. This is important not only for the theology of history but also for the research itself. Humanity’s grace-full creativity happens in time and must be considered historically. The theology of Creation is entered linearly with a historical basis which underlines the research. “Christianity is an eschatological religion, and it is because of this that it is inherently historical.”¹ The correct path towards the theology of Creation is through time because Christian theology is

¹ Флоровски, Г. Затрудненията на християнина историк. – В: Християнство и култура. София: Православен Калейдоскоп 2006, с. 70.

incarnated. The First Chapter outlines how Christianity changes humanity's idea of time and makes a comparison with the Christian idea of history and the understandings that Hellenism and paganism had of it. It is important as there is something new gifted to the world by Christianity – the creative idea of being. Father Florovsky's thought is followed throughout the chapter especially his views on the sanctification of time and history through the Incarnation and Resurrection. It also highlights the entry of eternity in time, of the eucharistic transfiguration of being and existence and for the ecclesial perspective which opens therein. This is connected to the topic as the ecclesial-ised world is grace-full, and within it time is sanctified and can be apprehended creatively. A connection is made between time and man, between time and grace – a creative link, because man is made in the image of God. In this way already in Chapter One man stands at the center of the theological research. This is both logical and according to the principles of theology as man is the center of all of Creation. According to archpriest Florovsky's history cannot be understood outside of humanity exactly because it is created spiritually. Theology of time is to be sought, and found, within the theology of Creation. The metaphysic of time is connected to the Divine Foreknowledge and Divine Will and the world and time itself is connected to grace. Even though it is created, time is examined within the frequency of grace so that it can be creatively understood. Time is comprehended on the grace frequency; on the grace frequency the spiritual values are created, and the gifts of grace are assimilated. Linking time with the grace discourse creates a dynamic in the time itself, as well as in this research. Ideas of the beginning and end of time are examined, of eternity and all-timeliness, of beginningless-ness and infinity. The spiritual parameters of time are fixed, and its role and meaning are revealed for Creation. Time is viewed in relation to man, because within the human being lies the highest creativity. Already at this point humanity's grace-full life is examined, the passage and leap over time, the foretaste of eternity. For the first time a personal "I"-ial creative mode is

presented as well as the “I”-ial graceful frequency which can not only “leap over” time, but also apprehend it creatively.

Based on the theological fragments already in the end of Chapter One the hypostatic energology is entered in, which is the dynamic center of the entire research. But it is entered through time, and time itself is being examined in its frequency and creative intensity. This is because George Florovsky thinks gracefully and because he says one must think gracefully. This gives a dynamic and hypostatic focus in thinking. The fragments are caught and understood within the spiritual dynamic and, most importantly, they are arranged and connected in the dynamic and not in the static apprehension of the image. Within this creative dynamic the reverse perspective of time is also visible because its creative role and meaning are revealed. Time assumes historicity and meaning only in the perspective of the future, archpriest Florovsky outlines. Therefore, all theological testimonies, already in the First Chapter, lead to personhood and its “space”. Within this space entry is achieved towards the logos energology. The approach is creative and that is why the model is dynamic. But dynamic does not mean chaotic, as the dynamic is attached to the teaching of the Church on Grace. The basis of archpriest Florovsky’s thought is the teaching of the Holy Fathers and Orthodox theology. This Chapter views time from an energetic perspective, as time is apprehended gracefully. For the connection and synthesis of the fragments is necessary an entry into the spiritual dynamic of personhood. This, as much as it seems impossible, is possible as archpriest George leaves written evidence which explained. Within the “space of personhood” time relates to the human “I” and through this connected to love, because the human “I” apprehends time creatively in love. This connection is very important because this reveals how humanity apprehends spiritual value and grace, and why time itself is immanently necessary for this. Man must “graceful leap over” its own nature but this requires

time and is needed a conscious and willful choice of “super-natural freedom”, to which man is called towards.

Chapter Two focuses on the “creative tension between natures” and so research moves from time towards man. The graceful links between time, logos and tropos, and time, personhood and hypostasis are examined. This is a dynamic entry in Creation metaphysics itself, which gracefully flows within time and through it. Creativeness is viewed as a graceful and willful dynamic, as a logos energology and this way creative function and meaning of time is researched. Within the graceful perspective time apprehension is viewed in relation to the tropos and hexis of humanity, and according to the anointing and spiritual potentiality. The highest form of theology of time is also a theology of humanity because time is a part of Creation and man is its “crown”. The questions of the Divine image and likeness within man are examined, of the path between image and likeness, as well as a connection is sought between time and love. Already here by testimonies the secret of the genesis of human personhood is presented. Archpriest Florovsky dedicates large part of his theology to it, on the question of what exactly the image and likeness of God within man is. He draws inspiration from the theology of the Fathers, and therefore his theology is so important and revealing. This is the way the contemplative parameters of hypostatic energology are set. Because the contemplation needs to be lifted one more level up, from hypostatic energology towards “I”-iology, where the theological testimonies are linked. Based on archpriest George Florovsky’s views on deification the spiritual dynamic is examined, its movement under the influence of Grace, which reveals humanity. The approach is dynamic and the principle – creative and following archpriest Florovsky thought the secret of “I”-iality is entered into as personhood is related to love in an ontological way. It is thought of it as a triptych, God-imagined and theocentric sacrament of self-revelation of man in the Spirit of God.

The end of Chapter Two is devoted to the apprehension of the gifts of grace. The theological fragments are analyzed and connected to the already formed “I”-real perspective, the graceful compaction and density of time in man and by man. The apprehension of values is related to creativity and not to development. The meaning of love to the creative apprehension of time is outlined. The metaphysics of freedom, love, value and their agapic links are partially presented. Man’s freedom and its meaning for creativity are presented. Time is connected to freedom, as it is defined by archpriest Florovsky as the sphere of “super-natural freedom”. This brings Chapter Two to an end, in which man and personhood are presented in a lot more graceful and grace-filled creative way, as well as human creativity in time.

The Third Chapter is important and much more different, because in it a scientific theory of Sophia Wisdom of God is presented. This theory is not outlined by archpriest Florovsky himself, but is derived from his theology, which by itself is dogmatically proven. There are reasons for such a theory as the entry point to the theology of Wisdom of God is the “I”-ial perspective, which is graceful. The problematic expends within The Person of Jesus Christ, Who by Revelation is Sophia – The Wisdom of God and not outside of Him. This gives a christological focus and based on the “I”-ial model of contemplation a theory of Wisdom as a Divine “I”-ial Glory, Power and Beauty is outlined. Within the context of P(p)ersonhood Sophia is contemplated as a personal grace of God or as graceful power of His Person. And this Grace is grace-giving to the world, and Wisdom is “I”-ial grace of Love. If this contemplation model is transposed from Sophiology to Triadology it can be assumed that Wisdom as a Divine Personal Good is immanent to all three Hypostases of the Monad and is a Grace of the internal self-revelation of the Trinity. Here helps the dynamic, because without its P(p)ersonhood as a secret cannot be understood, and because dynamic is typical for personhood. When it comes to God this only consists of feeble guesses,

but for human thought there can exist certain parameters and assumptions. Even if the Divine Secret is not accessible to the created human being his own secret should be accessible because man is called to deification by it. And deification itself includes the revealing of this secret, because how man can strive towards something he does not know or understand. Going back to the dynamic – it is a key in Sophiology too because all Three Persons are Wise and are Wisdom and they all have a different dynamic identity. Christ by dynamic identity is the Wisdom of God because He is the Word of God, and He is the fulness of Divine Revelation. The “I”-ial perspective also provides a link between the theology of Wisdom and teaching and St. Gregory Palamas’ on the uncreated energies. And perhaps this is the long-sought connection because it is done in christological way. But this is a creative effort to interpret the theology of Wisdom, which can be accepted or rejected by theological thought if it contradicts the Sacred Tradition. This Chapter also looks at archpriest Sergius Bulgakov’s Sophiology and his correspondence with archpriest G. Florovsky. An interpretative analysis is also carried out on the Old Testament fragments on Wisdom with the attempt to reconcile the contradicting fragments. The entry into Sophiology is necessary as this dissertation examines the human being and in man is the image of Christ. In man there is an image in the likeness of Divine Wisdom because Sophia is, by Revelation – Christ.

The second part of Chapter Three is devoted to the creative crises of human being and follows the topic of Wisdom, because wisdom is connected to the good. Due to the lack of wisdom or good man has spiritual crises because he is created in the image and likeness of the Good – God. If Wisdom is the Personal Good of God, then wisdom can be a personal good for man. It is interesting that the genesis of human personhood is being reached or revealed in the chapter that enters in the metaphysics of death. In the decay of human being under the force of evil his good and grace-full essence is revealed. Archpriest Florovsky leaves a lot of

testimonies on these questions, as he develops his arguments on the theology of the Fathers. When they are examined with relation to the teaching of the Church some important conclusions emerge. Humanity's "I"'s power and glory are examined. The God-man graceful relationship is related to the spiritual ontology of man. It is connected also to the secret of human personhood, which has its beginning in the graceful acquisition of the Spirit. This chapter is also important in the revealing of the graceful tripartite spiritual structures of the "I", which cannot be destroyed completely in humanity's fall. Prot. Florovsky's thought is followed, and the grace and grace-giving force foundation of the entirety of Creation and existence are revealed. In such a graceful context the secret of the "I" is contemplated as good even when "am" (of "I") is not presenting himself as such. Personal creative crises are examined, the meaning of human freedom as well, and a critical and analytic juxtaposition between the spiritual problems of modern humanity. Love is interpreted as force which brings life to humanity and death searched for in its absence. The testaments related to the wholeness of humanity's nature are paid special attention. The analysis is carried out to the level of hypostatic energology. The force which holds humanity's wholeness is sought, the one that holds together the logos of the soul and the body. The "bonds of peace" that hold for eternal life the created to the eternal. The end of the chapter focuses on and Incarnation theology leading to the Death on a Cross, as much as that is possible based on the testaments.

The Fourth Chapter continues along with the resurrection metaphysics. The theology of personhood is connected to the theology of Resurrection, which makes the Resurrection a little bit more accessible. Resurrection is thought of as the restoration of the hypostatic energy of human nature with the power of Love or with the Hypostatic Energy of the Divine Word. The examination of these theological testaments is important because the Death and Resurrection of the Lord are the beginning of humanity's death and resurrection. The first part of

Chapter Four is devoted to the restoration of the wholeness of human nature in love by the natural will of that nature even though this happens by the gnostic force of “I”-ial love of Christ. In the second part the testaments related to the resurrection of the individual man are presented. An analysis of personhood is done again, which highlights “I”-ial power and beauty of humanity. The human likeness of God is connected to immortality (that human being had in the gracefulness before the fall) or is connected to Love. An analysis of the creative link between Divine image and likeness is done and the likeness is understood as the fulness of the potential of the image. They are defined as “I”-ial (personal) forces, which are restored in the fulness in the resurrection, which is accomplished “I”-ially in the tri-luminant Love of the Divine Word. The human will is being connected to the metaphysics of the resurrection, and resurrection is differentiated based on the natural and gnostic will.

Grace-giving creativeness of humanity cannot be examined outside of ecclesiology as archpriest Florovsky’s theology is ecclesiological throughout. All grace-filled creativeness happens within the Church or within an ecclesial world. The last part of Chapter Four presents in a general manner archpriest George Florovsky’s views on the Church. The Sacraments are connected to the divine economy and the potential man to be a part of it. Ecclesiology is entered through the “I”-ial perspective, and the Church is defined as the “I”-ial home of the Divine and human love, the Eucharistic Body and Christ. A Home, in which created being that are not “I”-ial cannot participate. Pneumatology is connected to the willful energology of the resurrection and the role and meaning of the Holy Spirit for the salvation of the separate person is underlined. The conclusion highlights the meaning of the Church for the grace-eternal-being of humanity and reaches the conclusion that exactly in the resurrection lies and is revealed the secret of human personhood.

IX. Achieved goals and objectives

The initial aim to examine humanity and its grace-full creativity within the theology of archpriest Georges Florovsky was fulfilled. Within his works many testaments on the theology of Creation were examined and analyzed. A more dynamic and creative idea of the secret of the person and its Divine likeness and image has been achieved. Based on archbishop Florovsky's theology a successful entry into the hypostatic "I"-ial energology has been carried out. The image and likeness of God were examined and the link between them. A tri-partite theory of the personhood of humanity has been achieved, thought of as the self-revelation of man in the Holy Spirit. This, by itself, carried the genesis of humanity towards love, even though created, because self-revelation is a force of love. And because man is created his self-revelation happens in the "Spirit" and that is how he becomes "a living soul". Again, in love human uniqueness is sought and found, because love is unique, as well as human dignity, because in humanity God is also by Grace. The image and likeness of God have been examined in a force and dynamic key, and within the context of the Orthodox teaching on personhood. The creative link between the image and likeness has been uncovered, and the likeness is thought of as a power and force of the image, and the immortality as a force of the image. This has helped the intertwining of the theology of personhood with the theology of the Divine Economy, of Christ's Death and Resurrection, as well as man's. Hypostatic energology within humanity is a willful energology, and the likeness and image are willful powers and energies as spiritual beauty and power of love, or her graceful freedom. This has made easier the understanding of the metaphysics of human resurrection because the Love in the resurrection is accepted by human nature willfully or "I"-ially. The theology of the person finds its core and proof in the Resurrection. This is achieved through interpretive building up of archpriest Florovsky's theological fragments, based on his

teaching of the Church. The creative and logos link between time and love has been uncovered which is contributing to the theology history and time. A theological analysis of time in the space of personhood has been carried out which revealed in a grace-filled perspective history as creative and space for creation. The creative role and meaning of time for humanity has also been presented as well as his eternally graceful existence.

One of the creative achievements of this dissertation is that a theory of Sophiology is presented, that is not produced by archbishop Florovsky himself, but is based on his theological fragments. This theory is founded on the theology of P(p)ersonhood, which is key, because without it Sophiology cannot be properly understood and intertwined. The secret of the personhood must be sought out Christologically in God image of man. In that sense the entry into Sophiology is entirely logical and according to the principles because God creates humanity in His image, or humanity is made wise in the image of Wisdom. The "I"-ial theory of Wisdom helps also for solving of the trinitarian puzzle in Sophiology, because as a Personal Good Wisdom can be immanent to all Three Persons of the Holy Trinity, as well as a Grace of internal self-revelation. Here, perhaps, the correct link between the theology of Wisdom and the theology of St. Gregory Palamas is revealed, because Wisdom is Grace of the Person (God) of Love. The theology of Wisdom is a dogmatic proof for and of the theology of Creation, because in the theology of Wisdom is the theology of the Person (God), as well as God as Revelation is revealed as Person. And the theology of the human person is impossible without a correct, albeit feeble spiritual understanding and conception of Divine Personhood, because humanity is created in the image and likeness of God. On the other hand, the theology of personhood is key for the theology of Creation, because man is its crown. Of course, the suggestions in this dissertation are done theoretically and interpretatively. It is interesting that Sophiology has been entered through the "I"-ial (Personal) grace-filled and contemplative model,

which was borrowed from anthropology. And here is archbishop Florovsky's main contribution because he reveals it through his theology, based on the Holy Fathers.

The mental world of Archbishop Florovsky has been successfully entered. It can be said that to a certain degree his system has been uncovered, built on the perspective of grace. Thanks to this the theological research has been carried out successfully. Characteristic of graceful thinking are the Christological focus, the creative perspective, and the dynamic discourse. Characteristic is also the search for love in creation and humanity, the revelation of the "bonds of peace". And most importantly, what has been achieved, is that the message of archbishop George Florovsky has been heard, lived through, and creatively given over in the language of time for the good of society and humanity alike.

X. Scientific contributions

1. The discovery of a creative (dynamic) and logos-based connection in hypostatical energology between time and love.

2. Thorough theological and metaphysical research of personhood based on archpriest Florovsky's theology. A proposal of a theory on it, as an energy of "I"-ial human self-revelation in the Spirit, which inhabits the whole human being, and it is revealed through the whole the whole human being and is accomplishing the human wholeness in love.

3. The introduction of "I"-iology as a theology of the hypostatic energology of personhood, and of the "I"-iality as the highest form of grace-filled, personal, and divine-imaged spiritualization, which is inherent only to humanity.

4. Deriving a theory of Wisdom as a "I"-ial Divine Graceful Force, Glory and Beauty or Personal Good of God, immanent to all three Persons of the Holy Trinity, and which is Grace of the inner self-revelation of the Monad.

5. The discovery of an “I”-ial connection between the theology of Wisdom and the teaching of the uncreated energies of St. Gregory Palamas, as Wisdom like a Personal Good of God is gracefully in the World, the way God is gracefully in the world.

6. A theological examination of Christs Death and Resurrection, as well as man’s death and resurrection on a new “I”-ial perspective and connecting the metaphysics of Divine Economy with the theology of P(p)ersonhood.

7. A creative synthesis incorporating the patristic exegesis of the theology of archpriest Florovsky on man and his graceful life, with an attempt to form a systematic development of the theology of Creation.

XI. Publications on the topic of the dissertation

1. God-human closeness, communication, and love according to Archpriest Georgi Florovsky. – Forum Theological thought, Volume: XXIV, Issue: 1, 2019, p. 61-73. ISSN (print):1310-7909

2. Creativity and Neopatristic synthesis in the thought system of Fr. Georgi Florovski (Princeton Inspirations). – Forum Theological thought, Volume: XXIV, Issue: 1, 2019, p. 157-169, ISSN (print):1310-7909

3. History and Creativity in theology of Fr. George Florovski. – Forum Theological thought, Volume: XXIV, Issue: 2, 2019, p. 139-154. ISSN (print):1310-7909