

Mystical knowledge is thus always a mixture of knowledge and ignorance, possession and quest, immanence and transcendence - it is a "Luminous Darkness".

Gregory of Nyssa

Man is capable of knowing God, his creator
Man is capable of truth, capable of knowledge
which becomes relationship and friendship.

Pope Benedict XVI

Language must be apophatic in order to be
cataphatic in the only way in which it is possible
to be cataphatic about transcendence.

Jaroslav Pelikan

Metaphysics does not undertake either to
discover or to teach science; it does not pretend
to know the universe of proportionate being
independently of science and common sense; but
it can and does take over the results of such
distinct efforts, it works them into coherence by
reversing their counter-positions, and it knots
them into a unity by discerning in them the
concrete prolongation of the integral heuristic
structure which it itself is.

Bernard J.F. Lonergan

Denial is beyond my strength, or my patience;
assent tempts me. Having exhausted my reserves
of negation, and perhaps negation itself, why
should I not run out into the street shouting at
the top of my lungs that I am on the verge of
discovering a truth, the only one that is worth
anything? But I do not know yet what that truth
is; I know only the joy which precedes it, the joy
and the madness and the fear.

E.M. Cioran

This is not to say that Christians are obligated to demonstrate to their world, on its own terms, the legitimacy of their mode of knowing. So far as many of our contemporaries are concerned, such a demonstration is in any case unthinkable. To take on the world as it presents itself in our technological society, and to seek to convince it that "God-talk" is quite permissible and meaningful, is to abandon oneself to an indefinite engagement with epistemological discourse of the sort which is never able to advance beyond the how of knowing to the what. Just that has been the fate of much Anglo-Saxon theology in our time. It lives in a methodological cul-de-sac.

Douglas John Hall

It is not surprising, then, that I have long been sympathetic to the negative theology of a Pseudo-Dionysius and to Luther's, Calvin's, and Pascal's animadversions on the powers of natural reason. Nor is it surprising that I was at one time strongly attracted to Kierkegaard. In spite of my suspicion of reason, however, I have never despaired of it. And, as I have said, theistic metaphysics seems more reasonable to me, on balance, than its competitors. Although its difficulties are well known, the problems with alternatives seem greater.

William J. Wainwright



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invite you to

*The Fourteenth Ecumenical Theological
Symposium*

**The Glory of Knowledge:
Construction and
Deconstruction.
When Human Quest Ends
in Apophysis**

Saturday, December 2, 2006
5:00 PM

Holy Trinity Ukrainian Orthodox Church
359 Broome Street
(bt. Elisabeth and Mott Streets, Little Italy,
downtown)
New York, NY 10013

George Alexe

Senior theologian of the Romanian Orthodox Church, member of the Union of Romanian Writers, director and founder of *Romanian Communion*; Chairman of the Romanian Institute of Orthodox Theology and Spirituality:

Acknowledging Apophasis as the Glory of Knowledge

Theodor Damian, Ph.D.

Professor of Philosophy and Ethics, Metropolitan College of New York; President of the Romanian Institute of Orthodox Theology and Spirituality: *The Transcendence of God According to St. Gregory of Nyssa: Continuity and Discontinuity with the Thought of Origen. How is God known?*

Richard Grallo, Ph.D.

Professor of Applied Psychology, Metropolitan College of New York: *The Neglect of Question and Insight in Accounts of Knowledge*

Doru Tsaganea, Ph.D.

Professor of Mathematics, Metropolitan College of New York
The Concept of Infinity in Mathematics, Philosophy and Religion

Gloria Possart, M.A.

Expert on Higher Education and Voluntary Services, Alice-Salomon-Fachhochschule, University of Applied Sciences, Berlin, Germany
Challenges of the Knowledge Society

Constantin Lucian Pirjol, M.A.

Expert on Social Policies and Social Management, Alice-Salomon-Fachhochschule, University of Applied Sciences, Berlin, Germany
Stickiness. What Makes Knowledge Transfer Difficult

Daniel Damian, MPA, MA

Behaviour Specialist, Psychotherapist
Adjunct Professor, Metropolitan College of New York
Evagrius Ponticus: Gnosis as Contemplation

MODERATOR:

Victoria Malczanek, M.S.

Adjunct Professor
Metropolitan College of New York

**Acknowledging Apophasis
as the Glory of Knowledge**

The selected topic of our 14th Ecumenical-Theological Symposium organized under the sponsorship of the Romanian Institute of Orthodox Theology and Spirituality of New York, this year emphasizes one of the most ardent problems of our time concerning the ontological triadic relationship between human cognition, knowledge and apophasis.

All of them are fundamental dimensions of the human existence. Cognition is the juncture between knowledge and apophasis.

However, the ultimate knowledge comes by revelation and the ultimate foundation of all knowledge is God Himself. In this sense the glory of knowledge is the apophatic acknowledging of God's glory. That means the true glory of knowledge will always be acknowledged by apophatically and doxologically acknowledging the glory of God.

It is appropriate to think here that Adam and Eve have committed the ancestral sin by tasting from the tree of knowledge of good and evil. Among the many ontological consequences of this Adamic sin, the primordial unity of knowledge has been destroyed by the deviation of the instinct of knowledge from its normal functioning for which it was created by God.

It is the spiritual aim of our 14th Ecumenical Theological Symposium to discuss the possibility of the restoration of knowledge to its initial function and destination, in particular through the culminant revelation humanity received from God in His Son, our Lord Jesus Christ.

George Alexe