

THE DOCTRINE OF CREATION IN PSEUDO-DIONYSIUS AREOPAGITE'S THEOLOGY

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Abstract. For Dionysius, the world is a theurgy; therefore, the world belongs to God. The cosmos in its reality is a hierarchic and triadic order. This order is a sacred one. Its essential function is of mediation for deification. The whole creation reveals God although God cannot be seen.¹ The universe as theophany and place of God's manifestations, silently and mystically speaks of the divine majesty, sovereignty and glory and by its very existence is a praise of God. All divine attributes: Cause, Source, One, Beauty, Good, Power, Love, Measure, etc. are related to creation. It is in relation to cosmology that he develops his doctrine of God.

Keywords: Creation, God, man, Cause, Good, Theosis, cosmology, being, soteriology

*"Silence is the language of the coming ages."
St. Isaac the Syrian*

*"Limba nu e aceea care-o faci
Singura limbă, limba ta deplină
Stăpână peste ape și lumină
Este aceea-n care știi să taci!"*

*"Language is not that which one creates
The only language, one's own total language
Dominating over waters and light
Is the language in which one knows to be silent."
Lucian Blaga*

1. Preliminaries

1.1. *The Man*

Dionysius is a controversial personality both in respect to his biography and to his thought. He lived during the end of the fifth century and the beginning of the sixth. It is not clear why he wanted to have an apostolic authority in his writings choosing the name of the supposed disciple of St. Paul; some scholars think that because of his modesty, of his meekness; others think that he was

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¹ R. Roques, "Preface" to *Pseudo-Dionysius; The Complete Works...*, p. 6.