

Św. Grzegorz Palamas How many ways do unification and differentiation exist in?

Gregory of Palamas (1296-1359) drawing from the teachings of the Church Fathers asks the question about the ability to know God and the ways leading to this knowledge. He makes a distinction between the unknowable essence (nature, οὐσία...α) of God and the energies emanating from Him – ἐνέργειαι which should be distinguished from οὐσία...α – His essence. He argues with Barlaam and Akindynos as well as Arius and Eunomius proving God's energies to be uncreated. He calls God's energies as union, the acting of the Trinity, gifts of God, emanations. Moreover when explaining in detail the distinction and the difference between them he attributed each of them with a special (particular) name, speaking of „substantiality, revival, wisdom”. Despite the difference between ἐνέργειαι and the essence (οὐσία...α) he draws attention to the unity presenting them as one move and acting of the Three Hypostases calling the thearchy an unity of the essence, a hypostatic differentiation and unmixed mutuality. As a result he presents the divine differentiation. He proves that from the multiple and diversified beings there appears what is different and what derives from God's emanations and powers, calling them gifts (participations) or patterns of ideas of beings which used to be present in God. He expresses God's Energies as hypostised by the Trinity, not having their own hypostasis and, as God's external acts ἐνέργειαι being responsible for the deification of man.