

# The Ontology of Miracles

The aim of this research is to come up with an ontology that can make sense for miracles. My main objective here is to provide an interpretation of miracles that is both theologically and philosophically consistent. Despite our modern reading of the Church Dogmas as 'absolute rules' or 'supreme demands' deprived of any philosophical meaning, I will, on the contrary, argue that these dogmas are based on a theory of existence with high philosophical relevance. I will exemplify this with the Church Dogma of Christ's two wills.

I split the presentation in three parts, each one being passed over by the same red line, that is the discussion of two fundamental concepts for the history of philosophy and of theology, namely *dunamis*, understood as power or capacity and *energeia*, understood as activity or operation.

In the first part I treat of *dunamis* in Ancient Greek Philosophy, starting with the Presocratics and ending with Neoplatonists. In the second part I show how the Christian theologians in the first centuries used the traditional philosophical interpretation of *dunamis* and *energeia* in order to express the relationship between God the Father and God the Son. I will work out few details of this theological approach down to its Christological relevance highlighted in the 7<sup>th</sup> century by the great Byzantine theologian Maximus the Confessor, who used the distinction between *dunamis* and *energeia* for expressing what later become the dogma of Christ's two natural wills. These two first sections would provide us with the conceptual basis for the interpretation of miracles presented in the last section. Here I detach from Maximus' approach the elements for constructing an ontology in which miracles and laws of nature are consistently interpreted. Several examples of Christ's miracles will be discussed and the relevance of the proposed interpretation of miracles for the dialogue between Science and Religion will be highlighted.

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