



## Origen and the Origenian tradition on progress

### Call for Papers

Rome La Sapienza, May, 14-16

**Joint Conference between the “Dipartimento di Storia, Culture, Religioni” of Sapienza University of Rome and the ITN Project Marie Skłodowska-Curie “The History of Human Freedom and Dignity in Western Civilization”.**

Research project: *La Wirkungsgeschichte di gnosi e origenismo in età moderna*, Sapienza Università di Roma, resp. Gaetano Lettieri

**Deadline for proposals: 8 March 2018.**

Προκοπή, *profectus*: in this category it is possible to encompass all the dynamic movement of the theology of Origen of Alexandria. This movement is the natural modality of man, in progress until the apokatastatic restoration of the protological dimension of the pure intelligence to God. Progress implies freedom and the multiple possibilities to convert to the good: the creature has multiple secular cycles to reach his goal, thanks to the universal goodness of the Father. The soul progresses from aeon to aeon due to the progressive divine revelation, which proposes three ascending grades to the limited freedom of man: the Law, the prophets and the Gospels. The progress of the revelation matches the hermeneutical progress, the duty of the believer, who has to progress from the letter to the Spirit. This corresponds to prayer: the true adoration is *ad profectum Spiritus*, a mystical outburst towards a God who is light and fire, a Beloved who reveals himself and eludes the grasp of the lover. Progress is hence in Origen the fundamental posture of man and of Biblical exegete. Even deeper, progress is the key to understanding the Origenian Trinity: the Son is the eternal movement of desire towards the Father.

