



Università
Ca' Foscari
Venezia

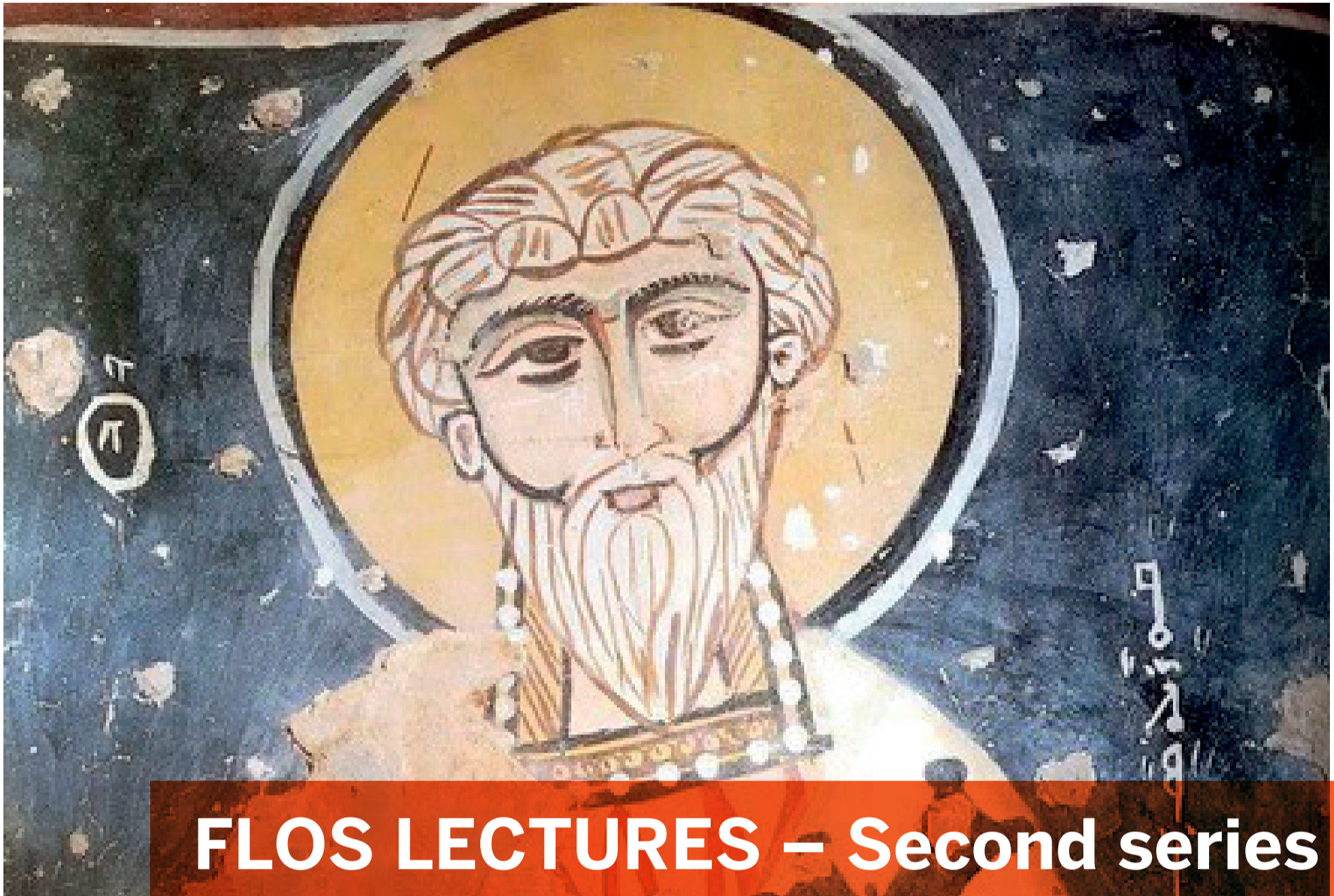
Dipartimento di Studi sull'Asia
e sull'Africa Mediterranea



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Cyril of Alexandria in a fresco from the Church of Mār Mūsā, Syria

FLOS LECTURES – Second series

Patristic Metaphysics

The Birth of a New Philosophy from the Crucible of Theology

25 November, 2022 – 17.00 CET

Johannes Zachhuber (University of Oxford)
*Patristic Philosophy in the Sixth Century.
Trends and Controversies*

20 December, 2022 – 17.00 CET

Giovanni Mandolino (Università di Padova)
*Actual Riots and Ontological Revolutions. Remarks
on John Philoponus' Theological Thought*

25 January, 2023 – 16.00 CET

Benedetta Contin (Universität Wien)
Individuality in Late Antique Armenian Patristics

24 February, 2023 – 16.30 CET

Christophe Erismann (Universität Wien)
Christology, Universals, and Individuality

The events are public and open to all
Please use the link
<https://unive.zoom.us/j/87429950136>

As a result of critical engagement with Syriac patristic florilegia, the ERC project FLOS – Florilegia Syriaca found itself grappling analytically with metaphysical problems that stood at the center of the most relevant theological issues of late antique Christianity. The Council of Chalcedon and the Christological controversies of the fifth century CE sparked new questions that figured prominently in each of the three major churches of the Christian East (the Chalcedonian, the Miaphysite and the East Syrian). Armed with Aristotelian metaphysics (mediated through the Cappadocians), major intellectual figures of the day engaged in an active reuse and transformation of ancient philosophical concepts – drawing especially from Aristotle's *Categories* and Porphyry's *Isagoge* – to develop their own new and complex metaphysics. Such metaphysics were then applied to Christological and Trinitarian polemics. The second series of FLOS Lectures, "Patristic Metaphysics: The Birth of a New Philosophy from the Crucible of Theology" will explore significant aspects of this new Christian metaphysics, with particular attention to the end of the long patristic age in Byzantium and beyond (6th-9th centuries CE).