



THE LOGOS IN THE PULPIT. ONTOLOGICAL FOUNDATIONS OF ORTHODOX HOMILETICS IN DIALOGUE WITH PHILOSOPHY AND SCIENCE

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ABSTRACT

This study explores the ontological foundations of Orthodox homiletics, focusing on the role of the Logos as both divine revelation and existential event. The homily, far from being a mere didactic or rhetorical discourse, is understood as a mode of participation in the divine Word, in which ontology and communication coincide. The paper situates Orthodox homiletics within a wider dialogue between theology, philosophy and science, arguing that the preacher's word must be simultaneously rational, sacramental and transformative. Drawing from patristic sources such as St. Athanasius, St. Gregory Palamas and St. Maximus the Confessor, alongside modern thinkers like John Zizioulas, Paul Ricoeur, Ludwig Wittgenstein and Basarab Nicolescu, the article proposes that Orthodox preaching embodies a synthesis of ontology and epistemology, a theology of Logos that speaks both to faith and reason in the contemporary world. Furthermore, the study emphasizes the epistemic humility and hermeneutical openness required of the preacher in a pluralistic age, suggesting that authentic homiletic discourse must integrate symbolic, dialogical and relational dimensions in order to communicate divine truth as an event of communion and transformation within the human condition.

Keywords: *Orthodox homiletics; Logos; communication; revelation; ontology; theology and science; philosophy of language; participation;*

INTRODUCTION

The act of preaching, in the Orthodox tradition, is not a simple exercise in moral exhortation or religious instruction. It is, fundamentally, a participation in the mystery of the Logos, the divine Word through whom all things were made and in whom all human speech finds its ultimate meaning. To speak the Word from the pulpit is to enter into the dynamics of divine-human communication, where the boundaries between the theological, philosophical and scientific modes of understanding become porous and complementary.

In contemporary society, marked by technological rationalism and the fragmentation of meaning, Orthodox homiletics faces a dual challenge. On one hand, it must remain faithful to its sacramental and theological roots; on the other, it must articulate its message within a culture dominated by scientific reasoning, digital media and philosophical pluralism. The dialogue between theology and philosophy is thus not an optional embellishment of homiletics, but a vital necessity for preserving its intellectual and spiritual integrity. As Basarab Nicolescu notes, transdisciplinarity, the meeting of different levels of reality through



shared principles of knowledge, is essential for understanding truth in a holistic way¹. The preacher, as an interpreter of the Word, operates precisely at the frontier between levels of meaning: the divine and the human, the spiritual and the rational, the revealed and the empirical. Therefore, Orthodox homiletics must develop an ontological framework capable of integrating theological revelation with philosophical reflection and scientific insight.

This article aims to elucidate that framework through three complementary perspectives. The first chapter examines the patristic understanding of Logos and being, grounding the homiletic act in the ontology of divine revelation. The second chapter explores how philosophical and scientific insights into language, personhood and communication can enrich the theology of preaching. The third chapter synthesizes these dimensions, proposing a model of “ontological homiletics” that unites the liturgical, epistemological and pastoral aspects of the sermon.

1. THE ONTOLOGICAL MEANING OF THE LOGOS IN PATRISTIC THOUGHT

1.1 The Logos as ontological principle

In the Gospel of John, the prologue declares: “*In the beginning was the Word [Logos], and the Word was with God, and the Word was God*” (John 1:1). This foundational statement expresses not merely a linguistic or metaphorical truth, but an ontological reality: the Logos is the divine ground of all being. For the Fathers of the Church, the Logos is both the Creator and the rational principle that structures existence. As St. Athanasius wrote, the Word of God is “the living and active power of the Father, by whom all things came to be and through whom all things are sustained”².

In this light, preaching becomes an extension of divine creation. To proclaim the Word is to participate in the ongoing act of divine self-disclosure. The preacher’s words are not autonomous; they exist insofar as they echo the primordial Logos who speaks creation into being. Thus, Orthodox homiletics is inseparable from ontology: the homily manifests the intersection of divine transcendence and human immanence through speech.

1.2 The essence – energies distinction and the presence of God in the Word

One of the most significant contributions of Orthodox theology to the ontology of the Word is the distinction between the essence (οὐσία) and the energies (ἐνέργειαι) of God, articulated by St. Gregory Palamas. This distinction safeguards both the transcendence and immanence of the divine. God’s essence remains utterly unknowable, yet His energies, His acts of self-revelation and grace, are truly communicable and participatory³.

The spoken homily, when grounded in the Logos, partakes in these divine energies. It does not represent God, as an external object, but becomes a vehicle of divine action in the world. The word of God in the preaching of the Church is not a dead letter but a living presence, filled with the energy of the spirit that transforms the listener⁴. The preacher thus becomes a participant in the divine synergy: human speech, sanctified by the Holy Spirit, mediates grace to the world.

This understanding has direct implications for homiletics. The sermon is not simply about God, it is an encounter with God. Ontologically, this means that preaching is

¹ Basarab Nicolescu, *Manifesto of transdisciplinarity*, SUNY Press, New York, 2002, p. 44.

² Athanasius of Alexandria, *On the Incarnation*, St Vladimir’s Seminary Press, New York, 2011, p. 29.

³ Gregory Palamas, *The Triads*, Paulist Press, New York, 1983, pp. 78-79.

⁴ Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă*, vol. 1, Institutul Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1996, p. 71.



sacramental: it unites word and being, symbol and reality, communication and communion. The preacher does not merely inform but transfigures; not only interprets but mediates. The ontology of the Word demands that every homily be a moment of participation (μετουσία) rather than imitation (μίμησις).

1.3 The divine reasons of creation and the structure of knowledge

St. Maximus the Confessor developed the concept of the divine reasons (λόγοι) or principles of creation, as the multiplicity of participations in the one eternal Logos. Each being possesses its own logos, which expresses its unique relationship to the Creator⁵. This vision offers an extraordinary synthesis of theology, philosophy and cosmology. The world is not a chaotic collection of atoms, but a harmonious network of meanings, grounded in the divine Logos.

From this perspective, the preacher is a hermeneut of creation. Every sermon interprets not only Holy Scripture, but the entire cosmos, as a theophany of the Logos. Homiletics thus becomes a form of theological epistemology: it discloses the ontological unity between God's Word, human understanding and the intelligibility of the world. As Basarab Nicolescu suggests, the transdisciplinary approach affirms that "reality is not a single level but a set of levels united by coherence"⁶. In this sense, the preacher, like the scientist and philosopher, participates in the search for coherence within multiplicity, yet his interpretive key is the incarnate Logos.

1.4 The word and personhood. From ontology to communion

Orthodox ontology is inherently personal. As metropolitan John Zizioulas argues, being is not primarily substance but communion. "To be and to be in relation are identical"⁷. This insight transforms the meaning of both Logos and homily. The Word is not an abstract principle, but a personal communication of divine love; the preacher is not a transmitter of doctrines but a witness to relationship.

The act of preaching, therefore, mirrors the Trinitarian structure of being. The Father speaks the Word in the Holy Spirit; the preacher, participating in this divine rhythm, speaks the Word within the community of the Church. Homiletic communication is thus a reflection of ontological communion, a participation in the triune dialogue that grounds all existence. In this light, the ontological foundation of preaching transcends the boundaries of rhetoric and pedagogy. It enters the realm of theophany: the manifestation of divine reality in and through human words. The pulpit becomes an altar of ontology, where the Word that created the world continues to recreate human hearts through speech transfigured by the Holy Spirit.

2. PHILOSOPHY, SCIENCE AND THE WORD. RATIONAL AND ONTOLOGICAL DIMENSIONS OF PREACHING

2.1 Philosophy of language and the sacred word

In modern philosophy, language has often been treated as the key to understanding human consciousness and reality itself. Wittgenstein's dictum, that the limits of my language mean the limits of my world, resonates profoundly with the theological conviction that the

⁵ Maximus the Confessor, *Ambigua*, Harvard University Press, Cambridge, 2014, p. 112.

⁶ Basarab Nicolescu, *Manifesto of transdisciplinarity*, p. 89.

⁷ John D. Zizioulas, *Being as communion. Studies in personhood and the Church*, St Vladimir's Seminary Press, New York, 1985, p. 88.



word shapes reality⁸. For Orthodox homiletics, this insight underscores the sacred character of linguistic expression: every word spoken from the pulpit participates, however imperfectly, in the creative power of the Logos.

Patristic theology already anticipated a philosophy of the sacred word. The Church Fathers viewed speech as both a cognitive and ontological act: to name something is to recognize its place within the divine order of creation. In preaching, therefore, the theological word is performative, it does not merely describe, but enacts communion. Ricoeur's hermeneutics deepens this understanding by showing how metaphor and narrative transform meaning into experience⁹. The homily, as a narrative expression of divine truth, mediates transformation through imaginative participation rather than abstract definition.

This hermeneutical dimension of preaching challenges any reduction of theology to mere propositional discourse or abstract doctrinal statements. The preacher, employing analogical reasoning, symbolic interpretation and poetic imagination, reveals the infinite within the finite, opening up layers of meaning, that transcend literal expression. Each metaphor, parable, or illustrative image functions as a bridge across the epistemic gap between God's ineffable mystery and human rationality, allowing listeners to apprehend divine truths, without collapsing the transcendent into the merely comprehensible.

In this sense, preaching becomes a "sacrament of language", where words themselves participate in being and convey presence rather than merely convey information. The homily unites ontology and semiotics: the very act of articulation enacts a real engagement with divine reality. Analogies, metaphors and narrative structures are not decorative elements, but essential instruments for revealing spiritual truths. They shape the listener's understanding, imagination and perception, making the Word present in lived experience.

By situating language within the ontological framework of the Logos, the preacher transforms preaching into a participatory event of knowledge and communion. The sermon becomes an encounter with being itself, where words resonate with the divine order and human consciousness is drawn into contemplation. In this way, Orthodox homiletics transcends conventional intellectual discourse, cultivating a space where theology is lived, experienced and communicated in its full depth and richness.

2.2 The philosophical anthropology of the preacher

The preacher, as a human person, is not merely an instrument of transmission, but an ontological participant in the reality of the Word. The anthropology of preaching must therefore be rooted in the theology of the person. For Dumitru Stăniloae, the human being is a dialogical being, whose existence is fulfilled in communion and communication¹⁰. This insight parallels the philosophical anthropology of Martin Buber and Emmanuel Levinas, who describe human identity as fundamentally relational and responsive, an I and Thou encounter that mirrors and participates in the ongoing divine-human dialogue. For Martin Buber, the essence of existence is found in genuine encounters, where the self is actualized through responsive relation to the other¹¹. For Emmanuel Levinas, the ethical responsibility

⁸ Ludwig Wittgenstein, *Philosophical investigations*, Blackwell, Oxford, 2001, pp. 45-58.

⁹ Paul Ricoeur, *The rule of metaphor. The creation of meaning in language*, Psychology Press, London, 2003, p. 128.

¹⁰ Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă*, vol. I, pp. 208-213.

¹¹ Martin Buber, *I and Thou*, Free Press, New York, 2023, pp. 22-25.



toward the other constitutes the foundation of human being¹². Both perspectives illuminate the ontology of preaching, emphasizing that the act of addressing another is never neutral or abstract, but a profound engagement with relational being.

In the pulpit, this relational ontology becomes incarnate and tangible. The preacher's voice, intonation, gestures and intention are not mere vehicles for abstract ideas; they are personal revelations of being-in-communion, living expressions of the relational nature of existence. Each word carries the weight of presence, inviting listeners into a shared ontological space. Zizioulas's conception of hypostatic existence as freedom-in-relation finds its concrete pastoral manifestation in this act of preaching: to speak from the pulpit is to embrace vulnerability, to risk authentic encounter with the other, both divine and human¹³.

The relational dimension of homiletics transforms the sermon into a lived dialogue. Preaching is no longer a one-way transmission of knowledge or doctrine, but an intersubjective event where the preacher and the parish community co-participate in the revelation of the Logos. The act of listening becomes as ontologically significant as the act of speaking; each participant is drawn into the rhythm of communion, echoing the Trinitarian pattern of relational being. Thus, the pulpit is not merely a platform for instruction but a sacred threshold, where divine presence intersects with human responsiveness and where the ontology of personhood is enacted in real time through words, silence and attentive listening.

This perspective also highlights the ethical and pastoral implications of preaching. Because the sermon enacts relational being, the preacher assumes responsibility for fostering genuine engagement, creating a space where the listeners' dignity, freedom and capacity for transformation are respected. In this way, Orthodox homiletics aligns with philosophical insights into relationality while remaining grounded in the theological and sacramental reality of the Logos incarnate.

Contemporary philosophy of mind and cognitive science also contribute to understanding this phenomenon. Studies on embodied cognition suggest that meaning arises not only from abstract thought but from the bodily and affective dimensions of human communication¹⁴. This reinforces the Orthodox view that the Word is always incarnate, not an idea detached from the body, but a presence that touches mind, heart and senses.

2.3 Scientific rationality and the transcendent word

The modern scientific worldview, with its emphasis on empirical verification and quantifiable data, has profoundly shaped human consciousness. Yet, as Alvin Plantinga and other philosophers of religion argue, there is no necessary conflict between scientific rationality and belief in divine revelation¹⁵. Both seek intelligibility, albeit in different modes. The Logos, as the ontological principle of coherence, is the true foundation of both theological and scientific reason.

Basarab Nicolescu's theory of transdisciplinarity offers a framework for bridging the epistemic divide. He distinguishes between the levels of reality explored by science (objective, measurable) and those disclosed by theology (subjective, existential, transcendental), united through the logic of the included middle¹⁶. In this light, the preacher

¹² Emmanuel Lévinas, *Totality and infinity*, Duquesne University Press, Pittsburgh, 1969, pp. 57-60.

¹³ John D. Zizioulas, *Being as communion. Studies in personhood and the Church*, pp. 89-92.

¹⁴ George Lakoff, Mark Johnson, *Metaphors we live by*, University of Chicago Press, Chicago, 2024, pp. 59-75.

¹⁵ Alvin Plantinga, *Where the conflict really lies: science, religion and naturalism*, Oxford University Press, Oxford, 2011, pp. 125-142.

¹⁶ Basarab Nicolescu, *Manifesto of transdisciplinarity*, pp. 80-90.



functions as a transdisciplinary mediator: his discourse must be rational enough to engage scientific minds, yet open enough to reveal the mystery beyond reason.

Homiletics thus becomes a laboratory of integration, a space where diverse dimensions of human understanding, theological, philosophical and scientific, converge and inform one another. The pulpit, much like a scientific observatory, is a site of exploration, observation and discovery, seeking truth not through imposition or domination, but through attentive participation and relational engagement. In this analogy, the preacher is both scientist and mystic: observing the patterns of human experience, testing the coherence of theological insights and allowing the Word to reveal new dimensions of reality.

When the preacher's words are faithful to the Logos, they resonate with the inherent rationality and order of creation. This resonance demonstrates that faith does not exist in opposition to science; rather, it fulfills and extends the search for meaning that science itself pursues. The Word, articulated in the pulpit, illuminates both the intelligibility of the cosmos and the moral and spiritual dimensions of human life, bridging the epistemological gap between empirical observation and existential understanding. Each sermon, therefore, functions as an integrative act, harmonizing reason and revelation, human cognition and divine presence and opening a pathway for listeners to perceive the coherence and profundity of the created order, as illuminated by the Logos.

Furthermore, homiletics, as a laboratory, emphasizes the experimental and adaptive nature of preaching. Just as scientists refine their models, through observation and iterative testing, preachers must attune their language, examples and delivery to the lived experiences of their communities. This dynamic approach ensures, that the proclamation of the Word remains relevant, intelligible and transformative, enabling the faithful to encounter the Logos not, as a distant abstraction, but as an immediate and active presence in their lives. In this way, the pulpit becomes a crucible where theology, philosophy and science are synthesized, demonstrating, that understanding and faith are mutually enriching rather than mutually exclusive.

3.TOWARD AN ONTOLOGICAL HOMILETICS. THE WORD AS PARTICIPATION IN BEING

3.1 Preaching as ontological event

Every authentic sermon is fundamentally an ontological event: something real transpires within being itself when the Word is proclaimed. This is not merely a metaphorical statement, but an existential reality, that permeates the liturgical and human experience. Within the liturgical context, preaching is inseparable from the Eucharistic rhythm of revelation and response, where the spoken Word and the sacramental presence of Jesus Christ converge. Each homily resonates with the eternal Logos, establishing a dynamic synergy between divine initiative and human reception.

The spoken Word, when faithfully delivered, enacts a transformation that touches both speaker and listener. The preacher is not simply conveying information, but participating in the ongoing creation and sanctification of reality. Listeners, in turn, are drawn into this process of participation: hearing the Word becomes a lived encounter, where comprehension and existential engagement coalesce. The sermon functions, as a microcosm of creation itself, a miniature re-creation of the cosmos, where divine energy flows through human articulation, shaping perception, understanding and moral response.

Moreover, the ontological impact of the homily extends beyond intellectual apprehension. It engages the listener's interior life, eliciting an affective and spiritual



response, that mirrors the transformative power of the sacraments. The Word heard is not inert; it becomes life enacted, capable of renewing hearts, reshaping actions and orienting the community toward communion with God. The preacher's voice, imbued with the energies of the Holy Spirit, mediates this reality, turning speech into sacramental encounter. Each sermon thus embodies the living presence of God: an event in which being itself is subtly yet profoundly transfigured through the act of proclamation.

This understanding elevates preaching from mere rhetorical practice to a genuine ontological participation in the divine Logos. The homily is an event of being, a convergence of human and divine action that enacts the mystery of the Incarnation in temporal and communal space. The pulpit, in this sense, becomes not only a platform for instruction, but an altar of existential transformation, where the Word creates, sustains and renews life through the dynamic interplay of proclamation and reception. In this sense, homiletics is a theology of presence. The preacher's task is not to explain mysteries, but to invite participation in them. As Dumitru Stăniloae emphasizes, the word makes present the person who speaks it¹⁷. The pulpit thus becomes an ontological space where the divine and human intersect, not in abstraction, but in lived communion.

3.2 The aesthetic and cognitive form of the homily

Ontology, in preaching, must also find tangible expression in form, in the beauty, clarity and coherence of the sermon itself. The homily, as a theological act, cannot be separated from the aesthetic dimension of truth. The patristic tradition has always affirmed, that *veritas* and *pulchritudo* are inseparable: the Word, that creates the cosmos, is the same Word that orders and reveals its harmony. To speak beautifully is therefore not an exercise, in rhetoric, for its own sake, but a participation in divine creativity. The preacher's task is to mirror, in the structure and rhythm of his words, the harmony of creation and the inner order of truth. The Fathers of the Church, from Gregory the Theologian to Maximus the Confessor, saw beauty, as a manifestation of divine being. The sermon, when shaped with harmony and coherence, becomes a microcosm of the cosmos itself: ordered, luminous and filled with purpose¹⁸. This aesthetic integrity is not superficial decoration, but a reflection of ontological coherence, the Word made audible through form. A homily lacking in beauty, clarity and internal unity cannot communicate divine order, for chaos in language mirrors chaos in thought. Hence, the artistic structure of preaching is a theological statement: the way truth is spoken is part of the truth itself.

Modern cognitive linguistics, particularly in the works of George Lakoff and Mark Johnson, confirms this ancient intuition. Their studies, on conceptual metaphor, demonstrate that metaphors are not merely ornamental devices, but structural frameworks through which human beings perceive and organize reality. Metaphors, therefore, are not additions to rational discourse, but intrinsic to it; they shape cognition at the deepest level of meaning-making. In this light, the metaphoric and poetic dimensions of preaching are not rhetorical embellishments, but essential pathways for unveiling the ontology of faith.

When Orthodox preaching recovers this synthesis between ontology and aesthetic form, it transcends the dichotomy between art and doctrine. The homily becomes an icon of truth, where theological insight is embodied in verbal beauty and beauty itself becomes a vessel of revelation. Just as the icon reveals the invisible through visible form, so too the

¹⁷ Dumitru Stăniloae, *Teologia Dogmatică Ortodoxă*, pp. 204-215.

¹⁸ Georges Florovsky, *The Eastern Fathers of the fourth century*, Büchervertriebsanstalt, Vaduz, 1987, pp 23-45.



sermon discloses the Logos through sound, rhythm and symbol. The preacher, attentive to this mystery, becomes both artist and theologian, uniting form and essence in a single act of sacred communication¹⁹. The preacher's metaphors thus participate in divine creativity; they reconfigure perception and open the listener to transformation.

A genuinely ontological homily, therefore, balances the aesthetic and the rational, the affective and the intellectual. It respects the scientific mind's need for coherence and evidence, yet transcends it through the poetic and sacramental power of revelation.

3.3 Pastoral and cultural implications

In the secularized environment, of the twenty-first century, preaching often risks irrelevance unless it speaks both to the mind and the heart, to intellect and experience alike. The ontological approach offers a profound response to this challenge: it reveals that theology, philosophy and science are not adversaries, but complementary paths converging toward the unveiling of the same truth. Far from being in conflict, these disciplines illuminate different dimensions of being, the theological reveals divine purpose, the philosophical clarifies meaning and the scientific discloses the order and harmony of creation. The preacher, standing at this dynamic intersection, becomes a mediator between faith and knowledge, cultivating both theological depth and interdisciplinary literacy as a means of pastoral authenticity.

In the present context, of accelerated technological change, digital media, scientific education and global pluralism demand renewed modes of communication. The preacher must speak with intellectual precision while maintaining spiritual resonance, translating eternal truths into language accessible to modern consciousness. Yet amid these transformations, the essence of Orthodox homiletics remains unaltered: the Word, that became flesh, continues to dwell among us, calling every human being to transfiguration. The homily, therefore, is not merely an act of communication, but an event of incarnation, the manifestation of the divine Logos through human speech.

The task of the contemporary preacher is to articulate this incarnational presence in ways that engage the rational structures of contemporary thought, without diminishing the mystery that grounds them. Engaging with the sciences, he learns the humility of observation and the discipline of logic; through philosophy, he acquires conceptual clarity and ethical discernment; and through theology, he remains rooted in the living mystery of revelation. Thus, preaching becomes a synthesis of contemplation and analysis, intuition and discourse, a space where the sacred and the secular, reason and revelation, converge in the service of truth.

Ultimately, the ontological approach to homiletics does not dissolve mystery into rational explanation, but allows reason itself to become transparent to being. It challenges preachers and theologians to rediscover the sacramental dimension of the word: each sermon is a microcosm of the Incarnation, where divine meaning inhabits human language. In such preaching, the Logos speaks again, addressing the modern world not as an echo from the past, but as the living voice of Being itself, inviting humanity to rediscover the unity of knowledge, faith and life.

¹⁹ George Lakoff, Mark Johnson, *Metaphors we live by*, pp. 110-117.



CONCLUSIONS

The study of the Logos in the pulpit reveals that Orthodox homiletics is far more than rhetorical artistry or moral exhortation. It is, in its deepest essence, a mode of being, an ontological participation in divine reality, that transcends didactic boundaries and integrates theology, philosophy and science into a unified vision of truth. The preacher, as servant and witness of the Word, stands at the threshold between heaven and earth, intellect and mystery, speech and silence. His vocation is not merely to speak about God, but to allow the divine Word to resound through his own existence, transforming both speaker and hearer.

To rediscover the ontological foundation of preaching is to reaffirm that the Church's word is not human invention, but divine participation. The Logos is not a mere concept, but a living presence, that sustains both reason and revelation. In dialogue with philosophy, the preacher learns precision, coherence and conceptual depth; through engagement with science, he acquires humility before the rational order of creation and a sense of wonder before the cosmos as divine icon. Fidelity, to the patristic understanding of the Logos, ensures that preaching never becomes ideology or moralism, but remains an act of communion, a theophany of meaning in love.

This ontological vision situates the sermon at the heart of the Church's mission: to speak the truth of being in a world fragmented by relativism and technological abstraction. The encounter between theology and science reminds the preacher that faith does not oppose knowledge, but transfigures it. Every scientific discovery, rightly understood, discloses another facet of divine wisdom; every philosophical insight, purified by humility, points toward the mystery of existence fulfilled in Christ, the Logos incarnate. Thus, the pulpit becomes a space of reconciliation between the empirical and the mystical, the rational and the ineffable.

Ultimately, the Logos in the pulpit is not simply a metaphor for communication but a manifestation of divine self-expression. God speaks through human words, fragile, finite, yet luminous with grace and in that act of speaking, being itself is transfigured. The preacher becomes a participant in the creative Word, that called the universe into existence and continues to renew it through love. The ontological dimension of Orthodox homiletics therefore invites both theologians and scientists to listen anew: to hear, beneath the sound of words, the silent music of being in communion with the eternal Logos.

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