

ORTHODOX—UNIFICATION DIALOGUE

Constantine N. Tsirpanlis
Editor

REF.
Special
Access
BX
324.6
.077

CONTENTS

ORTHODOX—UNIFICATION
DIALOGUE

Constantine N. Tsirpanlis
Editor

Distributed by
The Rose of Sharon Press, Inc.
New York

Conference series no. 8
First edition
© 1981
by
The Unification Theological Seminary
Barrytown, New York 12507

Distributed by
The Rose of Sharon Press, Inc.
G.P.O. Box 2432
New York, N.Y. 10116

Scriptural quotations are from The Revised Standard Version of The Bible copyrighted 1946, 1952©1971, 1973 unless otherwise noted.

Printed in the United States of America
Library of Congress Cataloging number 80-54586
ISBN 0-932894-08-9

CONTENTS

Preface	v
List of Participants	vii
First Conference — April 15, 1978	
Man's Nature and Destiny: The Orthodox Christian Teaching as Conveyed by Icons and Hymns Dr. Constantine Cavarinos	1
Human Nature in the Unification View and in the Christian Tradition Dr. Sebastian Matczak	21
Discussion	34
Second Conference — October 14, 1978	
The Orthodox View of Salvation Dr. Constantine Cavarinos	52
Discussion	66
The Role of Jesus in Man's Salvation According to Unification Thought and Christian Tradition Dr. Sebastian Matczak	75
Discussion	89
The Blessed Virgin's Place in God's Redemption According to the Church Fathers and Unification Thought Dr. Constantine Tsirpanlis	98
Discussion	108
Salvation as Restoration in Unification Thought Franz Feige	115
Discussion	124
The Heroic Code of Homer Dr. James Kleon Demetrius	129
Discussion	134

PREFACE

This book is the result of two conferences on Orthodox and Unification theology. Both of them took place within the same year, 1978, on April 15 and October 14, at the Unification Theological Seminary in Barrytown, New York.

Most of the senior and junior students of the Unification Theological Seminary together with the president, Mr. David Kim, the academic dean, Therese Stewart, and several professors of the seminary participated in both conferences. These conferences were organized by Dr. Constantine Tsirpanlis, professor of Church History and Greek Studies of the seminary and a group of his students: Daniel Davies, Steven Post, Patricia Gleason, William Talley, Richard Panzer, and Patricia Zulkosky.

These conferences were essentially a formal theological dialogue between Unification seminarians and a group of Orthodox theologians, professors, priests and laymen. The tapes of these two conferences were transcribed by Barbara Mallory, then integrated and edited into book form by the conferences' convenor, Dr. Constantine Tsirpanlis assisted by Mr. John Maniatis, head librarian of UTS and Lynn Musgrave. In some cases, speakers did not identify themselves; hence, the transcriber was unable to include all the speakers' names. However, great effort has been made to maintain as much of the original discussions as possible, and to present the dialogue as it was actually spoken.

The central theme of the first conference was: "Man's Nature and Destiny." The central theme of the second conference was: "The Concept of Salvation in Orthodox Theology and Unification Thought."

The principal speakers in the first conference were Dr. Constantine Cavarnos, professor of philosophy and Byzantine art at the Hellenic College, Brookline, Mass., a well-known author of standard works on Eastern Orthodox iconography, Byzantine art and philosophy, and Dr. Sebastian Matczak, professor of philosophy at St. John's University, New York. Dr. Cavarnos delivered the keynote address on "Man's

Nature and Destiny in Orthodox Iconography and Hymnology." Dr. Matczak followed with a presentation of key aspects of Unification thought. Other panel participants included Dr. Constantine N. Tsirpanlis; Dr. Petro B.T. Bilaniuk, from the Institute of Christian Thought at St. Michael's College in Toronto; and Mr. Zinas Mavadones, director of continuing education in Poughkeepsie, N.Y. The active participants among the students were Gunnard Johnston, Ulrich Tuente, Richard Panzer and Andrew Wilson.

Centering on the theme of soteriology, the second Orthodox-Unification Dialogue consisted of five major papers given by Dr. Constantine Cavarnos, "The Orthodox View of Salvation"; Dr. Sebastian Matczak, "The Role of Jesus in Man's Salvation according to Christian Tradition and Unification Thought"; Dr. Constantine N. Tsirpanlis, "The Blessed Virgin' Place in God's Redemption According to the Eastern Church Fathers and Unification Thought"; Mr. Franz Feige, "Salvation as Restoration in Unification Thought"; Dr. James Kleon Demetrius of Touro College, New York, "The Heroic Code of Homer." Each paper was followed by discussion among the audience and panel members which included Reverend Nectarios Kehagias, pastor of the Annunciation Greek Orthodox Church in N.Y.C.; Dr. John Siolas, who teaches in the bilingual program at St. John's University in New York; Dr. Vlaicu Ionescu of N.Y.C.; and Mr. Zinas Mavadones. Active participants among the students were Tom Carter, Patricia Gleason, Stephen Henkin and Belmonte Vianale.

The value and significance of *Orthodox-Unification Dialogue* will become apparent, we hope, to everyone reading this book. However, the intention of its sponsor, the UTS, as well as its organizer, Dr. Constantine Tsirpanlis, was to promote interfaith relations generally—better understanding and a brotherly experience of basic Christian and Unification beliefs.

January 2, 1981

Constantine N. Tsirpanlis

PARTICIPANTS

A. *Panelists:*

- Dr. Petro B.T. Bilaniuk, Professor of Theology, Institute of Christian Thought, St. Michael's College, Toronto.
- Dr. Constantine Cavaros, Professor of Philosophy and Byzantine Art, Hellenic College, Brookline, Mass.
- Dr. James Kleon Demetrius, Professor of Classical Philology, Touro College, N.Y., N.Y.
- Mr. Franz Feige, graduate of UTS and student, Drew University, Madison, N.J.
- Dr. Vlaicu Ionescu, author and lecturer, N.Y., N.Y.
- Rev. Nectarios Kehagias, Pastor of the Annunciation Greek Orthodox Church, N.Y., N.Y.
- Dr. Sebastian Matczak, Professor of Philosophy, St. John's University, N.Y., N.Y.
- Mr. Zinas Mavadones, Director of Continuing Education, Poughkeepsie, N.Y.
- Dr. John Siolas, Instructor, Bilingual Program, St. John's University, N.Y., N.Y.
- Dr. Constantine N. Tsirpanlis, Professor of Church History and Greek Studies, UTS, Barrytown, N.Y.

B. *UTS Faculty:*

- Dr. Edwin Ang, Dean of Students and Professor of Economics.
- Dr. Young Oon Kim, Professor of World Religions and Unification Theology.
- Mr. John Maniatis, Head Librarian and UTS Conference Coordinator.

Mrs. Therese Stewart, Academic Dean and Lecturer in Religious Education.

C. Students:

Tom Carter, student, UTS, Barrytown, N. Y.

Daniel Davies, graduate of UTS and student, Perkins School of Theology, Dallas, Texas.

Patricia Gleason, graduate of UTS and student, Harvard Divinity School, Cambridge, Mass.

Stephen Henkin, graduate of UTS and Unification Church campus minister.

Michael Herbers, graduate of UTS and Unification Church campus minister.

Gunnard Johnston, graduate of UTS and Unification Church campus minister.

Richard Panzer, graduate of UTS and Unification Church campus minister.

Paul Perry, graduate of UTS and student, Graduate Theological Union, Berkeley, Ca.

Steve Post, graduate of UTS and student, Chicago University, Divinity School, Chicago, Ill.

William Talley, graduate of UTS and Unification Church campus minister.

Ulrich Tuente, graduate of UTS and Unification Church campus minister.

Belmonte Vianale, graduate of UTS and Unification Church campus minister.

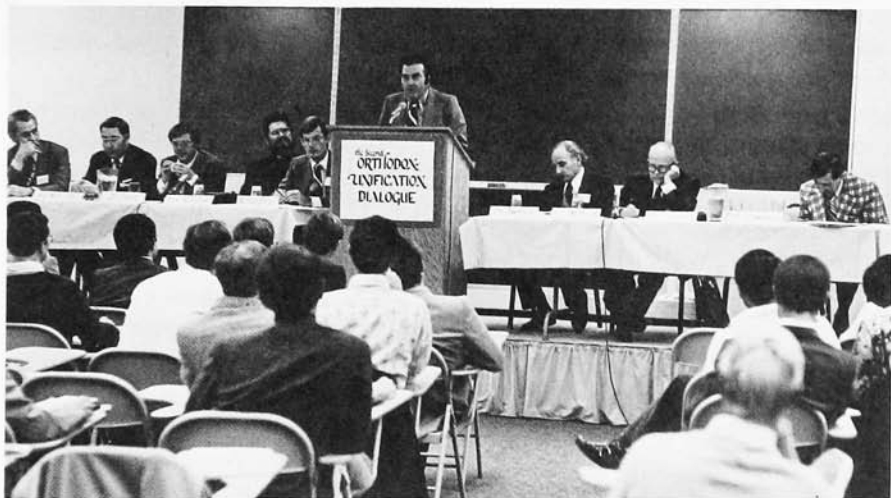
Andrew Wilson, graduate of UTS and student, Harvard Divinity School, Cambridge, Mass.

Patricia Zulkosky, graduate of UTS and student, School of Theology at Claremont, Ca.



First Conference — April 15, 1978

Prof. Constantine Cavarinos answers questions following his lecture on "Man's Nature and Destiny: The Orthodox Christian Teaching as Conveyed by Icons and Hymns." Panel members from left to right are: Prof. Petro Bilaniuk, Prof. Constantine Cavarinos, Prof. Sebastian Matczak, Prof. Constantine Tsirpanlis, Mr. Zinas Mavodones.



Second Conference — October 14, 1978

Prof. Constantine Tsirpanlis lectures on "The Blessed Virgin's Place in God's Redemption According to the Church Fathers and Unification Thought." Panel members from left to right are Prof. Vlaicu Ionescu, Mr. Zinas Mavodones, Prof. John Siolas, Rev. Nectarios Kehagias, Mr. Franz Feige, Prof. Constantine Tsirpanlis, Prof. Constantine Cavarinos, Prof. Sebastian Matczak, Prof. James Kleon Demetrius.



Second Conference — October 14, 1978

Mr. Franz Feige lectures on "Salvation as Restoration in Unification Thought." Panel members from left to right are: Prof. Vlaicu Ionescu, Mr. Zinas Mavodones, Prof. John Siolas, Rev. Nectarios Kehagias, Mr. Franz Feige, Prof. Constantine Cavarnos, Prof. Sebastian Matczak, Prof. Constantine Tsirpanlis, Prof. James Kleon Demetrius.

MAN'S NATURE AND DESTINY: THE ORTHODOX CHRISTIAN TEACHING AS CONVEYED BY ICONS AND HYMNS

Constantine Cavarinos

Icons have been characterized as “theology in color.”¹ They are, indeed, a theology, a teaching about God. But they are also an anthropology, a teaching about man. And further, they are an angelology, a teaching about angels. Many icons depict Christ, the God-Man, either alone or with others, such as the All-Holy Virgin, the Disciples, and so on. These icons obviously have important theological significance, as affirming the Incarnation of the Second Hypostasis or Person of the Holy Trinity, His Nativity, Baptism, Transfiguration, miracles and other events of His life on earth. And certain icons represent theophanies of the other Persons of the Holy Trinity: the Father and the Holy Spirit. In addition to such theological icons, there are icons that have important anthropological content. They depict Prophets, Apostles, Martyrs, Hierarchs, Holy Ascetics, and Righteous as well as men and women who are not Saints. Finally, there are icons in which angels are depicted.

What I said about icons is also true of hymnody. Some hymns may be characterized as theology; others, as anthropology; and others, as angelology. That is, some hymns speak of God, of His attributes, they laud, thank or supplicate Him. Other hymns speak of men, most often of Saints, sometimes of sinners, such as the Pharisee and the prodigal son: they praise the Saints, exhort us to follow their example, and counsel us to avoid the ways of sinners. Finally, some hymns speak of angels. They extol the holy angels, and urge us to beware of the evil ones, of satan and his followers.

In this paper, I shall confine myself to a discussion of icons that teach us about man's nature and destiny, and of hymns which express in substance the same truths as such icons.

The capacity of iconography to convey teaching about man's nature and destiny is inherently much more limited than that of hymnography. But what iconography can convey by means of form and color is of great significance and value for any age, and especially for ours, which is vision-dominated.² This is because icons express important truths in a very vivid manner, producing a deep impression upon the soul. The use of icons when combined with that of the sublime hymns of the Church, which express the same truths in poetic language, enhanced by the melodies of sacred music, becomes doubly effective. Icons and hymns help one not only to apprehend these truths intellectually, but also to feel them in one's heart, in the emotional center of one's being. Or if one knows them already, they serve to remind one of them in an effective manner.

The icons I shall speak of belong to the Byzantine tradition of iconography. They are icons done by pious Orthodox Christian painters who "regarded their work as awesome, like the dogmas of the true Faith, and worked with humility and piety on models that had been handed down to them by earlier iconographers, avoiding all inopportunity and inappropriate changes."³ Unlike Western painters of religious themes, who, from the time of the Italian Renaissance on have sought to express their "personality," their "I," and to give an illusion of material reality, the painters of these icons have sought instead to express the objective, universal or ecumenical truths of Divine revelation, and to do so in as clear, precise, simple and spiritual a manner as possible.

One of the ideas about man taught by icons and hymns is that man is a dual being, constituted of soul and body. This duality of man is frequently noted in hymnody. In iconography it cannot be indicated in a direct manner, except in cases of death, where there is shown, on the one hand, the dead body, and on the other hand the soul, in the form of a swaddled infant. Let me cite some instances where the soul is so depicted. The most official icon in which we see this is the icon of the Dormition of the Theotokos, the All-Holy Virgin Mary. This is painted in large dimensions above the main entrance to the nave, in the inner wall. The Theotokos is depicted lying on a bed, dead. At the head and foot of the bed stand bowed, with sorrowful faces, the Apostles and Hierarchs. Between them seated is Christ surrounded by light in the form of a mandorla, flanked by angels. He holds the soul of His Mother in the form of a swaddled infant. The soul is represented as an infant in order to indicate that death is entry to a new mode of life.⁴

This depiction is given poetic form in the following troparion,

which is chanted towards the end of the Great Canon of Entreaty to the Theotokos:

O Apostles who have come here, to the region
of Gethsemane, from the ends of the earth,
bury my body; and Thou, O my Son and God
receive my spirit.

The departing soul is represented as a swaddled child in other icons, too, such as the following three which pertain to Saint Antony the Great: "The Saint Sees the Soul of Ammoun," "The Dormition of the Saint," and "The Burial of the Saint." In the first, the iconographer, following the account given by Saint Athanasios in his biography of Saint Antony, shows the latter standing on a mountain and beholding the soul of the hermit Abba Ammoun, who lived thirteen days' journey from him, held by angels ascending into Heaven.⁵

This event is described in one of the hymns that are chanted in honor of Saint Antony on January 17, when his memory is celebrated:

Having indwelling in thee the all-seeing and
blessed God, teaching and illuminating thee,
and making thee wise, He deemed thee worthy,
O blessed one, of seeing the ascent of pure
and blessed souls to Heaven.⁶

In the other two icons, the soul of Saint Antony himself is shown, being borne up to Heaven by holy angels.

Although in itself incorporeal, the soul is represented as having the form of a human body, because this is how the souls of the departed have been seen by Saint Antony and other Holy Fathers, and this is how the soul sees itself and the spirits of others after separation from the body.⁷ But the occasions for representing the soul in this manner are few. Generally, the soul is represented indirectly, through the body, by means of symbolism that utilizes especially the face, above all, the eyes, which have been termed the mirror of the soul.⁸

This symbolism has been pointed out very notably by Saint John Damascene and Saint Theodore the Studite, who wrote discourses in defense of holy icons, criticizing iconoclasm. They stress that the very essence of the icon is to express by visible means the invisible, the spiritual—things that cannot be seen except by the mind. They teach

that icons are *anagogic* in nature, that is, such as to lead up to the mental, spiritual realm. Hence, while icons depict at once both bodies and souls, they place the emphasis on the souls. This is effected—with few exceptions—by covering up the body with clothes, leaving only the face, hands and feet exposed. Thus, our attention is drawn away from the great mass of the body to the part of it which is most expressive of the state of the soul: the face. The rest of the body, particularly the hands, are used to express, through certain attitudes and gestures, various spiritual qualities and dispositions.

The presence of the soul and its state are expressed most effectively by the eyes. For this reason they are depicted disproportionately large, thereby more expressive. As a rule, both eyes are shown, and thus the maximum expressiveness is attained from this feature. Profile representations are rare and are not used in the depiction of Saints. The eyes are shown open, except of course in the case of the dead, where they are closed. The alert, wide-open eyes of Christian Saints, seen in traditional icons, stand in sharp contrast to the heavy and sealed eyes one notes in images of Buddhist figures. This fact has been interpreted by Gilbert Keith Chesterton (1874-1936) as showing that the Buddhist “is looking with peculiar intentness inwards, whereas the Christian is staring with frantic intentness outwards.”⁹ Chesterton’s remark shows a basic misinterpretation of the symbolism of the traditional icons. The Buddhist images depict the appearance of the *body* when the Buddhist meditates, while the traditional Orthodox icon shows the state of the *soul* as a state of heightened consciousness and prayer. The wide-open, alert eyes, in an icon depicting a Saint or an angel, are a symbolical indication of this state of the soul, particularly its highest faculty, *nous*, the contemplative intellect, which is termed by the Fathers “the eye of the soul.” In the Orthodox Saint, this faculty is in a state of extreme wakefulness, engaged in concentrated prayer.¹⁰

Also symbolic of the state of the soul are the thin nose, small mouth, and elongated fingers which one observes in Byzantine and old Russian icons. These are so depicted in order to indicate that the soul has been refined and purified through a life of spiritual discipline, of spiritual practices. Saint Symeon the New Theologian (eleventh century) calls this refinement of the soul, “the beautiful transformation” (*he kale alloiosis*).¹¹ It is a complete change, involving all the powers or senses of the psyche: the contemplative intellect, discursive reason, the heart, conscience, the will and the imagination.

This transformation of the whole soul is indicated by extending the

symbolism, so far as possible, to the depiction of the whole body. Thus, the hands and arms are depicted making gestures of reverence and prayer, the body is shown bowed gently towards Christ in a reverential attitude, or kneeling on the floor, in a position of deep humility and prayer. In the icon called *Glykophilousa*, which means the sweetly kissing Mother, where love is particularly expressed, not only the face but also the whole head and the hands of the Theotokos and the Christ Child are represented in such a way as to suggest this spiritual quality. Similarly, in icons showing martyrdom, not only faces, but also the movements of the body of the martyrs effectively express absence of fear, freedom from hatred and vindictiveness, and unshakable faith in God.

From what has been said, it is clear that (a) in the traditional Orthodox icon the reality of the soul as an existence distinct from the body is affirmed, and (b) its primacy over the body is similarly affirmed. The Saints whose icons we venerate died long ago; their bodies have disintegrated. The prototypes whom we honor by means of icons, and for whose intercession for us with God we seek through prayer, are the souls of the Saints, which are immortal and now dwell in the spiritual world.

In hymnody, the emphasis on the soul is even more evident. Thus, the proportion of hymns which are prayers for the therapy of the body from some disease or infirmity or for its purification from its characteristic passions is far smaller than that of hymns which are prayers for the therapy of the soul, the purification of it from vices, from negative thoughts and feelings, deliverance from demonic influence and for its perfection or salvation.

Iconography also calls attention to man's relatedness to God and man's relatedness to other human beings. Man's true relatedness to God is exhibited as consisting in reverence and love, in worship and in partaking of Divine grace. Reverence and love for God are shown by a characteristic bowing of the head towards the God-Man Christ and by a lifting up of the hands in an attitude of prayer, while participation in Divine grace is shown by a conspicuous halo around the head. The best depiction of this relatedness is the icon known as *Deesis*, which means prayer. In this icon, Christ is shown, either standing or seated on a throne, flanked on His right side by the Theotokos and on His left by John the Baptist, in the attitude just described and with halos. Man's proper relatedness to his fellowmen is exhibited by depicting men in company with facial expressions, bodily postures and gestures which

show mutual respect, concord, and love. That man's social nature is not destroyed by the true monastic life is attested by certain icons which portray the death of famous Ascetics, such as Saint Antony and Saint Ephraim the Syrian. At the repose of Saint Antony are shown two of his disciples weeping, while at that of Saint Ephraim there are shown a multitude of ascetics and anchorites who have come from remote parts of the desert to pay their final respects to the Saint and bury his body.¹²

Parallels to iconographic depictions which call attention to man's relatedness to God and to his fellows appear constantly in hymnography. In all the hymns, as in all the icons of the Church, there is clearly indicated or implied some reference to God and to man's relation to Him. Parallels to icons that bring to our attention man's social nature are frequent in hymnography. One of the most striking attestations to the latter aspect of man, in a most beautiful and truly ecumenical form, is found in the first stanza of Saint John Damascene's Easter Day Canon. Although a monk who lived far from the world, Damascene addresses himself to the Christians in all lands, calling on them to celebrate Easter with the greatest spiritual exultation. He says in this stanza:

It is the Day of the Resurrection, O peoples
 Let us become resplendent; Pascha of the Lord,
 Pascha; for Christ our God hath passed us, who
 sing the hymn of victory, from death unto life,
 and from earth unto Heaven.

The next point that needs to be discussed is that man is not presented in icons and hymnody always at the level of the Saint. According to Orthodox teaching, there are three levels of men. There are (a) carnal (*sarkikoi*) men, (b) natural (*physikoi*) men, and (c) spiritual (*pneumatikoi*) men. This distinction goes back to Saint Paul the Apostle, who uses the three terms. It appears also in the writings of the Greek Church Fathers. The meaning of these terms in the New Testament and in Patristic writings is clear. Carnal man, who is the lowest level of man, is one who is not guided by reason and conscience, but is dominated by the bodily senses and the passions. Saint Paul says: "Whereas there is among you envying, and strife, and divisions, are ye not carnal?"¹³ Natural man is described in Jude 1:19 as a man "not having Spirit." This does not suffice to set him apart from carnal man, for the latter does not have Spirit either. Something that Paul says in 1 Corinthians 2:14 (KJV) helps further clarify the term. Paul remarks

that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”¹⁴ From this it is evident that the natural man is one who is guided by unilluminated human reason, by mere logical thought, which dismisses as foolishness revealed Christian teachings that transcend logical thought and whose truth can be perceived only by a mind that has been illumined by Divine grace. Spiritual man represents a level higher than natural man. The spiritual man has received the Spirit and is inspired and guided by Divine grace.

Theophylaktos (c. 1030-c. 1126), one of the Eastern Church Fathers, distinguishes these three levels as follows: “The carnal man is he who does not live according to the laws of nature, but is in an evil state, one contrary to nature. The natural man is he who lives according to nature, governed by human thoughts, neither doing evil contrary to nature, nor, on the other hand, rising to gifts that are above nature, above human opinions.”¹⁵

Spiritual men serve as models for natural men, with respect to character and way of life, just as Christ, in turn, serves as the model for spiritual men. Thus Saint Paul says: “Be imitators of me, as I am of Christ.”¹⁶ Christ is absolutely perfect man, as well as God, and hence He is the ultimate archetype for men in their endeavor to attain spiritual perfection.

In icons, Christ is distinguished by having a cross inscribed in the halo that surrounds His head. Spiritual men, Saints, are distinguished from carnal and natural men by means of a halo without a cross. A Saint is represented not only with a halo but also facing forward, so that the entire face, or at least three quarters of it, shows. For, as Saint Macarios the Egyptian (300-390) says, “A soul which has been illumined by the Divine glory becomes all light and all face, and stands altogether face forward.”¹⁷ Carnal men, such as Judas, and natural men, such as the Apostles prior to Pentecost, when they became recipients of Divine grace, are shown without halos, and sometimes in profile. Judas, a most conspicuous example of carnal man in iconography, is not only depicted without a halo, but in one instance, in the representation of Christ offering Holy Communion to His disciples—in the mural named “Take ye, eat, this is my body; drink of this all of you, this is my blood”—he is represented with a black circle around his head. Moreover, in the same icon, instead of facing forward, his head is turned back. In icons of the Mystical Supper and the Betrayal, Judas is shown in profile.

Although thus distinguished from spiritual men, individuals of the

two lower levels—carnal and natural men—are not depicted with ugly features. Even Judas, the unrepentant crucified thief, the torturers and executioners of the Holy Martyrs, are not shown with repulsive features. The features of Judas are no less comely than those of the Holy Apostles.¹⁹ In this way icons teach us that men are carnal or natural not because of bad heredity, but as a result of their own moral choice and spiritual sloth.

It should be noted also that carnal men are not depicted with a vicious expression for several reasons. One of these is that the spirit of forbearance and love which characterizes true Christianity makes the Christian see the element of goodness, the possibility of repentance and regeneration, even in the very wicked. Another reason is the contagiousness of passions such as anger, vindictiveness, gluttony and lust when outwardly expressed, and the deliberate effort on the part of the iconographer to avoid infecting the beholder with them. Finally, there is an element of theatricality in emphasizing such emotions in the figures depicted, and theatricality is quite alien to traditional Orthodox iconography.²⁰ This art is wholly directed to emphasizing goodness, spirituality and holiness. It seeks to impress upon the beholder these qualities, and to incite him to cultivate them instead of their opposites.

Now let us examine in a little more detail how each of these levels of men is represented. I have spoken about the depiction of Judas as an outstanding example of carnal man. Other examples also taken from Scripture are the rich man, the proud Pharisee, and the prodigal son before he repented. The rich man, of the parable about the rich man and Lazarus, is represented seated at a table, enjoying plentiful food and drink. He is good-looking and well-dressed. Lazarus stands with ragged clothes, legs full of sores and stretches out his hand for alms. We are shown here a rich man who is addicted to the pleasures of the palate and lacks sensitivity to the poor, the suffering, the hungry. The story is completed by a depiction of the two men at death, the soul of the rich man being received by demons, that of Lazarus by holy angels; and elsewhere by a representation of the rich man suffering in Hades and Lazarus happy in Paradise. This icon is an incitement to the beholder to renounce the carnal level, to strive to rise above it to the spiritual. The portrayal of the proud Pharisee and the humble publican, like that of the rich man and Lazarus, follows closely the Gospel account. Neither the Pharisee nor the publican has a halo; but they obviously do not belong to the same level. The Pharisee, being proud and self-satisfied in his pride, is chained to the carnal level, while the publican, although a sinner,

being repentant and full of humility, has already advanced beyond the carnal level to the natural. The iconographer represents the Pharisee standing with his head turned up proudly, and the publican prostrate on the floor, with head lowered and hands stretched out, imploring God to have mercy upon him.

The story of the Pharisee and the publican is dwelt upon at length at the beginning of the *Triodion*—the liturgical book that is used during the Great Lent and the two weeks that precede it. There are here several pages of hymns under the heading of “The Sunday of the Publican and the Pharisee.” In substance all of these hymns are condemnations of the “passion” or vice of pride and an incitement to cultivate the virtue of humility. They tell us that pride leads to perdition; humility, to salvation. Characteristic is the following hymn, which is chanted during the Orthros (Matins) of the Sunday of the Publican and the Pharisee:

Having used the way of humility as a ladder,
the Publican was lifted heavenward, while
the wretched Pharisee, having been raised by
the unsound lightness of boastfulness, came down
to the springboard to Hades.

The prodigal son is shown at two different stages: that of the carnal man and that of the natural man. In the first stage he is depicted eating carobs together with the swine. In the second, he is shown repentant, with tears in his eyes, embracing his affectionate and forgiving father.

This story, too, is dwelt upon at great length in the *Triodion*, in the pages that follow the hymns which deal with the publican and the Pharisee. It is used as a lesson in repentance and renunciation of the luxurious, sensual mode of life. The following troparion gives the gist of this group of hymns:

I yielded most wretchedly to the pleasures of the
body, was altogether enslaved to the awakens of
the passions, and became alienated from Thee, O
lover of man; and now I cry out, like the Prodigal
Son: I have sinned, O Christ, do not overlook me,
Thou Who alone art merciful.

The most remarkable group of men of the second level, that of natural man, are the Apostles before Pentecost. As I noted earlier, in

traditional icons, the Apostles are represented without halos in all the incidents that took place before Pentecost, such as the Transfiguration, the Entry into Jerusalem, the Raising of Lazarus, the Mystical Supper, the Betrayal, the Touching of Thomas, and the Ascension. An exception is the Apostle John at the Crucifixion and the Removal of Christ from the Cross. During the entire period of their association with Christ, the Apostles remained at the level of natural man, incapable of really understanding many things that Christ said. It was only at Pentecost, when they were “endued with power from on high.”²¹ that they were filled with spiritual wisdom and understanding. Indicating this fact, one of the hymns that are chanted at the Great Vespers before Sunday of Holy Pentecost says:

The Holy Spirit provideth everything;
it bursts forth with prophecies, it perfects
priests, it taught wisdom to the illiterate,
it rendered fishermen theologians . . .²²

The icon of Pentecost is painted in accordance with the account given in the second chapter of the Acts of the Apostles. They are represented gathered in a room. Over the head of each Apostle is a tongue of fire, and round their heads is a halo. The Apostles have become, and henceforth will be, spiritual men.

When an Apostle is depicted alone, as in the small icons that typically occupy the upper part of the iconostasis of Greek churches, he is always represented with a halo, as a Saint. Such icons represent the Apostles from Pentecost on.

Among the other spiritual men depicted in icons are the old Hebrew Prophets, the Evangelists, Martyrs, Hierarchs, Ascetic Saints, and the Righteous. Among the Martyrs, Ascetic Saints, and Righteous are many women. Foremost among the women Saints is the Theotokos.

With regard to the halo, it should be remarked that this indicates a state of sanctification of both soul and body. Although it serves as a sure means of indicating that a particular figure depicted is a Saint, the halo is more than a symbol: it also shows the light that has often been seen surrounding Saints in their lifetime. One often comes across accounts of such light in lives of Saints. Among the best known examples are the descriptions in the lives of Saint Symeon the New Theologian and Saint Seraphim of Sarov. According to the exponents of the mystical theology of the Orthodox Church, this light is an uncreated “energy” of God, it is

the same light which Christ's Disciples saw enveloping Him on Mount Tabor. A Saint, in becoming united with God, "becomes illumined by his uncreated light, thus assuming the likeness of the radiant body of Christ."²³

Such illumination is often spoken of in Orthodox hymnody. As an example, I cite the following brief hymns from the *Parakletike* or *Great Octechos*:

By the Holy Spirit every soul
is endowed with life; and purified, it becomes
radiant and rises mystically to the triadic Monad.²⁴

Sharing, O victorious martyrs, in the sufferings
of the Master, ye also partake of His
Divine brightness, becoming Divine by participation.²⁵

Both iconography and hymnody seek to help us rise to the spiritual level to attain *theosis* (deification), that is, union with God, becoming partakers of God's glory and blessedness. In general, our transformation into spiritual men, our attainment of *theosis*, is displayed by these arts as being a process that goes through stages. Only in the case of the repentant crucified thief is this change shown to be effected almost instantaneously. In the Crucifixion of Christ which includes representations of the repentant and the unrepentant thieves, the repentant thief is shown with a halo.²⁶ This representation of him follows closely the Gospel story, which tells us that the repentant thief said to Jesus: "Lord, remember me when Thou comest into Thy Kingdom." And Jesus said unto him: "Verily I say unto thee, today thou shalt be with me in Paradise."²⁷ The story about the repentant thief told in the Gospel and depicted in the icon of the Crucifixion, is related in poetic form by the following troparion, which is chanted at the Vespers of Great Thursday, when the Passion of Christ is commemorated:

Through the tree, Adam became an outcast
from Paradise; through the tree of the Cross,
the thief found a dwelling in Paradise.
The one by tasting, transgressed the command
of his Creator; the other, by being crucified
with Him, confessed the hidden God.
Remember us also, O Savior, in Thy Kingdom.

Such a transformation, leading at once to salvation, is an exception. The rule, taught by iconography and hymnody, is that the passage of a man from the carnal level to the natural, and from this to the spiritual, is gradual and arduous, like climbing a tall, steep ladder, where with sustained effort one moves up step by step from the lower to the higher rungs. It is known that in the Old Testament there is an account of a dream of Jacob, in which he saw a ladder rising from the earth to Heaven, with angels ascending and descending it.²⁸ Saint John Climacos, one of the great masters of the spiritual life who flourished in the sixth century, taking the idea of this ladder, wrote a book entitled *Ladder (Klimax)*. In this book he describes how the Christian, in particular the monk, may rise to the highest level of spiritual perfection by thirty steps, representing the overcoming of various vices and the acquisition of various virtues. Iconographers have given pictorial expression to Climacos' *Ladder*, painting it on the walls of the narthex of churches and of the refectories of monasteries.²⁹

The ladder of iconography rises from earth to Heaven. At the left is shown a monastery and outside its gate Saint John Climacos, who with his right hand points at the ladder for the monks who stand behind him, while in his left hand he holds a scroll on which is written: "Ascend, ascend, brethren." At the top of the ladder is depicted Christ, emerging from Heaven, which is represented by a vault. He blesses, or holds the hand of, a monk who has climbed to the upper part of the ladder. Below are other monks at different stages of ascent. Some stand firmly on the rungs. Others barely retain their hold, as they are drawn by demons to the left of the ladder. One monk has fallen off the ladder and is being swallowed by a great dragon below, named "All-devouring Hades." Near the right side of the ladder are portrayed angels of the Lord, helping and encouraging the monks. This icon has the inscription: "The Soul-Saving Ladder." At the bottom of the icon is written: "Advance in the virtues, as on rungs, lifting up the mind by means of active contemplations."

The statement on the scroll held by Climacos, mentioned earlier, is taken from the hortatory epitome of his book. The epitome consists of two paragraphs, of which the first says:

"Ascend, brethren, ascend eagerly, and be resolved in your hearts to ascend and hear Him Who says: 'Come and let us go up to the mountain of the Lord and to the house of our God, who makes our feet like those of the deer, and sets us on high places, that we may be victorious with His song.' "

The second paragraph begins thus:

"Run, I beseech you, with Him Who said: 'Let us hasten until we attain to the unity of faith and of the knowledge of God, to mature manhood, to the measure and stature of the fullness of Christ, . . .'"

In discussing the ninth step of his *Ladder*, Saint John makes this very illuminating remark: "The holy virtues are like Jacob's ladder. For the virtues, leading from one to another, bear him who chooses them up to Heaven." And later, he observes: "No one can climb a ladder in one stride." Commenting on this statement, Saint Symeon the New Theologian says: "Those who want to climb these steps do not begin from above and come down, but go from below above. And they climb the first rung of the ladder, then the second, then the third, and so on . . . In this way one can rise from the earth and ascend to Heaven."³⁰

Saint Symeon adds this encouraging remark concerning the *Ladder*: "God does not allow those who strive towards Him with all their zeal to fall completely off this ladder, but seeing them exhausted, helps and supports them, stretching out the hand of His power and leading them to Himself. Thus He helps them, both openly and secretly, with and without their knowledge, until, having climbed the ladder, they approach Him and, totally uniting with Him [whether in bodies or without bodies I do not know] they enjoy unspeakable blessings."

The idea of a ladder of divine ascent appears often in hymnody, especially in the *Triodion*. Thus, one of the hymns of the *Triodion*, chanted in the *Apodeipnon* (After-Supper Service) of the First Monday of the Great Lent, says:

The ladder which was seen long ago by the
great Patriarch (Jacob) is a pattern,
O my soul, of active mounting, of spiritual
ascent. If therefore thou dost wish to live,
renew thyself by means of active virtue,
knowledge, and contemplation.

Similar brief hymns speaking of a ladder of spiritual ascent are to be found in the *Triodion* and other liturgical books. The story told by the icon of "The Soul-Saving Ladder" says much more than these hymns, and in a more vivid manner. The hymns, however, have the value of adding intellectual content to the image of the ladder by speaking of the soul, of knowledge, of contemplation and the like, and of impressing these notions upon the rational faculty and the heart by means of

beautiful diction, rhythm, and melody. (In the translation, much of the beauty of the Greek diction is unavoidably lost.)

Let us turn now to three closely related topics: (a) the immortality of the soul, (b) its state after death, and (c) the Second Coming of Christ. With this discussion I shall bring my talk to an end.

That the human soul does not perish with the death of the body, but survives it, and is immortal, is taught both by iconography and by hymnody. We have already noted that in the icon of the Dormition of the Theotokos and in icons of Saint Antony the Great the soul is represented as something distinct from the body, symbolically as an infant. The soul of the Theotokos is shown held by Christ; that of Saint Antony, borne up to Heaven by angels. That the soul is immortal is also conveyed by another already referred to icon, the depiction of the rich man and Lazarus in the beyond, and by the icons of the Transfiguration and the Resurrection of Christ. In the first, following the Gospel story, the iconographer depicts the rich man in Hades, in torment, and Lazarus, together with Abraham, in Paradise, a place full of light, with beautiful sights, where life is unending. In the icon of the Transfiguration, Moses and Elijah, who had died centuries before, are depicted as living persons, bowing reverently to Christ, Elijah conversing with Christ and Moses holding the tablets of the Decalogue. In the icon of the Resurrection of Christ, known as the Descent into Hades, Christ is shown in Hades in the presence of Adam and Eve, Saint John the Baptist, and Prophets and Righteous of the Old Covenant, notably David, Solomon and Abel, all represented as living human beings. The most vivid affirmation of immortality in iconography is contained in the depiction of the Second Coming of Christ, of which I shall speak a little later.

The immortality of the soul is asserted in countless hymns of the Orthodox Church. An *Apolytikion* which is chanted in honor of numerous Saints, with one or two words changed to adapt it to the particular Saint, says:

In thee, O Father, there was preserved the condition of 'being in the likeness;' for having taken up the Cross, thou didst follow Christ, and by thine acts didst teach the despising of the body, for it is transitory, and care of the soul, because it is a thing immortal. Wherefore, thy spirit, O holy Romanos, rejoices with the Angels.³¹

The following hymn, which is chanted at the *Orthros* of the Sunday of All Saints, tells us that the spirits of all the departed Saints are now dwelling in Paradise:

Let there be praise, by means of sacred melodies,
to the Apostles and the Prophets, to the Teachers
and the Holy Ascetics, to all the Righteous and the
Holy Martyrs, and to the women who contended as martyrs
or led with ardor a life of *askesis*—to all the throngs
of Saints and the orders of the Righteous—as heirs of
the Kingdom Above, as dwellers of Paradise.³²

The nature of the place of the souls after death, according to the teaching conveyed by Orthodox iconography and hymnody, is already evident: the souls of Saints, of the righteous in general, go to the supersensible Paradise, to Heaven, and live in joy and Divine glory, united with God, whereas the souls of the unrighteous go to Hades, abide in a state of pain and suffering, separated from God.

But this is not the complete account about the afterlife. Following Holy Scripture, the Church teaches that there will be a Second Coming of Christ, at which time there will be a resurrection of the bodies of all the departed souls, and then a universal judgment. In Matthew, chapter 25, we read: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. . . Then shall He say unto them on the left hand: Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. . . And these shall go away into everlasting punishment, but the righteous into life eternal."³³ In John, chapter 5, we find these statements made, like the preceding, by Christ: "The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."³⁴ This Gospel teaching has been summed up by the Fathers of the First Ecumenical Synod, which met at Nicea (325 A.D.), in the following statement that appears at the end of the Creed: "I await the resurrection of the dead, and the life of the age to come." According to the Orthodox teaching, after the Resurrection and Judgment, the righteous will live forever, invested with transformed,

spiritual bodies, in a state of even fuller blessedness than before, while the unrighteous will live forever, with similar bodies, in pain and gloom.³⁵ The first state is called Paradise (*Paradeisos, Ouranos*); the second, Hell (*Kolasis*).

The teaching about the Second Coming of Christ is depicted very vividly in the narthex of churches, on the interior side of the western wall, and also in the refectory of monasteries, on the wall near the entrance. The icon is a synthesis, depicting diverse scenes and innumerable figures, giving expression to many passages in the New and the Old Testaments. Hence, it cannot be described in a few words. The great twentieth century iconographer Photios Kontoglou devotes over three pages of his book *Ekphrasis* to a description of it.³⁶ An earlier iconographer, Dionysios of Fourni (1670-c. 1745), devotes even more space to it in his *Explanation of the Art of Painting*.³⁷ My account will be much briefer than theirs.

At the center of the composition is shown Christ, in a circular glory and seated on a throne, attended by many angels. To His right is the Theotokos, and to His left John the Forerunner, bowed in prayer. Christ blesses with both hands, and on His chest is an open Book of the Gospels, with the following statement: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."³⁸ Above Him is written: "Jesus Christ, the glory and joy of the Saints." Represented going to meet Him are choirs of Saints: Apostles, Prophets, Martyrs, Ascetics, and so on. Both men and women Saints are shown. Below this scene is portrayed an angel, flying and sounding a trumpet,³⁹ and the earth and the sea giving up their dead,⁴⁰ who are seized by clouds. Some of these, the righteous, go up to meet the angel, while the others go to the place of condemnation. Here there are written relevant statements taken from Isaiah, Joel, and David. From Daniel is taken this statement: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."⁴¹

Elsewhere in the composition is depicted Christ on a high throne, again in glory and attended by hosts of angels. He is flanked on either side by the Theotokos and John the Baptist, who stand in an attitude of prayer, and the Twelve Apostles, who are seated on thrones. Above Christ is written: "Jesus Christ, the Righteous Judge." To the right of the Apostles stand all the other Saints in groups, and to the left the unrepentant sinners. Here there are written the following statements from the Book of Revelation: "And the dead were judged out of those

things which were written in the books, according to their works;"⁴² and "whosoever was not found in the book of life was cast into the lake of fire."⁴³ Below this scene are shown various places of hell, such as the "outer darkness," "the worm that dieth not," "the fire that is not quenched," and so on.⁴⁴ Paradise is symbolized by a bright and radiant region, with lush foliage and the like. In it are seen the Theotokos, surrounded by angels, and the Patriarchs Abraham, Isaac and Jacob.

Also portrayed in the Second Coming is the parable of the five wise and the five foolish virgins. The wise virgins are shown in Paradise, the foolish virgins outside.

Another theme depicted is the Preparation of the Lord's Throne. On this lie the Book of the Gospels and the symbols of the Passion of Christ. On either side of the Throne are Adam and Eve kneeling in prayer.

Finally, the composition includes "the Weighing of Souls" (*He Psychostasia*), or "the Scales of Justice" (*Ho Zygos tes Dikaiosynes*).

In small churches, where space is limited, the composition was not executed in its entirety: the iconographer painted only some of these scenes.

The representation of the Second Coming of Christ by means of iconography was a popular theme during the Byzantine period. According to the eminent archaeologist Constantine Kalokyris, "the subject can be traced as far back as the fourth century, and is well developed in the eleventh century churches of Daphni and Hosios Loukas, and in the fourteenth century and later in the churches of Mystra and Athos."⁴⁵ But this icon has fallen into disuse in our time, as the mystical, spiritual outlook of Christianity of the early centuries of the Christian era and of the medieval period has been replaced by the naturalistic, materialistic, secularist outlook of science, industrialization and mechanization, and the concern with final things, with eschatology, has been replaced by the concern with means of bodily comfort and pleasure. Even meditation today tends to be cultivated as a means to physical well-being, rather than as a practice conducive to the improvement and salvation of the soul, as it was in the past. During the Byzantine period (A.D. 330-1453) and the period that followed it, down to the early part of the nineteenth century, the Second Coming of Christ was not only painted on the walls of churches and refectories, but was also an object of meditation. It was used as a means of cleansing the imagination of soul-corrupting images and giving man a serious orientation in life.⁴⁶ Today, apart from the surviving representations of the Second Coming in some old churches, Orthodox Christians are reminded of the teaching

of the Church on this subject by its hymnody, especially during Great Lent and All Souls' Day. One of the hymns which is chanted at the Orthros on Sundays during the period of Great Lent and the two weeks that precede it says:

Reflecting upon the multitude of sins which I,
the wretch, have committed, I tremble at the
thought of the dreadful Day of the Judgment;
but hoping in the mercy of Thy compassion,
I cry out to Thee like David: Have mercy upon
me, O my God, according to Thy great mercy.

Similar to this is the following hymn that appears in the *Great Octoechos*, and is chanted at the Orthros of Monday and Tuesday of the First Mode:

Thy Tribunal is dreadful, Thy Judgment just,
my deeds terrible; but being Merciful, save me
beforehand, and deliver me from Hell; deliver
me, O Master, from the portion of the Goats,
and deem me worthy of standing on Thy right side,
O most righteous Judge.

The fullest description of the Second Coming by means of liturgical poetry is given by a group of five hymns that are contained in the *Triodion* and are chanted on the eve before the Sunday of Apokreo, which is a week before the beginning of Great Lent. These convey many of the features of the Second Coming depicted in the iconography of it, and seek to evoke an authentic state of repentance.

Although intended to remind Christians vividly, by means of Scriptural symbolism, of their destiny in eternity, the depiction of the Second Coming of Christ in iconography and hymnody by no means seeks to arouse alarm and certainly should not have the effect of leading sinners to despair. For there is no suggestion that some men are arbitrarily predestined by God to eternal hell, either in the iconography and hymnography of the Second Coming, or elsewhere in the teaching of the Orthodox Church. Nor is Christ depicted as a bad judge who will judge unfairly. On the contrary, He is presented as a righteous and compassionate one. No man need despair, regardless of how sinful a life he may have led, provided he repents.

Two main points are stressed so far as sinners are concerned: true repentance and the cultivation of the virtues. The message conveyed in this regard can be put briefly in these words: Repent, and hasten to fill the lamp of your soul with the oil of the virtues, before it is too late. You know the way; it is like a ladder. Listen to the voice which says: "Ascend, ascend, my brethren the soul-saving ladder, which leads to blessedness, to *theosis*, to union with God."

FOOTNOTES

1. This expression has been used as the title of a book by Eugene N. Trubetskoi, *Icons: Theology in Color*, New York, 1973. Cf. Ananda K. Coomaraswamy, *Christian and Oriental Philosophy of Art*, New York, 1956, p. 51: "Religious art is simply a visual theology."
2. Note e.g. the place which is occupied in the lives of people today by television, the cinema, photography, visual aids in teaching.
3. See my book *Orthodox Iconography*, Belmont, Mass., 1977, 1980, p. 36.
4. Cf. Leonid Ouspensky and Vladimir Lossky, *The Meaning of Icons*, Boston, 1955, p. 29.
5. See Photios Kontoglou, *Ekphrasis tes Orthodoxou Eikonographias* ("Explanation of Orthodox Iconography") Vol. 1, Athens, 1960, p. 386.
6. Contained in the January *Menaion*.
7. In *The City of God*, Bk. XXI, ch. 10, Saint Augustine says: "Though a man be in spirit only, not in body, yet he sees himself so like to his own body that he cannot discern any difference."
8. Cf. E. Trubetskoi: "The expression of the eyes is the trait of the human face in which spiritual life most intensely concentrates" (*Icons: Theology in Color*, p. 22).
9. Gilbert K. Chesterton, *Orthodoxy*, London, 1909, p. 241.
10. Cf. L. Ouspensky, *op. cit.*, p. 29: The state of the saints depicted "is usually a state of prayer."
11. Dionysios Zagoraios, trans., *Tou Hosiou Symeon tou Neou Theologou ta Heuriskomena* ("The Extant Works of Saint Symeon the New Theologian"), Syros, 1886, Part I, p. 113.
12. Cf. Photios Kontoglou, *Ekphrasis*, Vol. 1, pp. 387, 384.
13. 1 Cor. 3:3 (KJV); cf. Rom. 8:5-7.
14. See *Philokalia*, Vol. 4, Athens, 1961, pp. 58-59.
15. Quoted by Nicodemus the Hagiorite in *Kepos Chariton* ("Garden of Graces"), Volos, 1958, p. 199. Cf. his *Exomologetarion* ("Manual of Confession"), Part I, Ch. 1.
16. 1 Cor. 11:1.
17. *Fifty Spiritual Homilies*, I.
18. See Kontoglou, *Ekphrasis*, Vol. 1, pp. 128, 172, 212.
19. *Ibid.*, p. 411.
20. *Ibid.*

21. Luke 24:49 (KJV). Cf. Acts 2:1-4.
22. Contained in the liturgical book called the *Pentecostarion*.
23. L. Ouspensky, *op. cit.*, p. 36.
24. *Parakletike*, Venice, 1851, p. 139.
25. *Ibid.*, p. 249.
26. Cf. Kontoglou, *op. cit.*, Vol. 1, p. 176.
27. Luke 23:42-43 (KJV).
28. Gen. 28:12.
29. Dionysios of Fourna, *Hermeneia tes Zographikes Technes* ("Explanation of the Art of Painting"), Petroupolis (Petrograd), 1909, pp. 220-221; Kontoglou, *Ekphrasis*, Vol. 1, p. 400.
30. *The Extant Works of Saint Symeon the New Theologian*, Part 1, p. 368.
31. See the *Great Horologion*.
32. This hymn is contained in the *Pentecostarion*.
33. Matt. 25:31-33, 41, 46 (KJV).
34. John 5:28-29 (KJV).
35. See e.g. Symeon, Archbishop of Thessaloniki, *Ta Hapanta* ("The Collected Works"), Thessaloniki, 1960, pp. 38-39, 346-348.
36. Pp. 362-364.
37. Pp. 240-242, 287-288.
38. Matt. 25:34 (KJV).
39. Mt. 24:31.
40. Cf. Rev. 20:13.
41. Dan. 12:2 (KJV).
42. Rev. 20:12 (KJV).
43. Rev. 20:15 (KJV).
44. Cf. Mk. 9:44.
45. C. Kalokyris, *The Byzantine Wall-Paintings of Crete*, New York, 1973, p. 119.
46. Cf. Saint Nicodemos the Hagiorite, *Symbouleutikon Encheiridion* ("Handbook of Counsel"), 2nd ed., Athens, 1885, p. 107.

HUMAN NATURE IN THE UNIFICATION VIEW AND IN THE CHRISTIAN TRADITION

Sebastian A. Matczak

1. General Characteristics of Unificationism

The Unification position is, speaking generally, very inclusive. It is not just a philosophical system: it is a world outlook. Consequently, Unificationism intends to answer all the ideological questions concerning man. To be more precise, Unificationism includes theory and practice—practice which is developed on a broad scale, embracing not only theology and philosophy, but also politics, economics, sociology, education, art, sports and all other human phenomena. From this point of view, the Unification position is similar to the position of Marxism and that of scholasticism. These three worldwide movements present not just philosophical systems, but provide world views which intend to answer all the questions pertaining to human life. Consequently, Unificationism belongs to quite a unique category in the history of thought. Contrary to Marxism and in agreement with scholasticism, it puts stress on both God and man. Thus, there are two foci of interest in the Unification movement: the main focus is on God, the second is on man; yet God is related to man, and man to God. Man is interested in God but interested in himself, too, and this is precisely the center of interest of the Unification movement: God and then man. Consequently, all the problems which pertain to human life are treated from two points of view: One *a priori*, the other *a posteriori*. The main point of view is *a prioristic*. This means that man is treated from the point of view of God and not so much from the point of view of the purely natural and rational. The other point of view, *a posterioristic*, starts with man's natural experience and his reason alone. These two aspects we can quite clearly distinguish in the Unification treatment of man. For this reason, the doctrine of Unificationism is both theological and

philosophical; theology and philosophy constitute the basis of Unification thought. From these disciplines are deduced other disciplines such as politics, economics or aesthetics. In this particular paper I shall concentrate on the problem of man's nature. Dealing with this issue, we must repeat, involves using two approaches, the theological and the philosophical.

2. *States of Man's Nature*

Unificationism treats man's nature basically from three, even four points of view. In the first place, we find a treatment of man's original nature. What is man's original nature? Man's original nature is man's basic nature, human nature as it has been created by God. This nature is essential to man and unchangeable. For this reason it is called the original nature of man. The second nature of man is his acquired nature: the presently existing, changing nature of man. This state of man's nature resulted from his fall away from God. For this reason, man's nature after the fall can be called his fallen nature. We should distinguish yet a third state of human nature according to the Unification teaching, namely, man's restored nature, that is, man's nature after restoration due to Christ's merits. This state is the specific concern of Christian theologians rather than the average person. Therefore, a definition of this condition might be subjected to serious discussion due to the specific theological positions of various scholars. Finally, we can distinguish a fourth state of human nature, man's nature at the *status terminæ*; in other words, human nature at its end when it is finally rewarded and reaches its final perfection. In this respect, Unificationists speak about the future, eternal kingdom of God on this earth.

A. *Man's Original Nature*

(1) *What is Original Nature?*

First, what is man's original nature? As was mentioned already, man's original nature is that created by God. Each person is created in the image of God, so man is the image of God. Man is, however, a special image of God, namely, the *direct* image of God. We observe also indirect images of God; such indirect images are found in other creations lower than man, namely, animals and inanimate matter. They may be called symbols of God only, i.e., they indicate God, but do not represent Him directly.

Man's image of God is first of all expressed in spirituality and physicality; in Unification terms borrowed from the Korean language

these are his "Sung Sang" and "Hyung Sang." Man as a spiritual being consists of his spiritual mind and spiritual body; in Unification terms, we can say that the spiritual mind is man's internal Sung Sang and the spiritual body is his internal Hyung Sang, both being aspects of man's Sung Sang, i.e., of his spirituality in general.

Man's spirituality as thus described is indicated rather than proved in Unificationism. Some possible proofs for some of the claim, though not developed, we may find in the Unification assertion that man is seeking after values such as truth, goodness and beauty. This grasping for such values reminds us of more systematic proofs for the spirituality of man's mind advanced by neo-scholasticism, which insists on man's knowledge of universals that cannot be reduced to common mental pictures alone, as Hume tried to prove they could be.

Physical man is simply his physical entity, i.e., his physical mind and physical body. Between the spiritual man and physical man, a mutual relationship exists. More precisely speaking, this is a relationship of give-and-take action. Give-and-take action takes place whenever the relationship of subject and object is to be found. So give and take occurs in the first place between spirit man and physical man; in other words, between man's soul and his body.

If the meaning of the spiritual mind is quite clear to us, the meaning of the spiritual body is not so, and requires clarification. The spiritual body refers to the body cooperating with the soul. Such a body has spiritual organs. By these organs we should understand cooperating organs in spiritual perception, that is, all kinds of extrasensory perception. This basic psychosomatic structure of man, spiritual and physical, is the image or picture of God.

(2) Man as an Image of God

In God there is also a spiritual part and a physical part, i.e., His Sung Sang and Hyung Sang. God, within His ontic simplicity, is composed, according to the Unificationist conception of Him, of His inner subjectivity (Sung Sang) and its outer form, i.e., His objectivity (Hyung Sang). The former contains God's reason, heart and will; the latter, His energy and relation to the external world. A similar polarity occurs in man. Thus man reflects God, although in a human and finite way. Other creatures besides man do not have a spiritual part; therefore, they do not constitute real images of God but may be only His indirect images or symbolic representations.

In addition, man reflects God's positivity and negativity in the fact of the two human sexes. The two sexes together make a complete whole: one mankind which is male and female.

Man also exists on a cosmic scale and not just as a private, individual citizen of this earth. Because man is related to the whole universe, he plays a central, cosmic role. This is due first to the fact that man is both spirit and matter. Man as such a compound creature contains both kinds of cosmic elements, both spiritual and physical elements. His centrality is reinforced by the fact that man is a unity of two sexes, namely, the male sex, which includes all the masculine elements of the world of reality and the female, which includes all feminine elements. Together they make one unit representing everything. Through this unity, people are destined to dominate the whole world. As the whole universe is created for man's sake, he has to dominate it according to the will of its Creator. As the absolute ruler and center is God, man—like the rest of creation—is God's object; thus, man is an object whose subject is God.

(3) *The Dignity of Man*

In addition to the fact that man is at the center of the universe, his dignity lies in the fact that God creates him according to His individual pictures of him. In other words, Unificationism points out that man is the individual image of God. God has in His mind (Logos—Sung Sang) individual images when He creates particular beings. He has individual images of individual persons. His is not just a creation *en masse*, not mass production. Mankind is not just a collective being, according to Unification thinking; each man is a singular being of which God takes special care. By this affirmation, Unificationism points out that it is opposed to the position of Marxist communism, where man is treated collectively, simply as a social unit.

With this idea is connected another, namely, that man, who is a picture of God, has heart at his center. As the God of love is a God of heart, love takes the first place for man, too. Heart takes priority. Heart is the cause of life as well as the source of love. If man practices love, he will find satisfaction in his own life and he will live in harmony with the universe. Thus, there will really be the kingdom of God here on this earth.

Another aspect of man is his reason or logos. This logos has to guide man; man through his reason has to govern the whole world. Reason provides the law of man's being. By containing universal

concepts as well as particular ones, reason gives harmony to the whole world. Man's reason is a replica or image of God's reason, the Logos. Man possesses logos just as God does.

In addition to heart and reason, there is another important element in God and man, namely creativity. God is the Father almighty, maker of Heaven and earth. He creates the whole universe. As a creature made in the Divine image, man is given creativity. He has the capability to make discoveries and to invent new things. By these means, we make progress on this earth.

(4) *Ontology of Man*

a. Man as Object

In his status as a being, man is both an object and a subject. Man is an object for God; God is his subject. From God man receives love in order to live according to God's love, to love God and to love other people and thus to create harmony in the world. From God also, man as object receives his reason, his creativity and other perfections. Because of them, man is capable of religion, justice, charity and so on.

b. Man as Subject

Man is in a subject position, however, with regard to the universe. All the things in the world are created for man's satisfaction and man himself is created for God's satisfaction, for God's joy, God's pleasure. Man has to govern all creation with love. And in this way, if man accepts and uses the received love of God, all the wars, strife, violence, troubles and struggles in the world will end. There will be at last peace throughout the world.

c. Man as a Center

Man should be the center of an harmonious cosmos. He is the center, as I said before, because he is endowed with a physical nature and with a spiritual nature. In this way he is a union or intermediary between two worlds, the invisible world and visible world, a spiritual world and an earthly world. When he dies, he goes to this invisible world because he has an invisible spiritual entity in himself.

B. Second Nature of Man

The original or basic nature of man is in itself unchangeable. But then comes the fallen nature of man, his second nature. This second nature of man results from loss of the original image of God.

The nature of fallen man consists of an abnormal relationship

between man's invisible nature and his visible nature, in other words, (in Unification terminology) an abnormal relationship between man's Sung Sang and Hyung Sang. What is this Sung Sang? It is man's seeking after truth, goodness and beauty. Hyung Sang is man's instincts, his sexual drive, man's sensuous, earthly characteristics. Thus, in fallen nature there is no longer harmony between man's spiritual life and physical one. Consequently, there is no agreement among men and no harmony within the cosmos. Due to this fact, we witness among men all kinds of ignorance concerning the world outside and our own inner nature. Worse, because of the fall, man has become satan-oriented. Before the fall, man was God-oriented. In other words, before the fall, man's behavior was ethical and orderly. After the fall, satan influences our lives; man is inclined towards evil. After the fall, there is not much love of others according to God's pattern. Men are subject to all kinds of wrong desires and commit numerous acts of unrighteousness. The normal subject-object order of creation can become reversed e.g. the body can dominate the spirit. This results in the multiplication of crime, violence, war, and so on. However, man still retains his freedom in spite of the fact that he is oriented toward satan. Man is always free. Being free, he longs to restore his original nature.

C. *Restored Nature of Man*

Unificationism points out emphatically that only Christ can liquidate original sin. Therefore, Christ is the True Parent. Restoration, then, is connected with the event of Christ. Without opening up the vast subject of Christology, I would like to point out only one fact: *Divine Principle* clearly accepts the doctrine of Jesus' meritorious and sacrificial death on the cross, His Resurrection, and His Second Coming. However, *Divine Principle* does not go into great detail about the nature of Christ, except to say that He is both human and Divine. How to reconcile these two natures of Jesus, Unificationism does not explain. Is there any reason for not discussing this topic? There is a reason, as I see it: namely, that if Unificationism wants to unite all Christians, it should not enter into doctrinal details and take one specific position. To do so, Unificationists would be supporting one view against other theological positions; thus, not unifying Christendom, but reinforcing denominational fragmentation.

D. *Man's Nature at its End*

What is man's destiny? Man's destiny is happiness, joy in the

kingdom of God. This kingdom of God will result from the Second Coming of Christ. Unificationists maintain that God's kingdom must take place on this earth. The question naturally arises, Is this expectation in agreement with Christian belief? It would be difficult to say that it is not. Why? Revelation 21:1 clearly says that there will be "a new heaven and a new earth." What does it mean, "new heaven and a new earth"? I think nobody knows except God Himself, so if Unificationism explains this text in its own way, it would be very hard to prove that its position is wrong. Not until the Second Advent actually occurs can we be certain about this.

Unification thought maintains with regard to the final destiny of man that universal reconciliation will ultimately take place. This question is very sharply debated among Christians. What is the final destiny of man? Will man be punished eternally or only temporarily? And what about the fate of satan? Will satan remain a fallen archangel or will he be converted to God? Religious people differ greatly on such matters.

The Unificationist position is an optimistic one, namely, that satan and all the condemned people finally will be somehow converted to God. I'm not too sure myself about the final conversion of satan himself; but about other people, I agree with the Unificationists. There will be no eternal punishment; hence there must be universal *apocatastasis*, reconciliation. Unificationism is not at all pessimistic. It is a movement based on serene optimism. And this optimism permeates the whole approach, practical and theoretical, of the movement.

3. Ethics

A. Individual and Social

From these four states of human nature one can understand Unification ethics. I will briefly present this, not going into much detail. Generally speaking, Unificationism distinguishes between morality and ethics. Morality is subjective, an individual's personal sense of responsibility and duty. Ethics is objective, dealing with man's collective responsibilities: his economic, political and social morality.

B. Basic Principle

Man has to be oriented first of all toward God and then toward his own earthly family. The father has to be oriented first toward God and then toward his wife and children. The mother should be oriented

toward God in the first place, then toward her husband and children. Children should be primarily loyal to God and then to their parents. In this way we can preserve order in personal morality and order in social ethics. Ethics and morality in Unificationism are basically concentrated on the family. The individual members of the family must be in harmony within themselves; they must work to attain their own perfection. Achieving that, they will be able to live in harmony with other members of the family. Living in harmony with other members of their own family, they will live in harmony with other families and subsequently with the whole world. Such is the basis of Unification ethics and morality.

4. *Value*

What is value? Values are truth, goodness and beauty. But the highest absolute value is truth. Truth is then the first value. On the basis of truth, Unificationists oppose Marxism. They point out important kinds of value the communists do not emphasize. Labor value is not the only type of value, nor is it the most basic. To mention one difference between Unificationism and Marxism, the latter denies the profit motive while the former does not, yet feels that profits should be shared by all members of society. Capitalism is not excluded by Unificationism, but it recommends wider profit-sharing. This would give us more true democracy, true communism, not Marxist communism as we know it now, but a truly Christian communism.

5. *Some Problems*

A. *Original Sin*

In the Unification position certain tenets may provoke serious disagreement. The question of original sin is one such controversial belief.

The original sin, according to the Unification position, is connected with the adultery of Eve and Lucifer. Was the first sin an illicit sexual act? Some Christians do not accept this interpretation, others do. Consequently a sexual explanation of the fall belongs to disputable issues in Christianity. But what about the serpent with which Eve had intercourse? Here again, the Unificationist explanation is not something entirely new. We find a similar position in Jewish rabbinic traditions. So the idea that the original sin was connected somehow with concupiscence is not novel in the history of religion.

The next question concerns the nature of original sin. How did the first couple sin? Even if it was an act of adultery, was it not primarily disobedience of God's command? It is obvious, I think, that disobedience occurred. If there were not disobedience, there would have been no fall.

Another problem involves death as a punishment for man's original sin. Christianity believes death is the result of original sin. At least this tenet is accepted by many Christian denominations. Is the same position maintained in Unification thought? I think Unificationism is not clear on this matter. It does not say explicitly that death occurs because of original sin. I think that it would be extremely wise for the Unification movement to uphold such a view.

B. Man's Cosmic Role

Another tenet which is quite interesting and very characteristic of the Unification position and yet is less stressed by Western Christianity is man's cosmic role. Unificationism points out very emphatically man's cosmic role. Is this cosmic role of man contrary to Christian doctrine? No, because Saint Paul emphasizes it, and in Revelation we read that a "new heaven and new earth" will result from the Second Coming of Christ.

C. Second Coming of Christ

The Second Coming of Christ is a major teaching of Unification thought. This is its messianic aspect. Christians have often differed about where Christ will appear. Consequently, if the Unification Church teaches that the Second Coming will take place in Korea, I think we should just wait until it happens and then we'll be sure who is right. (Laughter)

To conclude, are there differences between the Unification theological position and Christian thought? The differences, I think, lie in philosophy rather than in doctrine.

6. Philosophy

A. Ontology

Unification theology is based on its own specific ontology. Unification ontology is not Aristotelian; it is quite different. It is rather oriental, partly Taoist, but mainly Confucian. In ontology and ethics, we can find similarities between Unificationism and traditional Chinese philosophy. Of course, there is also the clearly evident influence of Christian

thought. Yet Unificationism in its philosophical aspect is distinct from Western systems.

How should we evaluate the Asian aspect of Unificationism? I think it is to be highly welcomed. In my opinion, for the first time, we find in the West a philosophy which is basically not Aristotelian and not even Platonic, although Unificationism is more Platonic than Aristotelian. The novelty of Unification philosophy becomes clearer if we keep in mind its resemblance to Aristotelianism. Like Aristotle, Unificationists interpret reality in terms of subject-object relationships, external form and internal essence, substance and accident as well as formal, final and efficient causes. At the same time, Unification philosophy is not truly Aristotelian. Unificationism also has a great tendency toward being Platonic, but oriental philosophies are mystical, just as Plato's approach was quite mystical. Therefore, there is a similarity: God is known intuitively in Unificationism as He is in both oriental religion and in Plato. For example, when Plato gives some proofs for the supremacy of the idea of good and beauty, these proofs are based rather often on man's intuition. Quite different are the strictly discursive proofs of Aristotle.

B. Ethics

In the West, Christian ethics is rather individualistic. By contrast, in Unification thought it seems that one finds more stress on the collective aspect. Rather, it recognizes both collective and non-collective aspects. Where is the collective aspect? I think Unificationism is not too clear but it has both collective and non-collective features because it distinguishes morality from ethics. Morality is subjective and individual; ethics is rather objective and social. However in Christianity as a whole, individual responsibility is clearly stressed, though at the same time, Christians are taught collective responsibility.

C. Questionable Aspects

Now, speaking generally, when we compare Unificationism and Western philosophy, are there any questionable aspects to the Unification position? If there are, it seems to me they are not of great importance. Let me mention just a few of them.

(1) Original Nature

Unificationism claims that the original nature of man is elaborated for the first time in *Divine Principle*. If I understand correctly the Unification position, then, it seems to me, that is not exactly correct.

The original nature of man has already been explained in traditional Christianity. Christians had to work out a doctrine of man's original nature in order to determine the effect of original sin. Protestants and Catholics disagree over the fallen nature of man. Yet both have carefully developed explanations of the difference between man before the fall and afterward. Though they debate the details, both Catholics and Protestants recognize a basic distinction between man's first state and his present fallen condition.

Where do Unificationists stand? Are they more Catholic or more Protestant? Again, I would say it is not clear and the Unification position can be defended by Catholics or by Protestants. Is it wrong to be so unspecific? I think it is an advantage that the Unification movement does not take a specific position, because in this way it does not alienate anybody.

(2) *Logic*

Now let us look at logic. Unification thought says that it has invented or discovered a new logic. Is this true? At present Unificationists really borrow much of their logic from the dialectics of Hegel. In my opinion, they would be better off following Aristotle instead. But is a new logic possible? If Unificationism offered the world a new logic which was non-Aristotelian, as mathematicians have developed a non-Euclidian geometry, that would be something really extraordinary. It may some day be possible to accomplish such a feat.

(3) *Universal Prime Force*

There is a problem in the way the notion of universal prime force is expressed. This idea of universal prime force can be easily misunderstood, because it sometimes sounds as if Unificationists believe that there is matter in God. One could easily clear up this difficulty by saying that in God matter is *virtually* and not *formally* present. This in no way runs counter to the general Unificationist philosophy and could, I think, be a useful distinction.

7. *Valuable Aspects of the Unification Position*

Now for some of the good points of the Unification position, as I cannot enumerate all of them. The first is Unification emphasis on the dignity of man. Man is a God-centered being; his value lies only with God. It originates with God and not from anything else. Man is at the same time the center of the universe. He is not at the center in a physical

sense, but in a moral sense. He is the center of value; God creates the whole world for man, and man has a divine responsibility to govern the whole world and govern himself in love. This is an extremely good point of Unification thought. With this is connected family-centered ethics. The family provides the center of ethical value. If the family is OK, the whole world will be OK. I think this is an extremely valuable thing to point out. Besides these, there is another important element, namely, Unification optimism. The Unification movement glows with optimism, optimism about the kingdom of God. This kingdom of God will come in spite of what might happen; it will come with certainty. We therefore have to prepare ourselves for its arrival. And this kingdom of God is for all mankind. This is connected with the idea of *apocatastasis* or universal reconciliation: All men will be sooner or later reunited with God. Another good point Unificationists make is that the fallen nature of man has to be restored by God; man himself cannot restore himself. He needs help from God. This help from God is given to man by Christ. Consequently, there is the idea of true parents. Now, if Unificationism considers other persons than Jesus as true parents, is that against the Christian position? Absolutely not! In Christianity we have spiritual fathers; we have priests who are called "father" in Catholicism, Eastern Orthodoxy and Anglicanism. So the concept of true parent is not at all novel, but has long been a recognized part of Christian tradition.

Let me also comment on their mystical approach. Unificationism has a mystical approach, as I see it, to various problems and to God. Is this approach wrong? I think this perhaps is the best and often the only approach. I don't know how many people have been converted to God by discursive arguments for God's existence. Man believes in God on a mystical basis, namely on the natural intuition that God exists. Faith is simply intuitive. Men naturally, almost instinctively, believe in the reality of God.

And this is the Unification approach, basically, as I see it; there is not too much effort to prove that God exists. That is not excluded, but that is not the main effort. To prove God's existence is the western approach. The oriental approach is simply to believe in God, and that is what I think the masses always do. They do not read Aristotle or Saint Thomas, and maybe it is very good that they do not. Masses of people possess or accept intuitive knowledge of God. This intuitive knowledge of God is mystical. Mystical knowledge is of various types, but intuition is one of these levels, maybe the lowest level, but real nonetheless.

Unificationist mysticism resembles that of Plato. This Platonic approach consists of an insistence on love. Love is the source of harmony. Love is the source of life. And when this love is practiced between people it will give harmony and peace to the world. This point I think is extremely valuable.

Furthermore, Unificationists emphasize the unity of man. Unificationism explains this unity in terms of give-and-take action, unity on a quadruple base, even if it divides human nature into spirit man: spirit mind and body, and physical man: physical mind and body. The Unificationist concept of the spirit body makes sense once one correctly understands what the term means. Perhaps only for Westerners does the notion of a spiritual body sound strange.

My final point is most important. Unificationism, I would say, is in basic agreement with the essentials of Christianity. It just has to be understood correctly. Why is Unificationism so often misunderstood? Because of its new terminology, because of the depth of its thought, and because of the wide range of problems which Unification covers. Therefore, when people are in a hurry, they think that *Divine Principle* is like a book which they read as children in grammar school or even as students in a university. This is not the case with the Unificationist sources. They offer a new approach, often explained in a manner unfamiliar to western-educated readers. Hence they have to be very carefully studied. But once someone understands these things, he will not have much of a problem reconciling Unificationist teachings with various Christian positions.

But as I said before, he cannot go too far. He cannot try to identify the Unification position with Luther's position or Calvin's position or Thomas Aquinas' position or any pope's position. These identities are not there because the purpose of Unificationism is different. The purpose is to unite all Christians, all religions. If the goal is to unite all the religions, then you cannot be specific, because then you will alienate people.

But Unificationism appears to be reconcilable with various theological opinions, as I understand it. It is not a closed system. Not at all. What it offers is a basic foundation for all kinds of religious views. It provides a place where all religions can come to discuss their problems and differences. I think this is an extremely valuable aspect of the Unification movement, especially today when religions are trying to understand each other and are trying to be somehow united.

DISCUSSION

Dr. Tsirpanlis: Now I am sure all of you will share in our panel discussion, so write down provocative questions and Professor Cavarnos or Dr. Matczak will answer them.

Dr. Cavarnos: Well, we will try to.

Dr. Tsirpanlis: You will try to. (Laughter)

Dr. Cavarnos: I have with me a few slides of icons, about twenty. They show icons of this tradition of iconography. I would like to show them later in order to illustrate what I have said.

Dr. Tsirpanlis: Thank you very much, Professor Cavarnos. Now it is time, I think, to submit questions and discuss things.

Richard Panzer: Dr. Cavarnos, could you say something about the mystic practices of the holy men, and could you elaborate more on the relationship between their piety and iconography?

Dr. Cavarnos: One thing that occurs to me is the fact that Saint Symeon the New Theologian, who lived in the eleventh century, is regarded as perhaps the greatest mystic of the Eastern Church, and yet he was very strong in his defense of icons. He clearly did not regard icons as an obstacle to the interior life, in which one strives to go beyond concepts, beyond sensations, beyond all form. He did not regard the use of icons as at all an obstacle to the cultivation of the mystical approach to God but rather as an aid. That, I think, is very important. This view has been held by others of the mystical tradition, such as Saint Gregory Palamas, who lived in the fourteenth century. He, too, was very strong in his defense of icons, and repeats some of the things that Saint John Damascene said. Palamas, who is perhaps more than anyone else associated in people's minds with the mysticism of the Eastern Church, was emphatic on the value of the use of icons in one's spiritual development. He had also received the idea of a ladder of Divine ascent. An icon is a ladder. A ladder leads you to something beyond itself. An icon is a ladder by means of which you rise from the physical to the spiritual realm. You dispense with the icon when you enter the mystical state of direct experience of God. When you achieve what you are striving to attain through the icon, then you no longer need it. So there's no opposition at all in the Eastern Church between mysticism and iconography, but rather, a complete harmony.

Richard Panzer: Is that still the situation today?

Dr. Cavarnos: Absolutely! There's no change in that position. One might say that there's a kind of renaissance of the true tradition in

iconography among the Orthodox. You see it among the Russians of the diaspora, you see it in Greece, you see it in Rumania, in Yugoslavia, in America. You might say there's a kind of treasuring of these icons, even in the Soviet Union, cleaning them, preserving them, knowing that somehow these are valuable things, to be preserved even in museums, because somehow they contain important values for man's higher self. So whether consciously or subconsciously, people have come to a realization of the traditional type of iconography as a great treasure for man's culture and man's spiritual development. Today there's a great need for using traditional icons, instead of the naturalistic religious paintings which more and more replaced them since the Renaissance. The Italian Renaissance, in using actual human beings as models and trying to depict the body in all its anatomical details, showing the veins, the muscles, the joints, and so forth, is not iconography. Anatomy is one thing and iconography another. Surely Byzantine icon painters saw how men looked, surely they saw that the eyes do not have this rather than that size and shape, but they deliberately distorted things in some ways, enlarged or diminished them for the purpose that I've pointed out. And now, people are becoming much more conscious of why these things are so, why the icon painters did not use a kind of photographic presentation. They employed a different kind of painting to serve spiritual purposes.

Dr. Bilaniuk: Dr. Matczak, I would like to make a few comments on one thing that was recurring in your paper, namely, original sin. It is a very touchy problem and a very important one. First of all, I do not believe that adultery was the original sin, or bestiality, because it is metaphysically impossible. What preceded any act that was either bestiality or adultery or God knows what, was precisely titanism, that is, a situation in which the human being, which is a rational, thinking, reflecting being, with a free will, established himself or herself as a norm of morality against the norm of morality established by God. This is presented to us in the Bible as an apple, not as bestiality, or intercourse with a serpent. But it is irrelevant whether it was an apple or something else. It is precisely the titanism of the human being who takes upon himself or herself the task of establishing a new morality which is in opposition to the morality that was established by the Creator. Furthermore, original sin, ladies and gentlemen, is nothing else but the special genre which is historically called aetiology. That is from the Greek word "aeteon" or cause. When the ancient Hebrews were sitting around the campfires in Egypt before they made the

Exodus, or after the Exodus, when they were in the wilderness, or during the persecution from alien nations, they asked the Prophets and the leaders, "Why is it that we are being persecuted? Why is there evil in the world?" The Prophets, ideologists, and religious leaders were looking for the historical "aetion" in the past in order to explain the present situation. And that is precisely the concept of historical aetiology because original sin, ladies and gentlemen, is a trans-historical occurrence. It is, in fact, a condition of any created being. I disagree that man was God-oriented and became satan-oriented. There is something more basic to it. God is the fullness of being and fullness of existence and manifests Himself to us as truth, goodness, and beauty, and so forth. Therefore, there is a tendency of the human being toward non-being, toward non-existence that is as strong as the tendency of the human being toward being, or fullness of existence. And precisely on this metaphysical position we have to reflect that original sin is transtemporal. Furthermore, ladies and gentlemen, we have to realize that surely satan plays a very important role in dragging us towards nonbeing, towards self-destruction, towards sin, towards breaking off our relationship with God. But there is a condition which remedies that, namely, God will ultimately cancel and invalidate our self-destructiveness because God by His omnipotence and by His immense love can convert anything and anybody toward the definitive and final end which He envisaged from all eternity. I could go on and I have some other difficulties with what you said, but I will stop on this point.

Dr. Tsirpanlis: Thank you, Professor Bilaniuk. Thank you for your valuable commentary and good contributions to the discussion. Who is next? I lost the line in the metaphysical happiness!

Gunnard Johnston: Dr. Cavarnos, my understanding is that in the eighth century there was a rise of iconoclastic controversy within the Eastern Church. Was this just within the Eastern Church? Also, what was the relationship of the Eastern Church to the Muslim faith? Muslims dislike the use of icons. Also the Jewish tradition is almost completely devoid of their use. I was wondering if you might be able to elaborate a little bit, too, as to what the difference might be in the use of icons in the Orthodox church from the use of icons or statues or whatever in the Western Church. Has iconoclasm affected this difference?

Dr. Cavarnos: Do you want me to explain how iconoclasm originated? I mean, whether it was due to Jewish influences or Mohammedan influences? Well, I think there were some elements coming from the non-Hellenic parts of the Byzantine Empire that

exerted influences on the Emperor and others, and occasioned it, yes. And, it was particularly the monastics of the Eastern Church that most strongly opposed iconoclasm. They thought it was enormously important for the Church to preserve the icons. The people who originated iconoclasm lacked a grasp of the true theological presuppositions of icons and of the important purposes icons can serve. I have explained some of these things in my book *Orthodox Iconography*, which was published recently and which Dr. Tsirpanlis has. There is a chapter in it on the functions of the icons. The icons were said, by their defenders, to be an educational thing, a “book” for the illiterate. Many people could not read the Scriptures, could not read about the Crucifixion of Christ, the Incarnation of Christ, the Baptism, the Resurrection and so forth, and these things could be presented very easily with icons. It was as if someone were saying, “You see, this is what it means,” and you could understand immediately. I think even educated people can somehow see things much more vividly when aided by icons. I don’t know to what extent my showing of certain slides added any value to what I said. If it did, this shows the point I am trying to make. Did it give you more content to what I was saying? [Yes.] Well, there you are. That is precisely the point: that some things can be presented more effectively, more strikingly, and really register on your mind permanently when you see them visually. And the Orthodox did not want to sacrifice this educational value.

There is also a psychological value in icons. Those who have some acquaintance with psychology know that if you see something, *and* you hear something, you remember it more permanently. What is impressed on your mind has more vivacity, more durability. There is also the idea that these icons not only teach you, but they remind you of certain things. We tend to fall asleep spiritually, we always tend to get immersed in, identified with, our surroundings and forget about God. We go out and hardly think about God, and our relation to Him. The icon immediately brings Christ to your mind—His teaching, His Saints. That’s a value, the reminding. So there are other values that icons have besides being a springboard from the visible to the invisible.

Icons were regarded as tremendously important by the Orthodox and not to be given up. The people who defended the icons included first-rate philosophers like Saint John Damascene. Damascene was well-educated, knew philosophy, and was a great theologian. He was also a great poet—the greatest poet of the Eastern Church. The numerous hymns which he composed are beautiful and sublime, and

yet full of theology. So the men who defended the icons were far from being crude people like the iconoclasts. People of very highly developed aesthetic sensibility, insight, and so forth, could see the spiritual basis and value of icons. Iconoclasm, I think, sprang largely from misunderstanding, sheer ignorance. The iconoclasts saw icons as idols which are condemned in the Old Testament.

Gunnard Johnston: You're talking about the movement in the eighth and ninth centuries?

Dr. Cavarnos: Yes. There's a commandment in the Old Testament that you should not worship idols. The Orthodox never worship idols. They venerate icons the way you respect a photograph, let's say, of your mother or of some person dear to you. You honor a person by having his photograph. Also, people owe a certain veneration toward icons as reminders of holy personages. You never worship an icon. For that matter, you never worship a Saint—you venerate him. You worship only God. All these distinctions were too fine for the iconoclasts to see. They simply did not have enough inner cultivation to see the fine points.

Dr. Bilaniuk: I would like to put in a footnote—something that sometimes even Orthodox people don't know. You kiss the *face* of a Saint in an icon because he is your brother or sister. You kiss, because of "hyperdulia," that is, hyper-veneration, the *hand* of the Mother of God. But you kiss the *feet* of the crucified Lord or the Lord because He, as God, is given true adoration. This three-fold fine distinction is very crucial. Unfortunately, these things are not very well-known today. But it tells you precisely what the priorities are, what the scale is.

Dr. Tsirpanlis: I would like to add that there is a basic theological rationale or justification for the use of icons by the Byzantines. It is used to reject the Jewish and Muslim concept. What is this basic theological rationale? Well, the Christians argue that since Christ as God became man, He was Incarnate. The Incarnate Logos or wisdom of God is the Son of God. This is the basic theological rationale: that since Christ is visible, God is not only the invisible God, He became the visible human being, perfected. Now, what is the relation between Divinity and humanity? I agree completely with Dr. Matczak's philosophical restlessness and speculation that there is no precise determination of the relationship between Divinity and humanity in Jesus Christ. Even the Christological definition of the fourth ecumenical council is not perfect. The famous Christological definition of the ecumenical council of 451 which is considered the best is defective, is not perfect. Why? Because its terminology is apophatic (negative) Christology, namely, that Christ's

two natures were united without division, without separation, without change, without confusion. Where is the positive element then? What is the relationship between humanity and Divinity? Number two: Where is the *kenosis*: There is no *kenotic* theology at all. No *kenosis*. The basic element in Christian theology, which is Christ's absolute humility and sacrifice, is lacking in the famous Christological definition of the fourth ecumenical council, or the Council of Chalcedon! Therefore, I think that Dr. Matczak's point is extremely valuable and at the same time, provocative and quite realistic, and expressive of great truth. The relationship between Divinity and humanity is an open question! However, the basic rationale was: since Jesus, the Son of God, became man, therefore we have the right to depict Jesus. A clear distinction must be made, though, between worship or *latreia* and *proskyneisis* or veneration.

There is the famous *mandelion* of Jesus and the story of the Arabian or Syrian King of Edessa, Abgar. It is a pious tradition, of course, perhaps debatable, Dr. Cavarnos, but instructive, I think, of what was the original face of Jesus as a human being. But still, no one knows how Jesus looked, what was the real appearance of Jesus. We don't have a genuine description. Pliny the Younger, Tacitus and Josephus are the pagan sources of our knowledge that Jesus was an historical person and not mythological. We have the letters of Pliny the Younger (96 and 97, Book X) and Tacitus' *Annals* (Book XV). But we do not have any physical description of Jesus' features. Therefore, the depiction of Jesus can be of any inspiration. What do you think, Mr. Mavadones?

Mr. Mavadones: I agree with your idea. Christ was born in human form and that not only justifies us in depicting Christ in human form, but also to question the use of such icons is to bring into question the very nature of Christ's Incarnation. To depict Him in an icon is an affirmation of this historical event.

Dr. Tsirpanlis: That's good.

Mr. Mavadones: So the icons are completely justified and right theologically. That extends also to the Saints. They were friends of Christ and so forth so you should not depict Christ alone, you know, without His friends and the people who lived according to His teaching. You can depict what happened. Another aspect of what Dr. Cavarnos said about icons is that you will find that many of the people of Eastern Christian heritage have an icon in their homes. They are probably more literate in respect to art generally than most people today. They perhaps

would appreciate Raphael's paintings and other types of paintings. But you look at their icons and say that they don't quite look as you might expect an excellent painting to look.

They might not be of the same quality as some fine icons that Dr. Cavnos showed us, yet there is another aspect to the icon that is important. It is like some of the ideas that you are presenting here at the Unification Seminary where you are uniting with others in prayer and dialogue. An icon is not just obtained. You could obtain it from a certain place, purchase it, receive it as a gift, but that's an exception. Ideally an icon is a result of a religious experience. The person who prepares an icon involves himself in prayer. He prepares himself by meditating and studying the text that he is going to illustrate. He consecrates the implements he is going to use. He uses the best possible materials that he has. Finally, he proceeds to create something. From the earliest days of Christianity, it would be very rare to find someone placing his name on an icon because actually he sought to create, sought to present something that was an external type of eternal truth. He didn't seek to present something that he had painted or he had done. After the icon has been created, someone receives it as a gift in most cases. It is very seldom purchased. That is not the end of it. The icon, even if it is "brought home," as my mother would say, hasn't been taken to church. Because the icon, in the way that Christ was presented to the Temple after forty days, should go to the church. As Christ stayed forty days in the wilderness, so the icon "goes to church." I remember when I was a young child helping at the altar, the icon would be placed inside under the altar, and would remain there for forty days. Having symbolically presented itself as present in some form while services and prayers were taken part in by the whole community, then afterwards the icon would be brought home.

Thus, when you have an icon as a visual reminder, it is not only a visual reminder of what it shows, but it brings to mind the person who created it in a religious atmosphere and that it existed amongst the rest of the community that prayed together and worshipped together and then it comes back to you. My brother-in-law came back from Europe and brought one icon back with him. He said he bought it, and his mother looked at him and asked, "You bought that!" Even though they were glad to have it, there was still that other aspect missing.

Dr. Tsirpanlis: The commercial aspect of icons (selling them) was perhaps the most important cause of iconoclasm. Because the monks by 726 A.D. had become very powerful painters of icons, their monas-

teries were very rich and therefore a threat to the security of the Emperor. They had more economic and spiritual influence than even the Emperor himself. So Leo the Isaurian was influenced by this commercial use of icon painting, and this is a very important aspect of iconoclasm. The whole question of its causes still remains an open one. Iconoclasm was caused by a combination, however, of economic, political and socio-theological factors related to Muslims and Jews. In view of the direct threat from the Muslims, for example, Emperor Leo may have tried to Christianize the Muslims by abolishing the icons. There was some combination of causes. Also involved were the abuses of the monks who became very rich by selling very dearly priced icons.

Dr. Bilaniuk: Several of you have touched on the subject of deification or divinization and last year we had one conference here with Protestant theologians. Of course, Unification theology has the idea that the ideal of man is ultimately to return to God, and to achieve his deification, his union with God. When that came up in the conference last year, we were strongly attacked and condemned by a certain Calvinist theologian who said we were guilty of pantheism. Would someone on the panel care to comment on that issue in Orthodoxy?

Dr. Cavarnos: I think this objection could not be raised with regard to the Eastern Orthodox teaching, because it is strongly anti-pantheistic. It makes a distinction between the grace of God and the essence of God, and this takes us back to Saint Gregory Palamas and others. The essence of God is unparticipated. What we participate in are the Divine energies of God and Divine grace, and these are eternal attributes. We participate in them, like the Saint, becoming, say, radiant in his own lifetime. This is by way of participation. God alone is God by nature. The Saint becomes God by adoption, by participation in Divine grace, in the Divine energies or attributes of God, in this life and in the life to come. So, there can be no question here of pantheism, because there's a denial, a strong denial, in the mystical theology of the Eastern Church that the essence of God can be participated in. If one asserts the possibility of merging with the Divine Essence, then he is certainly destroying the basic distinction between man created and God uncreated.

Dr. Tsirpanlis: I would like to add that theology, in Eastern Orthodox thought, means something deeper than speculative exercises. It means the soul's experience (*pneumatic* or *esoteric vioma*) of Divine grace and bliss which derives from a complete union with God. Yet the question remains: What is the nature of this *henosis* (union) with God? Eastern Orthodox

theology makes a basic distinction between God's essence or nature and His will. Thus generation—*yennesis* is according to essence—*kata physin*, but creation is an energy of the will—*vouleoseos ergon* (St. Athanasius). These two dimensions, that of being and that of acting, are different. Of course, this distinction in no way compromises the "Divine simplicity." Yet, this is a real distinction, and not just a logical device. If one did not accept this basic distinction between the "nature" or "essence" and the "will" of God, Gregory Palamas argued, then it would be impossible to discern clearly between the "generation" of the son and the "creation" of the world and this would lead to utter confusion of the Trinitarian doctrine.

The union to which we are called, therefore, is neither hypostatic—as in the case of the human nature of Christ—nor substantial, as in that of the three Divine Persons: It is union with God in His energies, or union by grace making us participate in the Divine nature, without our essence becoming thereby the essence of God. In divinization we are by grace (that is to say, in the divine energies), all that God is by nature, save only identity of nature (*horis tes kat' ousian tautotetos*), according to St. Maximus. We remain creatures while becoming God by grace, as Christ remained God in becoming man by the Incarnation.

To summarize Palamas' theology, let me emphasize that, knowledge of God is an experience given not only to clergy, but to all Christians, through Baptism and through their continuous participation in the life of the Body of Christ in the Eucharist. It requires the involvement of the whole man in prayer and service, through love for God and neighbor. In prayer, in the sacraments, in the entire life of the Church, man is called to participation in Divine life: this participation is also the true knowledge of God. God is totally inaccessible, however, in His essence, both in this life and in the future; for only the three divine *hypostases* are "God by essence." Man, in "deification" can, then, become God only "by grace" or "by energy," by restoration of his original humanity and his lost communion with God.

Dr. Bilaniuk: May I add something? As a matter of fact, because of the goodness of your librarian, John Maniatis, the book which I mentioned earlier, *Studies in Eastern Christianity*, is right here in the library, and there you will find an article on the mystery of *theosis*, or divinization. This article of mine gives practically a complete bibliography up to 1973. If you read it you will have a rough idea of what the subject is all about. However, what I am driving at is precisely the fact that the poor theologian, the Calvinist theologian, whose name I didn't mention, doesn't know his own tradition. One student of mine is working now on the concept of divinization in the works of John Calvin. (Laughter)

Unidentified speaker: My interest is economics, and it seems that economics cares about filling our stomachs, especially nowadays. Then we can philosophize. (Laughter) What I would like to discuss is that there is a tendency all over the world towards some form of convergence, or maybe we can call that reconciliation of economic systems. I wanted to know how this relates to the Unificationist point of view, if it does, and how it relates to the other topics of this seminar because I see that most of it is on religious life, and my interest seems foreign to that for the time being.

Dr. Tsirpanlis: Still, we need to think about economic wisdom, especially because of the abuses of the monks in respect to the icons.

Unidentified speaker: Well, it isn't because economics corrupts . . .

Dr. Bilaniuk: Speaking of economics and politics, actually after Leo the Isaurian became Emperor, four months later, the Arabs were besieging the new Rome. They were besieging it for a year and a half, and they were starving outside the walls so that they had to withdraw after a year and a half. They had nothing left, no food, no provisions, whereas the people in the city had enough food and they survived. But it was such a dramatic experience that they started to reflect on their predicament. Plenty of metaphysical fear was generated, especially among the army leaders. There was a tendency to find some sort of appeasement with the Arabs in order to avert a recurrence of this type of warfare that could end in disaster for Constantinople. I think we are in an analogous situation, ladies and gentlemen, because the United States today is capitulating slowly to the Soviet Union, trying to appease them at any cost. It is an analogous situation.

Furthermore, in that particular period of time the monasteries possessed one fifth of the arable land of the whole Byzantine Empire—one fifth, which means that the monasteries were dictating economic policies during that period. Surely funds from icon sales contributed greatly to the purchase of that land, but money also came from donations and wills. Given the spirit of appeasement, what emerged in the situation was monachotomy: persecution of monks and nuns, liquidation of monasteries and so on. In fact, if we realize what was happening, iconoclasm was only an aftermath, or a theological outgrowth, of the sociological condition of fighting against the monks. So it was a very complex situation, extremely complicated. Dr. Matczak has pointed out that Unification thinking is directed towards all problems, not just theology and philosophy. I'm wondering if economic policies in Eastern Europe or Russia today dictate or control theological developments.

Dr. Matczak: I think they do, since Eastern theologians and philosophers must take into account in their studies the reality of Marxist economic theories. Unification also addresses the economic and political practices of Marxism. We find the Unification reaction to them in the book *Communism: Critique and Counterproposal*¹ and in various journal pieces.² Consequently economic aspects have some bearing on philosophy and theology in Unificationism.

Dr. Tsirpanlis: What about the persecution of the Orthodox Church in Eastern countries?

Dr. Bilaniuk: Well, there is a very beautiful journal which deals with this problem: *Glauben des Veitenzeld*. Unfortunately, it's in German. It gives you each month everything that happens in the communist lands as far as persecution of religion is concerned, confiscation of property, jailing of people, forcing them to convert to dialectical materialism, etc., etc., fully documented. Horror stories! Absolutely incredible stories! The only thing we do is to protest through the United Nations, through our government, through the Canadian government, but these governments sleep on you. They do nothing. And they could do a great deal.

Dr. Matczak: That the Soviets control the churches and limit religious freedom, I think, is evident in any Eastern country. They control it in clandestine ways, so that officially it seems that religious activities are allowed, but in fact this is not so. Marxists have their own spies, they follow people, they know who goes to church, they know who is a practicing believer, and then when the questions of position, rank and labor arise, they distribute things according to their secret information. A very important result occurs when the children try to get a position or to be accepted at the university; the officials select them in their proper way according to their secret, or not so secret, information which they have about the prospective student. It is pitiful that the West does not know enough about Marxist practices, or else it does not take them enough into account.

Dr. Tsirpanlis: Perhaps someone has something to say now on this Marxist question.

Unidentified speaker: I think my point of view might be somehow different. From an economic point of view there are advantages and disadvantages to both the socialist or communist approaches to economics. The so-called convergence theory suggests that eventually the systems will try to move toward the middle way, taking the advantages of each one and dropping the disadvantages. Is that workable? That's a

question, and again the future would probably seem to prove that.

Dr. Matczak: I don't think the communists have a workable economic system. Their approach leads to a general neglect of things. They only pretend there is common ownership. This is an old problem. You could take it back to Plato and Aristotle, when Aristotle criticized Plato and his communistic ideal. It results in neglect, and therefore there is common neglect; there is no incentive for production. Actually they have no real basis for working together.

Dr. Tsirpanlis: It is interesting that the Eastern Orthodox universities and colleges, even Brookline, did not have any sociology course when I was there. They completely ignored social problems.

Dr. Cavarnos: They do have a course now.

Dr. Tsirpanlis: We also have a course here on social problems and the Church, and the students become totally involved in it.

Dr. Cavarnos: Dr. Matczak expressed certain reservations to what I said in my lecture concerning hell, everlasting hell, saying that there will be universal restoration of all human beings, and the fallen angels will also ultimately be restored by God. I think there are different views among us on the question of everlasting hell. Now let me say that the idea of the *apocatastasis* is included in the teaching of the Eastern Church, and by that I do not mean Origen's universal *apocatastasis*. The idea of restoring the Divine image in man to a likeness of God is one of the basic teachings of the Eastern Church, but it does not mean universal restoration. At this point, of course, we come to the question of the freedom of the will. We did not bring up that point. God, according to the Eastern Orthodox teaching, has endowed human beings and angelic natures with the power of free choice, of free will. And that is an important doctrine in the Eastern Orthodox Church. It is a negation of predestination. God Himself does not want to violate man's freedom of choice. The idea of irresistible grace is implied in the idea of universal restoration. Irresistible grace means a rejection of personal freedom. If a person denies everlasting hell, he's denying that human beings have this ultimate God-given power of free choice. Man has real options, he may choose either Heaven or hell, uncoerced. God himself leaves him free. God Himself has placed so much value on this power of free choice that He does not drive human beings to Heaven against their will. It's a free choice. Salvation itself has to be initiated by the human being. However, man cannot save himself merely with his free choice and repentance; he needs the power of God, God's help, Divine grace. So, in other words salvation is a cooperative thing between man and

God. Man must make the initial move of seeking his salvation and find the Divine help which will strengthen his choice, strengthen his power of opposing what is wrong with him—evil, passions, and so on. The doctrine, in other words, of irresistible grace implied either in Calvinism or in an ultimate universal salvation is not found in the Eastern Church. To repeat, I am saying that universal restoration of human beings and demons would imply an ultimate negation of the power of free choice. I think this has to be kept in mind when we want to dismiss the idea of everlasting hell. We should remember the complete respect of God Himself for the power of human freedom, of free choice in rational creatures. God Himself does not want anyone to end up in hell, but it is not in His nature to force men. The avoidance of hell presupposes human choice and striving to attain *theosis*, divinization. I think that's a point to be kept in mind in these discussions—the centrality of the doctrine of the free will. This power is called in the Eastern tradition, *autexousion*, which means the power of free choice and of self-control.

Dr. Matczak: I would like to say that I presented in my lecture the position of Unificationism, not my own view. I presented just the position of Unificationism and its relation to Christianity in general as I understand it. It is not my own view.

Dr. Bilaniuk: I have five points on the *apocatastasis* which will further explain my position. First point: the eternal punishment of a temporal, created being for temporal and finite transgressions is unjust and not Divine. Therefore, it must be rejected. Point two: I think that people are talking about hell as a place and hell is not a place. Hell does exist, but it is a condition, it is a state. It is the interpersonal relationship that is defective, that places a human being, or other rational beings, in a situation of alienation from God—alienation from God as a friend, and from God the Father, as an *Oikonomos*, as I was saying before. Point three: there is an interplay involved between two world views both of which have concepts of Christ. The first one is Hebrew, hell forever; and the other one is Greek, cyclical time which is endless. and this creates a problem. A difficulty lies, for example, in the translation of the Hebrew words: “for ages and ages,” into English as “forever and ever.” They then jump from the cyclical concept of time to a linear concept of time which is Hebrew. Now, the cyclical conception is Greek. The Christian concept of time is anti-Hebrew in fact. It implies that there is a beginning, and there is an end at the same point of departure. That's why Christ is portrayed as holding an open book in His hand where

there is written an Alpha and an Omega. And this Omega means precisely the definitive restoration of everything of this condition as it begins at Alpha. Point four: because of grace and free choice, Saints in Heaven are in a state, or in a condition, of interpersonal relationship. They are absolutely free and yet they can't sin anymore, but that does not mean that they are not free anymore. It means that they are in a state in which they can choose only between different types of good, and they are concerned with that in their freedom, in their perfect freedom. Point five: the only true victory for a Christian is when he converts his worst enemy into his friend and the same thing is valid for the source of everything, that is, for God. The only true victory for Him is when satan, all the demons, all the people and human beings, etc., are conquered. Victoriously. That is, they become His friends. Thank you. (Applause)

Dr. Tsirpanlis: Thank you very much, Professor Bilaniuk. I would like to add something, very short, in a schedio-grammatic line of Saint Maximos: God, Fall, God. Saint Maximos the Confessor recapitulates and embodies the entire Orthodox theological doctrine. He starts from God, but then there is the fall, and then there is the end which is restoration. The final restoration day is God, like the Alpha and Omega. We come from God. There is the original sin of the fall, but again we are destined to God. And this is the idea of *apocatastasis*, which had been terribly misunderstood by even Orthodox theologians. Origen agrees with the Stoic idea of successive repetition of identical worlds without any progress and end, which goes back to the Hebraic idea. Contrary to Origen, however, Saint Maximos the Confessor emphasizes that salvation history is progressive revelation until the fulfillment of time when there will be perfected humanity, or divinized humanity.

Dr. Matczak: As to *apocatastasis*, I think that the problem lies with the Bible. The Bible does mention "eternal punishment" when it describes the Last Judgment (Matt. 25:41-46).

Dr. Cavarnos: I discussed in my lecture on icons the Second Coming, hell, the fiery river, and so forth. We tend to take these things rather literally. Actually, what hell means is that certain beings by virtue of their wrong or incomplete development are incapable of having a relationship with God. They don't have the faculties and inner senses necessary for such a relationship. They cannot apprehend the Divine light, and they live in darkness. I can agree here that you must not take these things (i.e. the fiery river, etc.) "geographically." These are states of individual beings. I think the sinners basically separated themselves

from God willfully, and are cut off from God's blessedness, God's light, God's perfection. That negative state we term "punishment." Now, as to inevitable ultimate salvation for all, I still don't see how one does preserve, ultimately, the faculty of free choice in human beings, and rational beings in general. If one looks at such salvation as effected by God's exercising power in a despotic fashion, he annuls the human will. God, according to my tradition, does not want to violate human freedom. We, as finite beings, cannot say *a priori* that every single rational being will ultimately choose God. That is an *a priori* position which cannot be demonstrated by any means, whereas the doctrine of the power of free choice is, I think, basic in Christian thought. Otherwise you have predestinationism, you have the model of the machine for the human being, a God-manipulated machine in place of a responsible creature, or a rational being.

Ulrich Tuente: I think that the Unification position agrees with the view that man has a free choice. Generally God is a God of goodness and, in the viewpoint of Unification, man has within himself an original nature that is naturally striving for what he considers good. Men have some kind of original mind which is striving toward finding a better idea of society. God did not create man blank, just with free choice, just choosing what he wants to choose for himself. God is of goodness and because man is created in the image of God, man desires to realize goodness. But through the fall, man developed an unclear view of what is truly good.

Dr. Cavarnos: I agree. I am not, by the way, explaining my own view. I am trying to pass on my understanding of the Eastern Orthodox Church position. I don't have any personal views other than those of the Church to express here. The view of the Eastern Church is certainly that human beings were created in the image and likeness of God. And the things that have been said here by the professors about creativity and goodness and all those kinds of traits, we would certainly not deny at all. Freedom is itself one of those attributes.

Ulrich Tuente: Always there is the desire to find goodness.

Dr. Cavarnos: Well, the freedom is here to choose the good and freedom to choose and cleave to the opposite. And we see that kind of thing in action—you cannot force people to become good. I think there is an ultimate resistance within a human being to the suppression of his own creative core of freedom or creativity. This is a Divine quality of man—that he has this freedom.

Dr. Matczak: Man is free to choose, but the question is, what

happens when man chooses evil and is punished for that? Can he be punished eternally as some theologians contend? The real problem rests with the Bible. The Bible speaks about eternal fire. What does "eternal" mean? Does God's perfect sanction require eternal punishment?

Dr. Bilaniuk: There are two misconceptions that we are laboring under. One is the concept in Christian tradition that after death, man stays static in the condition in which he dies. In my opinion, this is an extremely dangerous and extremely un-Christian conception, because for a Christian, a believing Christian, death is a dynamic moment. It is the beginning of new life. It is a moment of truth. There is a new evolution of the human being possible after the moment of death, spiritual evolution. You can deduce yourself the implication for *apocatastasis*. Then, there is the question of Genesis. It is stated in Genesis: "Let us create man in our image and likeness." Why "image and likeness"? Because any being is the image of God. Any being has precisely this ontological goodness and ontological substratum because it is a creature of God and exists in the image of God. But likeness is something else. It is a rational being that can know, love, perceive beauty, and be graced by God, can rationally and lovingly be accepted into God's friendship and develop a particular friendship. So again you can deduce for yourself the corollaries *apropos apocatastasis*.

Andrew Wilson: I'd like to agree with Dr. Bilaniuk's point. I believe that we Unificationists believe that after death there is the possibility of spiritual evolution. Indeed after death we know much more clearly where we are and where we have to go. Also I feel I have to disagree with the idea of eternal punishment. The ultimate aspect of God's truth is, I believe, heart and love. And this goes back to the idea that the family is central, that God is truly a Father who loves mankind as children. Love is freedom. Freedom, as a matter of fact, exists so that love is possible. Without freedom there would be no love. The principle is to create one's family, and in one's family then, the freedom of man would be expressed in that loving relationship which Unification views as ongoing and eternal, at the level of perfection.

Dr. Tsirpanlis: There is a strong love between truth, beauty, and freedom.

Richard Panzer: I see an intersection between the Orthodox tradition and the Unification tradition in the idea of sacrifice and suffering. *Divine Principle* reveals, to contrast with your point, Dr. Bilaniuk, that God's power is manifested not through force but through His path of suffering. Therefore, man will come back to God by

understanding how much God has suffered for man's sake. Therefore, man will be subjugated by superior love and superior sacrifice and not by force.

Dr. Cavarnos: I would say we cannot know if universal restoration will occur. We cannot impose our own wishes upon others and force them to join our company. We are free to love and we are free not to love. So love itself is a creative thing—spiritual love I mean. Spiritual love is a creative thing and springs out of man's own freedom. To love spiritually, one must choose to love. Spiritual love, the spiritual love of God, the spiritual love of fellow beings, is an act of free choice, you see, and I think we must leave it that way and not try to decree what there will be. We must allow for that possibility to ultimate resistance on the part of some angelic beings and some human beings.

Dr. Tsirpanlis: I believe that only human beings have freedom of will. Angels do not have that kind of freedom.

Dr. Cavarnos: No?

Dr. Tsirpanlis: Do they?

Dr. Cavarnos: Yes! But let's not speak about that now. I am going to speak about the angelic realm in my next talk.

Dr. Bilaniuk: I think that one passage from Luke which is called, unfortunately, the parable of the prodigal son, was totally misunderstood in Christianity up until this moment. (Laughter) Even an idiot knows that there are prodigal sons and daughters in the world. But not everybody knows that there is a merciful Father. Not everybody knows, and this is precisely the point: God is the central figure in the parable. He is the one who attracts, who waits eternally if you wish, for conversion of the prodigal son. There is also the jealous brother who judges absolutely everybody according to strict justice at the end of the aeon. But there is above him and behind him the merciful Father who is ready to forgive! Do I make myself clear? And this is the cosmic drama, ladies and gentlemen, that goes on from aeon to aeon. There is absolute, strict justice on the one hand and there is also the loving and forgiving Father who has the last word in the cosmic drama.

Dr. Tsirpanlis: Thank you. Professors, my dear friends, ladies and gentlemen, I'd like to thank Professor Bilaniuk, Professor Cavarnos, Professor Matczak, Mr. Mavadones, and all of you for your excellent participation.

FOOTNOTES

1. *Communism: A Critique & Counterproposal*, Washington, D.C.: The Freedom Leadership Foundation, Inc., 1973.
2. For example, see "A Dialectical Concept of the Trinity and its Implications," Peter M. Borgo, *Journal of the Society for Common Insights*, N.Y., N.Y., 1976, pp. 73-103; "Christianity as a Constructive Revolutionary Ideology, the Scientific and Social Aspects," Kurt Johnson, *Proceedings of the First National Conference on the Church and Social Problems*, N.Y., N.Y., 1977, Vol. 2, pp. 69-90; "Restored Christianity as a Counterproposal to Expanding Marxism," David S.C. Kim, *ibid.*, pp. 91-111.

THE ORTHODOX VIEW OF SALVATION

Constantine Cavarnos

“The end of your faith,” we read in the New Testament, “is the salvation of your souls.”¹ This view has guided the actions of the Saints of the Eastern Orthodox Church. Speaking of the Fathers who attained perfection, Saint Ephraim the Syrian (306-c. 378) remarks that “they had only one thought, one concern, how to gain salvation.”² But *what* is salvation, according to the teaching of the Orthodox Church? *Who* can attain salvation? And what are the *necessary conditions and means* for attaining it? These are the questions I shall attempt to answer.

“Salvation” (*soteria*) is a term that appears often in Holy Scripture, in the writings of the Eastern Fathers, and in the hymnography of the Church. In Scripture, the meaning of the word “salvation” is not explained. It has to be gathered from the contexts in which it appears. When one reads the passages of the New Testament in which the word “salvation” appears, it becomes evident that it is used in two senses. Sometimes it is used to denote deliverance from some danger or from destruction involving the body.³ At other times, it is used to denote deliverance from misery consequent upon sin, and entry into the eternal life of blessedness in the kingdom of God. Usually, the word salvation is used in the second sense. Salvation in this sense is spoken of as “eternal salvation” (*soteria aionios*),⁴ and the “salvation of souls” (*soteria psychon*).⁵ Its supreme importance for the Christian is indicated by characterizing it as “the final end” (*telos*) of his faith,⁶ and hence one which he must work out “with fear and trembling.”⁷

In the writings of the Fathers and hymnographers of the Orthodox Church, it is generally assumed that one knows what salvation is; and hence the concern is not to explain *what* it is, but rather to teach *how* it is to be *attained*. By salvation, in these writings, almost always is meant salvation of the soul. This is particularly noticeable in hymnody: quite

often hymns end as prayers for its salvation. The following troparion from one of the liturgical books, the *Pentekostarion*, is an example:

O Heavenly King, Paraclete, the Spirit of truth,
 Who art present everywhere and filleth all things,
 the treasure of the virtuous, and the provider of life;
 come, and dwell in us, and cleanse us of every stain,
 and save, O Good One, our souls.⁸

The essence of the Patristic conception of salvation is given in the following verses of Saint Symeon the New Theologian (949-1022), one of the greatest Orthodox mystics:

Salvation is deliverance from all evils,
 And finding eternally in the Savior all blessings.⁹

This is identical with the view that we find in the New Testament. Negatively, salvation is deliverance from all evils; positively, it is finding complete and everlasting fulfillment in union with God. The positive dimension of salvation is described by Saint Symeon in a hymn which has the title: *That those who already in this life are united with God through participation in the Holy Spirit, when they depart from this life will thenceforward be together with Him unto all ages*. Saint Symeon says in this hymn:

Those who are from here united with God
 will then also
 Be mystically united with Him, and
 will genuinely
 Exist in inseparable participation in Him . . .
 Christ has said that those alone will be saved
 who participate
 In His Divinity, as He, the Creator
 of all things,
 Came to participate in our nature . . .
 Assuredly, Paradise, and the bosom of Abraham,
 And every place of repose is for the saved,
 And all the saved are assuredly saints,
 As all Divine Scripture testifies and teaches . . .
 For Paradise, and the Holy City,

And every place of repose is in God alone.
 For just as a man does not have rest in this life,
 If he does not abide in God, and God in Him,
 So also after death, outside of Him,
 I believe there is no rest, there is no
 place free of sorrow,
 Free of sighs, free of affliction.
 Let us strive, therefore, my brethren,
 before the end,
 To attach ourselves to God, the Creator
 of all things.¹⁰

This explanation of the nature of salvation is clearly consonant with many statements in the New Testament. Thus, in the Acts of the Apostles, we read: "And there is salvation in no one else . . ." other than Jesus Christ.¹¹ In the Second Epistle to Timothy, Saint Paul says: "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."¹² And in his Epistle to the Hebrews, Paul says that Christ ". . . became the source of eternal salvation unto all who obey Him."¹³

To the question, *Who* can attain salvation? the Eastern Church Fathers answer that everyone can. Thus, Saint John Climacos, who flourished during the first half of the seventh century, says: "It is not possible for all to become passionless; but it is not impossible for all to be saved, and be reconciled to God."¹⁴ And Saint Peter Damascene, who flourished in the next century, remarks: "Every man who wants to be saved can be prevented by no one, nor can he be prevented by the time, the place, or any force."¹⁵ It is necessary, however, he adds, that one do everything with discrimination, in accordance with this Divine aim.

That God has arbitrarily predestined some to salvation and others to perdition is a view which is alien to the teaching of the Orthodox Church. God's will, being all-good, is not an obstacle to anyone's salvation. Paul says, in his First Epistle to Timothy, that God ". . . desires all men to be saved . . ."¹⁶ This statement is part of the Orthodox teaching. The obstacles to salvation come not from God, but from man himself. What are the main obstacles? According to Saint Antony the Great (c. 250-356), the leader of the monastics, "there is no obstacle to him who wants to be saved except negligence (*ameleia*) and spiritual indolence (*rhathymia psyches*)."¹⁷

John Climacos singles out despair (*apognosis*) as an obstacle to

salvation, saying: "Just as it is impossible for a dead man to walk, so it is impossible for a despairing man to be saved."¹⁸

God, as we said, offers no obstacle to man's salvation. On the contrary, He offers strengthening grace to those who strive to attain it. Such grace is a necessary condition for the attainment of salvation. Without it, man cannot be saved. Orthodoxy rejects the Pelagian heresy of man's self-sufficiency; it rejects the view that man can save himself with his own unaided efforts. Christ says: "... Without me ye can do nothing."¹⁹ Quite in keeping with this, Orthodox writers stress the role of Divine grace in man's salvation. Thus, Saint Theodore, Bishop of Edessa (seventh century), remarks: "The whole of our salvation rests upon God's mercy and love for man."²⁰ And Saint Symeon Metaphrastes (tenth century) observes: "By the Divine grace bestowed by the Spirit each one of us gains salvation."²¹ Again, Nikephoros Theotokis, eminent Greek theologian of the eighteenth century, says: "Do you desire the salvation of your soul? Have hope in God for it. Believe unhesitatingly that He is the Savior of our souls, that He can save us."²² And again, his younger contemporary, Saint Nicodemos the Hagiorite, tells us that "without the action and help of the Holy Spirit men cannot be saved, because, according to David, 'Salvation belongeth unto the Lord,'²³ and to no one else. Hence, the fount, principle, and cause of salvation—of eternal salvation—is the Holy Spirit."²⁴ Countless similar passages by others could be cited.

But while recognizing and stressing the Divine factor, God's grace, Orthodox Christianity also recognizes and emphasizes the human factor, the role that man himself must play for his salvation. It thus avoids the two opposed extreme positions: that of Pelagius, on the one hand, who teaches that man can attain salvation without the help of Divine grace, entirely through his own efforts, and that of the later Augustine and of Calvin on the other, who teach that salvation is entirely a matter of Divine grace. Pelagius' view rested on his denial of ancestral sin—called in the Western Church "original sin"—and hence of hereditary taint, while the Augustinian and Calvinist view is based on the supposition that ancestral sin has resulted in extreme depravity. Orthodoxy takes seriously the Scriptural teaching of ancestral sin, of the fall, and teaches that as a result of the fall men are born with their natural powers in a corrupt state. However, their corruption, it holds, is not extreme: it rejects the doctrine of total depravity. Man in his fallen state retains enough goodness and freedom to be able to *initiate* the process of his own salvation. Man has the power of free choice and a

certain amount of selfcontrol. This freedom is inviolate in the sight of God. Hence, God awaits upon man to begin the process of his salvation. Thus, in the Prophet Zechariah we read: "Turn ye unto me, saith the Lord of hosts, and I will turn unto you . . ." ²⁵ Similarly, in Malachi we read: "Return unto me, and I will return unto you, saith the Lord of Hosts." ²⁶ God does not exercise irresistible grace, does not save man willy-nilly, but leaves it to each one of us to make a start and orient himself towards Him.

Symeon Metaphrastes, whom I quoted earlier, says: "One is not deemed worthy of perfect progress through Divine grace and power alone, without contributing his own sweat. Nor again through his own endeavor and power alone, without the help from Above, does one arrive at the measure of perfect freedom and purity. For unless the Lord has built, it is said, and protects a city, the guard has been vigilant in vain, and likewise he who labored and built." ²⁷

The term "sweat" is used in this connection by Nicodemus the Hagiorite, too, who remarks: "From your sweat you will receive the longed-for salvation." ²⁸ By "sweat" he and Saint Symeon mean the various kinds of *askesis* that are used by the Orthodox, such as fasting, vigils, prostrations, self-control, inner attention, and prayer.

Another of the writers whom I have quoted in connection with the need of Divine grace, Nikephoros Theotokis, says: "The will of God alone does not suffice for the salvation of man; the contribution of the will of man also is necessary." ²⁹ He quotes the Gospel according to Saint John, ". . . All that are in the graves shall hear His voice [the voice of the Son of God] and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." ³⁰ So Theotokis exhorts: "Let not your will remain idle and barren, but let it be active and fruitful. Cultivate love, humility, meekness, justice, self-control, chastity, truthfulness, keeping all the commandments of God. When these works are produced by your will, the righteousness and mercy of God will open for you the gate of the Heavenly Kingdom, in order that you might enter and enjoy in Christ the eternal glory and blessedness." ³¹

The process of achieving salvation must, then, be initiated by man. He must perform certain acts, apply himself to certain practices. These acts and practices constitute what is called in sacred writings "the way of salvation." This way is taught in Scripture and is fully explained in the writings of the Fathers. In the Acts of the Apostles, for instance, we read that Paul and Silas ". . . show unto us the way of salvation

(*hodos soterias*).”³² And in the Second Epistle to Timothy, we find this statement: “. . . The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus.”³³ A man begins the process of his salvation by taking the trouble to acquaint himself with this teaching, to learn about the nature of the path of salvation, and then resolves to apply this teaching. As Maximos the Confessor (580-662) remarks, “the beginning and end of each one’s salvation is wisdom. This gives rise, initially, to fear [of doing what is wrong, evil] and afterward, becoming perfected, it evokes aspiration.”³⁴ Similarly, Peter Damascene (fl. 775) says: “The beginning of every good is the natural knowledge that is given by God, or that of the Scriptures, given by Him through man, or through an angel. . . . After knowledge comes man’s deliberate choice (*proairesis*). This is the beginning of salvation.”³⁵

The most important part of the knowledge or wisdom mentioned in Scripture and in the writings of these Fathers is the true conception of God and of man, and an understanding of the vices to be avoided or uprooted and of the virtues to be acquired, and of the means to be employed towards this end.

Having gained this knowledge through the spoken or the written word, one must assent to it, espouse it, and thereby undergo what is called conversion or repentance. This is a radical inward change of mind and hence of orientation in life, a change that manifests itself in one’s conduct, in what we call one’s life-style. For this reason, speaking of such initial repentance, Saint John Climacos says: “The beginning of repentance is the beginning of salvation; the beginning of salvation is good purpose; good purpose is the mother of efforts. The beginning of efforts is the beginning of the virtues; the beginning of the virtues is a flowering; the flowering of virtue is the beginning of spiritual work. And the offspring of persevering spiritual work is habit; and the child of habit is character.”³⁶ The first act of repentance, according to Peter Damascene is to renounce one’s own desires and thoughts, and do the will of God.³⁷

Besides wisdom or knowledge, above all in the sense of the virtue of faith—by which is meant the awareness and acceptance of the content of Divinely revealed Christian teaching—and besides repentance, salvation presupposes the acquisition of the rest of the virtues and the eradication of all the vices. The acquisition of the other virtues and the eradication of the vices, in turn, requires the use of certain practices. These I shall discuss later.

Among the other virtues that are regarded as especially important

for achieving salvation are *humility, patience, hope, self-control, and love.*

Speaking of the relation of *humility* to salvation, John Climacos quotes Psalm 114:6 (Septuagint): "I became humble, and the Lord soon saved me." And he adds this comment: "Repentance lifts up [the fallen]; [spiritual] mourning knocks at [the gate of] Heaven, and holy humility opens it."³⁸ In the Gospel we read that Jesus once called a little child and set him in the midst of His disciples, and said: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven."³⁹

About the virtue of *patience*, we again have a very striking passage in the Gospel. Christ tells His disciples: "... He that endureth to the end shall be saved."⁴⁰ The Greek word here for endureth is *hypomeinas*, which is better rendered as "is patient." Patience, according to Saint Ephraim the Syrian, protects one from negligence, which, as we have noted, is one of the main obstacles to salvation. "Blessed is he," remarks Ephraim, "who has not been overcome by the passion of negligence, as a coward, but has acquired perfect patience, through which all the saints received their crowns."⁴¹

The virtue of *hope* protects us from another of the main obstacles to salvation: despair. Hope is one of the three principal Christian virtues, the others being faith and love.⁴² Paul the Apostle speaks often of hope; but the following statement of his is especially pertinent to our topic: "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."⁴³ Chrysostom calls hope, in particular hope in God, a treasure "more valuable than any kind of jewel or source of wealth."⁴⁴ For hope in God is, he says, "the sacred anchor," and he who possesses it remains "unshaken and immovable" in times of adversity.⁴⁵ John of Karpathos characterizes hope and the other virtues that I have spoken of as "instruments of salvation."⁴⁶

Love is presented in the New Testament as the highest of the virtues and the most distinctive characteristic of true Christians. And it is so regarded by the Orthodox. Abba Philemon, one of the great asceticmystical Fathers, excellently relates this virtue to salvation when he says: "God wants us to show eagerness for Him, first by our efforts, and afterward by love and unceasing prayer; and then He provides the way of salvation."⁴⁷ In the following very remarkable passage, Maximos the Confessor asserts love to be a short-cut to salvation: "True love of God

with knowledge, and in general the withholding of affection for the body and for worldly things, by the soul, is deliverance from all evils and a short path to salvation. By putting thus away the desire for pleasure and the fear of pain, we are freed from bad self-love, having risen to knowledge of the Creator. And having assumed, in place of evil self-love, spiritual self-love, separated from bodily affection, we cease not worshipping God through this good self-love, ever seeking from God the protection of the soul."⁴⁸

The virtues are related to salvation not only in such specific ways as we have noted, but also in a general way, that of rendering man a *likeness* of God. Such likeness, according to the Greek Fathers, is a necessary condition for *theosis*, "deification," man's union with God, which in turn is a necessary condition for salvation. Thus, Saint Nicodemus the Hagiorite says: "No one can be saved without first attaining theosis; and again, no one can attain theosis without first attaining likeness to God through the imitation of the Divine perfection as far as possible."⁴⁹

In the Book of Genesis we read that God created man in His image and likeness. The fall resulted, according to some Western theologians—such as Augustine in his later writings and Calvin—in the shattering of the image, in man's extreme depravity. But the Orthodox view is that the image of God in man has not been shattered or completely distorted as a result of transgression. Man has retained the image of God within him, despite the fall, but has lost the faithful likeness of the image to the Prototype, to God. By freeing himself of bad tendencies and vices, and acquiring the virtues, man regains likeness to God. This is called *apocatastasis*, "restoration."

The distinction between "in the image" (*kat' eikona*) and "in the likeness" (*kath' homoisin*) is explained by Saint John Damascene (675-750) as follows: "Every man is in the image of God because of his possession of reason and of a soul which is incomprehensible, invisible, immortal, free, fit for rule, creative But very few men are in the likeness of God: only the virtuous and saints, who imitate God's goodness so far as is possible for man."⁵⁰

"Likeness" is a very important stage in the path of salvation. It is a precondition of *theosis*, as I have already remarked.

In calling *theosis* union with God, Orthodox teaching does not mean that the human personality is absorbed into the Divine essence, resulting in the depersonalization of man and the loss of his individuality, as pantheistic mysticism teaches. The Divine essence is held to be

inaccessible to man, and there is no question of his being absorbed into it. Union with God is union of man with the *uncreated Divine energies*, being “penetrated” by them. Thus “deified” or “divinized,” man *shares in* the perfection, glory and blessedness of God. In this state, man retains his distinctness, memory, self-consciousness. His individuality, far from being lost, is enhanced, the soul achieving the fullest integration within itself.

Theosis it should be added, admits of *degrees*, depending on the capacity for receiving Divine grace, that is, on purity of soul. Perfection with respect to it is unattainable in *this* life.

That *likeness* is a precondition of *theosis* is taught by Antony the Great, Maximos the Confessor, Gregory Palamas, and other great Saints and Teachers. Antony says: “When we remain good, through likeness, we are united with God; when we become bad, through unlikeness, we are separated from God;”⁵¹ while Maximos observes: “He who has brought the body into harmony with the soul through virtue becomes, through purity of mind, an abode of the Logos.”⁵² Gregory Palamas explains the reason for this as follows: “Since the Godhead is goodness itself, and in very deed mercy and an abyss of goodness, . . . one may become a recipient of its mercy through simple union with it. Now one attains union with it, so far as this is possible, by the communion of the virtues that have likeness to it, and by the communion of prayer and union with God. But while the communion through the virtues, through likeness, naturally renders the virtuous man fit to receive the Deity, it does not also unite, whereas the power of prayer accomplishes man’s elevation and union with the Godhead, being a bond of rational creatures with their Creator.”⁵³

This discussion leads us to the next topic, that of the means where every man can attain likeness to God by purifying himself of all vices and “passions” and acquiring the virtues. These means include what the Orthodox call the Divine “Mysteries” (spoken of in the Western Church as “Sacraments”), and certain practices called by the Greek Fathers “work” (*ergasia*), of which there are two kinds: “bodily” and “mental.”

I shall speak first of the Divine Mysteries, in particular of Baptism, Chrismation, and the Eucharist, referring to a book which is a classic on this subject: Nicholas Cavasilas’ *The Life in Christ*. Cavasilas is an important Byzantine theologian, mystic and philosopher, who lived in the fourteenth century. The Mystery of *Baptism*, he observes, sets men free from sins—of ancestral (“original”) sin, and of personal sins, if one is an adult—reconciles him to God, unites him with God, opens the

eyes of the soul, and in a word prepares man for the life to come.⁵⁴ *Chrismation* makes man a partaker of Christ, the Anointed One, procuring the gifts of godliness, prayer, love, sobriety, and others.⁵⁵ The *Eucharist* which is the most perfect and greatest of the Sacraments, "releases men from guilt, purifies the soul from its evil state," and "binds man closer to Christ."⁵⁶ The Eucharist is a necessary completion of Baptism and Chrismation, supplying perfection to them. "It comes to their aid, assisting the initiates after their initiation."⁵⁷ It does so in this respect: As a man becomes distracted by worldly cares, grows indifferent to the inward treasure received through Baptism and Chrismation, and falls into sin, the grace which he received becomes obscured by the darkness of the passions and sins. It is uncovered and begins to operate in one's life through the Eucharist, which one should receive frequently, after due preparation through repentance and sincere confession.⁵⁸

The bearing of these Sacraments on man's struggle to acquire likeness to God through purification and the acquisition of the virtues is obvious. They purify us of evil and impart to us Divine grace, which strengthens our effort to grow in virtue.

Let us see now what is the nature of the other means which I said lead to this same end: bodily and mental "work." *Bodily work* consists of fasting, vigils during which one stands, prostrations, reading, chanting, and other practices involving the body. Except for fasting, the practices just mentioned are actually psycho-physical, involving the psyche as well as the body. Thus, during vigils and the performances of prostrations, one prays. Chanting is itself a form of prayer. And reading obviously involves not only the bodily sense of sight, but also the mind. These practices are also called "bodily virtues" or excellences. They are viewed by the Fathers and Teachers of the Church as instruments for the effective use of the mental practices, which are more important than the bodily. *Mental work* consists of concentration, meditation, inner attention, mental prayer and other interior practices.

Bodily practices, such as fasting, vigils, and prostrations are used for weakening the passions of the body: gluttony, lust, laziness and so on, and thus helping to bring the body under control. Their use is in accord with Paul's statements: "Those who belong to Christ Jesus have crucified the flesh with its passions and desires;"⁵⁹ and "I keep under my body, and bring it into subjection: lest . . . when I have preached to others, I myself should be a castaway."⁶⁰ By bringing the body into subjection, quieting its distracting turbulence, these practices make it possible for the soul to be in a state of quietness or stillness (*hesychia*),

which is one of the necessary conditions for concentration, meditation and other mental practices. Reading helps us appropriate the wisdom contained in sacred writings, and thus enables us to proceed in the path of salvation more successfully. Also, it provides the mind with suitable objects for meditation. Chanting, through the exposure of our sense of hearing to beautiful and uplifting words, rhythms and melodies, helps not only bring about a peaceful and healthy condition of body and soul, but also to fix indelibly in our minds the teachings contained in the hymns which are chanted.

The *mental practices* which I mentioned are closely related to one another. Thus, concentration is essential for all other mental work: for meditation, attention and prayer. Meditation is necessary for resting and refreshing the mind after it has engaged in mental prayer over a certain period of time, as such prayer calls for great effort. And inner attention is necessary to bar the entry into the heart and mind of thoughts alien to the prayer, as well as the intrusion of fantasies from the imagination.

Of the mental practices, the highest and most important is prayer. The others are accessories, aids to effective mental prayer. Through successful mental prayer one attains union with God, while through the other forms of "work," bodily and mental, and through the virtues which were discussed earlier, one rather prepares himself for such union and renders oneself fit for it.

Through the Divine Mysteries or Sacraments, and through bodily and mental "work" the Christian striver attains the virtues that were discussed briefly earlier, and the rest that constitutes Christian character. The possession of these virtues gives "likeness to God," renders man an undistorted image of Him. And through likeness, as we have said, man attains union with God, *theosis*, in the act of prayer.

Theosis is attainable in this life. And unless it is attained in this life, there will be no salvation in the life to come, in the spiritual realm. The Greek Fathers, especially the great mystics, are clear and emphatic on this point. Thus, the Father traditionally known as Dionysios the Areopagite, who is usually held today to have been in his prime towards the end of the fifth century, says: "Salvation is not possible otherwise than through *theosis*, and *theosis* is the attainment of likeness to God and union with him."⁶¹ Kallistos Kataphygiotis, a Church Father of the late Byzantine period, similarly remarks: "Unless the mind of the person is divinized (*theothenai*), it is not possible for him to be saved, according to the revelation of God-inspired men."⁶² This view is upheld

by Nicodemous the Hagiorite, as we have already seen. Cavasilas says in substance the same thing, although in a different manner, and explains the relationship between *theosis* and salvation. He observes: "The life in Christ originates in this life; it is perfected, however, in the life to come. . . . It cannot attain perfection in men's souls in this life, nor even in that which is to come, without already *having begun* here."⁶³ This perfection, attained in the life to come, is, I should add, what the term "salvation" means. Cavasilas goes on to emphasize the part played by Holy Baptism, Chrismation and the Eucharist in uniting man with Christ, in effecting man's *theosis*. That salvation pertains, according to Cavasilas, to the life to come, is clear from these statements: "In the world to come we shall be gods with God, fellow heirs with Him of the same riches, reigning with Him in the same kingdom."⁶⁴ When the "new inner man has been shaped and formed here, he is thus born perfect in that perfect world which grows not old."⁶⁵ Those, on the other hand, who do not attain *theosis* in this life go to the blessed and immortal world without the faculties for enjoying it; they are dead and miserable in it. The Divine light shines there with its pure rays, but they have no eye to see it. And the fragrance of the Holy Spirit is abundantly diffused and pervades all, but they lack the spiritual sense of smell.⁶⁶

The glorious and blessed state attained in the life to come by those who have achieved *theosis* in this life—salvation—will be realized in full measure at the Second Advent. Then, as Saint Symeon the New Theologian puts it, there will be deliverance from all evils and finding in the Savior all blessings. At the Second Advent, the souls will be reinvested with their bodies, which will then be spiritual. At present, the bodies of the saints, remarks Cavasilas, are fixed to the earth and "continue to be tyrannized by corruption."⁶⁷ But then they will exhibit their proper beauty, will "shine forth as the sun in the kingdom of their Father."⁶⁸ Those who have attained *theosis* have already entered into the joy of their Lord, though their divinization admits of increase. "But when Christ has been manifested, they will perceive more clearly what it is that they have brought with them."⁶⁹

Having this glorious state in mind, Saint John Damascene closes his sublime Easter Day Canon with this troparion:

O Christ, our great and holiest Pascha,
O Wisdom, Logos, and Power of God,
grant that we may partake more clearly
and fully in the endless day of Thy Kingdom.

In the way of salvation, as it has been described here, man passes from his *fallen* state, which is one of unlikeness to God, to the state of *likeness* to God; from the state of likeness to God, to that of *union with God*, termed *theosis*; and from the state of *theosis*, to that of *salvation*, which is one of everlasting perfect union with God.

FOOTNOTES

1. 1 Pet. 1:9 (KJV).
2. *Asketika*, Athens, 1864, p. 281. Cf. Maximos the Confessor, *Philokalia*, Vol. 2, Athens, 1958, p. 150.
3. Cf. Lk. 1:71; Acts 27:34.
4. Heb. 5:9.
5. 1 Pet. 1:9.
6. *Ibid*
7. Phil. 2:12.
8. *Pentekostarion*, Athens, 1960, p. 219.
9. *The Extant Works of Saint Symeon the New Theologian (Tou Hosiou Symeon tou Neou Theologou ta Heuriskomena)*, Syros, 1886, Part II, p. 24.
10. *Ibid*.
11. 4:12.
12. 2:10.
13. 5:9.
14. *Klimax* ("Ladder"), Constantinople, 1883, p. 133.
15. *Philokalia*, Vol. 3, Athens, 1960, p. 13.
16. 2:4.
17. *Philokalia*, Vol. 1, Athens, 1957, p. 10.
18. *Klimax*, p. 148.
19. John 15:5 (KJV).
20. *Philokalia*, Vol. 1, p. 324.
21. *Philokalia*, Vol. 3, p. 171.
22. *Kyriakodromion* ("Sunday Sermonary"), Vol. 2, Moscow, 1796, p. 555.
23. Ps. 3:8 (KJV).
24. *Nea Klimax* ("New Ladder"), Volos, 1956, p. 229.
25. Zech. 1:3 (KJV).
26. 3:7 (KJV).
27. *Philokalia*, Vol. 3, 171.
28. *Nea Klimax*, p. 261.
29. *Kyriakodromion*, Vol. 1, p. 78.
30. 5:28-29 (KJV).
31. *Kyriakodromion*, Vol. 2, p. 555.
32. 16:17 (KJV).
33. 3:15 (KJV).
34. *Philokalia*, Vol. 2, Athens, 1958, p. 139.
35. *Philokalia*, Vol. 3, p. 7.

36. *Klimax*, p. 149.
37. *Philokalia*, Vol. 3, p. 7.
38. *Klimax*, p. 118.
39. Matt. 18:2-4 (KJV).
40. Matt. 10:22 (KJV).
41. *Asketika*, p. 152.
42. Cf. 1 Cor. 13:13.
43. Rom. 8:24-25 (KJV).
44. *A Select Library of the Nicene and Post-Nicene Father*; First Series, Vol. IX, Grand Rapids, Michigan, 1956, p. 211.
45. *Ibid.*, p. 445.
46. *Philokalia*, Vol. 1, p. 292.
47. *Philokalia*, Vol. 2, pp. 245-246.
48. *Ibid.*, p. 99.
49. *Symbouleutikon Encheiridion* ("Handbook of Counsel"), Athens, 1885, p. 198; cf. *Nea Klimax*, p. 247.
50. *Philokalia*, Vol. 2, p. 238.
51. *Philokalia*, Vol. 1, p. 24.
52. *Philokalia*, Vol. 2, p. 90.
53. *Philokalia*, Vol. 4, p. 132.
54. *The Life in Christ*, trans. by C.J. de Catanzaro, New York, 1974, p. 101.
55. *Ibid.*, pp. 107, 111.
56. *Ibid.*, p. 130.
57. *Ibid.*, p. 116.
58. *Ibid.*, pp. 116-117.
59. Gal. 5:24.
60. 1 Cor. 9:27 (KJV).
61. *Patrologia Graeca*, Vol. 150, col. 588.
62. *Philokalia*, Vol. 5, Athens, 1963, p. 41.
63. *The Life in Christ*, p. 43.
64. *Ibid.*, p. 63.
65. *Ibid.*, p. 44.
66. *Ibid.*, p. 43.
67. *Ibid.*, p. 146.
68. Matt. 13:43 (KJV).
69. Cavasilas, *op. cit.*, p. 148.

DISCUSSION

Dr. Matczak: I would like to know something about the role of Jesus in the Orthodox Church. It seemed to me you spoke more about the role of the Holy Spirit. Does the Orthodox Church emphasize somehow the role of Jesus?

Dr. Cavarnos: Jesus, I would say, is of central importance. I did mention Jesus in my paper when giving the very definition, so to speak, of salvation. As given by Saint Symeon the New Theologian, it is that salvation is to be one “in Christ” and through Christ. I sought to make it clear that salvation is a life in Christ brought to its fullness and greatest clarity. The Holy Spirit works through Christ, so Christ is involved from beginning to end in salvation.

I also spoke of mental prayer and meditation—one could give a lecture on each of these topics. I cannot expect people to understand too well what is meant by these things, but mental prayer is, for the Orthodox, the highest form of prayer—complete concentration, turning inwards into the heart, uniting thought with feeling, the heart with intellect. That is the most effective form of prayer. There is a classical formula for prayer which is used by the great mystics of the Church, and the common people are encouraged to practice it unceasingly, as far as possible. It assumes this form: “Lord, Jesus Christ, have mercy upon me. Lord, Jesus Christ, have mercy upon me,” repeated incessantly. Those who cultivate this prayer reach a stage where it goes on, so to speak, automatically, whether the person is talking, doing physical work, or whatever. These people attain a kind of real union with the Divine Being. But it takes an enormous amount of preparation to reach that stage and receive the help of Divine grace through Christ which strengthens us and makes the activity much more continuous.

Dr. Matczak: Is the concept of salvation in the Orthodox Church connected to a treatment of the problem of who Jesus is?

Dr. Cavarnos: I would refer you to the very beginning, when I quoted the hymn of Saint Symeon the New Theologian, that Jesus is the Second Hypostasis in the Trinity. The Orthodox Church believes—it has a trinitarian conception of the Godhead—that God is three distinct persons ineffably united in one God: the Father, the Son, and the Holy Spirit. The Son is the Logos, the Reason of God, and is begotten of the Father. The Holy Spirit proceeds from the Father. There is one essence, one glory, one God, but nevertheless three distinct Hypostases or Persons. And God became Incarnate. The Second Hypostasis became

Incarnate, assumed the nature of man so that man himself might become God. This is the formula which you find from the time of the early Fathers. The Incarnation is of central importance here—the coming of God, teaching us by word and deed the way of salvation; and that is of greatest importance. Let me read this hymn. I think when you hear it again, it will be of great help in understanding what is meant here by the Orthodox view of salvation.

Those who are from here united with God will then also be mystically united with Him and will genuinely exist in inseparable participation with Him. Christ has said that those alone will be saved who participate in His divinity as He, the Creator of all things, came to participate in our nature. Assuredly, Paradise—and the bosom of Abraham and every place of repose is for the saved, and all the saved are assuredly saints, as all Divine Scripture testifies and teaches—for Paradise, and the Holy City, and every place of repose is in God alone . . .

It goes on like that. At the beginning is the very idea of the Incarnation—God becoming man, and thereby enabling man to become God through union, through participation.

Dr. Matczak: I would still like to know one thing. You mentioned uncreated energy. What is this uncreated energy? Does the Orthodox Church define what this energy is?

Dr. Cavarnos: The best description, of course, is to be found in the accounts of the personal experience of the Orthodox mystic. The great mystics of the Church like Saint Symeon the New Theologian, Gregory Palamas, and others have said that this is something that you experience, especially through the practice of mental prayer. You see with your spiritual eyes the Divine light, one of the uncreated energies of God—experienced as ineffable light, and joy and fragrance, and so forth. This was seen by the Disciples of Christ on Mt. Tabor, at the Transfiguration of Christ. And in every age the Saints see it. Saint Seraphim of Sarov once had an interesting talk with one of his disciples, Nicholas Motovilov. He was seen by this disciple—his whole face and figure—in dazzling light. This was, he said, the light of God, the uncreated energy of God, manifesting itself in this way, and Nicholas

Motovilov was asked: "What do you experience besides the vision of this unearthly, supernatural light?" And Motovilov said, "I feel inexpressible joy, such as you cannot describe, overwhelming joy." "What else?" Motovilov said: "I experience a fragrance such as I never smelled anywhere, a fragrance of another kind, an overwhelming fragrance, and great peace, which I cannot express—peace, as the Gospel says, that surpasses all understanding."

This is the experience of the Divine light that the Eastern Church emphasizes.

Dr. Matczak: It seems to me from your description that it cannot be identified with sanctifying grace as this is defined by the Council of Trent.

Dr. Cavarnos: It is grace. It is one of the manifestations of grace, definitely. It is the Holy Spirit manifesting Himself, God Himself manifesting Himself. The Holy Spirit is coming from the Father, through the Son, to find His way to man.

Dr. Matczak: Still one more question. About Penance. I think the Orthodox Church accepts Penance as a Sacrament, and I think you did mention that.

Dr. Cavarnos: I did mention that when I said that Holy Communion should be received as frequently as possible, provided one is duly prepared through repentance and confession to receive it. We call it *metanoia*, and it is one of the Sacraments. And most important, it is called by the Fathers "the second Baptism." Through repentance one prepares oneself, through confession to the priest, to receive the Sacrament of the Eucharist. Repentance is given enormous importance, because it is essentially related to the Eucharist. There's no real participation in the Eucharist if a person is not repentant, if he has not confessed, if he has not undergone the Sacrament of Penance, as you call it.

Dr. Matczak: Yes, but it seems to me that it is not practiced so much in the Orthodox Church—Penance as a Sacrament . . .

Dr. Cavarnos: In the present day, that is true. In the present day, especially in this country, I would say, it's not practiced to the extent that it should be—it's a kind of neglected thing, and the Church now is making efforts to revive that practice and lead people to confessors. The priests are very much aware of the problem. We recently had a discussion of the subject, a whole session in the Orthodox Theological Society in America. People must be awakened to the need—people have simply lost the sense of the great importance of this Sacrament,

and efforts are being made now to lead them to the realization that this is an essential. Going to the Eucharist without repentance is useless; so one has to be brought to this realization. In the older countries this is still practiced—although, again, not to the extent that it should be—because there are monasteries there, experienced confessors who have the *charisma* for this and to whom people flock, especially during the Lent periods, to confess and receive Communion. So we are very much in need of duly trained and experienced confessors to bring it back to full practice.

Dr. Matczak: And still one last question. You mentioned *apocatastasis*. I'm still not sure exactly what it means in the Orthodox Church.

Dr. Cavarnos: It is accepted in the Orthodox Church in the sense of fallen man being restored to the state in which the first men were created. They were created in the image and likeness of God. *Apocatastasis* is restoration to this state. It has reference to the individuals who have undergone repentance and have applied themselves to practices through which they can acquire likeness. I did not make any reference to universal *apocatastasis*, which is not a doctrine accepted by the Church. The whole conception of salvation is a conception of *apocatastasis*. Man being restored to likeness and union with God. That's *apocatastasis* of the individual man; but the Church does not assert that this will be attained by every fallen human being or by the fallen angels. So there are two distinct senses of *apocatastasis*. I had mentioned only the first.

Franz Feige: Dr. Cavarnos, you described salvation, according to my understanding, as a process, a way of salvation, which we won't be able to obtain during our life to the fullest degree, but only in the afterlife, or at the time of the coming of the Lord of the Second Advent. Am I right?

Dr. Cavarnos: Yes. I spoke at the beginning of what Saint Symeon the New Theologian meant by salvation—what is it to be saved? I tried to explain it as well as I could through the statements from Saint Symeon, and then to describe the ways by which one moves from a fallen state to a state of salvation, which is to be obtained in its fullness, as I said, in the life to come, especially after the Second Advent. But one obtains a measure of it in this life—what is called *theosis* is a portion of salvation. More strictly, in its fullness, salvation is when one has obtained a complete state of deliverance from all evils and is sharing fully in the blessings of God. That's the full sense, but we obtain a

measure of salvation in this life. So in a sense, *theosis* is salvation, obtained in this life but partially, to be obtained in fullness in the life to come.

Franz Feige: As I understand it, salvation in a complete sense, to the fullest degree, is still a mystery, because it has never been obtained on earth so far, so we don't really know what real salvation means.

Dr. Cavarnos: We can mentally grasp it though. If a person has experienced the joy of God in this life, then he can see that this joy can be maximized. So it's not just an empty term. People in this life can experience the joy of God and the perfection of God and the glory of God, up to a point. Therefore, they can visualize a state where this is maximized. They still feel here a certain amount of evil in their lives, because they live in fallen society and they have experiences which are distracting. Still, they can visualize a state where this evil is done away with completely. So I would not say that salvation is just a notion, empty of content for us here and now, but it's an ideal toward which we can work and which will be obtained fully in the life to come.

Franz Feige: But yet we don't know in a complete sense how the true joy, complete joy, will be obtained. What does it mean to be "one in Christ and through Christ"? What is a real life-style in the life after this—to come to true joy, to live a saved life, a complete life? We only have an abstract notion.

Dr. Cavarnos: Why are you calling it abstract? If a person in this life has experienced the joy of God and the glory of God and the goodness of God and the love of God, why should you call it an abstract notion?

Franz Feige: I mean in terms of knowing concretely how—not the experience of the state, but the concrete life-style . . .

Dr. Cavarnos: Well, the life-style is one I've described—the stages of what you practice, the acquisition of the virtues, the practices, bodily and mental, and so forth—this is the life-style, these things taken together, constitute the life-style that leads more and more to that goal.

Franz Feige: I mean what action—in the life after this?

Dr. Cavarnos: According to the Orthodox Church, this world is the arena of action. This is a place of contest, and you win or lose here. That's why I said that unless you have already obtained *theosis* in this life, then you've "not made it." You must make good progress, attaining *theosis* in this life in order to attain salvation in its fullest measure later. The arena of action is here. At the Second Coming we human beings

can do nothing about salvation. The Orthodox stress the importance of time—all important in this life. We strive for the crown, and that's why we must do everything possible—work strenuously with all our might and zeal for our *theosis*. The other life is not an arena of striving, but that does not mean that a person remains fixed—a person who has made progress becomes sanctified. According to many of the Saints, in the life to come those who have attained *theosis* in this life will grow to greater and greater love and glory.

Tom Carter: I'd like to know the Orthodox view of the relationship of salvation to resurrection, particularly pertaining to the time Christ returns.

Dr. Cavarnos: I made brief reference to it, the question is that of the body being restored. The body is restored as a spiritual body. Then we have the complete human being, and salvation has reached its fullness at that stage of the Second Advent for those who have attained deification, divinization in this life—then we can speak of salvation in its fullest measure.

Tom Carter: So on this earth there is no perfect salvation attainable, even at the time of the Second Advent?

Dr. Cavarnos: The teaching of the Church is that here one may attain relative perfection, but not absolute perfection. Relative perfection is a very high degree of perfection, but not quite absolute perfection. Relative perfection means perfection to ensure that we are in a safe place after this life, that we are in the hands of God, and we are fully in the love and protection of God.

Franz Feige: What is the Greek Orthodox view concerning the fall of man, particularly the relationship of original sin to salvation? What is the view of salvation in light of the fall?

Dr. Cavarnos: I did not dwell upon that. I said that man has fallen, according to the Orthodox Church, but he's not in a hopeless state. He has enough goodness in him and the power of free choice, so that he can begin the process of salvation, and that is essential. God cannot violate our remaining freedom and save us against our will. We must have God in mind and say, "Yes, I want this thing called salvation—I choose this life and I pray for God's help." That's called repentance in the first sense—that you make a decision, make the choice, you make the resolve. Despite the fall you are still left with the power to do it. You still have enough goodness to know what good is, to feel it. You have enough freedom left to make a choice and to resolve to pursue the life that leads to salvation. You can draw God's grace, because, as it is recorded in

Zechariah, God says: “Turn ye unto Me, saith the Lord of hosts, and I will turn unto you.” (1:3, KJV) That is the view. The fall has not destroyed God’s image in man: man has enough resources, despite the fall, to pursue salvation. He can pursue this course beginning with conversion. Of course we bring in the Sacraments here also: Baptism, the Eucharist, and so forth. Through Baptism one is purified of the taint left by ancestral sin, so it is important.

Unidentified speaker: There is a concept that man fell because of disobedience; will man then attain salvation by becoming absolutely obedient, or is there still a trace of sin left over after salvation?

Dr. Cavarnos: After one’s decisive choice and after one’s Baptism, we need prayer, we need all the practices that I mentioned.

Dr. Tsirpanlis: I think that I should comment on that. The Orthodox view of sin is not inherited guilt. In other words, the guilt of Adam and Eve is not inherited by us, their posterity. Only the results of the original sin, which are death and corruptibility, are inherited. That’s why the emphasis is on the death and resurrection of Christ as His triumph over death. Satan is the embodiment and personification of death. Therefore, Jesus Christ had to come, the Son of God who had all the powers to defeat death. This is a great difference between Eastern Christianity and Western Christianity. Roman Catholicism emphasizes legal obedience. Eastern Christianity or Eastern Orthodoxy emphasizes the triumph over death, the resurrection of Jesus and His triumph over death. The defeat of death is the divinized humanity of Christ, the enhypostasized humanity of Christ, in the terms of Saint Maximos the Confessor. In other words, death becomes defeated only by the Divinity of Jesus, not by the humanity of Jesus, not even by the perfected manhood of Jesus, but only by his Divinity, as the Son of God, not as the Son of man. This is a very important point in understanding Orthodox theology.

This is a very central point for Athanasius the Great, Irenaeus, Gregory of Nazianzus, Basil the Great, Maximos the Confessor, John of Damascus. According to all these great Church Fathers, Jesus Christ did not incarnate to deliver man from guilt, because there is no guilt in posterity. There is no such pessimism in Eastern Orthodoxy. Eastern Orthodoxy is a theology of optimism, and I think it has an approach to universal salvation which has been neglected to a certain extent by Dr. Cavarnos’ explanation. I think the Eastern Orthodox Church believes in the salvation of non-Christians. Why? Well, remember that Jesus Christ said: “the kingdom of God is within you.” (Luke 17:21, KJV). Dr.

Cavarnos pointed out rightly that right knowledge is the basis of right action. And understanding knowledge as the presupposition or basis of right action shows us that God is related to non-Christians. Confucius, who was a contemporary of Socrates, said practically the same things as Socrates. Now, they did not know Jesus Christ because they lived in the fifth century B.C. Jesus Christ came in the first century A.D., but these two great men of intellectual history strove for right understanding and right action without Jesus Christ—is it a mystery? No! It is not a mystery, because there is a revelation also in pagan philosophy. Perhaps it is limited, not the fulfillment of revelation, as in Jesus' revelation, but Socrates and Confucius had great hearts and minds. Jesus Christ fulfilled the Divine revelation. He was victorious. He is the Son of God and that's why he fulfilled the Divine revelation, but there is a progressive revelation throughout history. According to Clement of Alexandria, history is *theatrum providentiae divinae* or the theater of Divine providence. I think this progressive revelation begins from 5000 B.C. The first written documents of history that we have were from the Mesopotamian civilization, Hammurabi's Code, 2500 B.C. It was quite primitive, but still there is some Divine revelation. Divine revelation never ends; it goes on outside the Christian Church. What has happened to Plato and Socrates? I'm sure they are in Paradise. And perhaps some bishops and priests are below them. (Laughter) Plato and Socrates did not know Jesus Christ, but still they lived better than some of our contemporary Christians. They were saints before Jesus. Shouldn't they receive salvation through Jesus' victory?

Dr. Cavarnos: You are asking me to say “yes” to a number of things. Let's begin at the beginning. I did not say anything about Plato because my topic was not Plato's view of salvation, but the Orthodox view of salvation. Obviously I couldn't bring in Socrates or a whole lot of other figures. Of course, I do not deny that there's a great deal in common between the Orthodox view of salvation and the Platonic view—both emphasize the decisiveness of free choice. Plato says in the tenth book of *The Republic* that choice will lead to the adoption of a certain type of life-style, and that type of life-style will lead to the formation of a certain kind of character, and that will lead us to the ideal life; and this is what Christianity says. However, Plato was a pagan philosopher and he did not have the Sacraments and the dogmas of the Church. But the Church has a high esteem for Plato, and Socrates, asserts that there were moments when they said things that were inspired by God, by the Holy Spirit, that they became vehicles of grace.

Some Church writers, such as Clement of Alexandria, said that God used these philosophers, including Aristotle, the way He used Jewish prophets; that ancient Greek philosophy at its best is, for the Greeks, what the Old Testament was for the Jews—a kind of preparation to receive the Gospel. In the narthex of many old Greek churches one will see painted on the walls the figures of Socrates, Plato and Aristotle. They were depicted there because it was believed that they foresaw the coming of Christ. They were believed to have been illumined by God, so they're not considered to be in hell. Saint Justin the Martyr and Philosopher says that Socrates was a Christian before Christ.

Still, we must see what the doctrines of the Eastern Church itself are, before we begin relating them to other things. Then the audience is to take the teaching and relate it to their experiences, relate it to their beliefs, and see if they can identify with certain of these things, and whether these help them understand better certain things within their own orientation. My talk is not intended to put an end to thinking, but simply to stimulate further thinking. Thinking here means an endeavor to understand, and understanding is through relating. That is your own inner activity that must take place. You must go through the intellectual effort of relating things with one another, and the more you can relate things, the more breadth and depth of understanding you gain.

THE ROLE OF JESUS IN MAN'S SALVATION ACCORDING TO UNIFICATION THOUGHT AND CHRISTIAN TRADITION

Sebastian Matczak

I have to mention at the outset that this topic is extremely broad, involving many essential issues and at the same time many secondary ones. Yet this subject is the central concern for Christianity and consequently crucial for any proposed unification of religions. Now if this topic is to be treated correctly, it has to be treated in its entirety. We cannot take just one part of the problem, but we have to treat all the parts. Only in this way can we put the Unification position regarding the doctrine of salvation in the right perspective.

Nonetheless, this whole subject has to have some limits because it is really far too broad a topic. Thus I would like to impose certain limits. First of all, my approach will be philosophical-theological. What does this mean? It means that one must look for the logical consistency among the teachings of the Christian Churches and the logical consistency of the Unification position. This philosophical approach is also a theological approach. What does this imply? I'm interested in the accepted theology of the Churches today rather than a history of how these positions developed in history or how they are derived from an analysis of the Biblical text. Besides this, I would like to limit my discussion to substantial questions, stressing the Unification position rather than that of other Churches. In this way we can focus on the essentials.

At the very beginning, let me note that the terminology of Unification is quite new. In many instances the Unification position does not use the technical theological terminology familiar to Christian churches, Catholic or Protestant. It has its own terminology. This

newness has its advantages and disadvantages. For example, it can be very easily misunderstood. Consequently, the Unification position has to be read very, very carefully in order to grasp its true meaning and not distort it.

In my approach to the problem let me divide the topic into certain specific areas. First of all, we must consider and compare these to the Unification position. Secondly, we have to speak about original sin. Without original sin, which is the cause of the need for salvation, the whole problem of man's restoration disappears. We have to include also the question of Jesus Christ who is the central means of obtaining salvation. Finally, we must treat the problem of eschatology, namely, the Second Coming of Christ.

First of all, let us look at the meaning of salvation. All Christians agree about the need for salvation but the different kinds of theology do not place their emphasis upon the same points. For instance, in the Orthodox Church, as I see it, the main emphasis is put on the attainment of individual salvation. And this attainment is connected with Jesus' participation in God's Divine nature and our union with Christ. However, Roman Catholic and Protestant churches emphasize justification. Justification here means the transition of man from the state of a child of satan to the state of a child of God. Protestants and Catholics agree on stressing becoming justified in their doctrines of salvation. Now, if we look at Unificationism, the stress there is put on the Second Coming of Christ. Therefore, Unificationists use the term restoration rather than salvation, not justification but restoration. In spite of this difference of emphasis between the older Christian Churches and Unificationism, they agree in emphasizing the importance of original sin. All of these Churches describe original sin as the cause of the human need for salvation. Secondly, all of them treat the question of Jesus, His role and its significance in man's salvation. And finally, all these Churches speak about the final salvation of man and consequently treat in one way or another the Second Coming of Christ.

Now let us look at original sin, the first question. This sin creates the whole problem of man's salvation, justification, or restoration. Original sin includes two main things: first, how did sin happen to come about? And second, what were the effects of the fall of our first parents? So first we have to speak about the occurrence of the primal sin, how it happened. On this matter we have one problem, the most important fact of the fall. Generally speaking, the fall has been accepted by Christians and it is accepted also by the Unification Church. At the same time, as

we know, the fact of the fall has been rejected by some Christians as well as other religious groups like the Gnostics and Manichees. For them, sin originates in man's physical body, a body which was created by evil spirits. This notion does not have too much resemblance to the traditional Christian understanding of original sin. Yet in this class, we can include also Origen who believed that the original sin was committed in man's pre-existent state. Sin originated before and not after man began his earthly existence. Then, of course, we could mention rationalists like Lessing and Kant who argued that original sin is just poetical fiction. However, for Unificationism and for traditional Christianity, original sin is a fact. It is not a kind of fiction, and not just a matter of man being imprisoned in a body, and not the result of something which took place in a pre-existent state. Sin began with an act by the first human couple.

What are the most characteristic features of the Unificationist idea of the fall? The Unification position is that the fall of our first parents occurred when they were in a state of immaturity. In other words, before reaching perfection they were tempted and at that time they committed the first sin. This is one important item in the Unification position. The second is that the serpent tempted man. This serpent is a symbolic expression of our real seducer. The true seducer is not an ordinary serpent, but the archangel Lucifer. And this temptation carried out by the archangel is the result of his jealousy in regard to man. Eve succumbed to the archangel's temptation, a temptation involving sexual passion. Consequently, the original sin was the sin of adultery. Then Adam succumbed to Eve also, in the sin of illicit love and sexuality.

The next point is that the decision of Adam and Eve affects the condition of their children. Adam fell as the head of the entire human family. In Unificationism it is not too clear how Adam's family is included in the fall, but it is included somehow.

Now we can speak about the fitness of this position to Christian teachings. First, what about the immaturity of our first parents? Generally speaking, this idea seems rather distinctive to Unificationism. Yet, the immaturity of man's first parents was accepted by some Fathers of the Church and early scholastics. For example, this was the teaching of Clement of Alexandria, Irenaeus, Peter Lombard, Hugh of Saint Victor, Alexander of Hales, Bonaventure and theologians of the Franciscan school. These men assert that the first parents were not mature, not fully developed morally or physically, when they committed the first sin. The

special value to this position is that it explains how Adam and Eve could possibly sin, as well as giving a reason for the sin of the archangel.

Second, what was the serpent in the Garden of Eden? Unificationists treat the serpent as a symbolic figure. This interpretation that the serpent is symbolic is accepted by many Christians, so that is not something new or exclusive to the Unification position. Most theologians teach that the serpent is a symbol, the symbol of Lucifer the archangel.

Now, was the archangel the tempter of our first parents and was this temptation due to his jealousy? Such a thesis is defended in the Christian Churches by several prominent theologians, one of whom is Tertullian. Tertullian taught that original sin came about because of temptation by an archangel and that temptation was due to his envy of man. The same position was taken by Saint Irenaeus and several other Fathers of the early Church.

Now, if we go to the next item, namely that Adam and Eve succumbed to the sin of sexuality, this position has been accepted by many Christian theologians and Churches. Other Churches, however, assert that the primal sin was caused by disobedience and pride. All Churches do not ascribe original sin to pride, but all of them attribute it to disobedience. However, this disobedience is not denied by the Unification position. It also affirms that the fall of all mankind was due to Adam's fall. Such an assertion is very common among Christians. Adam is the head of the human family and consequently his sin descends on all subsequent humans. The problem here is that it is not only Adam but it seems that somehow his whole family was actually involved in this sin. This view is maintained by some Christians, but it is not clearly explained, so that I think it has to be better clarified by Unificationists.

Are the angels superior or inferior to Adam and all men? Unificationists maintain the superiority of man, but this is not the conventional Christian teaching. Most would say that angels possess a higher status than humans. Nevertheless, Saint Paul clearly agrees with the Unification position in many places. For instance, if the angels are to be judged by the Saints, as Paul states, then angels must be somehow subordinate to man. (1 Cor. 6:13) In any case, this difference between Christians and Unificationists is not an irreconcilable one, it seems to me, particularly when one takes into account the Unificationist reason for exalting man above the angels.

As to the question of the trees in Eden, Unificationists describe the tree of knowledge as a symbol of Eve, as Adam is symbolized by the tree of life. These two trees indicate God's ideal for masculine and feminine nature. Such a view is defended by some theologians, too, so that it is not a completely new position.

What, then, should we conclude about the Unification position? With regard to the occurrence of the original sin, Unificationism does not agree with all the Christian Churches. But it agrees with the opinion of some theologians and of some Christian Churches. Furthermore, it resembles the teaching of Judaism, making it much easier to reconcile the position of Unificationists with Jewish teaching by accepting what the former says about the nature of the original sin.

Unificationism also explains very well why the fall could take place. If Adam and Eve, the first parents, had been mature and highly intelligent people, how could they have fallen? Unificationists resolve this difficulty by claiming the first couple were immature when they were tempted. This explanation sounds quite reasonable to me. Equally reasonable, it seems, is the idea that the archangel tempted Adam out of jealousy. Angels are spiritual beings but that does not mean that they are unable to feel envy. However, this does not imply that angels are inferior to men at least as far as their intellect is concerned. In any case, jealousy provides a more convincing explanation of the fall than does pride. If we ascribe everything simply to pride, we have a problem. I think that to insist on Lucifer's jealousy helps us to understand the possibility of Adam's fall.

Now as for the sin of sexuality, Unificationist teaching does not exclude disobedience. Since it does not exclude disobedience it could be accepted by Christians generally, as similar views have been accepted by many Christian theologians in the past.

What is the result of the fall? Unificationists explain the consequences quite succinctly. After the fall, Adam and the whole human race generated by him became satan-oriented. Yet man ought to try and, in fact, he does try, to return to God. God provides the possibility of restoration. Man, however, has to share responsibility in order to be saved. Restoration results from cooperation between God and men, we are told.

What does this mean? What value does such an idea possess? The value of the Unificationist position will become clearer if we take into account discussions which have gone on about the nature of man's sinfulness. One opinion maintains that as the result of Adam's original

sin, every man's body is inhabited by a demon. The evil spirit which possessed the first couple passes from one generation to the next through the act of sexual union. Other Churches maintain that original sin is a kind of morbid, unhealthy quality which adheres to man's soul. This can be removed by the Sacrament of baptism. If not removed, original sin passes from parents to their children. Many Christian theologians are of this opinion, but for our purpose the most important are the Catholic and Reformed. You have already heard what the Eastern Orthodox doctrine is.

If we take the Protestant position and specifically that of Luther, it is as follows: at the beginning, the human soul became substantially corrupted by original sin. Man was so completely corrupted, so totally depraved, that he resembles a devil. This was also the opinion of Saint Augustine and others. Later, however, Luther, Calvin and Zwingli modified their views somewhat. The Reformers maintained that original sin consists of concupiscence. What is this concupiscence? It is hereditary corruption diffused over all parts of every man. Negatively, as a result of concupiscence, men are absolutely incapable of thinking or doing anything morally right. Positively speaking, original sin consists of man's native inclination toward sinning. This concupiscence remains even after baptism, but after baptism its evils in God's eyes are not imputed to man because of the saving merit and righteousness of Jesus. Later Protestants often stated that original sin consists of disorderly sensuality which necessitates that men commit sin. By contrast, Catholics declare that original sin consists of the privation of sanctifying grace and supernatural gifts which man possessed in Eden.

What is the view of Unificationism? Unificationism avoids discussion, at least direct discussion, of these conflicting opinions. Its basic teaching, it seems to me, could be reconciled with any of them. However, I think that it is more oriented toward the Catholic or Orthodox position. Why? Because it accepts man's responsibility for returning to God. Furthermore, Unificationism's concept of the fallen satan-centered life could be described in Catholic terms as deprivation of sanctifying grace and man's original supernatural gifts. At the same time, there are some elements in Unificationism which could easily be reconciled with Protestant doctrine. It says that man has established rapport with the devil, that man is often dominated by satan.

Unificationists also incline somehow toward the position of Reformation Protestant Churches, especially when they say that a sexual relationship with a fallen angel has produced by generation evil chil-

dren. What does "evil children" mean? Unification teaches that circumcision is a sign of man's polluted blood. In addition, a sexual interpretation is given to the fruit of the tree of the knowledge of good and evil. Yet, Unificationism clearly points out that Adam and Eve after the original sin occupy a middle position. Whether they commit good or commit bad actions depends on their free will. If this be so, man is not completely depraved in his essential faculties. Thus Unificationism strongly insists on the importance of man's personal responsibility. We must carry out our own measure of responsibility, it says. From this perspective, we can reconcile Unificationism with Catholic doctrine, rather than the very different teaching of the Protestant Reformers. In general, there is a tendency in Unificationism to unite all the religions and especially all Christians, as its concept of the fall and original sin might suggest.

Now let us consider the meaning of restoration. As we said earlier, restoration, according to Christianity in general, refers to salvation or justification. Justification is connected with attaining everlasting individual happiness after death. Unificationism insists on something quite different, namely, the kingdom of God on earth. This kingdom on earth does not, however, exclude the reality of an afterlife. Why stress a kingdom of heaven on this earth? This becomes clear when we understand the purpose of creation. The purpose of creation is described as three blessings—individual perfection, multiplication, and dominion over the world. Through original sin, man lost these three blessings. But God is still the supreme governor of the world, its rightful ruler. God therefore could not permit that the devil would take over His supremacy and destroy the true purpose of man in creation. Thus, God provides everything, so that His purpose can be realized by man. By providing this, God guarantees that man shall become king of this earth, that he will truly dominate creation, as this was God's original purpose for man. Since the general goal of creation has still to be achieved, the kingdom of God has to be established on this earth.

Nothing less is the final purpose of restoration which includes man's personal salvation. Man has to become again a true child of God which means being a child of God in a kingdom of heaven on this earth. Now this kingdom of God can only be achieved through Christ. Without the Messiah, God's terrestrial reign cannot be attained. But before we tackle the problem of Christ, we have to evaluate briefly the Unificationist understanding of restoration.

First of all, we should note that the Unificationist position, namely, that salvation has to consist of the restoration of the kingdom of God on this earth, is not against the Christian position. It is clearly stated in the Bible that there will be a "new heaven and a new earth" (Rev. 21:1). If this new earth means that the kingdom of God will somehow be established on this earth, then Unificationism presents a much clearer and better explanation than many other Christian Churches.

The next thing to be noted is that Unificationism speaks here about individual salvation. Personal immortality is not excluded in the Unificationist position, so it agrees with what Christian Churches point out very emphatically. Unificationists add that the devil will ultimately be saved in the final restoration. Now this idea has often been disputed, yet it has been advanced by some early Christians like Origen, for instance. Furthermore, the value of putting emphasis on the kingdom of God on earth is quite important, because it opens the door to unite Christianity with Judaism. This could therefore be of great ecumenical significance.

How can we achieve restoration? The Christian position in general is very clear here. We need the promised Messiah in order to realize the kingdom of God. In fact, this Messiah is Jesus who is both God and man. His Crucifixion provided means of salvation by which God could restore His world, Christians maintain.

What is the Unification position? Unificationists insist, like all Christians, on the need for indemnity or reparation. Without going into detail about the various stages of indemnity, let me merely say that Unificationism combines this requirement of indemnity with Jesus and his work as the Messiah. Only the Christ is able to establish God's kingdom by providing the satisfaction which God requires. Why is Jesus so important? Because Jesus, *Divine Principle* clearly points out in many places, is a perfect man. Jesus is without original sin. Jesus is the Son of God. Jesus is the ideal man. Hence Jesus is the Messiah. Jesus is also the second Adam. God prepared the way for His coming, a preparation connected with Abraham, with Jacob, with Moses, with John the Baptist.

Yet this preparation was always somehow frustrated by man's free will, by man's wrong use of his freedom, to speak more precisely. Frustration occurred even at the time of Jesus and in the case of Jesus Himself. Why? Because Jesus was Crucified and was killed by man's free will.

Then what did Jesus accomplish? Unificationism is very clear on this matter: Jesus accomplished the spiritual restoration of man. Due to Jesus, man is born again. Because of Jesus, new life is infused in us by believing in Him. Due to Jesus, we are spiritually reborn, but we are not reborn in the body, in the flesh. Such a physical rebirth will occur in the Second Coming of Christ. Jesus removed original sin, or rather, original sin can be removed through the Messiah, through Jesus, by our believing in Him. Believing in Christ can restore the fallen nature of man. There are clear statements to this effect in *Divine Principle*. Then how can we achieve restoration of our fallen nature, or a spiritual rebirth? By believing in Christ. But another thing is required: the fulfillment of our responsibility. And this fulfillment of our mission depends upon our free will. We attain Heaven or hell depending on the whole of our lives.

According to Unificationism, restoration contains two actions: the activity of God in giving us rebirth and the cooperation of man. If man fails to cooperate, he will not be reborn. So it is with spiritual restoration. As for bodily restoration, the kingdom of God on this earth, we have to wait until the Second Coming. Only then will there be realization of the kingdom of God on this earth. In other words, through the Second Advent of Christ there will take place the physical restoration of mankind.

Unificationism adds here another extremely important thing for Christianity—the role of the Holy Spirit in spiritual rebirth. It affirms the reality of the Holy Spirit and maintains that this Spirit affects man's spiritual restoration. By the Holy Spirit, and not only by Christ, we are spiritually reborn. Consequently, our true parents consist of Jesus and the Holy Spirit, both of them. That is what Unificationism points out very emphatically.

So what is the value of the Unificationist position? The Unification viewpoint, as I have described it here in these few sentences, can be reconciled or does agree with that upheld in the Christian Churches and I would say even with the Jewish position. It can be reconciled with Christian teaching because Unificationism does not enter into detailed discussion of the matters about which Christian Churches differ among themselves. Unificationists try to avoid such specific, debatable opinions. In this way Unificationism forms a common platform on which all Churches can be united. Thus Unificationism omits discussion about how Jesus Christ can be God and man. Unification does not deny that belief, but does not enter into any discussion about how various

Christian views can be reconciled. It leaves open such questions of interpretation; I think that is a very wise approach if the purpose of Unificationism is to unite the Churches.

In the second place, Unificationism correctly points out the difference between spiritual and physical restoration. In this way Unificationists can unite with Jews, because traditionally the synagogues have insisted on the need for earthly restoration in the messianic age. Physical restoration has not yet occurred, Unificationists admit. But it will occur later. So that Jews and Christians together actually await the Second Coming of Christ and the establishment of God's kingdom on earth.

This position of Unificationism is acceptable to the Roman Catholic Church in regard to free will. Man is not deprived of his essential nature. He is still capable and even has to do something by his own will in order to reach salvation. At the same time, the Unificationist interpretation agrees to a certain extent with the beliefs of the Reformation Churches, because they admit that in spite of man's depraved nature he is still able to believe in Jesus Christ. Now, if he can believe in Jesus, then he has the power to perform some acts of free will which will somehow merit him salvation.

Let me repeat briefly my main points in respect to the concept of spiritual restoration. Unification theology insists on the free will of man and its importance in achieving salvation. It insists too on our believing in Jesus Christ. Because Unificationism does not enter into any detailed explanation of how Jesus is both God and man, it avoids many problems and forms the basis for cooperation with Judaism. Maybe the Unification position, I would say, is quite valuable also in speaking about the frustration of Jesus' mission in the sense that he did not restore the kingdom of God on this earth. As for its teaching about the Holy Spirit, Unificationism rightly stresses the role of the Holy Spirit in man's salvation. By doing so, Unificationists open the door to a quite interesting explanation of the Holy Trinity. Although somewhat different from the traditional view, this explanation is quite a good one.

We come now to the Second Coming of Jesus Christ. What do we say about the Second Advent? Christianity at large declares that Jesus will come as the final judge. And Christianity at large asserts that there will be a new earth and new heaven. Theologians discuss among themselves whether or not there will occur the total destruction of the earth. Some say "yes," others say "no." Most theologians agree that there will be some kind of restoration of the world when the messianic

age arrives. For example, Saint Augustine states that this earth will be somehow altered but not totally destroyed. However, there is no general agreement among Christians and different Churches about such matters. Christianity on the whole (at least Roman Catholic doctrine) believes in the physical resurrection, resurrection of the body, and an earthly kingdom of God.

Now what is the Unification position with regard to the Second Coming? First of all, Unificationism teaches very emphatically the fact of the Second Coming. Then, who is the Lord of the Second Advent? This is, as I see it and maybe I am completely wrong, rather an open question, an open question because it is not clearly stated that Jesus is the Lord of the Second Advent, but it is clearly emphasized that it is the Christ who will be the Lord of the Second Coming. Reading *Divine Principle* quite attentively I did not find a passage saying that Jesus and the coming Christ are the same. Why is this question so crucial? Because belief in the coming Christ provides a basis that Christian Churches can unite on, and Unificationism shows how Christianity can unite with Judaism because Jews expect a coming Messiah who will establish the kingdom of God on this earth. Faith in the coming Christ could open the door for a reconciliation of Judaism with Christianity.

Unificationism also points out very emphatically and very correctly the problem of the Second Coming. What does it mean to believe in a new earth and new heaven? This is a theological problem which is open for very serious discussion. One troublesome point in the Unification view is its teaching that the Second Advent will take place in a particular place on this earth. This is a very risky notion, because if it does not occur as predicted, then what? We have to admire the author of *Divine Principle* for being so eager to have the Second Coming in his particular part of the earth. We have to congratulate him and be proud of his great respect for the doctrine of the Second Advent. His early followers also deserve praise for wanting the Messiah to come from this particular country. There is nothing wrong in such devotion. But it is a little bit risky to maintain such a position. Besides, I think this is a secondary matter for the problem of salvation. Whether the Second Coming takes place in one part of the earth or in another part, this is unimportant. The primary thing is that the Second Advent has to occur and will occur.

From the standpoint of historic Christianity, whether Catholic, Orthodox or Reformation Protestant, there are certain weaknesses in Unification theology. Most importantly there are gaps in its explanation. One of these concerns the person of Jesus. Is he God as well as

man? What does it mean for man to be oriented toward God or toward Satan? Some additional points also appear unclear. Is the fall finally due to Adam or Eve or both? Could Cain and Abel, especially Cain, have done something to reverse the effects of the fall? What God expected of the family of fallen Adam is not too clear in the sources, at least to me. If we accept the kingdom of God on the earth why can we not accept the resurrection of the flesh? It seems illogical to insist upon the establishment of a physical kingdom of God and yet also teach that man's immortality is only spiritual. Then, as I stated earlier, many Christians find it difficult to limit the Second Coming of Jesus to a very specific spot on the earth.

But what are good points of Unification teaching? First of all, Unificationism treats man as a whole, both body and soul, with earthly responsibilities and an immortal destiny. Unificationists are both this-worldly and other-worldly. Man must work for the kingdom of God on earth and the supernatural goal of dwelling with God forever, they insist. That is a point in their favor.

This Unificationist position reminds me of the theology of Saint Augustine who also treats man as a whole. Augustine does not divide man artificially into natural man and supernatural man, but takes him as the whole. So also with Unificationism. Now there are concepts in Unificationism which I have mentioned in various parts of this lecture which may be unacceptable to some Christian Churches. But they are quite acceptable to other Christian Churches. We must recognize that some of the teachings which we consider objectionable are agreed to or tolerated by some Christians and some Churches.

Admittedly there are gaps in the Unification theology, but these gaps serve the main purpose of Unificationism. It exists mainly to unify Christians and to unite all religions. If one goes too far with specific explanations of theological problems, he alienates certain Churches. That is not the way to bring about religious unity. Perhaps by avoiding specific explanations we can find a basis common to all the Churches. Once we are united, then we can discuss among ourselves all our differences in the spirit of amiability and charity. This is the purpose, as I see it, of the Unification Church, and such an approach is extremely timely, since we live in an age of ecumenism.

Furthermore, the Unification position is valuable in that it keeps doors open to Judaism. For example, the role of the Messiah is emphasized very strongly, but his work is connected to the kingdom of God on earth, although not excluding the kingdom of God in heaven.

This is a distinctly Jewish aspect to Unificationism and could lead to greater Jewish-Christian cooperation, it would seem.

Some Unificationist ideas appear more valuable than others, one could say. Let me comment on the very interesting way in which the doctrine of damnation is treated. First of all it is an optimistic presentation. Unificationists do not believe that anyone is predestined to everlasting damnation. Because they interpret God's purpose for fallen mankind in terms of restoration, they deny the notion of eternal reprobation.

Does, then, Unificationism teach any kind of predestination? *Divine Principle* explains predestination in this way. God wants man to be saved. That is His predetermined will. God provides 95% of what is needed for salvation and 5% is retained for man's free will. Man has to decide by his free will whether or not to follow God. This is only 5% of the total requirement for salvation, but for man this 5% is 100%, because it is a heavy task to make a decision of total dedication to God and complete separation from satan. Unificationists believe in predestination without denying each man's portion of responsibility. They insist that if man does not fulfill his share toward his salvation or for the providence of God's salvation of all mankind, God will provide other means to carry out His purpose. When we fail, God chooses other men to fulfill our role. Hence, God's will will be absolutely realized; God's will cannot be not fulfilled. Now I think this explanation goes as far as one can with the problem of predestination, reprobation, the free will of men and foreknowledge of God.

Unificationism is strongly optimistic. God loves the whole world. All men are predestined, therefore, to be saved. Consequently, Unificationists accept the doctrine of apocatastasis (universal restoration).

Another valuable thing is that *Divine Principle* ventures to explain what would have happened if Jesus had not been crucified. Theologians, especially Christian theologians, usually omit this question. They just assume that Jesus really came for crucifixion and do not speak too much about the fact that his death was finally determined by man's free will. As Unificationism points out very well, God permitted that Jesus be crucified, but God did not predestine Christ to be crucified. If this were not so, then Jesus would not have possessed free will. How, then, should we explain the Crucifixion? Unificationism thinks about the possibility of Jesus not being crucified. What would have happened? The solution is apparent: the kingdom of God would have come on

earth. However we differ over these speculations, we might agree that raising such questions is very healthy for theology.

In closing, I would like to mention one last thing. To understand correctly the Unification position, we have to be very careful with the sources. If we read them quickly and superficially, we risk misinterpreting them. We are not limited to the terms which Unification sources use. Yet we have to understand their meaning in order to relate them to our terms. Once one grasps their meaning, it is possible to see the resemblance between Unificationism and other forms of Christianity, whether Roman Catholic, Eastern Orthodox or Protestant. In this presentation I have attempted to offer such a comparison.

DISCUSSION

Stephen Henkin: Dr. Matczak, you said that the main problem or stumbling block to understanding Unification thought and Christian thought generally is the misunderstanding of terms in which the thought is expressed. Would you say a lot of Churches view their terms as being as sacred as their theology? Would you say there is difficulty here in overcoming the problem?

Dr. Matczak: Yes, I see the problem but at the same time, I would not say that the terminology has to be changed. Terminology is used in the Unification Church in such a way that it can be applied to non-Christian religions too. Non-Christian religions will understand this terminology. The sources have to be read very carefully and have to be related, one statement to the other statements, to try to find the true meaning of the position. What I warn against is reading without any effort to understand what a group really means when it uses this term or another term.

Unidentified speaker: You briefly mentioned that Jesus Christ had free will. Would you comment further on that?

Dr. Matczak: The whole idea that Jesus had free will is connected to the idea of the personality of Jesus, who Jesus was. Christian tradition maintains that Jesus was God and man together. His free will was a free will as God has free will due to His Divine nature, and his free will was free will as man has free will due to his human nature, so I maintain there were two wills, two free wills in Jesus' personality. Because Jesus had no original sin, there was no fight between them. Jesus' humanity was necessary. In the Unification position, in order that restoration take place, indemnity has to be paid. Due to the humanity and free will of Jesus, He could pay indemnity. If He had no free will, then He could not pay indemnity. Consequently, by His Crucifixion, He could pay indemnity. Unification accepts the value of the cross as it is explained by Christianity. Unification clearly states that it accepts the value of the cross; it does not diminish any value of the cross as it is explained by Christianity. Consequently, it has to accept the concept of free will, too. Clear, or not?

Dr. Tsirpanlis: This point is very important, that Jesus willingly accepted the Crucifixion, and willingly died. He was not forced by God, His Father to die for us. This is an extremely important point which has sometimes been overlooked by traditional theology and which, of course, Unification makes, perhaps better in philosophical terms than in

theological. But sometimes philosophy, you see, helps us to understand theology more clearly than theology itself. (Laughter) I cannot refrain from repeating myself. Philosophy was and is the “*therapenis tes theologias*,” which means the handmaid of theology, and sometimes we have to take refuge in philosophy in order to understand theology better and more clearly. Now, I would say that this is an extremely important and central aspect of salvation—Jesus willingly accepted the cross and His death, willingly, not unwillingly. “*Eli-Eli lama sabachtani*” is sometimes interpreted that Jesus was abandoned by His Father and was in utter despair and hopeless. I think it is doubtful that Jesus Himself used these words, because this expression “*Eli-Eli lama sabachtani*” is the only Hebrew expression of Christ in the New Testament, which creates great suspicion of interpolation or later addition to the New Testament. Who knows? In any case, even if this expression is the original expression of Jesus Christ, this does not mean that Jesus was not God Himself, or Christ. It means, however, that as a human being He felt totally abandoned at that moment of the highest torture. Certainly as God, He could not feel abandoned.

Dr. Matczak: Just one point of clarification. Jesus was not God Himself. Unification sources are correct in this matter, and it is an important point, because there is the objection that Unification makes the statement that Jesus was not God Himself. He certainly was not God Himself. Why? Because Jesus was God and man, and therefore not God. Who is God Himself? God Himself is the Trinity—that is, God the Father, God the Son, and God the Holy Spirit—Jesus was not God, Father, Son, and Holy Spirit. He was only God’s Son, so it was only the Second Person of the Trinity which was Incarnated. Therefore He was not God Himself, but was God in the sense that He had Divine nature—this explanation I think is extremely important; otherwise you have a problem.

Dr. Tsirpanlis: Still, according to Eastern Christianity and the entire Christian tradition, Jesus, Dr. Matczak, was God Himself. Jesus Christ was God Himself, because in the trinitarian theology of the early Church, you cannot say that Jesus did not have the totality of trinitarian Divinity. According to Saint Paul, also, the totality of Divinity dwelled in Jesus Himself. Jesus embodied the totality of Godhood (Col. 2:9). The Trinity in Eastern Christian thought and theology is numerically triune, but essentially is one, God. God the Father, Jesus the Son, and Holy Spirit pre-existed together as one essence but in three *hypostaseis*. They became three only because of the nature of human numerical

distinction. This arises because of the different functions of Jesus and Holy Spirit. The Holy Spirit proceeds eternally from the Father, and Jesus is begotten, or generated eternally from the Father. So, from the point of view of creation, God is the Trinity, but God is one always, from eternity to eternity. Therefore, as I see it, Jesus Christ who died and was resurrected for my personal salvation and for your personal salvation, is God Himself, not only the Second Person of Trinity, because as I said, each person in the Trinity operates separately only in a functional distinction which creates a numerical distinction. But each person of the Holy Trinity embodies and incorporates the totality of Godhood and of Divinity. The Son incorporates the Father and the Holy Spirit. So therefore Jesus Christ cannot be characterized as only perfected man, nor only as morally perfect, but also God Himself. He must be believed so.

Dr. Matczak: Thank you, Dr. Tsirpanlis. We have a clear example here of how theologians can differ among themselves, and this is what really happened in the history of Christianity. (Laughter) This is one of the differences which we have had in Christianity, and these differences, found in the Christological discussions of the fourth century, continued and continue right now. What is the Holy Trinity? I agree with Dr. Tsirpanlis entirely that Jesus had the whole Divinity because the three Persons of God have the same nature. Jesus has the same nature but He does not have the same personality as the Father and as the Holy Spirit. In what does His personality consist? This is precisely discussed in Christianity, and it is accepted by many Christians, though not all, that His personality consists in *hypostasis*; in other words, in the distinction of relationship. These relationships are substantiated and there are substantial differences in the Persons of the Trinity. What does it mean? It is finally a mystery. We do not understand it. Yet I think that Unification explains these things quite well. I do not mean that it solves the mystery here but that it explains these things, I think, better than the philosophy of Christianity as we know it today—namely, the philosophy that is based on Aristotle and Plato and the Fathers of the Church. I think that the traditional explanation is weaker than the explanation in the Unification position, which is not based on Aristotle's philosophy, and I think this is the novelty and advantage of the Unification approach to the whole problem. If we have more time for another discussion, we can enter into who God is, and we can discuss this further. Thank you, Dr. Tsirpanlis.

Dr. Cavarnos: I would like to say, with regard to the question of Christ's free will in the Crucifixion, that this is sufficiently clear in the Eastern Orthodox teaching. There is no doubt about that.

Unidentified speaker: Jesus, the man, understood God's will—He would know that if He did not go to the cross He would cause more hurt to God; so He, being a rational being, would have to choose the cross. Therefore, he did not have free will.

Dr. Matczak: No, Jesus knew that God would want Him to die; therefore, He prayed in Gethsemane that the cup of suffering be taken away from Him, and God could have changed His wishes. But God's wish was not any kind of an order, so that free will still remains. God has many wishes, and if we do not follow these wishes, this does not necessarily mean that we are against God's will. We are against God's will if we are given a command, if we have an order, like Adam and Eve, who had an order not to commit the sin. That was an order, not to eat of the fruit of the tree of the knowledge of good and evil; therefore, they committed sin. But in Jesus' case there was, rather, the wish of God, so there is no denial of the free will of Jesus to make this choice for whatever reason—if He wanted to please God, or whatever.

Stephen Henkin: Dr. Matczak, you said our theology could help unite Christians with the Jewish people. Could you expand on that a little?

Dr. Matczak: Yes. I think the basis for this unity is precisely the Unification concept of the kingdom of God on this earth—this is the basis, and the fact that other Christians often explain Jesus as the Messiah who restores the spiritual kingdom but not this world. Precisely what Jewish people are expecting is that there will be a new kingdom of God on this earth—there will really be a kingdom of God on this earth, and the Messiah will bring this kingdom. I think Unification is maneuvering to fit this all together, and the Christian position and the Jewish position fit very well in the Unification position. Christianity focuses mainly on individual salvation. For Unification, salvation for man is consequent, rather, on the kingdom of God on this earth. The Second Coming in this sense is essential for Unification theology, and also there is good basis here for unifying Christianity and Judaism.

Stephen Henkin: I really feel Dr. Matczak presented a very clear view of our position. I was wondering if you, Mr. Mavadones, could offer an Orthodox viewpoint in this discussion.

Mr. Mavadones: I am sitting up here when I should perhaps be sitting down there with you people. I was reading somewhere—one

book is the *Arc in Geometry*—that the experts in different fields are specializing so much that the ultimate decision as to what is value rests with amateurs. So we, being the amateurs, perhaps have the final say on this thing. (Laughter) The discussions back and forth call to mind some comments I'd like to make later on in reference to the Eastern Church point of view, and that is that you see in Eastern Orthodox Churches a plethora of mosaics and paintings and icons which typify beliefs, and these icons are more or less the visual form of the written word. Besides this, today we're encountering the spoken representation of what you would see in an Orthodox Church. So there are two matrices for what is being explained, and seeing this might be one way that we can work at these things.

Dr. Matczak: I agree on this. I think this is very well said.

Unidentified speaker: I would like to ask Dr. Matczak to explain more about the Unification view of Jesus Christ.

Dr. Matczak: Unification uses three terms: Jesus, Christ, and Lord of the Second Coming. When they talk about the Second Coming, they use the terms Lord of the Second Coming and Christ. *Divine Principle* avoids the term "Jesus" when speaking explicitly about the Second Coming. When it speaks about the first coming of Jesus and spiritual restoration, it uses the term Jesus. Consequently, it opens the door that this Second Coming can be achieved by perhaps another Lord, not necessarily Jesus; perhaps it can be also explained that Jesus Himself will come at the Second Coming.

Unidentified speaker: Yes, but in the Acts of the Apostles, when Christ ascended into Heaven, the angel tells them "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1:11) This is the same person. Also, if we explain the name Jesus, it means "savior," and Christ means "the one anointed," which means that the savior has been appointed or anointed by God to save the people.

Dr. Matczak: Right, for Christianity at large there is no problem, no question that Jesus and the Christ are the same.

Unidentified speaker: I would like to point to something else. Did you say that in the Unification position, it is not certain if Jesus was God? I understand Saint Paul to say that He is. Saint Paul says that in Him was the fullness of Divinity. He says that God was in Christ reconciling the world.

Dr. Matczak: Sure, I do not deny this. I accept that Jesus was God, if we understand it correctly. If we understand Jesus is God Himself, it

means that the Holy Trinity was Jesus. Then we are in trouble with the Roman Catholic Church, of course. In this sense we have a problem, but not otherwise. Jesus was God; He had the Divine nature. Therefore, He is a mystery—how to explain that He was God, had Divine nature, and was not the Holy Spirit, and could be a man—we have a mystery here, and a problem, a theological problem in the reconciliation of these things.

Unidentified speaker: Some Christians emphasize that Jesus is God because it is their theological position that God, who is infinite and supreme, was offended by what Adam and Eve did, and that only a person who is infinite and supreme can atone for that sin. From the Unification point of view, we can say that persons who reach perfection have that value to God. In Unification theology there is no need for Jesus to be God.

Dr. Matczak: Excellent point. This point touches really the heart of the problem of Jesus. Why does He have to be God and why does He have to be man? What is the Unification position with regard to these things?

The Catholic position is that the offense made by Adam and Eve to God was an infinite offense because this offense involved God, and God is infinite. Consequently, to repair, to give indemnity, there had to be repayment for this damage. Now man, by his very nature, is finite—then men, as finite beings, can give only finite satisfaction to God. In order that man give the kind of infinite satisfaction to God, human nature has to be assumed by Divinity. In this way, a human being becomes one person with God, one person having two different natures. Jesus, as the man, died on the cross, and as man, he offered satisfaction to God, but His person was a Divine Person. Consequently the value of the reparation which Jesus offered to God was of infinite value. This position agrees quite well with the Unification position. It says clearly in *Divine Principle* that the indemnity necessary for salvation can be paid only by Jesus. And how by Jesus? Jesus has to be without original sin and so on.

Unidentified speaker: Dr. Matczak, the offense that Adam and Eve committed against God was of finite value, because they're finite. God could take it as finite, or as infinite, but in the process of restoration, it's setting up the same situation, so it has to be man who restores the situation.

Dr. Matczak: You can defend this position that the sin was of finite value, but theologians so far assert that it was of infinite value. Most

theologians understand offense from the point of view of the person who is offended, and not from the point of view of the offender, and the Person who was offended was God. Adam and Eve's disobedience was conscious, not unconscious. Then this offense was infinite. That's the standard position. You can make a new theology in our time, and you'll be famous if you succeed.

Unidentified speaker: Dr. Matczak, you said that God was offended. I'm not a theologian, but as a parent, I don't feel offended when my child disobeys. If anything, I feel that my child offends himself, not that I'm offended. I don't think that God was infinitely offended.

Dr. Tsirpanlis: As a matter of fact, Dr. Matczak's position is Roman Catholic legalism. What you propose is beautiful—I was expecting and waiting for such a statement. Now we must make a clear distinction here between Western theology and Eastern mysticism—Western legal salvation and Eastern mystical salvation. The Western legal approach is exactly what Dr. Matczak has so eloquently explained—that is to say, the idea of offense and satisfaction, which goes back to Saint Augustine and through Augustine to Saint Anselm. However, the Eastern mystical concept, the Eastern theology of salvation has been quite overlooked during the entire discussion. As I mentioned, the Eastern concept of salvation or of the fall is not an offense to God's justice—far from it. It is basically the corruption of the image of God in us, which resulted in spiritual and physical death. What is the original cause in Eastern Christian thought of the sin? Self-centered love; the egomaniac insanity or egomaniac schizophrenia of Adam and Eve who listened to Lucifer's tempting idea—"We will be equal to God or above God—even above God." Symbolically, Eve tasted this fruit, whatever the fruit was—this is symbolic. But then, this is Adam and Eve's fall, not an offense against God's justice.

The corruption of the image of God resulted in spiritual and physical death, because we know from Genesis (2:17) that God said to Adam and Eve, "... for in the day that you eat of it you shall die." Why didn't God simply say "you will die"? But instead He said "thanato apothaneisthe," which in the Greek translation of Hebrew means physical death, not only spiritual death. Now this result of the fall of Adam and Eve is the embodiment, the personification of satan, because satan is the embodiment of death. Satan is the symbol, the personification of darkness, of death. Adam and Eve and their posterity could not redeem themselves from this natural result, death—physical death, and, yes, spiritual death also, because of the corruption of the image of

God. Therefore, God Himself had to defeat satan. Jesus, as God Himself, or the Second Person of the Trinity, or the Son of God, defeated death or satan potentially. Actually it is up to us to defeat satan, using Jesus' foundation. Therefore, the redemptive work of God assumes cosmological significance, cosmic significance, a battle between God, the Divinity and eternal life, and satan, the embodiment of death, and corruption, and destruction. Beyond the fall, you see this battle between Divinity and sinfulness, life and death, temporality and eternity. Now this is the deepest significance of the fall. Christ is God Himself, he died as Divinized humanity. He died, but not as God; but he had to be God, because death itself, satan himself, could not be defeated by any posterity of Adam and Eve, since we are all fallen, according to Paul, (Rom. 5:12). In other words, we inherited sinfulness as a result of the original sin—death, physical and spiritual death, but Jesus comes as eternal life to redeem us from death. We still die, as bodies, but really our death is not the same death as the death of non-Christians. To Christians, death is just a temporary separation of soul and body.

Dr. Matczak: That's very interesting. Thank you.

Dr. Cavarnos: I concur. The chief point of what has just been said was put forth in my talk when I said at the very beginning that God became man in order that man might become God. I mean the whole emphasis is on salvation rather than in satisfying God's feeling of having been, so to speak, disappointed or saddened by man's actions. I think the emphasis should be placed on the Incarnation as a positive thing—God seeking to save His own creature, man, who cannot save himself from his fallen state with his own unaided efforts. Eastern Orthodoxy emphasizes precisely this.

Dr. Matczak: Just one word. This is a very good problem—it requires much further discussion, and we don't have too much time for discussion. Personally, I, myself, agree with the idea that it is very difficult to prove that man's offense was infinite. Personally, I agree. But that's not the position of the majority of Catholic theologians or Protestant theologians. There are all kinds of opinions. There are theologians who have said that the Christ would have come, that Jesus would have been Incarnated, whether man sinned or did not sin. Such a position is not in agreement with, say, the Unification position, but such an opinion exists. This is a point for further serious discussion. Thank you.

Patricia Gleason: Mr. Mavadones has a comment, and then I think that will have to be the last comment before we go to lunch.

Mr. Mavadones: As you might guess, my comment is on art. I'm interested in art and things of that sort. In the Eastern Church, the icons and iconographical things are a visual representation of reality. And you have a nice counterpoint to the discussion we've been having in that in the eastern end of the church near the altar you will find Christ's mother, the Virgin Mary—she has Christ in her bosom, in a circle, representing Him as Incarnate. In the western end of the church you find the Virgin Mary—she died her physical death, and Christ in return now has her soul in his bosom. You have a kind of a counterpoint like that. So this gives you some idea of the Eastern point of view. Another thing is splitting hairs quite well and dancing on the head of a pin, but in the Eastern Church they have the large altar screen and veils in back of this—no matter how much we see, there is always something we cannot explain and understand—no matter how much we split and how well we do with the microscopes, there's still something there we have to leave to faith on any point.

THE BLESSED VIRGIN'S PLACE IN GOD'S REDEMPTION ACCORDING TO THE CHURCH FATHERS AND UNIFICATION THOUGHT

Constantine N. Tsirpanlis

From the very beginning it must be emphasized that there was no Mariology developed by the Eastern Church Fathers as a separate and independent chapter in their doctrinal writings. What became "Mariolatry" in Roman Catholic piety, which by reaction caused the rejection of the Mother of God or Theotokos by Protestantism, is totally foreign to Patristic thought and the experience of the Eastern Church. The Orthodox Church's teaching about the Theotokos is not independent and autonomous "Mariology" or anthropology having Mary at its center but is in essence and in its entire content Christology. I hope to show that this is not so much a specific "cult of Mary," as an optimistic message and source of power, blessing and joy to anyone who struggles for *theosis* or divinization, i.e. restoration of our fallen nature and will.

The single most important source concerning the Virgin Mary and her place in God's redemption is found already in the second century designation of Mary as the New Eve or the Second Eve. This idea was introduced by the first Christian philosopher and theologian Justin the Martyr¹ and developed by Irenaeus² especially. Irenaeus' elaboration of the contrast between the two virgins, Eve and Mary, is of profound soteriological significance and illustrates Mary's role in the history of salvation. This contrast symbolizes two possible uses of created freedom by man: in the first, a surrender to the devil's offer of false deification; in the second, humble acceptance of the will of God. The Old Testament is the history of the preparation of the human race for the coming of Christ, a story in which human freedom is constantly put to the test by God. All of the sacred history and tradition of the Jews is the tale of the

slow and laborious journey of fallen humanity toward the fullness of time. In the entire Patristic tradition the Virgin Mary is viewed as the goal of Old Testament history, which began with the children of Eve: "Among the children of Adam, God chose the admirable Seth," writes Gregory Palamas, "and so the election, which had in view, by Divine foreknowledge, her who should become the Mother of God, had its origin in the children of Adam themselves, filled up in the successive generations, descended as far as the King and Prophet David . . . when it came to the time when this election should find its fulfillment, Joachim and Anna, of the house and country of David, were chosen by God It was to them that God now promised and gave the child who would be the Mother of God."³

The election of the Virgin Mary is therefore the culminating point of Israel's progress toward reconciliation with God, but God's final response to this progress and the beginning of new life comes with the Incarnation of the Word, because man's salvation could be realized only by God, His sinless Son.

The answer of Mary to the angelic annunciation, "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38, KJV), resolves the tragic problem of fallen humanity. All that God required of human liberty since the fall is accomplished: conformity of human will and purpose to the Divine will and purpose. Divine will is accepted and responded to. And this human response is highly relevant at this point. The obedience of Mary counter-balances the disobedience of Eve. And now the work of redemption, which only the sinless Incarnate Word can effect, may take place. The great theologian and mystic of the fourteenth century, Nicholas Cabasilas, said in his homily on the Annunciation, "The Incarnation was not only the work of the Father and of His Virtue and His Spirit, it was also the work of the will and faith of the Virgin. Without the consent of the all-pure one and the cooperation of her faith, this design would have been as unrealizable as it would have been without the intervention of the three Divine Persons themselves. Only after teaching and persuading her does God take her for his Mother and receive from her the flesh which she wills to offer to Him. Just as He voluntarily became Incarnate, so He willed that His Mother should bear Him freely, with her own full and free consent."⁴

The Incarnation was indeed a sovereign act of God, but it was a revelation not only of His omnipotent might, but above all of His Fatherly love and compassion. There was implied an appeal to human freedom once more, as an appeal to freedom was implied in the act of

creation itself, namely, in the creation of rational beings. The initiative was, of course, Divine. Yet, as the means of salvation chosen by God was to be an assumption of true human nature by a Divine Person, man had to have his active share in the mystery.

Freely Eve disobeyed; freely the new or the second Eve had to obey. Mary was voicing this obedient response of man to the redeeming decree of the love Divine, and so she was representative of the whole race. She exemplified in her person, as it were, the whole of humanity. This obedient and joyful acceptance of the redeeming purpose of God, so beautifully expressed in the *Magnificat*, was an act of freedom. Indeed, it was freedom of obedience not of initiative—and yet a true freedom, freedom of love and adoration, of humility and trust—and freedom of cooperation⁵—this is so much of what human freedom means. In this sense, Mary was the highest point of holiness that could be attained before Christ, in the conditions of the Old Covenant, by one of Adam's seed. She was the highest peak of Old Testament holiness, but not sinless, not free from the original sin or physical death, that is. The Roman Catholic dogma of the Immaculate Conception (1854) seems to break up the uninterrupted succession of instances of Old Testament holiness, which reaches its term at the moment of the Annunciation, the *continuity* of the human race and the representative function of Mary in the Incarnation. For precisely these reasons the Orthodox Church rejects the Immaculate Conception which implies that Mary was exempted from the lot of the rest of fallen humanity and makes her into a being ransomed before the redemptive work of Jesus by virtue of the future merits of her Son. It is not in virtue of a privilege received at the moment of her conception by her parents that the Greek Fathers venerate Mary more than any other created being. She was holy and pure from her mother's womb, but not with a sanctity which places her outside the rest of humanity—before Christ. She was not in a state analogous to that of Eve before the fall at the moment of the Annunciation. On the contrary, she was in the state of fallen humanity. She was born under the law of original sin which in Eastern Patristic thought means *inherited mortality*, not guilt. But sin could never become actual in her person; the sinful heritage of the fall had no mastery over her right will. The sanctity of the Mother of God is the fruit of free will and grace. That is, although the Virgin Mary, having inherited Adam's nature, was under original sin, she was able to halt this natural tendency toward sin and become "truly pure, more than anyone else, after God,"⁶ "more holy than the saints."⁷

Now, what is the deeper meaning of Mary's election or predestination, of Luke's saying that she has "... found favor with God"⁸ and was "full of grace," *gratia plena*, "κεχαριτωμένη"? And in what way is such a Divine election⁹ reconcilable with the free will of Mary and her representative role in salvation history? The Eastern Church Fathers understood Mary's election or predestination as a unique and unparalleled relation to God, to the Holy Trinity, even before the Incarnation, as the prospective Mother of the Incarnate Lord, just because it was not an ordinary historical happening but an eventful consummation of the eternal decree of God. The Incarnation itself was a new beginning in the destiny of man, the beginning of the new humanity. In the Incarnation the "new man" was born, the "last Adam;" he was truly human, but he was more than a man: "... the second man is the Lord from heaven."¹⁰ And the Mother of this "second man," Mary herself, was participating in the mystery of the redeeming re-creation of the world. Her Son is her Redeemer and Savior, just as he is the Redeemer of the world. Yet she is the only human being for whom the Redeemer of the world is also a son, her own child whom she truly bore. Jesus indeed was born "not of blood, nor of the will of the flesh, nor of the will of man, but of God,"¹¹ and yet he is "the fruit of the womb" of Mary. His supernatural birth is the pattern and the font of the new existence, of the new and spiritual birth of all believers, which is nothing else than participating in his sacred humanity, and adoption into the sonship of God—in the "second man," in the "last Adam." Adam was before Eve; the last Adam was after the new Eve. But we cannot say that the humanity assumed by Christ was a complement to the humanity of his Mother. It is the humanity of a Divine Person, that of the heavenly Man.¹² It is not the Mother of God but her Son who is the Head of the New Humanity. Therefore, it is through her Son that the Mother of God could attain the perfection reserved for those who should bear the image of the heavenly Man.¹³ Because it is in her Son that the fullness of the Godhead dwelt bodily.¹⁴ Mary's election was an absolute and eternal election, but not unconditional—for it was conditioned by and related to the mystery of the Incarnation. Mary holds her unique position and has a "category of her own" not as a mere Virgin, but as the Virgin Mother, "παρθενομήτωρ," as the predestined Mother of the Lord. However, the "privileges" of the Divine Motherhood do not depend upon a "freedom from original sin." The fullness of grace was truly bestowed upon the Blessed Virgin and her personal purity was preserved by the perpetual assistance of the Spirit. But this was not an abolition of original sin. Sin

was destroyed only on the tree of the cross, and no “exemption” was possible, since sin was simply the common and general condition of the whole of human existence. It was not destroyed even by the Incarnation itself, although the Incarnation was the true inauguration of the New Creation. The Incarnation was but the basis and the starting point of the redemptive work of our Lord. And the “second man” Himself enters into His full glory through the gate of death and resurrection. Mary had the grace of the Incarnation, as the Mother of the Incarnate, but this was not yet the *complete* grace, since the Redemption had not yet been accomplished.

There is no need, and no reason, to assume that the Blessed Virgin realized at once all the fullness and all the implications of the unique privilege bestowed upon her by the grace of God. There is no need, and no reason, to interpret the “fullness” of grace in a literal sense as including all possible perfections and the whole variety of particular spiritual gifts. It was a fullness *for her*; she was *full* of grace. And yet it was a “specialized” fullness, the grace of the Mother of God, of the Virgin Mother, of the “Unwedded spouse,” “Νύμφη ἀνύμφευτη.” Indeed, she had her own spiritual way, her own growth in grace. Mary’s sanctity and virginity was an undisturbed orientation of her whole personal life toward God, a complete self-dedication, sinlessness but not yet “perfection” and not freedom from temptations. Our Lady perhaps had her temptations too, since even our Lord himself was actually tempted by satan in the wilderness, but she has overcome them in her steady faithfulness to God’s calling. It is remarkable that the greatest of early Patristic authorities, John Chrysostom, found it possible to ascribe to Mary not only “original sin,” but also “agitation,” “trouble,” and, even, “love of honor.”¹⁵

In the created person of the Blessed Virgin, *theosis* or divinization, which is man’s true destiny, is accomplished for the first time. Mary’s divinization was the result of her free will and consent to be one with Christ’s enhypostasized humanity, on the one hand, and of the grace of the Logos of God, on the other hand. This is extremely significant and a source of optimism and power for the life of the faithful. It is furthermore the source of the greatest and eternal joy to man struggling for his salvation, because she is the fullness of love accepting the coming of God to us—giving life to Him, who is the life of the world. And the whole creation rejoices in her, because it recognizes in her that the end and fulfillment of all life, of all love, *is to accept Christ*, to give Him life in ourselves, to become His “temple.” And this is possible for

any human being because the Blessed Virgin is the first "divinized" human creature making all men able to rise to deification by the grace of the Holy Spirit. The destiny of man and the world has already been reached, potentially, not only in the uncreated person of the Son of God but also in the created person of his Mother. That is why Gregory Palamas calls the Mother of God "the boundary between the created and the uncreated." Such joy and power and optimism are not possible within the unfortunate formulation of the Latin dogma of the Immaculate Conception and its outgrowth, the recent Roman Catholic dogma of the Assumption (1950).

However, they are possible in the teaching and experience of Rev. Moon's *Divine Principle*. *Divine Principle* sees the new Eve's role and identity in a similar way as Irenaeus. I will try to show this in the remainder of my presentation.

Initially, the operative principle at work both within *Divine Principle* and the writings of Irenaeus is of the same significance and effect. In *Divine Principle*, the principle is called "indemnity," or the principle of restoration.¹⁶ Simply stated, it refers to reversing the process of previous failure, or it refers to repayment of damages that have been suffered. Irenaeus put it this way: "as the human race fell into bondage to death by means of a virgin, so it is rescued by a virgin."¹⁷ A virgin woman caused the fall, so a virgin woman must reverse the process of the fall. Both Irenaeus and *Divine Principle* agree on this. It is interesting to note further that *Divine Principle* views Adam and Eve in a brother-sister relationship when they fell. The understanding is that they were not created perfect; they were to grow to a certain level of maturity and then consummate their marriage as husband and wife, as God intended.¹⁸ Irenaeus has a similar understanding:

For in Paradise 'they were both naked and were not ashamed,' having been created a short time previously; they had no understanding of the procreation of children, for it was necessary that they should first come to adult age, and then multiply from that time onward.¹⁹

It should be added that ancient Christian tradition is in agreement with the basic teaching of *Divine Principle* that Adam and Eve were created imperfect and they had to be tested as free rational beings to become perfect through the stages of growth and maturity or perfection.

“When did the first ancestors fall? They fell during the growth period, while they were still immature,” *Divine Principle* clearly states. And it continues: “If man had fallen after he had achieved perfection, we could not believe in the omnipotence of God. If man could fall after he had become a perfect embodiment of goodness, the goodness itself would be imperfect. Accordingly, we would have to reach the conclusion that God, the absolute subject of goodness, is also imperfect.”²⁰

Consequently, *Divine Principle* also maintains that *theosis* is the destiny of man, being thus in fundamental agreement with the Christian doctrine of man’s divinization or *theosis*. It is written in *Divine Principle*:

The man whose mind and body have formed a four position foundation of the original God-centered nature becomes God’s temple (1 Cor. 3:16) and forms one body with Him (Jn. 14:20). This means that man attains deity Therefore, when man has realized God’s first blessing, he becomes a good object for the joy of God. A man with perfected individuality feels all that God feels, as if God’s feelings were his own. Consequently, he cannot do anything which would cause God grief. This means that such a man could never fall.²¹

Now restoration history for the Greek Fathers (Irenaeus—*recapitulation* or “ἀνακεφαλάλωσις,” Athanasius, Gregory of Nyssa, Maximus) is cosmological and universal, including all of creation. Of course, Paul confirms that the promise of adoption has been given to creation, which also tends toward fulfillment through man in the deified condition.²² *Divine Principle* is entirely consistent with the Pauline and the Greek Patristic view:

The ‘providence of restoration’ means God’s providence of restoring fallen man to his original state endowed at the creation, thus fulfilling the purpose of creation.²³

In this way, a man who attains the purpose of creation would become the temple of God’s constant abode (1 Cor. 3:16), thus assuming deity.²⁴ “Therefore, the man who has attained the

purpose of creation becomes the ruler of all creation (Gen. 1:28) . . . the substantial encapsulation of the entire cosmos.²⁵

In reconciliation with the Eastern Patristic Tradition, *Divine Principle* sees the motivation for God's restoration plan not in purely legalistic terms, but in terms of a cosmic battle with the devil.²⁶ It is, after all, God, not the devil, who created man and who is supreme in the universe. Thus the Incarnation becomes absolutely necessary. Restoration is "a portrait restored from the original", according to Athanasius, a re-creation of God's image in man which *only* Jesus, the perfect image of the Father, could accomplish.²⁷ There are similar beliefs in *Divine Principle*:

Jesus came as the Son of God, without original sin, from God's direct lineage, and by making the whole of fallen mankind into one body by engrafting them to him (in the spirit of Romans 11:17), he was to restore them to be the children of God's direct lineage, having removed the original sin.²⁸

Jesus came as the center, the true olive tree, in order to engraft fallen men, who are the branches of wild olive trees, to himself.²⁹

The purpose of Jesus' coming as the Messiah was to fulfill the providence of restoration; his coming was primarily to save fallen men.³⁰

Jesus came to earth in the flesh to save sinful mankind.³¹

Both *Divine Principle* and the Eastern Church Fathers emphasize the point that the ultimate motivation for God's effort through the Incarnation is Divine love and loyalty to man as His unique creation,³² that the most important and sufficient reason for the Word's assuming man's nature and death is not the satisfaction of God's justice—the juridical Roman Catholic tendency rooted in Augustine and Anselm—but that in Christ's death "death might once and for all be destroyed, and that men might be renewed according to the Image."³³ In Eastern Patristic thought, Christ defeats the devil through the Incarnation as He accomplished victory over death through the Resurrection. Mystical

deification or the conscious experience of God's life, love, grace and holiness replaces Western forensic motivation, and man has his own responsibility in developing on the foundation of Christ's enhypostasized or sanctified humanity.³⁴ "He (the Son of God) became man, that we might become God" in the words of Athanasius.³⁵ Christ's Incarnation was absolutely required for man's salvation, because neither men nor angels could recreate the image, for men only are made after the image, whereas angels are not the image of God.³⁶ Although *Divine Principle* does not deal with the Incarnation in Patristic terms such as "enhypostasis", etc., it does clearly recognize that man's merit alone is not sufficient for salvation, and that Christ's unique sinlessness and Divinity is the cornerstone of restoration.³⁷

Divine Principle agrees that the image of God in man is primarily spiritual and was corrupted by the fall, resulting in spiritual death. The Patristic view is that the fall of man resulted in mortality also. Here *Divine Principle* disagrees, maintaining that Adam and Eve died spiritually but not physically as a consequence of their fall. In any case, in *Divine Principle* and in Eastern Patristic views, the oriental mind is presented at its highest level of maturity. It promises a natural theology of growth and development of human personality toward perfection in oneness with God, while still maintaining the transcendence of God.³⁸ Man is not hopeless, but rather man is inherently motivated toward his original purpose of creation.³⁹ Growth, development, restoration, sinlessness, deification . . . these experiences linked with the enhypostasized humanity of Christ define true soteriology. It is here that Patristic and Unification soteriology find common ground with modern psychology which has also identified some directive and constructive force within the human psyche which only needs to be discovered. One must conclude that the hope of Christianity, as it lies on the brink of a new age, is in the East. No longer can we claim salvation through ceremonial faith when we make no effort to strive for deification and improvement in our very nature which itself seeks restoration.

FOOTNOTES

1. Justin, *Dialogue*, 100.
2. Irenaeus, *Adversus Haereses*, V, 19, 1. Basically, Irenaeus derived his ideas from 1 Cor. 15:45; 1 Cor. 15:20-23; Rom. 5:14; 11:17.

3. Gregory Palamas, *Hom. in Present.*, 6-7; ed. Oikonomos (Athens, 1861), pp. 126-7; trans. in *E. Churches Quarterly* 10 (1954-55), No. 8., 381-2.
4. Nicholas Cabasilas in Jugie's edition, *Patrologia Orientalis* XIX, 2.
5. Cf. Irenaeus, *Adv. Haeres.*, III, 21, 8: "Mary cooperating with the economy."
6. John of Damascus, *Encomium to the Dormition*, B, 16, 4-5.
7. Andrew of Crete, *Oration on the Dormition of the All-Holy Theotokos*, PG 97, 1108 B.
8. Lk. 1:30.
9. Lk. 1:28.
10. 1 Cor. 15:47.
11. Jn. 1:13.
12. 1 Cor. 15:47-48.
13. 1 Cor. 15:49.
14. Col. 2:9.
15. John Chrysostom, *Hom. 44 in Matt.*; PG 57, 464; *Hom. 21 in John 2*; PG 59, 131.
16. *Divine Principle*. Washington, D.C.: The Holy Spirit Association for the Unification of World Christianity, 1973, pp. 222-227.
17. J. Donaldson and A. Roberts, *The Ante-Nicene Fathers*, vol. 1. New York: Charles Scribner's Sons, 1925, p. 547.
18. *Divine Principle*, pp. 82-83.
19. Donaldson and Roberts, *op. cit.*, p. 445.
20. *Divine Principle*, p. 54.
21. *Ibid.*, pp. 43, 104, 141, 206, Cp. pp. 62-63, 56.
22. Rom. 8:21-24.
23. *Divine Principle*, p. 221. Cp. pp. 111, 39, 35.
24. *Ibid.*, p. 206.
25. *Ibid.*, p. 207. Cp. pp. 44, 58-60, 211.
26. *Ibid.*, p. 111.
27. Athanasius, *De Incarnatione Verbi* XIV, I-II; XX; VII.
28. *Divine Principle*, pp. 367-368. Cp. pp. 140-141, 211-212.
29. *Ibid.*, pp. 368, 110, 213.
30. *Ibid.*, p. 140.
31. *Ibid.*, pp. 60, 63.
32. *Ibid.*, p. 63.
33. Athanasius, *De Incarnacione Verbi* XIII, 9. *Divine Principle*, p. 140.
34. *Divine Principle*, p. 63.
35. Athanasius, *De Incarn.* LIV, 3. *Ad Adelphium*, 4; PG 26, 1077A, Cp. *Contra Arianos* I, 38-39; PG 26, 92 BC. *Ibid.*, II, 47, col. 248B.
36. *Ibid.*, XIII, 5-10.
37. *Divine Principle*, pp. 110, 212-213.
38. *Ibid.*, p. 55.
39. *Ibid.*, p. 85.

DISCUSSION

Patricia Gleason: Thank you, Dr. Tsirpanlis. We have time for about fifteen minutes of questions to Dr. Tsirpanlis. Would anybody like to start? Dr. Matczak?

Dr. Matczak: Yes, I would like to ask one question. You said that the angels could not restore the distorted image of God in man because they were not created in the image of God. But, if you accept that the offense was not infinite, then men could restore this image of God. Then, why do you think that the Incarnation was absolutely necessary?

Dr. Tsirpanlis: Well, men could not restore themselves because they were fallen. They were subject already to death, mortality, corruptibility, and corruption of the image of God. Therefore, man needed someone with the original image, who was Jesus, the image of His Heavenly Father.

Dr. Matczak: Good. That is, Jesus was without original sin.

Dr. Tsirpanlis: Absolutely.

Dr. Matczak: Then he was without original sin, but why does He need to be God to restore the image of God in man?

Dr. Tsirpanlis: This is, of course, the eternal question of traditional theology and Christianity: how humanity became united with Divinity, or how humanity was divinized? Because if we accept that Jesus Christ assumed the form of sinful humanity, we cannot really answer the question, how Jesus redeems us. Now if we say on the other hand that Jesus assumed the form of sinless humanity, how then could a sinful humanity be redeemed by a sinless Jesus? Well, now, my answer is that Jesus assumed a potentially sinful human form even though he was actually sinless, coming through the womb of Virgin Mary by the Holy Spirit. More than this I'm unable to say—the early Church Fathers did not solve this. It is a mystery. How humanity was united with the Divinity of Jesus without change, without division, without separation—this is to me a mystery that is subject to faith. I always believed so and I will always believe so.

Dr. Matczak: But is it also a mystery why Christ had to be Incarnated? Is that a mystery, or can we somehow explain it reasonably? As I see it, if you said that the offense was not infinite, and Jesus had sinless human nature, and sinless human nature has the Divine image, sinless human nature was without sin, and consequently did not have to be divinized, then couldn't man restore the image of God which was lost in Paradise?

Dr. Tsirpanlis: Now, this is a difficult point. The eternal offense, or the so-called absolute offense of God's justice and His holiness, to which you referred, Dr. Matczak, is taken into account by the Church Fathers of the early Church. No doubt Adam and Eve offended the holiness and justice of God. But that was not the main reason for the Incarnation. The main reason for the Incarnation, for the Logos, or the Word, or Jesus Christ was rather the deification, *theosis*. This Incarnation was to make man capable of restoring the image, the correct knowledge of his God, because Adam and Eve lost the true vision of true God, and man became alienated from God's grace. The image of God was also obscured and corrupted, and because of this Adam and Eve could not see God as clearly as before. So Jesus Christ who was the only perfect and pure image of His Heavenly Father, of our Heavenly Father, of God, He alone could restore the image of God in man. The angels could not, because they were not created in the image of God. How could they restore something which they do not possess? But Jesus Christ was exactly the perfect image of God and that perfect image was corrupted in man. Now, how Jesus assumed the corrupted image of the sinful humanity through Mary, how he purified the sinful humanity through his life, we don't know because we have so many gaps. We know nothing of Jesus up to age twelve when he was presented in the temple. And we don't know the period between twelve years and thirty years. How can we imitate Jesus' life and Jesus' holiness which is the basis, the source of *theosis* if we don't know what He did in His private life? But at least we have the written documents of the Gospels which tell us what Jesus' life was like, His public life and preaching. My conclusion is that sinful humanity was redeemed by Jesus' death and resurrection, but not magically, which is the Protestant view—the sacrificial blood of Jesus redeemed my sins, and so on, sacrifice, the emphasis on sacrifice—but rather through His selflessness, love, humility, and Divinity. If I imitate His life course, I love my enemy and I love others as myself. To me, Jesus is the fulfillment of revelation, but He does not close the door to any messenger, to any genuine child of God who tries to regenerate, recreate our sinful and corrupted society and world. This is an open door. The one who is most highly qualified to do that, to me, is the second Jesus, or the Lord of the Second Advent. Perhaps Jesus Christ will not come again during our lifetime, but, there are some signs, some very strong signs that He is here!

Dr. Matczak: You opened many questions here, and we cannot discuss all these questions. There are too many. But may we come back

to the original question, the need of Incarnation. Without an infinite offense I don't see how we need the Incarnation.

Dr. Tsirpanlis: This is exactly what you deem difficult, but it isn't for me. I don't emphasize the offense against God's justice so it doesn't matter to me whether the offense is finite or infinite. This is the purely legalistic approach to salvation and to the Incarnation. What I emphasize is eternal life, *theosis*, and the divinization of man, the restoration of the image of God, and the change of death into eternal life. Now the offense to God's justice—this is the legalistic approach of Tertullian, Augustine and Ambrose who were primarily lawyers in the Roman courts, and then they became theologians, but they never forgot their background of legal studies. Now obviously, they were extremely influenced by the legal procedures of the Roman court. Also, Tertullian was a Montanist, and I highly respect him because he had the courage to become a Montanist. Montanism was the new prophecy and the regeneration of the corrupted Church of the second century, as you know; and Tertullian liked Montanism because it was a challenging movement against the progressive secularization of the early Church. God bless Tertullian—he's in paradise, I hope. (Laughter) Still, I don't share his legalistic approach to salvation.

Dr. Matczak: This term "legalism" is extremely misleading. Instead of saying "legalism" I would say "explanation" of salvation because I would not agree that my concerns are legalistic. I reject this term. It's not really the position of the Roman Catholic Church or of the Protestant Church. But going now to my question, this precisely is my question, then, the image of God in man: can it be restored by a sinless man? You may say, how can the humanity of Christ be sinless? How was Jesus conceived, immaculately or not? What was His nature? Because this can explain how the humanity of Jesus can be sinless, it seems to me. The theology of the Orthodox Church, the theologians, many of them at least, accepted the immaculate conception before the dogma of the immaculate conception was announced by the Catholic Church. Afterwards they did not, it seems to me. . . .

Dr. Tsirpanlis: As you know, Thomas Aquinas rejected the immaculate conception of Mary. Perhaps you know that, don't you?

Dr. Matczak: Thomas Aquinas rejected the immaculate conception in his early writings, but not in his later writings.

Dr. Tsirpanlis: This is the problem with Roman Catholic theology. You have so many technical distinctions, too many classifications which the Eastern Church rejects. There is one way of salvation: through love,

grace, and union with God. Yes, some monks believe in classification, or artificial distinctions, but the essence is in soteriology, the essence is the absolute conformity of man's will and purpose with Christ's or God's will and purpose in His Divinized humanity, through the *imitatio Christi* or daily imitation of Christ's life and teachings.

Dr. Matczak: My distinctions are not artificial distinctions. These distinctions are facts and in philosophy; we cannot deny facts. I mentioned the fact that Aquinas had a different position in his early writings and changed his mind afterwards. It's a common thing among all of us that we change our minds.

Dr. Tsirpanlis: There is no change of mind, however, in salvation! Don't change your mind when you are going to be saved. You are not safe if you change your mind! (Laughter) Salvation means divinization. If you change your mind, you will never be saved.

Dr. Matczak: I do not change my mind with regard to divinization. I change my mind with my understanding of certain things. Stick to the question. (Laughter) Thank you.

Dr. Tsirpanlis: You are really a scholastic philosopher.

Mr. Mavadones: I'll turn again to the iconography of the Eastern Church. You might say that salvation can be like a philosophical structure or it can be like the Church, and the Church is really a physical thing for us. There are some aspects of our thinking that don't have any footnotes, so to speak. When you enter the Eastern church, there is an icon of Christ greeting the people who enter the church. And on one side is the Virgin Mary, His Mother, and then on the other side, one person we haven't spoken too much about, is Saint John the Baptist. He too went out and did missionary work and spoke and taught and he is held in high esteem in the early Church. Dr. Tsirpanlis, you might comment on Saint John the Prodromos and how he fits into this overall thing.

Dr. Tsirpanlis: Oh, Prodromos, yes, the Forerunner. In other words, whether he was saved or not.

Mr. Mavadones: What would you say about his role as Forerunner?

Dr. Tsirpanlis: Well, as a matter of fact I would say that Saint John the Forerunner somehow failed in his mission. (Laughter) Now I become a heretic, I know. (Laughter) Saint John, as you know, highly doubted Jesus' Divinity. He did not believe that Jesus was the Messiah. That's why he sent his disciples to ask him, are you the one whom we are to expect? Now also, on his identification with Elijah, the idea of Saint John as the embodiment of Elijah, Saint John didn't agree with Jesus,

which was really a failure. This mission of Saint John the Forerunner in my heart and thought needs deep study. But I think from this point of view *Divine Principle*, if you read *Divine Principle*, the section on John the Baptist, I think there is some good clarification there and good thought, which unfortunately, Western as well as Eastern Christianity had ignored. And now, *Divine Principle* comes up, the *skymnos* of the Old Testament, the young lion. Do you remember the picture of the *skymnos* in the Old Testament? No one thought that the *skymnos* would be so powerful, and one day the *skymnos* will conquer the whole world! The young lion! Well, I cannot say that *Divine Principle* will conquer the whole world, but here is a new idea which is developed in *Divine Principle* and I think it deserves deep study and further research. I know that to classical Christianity this concept of the failure of Saint John the Forerunner will sound strange and very paradoxical or unbelievable but I cannot say more than that I'd like to express my attraction to that idea of the failure of John the Forerunner.

Mr. Mavadones: I don't know . . .

Dr. Tsirpanlis: How he failed—that's a very good question.
(Laughter)

Dr. Cavarnos: I must confess this is the first time I have heard about the "failure" of Saint John the Baptist. I've read quite extensively the Fathers and other writers of the Eastern Church and I've never heard of this before. The Eastern Church has given, next to *Theotokos*, the first place to John the Baptist. If you know the iconostasis of the Orthodox Church, as you look from the western side of the church forward you see on the right side of the beautiful gate, as it's called, the icon of Christ, and immediately next to it is Saint John the Baptist, and on the other side of the beautiful gate, on the left, is the *Theotokos*. Saint John is given also a very important place in the dome. On one side you have the *Theotokos*, and facing her on the other side of the dome you have Saint John the Baptist, amongst the angels. The Church has given him a very high place. And was it not he who baptized the Lord, and wasn't the Holy Spirit manifested in the form of a dove and the voice of the Father was heard to say, "Here's my beloved Son in whom I am well pleased," and so forth? Saint John was there. He did the baptizing. How can one say that he failed?

Dr. Tsirpanlis: He changed his mind, as Dr. Matczak said!
(Laughter)

Mr. Mavadones: Where do you get this? This must be in the unofficial gospels but not in the official Gospels. How do you . . . where

do you come up with this idea of the failure of Saint John the Baptist. I mean, it's a new idea.

Dr. Tsirpanlis: This sounded to me like a strange idea, too, just as it does to you. The failure of Saint John the Baptist . . .

Mr. Mavadones: It's your own idea though.

Dr. Tsirpanlis: No! (Laughter) It is not my own idea. No, I read this, as I said, in *Divine Principle*.

Mr. Mavadones: Oh.

Dr. Tsirpanlis: No, it's not my own idea. It is not my own belief or my own idea, but I read it, and I was quite fascinated by this novelty, this strange idea and that's why you see . . . Perhaps Dr. Matczak could comment on this, how Saint John changed his mind.

Dr. Matczak: Now I think that the explanation here is a little bit special. *Divine Principle* says that Jesus' mission was frustrated by the will of men who crucified him. If he were not crucified, we would see maybe the restored kingdom of God here, heaven here on the earth. Who knows? Theologians don't speculate too much about that subject, but Unification does. Unification speculates about what would have happened, and Unification has a solution to this problem, namely, it would have been the start of the kingdom of God on the earth. I think this solution is not against the Christian position altogether. Now John the Baptist's situation is something similar. He was beheaded. If he were not beheaded, we would see what would have happened, how he would have developed his mission. But he did not fulfill, he did not finish his mission according to Unification.

Unidentified speaker: According to the Bible he fulfilled his mission, because when he heard that Christ was baptizing and He was preaching to different places he said "*eme the elattousthe*." In other words, Jesus was to grow, and Saint John was to be diminished, which means that his purpose was really finished.

Mr. Mavadones: His purpose was to be the Forerunner.

Unidentified speaker: I can't understand this no matter how hard I try, because in the Bible it's quite profound. When Christ came to be baptized, John the Baptist said, I cannot baptize you, you should baptize me. He recognized Christ. The sky opened up and a voice came down. What could be more profound than this? How could he fulfill anything greater than this? I cannot comprehend the point you are making.

Mr. Mavadones: Well, Saint John's death, this is regarded as a crown of martyrdom. He was one of the greatest prophets, you know,

the greatest, and he was also a great martyr, and for him that was a gain, that type of death was a gain for him. Our religious art depicts martyrs as holding a crown, men and women martyrs as holding a crown—that's a great attainment, to be a martyr, and for us no church is consecrated without the relics of a martyr. So I think for him it was a gain. It was not a loss. It was a loss for others that they lost him early, but for him it was a gain. Winning a martyr's crown.

Dr. Matczak: Also for Jesus to die on the cross was a gain, right? Not a loss in fact. For us also the death of Christ was salvation, was a gain. It depends how you look at the fact. This is what Unification does. Unification does look on the facts from a special aspect, from a special angle.

Dr. Tsirpanlis: There is still the point, Dr. Matczak implied that John might change his mind. All right, in the beginning, he accepted Christ. But then he sent his students, his disciples to Christ, debating His real mission. Are you the *real* Messiah whom we are waiting for or are you a *false* Messiah? Now this is true. It is recorded in the Gospel (Lk. 7:19). It is recorded. In other words, John was in doubt about Jesus' mission. Well, Jesus' response was, Go and tell everyone what I am doing (Lk. 7:22). In other words, Jesus' actions and preaching confirmed His Divine mission. Now, but still, John the Baptist expressed uncertainty, disbelief. We cannot deny this. This is recorded in the Gospel.

SALVATION AS RESTORATION IN UNIFICATION THOUGHT

Franz Feige

My topic is “Salvation as Restoration in Unification Thought.” I am grateful to all three speakers, especially to Dr. Matczak and Dr. Tsirpanlis, because they have already introduced some of the main concepts: that of the fall of man and of the principle of restoration. Also, Dr. Matczak’s probing questions to Dr. Tsirpanlis have helped to set the stage for my talk.

Divine Principle can be seen as a means to help usher in salvation. The first question I want to raise then is, what is new about the understanding of salvation it offers?

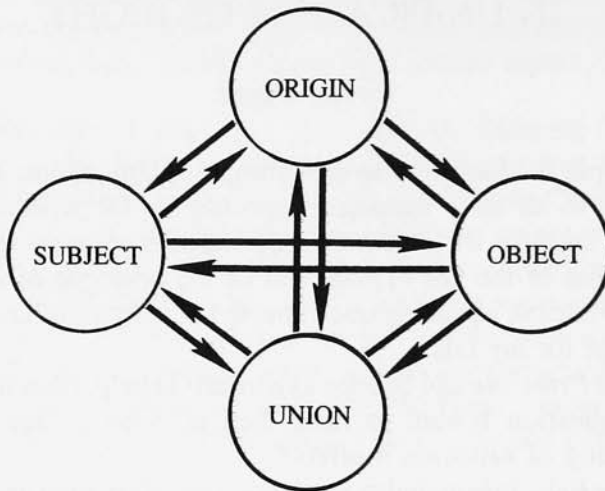
Divine Principle includes a new doctrine of creation and what may be a new doctrine of the fall of man. I would like to first point out some important aspects of the principle of creation. Then I will discuss the fall and show how both of these relate to salvation as restoration.

Central in *Divine Principle’s* explanation of creation is a concept of God’s polarity, the dual characteristics of God’s nature. God is thought to contain polarities of internal character and external form as well as masculinity and femininity. God is seen then as a Father and Mother. He has both aspects. That is very important for our understanding of salvation.

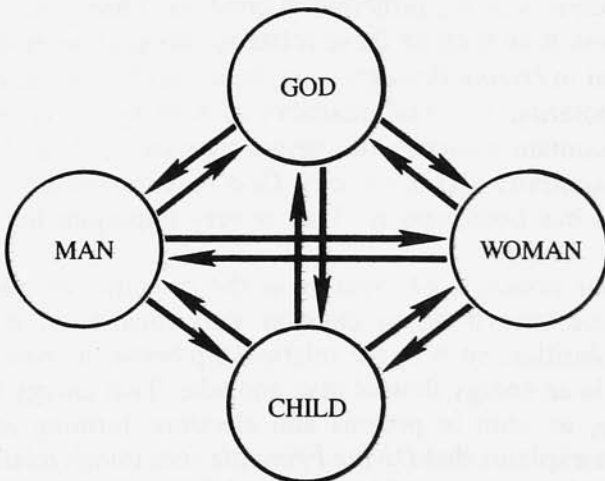
Another principle of creation is the principle of give-and-take action. Since everything in creation also consists of relationships between polarities, such as the relationship between proton and electron, there is an energy flow of give and take. That energy flow brings about unity, as seen in protons and electrons forming an atom. In essence this explains that *Divine Principle* sees things relationally and organically—because everything is related through give-and-take action.

A third principle is the four position foundation. God, through His original nature, expresses Himself in His creation as polarities, dual aspects; we can call these subject and object pairs. These pairs can unite through give-and-take action, and in that relationship, life can be sustained and action and multiplication can occur.

FOUR POSITION FOUNDATION



EXAMPLE:



Now, God gave man three blessings at the beginning—to be fruitful, to multiply, and to have dominion over the creation. According to *Divine Principle*, this is the purpose of life. The perfect individual has God at the center, the mind in the subjective position, and the body in the objective position. To be fruitful means to be perfect as an individual, mind and body completely relating in harmony to one another, creating over time a perfect man. This man, as he comes into complete union with God, has deity; he becomes a temple of God; God dwells in him. So you *could* call him God in the body, Incarnated God, or Incarnated Word of God, or even God. Such a man was God's original idea.

Still, a perfect individual cannot be the complete image of God, because there's masculinity and femininity in God. Therefore, a man and woman together form a complete image. After reaching perfection as individuals, they form a perfect family by coming together and having children. So, the likeness of God is not attained by one individual alone, but through the relationship between a man and a woman. It is expressed in the love between them and towards their children.

Out of that would grow finally the kingdom of heaven, first centering on a family, expanding to a nation, and finally forming a worldwide family. The purpose of life is love. The give-and-take action between the positions should be love. Love is the center of the whole universe and the guiding force of God. In addition to the perfect unity between human beings, man is also to form a perfect union with the creation. Man, representing the masculine aspects, and woman, representing the feminine aspects of all creation, can together come into complete harmony with all of the creation, forming the perfect universe. This is the third ideal—man having dominion over the creation through love. Only as a person truly comes to know love as a child, as a husband or a wife, and as a father or a mother, can that person become truly capable of dominating the universe through love.

The fulfillment of these three blessings brings about the kingdom of heaven on earth. This was God's original ideal or intention: for this He created Adam and Eve.

The next point I would like to mention is the growth period. The ideal of the kingdom of heaven cannot be achieved at once; it takes time. Growth is part of creation. Man grows through a formation, growth and completion stage, finally reaching perfection. Similarly, there is

evening, night, and morning for the new day to come about. So things are being completed in creation by going through three stages.

There is an important difference between man and other beings, however. All things of creation achieve their perfection automatically through the autonomous power of the principle which is at work innately in every animal, in every seed, in *everything*. Man, although he has this innate power, this autonomous principle, also has responsibility to achieve his perfection by having faith in God's commandment as the guiding Word. Attaining perfection is not automatic for man, but a process involving freedom and responsibility. In comparison to God, to give a figure for man's portion of responsibility, it is 5%, whereas God's portion is 95%. Even though God is providing the whole universe as a foundation, man finally by himself, by his freedom, has to complete God's ideal. When man reaches perfection, he will come under the direct dominion of God. That means, God will direct man through His love. Also, man will direct the creation through his love. This is the direct dominion of God over man and man over creation. Therefore, God, man, and creation will become completely one through the power of love.

Second, I would like to explain briefly the fall of man. Actually, much was already done by Dr. Matczak and Dr. Tsirpanlis.

Adam and Eve were to reach perfection but on the way to perfection, as you know, Adam and Eve fell. They could not reach perfection because they gave in to the temptation of satan—first Eve, and then Adam. *Divine Principle* does not just rely upon disobedience in explaining the fall. The question is, what's the motivating force behind disobedience? In essence, the answer is that Adam and Eve were misguided through satan's love, that is, Lucifer's self-centered love, by uniting with him. The motivating force was fallen love, which resulted in the forming of a four position foundation, not centering on God's love, but on satan's fallen love.

The result of the fall is a human family distorted from God's ideal filling the whole world today. The world does not reflect God's ideal of the kingdom of heaven, but this world is partly an expression of the evil deed of satan. This is important to understand in order to understand Jesus' mission.

God was indeed hurt by man. In Genesis 6:6 we read that God was grieved in His heart, He was sorry that He created man. God was hurt by the fall, yet He does not hate man. He still loves man. His real hurt was not initiated by Adam and Eve, His children, but by Lucifer, the

archangel. In Isaiah 46:11 it says, "I have spoken, and I will bring it to pass; I have purposed, and I will do it." This means that God wanted to have a kingdom of heaven on earth—that was His will, His purpose. Even though satan interfered by establishing hell, this will only be temporary. God will eventually achieve His purpose, which shows God's unchanging mind. He will establish the kingdom of heaven on the earth as He originally intended, because God is perfect.

Now, let us define salvation, or the principle of restoration. The meaning of salvation is to restore the hell we have on earth and in the spirit world into the kingdom of heaven. Salvation can be seen as a process of restoring the lost ideal of God.

Now the question is, what is the principle of that process? What is the principle of restoration? Restoration is not a mysterious process; it can be understood by man. Actually, restoration is re-creation, re-creating the ideal which was lost. The principle of restoration follows the principle of creation. That is why I had to mention several aspects of the doctrine of creation. So, indeed, through understanding the principle of creation, how God created the world, we will be able to understand the principle of how He will restore the world. An important notion here is indemnity. It is the central aspect of restoration; restoration follows the law of indemnity.

What is indemnity? When anything has lost its original position or status—like, the chalk in my hand here falls down to the floor—then certain conditions must be established to restore the original position. The original position was lost, so it has to be re-established. The loss has to be indemnified. Therefore, restoration is indemnification.

Now, where does the notion of the Messiah come in? The Messiah is a central theme in Christianity. How can we, through reason, arrive at the notion of the Messiah? It is possible. The way the fall took place was by Lucifer tempting Eve—which was the spiritual fall—and then Eve tempting Adam—which was the physical fall. If Adam had not fallen, succumbed to the temptation of Eve, what would have happened? Adam would have remained intact, eventually reaching perfection, becoming the incarnation of God's Word. Then, according to *Divine Principle*, Adam would have been in a position to restore Eve, and eventually even Lucifer. Adam would have been the Messiah. Why? How is it possible for man to restore man?

Actually, the one who brought about the decline or fall was an angel; and the position of the angel is lower than the position of man. Saint Paul said, "Do you not know that we are to judge angels?" (1 Cor.

6:3) According to the principle of creation, perfect man has great dignity; he is standing right next to God. He is representing God in the creation and can be called "God of Creation." God dwells in man. Man and God are eternally united and inseparable. That kind of man is actually somebody like Jesus, a God-man, the Incarnate Word, and is able to restore and subjugate satan.

Perfect Adam would have had to finally subjugate satan, taking Eve back to God. But how? Adam still possessed the Word of God—he knew God's commandment. After reaching perfection, Adam would have had perfect love—God's love—that Lucifer did not have. Through the Word of God and God's love, Adam could have defeated satan's lies and satan's love, bringing Eve back to God, separating her from satan. Since Adam fell, the process of restoration became very difficult, because first of all, a perfect man, like Adam, a Messiah, had to be restored.

Now, let me explain history from the point of view of restoration. *Divine Principle* sees history as the providence of restoration, carried out through the means of indemnity.

After the fall God began His restoration work right away in Adam's family. We know that in his family there was a problem between his sons Cain and Abel. Since Adam fell, God lost His dominion over creation, and satan became the god of this world. God's dominion had to be restored to some degree before the Messiah, a sinless man, could come. It had to be taken away from satan and given to God and man. Through the relationship between Cain and Abel, God tried to restore the lost dominion. Cain was the first born and Abel was the second born. Since Lucifer subjugated Adam through the fall, the position of Cain represented Lucifer, and that of Abel represented Adam. To indemnify the fall those two positions had to be united under God. Therefore, we read in the Bible that Abel had the blessing of God even though he was younger. Cain wanted the blessing too. However, instead of getting it by uniting with Abel, he eventually killed Abel in his jealousy, repeating in essence the act of Lucifer, who wronged Adam.

The Cain-Abel relationship appears as a paradigm again and again throughout history. The relationship of Esau and Jacob is similar. God tried to restore His lost dominion through a condition of indemnity between Jacob and Esau. Jacob, the second brother, with the help of his mother, took the birthright, the blessing, that Isaac, the father, had intended to give to Esau. Esau became angry, and wanted to kill his brother. Therefore, Jacob had to flee to Haran. He eventually came

back, however, with great blessings, and was able, through his love for his brother, to subjugate satan symbolically by winning his brother's love. This restored the dominion of God in the family.

Since the world had expanded, though, the foundation that Esau and Jacob laid was not enough for God to be able to send the Messiah. Satan at that time did not just dominate one family, but dominated nations. That is why God sent the Israelites into Canaan to create a nation representing Adam. We know there were many problems in Israel. Therefore, the Messiah could not come right away. Eventually, however, at the time of John the Baptist, the foundation was laid and God was able to intervene in the world by creating a sinless man, Jesus.

We know that Jesus came 2,000 years ago. *Divine Principle* says that Jesus' intention was to build the kingdom of heaven on earth by establishing the three blessings—perfect individuality, perfect family, and perfect world and universe, because that was God's original ideal. Now that did not depend alone on Jesus. First He Himself had to become perfect. Next, He had to build a perfect family to restore the love distorted by the first family of Adam. For this He had to set the prime example of a perfect Son in His relationship with God, of a perfect Husband in relationship to His wife, and then of a perfect Parent in relationship to His children. Jesus was the only one capable of doing this. The purpose of Jesus' coming was to establish the first family centered on God as the foundation for the kingdom of heaven on earth.

First, Jesus had to struggle against satan, to gain dominion on an individual level. Next, He had to set up a family. In order to do that He needed the protective support of a nation that would cherish that family and sustain it. Finally, through that nation he would have brought the ideal to the whole world, literally building the kingdom of heaven on earth. In order to accomplish this, Israel would have had to follow Him; that is why God prepared the Israelites for 2,000 years—not to kill Jesus. If God's will was that they kill Jesus, He would not have needed to raise a people.

In relationship to Jesus, John the Baptist was a very important man. He represented Israel. He was six months older than Jesus. In the position of Cain, John the Baptist was supposed to bring the whole of Israel to Jesus, who was in the position of Abel. He was to prepare Israel and pass the blessing on to Jesus by following Him. Yes, he recognized Jesus, but finally he did fail because he couldn't make up his mind who Jesus really was. Therefore, he could not follow Jesus. We can see clear evidence in the Bible to support that position. Israel did not unite with

Jesus, meaning the second Adam could not restore the dominion of God, so Jesus lost His foundation on earth. Israel opposed Jesus, eventually killing Him. Satan was able to take God's people to his side and destroy the Son of God on earth.

The Crucifixion symbolizes two things: on the one hand, it is a victory, because Jesus Himself did not give in to satan, even on the cross: He forgave His people. He was not subjugated in spirit. Even though God left Him ("My God, my God, why hast thou forsaken me?") Jesus kept His faith in God, and because of this God could resurrect Jesus and create a spiritual realm, called Paradise, free of the dominion of satan.

Another aspect of restoration concerns the Trinity. Originally God's intention was for Adam and Eve to establish a Trinity with God in the center. Adam and Eve were to represent God on the earth, being the Incarnated Word of God. This is called, in *Divine Principle* terms, the Original Trinity. Based on this Trinity, God wanted to set up the kingdom of heaven on earth. The Trinity plus the children of Adam and Eve would make up the four position foundation, this being the fundamental foundation for God's kingdom. That Trinity failed because Adam and Eve united with the will of satan, which brought about the fallen trinity. Satan, therefore, used the same principle to set up his kingdom of hell on the earth and in the spirit world. Jesus came as the second Adam, trying to fulfill God's original ideal for the Trinity but He could not set it up on earth due to the cross. On the foundation of Jesus' faith, however, despite the failure of the people, God was able to give Him the Holy Spirit, representing restored Eve on a spiritual level. The position of Jesus and the Holy Spirit in the spirit world is one of parents towards the Christians, who by accepting Jesus and the Holy Spirit, are able to receive parental love. That love, generated by Jesus and the Holy Spirit, is able to restore man. By believing in the Trinity, indeed God's spirit can work to purify and help man grow.

Yet Christians cannot achieve complete perfection. As Saint Paul said, they are bound to a sinful state. The reason is that the kingdom of heaven on earth was not set up by Jesus. In order to bring about God's ideal on the earth, the Messiah must come again to establish the ideal family on earth, He being the first perfect man, husband, and father, and His bride being the first perfect woman, wife, and mother.

In the position of True Parents They would represent God. Mankind, centering on the Lord of the Second Advent and His bride, would then receive perfect love. Through the love of the True Parents,

mankind would come to realize the highest standard of love in human relationships.

We need to know what God's ideal is. We need to have an example of God's ideal on earth in order for us to become like God. So indeed, the Lord of the Second Advent and His bride would restore the position of Adam and Eve by establishing the kingdom of God on earth through the fulfillment of the three blessings, as was originally intended by God.

This is *Divine Principle* understanding. I'm open to questions now. I know there might be many questions, especially from our Orthodox brothers.

DISCUSSION

Dr. Matczak: Let me ask you to explain again this Cain-Abel situation.

Franz Feige: I made it simple; it would take too much time to explain it deeply. The problem was that Lucifer dominated Eve and Adam. Originally Adam should have subjugated Lucifer. Lucifer was to serve Adam—he was created as a servant for man. But Satan dominated man and God lost the dominion over man. In order to restore that, God later set up the same pattern—one in the position of Lucifer-Cain, and one in the position of Adam-Abel.

Abel is the younger brother, so it seems that he's the one to submit to Cain. But Abel has the opportunity to restore the position of Adam by subjugating Cain through love. This helps to restore the dominion of God over man; it serves as a foundation for the Messiah to come on the earth. By restoring God's dominion, God can again create a perfect man, which is the Messiah.

Dr. Matczak: We could say that Adam was the head of the human race. The sins of Adam came to all people through him. Cain and Abel—they are sons of Adam—how can they restore anything in the human situation?

Franz Feige: The original nature of man is not completely crushed. There's a good nature and an evil nature in man. Through that act of Abel subjugating Cain with love, a condition toward removing fallen nature would have been made. Cain being older wanted to receive the blessing, just as Lucifer wanted to get the blessing. Had Abel been able to love Cain enough, then Cain could have humbled himself to Abel, thus moving toward God's side.

Dr. Matczak: But all of them are children of Adam, so that they already have the sin of Adam—original sin is in them.

Franz Feige: Yes, actually Cain and Abel had original sin, and their cooperation with God could not fully restore man. It could, however, serve as a condition for God to work, for God to bring a perfect man on the earth, such as Jesus. There must be many good conditions set up for Jesus to be conceived without original sin.

Dr. Matczak: But it seems you are saying that the conditions they made—if they sinned or didn't sin—formed a condition for God to intervene. Yet God intervenes at any time, whether there is good or not, according to the will of God.

Dr. Tsirpanlis: No, I disagree with you, Dr. Matczak—you said that God can intervene at any time. No, because in that case God would abolish the freedom of will, and the preparation, of which you are such a great advocate—so God cannot interfere at any time. He is not imperfect, but He waited until man could present to Him a satisfactory response—which was Mary's total obedience to God's thought and will. That is to say, conformity of man's will and purpose with God's will and purpose.

No, in the case of Cain, or in the case of Isaac and Jacob in Israel, there was no such response, until the person of Mary, who is the peak of Old Testament holiness. Of course Mary responded positively and she became the appropriate response of the human race to God's hope. What I mean by this is that the Old Testament is the preparation for the restoration, to fulfill the indemnity. Mary is the transition point. This is in absolute agreement with Catholic theology—this also agrees with the Unification concept of the Old Testament era as the preparation. Even Christianity has paid indemnity, and still pays indemnity for 2,000 years, and the kingdom of God is not yet on earth. What's going on! Now, the point is that the kingdom of God will come on earth—will materialize—not when Jesus will come again from the clouds, but when man, by his own free will, will cooperate with God's plan of salvation, and be divinized, like Jesus. We can find a very close similarity between the concept of divinization in the mystic soteriology of Eastern Patristic theology and the Unification doctrine of salvation as restoration; both are, so to speak, divinization or *theosis*, a peak, an inaugurated eschatology, but not the end, because the kingdom of God on earth will not be the end. It will be the beginning, without end! (Applause)

According to Gregory of Nyssa, who was never condemned as a heretic by the Eastern Orthodox Church, the kingdom of God is like a royal palace, a luxurious royal palace of highly complicated structure. Each room is more splendid than the other—this royal palace is without end. The soul who goes to one room is anxious and desirous constantly to see more. He goes to another room and feels quite happy, but still thinks something is missing, and so on and so on. So the rooms are never perfect, each room is splendid. Which is the most splendid room in the kingdom of God? There is no perfectly splendid room.

Dr. Matczak: One point, one point. What you said I agree with, except that the problem for me lies somewhere else: namely, that Cain and Abel had original sin. How then could they work in such a way as to

produce restoration—this is the problem? Because for restoration, a person without original sin is needed. This is the point. I think that the only solution is if we accept what Unification presents—history as restoration—how God is working throughout history.

Franz Feige: Let me mention something concerning the atonement theory. I think *Divine Principle*, through a deep understanding of the nature of man and the nature of the fall, sheds new light upon the atonement theory. The question is whether Jesus' sacrifice on the cross was sufficient to satisfy God, to change His grief or His hurt. It was not enough. God wants to see man become victorious and living as Adam and Eve should have been living originally, subjugating satan totally. Jesus would have restored God's grief if He had asserted the true identity, the true nature of man as dominator over creation and the angelic world. Now, what did Jesus do? He subjugated satan on the individual level by remaining faithful to God even though he had to die on the cross. But God really wants to see man become victorious over satan on earth like Adam should have been originally. So death cannot bring complete satisfaction to God's heart. It was not enough satisfaction from that point of view—death alone cannot satisfy God. Yes, Jesus showed complete loyalty to God, but He did not completely subjugate satan on earth because he could not establish God's kingdom on earth. Only this can bring about the true satisfaction of God, or better, the complete restoration of God's heart.

Dr. Matczak: I think that this explanation is not the Unification explanation. At least not Unification as it is in *Divine Principle* . . . it is your private opinion, I think, because *Divine Principle* clearly states that it does not diminish the value of the cross. The value of the cross was the spiritual salvation. Why do we not have an earthly kingdom on the earth—why? Because Jesus was crucified, so that there was not complete restoration—not due to the fact that the cross was not sufficient—it would be completely against *Divine Principle*—the earth was not restored because man, being free, prevented Jesus from the restoration of the kingdom of God on earth. I think this is the right explanation which you have in the sources, not otherwise.

Franz Feige: Well, I agree with you, too. I think it's the same argument from different angles.

Dr. Cavarnos: I would like to ask about man's 5% contribution. The thing has been mentioned—that there is a 5%, but it has not been explained. Does it have any relationship to the Orthodox practices that I

mentioned—to physical and mental ‘work’? What exactly is man’s 5% contribution to the process of his salvation in Unification thought?

Franz Feige: This is another aspect of salvation. Indeed, fasting, praying, etc., to purify oneself and to grow spiritually is a part of man’s 5%. Through that man can grow. But it is not enough to reach perfection. Perfection will come by accepting the Messiah as one’s parent, being reborn through the Messiah, and growing in following Him to perfection. But fasting and all the means of divinization belong to man’s portion of responsibility. I think the Orthodox view gives a very good understanding of how man can grow spiritually.

Dr. Matczak: Since I was involved in this matter, I will answer too. I think that Unification does not specify exactly what this responsibility consists of. It takes a very wise approach by saying that responsibility consists simply in the fulfillment of God’s will for each man. This fulfillment of the will of God is different for Esau and for Abraham. It’s different for various people, so it depends on each individual person, and Unification very wisely does not enter into explicit explanations, which consist in this and this and this, because it depends on each individual man. The general idea is that man has to fulfill the will of God. Unification very wisely points out that this fulfillment of the will of God, even if it is only 5%, is an extremely great effort for man psychologically. He has to make a really great sacrifice in order to fulfill the will of God. Therefore, we did not have this fulfillment of the will of God in many instances, even among the patriarchs, Jacob and Esau and other people, especially selected by God to fulfill His will. Man must do his 5%, yet there is still God Himself who initiates action to restore the purpose of creation in each individual man and in mankind as a whole.

Franz Feige: I agree with you. I think the view of *Divine Principle* is that every man has a different responsibility—a different way of coming to God. Eventually your individual path will be determined by your relationship with the Messiah and God.

Dr. Tsirpanlis: But I don’t agree with Dr. Matczak (Laughter) when he said that the death of Jesus excludes the resurrection of the body—something like this? What did you say? (Laughter). That the death of Jesus was simply spiritual restoration? I could not understand your statement concerning the death of Jesus, the cross.

Dr. Matczak: . . . Because the complete salvation was prevented by man, not prevented by Jesus . . .

Dr. Tsirpanlis: Yes, but the point is that Jesus died in order to restore the entire human being . . .

Dr. Matczak: It doesn’t matter . . .

Dr. Tsirpanlis: To recreate the body—to restore the body also—to restore the body, not only the soul. Because man, before the fall was created soul and body, and as a psychosomatic existence we cannot exclude the body from the resurrection of all the dead. Now what kind of body? Do you follow me? What kind of body will exist after the resurrection? It is a question—nobody knows, not even Saint Paul in 1 Cor. 15:38-42. He does not specify this, he says “glorified body” according to the sinlessness-sinfulness of each body. But don’t forget, man was created, therefore—he was created only as a spirit? No, but with a body. But what kind of body? What kind of body did man have in the pre-fallen condition? It is unknown. Biologically the same, I think, but spiritually not the same—so that the post-fallen body is weaker, is more corrupted than the pre-fallen body.

Dr. Matczak: We are not having a symposium now about the Catholic position and the Orthodox position—we are speaking about the Unification position. If you ask me what I think the Catholic position is, this will be a different story—then I will explain we are agreed that the Crucifixion was also the cause of the resurrection of the body.

Patricia Gleason: We have a ten minute break before we come back to a very different topic. (Applause)

THE HEROIC CODE OF HOMER

James Kleon Demetrius

To those extraordinary students at the Seminary, who reaffirmed my faith in America.

Part I

The doctrine “man the measure” is so very Grecian. Perhaps it would behoove us to say that it is so very Homeric. It was Homer who propagated it first in the *Iliad* and then it was passed on to Protagoras, who re-echoed it as his own. This is Greece’s chief legacy to Europe, and because of this doctrine, we can say with assurance that Homer invented European civilization. This belief did not exist in any other civilization prior to the Homeric. Neither could the Egyptians, nor the Babylonians, nor the Sumerians, make such a boast. Neither did a sudden efflorescence of creativity occur anywhere else in Europe. Its birthplace was Grecian soil and its teacher was the beloved blind poet.

It is easy to locate this doctrine within the context of the *Iliad*. In Book 6, verse 208, Hippotochus admonished his son “to strive always for excellence and to surpass all others.” In Book 11, verse 784, Peleus reaffirms this creed when he speaks to Achilles, “Always be first, be the greatest individual . . .” Only on these two occasions had Homer uttered this doctrine of “man the measure.” The Greeks were able students; they did not need prodding. It is essential that we analyze this precious legacy and describe its significance.

Homer constantly challenged his heroes with a desire to excel and this could only come about through a course of vigorous action. The pursuit of this excellence would give the individual honor, dignity, fame. Furthermore, Homer taught his heroes not to bow to tradition; they must struggle to transcend it. That is why Greece has given birth to such great heroes whom we admire so much today—because Homer

believed that a man became a *real man* when he used his own human intelligence and strength and zeal at their highest effectiveness. Only when he did this would he be able to achieve the impossible dream.

In the *Iliad* and *Odyssey* we can probe the fierce individuality of each hero. We can sympathize with the sulking of an Achilles, and we do admire the antics and ingenuity of an Odysseus. Each one has extraordinary characteristics of his own, and the reason for this is that Homer taught the importance of individuality. Homer saw the Divine light in each individual, and uncompromising heroes fill his pages, not with the filthy lust such as we have on our literary market today, but with the actions of glorious individuals who understood the worth of human life. Homer never created a single line of poetry where we can read of the standardization of the human mind. He refused to produce carbon copies. Homer made his heroes set their gaze on sublimity and this could only come from heroes who were engaged in passionate activity. Homer's heroes were not those produced on a mass-productive scale, nor were they heroes as we would know them in today's drama and novel. Homer created independent thinkers who could take and shoulder responsibility; he created heroes that live forever, self-reliant, fiery, indestructible, independent in spirit.

This Homeric ideal has had a power of persistent life for nearly 3,000 years. It was stilled to a great extent during the Middle Ages, but this code was reborn during the Renaissance and it was subsequently transmitted to the modern world. Today we have lost sight of it. This is disastrous. It is the fault of our educators and the system of education which they have developed over the last fifty years or so. Education in our society is based upon "studies" and "projects," rather than virtue leading to excellence, and chaos is the direct result. Rousseau and Dewey, with their materialistic doctrine of despair, led us to silly notions. The quality of food which was given to the student to digest was bad, for it was lacking in those important values that lead us toward unity with what is noble. Homer's values inspired devotion, faith, self-sacrifice. Those were the stimulants of the Homeric spiritual life—away from today's mediocrity, which does not place a premium upon excellence. Toynbee, the great authority on history, had stated that "Hellenism has influenced the world deeply in every branch of intellectual life . . ." The reason for this he does not give. But this, too, is not difficult to discern. We need to examine carefully what produced such

minds in antiquity. Hellenism was a beautiful spirit in constant pursuit of the eternal.

Part II

The heroic world, with its concept of man, was profoundly revered and it set the pattern for all subsequent action of the Greeks for ages to come. Aristotle in his *Nicomachean Ethics* (1123a) singled out once again this precious Homeric legacy, “. . . it is the prize appointed for the noblest deed.” He was referring, of course, to the code of honor or what we may call *areté*; specifically, this would be the Hellene’s desire to excel, and the excellence he would be seeking would bring him fame. The furious struggle going on within the emotions of the Hellene would extend him to make the utmost use of his mind and body, and thus through this fantastic agony, he would be able to make a powerful contribution to the cultural improvement of his city. The late President John F. Kennedy was enamoured of this doctrine when he expounded: “Ask not what your country can do for you, but seek what you can do for your country.” With this utterance, President Kennedy, without being aware of it, was so very Homeric.

We know that history is a continuous process, but we must affirm that Homer broke away from the antiquated, static societies that had existed for centuries in the Near East. Homer described a new way of life which glorified the individual and placed an emphasis on man as the center of the cosmos—*anthropos panton metron*. Homer’s Near Eastern neighbors had recognized a type of existence which had kept the individual obscure for centuries, whereas on the other hand, and for the first time in history (nor can China and India lay claim to such a boast), the Homeric code glorified his dignity. This certainly was the birth of a new philosophy which changed man’s entire historical outlook. Homer discovered humanism and he may be called Europe’s first true philosopher. His doctrine was highly original, and from this fountainhead has come the nourishment that has served as the backbone to many historical epochs.

What Thucydides states (Book i, 70. 8-9) is very applicable to the Athenians. This conversation is a facsimile of the Homeric code—“Their view of a holiday is to do what needs doing; they prefer hardship and activity to peace and quiet. In a word, they are by nature incapable of either living a quiet life or of allowing anyone else to do so.” Once again, we envision a free man, striving to compete with his neighbor, seeking to excel, searching for his full worth of excellence. Although

the individual was pursuing something extraordinary, he was not allowed to break the bonds within which he was to perform. He was offered the opportunity to carve out for himself an *El Dorado*, but he had to comprehend fully the logic behind the arithmetic that five + five = ten. If he stumbled on the path toward greatness, we would have the birth of a colossal, dramatic figure. We can see examples of this in the character of Prometheus and Oedipus. They, too, are so very Homeric. Thus the Homeric individual was uncompromising, and when he erred along the way, he provided artists with valuable themes for tragedy and poetry. Perhaps Pericles (Thucydides ii, 40.i) kept Homer's memory in mind when he uttered these lofty words: "Our love of what is beautiful does not lead us to extravagance; our love of the things of the mind does not make us soft." Heraclitus was another who had reverberated the Homeric doctrine: "Character is destiny." (Fr. 119) And by this he meant that man ought to make the most of himself.

To the Homeric hero, psychological education and training were totally unknown. What disturbed this hero and what interested him the most was the type of action he had to pursue which would glorify his name forever. He had to unite all his physical and all his mental powers to achieve the tremendous success he was seeking. These fantastic achievements never made the Hellene a neurotic; nor did he find it necessary to observe a visit to a psychiatrist's couch. Athens, too, had been likened to a single individual, who because of the fantastic dedication of its members was able to rise to unheard-of deeds. She had rejected the ways of other worlds and heeded the suggestion of the blind poet, who created for the first time in history, the special worth of man. Wasn't Sophocles being reminiscent of Homer, too, when he uttered in his *Antigone* (332-3), "There are many strange wonders, but nothing more wonderful than man"?

Part III

The growth of great minds must receive nourishment which comes from the study of a long line of torchbearers—and this must begin with Homer. Many of the youths of today's world have not studied these works with diligence. They have ignored a very precious legacy and this indeed is a pity. Homeric scholarship is the root and soil from which all future studies must emanate; the study of Homer is the study of *human life*. Students, and some of their misguided educators, must profit from the reading of Homeric works. The *Iliad* and the *Odyssey* have become for mankind the record of a way of life; and through some of the

Homeric virtues one gets to know the values by which man ought to live. Sophocles and Euripides—and we must not forget Aeschylus and Plato and Aristotle—lived in a troubled world, but never lost faith in the gift of man's great spirit. Homer never sought a classless society. T.S. Eliot had suggested many years ago that a "classless society is indeed a cultureless society." And American education is doing that to its citizens. Its school system is neglecting the intellect for the sake of mass-producing citizens.

We must conclude this discourse with a comment made many years ago by Dr. Gilbert Murray in his *Rise of the Greek Epic*. He gave a valid explanation for the Athenian miracle which I wish to share with you. There was "in each citizen the willing sacrifice of himself to something greater than himself." This code of conduct did produce the "best and to us the most helpful of ancient religions." This was Homer's philosophy revitalizing a society once again with *man the measure of all things*.

DISCUSSION

Dr. Demetrius: I'll answer any questions I can.

Belmonte Vianale: If I understand it right, tragedy is not accomplishing your goals, . . .

Dr. Demetrius: You have to have a tragic sense of life. I listed three characters who have revealed this quality in their struggles to conquer life. Toil, at the highest tragic level, is what made Athens great. The force of agony helps man to reach his goals. Tragedy means that you have experienced some problems of great magnitude, like Oedipus and Electra had to face. Greek drama isn't Shakespearean. Shakespeare creates some great pieces of poetry and characters, but sometimes I feel his art stands still. Both in *Hamlet* and *Macbeth* Shakespeare does not keep me in suspense as Greek drama does. Greek dramatic artistry is always suspenseful, until something has exploded. Some parts in *Hamlet* bore me and I seek the reason for this boredom. Some pieces just don't seem to jell together. But in Greek drama there is such a fantastic struggle in the depth of the soul of each protagonist, and the result of this struggle catapults each one to eternal fame. When they asked Euripides how one achieves fame, he replied that there must be an issue of great magnitude, that the action must be majestic, and that the protagonist must have his gaze focused on immortality.

So *tragic* means that you must have an issue of magnitude. The plays on Broadway are not at all tragic. We have scenes where young actresses sing and dance, but nowhere do they contain issues of magnitude. These plays are quickly forgotten. Tragedy means you must struggle with some problem that will make you live immortally through the ages of mankind. What was Oedipus' reaction when it was revealed that he had married his mother? And he didn't even know that he had killed his father. The magnitude of each problem has led each Greek protagonist to sublimity.

Reread Homer, his *Iliad* and his *Odyssey*, and see what new conclusions you may come to, but please try to read these epics from the point of view that we have espoused here this evening. Homer's characters have become immortal because they sought fame and immortality; the characters became immortal because they believed in a different set of values than those we believe in today.

Unidentified speaker: One of the most intelligent things that has been said is that feeling without practice cannot exist; it has no meaning. So let's see what the theory of Homer, the practice of this

theory, actually is in trying to examine history. There is not too much said about his theory.

Dr. Demetrius: I know. I have already read the epics and the vast criticism written about them. I leave everything up to you. You read the epics and you come to whatever conclusions you want. This isn't the place to discuss and to explore all the crucial thought that may be found in these epics. I specialize in Greek scholarship; and Marx, from my point of view, is not a profound thinker. Marx's writings reveal what he has borrowed from ancient philosophers, particularly Plato. He has produced nothing original. I can't cover all this vast territory here now, but as I have stated, you read the epics and you must come to your own conclusions.

Now, pre-Socratic philosophers have related to this Homeric doctrine. Thales, in particular, has expounded on it and you can locate this in his *Fragments*. I have traced Homeric influence throughout the ages, and his doctrine has clearly made man the center of the universe. This form of *humanism* has influenced every important writer and artist throughout the annals of history. Marx has no elements of Homeric humanism in his works.

Unidentified speaker: I studied initially the *Iliad* and the *Odyssey* in Rome, and I know Homer somewhat. The problem for me now is *how* to look at man from this Homeric point of view. Your interpretation differs from what I learned when I was a student in Rome.

Dr. Demetrius: Well, let me tell you, Roman philosophy has been related to Homeric excellence. Cicero himself is so very Homeric. The Romans borrowed the idea of *excellence* from the Greeks. They sent their children to study at Greek institutions. Horace, in his treatise on poetry, borrowed from Greek sources. Rome, and even the Etruscans, borrowed from Athens in art and literature. If you study Roman art, architecture and literature, you will be amazed at the Greek influence. But much of this has to go back to the fountainhead, and this is Homer. Homer relied on *man*, his inspirations and potentialities. Homer created *humanism*, and *Homeric humanism* has been the backbone of European civilization.

Unidentified speaker: Can we say that Christianity's concept of forgiveness and sacrificial life seem to be Homeric? I am not a classicist. . . .

Dr. Demetrius: There are sacrificial things in Homer (viz. Patroclus' actions—he sacrifices his life for a great cause. Agamemnon's sacrifice of his daughter is another example.) Socrates' utterances reflect a great

deal of Homeric influence, and Socrates did give up his life, as Jesus did. These are sacrifices.

Unidentified speaker: What I'm asking is, is there forgiveness in Homer?

Dr. Demetrius: There is forgiveness. Menelaus forgives Helen, and even Achilles bows before Priam. There are many elements of Homeric forgiveness. Circe forgives Odysseus, and she sends him back to his wife. But there is one thing that Homer does not forgive, and that is the tampering with another person's wife. Three generations of Laerte's family stand toe-to-toe as they destroy the suitors.

"Ἀμαρτία" today means sin; "ἄμαρτία" in Homeric times it meant that a human mortal had missed the mark. But if the issue was of great magnitude, the deed was recorded in poetry and drama (viz. Prometheus, Antigone). Greeks did not bother with "forgiveness," in our sense of the word. They craved immortality and they relentlessly pursued a course that would bring them close to this *ideal*. The ancient Greeks were never *guilt-conscious* to seek forgiveness.

Dr. Tsirpanlis: Dr. Demetrius, the ideal of forgiveness is quite different, as you say, in the Homeric *Iliad* than our forgiveness. For example, the whole epic of the *Iliad* is woven, is written around the idea that Achilles does not forgive Agamemnon for his inconsistency. Agamemnon stole the spoils of war from Achilles, and Achilles became so offended, his personal name and pride especially.

Dr. Demetrius: In spite of all this, they forgive and become friends once again. There is a sense of forgiveness. Whether it is absolute forgiveness or conditional forgiveness, there *is* forgiveness, although it is not in the same sense as our religious forgiveness. Jesus' forgiveness is not Homeric. There is quite a difference. What Homer intended to do with the characters he had created was to show their fierce individuality. Undaunted in spirit, these men fought to their deaths for the beliefs they espoused. The cult of *individuality* was more important than the element of *forgiveness*.

Dr. Tsirpanlis: Is the concept of personal pride, or consistency, the ideal of ancient Greek morality?

Dr. Demetrius: It is Homeric, for the concept was fluid to accommodate each hero.

Dr. Tsirpanlis: Indeed, it is typically Greek also. If tragedy is missing the mark . . .

Dr. Demetrius: We must study the Homeric code and we must understand that it was very fluid. Each individual embraced it as he saw

fit to do, and he did so because he was a fiercely dedicated individual. Look at the example of Antigone. She was ordered not to bury her brother, but she went ahead and did so. There was no question of *hubris*. She had overstepped her limits ($2 + 2 = 5$), and this overstepping resulted in her tragic death. This tragic element in life created immortal drama. Prometheus' struggles against Zeus is another example.

Belmonte Vianale: So I don't understand how that differs from Freud making a list of one's fears or slips of the tongue.

Dr. Demetrius: Freud had captured the scene of analysis for a number of years, but now he is *gone with the wind*. What is there in Freud? If you know, please tell me so that I may profit too. Freud depended so much on Euripides for ideas and thoughts. Freud analyzed, but there was never any sense of the *tragic* in his writings. His analyses are common and trite, and devoid of any element of greatness.

Belmonte Vianale: My question is, I don't understand where dwelling on tragedies in people's lives differs from Freud's dwelling on people's lives.

Dr. Demetrius: With Greek thought, we are not dealing with tragedies in people's lives. There were funerals every day in Greece. These funerals did not always furnish the theme for a great tragedy. What we deal with in Greek drama is the tragic point of view, a tragic point of view which, because of its sublimity, becomes immortal. Sophocles isn't going to immortalize a man getting struck by a car. The theme has to be much more majestic, like the tragic sense of life to be found in Prometheus, Oedipus, Antigone, Electra.

Belmonte Vianale: Didn't you just say that tragedy is missing the mark, also?

Dr. Demetrius: You create tragedy when you miss the mark. This prohibits the use of common issues. The theme is majestic and the protagonist is immortal. You lose a ten dollar bill and you are a tragic figure? You are not! I myself feel sorry that you lost the bill, and please let me assure you that Homer would not waste a line on you, and he would not waste a line on Freud. I do not believe there is anything in Freud that merits our serious attention. I feel that Freud misled so many people with his demented analyses. I have learned more from Homer and how to face life with its numerous problems, than I have from any other artist; for this I say, thank God!

Unidentified speaker: I agree with you that American youth has lost its *sense* of direction.

Dr. Demetrius: In life we must study and read important documents, the best books that are available. Our American forefathers devoured the classics, particularly the ancient Greeks of the fifth century. On the other hand, so many ideas have been borrowed from Homer. Webster and Clay were leaders in this type of classical borrowing. There wasn't a forefather who had failed to select ideas from ancient Greece. Jefferson and his *Declaration of Independence* relied a great deal on ancient documents—so too Washington, Madison, and a host of others. Lincoln's *Gettysburg Address* borrows heavily from Pericles. If you study the great documents across the ages, you would be amazed at what has been borrowed from the classics. People should study the classics, as our forefathers did. When you seek great ideas, the road leads you back to Greece and Rome.

Unidentified speaker: Is it true that Jefferson wanted to make Greek the main language of the United States?

Dr. Demetrius: Well, he had given some thought to this. He majored in the classics at the University of Virginia. He did know Greek and Latin very, very well. I'm working on a book now, *Greek Studies in Europe* and through this media I have examined in detail this vast borrowing of our forefathers from the annals of Greek and Roman history.

Patricia Gleason: Don't you think it is possible that two people in different parts of the world at different times could find the same idea and not necessarily copy each other?

Dr. Demetrius: They may, they may. There may be similar ideas—but Homeric humanism is not Chinese humanism. Sometimes ideas may be closely related, but I don't believe it is true in this case. Homer is the only one who illuminated the world with this doctrine. The *Iliad* and the *Odyssey* are the most original texts that the human mind has ever conceived.

Before I leave this rostrum, I wish to say something directly to you. I'm very proud of your activities and I am extremely proud of your very great character which you displayed to me here today.

Dr. Cavarnos: I think what you said, point by point, confirms the Orthodox view . . .

Dr. Demetrius: It is a continuation.

Dr. Cavarnos: You stressed attainment, and this is precisely what the Church teaches, the Eastern Church, the Church Fathers—true Christianity. Another thing that relates to this is that labor, hard work and toil lead to achievement, and that's precisely what is taught by

Christian morality. Spiritual indolence is one of the chief obstacles to salvation. You laid so much emphasis on work—and I did too when I brought out the Eastern Orthodox view here. Then I mentioned two kinds of work: bodily work and spiritual work as a necessary condition of salvation. I think your talk was a confirmation. I also said that according to the Eastern Orthodox view, individuality is not destroyed in the Christian pursuit for salvation. In fact, I said it is intensified, because man attains integration of his inner faculties. I could go on, but I might make one more remark—that Basil declared: “All Homer’s poetry is a praise of virtue.”

Dr. Demetrius: That is correct. Homer was quite a man. I think he was very much misunderstood by the critics. What we must really look at is this curtain of Homeric humanism and we must not forget the lesson which he preached with so much eloquence.

Dr. Matczak: Socrates had some objection to the Homeric presentation of God.

Dr. Demetrius: Socrates object to Homer? Don’t you believe it! Don’t you believe it! Plato took more from Homer than he would care to reveal. Homer’s excellence is found in Plato.

My friends, I want to thank you so very much for allowing me to present my topic to you. It really has been one of the nicest moments of my life! (Applause)

Dr. Tsirpanlis: Dr. Demetrius, thank you very much for your most illuminating and instructive lecture, which really gave us excellent knowledge. Thanks to you my headache is over. (Laughter) I really admire all of you—you are fantastic people. How could you suffer us? How could you be so patient for so many hours—to hear so many difficult concepts and terms and theological problems—all so very classical. I salute the extraordinary knowledge of my colleagues!

