

Although Christ in Eastern Thought is a wonderful book over all, it materially fails in its evaluation of the Cyrillian-Miaphysite Christology professed historically by St. Severus and contemporaneously by the Oriental Orthodox Churches.

Introduction[edit] A brief definition of monophysitism can be given as: Both sides agreed that Christ was both human and divine, but the Alexandrians emphasized divinity including the fact that the divine nature was itself "impassible" or immune to suffering while the Antiochines emphasized humanity including the limited knowledge and "growth in wisdom" of the Christ of the Gospels. Individual monophysite and Nestorian theologians in fact rarely believed the extreme views that their respective opponents attributed to them although some of their followers may have. Ultimately, however, the dialectic between the schools of Alexandria and Antioch produced Christologies that on all sides notwithstanding ongoing differences between the Oriental Orthodox and Chalcedonian churches avoided the extremes and reflect both points of view. Monophysitism was condemned by the Council of Chalcedon in 451, which among other things adopted the Chalcedonian Definition often known as the "Chalcedonian Creed" stating that Christ is the eternal Son of God. The Chalcedonian churches have always considered monophysitism to be heretical and have generally viewed it as the explicit or implicit position of Oriental Orthodoxy. Oriental Orthodoxy, however, considers their own Christology, known as miaphysitism and based heavily on the writings of Cyril of Alexandria whom all sides accept as orthodox, to be distinct from monophysitism and often object to being labelled monophysites. It was marked by the political shift in all things to a center of gravity then located in the Eastern Roman Empire, and particularly in Syria, the Levant, and Anatolia, where monophysitism was popular among the people. There are two major doctrines that can indisputably be called "monophysite": Apollinarism or Apollinarianism holds that Christ had a human body and human "living principle" but that the Divine Logos had taken the place of the nous, or "thinking principle", analogous but not identical to what might be called a mind in the present day. Apollinarism was condemned as a heresy at the First Ecumenical Council of Constantinople in 381. Eutychianism holds that the human and divine natures of Christ were fused into one new single mono nature: His human nature was "dissolved like a drop of honey in the sea". Eutychianism was condemned at the Ecumenical Council of Chalcedon in 451. Eutychianism was also condemned at the non-Chalcedonian Third Council of Ephesus in 449. After Nestorianism, taught by Nestorius, Archbishop of Constantinople, was rejected at the First Council of Ephesus in 431, Eutyches, an archimandrite at Constantinople, emerged with diametrically opposite views. In 448, at the controversial Second Council of Ephesus, Eutyches was reinstated and his chief opponents Eusebius, Domnus and Flavian, deposed. Monophysitism and Eutyches were again rejected at the Council of Chalcedon in 451. Eutyches was again condemned at the non-Chalcedonian Third Council of Ephesus in 449. Later, monothelitism – the belief that Christ was two natures in one person except that he only had a divine will and no human will – was developed as an attempt to bridge the gap between the monophysite and the Chalcedonian position, but it too was rejected by the members of the Chalcedonian synod, despite at times having the support of the Byzantine emperors and once escaping the condemnation of a pope of Rome, Honorius I. Some are of the opinion that monothelitism was at one time held by the Maronites, but the Maronite community, for the most part, dispute this, stating that they have never been out of communion with the Catholic Church.

Christ in Eastern Christian Thought. This major study of Byzantine Christology is at the same time a study of the Orthodox understanding of man and his salvation.

This requires a Christology to match, so we see an emphasis on the Logos taking to himself human flesh and deifying, which flesh then becomes the theotic I made up that word life for all of humanity. Some of the figures surveyed below shed light on the Christology, but in many ways more importantly, the metaphysics of Byzant Meyendorff does a great job in surveying the various strands of Byzantine Christology. Some of the figures surveyed below shed light on the Christology, but in many ways more importantly, the metaphysics of Byzantine Christianity. This is the Eastern version of the Latin *donum superadditum*. Per Maximus the Confessor: While he did cut Origenism off at the knees, the spectre of Neo-Platonism and Ps. Dionysius haunts the realm. We hear absolutely nothing of the gospel proclamation *extra nos*. Meyendorff is quick to assure us that Maximus is no Pelagian. If salvation is simply participation, does this mean that salvation is in some sense an arising upward of the inner man? How does this square with the *extra nos* that comes by preaching? How coherent is it to speak of the mind knowing by going outside of itself? We are back to chain of being. Something is simply wrong with man *qua man* that we need something added to him. Therefore, we can ask another question: Was Christ really human? Whatever faults Reformed Christology may have, it does not have this fault. Here we make a clean and healthy break with Byzantine Christology. Their reasoning why is interesting. Back to chain-of-being ontology. Ignorance, or lack, is sin. Given the sharp distinction between person and nature, if we say that God truly suffered in the flesh, how does one maintain divine impassibility? Simply saying the divine person suffered in his human nature only removes the problem a step. It does not solve it, for the divine nature remains untouched. But given the strong union language used by the East, it seems unlikely that the divine nature should remain so untouched. This leads us to ask: No one will accuse John of Damascus of being a monothelite; in fact, his statement appears to be a restatement of the instrumentalization thesis. But if Calvinists are to be accused of monothelitism because the divine nature has precedence over the human nature, then the charge must also extend to John of Damascus. It is well-written, well-formatted, and the scholarship is top-notch. This touches on the basic failure of Byzantine Christianity. The apostle Paul said the preaching of the Cross is foolishness to the Greek. Byzantine Christianity responded by downplaying the preaching and adding Greek philosophical systems that were respectable to the pagans.

Chapter 3 : Monophysitism - Wikipedia

Christ in Eastern Christian Thought has 26 ratings and 8 reviews. Fr. Ted said: *Maybe the 3rd time I read this book. Although it is a history of theology.*

Abraham , Irish philosopher, theologian, and United Methodist pastor teaching at Southern Methodist University , known for his contributions to the philosophy of religion and religious epistemology Marilyn McCord Adams , philosopher of religion and philosophical theologian who is also a leading authority on medieval philosophy Robert Merrihew Adams , analytic philosopher specializing in metaphysics, morality, and the philosophy of religion who taught at Yale, UCLA, and Oxford; husband of Marilyn McCord Adams see directly above Diogenes Allen , philosopher of religion who spent most of his career at Princeton Theological Seminary William Alston , leading figure in Reformed epistemology who specializes in the philosophy of language and epistemology Rubem Alves , philosopher, psychoanalyst, and theologian Robert Audi , philosopher whose work focuses on epistemology and ethics who has also written on the relationship between church and state C. Anthony Anderson , philosopher who specializes in the philosophy of religion, philosophy of language, and philosophy of logic G. Anscombe , British analytic philosopher who was a close friend and student of Ludwig Wittgenstein ; influential in the fields of the philosophy of logic, philosophy of action, and philosophy of the mind, and ethics, writing from the perspective of Analytical Thomism Craig Bartholomew , philosopher dealing with biblical hermeneutics, postmodernism, and deconstruction Francis Beckwith , social philosopher and ethicist Daniel Bonevac , logician at the University of Texas at Austin Jay Budziszewski , a political philosopher at the University of Texas at Austin who develops the natural law ethical tradition. Frederick Buechner , American writer, theologian and minister Maxence Caron , French writer, poet, philosopher, and musicologist John D. American Catholic deconstructionist theologian; most famous for his development of weak theology Gordon Clark , American Calvinist philosopher, polemicist, and staunch defender of Platonic realism. Clark , British philosopher of religion who also wrote extensively on animals and applied philosophy Sarah Coakley , Anglican philosopher of religion and systematic theologian who has taught at Harvard, Princeton, Oxford, Cambridge, and Lancaster University Paul Copan , professor of philosophy at Palm Beach Atlantic University currently holding the Pledger Family Endowed Chair of Philosophy and Ethics as well as president of the Evangelical Philosophical Society Robin Collins , expert in philosophy of science. He is thought be the leading expert on the teleological argument. He is a professor of philosophy at Messiah College. He is a senior research fellow at the Institute for Faithful Research William Lane Craig , Evangelical apologist, philosopher and theologian; frequently participates in debate on topics related to Christianity and theism. He is known especially for his methodical presentation as well as his articulation and defense of the kalam cosmological argument. Keith DeRose , philosopher of language and epistemologist at Yale University. Herman Dooyeweerd , Reformational philosopher and legal scholar; brother-in-law of D. Vollenhoven Terry Eagleton , not a philosopher by vocation, he is a leading British literary critic and important figure in contemporary social philosophy , often addressing religious issues from a Christian Marxist perspective C. In the field of Thomism he is considered one of the main figures credited with starting the movement within Thomism known as Existential Thomism, which emphasis the primacy of the act of Being Esse in understanding everything else that is. Robert Kane , philosopher who works on free will, now emeritus at the University of Texas at Austin, who is also a Catholic Anthony Kenny , English philosopher specializing in the philosophy of the mind, philosophy of religion, and the history of philosophy; leading figure in Analytical Thomism Luigi Giussani , Italian priest of , who wrote the *Why the Church?* David Bentley Hart , American Eastern Orthodox philosopher and philosophical theologian who is most well known for his writings on metaphysics, aesthetics, and Christian apologetics. He is a proponent of the doctrine of universal reconciliation. The Lonergan Institute specializes in his works, while *The Lonergan Review* is an academic journal which is dedicated to researching and expanding upon his thought. Aleksei Losev , Russian philosopher, philologist, and culturologist who was a leading figure in 20th-century philosophical and religious thought J. Nash , Reformed Christian philosopher specializing in the area of world view apologetics,

history, and economics. He is professor emeritus at the University of Notre Dame. Michael Polanyi , Hungarian-British polymath and brother of Karl Polanyi Vern Poythress , Calvinist philosopher and New Testament scholar who advocates multiperspectivalism and specializes in the philosophy of science, philosophy of mathematics, linguistics, and hermeneutics Stephen G. Post , American ethicist and interdisciplinary scholar specializing in the study of altruism, bioethics, and compassion Alex Pruss , metaphysician at Baylor University Joseph Ratzinger Pope Emeritus Benedict XVI , whose Introduction to Christianity provides a highly metaphysical argument for the existence of God from the intelligibility of being qua thought "thought-being" Michael C. Rea , analytic philosopher specializing in metaphysics and the philosophy of religion who teaches at the University of Notre Dame Paul Ricoeur , philosopher who wrote written widely in the areas of hermeneutics, phenomenology, psychoanalysis, political philosophy, ethics, and the philosophy of language Hans Rookmaaker , philosopher specializing in art theory, art history, and music; friend of Francis Schaeffer Peter Rollins , Irish philosopher whose work brings together the deconstruction of Jacques Derrida, the "religious turn" of recent works by Slavoj Zizek , and traditions of apophatic theology within Christian mysticism. Nazeer Gayed, Pope of Alexandria "â€", has written on almost every aspect of Oriental Orthodox Christianity. Has pioneered Christian ecumenism and written over books on many topics including theology, dogma, comparative theology, spiritual theology, and church history. Visiting Philosopher at various universities in China. Smith , Canadian-American philosopher who draws on three different traditions of Christian thought Pentecostalism , Calvinism, and Radical Orthodoxy in dialogue with deconstruction and phenomenology to create practical works for broad, general audiences.

Chapter 4 : - Christ in Eastern Christian Thought by John Meyendorff

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Bring fact-checked results to the top of your browser search. Eastern Christianity The classic forms of Eastern Christian mysticism appeared toward the end of the 2nd century, when the mysticism of the early church began to be expressed in categories of thought explicitly dependent on the Greek philosophical tradition of Plato and his followers. The philosophical emphasis on the unknowability of God found an echo in many biblical texts, affirming that the God of Abraham and the Father of Jesus could never be fully known. The understanding of the role of the preexistent Logos, or Word, of The Gospel According to John in the creation and restoration of the universe was clarified by locating the Platonic conception of Ideas in the Logos. The notion of deification theiosis fit with the New Testament emphasis on becoming sons of God and texts such as 2 Peter 1: These adaptations later provided an entry for the language of union with God, especially after the notion of union became more explicit in Neoplatonism , the last great pagan form of philosophical mysticism. Many of these themes are already present in germ in the works of Clement of Alexandria , written in about They are richly developed in the thought of Origen , the greatest Christian writer of the pre-Constantinian period and the earliest major speculative mystic in Christian history. This was the achievement of early Christian monasticism , the movement into the desert that began to transform ideals of Christian perfection at the beginning of the 4th century. The combination of the religious experience of the desert Christians and the generally Origenist theology that helped shape their views created the first great strand of Christian mysticism, one that remains central to the East and that was to dominate in the West until the end of the 12th century. Though not all Eastern Christian mystical texts were deeply imbued with Platonism, all were marked by the monastic experience. The first great mystical writer of the desert was Evagrius Ponticus â€” , whose works were influenced by Origen. Gregory of Nyssa , the younger brother of St. The writings of the Pseudo-Dionysius also popularized the threefold division of the mystical life into purgative, illuminative, and unitive stages. Later Eastern mystical theologians, especially Maximus the Confessor in the 7th century, adopted much of this thought but imbued it with greater Christological emphasis, showing that union with God is possible only through the action of the God-man. Eastern mystics distinguish between the essence of God and divine attributes, which they regard as energies that penetrate the universe. The divinization of humanity is fundamental to Eastern mysticism. This culminated in the ecstatic vision of the divine Light and was held to divinize the soul through the divine energy implicit in the name of Jesus. Although much of this program appears in the writings of Symeon the New Theologian c. This rich form of Christian mysticism found a new centre in the Slavic lands after the conquest of the Greek East by the Turks. It experienced a flowering in Russia , beginning with the Philokalia , an anthology of ascetical and mystical texts first published in , and continuing to the Revolution of Eastern Christian mysticism is best known in the West through translations of the anonymous 19th-century Russian text The Way of the Pilgrim, but noted Russian mystics, such as Seraphim of Sarov â€” and John of Kronshtadt â€” , also became known in the West during the 20th century. Among mystic sects native to Russia, the Dukhobors , who originated in the 18th century among the peasants, resembled the Quakers in their indifference to outer forms and their insistence on the final authority of the Inner Light. They were severely persecuted and migrated to Canada early in the 20th century. In the Eastern as in the Western Church mystical religion was at times declared heretical. They were accused of neglecting the sacraments for ceaseless prayer and of teaching a materialistic vision of God. Later mystics, both orthodox and suspect, have been accused of Messalianism.

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Meyendorff, John. Christ in Eastern Christian calendrierdelascience.comood, NY: St Vladimir's Seminary Press, Meyendorff does a great job in surveying the various strands of Byzantine Christology.

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