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Ascended, how ?

Ξένες γλώσσες / In English



The Ascension of Christ. Byzantine fresco of the 10th or 11th century at the dome of a chapel in Cappadocia. Η Ανάληψη του Χριστού. Βυζαντινή τοιχογραφία του 10ου ή 11ου αιώνα στον τρούλλο μιας εκκλησίας στην Καππαδοκία.

Now what is wrong with modern Greek theology? Although the Fathers recognize that everyone has a nous and that it needs to be healed, modern Greek theology and modern Orthodoxy do not recognize this need. If the curative treatment of the nous is not placed once more at the base of modern Orthodoxy and if its Patristic foundation is not restored, then we will suffer the consequences – doctrine cut off from its foundation will become untenable and incomprehensible; Orthodoxy will stray from its main objective and work, and consequently not be able to stand on its own.

In this case, Orthodoxy will be like a skyscraper that does not rest on a foundation, but on a cloud. If the common man sees such an image, what will he say? He will say, “That is ridiculous”. And if there are some people who believe that it is possible for a skyscraper to be supported by a cloud, won’t they be ridiculous as well? Can they possibly be anything else? In like manner, if you cut off dogma from its foundation, dogma ends up being incomprehensible in terms of its origin.

So what do the modem Greek theologians do next? They remove the experience of theosis (divinization) as the foundation for doctrine and put the Bible in its place. Of course, the prophets’, and the Apostles’ experiences of theosis are described within the pages of the Bible. It records how this person was glorified and how that person was glorified. Yes, it is true that Holy Scripture mentions that all the prophets saw the glory of God, but when there is no way to verify this experience, everyone begins to use his imagination in order to interpret what is mentioned in the Bible. (περισσότερα…)