

SANCTIFICATION: GROWTH IN HOLINESS

Grace

THE MONASTIC TRADITION

- Athanasius and Anthony of the Desert
 - Necessity of human effort
 - Refashioning by grace
- Evagrius Ponticus
 - Attention to the passions
 - Careful examination
 - Growth in capacity for good
 - Stages:
 - Praxis and apatheia
 - Contemplation of the material world and freeing of the mind
 - Theology and pure prayer

MAXIMUS THE CONFESSOR

- Human as mediator & microcosm
 - Center of creation: double relation to God/intelligible and bodily/sensible
 - Responsibility for corruption and disunity
 - Responsibility for redemption through reintegration
 - The soul unites mind & body
 - Tripartite: mind/reason/sense
 - Sin: In self-love humans choose to find pleasure in the world and not in God; this is contrary to nature and introduces a dialectic of pain & pleasure. This leads to disintegration and the impossibility of love.
- Integration
 - Development of virtue
 - Detachment (*apatheia*): *Praktike*
 - Proper love
 - Active state
 - State of reintegration
 - *Theoria*
 - *Theologia*
 - Love is the central factor
 - Summit of virtues
 - Representative of all virtues
 - Accompanies and surpasses knowledge
 - Spiritual crucifixion
 - Detachment from passions
 - Detachment from knowledge
 - Detachment from intellectual approach to God
 - Pure prayer
 - Prayer formed by God alone
- Love
 - Unites the person to God beyond knowledge
 - Becomes Christ's inhabitation of the believer
- Union
 - In love the person is oriented to God

- The love received unites the person to God, becoming an incarnation in the person
- As creature the person is conformed to the indwelling of love
- God becomes incarnate in the likeness of diverse persons

WILL

- Gnostic will
- Synergy

GRACE

- Grace in Maximus
- Compared with Augustine

JOHN OF DAMASCUS

- God & the creature
- Mediation of icons
- Ecclesial participation
- Insertion into the faith

SUMMARY

- Synergy
- Participation
- Deification

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