

οὐ κατ' αὐτὴν διὰ τῆς πιστεως ἐνοποιοῦμενοι τύχῳσι <668c> ὄντες, ἦν περὶ τὰς οὐσίας τῶν ὄντων ἀσυγχύτως αὐτὸς ἐνεργεῖν πέφυκεν ὁ Θεός, τὸ περὶ αὐτὰς διάφορον, ὡς δέδεικται, τῇ πρὸς ἑαυτὸν ὡς αἰτία καὶ ἀρχὴν καὶ τέλος ἀναφορᾷ τε καὶ ἐνώσει παραμυθούμενος τε καὶ ποιούμενος.

Κεφαλ. Β. Περὶ τοῦ πῶς καὶ τίνα τρόπον εἰκὼν ἐστὶ τοῦ ἕξ ὁρατῶν καὶ ἀορατῶν οὐσιῶν ὑφιστάτος,¹⁸ κόσμου ἢ ἀγία τοῦ Θεοῦ Ἐκκλησία

Κατὰ δευτέραν δὲ θεωρίας ἐπιβολὴν, τοῦ σύμπαντος κόσμου τοῦ ἕξ ὁρατῶν καὶ ἀορατῶν οὐσιῶν ὑφιστάτος εἶναι τύπον καὶ εἰκόνα τὴν ἀγίαν τοῦ Θεοῦ Ἐκκλησίαν ἔφασκεν, ὡς τὴν αὐτὴν αὐτῷ καὶ ἐνωσιν καὶ διάκρισιν ἐπιδεχομένην.

Ὅτι γὰρ <668d> αὕτη κατὰ τὴν οικοδομὴν εἰς οἶκος ὑπάρχουσα τὴν κατὰ τὴν θέσιν τοῦ σχήματος ποιᾷ ἰδιότητα δεξεται¹⁹ διαφορὰν, διαρουμενὴ εἰς τε τὸν μόνους ἱερατοῦ τε καὶ λειτουργοῦς ἀπόκληρον τρόπον, ὃν καλοῦμεν ἱερατεῖον, καὶ τὸν πᾶσι τοῖς πιστοῖς λαοῖς πρὸς ἐπιβασιν ἀνετον, ὃν καλοῦμεν ναὸν—πᾶσιν μία ἐστὶ κατὰ τὴν ὑπόστασιν, οὐ συνδιαρουμενὴ τοῖς ἑαυτῆς μέρεσι, διὰ τὴν ἑαυτῶν πρὸς ἀλλήλα τῶν μερῶν διαφορὰν, ἀλλὰ καὶ αὐτὰ τῇ πρὸς τὸ ἐν ἑαυτῆς ἀναφορᾷ τὰ μέρη. τῆς ἐν τῇ κλήσει διαφορὰς ἀπολύουσα καὶ <669a> ταῦτὸν ἀλλήλοισ ἀμψὼ δεικνύουσα καὶ θάτερον θάτερον κατ' ἐπαλλαγὴν ὑπάρχον

are made one according to the same oneness³⁹ through faith. God himself works this oneness by nature without confusion around the substances of the things that are, alleviating and making identical that which is different around them by the reference to and oneness with himself as their cause and beginning and end,⁴⁰ as it has been demonstrated. [205]

(2) How and in What Mode the Holy Church is the Image of the Universe, which Subsists in Visible and Invisible⁴¹ Realities

As the second point of his contemplation, the blessed elder said that the holy Church of God is a representation and image of the entire universe, which subsists in visible and invisible realities, because the Church contains the same oneness and diversity as God. [CCSG 15]

For, although the Church is one building according to its construction, she contains differences in the particularity of the physical layout. She is divided into the place designated for priests and ministers alone (which we call the sanctuary), and the place accessible for all the faithful people to enter (which we call the nave). But, again, the Church is one in substance. The Church is not divided by her parts on account of the difference of the parts themselves to one another, but rather she dissolves the differences in name of the parts themselves by her reference to the unity. She displays that both the sanctuary and the nave are identical to one another and illustrates that each one exists in the other according to exchange, although each one is established by itself. The nave is identical to the sanctuary [205]

³⁹κατ' αὐτῆν; the presumed antecedent is "oneness" [ἐνωσιν]. Maximus is therefore saying that God, who makes all things one, thereby rendering intellection possible, works this same oneness in the Church though bringing people into community with one another.

⁴⁰τέλος; the word has a rich array of meanings, including not only "end" as in "termination" or "cessation" but also "end" as in "goal" or "final destiny."

⁴¹The distinction between "visible" [ὁρατοῦς] and "invisible" [ἀόρατοῦς] realities is a clear echo of the Nicene Creed, which affirms in the first article that God is the maker of all things, both visible and invisible. Although not precisely parallel, Maximus may also have Rom 1.20 in mind when he draws this distinction.

ὅπερ ἐκτέτερον ἑαυτῷ καθέστηκεν ὄν ἀποφαίνουσα, ἱερατεῖον μὲν τὸν ναὸν κατὰ τὴν δύναμιν, τῇ πρὸς τὸ πέρας ἀναφορᾷ τῆς μυσταγωγίας ἱεροουργούμενον, καὶ ἔμπρακτον ναὸν τὸ ἱερατεῖον κατὰ τὴν ἐνέργειαν τῆς ἰδίας αὐτὸν²⁰ ἔχον μυσταγωγίας ἀρχήν, μία δὲ ἄμφοιν καὶ ἡ αὐτῇ διαμένει.

Ὅτως καὶ ὁ ἐκ Θεοῦ κατὰ γένεσιν παρηγγεμένος σύμπας τῶν ὄντων κόσμος, διαιρούμενος εἰς τε τὸν νοητὸν κόσμον, τὸν ἐκ νοερῶν καὶ ἀσωμάτων οὐσιῶν συμπληρούμενον, καὶ τὸν αἰσθητὸν τοῦτον καὶ σωματικὸν καὶ ἐκ πολλῶν μεγαλοφυῶς συνυφασμένον εἰδῶν τε καὶ φύσεων, ἄλλη πως ὑπάρχων ἀχειροποίητος, Ἐκκλησία διὰ ταύτης τῆς χειροποίητου σοφῶς ὑποφαινεται, καὶ <669b> ἱερατεῖον μὲν ὡς περ ἔχων τὸν ἄνα κόσμον καὶ ταῖς ἄνω προσενεμημένον δυνάμεις, ναὸν δέ, τὸν κάρτω καὶ τοῖς δι' αἰσθήσεως ἦν λαχοῦσι προσκεχωρημένον, πάλιν εἰς ἔσθι κόσμος τοῖς ἑαυτοῦ μὴ συνδιαιρούμενος μέρει· τούναντίον δὲ καὶ αὐτῶν τῶν μερῶν τῇ ἐξ ἰδιότητος φυσικῆς διαφορᾶν, τῇ πρὸς τὸ ἔν ἑαυτοῦ καὶ ἀδιαίρετον ἀναφορᾷ περιγυράφω, καὶ ταῦτον ἑαυτῷ τε καὶ ἀλλήλοις ἀσυνγύτως ἐναλλαξὶ ὄντας, καὶ θατέρῳ θάτερον ὄλον ὄλω δεικνύς ἐμβεβηκῶτα, καὶ ἄμφοω ὄλον αὐτὸν ὡς μέρος ἓνα συμπληρῶντας, καὶ κατ' αὐτὸν ὡς ὄλον μέρος ἐνοειδῶς τε καὶ ὀλικῶς συμπληρῶμενους. ὄλος γὰρ ὁ νοητὸς <669c> κόσμος ὄλω τῷ αἰσθητῷ μυστικῶς τοῖς συμβολικοῖς εἶδεσι τυπούμενος φαίνεται τοῖς ὄραν δυνάμενοι· καὶ ὄλος ὄλω τῷ νοητῷ ὁ αἰσθητὸς γνωστικῶς κατὰ νοῦν τοῖς λόγοις ἀπλωούμενος

according to power because it is consecrated by the anaphora⁴² at the consummation of the mystagogy and, conversely, the sanctuary is identical to the nave according to activity because it is the place where the never-ending mystagogy begins. The Church remains one and the same through both.

In the same way, the entire universe of everything that is—which was brought forth from God at the creation and is divided into the intelligible realm,⁴³ which is comprised of intellectual and bodiless substance, and the realm that is sensible and bodily and which has been ingeniously interwoven⁴⁴ from many forms and natures, and which exists somehow as another Church that is made without hands—is seen in wisdom through this Church that is made with hands.⁴⁵ The universe possesses a sanctuary, which is the realm above and is assigned to the powers above, and it also possesses a nave, which is the realm below and is traversed by those whose lot it is to live through sense perception. Again, the universe is one, and it is not divided by its parts; conversely, it limits the difference of these parts in their particular natures by the reference to its own undivided unity. And these realms are alternately identical with the universe and are without confusion with one another. The universe demonstrates that the whole of each enters into the whole of the other, and both are the same whole:⁴⁶ as parts, the realms comprise one whole, and by itself as a whole, the realms are comprised of parts singly and wholly. For the whole intelligible realm, which is impressed mystically in sym-

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⁴²ἀναφορά: although this word is translated “reference” in earlier passages, for many centuries (perhaps as early as the fourth-century *Apostolic Constitutions*) the word has been used to designate that part of the Liturgy in which the bread and wine are consecrated. It can also mean “an offering” and, in Christian texts, “the Eucharistic offering” specifically. “Eucharist” is a possible alternative in this passage.

⁴³Both “universe” and “realm” are translations of κόσμος.

⁴⁴συνυφάτω: Lampe observes that this word is used to describe the union of the two natures of Christ in Origen, *Contra Celsum* 3.28, and Eriphanus, *Panarion* 76.46. Maximus uses several such compound verbs in the surrounding context, including ἀποφάτω (“she displays”) in the previous sentence and ὑποφάτω (“is seen”) later on in the present sentence.

⁴⁵Cf. Mk 14.58; Heb 9.11, 24.

⁴⁶Maximus is speaking of the reciprocity of the intelligible and sensible realms.

²⁰ἰδίας αὐτὸν : ἀδιαστάρτου CCSSG

²¹ἑνωτάργων ἔσθιν : ἑνεστῆτιν CCSSG

ἐνυπάρχων ἐστίν.²¹ ἐν ἐκείνῳ γὰρ οὗτος τοῖς λόγοις ἐστὶ, κἀκείνος ἐν τούτῳ τοῖς τύποις· καὶ τὸ ἔργον αὐτῶν ἓν,²² καθὼς ἄν εἴη τροχὸς ἐν τῷ τροχῷ, φησὶν ὁ θαυμαστὸς τῶν μεγάλων θεατῆς Ἰεζεκιήλ, περὶ τῶν δύο κόσμων, οἴμα, ²³ λέγων, καὶ πάλιν· τὰ γὰρ ἄορατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, φησὶν ὁ θεὸς Ἀπόστολος, καὶ εἰ καθορᾶται διὰ τῶν φαινομένων τὰ μὴ φαινόμενα, καθὼς γέγραπται, πολλὰ δὴ καὶ ²⁴ διὰ τῶν μὴ φαινομένων τοῖς θεωρίαις πνευματικῆ προσαπέχουσι τὰ φαινόμενα νοηθήσεται. τῶν γὰρ νοητῶν ἢ διὰ τῶν ὁρατῶν συμβολικῆ <666d> θεωρία, τῶν ὁρομένων²⁵ ἐστὶ διὰ τῶν ἀοράτων πνευματικῆ ἐπιστήμη καὶ νόησις, δεῖ γὰρ τὰ ἀλλήλων ὄντα δηλωτικὰ πάντως ἀληθεῖς καὶ ἀπιδήλους τὰς ἀλλήλων ἔχειν ἐμφάσεις καὶ τὴν ἐν αὐταῖς σχέσιν ἀδιώθητον.

<672a> Κεφαλ. Γ. Ὅτι καὶ μόνου τοῦ αἰσθητοῦ κόσμου ἐστὶν εἰκὼν ἡ ἀγία τοῦ Θεοῦ Ἐκκλησία

Καὶ αὐθις μόνου τοῦ αἰσθητοῦ κόσμου καθ' ἑαυτὸν τὴν ἀγίαν τοῦ Θεοῦ Ἐκκλησίαν εἶναι σύμβολον ἔφασκεν, ὡς οὐρανὸν μὲν τὸ θεῖον λεπαρεῖον ἔχουσαν, γῆν δὲ τὴν εὐπρέπειαν τοῦ ναοῦ κεκτημένην, ὡσαύτως δὲ καὶ τὸν κόσμον ὑπάρχειν Ἐκκλησίαν· λεπαρεῖω μὲν εἰκότα τὸν οὐρανὸν ἔχοντα, ναῶ δὲ τὴν κατὰ γῆν διακόσμησιν.

²²ἢν CCSG

²³ὡς οἴματι CCSG

²⁴του CCSG

²⁵ὁρομένων CCSG

bolic forms in the whole sensible realm, appears for those who are able to see, and the whole sensible realm, which is intellectually simplified into its principles according to the mind, exists in the whole intelligible realm. For, the sensible realm is in the intelligible realm in the principles, and the intelligible realm is in the sensible realm in the representations. "And their construction was just as if a wheel was within a wheel,"⁴⁷ says Ezekiel, the marvelous seer of great visions, which I suppose he spoke concerning the two realms. And again, the divine apostle says: "Ever since the creation of the world his invisible attributes have been clearly seen and apprehended in the things that have been made."⁴⁸ And if the things that do not appear "are clearly seen" through the things that appear, as it is written, how much more will the things that appear be perceived through the things that do not appear by those who devote themselves to spiritual contemplation. For the contemplation of the symbols of the intelligible things through the things that are visible is spiritual knowledge and intelligence of the things that are seen through the things that are invisible. For it is necessary that things that signify one another possess entirely true and distinct reflections of one another and an unbroken relationship with these reflections. [255]

(3) That The Holy Church of God Is The Image of The Sensible Realm Alone⁴⁹

And the blessed elder again said that the holy Church of God is a symbol of the sensible realm alone and by itself because she possesses the divine sanctuary as heaven and attains the beautiful order of the nave as the earth. In the same way, he said that the sensible realm is a Church and possesses heaven, which is analogous to the sanctuary, and the orderly arrangement of the earth, which is analogous to the nave. [CCSG 1:8; 260]

⁴⁷Ezek 1.16.

⁴⁸Rom 1.20.

⁴⁹This title could also be translated: "That the holy Church of God is the image of the sensible realm even when it is considered alone."

Κεφαλ. Δ. Πῶς τε και ποιῶ τρόπον συμβολικῶς εἰκονίξει τὸν ἄνθρωπον ἢ ἀγία τοῦ Θεοῦ Ἐκκλησία, και αὐτῆ ὡς ἄνθρωπος, ὑπ' αὐτοῦ εἰκονίζεται

Και πάλιν κατ' ἄλλον τρόπον θεωρίας, ἄνθρωπον <672b> εἶναι τὴν ἀγίαν τοῦ Θεοῦ Ἐκκλησίαν ἔλεγε, ψυχὴν μὲν ἔχουσαν τὸ ἱερατεῖον· και ἡ τὸ θεῖον θυσιαστήριον, και σώμα τὸν ναόν, ὡς εἰκόνα και ὁμοίωσιν ὑπάρχουσαν τοῦ κατ' εἰκόνα Θεοῦ και ὁμοίωσιν γενόμενου ἀνθρώπου, και διὰ μὲν τοῦ ναοῦ, ὡς διὰ σώματος, τὴν ἡθικὴν φιλοσοφίαν προβαλλομένην, διὰ δὲ τοῦ ἱερατείου, ὡς διὰ ψυχῆς, τὴν πνευματικὴν θεωρίαν πνευματικῶς ἐξηγουμένην και ὡς διὰ νοός τοῦ θεοῦ θυσιαστηρίου τὴν μυστικὴν θεολογίαν ἐμβαίνουσαν.²⁶

Και ἔμπροσθεν Ἐκκλησίαν μυστικὴν τὸν ἄνθρωπον, ὡς διὰ ναοῦ μὲν τοῦ σώματος τὸ πρακτικὸν τῆς ψυχῆς ταῖς τῶν ἐντολῶν ἐνεργείαις κατὰ τὴν ἡθικὴν φιλοσοφίαν ἐναρτέως φαιδρύνοντα· ὡς δι' ἱερατείου δὲ τῆς ψυχῆς τοῦς κατ' αἰσθησιν λόγους <672c> καθαρώς ἐν Πνεύματι τῆς ἰδίας περιτηθέντας κατὰ τὴν φυσικὴν θεωρίαν διὰ λόγου τῷ Θεῷ προσκομίζοντα, και ὡς διὰ θυσιαστηρίου τοῦ νοός, τὴν ἐν ἀδύτοις πολυθύνητον τῆς ἀφανοῦς και ἀγνώστου μεγαλοφωνίας σιγῆν τῆς θεότητος δι' ἄλλης λάδου τε και πολυφθόγγου σιγῆς προσκαλούμενον, και ὡς ἐφικτὸν ἀνθρώπῳ κατὰ μυστικὴν θεολογίαν αὐτῆ συγγινόμενον, και τοιοῦτον γινόμενον οἷον εἰκὸς εἶναι δεῖ τὸν ἐπιδημίας ἀξιωθέντα Θεοῦ, και ταῖς αὐτοῦ παμφασίσιν αἰγλαῖς ἐνοσημανθέντα.

²⁶ἐμβαίνουσαν CCSG

(4) How and in What Mode the Holy Church of God Symbolically Images a Human Being and, as a Human Being, is Imaged by a Human Being

And again, according to another mode of his contemplation, he said that the holy Church of God is a human being, which has the sanctuary as its soul, the divine altar as its mind, and the nave as its body. And therefore the Church is as the image and likeness of a human being who was made "according to the image" and "likeness of God."⁵⁰ The Church sets forth moral discipline through the nave as through the body, and spiritually interprets natural contemplation⁵¹ through the sanctuary as through the soul, and reveals mystical theology⁵² through the divine altar as through the mind. [265]

And, conversely, he said that man is a mystical Church—through the body as through the nave, man virtuously cleanses the practical part of the soul by the outworking of the commandments according to moral discipline. Through the soul as through the sanctuary, man brings to God through reason the principles according to sense perception that have been circumscribed of matter purely and by the Spirit according to natural contemplation. And through the mind as through the altar, man summons by means of another kind of silence—one that is composed of many syllables and notes—the often-sung "silence in the inner sanctuaries"⁵³ of the unseen and unknowable majestic voice of divinity.⁵⁴ And, in as far as it is possible for man, he becomes acquainted with the silence according to mystical theology and becomes such as one who has been made worthy of the visitation of God ought to be and is imprinted with his radiant splendor. [275]

⁵⁰Gen 1.27.26.

⁵¹For Maximus, natural contemplation is beholding the physical world in order to enter into a deeper reflection of the spiritual principles thereby represented.

⁵²Mystical theology is the intimate communion with God for which the ascetic Christian strives.

⁵³Pseudo-Dionysius, *On the Divine Names* 4.22.

⁵⁴This is a marvelous example of Maximus' appeal to paradox: the worshiper's song summons the silence that expresses the unknowable voice of God!

καὶ ὅσον αἰ σκιαὶ τῆς προσκαίρου λαμπρίας παρτρέχουσι, τοσοῦτον ἡ ἀλήθεια τῆς πίστεως ἢ παμφαῆς τε καὶ ὀλοθαμνῆς καὶ ὁσκιος ἐπιστρέχεται, καθ' ἣν καὶ δι' ἣν προηγουμένως καὶ ἔστι καὶ γέγραπται καὶ Ἰραφὴ λέγεται, τῷ νῶ διὰ χάριτος πνευματικῆς ἐγχαρταρομένη, ὥστερ καὶ ὁ καθ' ἡμᾶς ἄνθρωπος διὰ τὴν ψυχὴν τὴν λογικὴν τε καὶ νοερὰν προηγουμένως <684d> ἄνθρωπος μάλιστα καὶ ἔστι καὶ λέγεται· καθ' ἣν καὶ δι' ἣν εἰκὼν τε καὶ ὁμοίωσις ἔστι Θεοῦ τοῦ ποιήσαντος αὐτὸν καὶ τῶν λοιπῶν ζώων φυσικῶς ἀποδιώρισται, μηδελίαν πρὸς αὐτὰ σχετικῆς δυνάμεως τὴν οἰανοῦν ἔμφασιν ἔχων.

Κεφαλ. Ζ. Πῶς ὁ κόσμος ἄνθρωπος λέγεται· καὶ ποιῶ τρόπον καὶ ὁ ἄνθρωπος, κόσμος

Κατὰ ταύτην δὲ πάλιν εὐμμητῶς τὴν εἰκόνα καὶ τὸν κόσμον ὄλον τὸν ἐξ ὀρατῶν καὶ ἀορατῶν συνιστάμενον, <685a> ἄνθρωπον, ὑπέβαλεν εἶναι· καὶ κόσμον αὐθις τὸν ἐκ ψυχῆς καὶ σώματος, ἄνθρωπον· ψυχῆς γὰρ λόγον ἐπέχειν ἔλεγε τὰ νοητά, ὥστερ καὶ ἡ ψυχὴ τῶν νοητῶν· καὶ σώματος τύπον⁷⁰ ἐπέχειν τὰ αἰσθητά, ὥστερ καὶ τῶν αἰσθητῶν τὸ σῶμα· καὶ ψυχὴν μὲν εἶναι τῶν αἰσθητῶν τὰ νοητά, σῶμα δὲ τῶν νοητῶν τὰ αἰσθητά· καὶ ὡς ψυχὴν ἐνοῦσαν σῶματι, τῷ αἰσθητῷ κόσμῳ τὸν νοητὸν εἶναι· καὶ⁷¹ τῷ νοητῷ τὸν αἰσθητῶν, ὡς σῶμα τῇ ψυχῇ συγκροτούμενον· καὶ ἕνα ἐξ ἀμφοῖν εἶναι κόσμον, ὥστερ καὶ ἐκ ψυχῆς καὶ σώματος ἄνθρωπον ἕνα, μηδ' ἑτέρου τούτων τῶν ἀλλήλοις καθ' ἑνώσειν συμπεφυκότων θάτερον ἀρνούμενου καὶ ἀποτρέπτοντος, διὰ τὸν τοῦ συνδησαντος νόμον, καθ' ὃν τῆς ἐνοποιοῦ δυνάμεως ὁ λόγος ἐνέσπαρται μὴ συγχωρῶν τὴν καθ' <685b> ὑπόστασιν ἐπι τῇ ἐνώσει

⁷⁰τόπον CCSG

⁷¹om. CCSG

and to the extent that “the shadows” of temporal worship “flee away,” so the all-shining, all-radiant, and shadowless “truth”¹¹⁴ of the faith “streams in.” According to and on account of this truth, Scripture in its essence is and is written and is said to be Scripture when it is engraved in the mind through spiritual grace, as also certainly “a human being in his nature” in essence is and is called man on account of the rational and intelligible soul. According to and on account of the soul, the human being is the “image” and “likeness of God”¹¹⁵ who made him, and he is separated from the rest of the animals by nature because he possesses the reflection of the relational power in a completely different way than they do.¹¹⁶

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(7) How the Universe is Called a Human Being and in What Mode a Human Being is Called the Universe

And again, according to the very helpful image, the blessed elder¹¹⁷ submitted that the whole universe (which is composed of visible and invisible things) is a human being, and again, that a human being (who is composed of the soul and body) is the universe. He said that the intelligible things present the reason of the soul, even as the soul presents the reason of the intelligible things, and that the sensible things present the place of the body, even as the body presents the place of the sensible things. The intelligible things are the soul of the sensible things, and the sensible things are the body of the intelligible things. And as the soul dwells in the body, so that which is intelligible exists in the sensible realm; and that which is sensible exists in the intelligible, as the body is held together by the soul. He said that the one universe is composed of both realms,¹¹⁸ just as one man is composed of soul and body. Neither of these things, which are one with one another by nature, denies or divorces the other on account

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[CCSG 34]

¹¹⁴Ibid.

¹¹⁵Gen 1.26.

¹¹⁶I.e., the way that man reflects God is completely different from the way that the animals reflect God.

¹¹⁷“Blessed elder” is not specifically stated in the Greek text.

¹¹⁸I.e., the intelligible and sensible realms.

ταυτότητα τούτων άγνωσθήναι, διά τήν φυσικὴν ἑτερότητα, μηδ' εἶναι δυνατωτέρων πρὸς διάστασιν τε καὶ μερισμὸν τὴν ἕκαστον τούτων ἑαυτῷ περιγράφουσαν ἰδιότητα τῆς μυστικῶς καθ' ἑνώσειν αὐτοῖς ἐντεθείσης φιλικῆς συγγενείας ἀποφανθῆναι, καθ' ἣν ὁ καθ' ὅλου καὶ εἰς τὸς τρόπος τῆς ἐν ὅλοις ἀφανοῦς καὶ ἀγνώστου παρουσίας τῆς τῶν ὄντων συνεκτικῆς αἰτίας ποιικίλως πᾶσιν ἐνυπάρχων καὶ καθ' ἑαυτὰ καὶ ἐν ἀλλήλοις τὰ ὅλα συνίστησιν ἄφωρτα καὶ ἀδιαίρετα· καὶ ἀλλήλων μάλλον ἢ ἑαυτῶν κατὰ τὴν ἐνοπιῶν σχέσιν ὄντα παρίστησι, μέχρις οὗ ἄδουσι παραστῆ τῷ συνδῆσαντι μείζονος ἔνεκα καὶ μυστικωτέρας οικονομίας κατὰ τὸν καιρὸν τῆς ἐλπυζομένης καθολικῆς συντελείας, καθ' ἣν καὶ ὁ κόσμος, ὡς ἀνθρώπος, τῶν <685c> φαινομένων⁷² τεθνήξεται, καὶ πάλιν ἀναστήσεται νέος ἐκ γεγηρηκότος, κατὰ τὴν παραυτικά προσδοκωμένην ἀνάστασιν· ἦνικα καὶ ὁ καθ' ἡμᾶς ἀνθρώπος, ὡς μέρος τῷ ὅλῳ καὶ μικρὸς τῷ μεγάλῳ, συναναστήσεται κόσμῳ, τὴν πρὸς τὸ μηκέτι δύνασθαι φθείρεσθαι κομισάμενος δύναμιν, ὅταν ἐμφορῇ τῇ τε ψυχῇ τὸ σῶμα καὶ τοῖς νοητοῖς τὰ αἰσθητὰ κατ' εὐπρέπειαν καὶ δόξαν γενήσεται, μίᾳς ὅλοις κατ' ἐναργῆ τε καὶ ἐνεργὸν παρουσίαν ἀναλόγως ἐκάστῳ θείας ἐπιφανομένης δυνάμεως, καὶ δι' ἑαυτῆς τὸν τῆς ἐνώσεως ἄλυτον εἰς τοῦς ἀπείρους αἰῶνας συντηρήσῃς δεσμὸν.

<685d> Εἰ τις οὖν βούλεται καὶ βίον καὶ λόγον θεοφιλεῖ καὶ θεάρεστον ἔχειν, τῶν τριῶν τούτων ἀνθρώπων—τοῦ κόσμου τέ φημι, καὶ τῆς ἀγίας Ἰραφῆς, καὶ τοῦ καθ' ἡμᾶς—τὰ κρεῖττα

⁷²τῶν φαινομένων : τῷ φαινομένῳ CCSG

of the law of him who bound them together. It is according to this law that the reason of the uniting power is implanted, but this reason does not permit the identity of substance in their oneness to be misunderstood because of their diversity by nature.¹¹⁹ For the particularities that limit each of these things in itself and tend to separation and division is shown not to be stronger than the amicable affinity that was mystically engrafted into them and is inclined to oneness. It is according to this affinity that the universal and singular mode of the invisible and unknowable presence of the cause that holds all things together in both realms subsists in everything variously, and it unites all things in themselves and to one another, and they become unmingled and undivided. And it renders them as belonging to one another rather than to themselves according to the uniting relationship until such time as "he who bound it together sees fit to undo it"¹²⁰ on account of the greater and more mystical dispensation at the time of the universal consummation for which we hope. The universe, as a man, will then have perished in that which can be seen, and it will be raised again—new from that which has grown old—at the resurrection that we presently await. "The human being in his human nature,"¹²¹ as a part of the whole and a portion of the totality, will then be raised together with the universe, and he will recover the power no longer to be able to be corrupted. The body will resemble the soul and the sensible things the intelligible things in dignity and glory, when the one divine power will be revealed in everything by its manifest and effective presence commensurately revealed in each one, and it is this very power that will preserve the indestructible bond of oneness forever and ever. [575]

If, therefore, someone wishes to have God-loving and God-pleasing life and speech, let him do the best and most honorable things of these three men—I am speaking about the universe and

¹¹⁹While it bonds the sensible and intelligible realms together in the universe as we experience it, still reason does not obscure these two realms such that our minds fail to perceive them as distinct parts of reality.

¹²⁰Gregory of Nazianzus, *Oration* 32.8 (trans. Vinson, p. 197).

¹²¹Gregory Nazianzus, *Oration* 30.12.

περὶ πολλοῦ ποιεῖτω καὶ τιμιώτερα. ψυχῆς⁷³ μὲν ὄση δύναμις ἐπιμελεισθῶ⁷⁴ τῆς ἀθανάτου καὶ θείας καὶ θεοποιηθησομένης ἐξ ἀπετών, καὶ σαρκὸς καταφρονεῖτω τῆς ὑποκειμένης φθορᾶ καὶ θανάτῳ καὶ τῷ τῆς ψυχῆς ἀμελούμενον <688a> ὑπῆρξαι δυναμένης ἀξίωμα. φθαρτὸν γὰρ σῶμα, φησί, βαρύνει ψυχὴν, καὶ βριθβαί τὸ γεῶδες σκῆνος νοῦν πολυφρόντιδα. καὶ πάλιν ἡ σὰρξ ἐπιθυμῆί κατὰ τοῦ πνεύματος· τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, καὶ αὐθις ὁ σπειρων εἰς τὴν σάρκα ἐαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθορὰν. πρὸς δὲ τὰς ἀσωμάτων καὶ νοεράς δυνάμεις κατὰ νοῦν διὰ νοήσεως κινήσῃ τὴν ἀμυλλαν, ἀφελὶς τὰ παρόντα καὶ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, φησί, τὰ δὲ μὴ βλεπόμενα, αἰώνια· αἷς δὲ τὰ πλῆθος τῆς καρ' εἰρήνην ἔξεως ὁ Θεὸς ἐνανταπαύεται. καὶ πρὸς τὸ πνεῦμα τὸ ἄγιον δι' ἔμφρονος μελέτης τῆς ἀγίας Ἰραφῆς ὑπερβάς τὸ γράμμα σωφρόνως ἀναφερέσθω· ἐν ᾧ τὸ πλῆρωμα ὑπάγει τῶν ἀγαθῶν καὶ οἱ θησαυροὶ τῆς γνώσεως καὶ τῆς σοφίας <688b> ἀπόκρυφοί, ὧν εἴ τις ἐντὸς ἀξίως γενέσθαι φανήσεται τὸν Θεὸν αὐτὸν εὐρήσει ταῖς πλάξι τῆς καρδίας ἐγγεγραμμένον διὰ τῆς ἐν πνεύματι χάριτος, ἀνακακαλυμμένῳ προσώπῳ τὴν τοῦ Θεοῦ δόξαν ἐνοπτηριζόμενος τῇ περιαιρέσει τοῦ κατὰ γράμμα καλύμματος.

Κεφαλ. Η. Τίνων εἰσι σύμβολα ἢ τε πρώτη τῆς ἀγίας συνάξεως εἰσοδος καὶ τὰ μετ' αὐτὴν τελούμενα

“Ἦκει δὲ Λοιπὸν ὁ Λόγος ἡμῖν κατὰ τὴν σύντρομον ἔκθεσιν τῶν εἰρημένων περὶ τῆς ἀγίας Ἐκκλησίας θεωριῶν παρὰ τοῦ μακαρίου

⁷³καὶ ψυχῆς CCSSG
⁷⁴ἐπιμελεισθῶ CCSSG

holy Scripture and “the human being in his human nature.”¹²² Let him take care of his soul to the best of his ability, for it is immortal, divine, and will be deified through the virtues; but let him despise the flesh, which lies in corruption and death and is able to defile the dignity of the soul when it is neglected. “For a corruptible body burdens the soul, and the earthly tent weighs down a mind full of cares.”¹²³ And again, “The flesh lusts against the Spirit, and the Spirit against the flesh.”¹²⁴ And once more, “The one who sows to his own flesh will from the flesh reap corruption.”¹²⁵ Let him move the conflict to the bodiless and intellectual powers according to the mind through knowledge, leaving behind the things that are present and seen. “For the things that are seen are transient, but the things that are unseen are eternal.”¹²⁶ God rests in these powers on account of the greatness of their habit resulting in peace. And by going beyond the letter of the holy Scripture through prudent study, let him in prudence raise himself up to the Holy Spirit, in whom exists the fullness of good things and in whom “are hid the treasures of knowledge and wisdom.”¹²⁷ If anyone is shown to be inwardly worthy of these treasures, he will find that God himself has been inscribed on the “tablets of the heart” through grace in the Spirit, and he will “behold the glory”¹²⁸ of God “with unveiled face” by the “removal of the veil” of the letter. [590]

(8) What is the Symbolism of the First Entrance of the Holy Synaxis and that which is Performed Thereafter

Now that we have concluded our concise exposition of the contemplations of the blessed elder concerning the holy Church, we will do [600]

¹²²Ibid.

¹²³Wis 9.15.

¹²⁴Gal 5.17.

¹²⁵Gal 6.8.

¹²⁶2 Cor 4.18.

¹²⁷Col 2.3. It is noteworthy that Maximus applies this statement to the Holy Spirit, which is about Christ in its original context.

¹²⁸2 Cor 3.18; cf. Ex 34.34.