

CHURCH SYNODS AND CIVILISATION

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a) Introduction.

1) The key to the transition of the Orthodox Catholic Tradition from an illegal to a legal religion and then to an established Church lies in the fact that the Roman Empire realised that it was not confronted simply by another form of religion or philosophy, but by a well organised society of psychiatric clinics which cured the happiness-seeking sickness of humanity and produced normal citizens with selfless love dedicated to the radical cure of personal and social ills. The relation between State and Church which developed was exactly parallel to that between the State and modern medicine.

The incorporation of the episcopate of Carolingian Francia into the Frankish army and its occupation by military officers whose duty was to pacify the revolutionary Gallo-Roman population is the key to understanding the so-called Great Schism between Roman and Latin Christendoms. These Frankish bishops and their successors never understood the meaning of Apostolic Tradition and succession which they reduced to episcopal power over a system of sacramental magic which sends people either to heaven or hell. This they transferred to the Papacy when they forcefully took it over

during a struggle which reached its final stages between 983 and 1046.

This break in Apostolic Tradition and succession was provoked and sustained for centuries by military and political power as a normal function within Latin Christendom. Considered just as normal was the distortion of both the reality of the East Roman Empire and its Church and civilisation which continues today under modified guise. This guise caked in “Byzantine” honey does not change distortion into truth.

2) Canon Law makes specific provisions for the regular convocation of the Synods of bishops presided over by a Metropolitan, Archbishop, or Patriarch at regular intervals for dealing with the proper execution of the Church’s mission of cure within society. There are no such provisions for Ecumenical Councils.

The reason for this is that the local synods were part of the original structure of the Church, whereas the Ecumenical Synod was of an extra-ordinary and imperial nature. One may draw a parallel between Ecumenical Councils and the Apostolic Council convoked in Jerusalem (Acts 15, 6:6-29). Ecumenical Councils, however, were convoked by the Roman Emperor for the purpose of signing into Roman Law what the synods of Autocephalous and Autonomous Churches believed and practised in common.

Arius, Nestorius and Eutyches were condemned by local Councils first and then by Ecumenical Councils. Paul of Samosata was condemned by a local council whose decision was accepted by all other synods. The same was the case with Sabellius. Even at Ecumenical Councils bishops participated as

members of their own synods whose spokesmen were their Metropolitans, Archbishops, and Patriarchs, or their legates. It should be clear that neither can an Ecumenical Council become a substitute for local synods, nor can local synods take precedence over an Ecumenical Council, unless the one or the other strays from the faith. The reason for this is that authority resides neither in the Ecumenical nor Local Council, but in the glorified Prophets, Apostles and Fathers who participate in Councils or whose teachings the Councils follow.

b) Method.

The method underlying this presentation is rather simple. The New Testament writers and the Fathers read back into history their own experience of purification and illumination of the heart and glorification which they identify with that of the Prophets of all ages beginning at least with Abraham. This is parallel to repetition of cure in medical science passed on from doctors to doctors, except that in this case Christ is the doctor Who personally cures and perfects His doctors in both the Old and New Testaments. This historical succession of cure and perfection in the Lord of Glory, both before and after His incarnation, is the heart and core of the Biblical and Patristic Tradition and the Synodical System.

We divide our presentation into 1) Historical Context, 2) Synods as Associations of Psychiatric Clinics, 3) Synods and Civilisations, 4) Conclusions.

1) Historical Context.

Biblical Faith is one's co-operation with the Holy Spirit Who initiates the cure of the sickness of possessive love in the heart and transforms it into love which does not seek its own. This cure is consummated in glorification (theosis) and constitutes the heart of the Orthodox Catholic Church, which replaced paganism as the core of the Hellenic Civilisation of the Roman Empire.

Political architects whose historians report history within the context of their plans for the future claim that the world is being Westernised by means of technology and economics. Orthodox Civilisation is listed among those which are arrested.

Their claim that the Hellenic Civilisation of the Roman Empire disappeared in the 8th century and was replaced in the East by a "Byzantine" Civilisation and Empire and in the West by a European Civilisation is a modern modification of Charlemagne's theology of history.

Charlemagne (768-814) fabricated this disappearance of the Roman Empire and its Civilisation in order to solve a family problem. His grandfather, Charles Martel (715-741), had finally suppressed Gallo-Roman revolutions in the battles of Poitiers and Provence in 732 and 739, which were supported by Arabs and Numidian Romans who, together with the Spanish Romans, had recently overthrown the Goths in Spain (711-719). The Numidian Romans were under the command of Constantinople's governor of Mauritania in Ceuta. Another Gallo-Roman revolution was suppressed by Charlemagne's father and uncle in 742, the year he was born.

Charlemagne had to find a way to break the religious and cultural unity between his own enslaved Romans and the

Roman Empire which now extended from parts of Italy to the frontiers of Persia. He devised a plan to convince his subjugated Romans that the Papal States, called Romania and Res Publica Romana, under his family's control since 756, was all that was left of the Roman Empire. The rest of the Empire would become "heretical" and therefore a hateful "Greece", inhabited not by Romans, but by "Greeks", and headed not by an Emperor of the Romans, but by an Emperor of "Greeks". The Franks called the Empire Roman for the last time in their Libri Carolini which attack the Empire as pagan and heretical. The Franks then decided by their Council of Frankfurt in 794 to give the names Graeci to the free Romans and Graecia to free Romania. This became Franco-Latin customary law.

The modern guardians of this law 1) replaced "Greek" with "Byzantine", and "heresy" with "change of Civilisation". 2) Following Napoleon's plans for the dissolution of the Ottoman Empire and of the ecclesiastical remains of the Roman Empire within it, these same guardians destroyed the legal identity of the citizens of Greece with the Romans of Constantinople, by presenting them as having been under the yoke of this so-called "Byzantine Empire". 3) They have used this fabrication to Balkanize the "Roman Milet" and destroy its Ecumenical Patriarchate of New Rome Constantinople in the process.

Turning to 8th century Western Europe we are indeed confronted by real and radical changes. Europe is dominated in its centre by the Empire of Charlemagne. Gothic Spain is overrun by Arabs and Numidian Romans, who together had fought as liberators of the Spanish Romans but ended up as their masters. These Numidians were converted to Islam several times according to Ibn Khaldoun.

The birth of Frankish Civilisation is described in a letter of St. Boniface to Pope Zacharias (natione Graecus) in 741. The Franks had rid the Church in Francia of all Roman bishops by 661 and had made themselves its bishops and clerical administrators. They had divided up the Church's property into fiefs which had been doled out as benefices according to rank within the pyramid of military vassalage. These Frankish bishops had no Archbishop and had not met in Synod for eighty years. They had been meeting as army officers with their fellow war-lords. They are, in the words of St. Boniface, "voracious laymen, adulterous clergy and drunkards, who fight in the army fully armed and who with their own hands kill both Christians and pagans".

Fifty three years later the successors to these illiterate barbarians condemned the East Roman Empire as "heretical" and "Greek" on Icons at their Council of Frankfurt in 794 and then on the Filioque at their Council of Aachen in 809. For 215 years the Roman Popes refused to conform to their Frankish masters on Icons and the Filioque.

These Frankish bishops were neither familiar with the Fathers of the Seven Ecumenical Councils, nor were they aware of, nor interested in learning anything about, illumination and glorification which were the presuppositions of these Councils. Between the end of the 8th and the 12th centuries the Franks were familiar only with St. Augustine, who was neither a Father of an Ecumenical Council, nor did he understand Biblical illumination and glorification, which he confounded with Neo-Platonic mysticism. He therefore did not understand the Apostolic Tradition and succession and deviated sharply from St. Ambrose who had baptized him. What the Franks

finally accepted from the Eastern and Western Fathers they forced into Augustinian categories and so created the myth of Platonising Eastern Fathers, which is still dominant.

The Frankish bishops encountered by St. Boniface understood Apostolic succession as a magical power which allowed them to make it the property of their race and use it as the prime means of keeping their subjugated populations pacified by fear of their religious and military powers. Augustine's theories about original sin and predestination helped them in this direction.

This schism between Franks and Romans expanded into a schism between Franco-Latin and Roman Christendom with their diametrically opposed understandings of the mission of bishops and their synods within the Church and in society. The Franks literally captured a medical association and transformed it into a quack medical association. The East Franks completed the job when they took over the Papacy definitively between 1012-1046.

While the Norman Franks were in process of expelling the Roman army from Southern Italy and of helping the Italo-Franks wrest the Papacy from the Franconian emperors, their Duke, William of Normandy, invaded England with Pope Alexander II's blessing in 1066. He had his Lombard friend, the "Blessed Saint" Lanfranc, the pope's teacher, installed as the first non-Roman /Saxon Archbishop of Canterbury in 1070, and together they replaced all native bishops with Franco-Latins. All Celtic and Saxon bishops and abbots were dismissed *en masse* and sentenced to prison to die premature deaths by torture and starvation. The new noblemen bishops

from the Frankish Empire were in turn killed by the people whenever opportunity presented itself. Indeed the Saxons and Celts celebrated the death of Lanfranc in 1089 by launching their third and most severe revolt against the foreign intruders. Such reforms by military might became crusades in both East and West. They ultimately provoked the Protestant Reformation and met with little success among the East Romans and some among the Slavs.

This tradition of killer bishops, clergy and monks was given its near final theological foundation by "Saint" Bernard of Clairvaux in his sermons "*De Laude novae militiae ad milites Templi*" in which he argues that the religious Knight Templar "who kills for religion commits no evil but rather does good, for his people and himself. If he dies in battle, he gains heaven; if he kills his opponents, he avenges Christ. Either way, God is pleased." Its final form was given by the Inquisition which condemned to death but usually turned executions over to laymen:

Orthodox Civilisation may indeed become arrested, not, however, because of Westernisation; but because of strong doses of Franco-Latinisation introduced by Peter the Great (1682-1725), whose religious policies became the law of the Neo-Hellenic Nation in 1827.

Western Europe had been in a long process of De-Franco-Latinisation by means of powerful elements of Re-Greco-Romanisation, but not in its Apostolic form. Its embryo appeared in the 12th century with the rise of the middle class and went into labor during the Renaissance and the Protestant Reformation. It was born in the Enlightenment and matured

during the American and French Revolutions. American and French Democracies, based on human rights and the equality of all citizens, began the progressive destruction of the class distinctions which had been imposed by the Franks and their allies, who had brought Latin Christendom into existence on the ruins of those parts of Roman Christendom they conquered, including the Papacy. Franco-Latin metaphysics, cosmology and psychology were made past history by parallel developments in modern science.

But this has neither all happened everywhere, nor at the same time. Royalties, nobilities, the Papacy, and those Reformation Churches which still serve as props for the remnants of Teutonic royalty and nobility, badly need the identification of Franco-Latin and Western Civilisations for their own survival.

It is exactly this identity which parts of the Reformation and the American and French Revolutions rejected.

2) Synods as Associations of Psychiatric Clinics.

We must have a clear vision of the context within which both Church and State saw the contribution of the Prophets to the cure of the sickness of the human personality and its perfection in order to understand both the mission of Synods and the reason why the Roman Empire incorporated them into its code of law. Neither Church nor State reduced the mission of the Church to salvation by forgiveness of sins for entrance into heaven after death. This would be identical to doctors forgiving their patients for being sick so that they may be cured after death. Both Church and State knew very well that forgiveness of sins was only the beginning of the cure of the happiness-seeking sickness of humanity. This cure passed through the

purification and illumination of the heart and culminated in the perfection of glorification. This resulted not only in proper preparation for life after death but also in the transformation of society here and now from that of selfish and self-centred individuals to that of individuals with selfless love which does not seek its own.

a) Heaven and Hell.

Everyone will see the glory of God in Christ and reach that degree of perfection one has both chosen and worked for. Following Saint Paul and the Gospel of John, the Fathers support that those who do not see the resurrected Christ in glory in this life, either in a mirror dimly by unceasing prayers and psalms in the heart, or face to face in glorification, will see His glory as eternal and consuming fire and outer darkness in the next life. The uncreated glory that Christ has by nature from the Father is heaven for those whose selfish love has been cured and transformed into selfless love, and hell for those who choose to remain uncured in their selfishness.

Not only are the Bible and the Fathers clear on this, but so are the Orthodox Icons of the last judgement. The same golden light of glory within which Christ and His friends are enveloped becomes red as it flows down to envelope the damned. This is the glory and love of Christ, which purifies the sins of all but does not glorify all. All humans will be led by the Holy Spirit into all the Truth which is to see Christ in glory, but not all will be glorified. "Those whom he justified those he also glorified", according to St. Paul (Rom. 8:30). The parable of Lazarus in the bosom of Abraham and of the rich man in the

place of torment is clear. The rich man sees but he does not participate (Luke 16:19-31) .

The Church does not send anyone to heaven or hell, but prepares the faithful for the vision of Christ in glory, which everyone will have. God loves the damned as much as He loves His saints. He wants the cure of all but not all accept His cure. This means that the forgiveness of sins is not sufficient preparation for seeing Christ in glory.

It goes without saying that the Anselmian tradition whereby the saved are those to whom Christ supposedly reconciled God is not an option within the Orthodox Tradition. Commenting on 2 Cor. 5:19, for example, St. John Chrysostom says that one must “be reconciled to God. Paul did not say, ‘Reconcile God to yourselves’, for it is not He who hates, but we. For God never hates”.

It is within the above context that the State understood the Church’s mission of cure within society. Otherwise religions promising happiness after death are not much different from each other.

b) Paul’s window on the Church.

1 Cor. 12-15 is a unique window through which one may look at the reality of the Church as the Body of Christ. Membership in the Church has its degrees of cure and perfection within two groupings, the illumined and the glorified. The members of the Body of Christ are clearly listed in 1 Cor. 12:28.

One begins by becoming a private individual believer (*idiotes*) who says “amen” during corporate audible worship. At this

stage one is engaged in the purification of one’s heart under the direction of those who are already temples of the Holy Spirit and members of the Body of Christ.

The degrees of illumination begin with the foundation charisma of “kinds of tongues” at the bottom in eighth place and reach up to the “teachers” in third place.

At the head of the local Church are the “Prophets” in second place, who have received the same revelation as the “Apostles” (Eph. 3:5) in first place, and are together with them the foundation of the Church (Eph. 2:20). Apostles and Prophets are the foundation of the Church in a way similar to doctors being the foundation of hospitals.

“Kinds of tongues” are the foundation on which all the charismata are built and are temporarily suspended only during glorification (1 Cor.13:8). As an Apostle, St. Paul puts himself at the head of the list of members God has placed in the Church. Yet he still has the foundation charisma of “kinds of tongues”. He writes, “I thank God in tongues more than all of you” (1 Cor. 14:18). This means that “kinds of tongues” belong to all levels of charismata within the Body of Christ. Paul’s question, “do all speak in tongues?” is a reference to the “private individuals” who do not yet have the gift of tongues and are therefore not yet members of the Body of Christ and temples of the Holy Spirit.

The illumination and glorification of the members of the Body of Christ are not grades of authority by human appointment or election. They are those whom God prepares and places within the Church for advancement to higher degrees of cure and perfection. That Paul calls on all lower degrees of membership

in the Body of Christ to seek advancement to higher spiritual stages means clearly that all are supposed to become Prophets, i.e. to reach glorification. "I indeed want all of you to speak in tongues that you may prophesy" (1 Cor. 14:5).

c) Psychiatric Clinic.

This Pauline Church is like a psychiatric clinic. But its understanding of the malady of human personality is much more sophisticated than anything now known in modern medicine. In order to see this reality we must look through Paul into the Biblical understanding of human normality and abnormality.

The normal human being is he who has been led into all the Truth by the Spirit of Truth, i. e. into vision of Christ in His Father's glory (John 17). It is because the Apostles and Prophets are glorified in Christ that the people believe that God has sent His Son and that they too can be cured by selfless love (ibid.). Humans who do not see the uncreated glory of God are not normal. "All have sinned and fall short of the glory of God" (Rom. 3:23). In other words the only human who was born normal is the Lord of Glory, Who by choice assumed the blameless passions (i. e. hunger, thirst, weariness, sleep, fear of death, etc.), although by nature the source of glory, which abolishes them.

The other side of this coin is that God does not reveal His glory to everyone because He does not wish to harm those not prepared for such a vision. The surprise of the Old Testament Prophets that they have seen God and yet live and the people's request that Moses ask God to cease showing His glory, which had become unbearable, is clear in this respect.

The concern of the Apostolic Churches was not to reflect and speculate about God in Himself, since He remains a mystery to the intellect even when He reveals His glory in Christ to those who participate in the mystery of His Son's Cross by their glorification. Their only concern was each individual's cure in Christ, which is brought about by the purification and illumination of the heart and glorification in this life (1 Cor. 12:26) for service to society. "... Those whom he has justified, he has also glorified" (Rom. 8:30) means that illumination and glorification are interdependent in this life, yet not identical.

The sickness of human personality consists of the weakening of the heart's communion with the glory of God (Rom. 3:23), by its being swamped by the thoughts of the environment (Rom. 1: 21,24, 2:5). In such a state one imagines God to be in the image of one's sick self or even of animals (Rom. 1:22). The inner person (eso anthropos) suffers spiritual death "because of which (eph'ho) all have sinned" (Rom. 5:12) by becoming enslaved to the instinct to self-preservation which deforms love by its bondage to the self-centred search for security and happiness.

The cure of this sickness begins by the purification of the heart of all thoughts (Rom. 2:29), both good and bad, and their restriction to the intellect. In order to do this one's spirit dissipated in the brain must spin itself by prayer into a ball of light and return to the heart. It becomes like a repaired diskette to which prayer texts from the brain may be transferred and back to the brain. One thus becomes free from slavery to everything in the environment, e. g. to self indulgence, wealth, property and even to one's parents and relatives (Math. 10:37; Luke 14:26). The purpose of this is not to attain to Stoic

indifference or lack of love, but to allow the heart to accept the prayers and psalms that the Holy Spirit transfers there from the intellect and energises unceasingly while the intellect is occupied with daily activities and while asleep. It is thus that sick love begins its cure.

This is the context of St. Paul's reference to the Holy Spirit praying in the heart. The Holy Spirit as such advocates on behalf of all humans "with sighs not spoken" (Rom.8:26). But He transfers the prayers and psalms of the intellect to the human spirit in the heart when it is purified of all thoughts, both good and bad. At this point one's own spirit empowered by the Holy Spirit does nothing else but pray and recite psalms unceasingly while the intellect engages in its normal daily activities liberated from happiness-seeking self-centredness. Thus one prays with one's spirit in the heart unceasingly and one prays with the intellect at given times. This is what Paul means when he writes, "I will pray with the spirit, but I will also pray with the intellect. I will recite psalms with the spirit, but I will also recite psalms with the intellect" (1 Cor. 14:15).

Paul has just told us that praying by means of other tongues than one's own includes Old Testament psalms. He is, therefore, not speaking about incomprehensible audible prayers since the psalms were familiar to all. Paul is speaking about the prayers of one's spirit in the heart which are audible only to those with this same charisma of "kinds of tongues". Those who did not yet have this gift could not hear the prayers and psalms in the hearts of those who did have this gift.

The Corinthians in the state of illumination had introduced the innovation of conducting corporate worship in the heart in the

presence of the "private individuals" who had not yet received this gift of "kinds of tongues". This made it impossible for these "private individuals" to be edified and say their "amen" at the proper times simply because they could not hear.

Paul states clearly that "no one hears", (1 Cor.14,2). "if I come to you speaking by tongues, what will I benefit you if I do not speak to you?" (ibid. 14:6-7). "For if the trumpet gives an unmanifested sound, who will prepare for battle? Thus also you, if you do not give a well-shaped word by means of the tongue, how will that which is spoken be known?... Thus many may happen to be the kinds of sounds in the world, and none are soundless. For if I do not know the force of the sound, I will be a foreigner to the speaker and the speaker a foreigner to me". (1 Cor. 14:8-11). Those without the gift of "kinds of tongues" must hear the "force of the sound" of the prayers and psalms to react with their "amen" (ibid. 14:11,16). One must not pray and recite psalms with "unmanifested sound," in the presence of those without this gift of tongues (ibid. 14:10,11). "For you give thanks well, but the other is not edified" (ibid. 14:17).

When Paul says, "he who prophesies is greater than him who speaks in tongues, except if he interprets that the church may receive edification" (1 Cor. 14:5), he means that he who speaks only in tongues must learn to translate the psalms and prayers in his heart into psalms and prayers of his intellect to be recited audibly. When he thus learns to pray and recite psalms simultaneously with his spirit and his intellect he may then participate in corporate thanksgiving for the benefit of the "private individuals" who will know when to say their Amen. "Thus let him who speaks in tongues pray that he may

translate. For if I pray in tongue, my spirit prays, but my intellect is without fruit. So what is (the situation)? I will pray with the spirit, but I will also pray with the intellect. I will recite psalms with the spirit, but I will also recite psalms with the intellect. For if you bless with the spirit, how will he who occupies the place of the private individual say the Amen to your thanksgiving? Because he does not know what you say. You give thanks well, but the other is not edified. I thank God in tongue more than all of you, but in church I prefer to speak five words with my intellect, so that I may instruct others, rather than ten thousand words in tongue” (1 Cor. 14:13-19).

Paul never says that one interprets what another is saying in tongues. One interprets what he himself is saying in tongues. In each case where Paul relates “speaking in tongues” to “translation” it is always the one who has the gift of tongues who translates himself in order to be heard audibly for the benefit of the “private individuals”. It is within this context that Paul directs that “if one speaks in tongues, he should be grouped in twos or the most threes, and let one translate. If there is not a translator, let him keep quiet in church, let him speak to himself and to God” (1 Cor. 14:27-28). The interpreter is clearly he who has the gift of translating his own prayers of his own spirit in his own heart to his own intellect that they may become audible for the edification of others. Otherwise he must keep quiet and restrict himself to praying in tongues which others are also doing but also audibly. Paul thus deprives those with only the gift of kinds of tongues of their majority power to impose their innovation of corporate prayers by only tongues in the presence of the “private individuals”.

Paul is speaking about psalms and prayers not recited by one’s own tongue, but heard coming from the heart. This illumination of the heart neutralises enslavement to the instinct to self-preservation and begins the transformation of possessive love into selfless love. This is the gift of faith to the inner person which is one’s justification, reconciliation, adoption, peace, hope and vivification.

These unceasing prayers and psalms in the heart (Eph. 5:18-20), otherwise called “kinds of tongues” (1 Cor. 12:28), transform the private individual into a temple of the Holy Spirit and member of the Body of Christ. They are the beginning of one’s liberation from bondage to the environment, not by retreat from it, but by controlling it, not exploitatively, but by selfless love. It is thus that, “the law of the Spirit of life in Christ Jesus has liberated me from the law of sin and death...If one does not have the Spirit of Christ, he does not belong to Him. If Christ is in you, then the body is dead to sin, whereas the Spirit is life unto justice...” (Rom. 8:2ff).

As love is being cured by perfection one receives the higher charismata listed by Paul in 1 Cor. 12:28 which are consummated in glorification. Paul states that, “if one is glorified, all members rejoice” (1 Cor.12:26) in order to explain why Prophets are second to the Apostles and before all other members of the body of Christ. To be justified by the prayers and psalms of the Holy Spirit in the heart is to see Christ in a mirror dimly (1 Cor. 13:12). Glorification is the coming of “the Perfect” (1 Cor. 13:10) by seeing Christ face to face (1 Cor. 13:12). In saying, “I know now in part” (ibid.) Paul is referring to his current state of illumination or justification. By his next phrase, “but then I will be known as I

was known” (ibid.), Paul is saying that he will be glorified as he had been glorified. In the state of illumination one is a child. Once glorified one returns to illumination a man (1 Cor. 13:11).

During glorification, which is revelation, prayer in the heart (tongues), knowledge and prophecy, together with faith and hope, are abolished since replaced by Christ Himself. Only love does not fall away (1 Cor. 13:8-11). During revelation words and concepts about and to God (prayers) are abolished. After glorification one returns to illumination. Knowledge, prophecy, tongues, faith and hope return to join love which had not fallen away. Those words and concepts used in prayer and teaching by one glorified to lead others to glorification are inspired and to be abolished in glorification.

It is this vision of the resurrected Christ in glory which Paul had and which puts Apostles and Prophets at the head (1 Cor. 12:28) and foundation (Eph. 2:20) of the Church. This foundation includes women prophets (Acts 2:17, 21:9, 1 Cor. 11:5) and is the context of Paul’s statement that in Christ there is neither male nor female (Gal. 3:28).

Glorification is not a miracle, but the normal final stage of the transformation of selfish love into selfless love. Both Paul and John clearly consider vision of Christ in glory in this life as necessary for the perfection of love and service to society (John 14:21-24, 16:22, 17:24, 1 Cor. 13:10-13, Eph. 3:3-6). The appearances of the resurrected Christ in glory were not and are not miracles to astound observers into believing in His Godhead. The miracle was the crucifixion of the Lord of Glory, not His resurrection. The resurrected Christ appears only for

the perfection of love, even in the case of Paul who had reached the threshold of glorification (Gal.1:14ff), not knowing the Lord of Glory he was about to see had been born, crucified and resurrected. 1 Cor. 15:1-11 are the glorifications which complete Paul’s treatment of spiritual gifts begun in 1 Cor. 12:1.

All subsequently glorified in history are equal to the Apostles in their participation in Pentecost because they too have been guided into all the Truth (Acts 10. 47-11:18). All the Truth is the resurrected and ascended Christ Who returned in the uncreated tongues of fire of Pentecost to dwell with His Father in the faithful who have become temples of His Spirit advocating in their hearts. He thus made the Church His body against which the gates of death can no longer prevail.

Glorification is both the soul’s and body’s participation in immortality and incorruption for the perfection of love. This may be of short or long duration. After an initial loss of orientation one goes about one’s daily work seeing everything saturated by the glory of God which is neither light nor darkness, nor similar to anything created. The passions, which had been neutralised and made blameless by illumination, are abolished. During glorification one does not eat, drink, sleep, or fatigue and one is not effected by heat or cold. These phenomena in the lives of saints (prophets) both before and after the incarnation of the Lord of Glory are not miracles but the restoration of humans to normality. It is within this context that one places such sayings of Christ to the living, but sick, that “I came that they have life (in illumination) and that they have it (in glorification) abundantly” (John 10:10). The gospel of John, and especially 14-16, is a detailed description of the

cure of illumination and John 17 is Christ's prayer for the cure of glorification.

Gerontologists have concluded that the aging process is a sickness and are looking into whether death itself is also a sickness. In this respect both the glorified and their relics should prove of interest since many hundreds of them remain with their bodies intact for centuries in an intermediary state between corruption and incorruption. One of the oldest examples is St. Spyridon on the island of Corfu who was a Father of the First Ecumenical Council in 325. There are 120 in Kiev alone.

This is the context of Paul's statement that "even this creation will also be liberated from bondage to corruption unto the freedom of the glory of the children of God" (Rom. 8:21). It is clear from the context that "the freedom of the glory" is here freedom from mortality and corruption. But even those whose inner person has been adopted by illumination and who have tasted of physical immortality and incorruption during and limited to the period of their glorification await "the adoption, the liberation of our body" (Rom. 8:23). "The dead will be raised incorruptible and we will be changed... this corruptible will put on incorruption and this mortal will put on immortality..." (1 Cor. 15:53,54). One knows this not by speculation on Biblical texts, but from the experience of glorification, i. e. from "the freedom of the glory of the children of God." The experience of glorification and not only Biblical texts is the basis of the Church's belief in the physical resurrection of the biological part of the person.

d) Not of the world but in the world.

The distinction between active and contemplative lives does not exist within the Body of Christ. The Holy Spirit's gift of unceasing prayers and psalms in the heart makes such a distinction impossible. It can exist only outside the Body of Christ.

No one can say Lord Jesus in the heart except by the Spirit and no one can say Anathema Jesus in the Spirit (1 Cor.12:3). This is Biblical and Patristic spirituality and the power by which it was impossible to torture a temple of the Holy Spirit into renunciation of Christ. Such renunciation simply proved that one had not been a member of the Church. The primary mission of the temples of the Holy Spirit was to work at whatever profession they were engaged in and to seek to pass on their own cure to others. They literally worked in their societies in a capacity similar to that of psychiatrists. Unlike them, however, they did not seek mental equilibrium by conformity to social standards of normality. Their standard of normality was glorification. Their healing power was not and is not of this world. Yet they are in this world as part of its transformation.

e) Theology and dogma.

All who have reached glorification testify to the fact that "it is impossible to express God and even more impossible to conceive Him" because they know by their experience that there is no similarity whatsoever between the created and the uncreated. God is "unmoved mover" and "moved" and "neither one. nor oneness nor unity,. nor divinity... nor sonship, nor fatherhood, etc." in the experience of glorification. The Bible and dogmas are guides to and abolished during glorification.

They are not ends in themselves and have nothing to do with metaphysics, either with *analogia entis* or with *analogia fidei*.

This means that words and concepts which do not contradict the experience of glorification and which lead to purification and illumination of the heart and glorification are Orthodox. Words and concepts which contradict glorification and lead away from cure and perfection in Christ are heretical.

This is the key to the decisions of all Seven Roman Ecumenical Councils as well as that of the Eighth of 879 and especially of the Ninth of 1341.

Most historians of dogma do not see this because they believe the Fathers were, like Augustine, searching by meditation and contemplation to understand the mystery of God behind words and concepts about Him. They induct even such Fathers as Gregory the Theologian into the army of Latin theology by translating him to say that to philosophise about God is permitted only to “past masters of meditation,” instead of “to those who have passed into theoria”, which is vision of Christ “in a mirror dimly”, by “kinds of tongues” and “face to face” in “glorification”.

The Fathers never understood the formulation of dogma as part of an effort to intellectually understand the mystery of God and the incarnation. St. Gregory the Theologian ridicules such heretics: “Do tell me, he says, what is the unbegottenness of the Father, and I will explain to you the physiology of the generation of the Son and the procession of the Spirit, and we shall both of us be frenzy-stricken for prying into the mystery of God”.

Neither did the Fathers ever entertain the Augustinian notion that the Church understands the faith better with the passage of time. Every glorification is a participation in all the Truth of Pentecost, which can neither be added to nor better understood.

This also means that Orthodox doctrine is purely pastoral since it does not exist outside the context of the cure of individual and social ills and perfection.

Being a theologian is first and foremost to be a specialist in the ways of the Devil. Illumination and especially glorification convey the charisma of the discernment of spirits for outwitting the Devil, especially when he resorts to teaching theology and spirituality to those slipping from his grip.

f) The Mysteries.

The most important result of 18th and 19th century Franco-Latinisation of Orthodox theological education has been the disappearance of the context of the very existence of the Church in purification, illumination and glorification from Dogmatic Manuals, and especially from chapters on the Mysteries. These manuals were not aware of the biblical and patristic fact that the charisma of the presbyterate presupposed the state of prophecy. “...do not neglect the charisma within you which was given to you by means of prophecy with the laying on of hands of the presbyterate (1 Tim. 4:14).”

g) Prophets and Intellectuals.

Creation is completely dependent on God although there is no similarity whatsoever between them. This means that there is no difference whatsoever between the educated and non-

educated when both are passing through the cure of illumination on their way to becoming Prophets by glorification. Superior knowledge about created reality does not give one any special claim on knowledge of the uncreated. Nor is ignorance about created reality a disadvantage for reaching the highest knowledge of uncreated reality.

h) Prophets and Popes.

Of the five Roman Patriarchates the Franks captured that of Rome and replaced the Roman Popes with Teutonic Popes by military force during a struggle which began in 983 and ended in 1046. They thus extended their control of Apostolic succession to the Papacy as part of their plans for world dominion. They transformed the Roman Fathers into Greeks and Latins and attached themselves to the latter and so invented the idea of two Christendoms. For Islam the Papacy is still Latin and Frank, and the Patriarchs of New Rome, Alexandria, Antioch and Jerusalem are still Roman.

Ignorance of who and what the glorified are and why they are second and successors to the Apostles created the void which was filled by the infallibility of the Latin Pope.

i) Prophets and Fathers.

Gregory of Nyssa informs his readers that heresies appear in those churches which have no Prophets. The reason is that their leaders attempt to commune with God by means of meditation and contemplation about Him instead of by illumination and glorification. To confuse one's concepts about God with God is idolatry, not to mention bad scientific method.

It is about Apostles and Prophets that St. Paul says, "For the spiritual person examines all, but he is examined by no one" (1 Cor. 3:15). The reason for this is that by their glorification in the uncreated glory of God in Christ they became witnesses to the fact that "the leaders of this age" "crucified the Lord of Glory" (1 Cor. 2:8). This is the very same Lord of Glory (the Angel of Great Council), Who calls Himself "He Who Is, the God of Abraham, the God of Isaac and the God of Jacob", the Almighty, the Wisdom of God, the Rock which followed (1 Cor. 10:1-4), which the Old Testament Prophets saw. St. John the Baptist was the first of the Prophets to see this same Lord of Glory in the Flesh. Of course the Jews also, who formally believed in the Lord of Glory, "had they known, would not have crucified the Lord of Glory" (1 Cor. 2:8).

Paul adapts the sayings, "that which eye has not seen and ear has not heard and has not arisen in the heart of man, which God has prepared for those who love him", to the crucifixion of the Old Testament Lord of glory, which "God has revealed to us by His Spirit" (1 Cor.3:9-10). Those thus glorified are the only authorities within the Orthodox Church. They produce the doctrinal formulations which serve as guides to the cure of the centre of the human personality and as warning signs to stay away from quack doctors who promise much and have nothing to give in preparation for the experience of God's glory in Christ which everyone will finally have.

j) The Lord of Glory and the Ecumenical Councils.

By Scriptures both Christ and the Apostles meant the Old Testament to which the New Testament was added. The Gospels of Mark, Matthew and Luke were edited to serve as

pre-baptismal guides during the stages of the purification and the illumination of the inner person in the heart. That Christ is the same Lord of Glory Who revealed Himself to his O. T. Prophets became manifest at His baptism and transfiguration wherein He showed the glory and rule (ἀόέεἰβᾱ) of His Father as His own by nature. The Gospel of John was edited for the purpose of continuing one's advance within illumination (John 13:31-16) and press on to glorification (John 17) by which one fully sees the glorification of the Lord of Glory in His Father and the latter in His Son (John 13:31, 18-21). This was the reason why John was called the "spiritual Gospel".

Those being thus initiated into the Body of Christ did not learn about the incarnation, baptism, transfiguration, crucifixion, death, burial, resurrection, ascension and pentecostal return of the Lord of Glory in His Spirit's uncreated tongues of fire to become the head of His Body, the Church, by simply studying texts of the Bible. They studied the Bible as an integral part of the process of having their hearts purified, illumined and readied for glorification, in the same Lord of Glory, Who had glorified His Old Testament Prophets, but now in His human nature born from the Virgin Mary.

It was within this context that the ancient Church identified Christ with the Lord, Angel and Wisdom by Whom God created the world and glorified His friends, the prophets, and by Whom He delivered Israel from bondage and guided her to the time when He Himself became flesh to put an end to the rule of death over His (O. T.) Church (Matt. 16:18). In spite of their glorification the O. T. Prophets died. But now "if one keeps my word, one will never see death" (John 8:52-53). There is now a first resurrection of the inner person (Rev. 20:5)

and a second resurrection of the body (Rev. 20:6) and there is also a second death of the body (Rev. 20:14).

Even such heretics as the Arians and Eunomians, condemned by the First and Second Ecumenical Councils, took this identity of Christ with the Old Testament Lord of Glory for granted. However, they claimed that this Angel of Glory was the first creation of God's will from non-being before both time and the ages and not co-eternal with the Father. They used the visibility of the Angel of Glory to the Prophets as proof of His created nature in a way somewhat similar to those gnostics who identified this Old Testament Angel with their lesser creator god of this supposed evil world and who duped Israel.

The Arians and Eunomians either ignored or rejected the fact that by glorification one becomes god by grace (theosis) and that one therefore sees the uncreated glory and rule (ἀόέεἰβᾱ) of God in Christ by means of God Himself. At stake was the fact that God Himself reveals Himself to His glorified friends and not by means of a creature, with the sole exception of the created nature of His Son. Yet the grace and rule (ἀόέεἰβᾱ) of illumination and glory which Christ communicates to His Body the Church is uncreated. The Franco-Latin doctrine that communicated grace is created has no place in the tradition of the Ecumenical Councils.

The reason why the above aspects of the Ecumenical Councils play no role in the Latin and Protestant histories of doctrine is the fact that Augustine deviated sharply from Ambrose and the Fathers in his understanding of the appearances of the Logos to the O. T. prophets. His misunderstandings became the core of the Franco-Latin tradition. The Protestant and Latin histories of

doctrine, which are aware of Augustine's deviation from this ancient identification of Christ with this Angel of Glory, assume that it was dropped from the tradition because of its usage by the Arians. However this tradition was preserved intact within the Churches of the Roman Empire and continues to be the heart of the Orthodox tradition. This is the sole context for the Trinitarian and Christological terms: Three substances, one essence and the homoousion of the Logos with the Father and us. They were and remain meaningless in the Augustinian context.

Augustine had mistakenly believed that it was only the Arians who identified the Logos with this O. T. Angel of Glory. He was not aware that both Ambrose, the bishop he claims to have opened his Manichaean mind to the Old Testament and baptised him, and all other Fathers did the same. The Arians and Eunomians had argued that proof that the Logos was created was that He was by nature visible to the Prophets, whereas the Father alone was invisible. Augustine had not understood the Biblical experiences of illumination and glorification, which he had confounded with Neo-Platonic illumination and ecstasy. He relegated glorification to life after death and identified it with the vision of the divine substance which supposedly satisfies man's desire for absolute happiness. His utilitarian understanding of love made it impossible for him to understand the selfless love of glorification in this life. In this regard he did not differ from the Arians he was attacking.

Within the above Neo-Platonic presuppositions Augustine solved the problem at hand with the following explanation: the Three Persons of the Holy Trinity, being equally invisible, supposedly reveal themselves and their messages to the

prophets by means of various creatures which they bring into existence to be seen and heard and which they then cause to pass out of existence, such as the glory, cloud, fire, burning bush, etc. God permanently became visible in the human nature of His Son by Whom He communicates messages and concepts. Yet He supposedly also continues to reveal visions and messages by created means which He passes into and out of existence as needed, such as the bird at the baptism of Christ, the tongues of fire of Pentecost, the glory /light /rule (ἀάόέεῆᾱβά) of God revealed at the transfiguration, the cloud/glory on which Christ went to heaven, the voice of the Father by which He announced His pleasure in His Son, the fire of hell, etc.

These verbal symbols by which the Old and New Testament writers expressed experiences of illumination and glorification were thus reduced to temporary objects and unbelievable miracles. This became the Franco-Latin tradition to which both Latins and Protestants still basically adhere to.

One of the most remarkable side effects of such misunderstandings is the use of the word "kingdom" which saturates translations of the New Testament and which never once appears in the Greek original. The Greek term "ἀάόέεῆᾱβά of God" designates the uncreated rule of God and not the created Kingdom ruled by God.

k) "...do not quench the Spirit", (1 Thes. 5:19).

The Holy Spirit advocating in one's heart "with sighs unspoken", (Rom. 8:26) is not in itself membership in the Body of Christ. One must respond with one's own unceasing prayer of one's spirit so that the Spirit of God may testify to our spirit

“that we are children of God and co-heirs of Christ, that since we co-suffer that we may also be co-glorified”, (Rom. 8:16-17). Although this response is our own, it is also a gift of God. This is exactly what St. Paul presupposes when he commands, “Pray unceasingly... Quench not the Spirit. Do not disregard prophecies”. (1 Thes. 5:17-19). Paul is here telling us to take care to remain temples of the Holy Spirit by preserving our spirit’s unceasing prayer in the heart that we may become prophets by glorification. This is also why such Fathers as St. John Chrysostom says, “Let us not think that we have become members of the Body once and for all”

Baptism by water unto forgiveness of sins is an indelible mystery because God’s forgiveness for being sick is the given fact for the beginning of cure. However, baptism by the Spirit is not an indelible mystery since one either does have, or does not have, or may lose, unceasing prayer in the heart. Whether one responds or not the Holy Spirit advocates in the heart of every single human being whether he believes in Christ or not. In other words the love of God calls everyone equally but not all respond.

Those who do not respond should not imagine themselves to be temples of the Holy Spirit and members of the Body of Christ and thereby impede others from responding. Those in the state of illumination pray together in their liturgies as temples of the Holy Spirit and members of the Body of Christ that non-members become members and former members become again members since this was not guaranteed to them by their baptism of water unto forgiveness of sins.

1) The charisma of translation.

At some point in the history of the early Church the charisma of simultaneously translating the psalms and prayers from the heart to the intellect for the corporate worship benefit of the private individuals was replaced by fixed written liturgical texts with fixed points at which laypersons (*idiotes*) responded with their amen, Kyrie eleison, etc. Also the prayer in the heart was reduced to either a short prayer (e. g. Lord Jesus Christ have mercy upon me the sinner) or a sentence from a psalm (a form found in the desert Fathers of Egypt brought to the West by St. John Casian). Otherwise the charismata remained intact.

Gregory of Tours described the phenomena of both unceasing prayer and glorification. But having not understood what they are, he described them as miracles and in a confused way. The Franks continued this confusion and finally confounded illumination and glorification with Augustine’s Neo-Platonic mysticism, rightly rejected by most of the Reformation.

3) Synods and Civilizations.

a) The origins of Synods.

The origin of the synodical system are 1) the group of Prophets within each congregation and 2) the Apostles who supervised churches they established.

It was from among the Prophets that the bishop and presbyters originated within the congregations. The general oversight of geographical groupings of churches by the Apostles was continued by the mutual supervision of churches by Synods of Bishops representing their own clergy of glorified and illumined. This is why the bishops were successors to the apostles.

At some point congregations like the one in Laodicea (Rev. 3:14-22) increased to such a point that they were accepted as semi-normal so long as they remained under supervision. It was evidently at this juncture that congregations appeared headed by presbyters instead of bishops since there were not enough glorified to cover them.

That bishops must be elected from among the glorified remained the standard requirement within the Orthodox tradition especially supported by St. Dionysius the Areopagite, right up to the 19th century. The Prophets became generally detached from the congregational clergy to become the central figures of what came to be known as monasticism which in turn became the supply source for the episcopacy and presidents of synods, i. e. Patriarchs, Metropolitans and Archbishops.

The main responsibility of the Synods of Bishops was the promotion of the cure of illumination and the perfection of glorification by their full support of all programs dedicated to this task. This presupposed the election and ordination of genuine doctors and the protection of the faithful from quack doctors whose speculations either led away from this cure and perfection or stopped short of them.

It is exactly because of the identity of cure and perfection in all illumined and glorified that the Orthodox never understood doctrinal authority as imposed from above. Also because this common experience establishes the fact that “it is impossible to express God and even more impossible to conceive Him”, it was not possible for the glorified to become split over the use of differing terms, so long as they led to illumination and

glorification. The split between the Chalcedonians and the non-Chalcedonians is an example of one side accepting varying ways of saying the same thing and of the other accepting only one way.

b) Synods and Civilisations.

(1) Hellenic Civilisation of the Romans.

The power of illumination and glorification not only withstood persecutions, but captured the Roman Empire and became the heart of its Hellenic Civilisation. Historians not familiar with this reality have no way of understanding its impact on society. The criterion by which the Roman Empire made the Orthodox faith and practice part of Roman law and its synodical system part of the imperial administration was not much different from today's legal support for genuine medicine and for the protection of citizens from unlicensed quack doctors. Religions and dogmas which lead away from illumination and glorification were not only considered dangerous for salvation, but also not conducive to producing the kind of citizens who could help transform society.

The contribution of the illumined and glorified to Hellenic Civilisation in both the Eastern and Western parts of the Roman Empire was much greater than historians have been able to imagine, even though much of the imperial expectations proved to be utopian.

The claim that the Roman Empire and its Hellenic Civilisation was replaced by a “Byzantine” Empire and Civilisation is sheer caricature. Glorification had become the heart and core of both the Eastern and Western parts of the Roman Empire. This

tradition of cure and perfection was of no interest to the Germanic conquerors of the West Romans. But the East Romans continued this tradition which is not “Byzantine” but Apostolic.

(2) Franco-Latin Civilisation.

The Merovingian Kings of the Franks first usurped veto powers over the election of Roman bishops. Then they usurped the right to appoint Roman bishops. In doing this they discovered the profit to be had by selling the office of bishop to the highest bidder. At this point Roman bishops within Francia lost contact with the illumination and glorification which survived among their clergy, monks and people. Then the Carolingian Franks forced themselves upon the Church as bishops with the special responsibility of policing the Romans, now all reduced to variations of serfdom. Latin royalties and nobilities made apostolic succession their class property. The disobedience of slaves and commoners to this apostolic succession was corrected by the episcopal armies.

Not one of the 8th and 9th century Frankish doctrinal initiatives were the result of searching for information and explanations from the Romans whose doctrinal formulations they were tampering with. The Franks were at this time not capable of dialogue simply because they were ignorant barbarians with an unbelievable self-confidence that they are God’s chosen race and that Augustine is the best guide to all essentials of the faith. Unfortunately the bishop of Hippo did not understand Biblical illumination and glorification.

Some centuries later the Franks did begin to become aware of the Fathers of the Roman Ecumenical Councils. They simply

subjected them to their own tradition and made Augustine the key to their interpretation. Thus they did not see and the Latins still do not see illumination of the heart and glorification either in the Old and New Testaments or in the Fathers. They had not and still do not see the need to transform selfish happiness-seeking love into selfless love. They continue to believe that vision of God satisfies the desire for happiness and that the lack of this vision makes one unhappy.

(3) Western Civilisation.

Parts of the Reformation made a cleaner break with Franco-Latin Christendom than other parts and returned to justification by that faith which is the gift of the Holy Spirit in the heart. The recent agreement between Lutherans and Orthodox on the Canon of Holy Scripture and Divine Inspiration accepted that justification as gift of the Holy Spirit in the heart is completed in this life by glorification. This should prove to be the major step in the right direction, not only for the re-union of the Churches, but also for the elevation of a still developing Western Civilisation.

c) Conclusions.

Franco-Latin and Western Civilisation and Islam have been consistently dominated by the quest for happiness. It is this very sickness which has been at the centre of all personal and social ills. When left unchecked it cannot but lead to conflicts of interest at all levels of society and to the selfish exploitation of humans and the environment by humans. Modern science and technology have been forced into the service of this sickness as expressed in consumer economics which is

saturation of social structures and pushing exploitation of natural resources to the limit.

Humanity has managed to survive past destructions caused by this sickness: However, our generation has the honour of being that part of human history which for the first time is witnessing to the ability of humanity to destroy itself completely either by a nuclear event or by ecological contamination and disequilibrium.

Sheer self-interest for the world's survival and society's well-being may finally force a solution to the spectre of either atomic or ecological destruction. Ascetical restraint is the obvious key.

The Biblical messages, that 1) the drive for happiness is "the" sickness of humanity and that 2) its cure "is" purification, illumination and glorification, are two truths of revelation which society may do well not to ignore.

This also happens to be the key to the unity in glorification Christ prays for in John 17 that the world may believe.

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