† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. † ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. † Through the prayers of our holy Anceators, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

Freedom

There can be no essence of the divine in mankind, if there is no Divine.

The bifurcation between Plato and Aristotle, which suggests that Aristotle conceived of creation as a fixed or preordained entity; while Plato sees creation as a free intelligence and a separate essence is probably excessive: nobody is that consistent in their thought process. After all, Plato was Aristotle’s mentor and colleague: such a relationship cannot exist without a vigorous exchange of ideas. After Plato’s death, Aristotle is said to have become more “empirical”.[[1]](#endnote-1) Yet, such a creative and inventive change flies in the face of any idea that Aristotle was deterministic. Even if such a thesis can be demonstrated from Aristotle’s writings; here we have proof that his life, at least, did not accord with his supposed philosophy.

Although this may very well be true for Plato and Aristotle: to use this as a wedge to divide and polarize humanity, is probably over the top. One kind of problem associated with such thinking is that it is used to pigeonhole various thinkers; suggesting that these were in lock step with either Plato or Aristotle: thus, they could not think for themselves. By this line of logic both Augustine and Aquinas are made into determinists, after the pattern of Aristotle; while Dante and Bruno are free thinkers, in the mold of Plato... never mind the idea that any kind of mold is self-contradictory to this discussion. This excess may then, and sometimes is applied to the Church, bifurcating eastern and western Christianity into irreconcilable and philosophically incompatible factions. There are actually theologians who believe this sort of ROT. So, according to this defective line of reason Augustine, Jerome, and Aquinas, are necessarily at enmity with Basil, Gregory, and John.

We could attempt to disprove this foolishness historically or philosophically, and we would quickly prevail: for this is indeed foolishness. However, we have chosen a more compelling route: people should really read their Bibles more without trying to superimpose a false anachronism on the Bible from philosophy: we remember that Christianity so defeated philosophy that it was little practiced among Europeans until it was revived by Islam.

As many as have been baptized into Christ, have put on Christ. This guarantees, that active presence of the Holy Spirit, in them. This makes it impossible for Augustine to see the Universe as any more fixed than the Spirit leads him, or any less creative than the Spirit frees him. We tend to forget how creatively filled with poetry and profundity that people like Augustine, Jerome, and Aquinas factually are: so, they are debated, read, and studied to this very day, so filled with life are their writings. Yet, no less so, are Basil, Gregory, and John! Yet, there are things in their writings which may seem in part deterministic or fixed.

The fact remains that Augustine, Jerome, Aquinas, Basil, Gregory, and John are all brothers in Christ, united inseparably by the baptism of Christ; so, that being One in Christ, it is impossible to superimpose on any of them, any philosophical presupposition.[[2]](#endnote-2) The simple fact is that the Holy Spirit is more powerful by many magnitudes than any philosophical persuasion or bent.

The simple fact is that we are not deterministic, mindless robots, enslaved to our own sin: simply because the Son has set us free by becoming perfect man; the Spirit empowers us to be free; so we are now free indeed... which we now clearly understand, was the purpose of the Father from square one.

On the other hand, sometimes: in our exuberance, we forget that Icarus[[3]](#endnote-3) flew too close to the Sun. We forget that our heavenly Father is our poetic partner in flight; that our flight is an orchestration together with the Son, and the Spirit, as well as many billions of brothers and sisters in Christ.

To say that the Spirit grants more fullness to some of these than to others is a nonstarter. The Spirit grants to each one severally as He wills: not as we wish. The idea that some worship has more of the πλήρωμα[[4]](#endnote-4) is patently false: for God alone determines who receives His πλήρωμα. So, if an orphan, the sole resident of Beebetown, who knows nothing of the rich history of the Church, is blessed by God with the πλήρωμα of worship, who am I to object. This whole discussion that one or the other of east or west has πλήρωμα, while the other does not is simply not in accord with what God has to say about the matter. The Spirit is the decider of all such matters. Some who claim the πλήρωμα may be found naked in their pride; while blind beggars may be adorned with the Christly robes of the πλήρωμα, even in their humiliating deaths.

Away with all such arrogance and hubris. Such talk does nothing but sow discord, and divide the Church without cause. We should be looking for ways to tear down walls, and build bridges; rather than trying to find ways to justify our differences and drive ourselves farther asunder.

There can be no essence of the divine in mankind, if there is no Divine. It is the Divine that makes the orchestra possible. We fly together, or we crash alone. *We Are All Brothers*.[[5]](#endnote-5)

http://www.drjohndunn.com/#277120302-tw#1509468789386

[[6]](#endnote-6)

1. <https://en.wikipedia.org/wiki/Aristotle> [↑](#endnote-ref-1)
2. 1 Corinthians 1:11-13 [↑](#endnote-ref-2)
3. <https://en.wikipedia.org/wiki/Icarus> [↑](#endnote-ref-3)
4. Ephesians 1:23; 3:19; Colossians 1:3-20; 2:9 [↑](#endnote-ref-4)
5. The title of a set of three books by Kyr Vladika Vsevolod [↑](#endnote-ref-5)
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