

Servants Meeting



Brief Overview

Who is the Theologian/Church Father?

Dogma expressed through Behavior

Applied Trinitarian Theology

Applied Christology

Sacramental and Liturgical Life in our Behavior

Scripture



“For in much wisdom is much grief,
And he who **increases knowledge
increases sorrow.**”- Ecclesiastes 1:8

“For as the body without the spirit is
dead, **so faith without works is
dead also.**”- James 2:26

Who is the Theologian/Church Father?



Orthodoxy

Ecclesiastical approval

Antiquity

HOLINESS OF LIFE

“One HOLY Catholic and Apostolic Church”



“If you are a theologian
you truly pray. If you truly
pray you are a theologian.”
– Evagrius Pontikus, On
Prayer, Chapter 60

“Theology without action, is
the theology of demons”-
Maximus the Confessor

“Prayer is action”-Tito
Colliander, Way of the
Ascetics

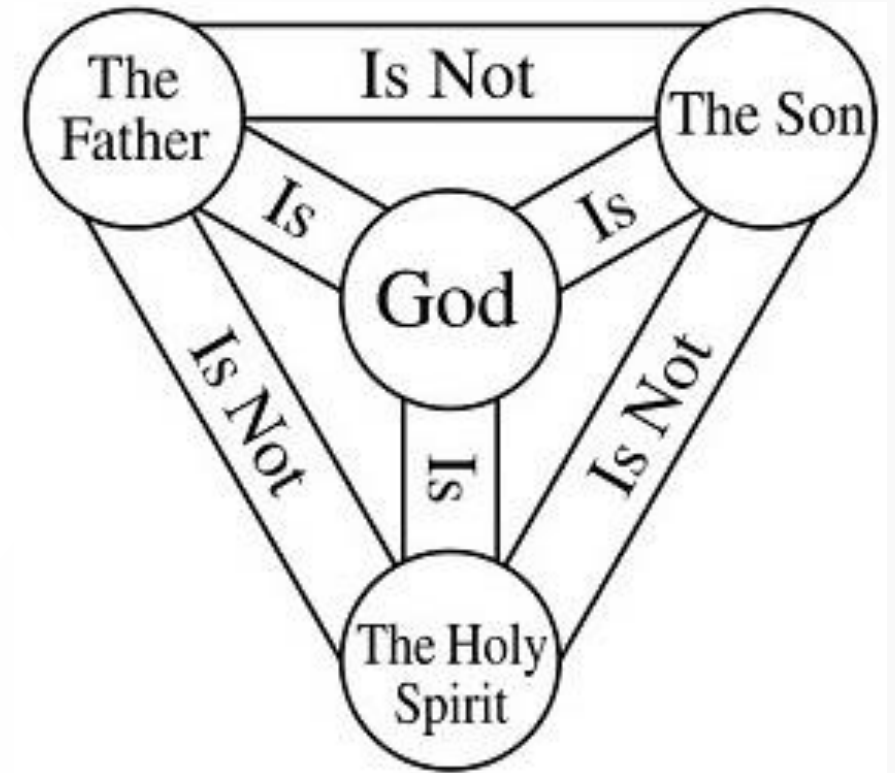


Dogma through Behavior

- Sola Fide
- Faith through Works
- Theology without Spirituality is History
- Parable of Five Wise and Foolish Virgins (Matthew 25)
- Parable of the Talents (Matthew 25)
- If love is not infused with our dogma and faith it means nothing! (1 Corinthians 13)

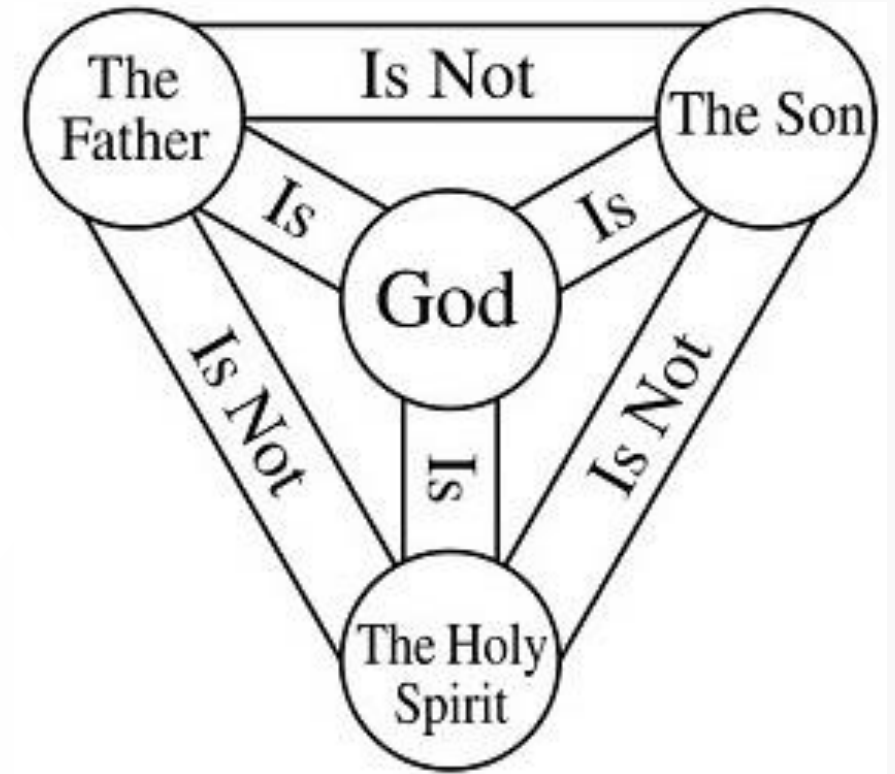
Applied Trinitarian Theology

- ❑ “The Church is Trinity!”- Origen
- ❑ Why Trinity?
- ❑ Revelation, Scripture, and LOVE
- ❑ The Liturgy of St. John the Son of Thunder (El Habashi):
- ❑ “The Father witnesses to the Son and the Holy Spirit, The Son Preaches the Father and the Holy Spirit, the Holy Spirit teaches on the Father and the Son. So that the three may be worshipped in ONE Name”
- ❑ Three Distinct Persons, One Nature, One Will, One God
- ❑ Diversity in Unity. Unity in Diversity.



Applied Trinitarian Theology

- ❑ Icon of the Church
- ❑ Icon of our Relationships with One Another
- ❑ John 16-17: The Love Between Persons of the Trinity and the Goal for Unity
- ❑ How united are we?
- ❑ Dogma: Trinity
- ❑ Behavior: Love and Unity with One Another



Applied Christology (Miaphysitism)

"For the union (of two) does this: (it) combines to each the things of the other. Because of this, then, being God, he became a human being, in order that a human being might also become God, lifted up towards divine glory by this combination, so as to be a single one and itself, both divinely glorified and suffering what is human. And all who admit the union of the divinity and humanity would agree with us on them! **For what has been united is no longer named two but one**...—St. Theodotus of Ancyra, Presider at the Council of Ephesus, Homily Read in Acts of Council

"The flesh is flesh and not Godhead, even though it became the flesh of God; and similarly the Word is God and not flesh even if he made the flesh his very own in the economy. Given that we understand this, we do no harm to that concurrence into union when we say that it took place out of two natures. **After the union has occurred, however, we do not divide the natures from one another, nor do we sever the one and indivisible into two sons, but we say that there is One Son, and as the holy Fathers have stated: One Incarnate Nature of The Word.**" – St. Cyril First Letter to Succensus

Miaphysis: One Nature of the Incarnate Logos



Applied Christology



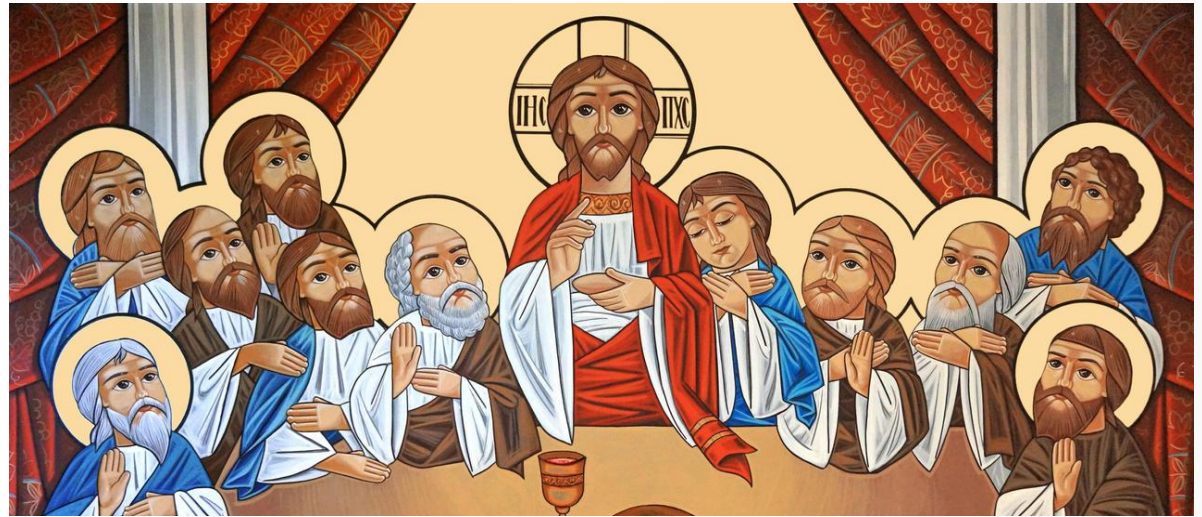
- After the Union we no longer speak of two!
- The Hypostatic Union Applies to Everything
- “But from the beginning of the creation, God ‘made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’; so then they are no longer two, but one flesh. Therefore what God has joined together, let not man separate.” – Mark 10:6-8
- Christology Applied to Family Dynamics
- There is no “he says” “she says”, there is only oneness “we”
- Discord and Sin: Divide
- Christology Applied: Unites
- If you divide believe that you are dividing Christ himself and dividing the natures that were united in him.
- Family issues on the rise, applying this Christology to Family Dynamics is necessary.
- If I divide I fall into heresy, If I Unite I uphold proper Christology
- After the Union we no longer speak of two!

- The Baptized and Chrismated Christian is a Church; likewise the Family
- Consecration of the Church: Consecration of the Individual
- Are we in awe of this mystery? Or do we split the Sacramental Life?
- Our Homes as Churches?
- Our Bodies as Churches? (St. Paul, 1 Corinthians 6)
- Every aspect of our lives is sacramental
- Dogma expressed in our Behaviors is Sacramental
- The Mystery of Man lies in the Mystery of the Christ

“Great is the mystery of Godliness, God was manifested in the Flesh” 1 Timothy 3:16

- This is Holiness: Dogma United to Behavior

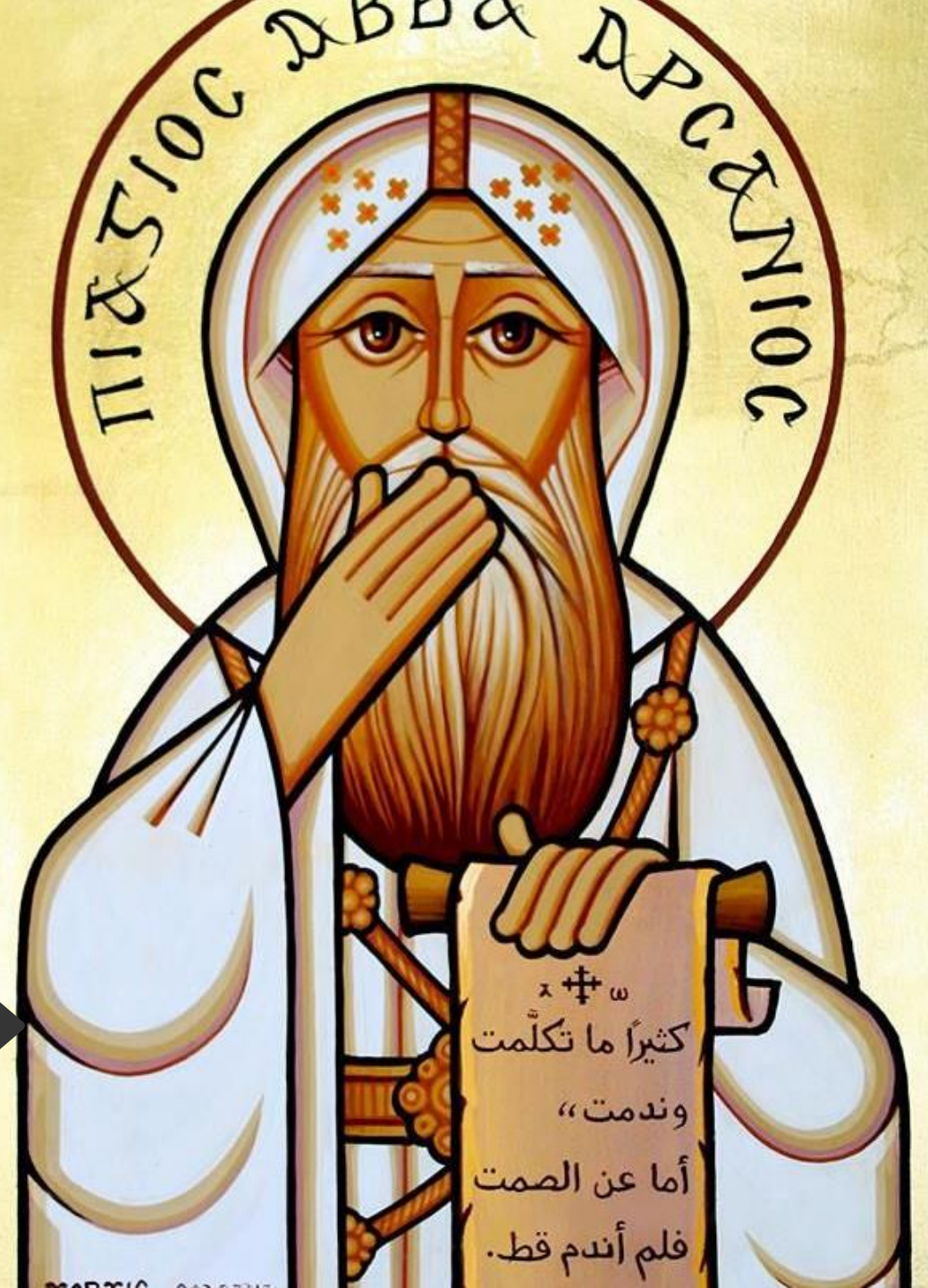
Sacramental and Liturgical Life



Holiness: Unity of Dogma and Behavior

"Asked one day why he, a learned man, sought the advice of a monk who had no education, he replied, "I am not unacquainted with the learning of the Greeks and the Romans; but I have not yet learned the alphabet of the science of the saints, whereof this seemingly ignorant Egyptian is master."

Again, when asked why many uneducated Egyptians seemed to make more progress in the ways of virtue than educated men, Arsenius answered, "We make no progress because we dwell in that exterior learning which puffs up the mind; but these illiterate Egyptians have a true sense of their own weakness, blindness, and insufficiency; and by that very thing they are qualified to labor successfully in the pursuit of virtue."



Final Thoughts

- Dogma is Expressed through Virtuous, Holy and Loving Behavior
- Theology without prayer and action is the theology of the demons
- Trinitarian Theology, Christology, Sacramental Life are cornerstones of our relationships with others, and dynamics of Family Life
- The Goal of Dogma is Holiness and Virtue in our Lives
- The Church as a Hospital
- After the Union we no longer speak of two!



Questions? Comments?