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EIKONOI OF GOD: A *CHRIST-PNEUMA*
INTERPRETATION OF HUMANITY

Benjamin Rush

Introduction

Vladimir Lossky and John Zizioulas contributed major works in areas of theology such as ecclesiology and *theosis*, and have offered their Trinitarian perspectives in light of eastern-western dialogues.¹ Their respective works provide a window into eastern Orthodoxy and proposes an insight into the nature of humanity as *eikonoi* (icons), reflecting the importance of a pneumatological-christological interpretation. This pneumatological-christological relationship is mirrored in a tradition that has incorporated the use of *eikons* in worship as well as enriching a fuller understanding of both christology and anthropology.² The *eikon*, an image depicting a spiritual reality, reflects *imago Dei* in that Christ Jesus is the perfect *eikon* and God the perfect iconographer. A painted picture or the sound of sacred music can speak a thousand words without the use of a single word, spark the innermost feelings or communicate a profound truth where words often fail. An *eikon* draws the person into a greater narrative that transcends the physical realm capable of

being observed with the senses. The image reflects a truth upheld by the Orthodox Church: God's essence is ultimately transcendent. "Since God is beyond all that exists, in order to approach [God] it is necessary to deny all that is inferior to [God], that is to say, all that which is."³ All that is inferior are reflections—images—of the supreme Beauty, made in likeness but not in completeness. Humanity, according to Lossky, has "only a certain distant analogy with the Lord through the place which [one] occupies among earthly creatures," which he later continues, "This God reveals [Godself] as transcendent to every image which could make known [God's nature]."⁴ However, this belief is held in tension with the revelation that God is also relational: "[God] does not refuse personal relationship."⁵ Consequently, a tension exists between the transcendent nature of God and God's actions in human history through the salvation narratives.

Lossky references Gregory of Nyssa who restates a philosophical notion that humanity is a "microcosm of the universe." One is fashioned out of the same elements that comprise the stars, and to the philosophers of old, we are but rational animals. However, humanity is not an *eikon* of a temporary reality—that of the world—but an image of an everlasting and spiritual reality.⁶ Thus, this paper will demonstrate how the theological notion of *imago Dei* creates a beautiful picture—or *eikon*—of interconnectedness between God and humanity, and how this interconnectedness outpours into all of creation. God's work in history, to which humanity is capable of observing and coming to know, remains an important source and the primary mode for a theology, but humanity is not a passive observer. God's action works in tangent with the divine call for humanity

to join in creative partnership with the Supreme Beauty, the Creator of all things.⁷ The goal, therefore, is to demonstrate how “Anthropology is thus a sacred thing; part of the fabric of revelation.”⁸ Concepts such as grace, sin, and redemption are all related to the image; and through the Incarnation, both image and theology become intimately connected.⁹

Christ Jesus as imago Dei and the Spirit as imago Christi

Christ Jesus is the perfect image, and the primary sacrament of God—the fullest *eikon* of God’s grace made visible.¹⁰ He is the creative λόγος who came into history as Incarnate Lord, “reconfiguring” humanity and opened the gates of salvation.¹¹ This is the Incarnation; “God became a human being, and uncreated being became one with all created being in a way that there was no mixing or confusion.”¹² Therefore, what one can come to know about God is primarily revealed through this historic event: “Jesus Christ revealed the mystery of God to humanity and also how humanity could take part in that mystery.”¹³ One can now gaze at the face of God. One can now see a restored image of humanity, perfected in the Incarnate Christ. As Lossky writes, “It is by the fact, by the event of the Incarnation, that the creation of humanity in the image of God receives all its theological value.”¹⁴ This is beauty breaking into the reality of this world marred by the ugliness of sin. Humanity is transformed and creation itself is elevated with the coming of Christ Jesus.¹⁵ However, the Incarnation is not simply interpreted as the act of the Word made flesh, but it also includes the “life, teachings, sufferings, and glorification of the Lord, considered as the earthly, embodied activity of the Word of God.”¹⁶ This is the same

beauty located in the coming that accumulated into the death of the ugly bonds of violence and death itself through the resurrection.

To speak of Christ Jesus is to also speak of the Holy Spirit. The Spirit is so interconnected and interwoven to Christ Jesus—though not dependent on the other—that the Spirit’s importance is not limited to the salvific act of *theosis*, but also in the Incarnation of Christ Jesus.¹⁷ The Spirit is an *eikon* of the Son; the meaning of the Incarnation is continually revealed, and the journey towards likeness of Christ Jesus can only be accomplished through the grace of the Spirit. “In this case, our Christology is essentially conditioned by Pneumatology, not just secondarily as in the first case; in fact it is constituted pneumatologically.”¹⁸ Zizioulas’ paradigm of ecclesiology and personhood is based on this interconnectedness of work between the Son and the Spirit. “...the Holy Spirit is the person of the Trinity who actually realizes in history that which we call Christ. Through the work of the Spirit the church is gathered and incorporated into the eternal relationship between the Father and the Son.”¹⁹ Lossky has a similar perspective: “for if Christ has ascended into Heaven, it is in order that the Holy Spirit might descend upon the Church.”²⁰

Christ Jesus and the Holy Spirit as *eikonoi* have a threefold implication on the church. First, the church and its identity as the body of Christ rely on the power of the Spirit, just as a personal identity relies on the Incarnation. To understand what it means to be interconnected and to be in the likeness of Christ Jesus is to understand the work of the Spirit; “the Holy Spirit is the Spirit of the presence of Christ, or communion with him, and of our access as [siblings]

to the Father.” The Spirit is a spirit “of the sacred and continual ‘Tradition’ in history.”²¹ Revelation or worship gives a glimpse of that process becoming what Christ is by nature through the grace of God in the power of the Spirit and it involves the community, not just an individual. Secondly, this *Christ-Pneuma* model used in Orthodox Trinitarian conversations can be used in describing—or painting—the relationship between God and humanity. There exists a partnership as humanity continues on their journey towards *theosis*: “Christians are called to participate in Christ’s divinity, not to become disincarnate spirits but to attain a more authentic humanity.”²² The freedom given to humans at the moment of creation suggests that salvation be a form of partnership. Salvation is found when the will of humanity is freely in line with the will of God—that is to exist as a community in communion with God, one another, and all of creation. However, it cannot begin or solely happen through humanity, but through “a gift of grace we are called to accept.”²³

Lastly, revelation is more than a simple exchange of knowledge or understanding abstract ideas. It is a mystical encounter of the Triune God; “the Incarnation is the event of real communion, such that the created human nature in Christ is deified through participation in God’s life.”²⁴ The Incarnation becomes the crux of God in history, opening the mystical encounter to all people. Zizioulas, in contrast to Lossky, does not see *theosis*—deification—as participation in the divine energies, but participation in the body of Christ.²⁵ Zizioulas speaks of Christ as “becoming history” and of the Spirit as one who makes Christ an eschatological reality.²⁶ “The Spirit should thus not be seen just an

assistant to each individual in reaching Christ but as the means by which the person is participant in Christ.”²⁷ The church is the real body of Christ through the grace of the Spirit, where believers worship the mystical encounter of God.²⁸ “Christ has an unbreakable person-to-person relationship with each member of this company, so that, through him, each of us is related to all of this vast assembly.”²⁹ When a person is invited to participate in this real body, he or she is invited to become a true person.³⁰ Revelation, and the answer to Jesus’ question asked at the beginning of the paper can only be understood when it is discovered or answered as a community, or as the body of Christ.

Humanity as imago Dei

Relationship is central to *imago Dei* and gives insight into the meaning of human freedom; humanity was created in the image of God, and this has real consequence and depth tied into the Incarnation. To speak of one is to ultimately speak of the other. “Personal existence supposes a relation to the other; one person exists ‘to’ or ‘towards’ the other.”³¹ Humanity is perfected in the Incarnate Christ; participation in the divinity is “by living the fullness of humanity, both given in fullness by Christ Incarnate himself.”³² Without the Incarnation—the invisible God becomes visible—humanity could not be redeemed, and the church would lose its image as the body of Christ.³³ “Christ does not desire to be known apart from his body, that is, apart from us.”³⁴ Participating in that body is participating in community that allows for full potential to be unlocked—the realization of personhood. However, the

reality of the fallen world is the consistent exclusion of others, the dehumanizing of those who are different by stripping away the meaning of *imago Dei*. "Personhood belongs to every human being by virtue of a singular and unique relation to God who created [them] in [God's] image."³⁵ Not one person can say that another is any less of an *eikon* of God, yet the reality is many do in the way they speak or interact with those on the margins of society.

Likeness on the other hand is not something humanity possesses but something one must strive for, a goal or the created purpose inherent in humanity. Humanity is called to participate in God's being, God's energies. However, sin has become a reality, often impeding the journey towards likeness and full participation. Likeness is dependent on how one chooses to respond to the reality of sin. It can be destroyed and far removed unlike the image, which cannot.³⁶ "Because she or he is an [*eikon*] of God, each member of the human race, even the most sinful, is infinitely precious in God's sight."³⁷ For those who take up the journey, those desiring to enter into a more full relationship or union with God, they are not separated from the light. They encounter the true, divine beauty—a beauty that came as a man, born among the marginalized and forgotten.³⁸ "Christ as a person draws his identity from being in relation with others. Christ is both the 'one' and the 'many' because by being the 'one' he relates to the 'many.'"³⁹ This journey is not a simple internal process of union, but just as the image implies community so too does likeness.

Women, the disabled, the homeless, the poor, and all the marginalized also need attention and care. We can find a task that corresponds to our gifts and glorifies God while serving our neighbors or

caring for the created world. Yet it is our responsibility to find ways to affirm the full humanity—the royal dignity—of all people, especially those we meet each day, and of those whom others are inclined to despise.⁴⁰

The importance of community is central for John Zizioulas, and this understanding of community needs to be connected to *imago Dei* precisely because God exists as a community. Humanity, or specifically personal existence, needs to be in relation with one another: “[Humanity] is not merely an individual of a particular nature, included in the generic relationship of human nature to God the Creator of the whole cosmos, but [one] is also a person.”⁴¹ All of humanity is created as the image. The labels placed on others are not the sum total of who they are; those who have been pushed to the margins, those who are considered unworthy by society, and those who are easily forgotten are not defined by those characteristics that perpetuate their oppression. *Theosis* can only fully be understood when the church keeps the least of those in the heart of ministry. This is the meaning of the Incarnation that the Word became a human, born into poverty, violence, hate, and corruption of the image of God. Both his death and resurrection play an important role in the Incarnation, but are not the sole source of salvation. It is the complete life, death, and resurrection through the lens of the birth that make up the Incarnation.

Another aspect of the image is that it is completely embodied; “not only the soul, but also the body of [a person] shares in the character of the image, being created in the image of God.”⁴² Historically, there has been a tendency to reduce the image of God to one aspect of humanity—usually the soul or intellect. However, this is contrary to a

wholistic understanding of creation and restricts the importance of the Incarnation. It borders along the lines of Gnosticism with its elevation of the soul over the body. The entirety of the person has been embraced by God.⁴³ Therefore the image of God cannot exist apart from the totality of the person. “Thus it is proved experientially that the body is not in itself a negative or exclusive concept, but the reverse: a concept of communion and love.”⁴⁴ The question remains, what is the vocational application of this statement of faith, written through the lens and context of Eastern Orthodoxy?

The Eucharistic Community—Vocational Application

The Incarnation speaks to the importance of a divine-human connection in the salvation narrative. God’s mission lies behind the concept of *imago Dei*—faith and works gather together towards the process of *theosis*. Zizioulas suggests that the Eucharist is a central identity for the church as the ontological body of Christ. “In the [E]ucharistic assembly God’s Word reaches [humanity] and creation not from outside... but as ‘flesh’—from inside our own existence, as part of creation.”⁴⁵ The Word comes from within the person in a way that reaches into the depths of his or her core. The Orthodox believe in a theology informed by its liturgy; “each of us is a ‘living theology,’ and because we are God’s *eikon*, we can find God by looking within.”⁴⁶ The truth one encounters is not “authority... but is grace and love, embracing us in its being which is bound to us existentially.”⁴⁷ In a similar way, God’s mission is also located in the depths of the core—it is in the very nature of being in communion.

To come to the table is to reach into the innermost

depths of humanity and an expression of God's mission. Being a true person involves breaking through the "isolating boundaries of individualism into a life of inclusive communion."⁴⁸ If this is true, the value of the other is then placed on their uniqueness and differences, but not at the expense of communion.⁴⁹ "The Holy Spirit not only unites us but also ensures our infinite diversity in the Church."⁵⁰ If this was the heart of understanding mission, if all people were treated as a true person—including those that are often neglected or forgotten—the world would be a better place. The theological notion of the person is fulfilled with obedience to God's mission, which I argue is rooted in *theosis*.

Clearly, if it were a universally held truth that becoming fully a person in love and freedom meant a breaking through the narrow boundaries of individualism into a life of valued difference in communion, the world would be a vastly different place from what it is today. Such an understanding of person would radically affect how the peoples of this planet would live together, and indeed how they would together live in relation to all creation.⁵¹

The act of coming to the table is a part of the greater narrative of God's kingdom. Those who are dehumanized can come to the table and experience a small glimpse of hope. This has been interpreted as a process that asks for humanity to "sacrifice our own will and subject it to the will of the other."⁵² If we do not do this, then we "cannot reflect properly in history the communion and otherness that we see in the Triune God."⁵³ Zizioulas speaks of an *ecclesial hypostasis* as being a community where truth is found, and love can be freely expressed. *Kenosis*, self-emptying,

becomes an important term then for the Christian; to give up that which keeps them divided and separated from others, as well as giving up their will for that of God's will, or that perfect obedience of the mission of God. This redemptive *kenosis* leads to the call of *theosis*. The desire to remain a separate individual takes away from the true meaning of community.

What does this mean for those who have been abused by others, living in subjective fear or having been mistreated? The concept of *kenosis* can quickly take on a different meaning for those that have very little to give. The same is true for those who the church consistently rejects or pushes further away from the community. Aristotle Papanikolaou identifies the problem of *kenosis* as related to perpetual abusive situations where women are caught in cycles of oppression and/or abuse.⁵⁴ "The call for *kenosis* as a breaking of the self so that God may be present has no meaning for women who are denied a self within patriarchal and oppressive structures."⁵⁵ The conversation Papanikolaou has with feminists can and must be opened to the larger picture of abuse that exists within the human reality of corruption, from which the church is not completely shielded. Many are hurt or pushed aside daily. Attitudes of extreme individualism continually push people further away from the reality or purpose of humanity, and images continue to be distorted through the hatred and violence of others.

Salvation as *theosis*, or becoming like Christ, must include the other; and the other is intrinsically connected in *theosis*. It is more than being divinized, if one is to treat the Incarnation with any significance. *Theosis* is to also include humanizing when people are encountered for who they are in light of *imago Dei*. If one is

to maintain *kenosis*, it must always be understood in the concept of *theosis*. It must also be accompanied by healing.

When those troubled by questions about who they are step into a church, where they can reasonably expect to find healing, the same negative message is often repeated... The negative message of secular pop culture is repeated in Christian pop culture, but now it is presented in the name of God and supposedly with divine author. Such a message cannot heal the pain of de-personalization and the lost sense of human dignity it only makes the person seeking Christ's healing word feel misunderstood and even more hurt.⁵⁶

The church should be a place where God's presence is encountered, because it is an *eikon* of the Triune God. Those who are continually stuck in systems of violence and/or oppression can and should experience healing through the church. *Imago Dei*, as a paradigm that was explored in this paper, offers hope—a reality of being an image of God that continually exists but covered in thick layers of corruption and distortion. The Incarnation has touched the innermost meaning of humanity. The life of Christ Jesus gives the Christian insights into how to become like Christ and the death and resurrection destroys the power of death. *Kenosis* is then reinterpreted; “the survivor of trauma is moving from self-enclosure created through fear toward the other, in order to receive the care, trust, friendship, love of the other, the sources of empowerment.”⁵⁷ What would it look like if the church could have such an impact if it started acting as it believes? Theology (orthodoxy) and practice (orthopraxis) must be intertwined with one another.

The Eucharist should communicate these Christian realities or truths very clearly in the way it is taught and in the liturgy around the meal. There is healing and reconciliation

involved; “each reception of the holy mysteries takes them further into the mystery of the Christ-life, heals and deifies them.”⁵⁸ However, it must not end there. The Eucharistic implications of healing should find their way into the very heart of pastoral care and the understanding of God’s mission—caring for those who need divine healing. To do so is to not only humanize those that are now brought into communion, but it also humanizes those in the congregations by connecting them to a vital ministry that lies in the heart of the image of God. The liturgy should be the “works of the people”—of the people as *eikons* of God’s holy work. The church also needs to teach that much knowledge of who God is can be found in the other. For too long the church has tried to maintain knowledge from within its own walls. This has both hurt the church deeply as well as limited God’s mission to simple little gestures instead of truly being in communion with others. Hope must be encountered. If the church encounters this hope of Christ during communion, then the world should encounter the hope of Christ through the church. This hope was meant to be shared, and experienced by all as the inherent, infinite worth of being an image of God. The importance of the Incarnation in salvation is in the transformed meaning of “humanity” which has been touched by the divine; “the [E]ucharistic event as the fullness of the presence of God in history.”⁵⁹ This historic encounter is realized through the Eucharist as an act of community. However, we cannot let this be our final mission. Not only are Christians to care for all people, but also to care for all of creation. The bread and wine is a reminder that all depend on God’s creation for physical needs. It is too easy to stay within our human-centric view of life.

Conclusion

When Jesus asks the question about his identity to the disciples, an answer changes how we understand one another. To say that Jesus is truly human means something to humanity, especially those who are constantly dehumanized by others or by institutions. This is the nature of the Christian faith that beckons people towards a deeper understanding of who they are as embodied people in concrete historical realities. The love of God is expressed in history as God is continually at work to bring people towards the final moment in which humanity can truly be human, when humanity becomes like God participating in God's energies. The season of *advent* is a celebration, but what is it truly celebrating? For an Orthodox Christian, it is a celebration of salvation—because God comes to humanity so that humanity can come to God. It is a season that celebrates hope and peace, and a reminder of who we were created as the image of God, a truly living *eikon* that points others to God. To be holy is to be like God, and to be like God is to truly be human. However, we cannot do this if we are constantly neglecting our brothers and sisters whom society says to forget. We are one body in Christ through the grace of the Spirit.

The church needs to strive in a partnership with God to humanize those dehumanized by the world. Concerns of the other are the concerns of the whole body. Distant problems are not as distant as they may seem. The call to love one another and God with the whole heart—with our entire being— is a serious call for those fashioned in the image of God. The worst sinner still has inherent worth, a value that cannot be limited by what they do. This is the nature of the God the Christian

is called to serve. It is a truth that is found in the Triune nature of God that is reflected in the person and the church as a whole.

Notes:

¹For example, each of the texts selected for Vladimir Lossky (known for his development of *theosis* and mystical theology) and John Zizioulas (known for his work in ecclesiology and ontology) are significant contributions to theological discourse in both the east and west. Lossky was a Russian Orthodox theologian exiled in Europe where he studied and eventually settled in France. Zizioulas—also Russian Orthodox—studied under Georges Florovsky and taught various subjects in England as well as other places across Europe.

²This is especially true for the Russian Orthodox Church through such great iconographers as Andrei Rublev.

³Vladimir Lossky, *The Mystical Theology of the Eastern Church* (Crestwood, NY: St. Vladimir's Seminary Press, 1997), 36.

⁴Vladimir Lossky, *In the Image and Likeness of God*, ed. John H. Erickson and Thomas E. Bird (Crestwood, NY: St. Vladimir's Press, 1974), 128-129.

⁵*Ibid.*, 129. In the spirit of inclusivity, all of the masculine pronouns typically associated with God and when referring to humanity are refrained when possible. The reality is that both men and women are equally considered *eikonoi*.

⁶“The perfection of [humanity] does not consist in that which assimilates him to the whole of creation, but in that which distinguishes [one] from the created order and assimilates [one] to [their] Creator.” Lossky, *The Mystical Theology of the Eastern Church*, 114.

⁷On the nature of theology, Vladimir writes: “No one can therefore assume the exclusive right of teaching in the Church.

The Spirit is given to all, anointing the Master alone, the Christ. The Spirit which inspires him who teaches must be found in those who listen, else they will bear nothing.” He later continues: “God speaks to us through [God’s] Son, the Incarnation accomplishes revelation: it reveals and it constitutes revelation itself. To think theologically is not to think of this revelation, but to think by means of it.” Here we see the unique relationship of this relationship between the Son and Spirit in their role for how one comes to know and speak about God. Vladimir Lossky, *Orthodox Theology: An Introduction*, trans. Ian and Ihita Kesarcodi-Watson (Crestwood, NY: St. Vladimir’s Seminary Press, 1978), 18.

⁸John Anthony McGuckin, *The Orthodox Church: An Introduction to its History, Doctrine, and Spiritual Culture* (Oxford, NY: Wiley-Blackwell, 2011), 190.

⁹Lossky, *In the Image and Likeness of God*, 126.

¹⁰Peter Pearson, *A Brush with God: An Icon Workbook* (Harrisburg, PA: Morehouse Publishing, 2005), 7.

¹¹McGuckin, *The Orthodox Church*, 189.

¹²Patricia A. Fox, *God as Communion: John Zizioulas, Elizabeth Johnson, and the Retrieval of the Symbol of the Triune God* (Collegetown, MN: The Liturgical Press, 2001), 44.

¹³Stavros S. Fotiou, “Christ, the Theanthropos the Christological Dimension of Christian Education,” *Phronema* 16 (2001), 53.

¹⁴Lossky, *In the Image and Likeness of God*, 134.

¹⁵Thomas P. Rausch, *Who is Jesus?: An Introduction to Christology* (Collegetown, MN: Liturgical Press, 2003), 171.

¹⁶John McGuckin, *The Encyclopedia of Eastern Orthodox Christianity*, Vol. 1. (Malden, MA: Wiley-Blackwell Publishing, 2011), s.v. “Incarnation (of the Logos),” 338.

¹⁷John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St. Vladimir’s Seminary Press, 1985), 130.

¹⁸McGuckin, *The Orthodox Church*, 189.

¹⁸Zizioulas, *Being as Communion*, 110-111.

¹⁹Fox, *God as Communion*, 201.

²⁰Lossky, *In the Image and Likeness of God*, 65.

²¹Boris Bobrinsky, "The Continuity of the Church and Orthodoxy," *Ecumenical Review* 16: 5 (October 1, 1964), 516.

²²Ken Parry, David J. Melling, Dimitri Brady, et al., eds. *The Blackwell Dictionary of Eastern Christianity* (Malden, MA: Blackwell Publishers, 1999), s.v. "Deification," 159.

²³*Ibid.*

²⁴Aristotle Papanikolaou, "Divine Energies or Divine Personhood: Vladimir Lossky and John Zizoulas on Conceiving the Transcendent and Immanent God," *Modern Theology* 19: 3 (July 1, 2003), 359.

²⁵*Ibid.*, 358.

²⁶Zizioulas, *Being as Communion*, 130.

²⁷Fox, *God as Communion*, 47.

²⁸Zizioulas, *Being as Communion*, 202.

²⁹John Zizioulas, *Lectures in Christian Dogmatics*, ed. Douglas H. Knight (New York, NY: T&T Clark, 2008), xix.

³⁰John Meyendorff, *Christ in Eastern Christian Thought* (Crestwood, NY: St. Vladimir's Seminary Press, 1987), 210.

³¹Lossky, *In the Image and Likeness of God*, 106.

³²Anthony Papantoniou, "The Mystery of the Human Person in Orthodox Theology: Some Reflections," *Phronema* 19 (January 1, 2004), 60.

³³George W. Morrel, "Theology of Vladimir Lossky," *Anglican Theological Review* 41: 1 (January 1, 1959), 39.

³⁴Zizioulas, *Lectures in Christian Dogmatics*, xv.

³⁵Lossky, *In the Image and Likeness of God*, 137.

³⁶Timothy Ware, [Bishop Kallistos of Diokleia], *The Orthodox Church: New Edition* (New York, NY: Penguin Classics, 1997), 219.

³⁷*Ibid.*, 221.

³⁸Lossky, *The Mystical Theology of the Eastern Church*, 225.

³⁹Jerry Zenon Skira, "Christ, The Spirit and the Church in Modern Orthodox Theology: A Comparison of Georges Florovsky, Vladimir Lossky, Nikos Nissiotis and John Zizioulas" (PhD Diss., University of St. Michael's College, Canada, 1998), 127.

⁴⁰Nonna Verna Harrison, *God's Many-Splendored Image: Theological Anthropology for Christian Formation* (Grand Rapids: Baker Books, 2010), 105-106.

⁴¹Lossky, *In the Image and Likeness of God*, 137.

⁴²Lossky, *The Mystical Theology of the Eastern Church*, 116.

⁴³Ware, *The Orthodox Church*, 220.

⁴⁴Zizioulas, *Being as Communion*, 64.

⁴⁵*Ibid.*, 115.

⁴⁶Ware, *The Orthodox Church*, 220.

⁴⁷Zizioulas, *Being as Communion*, 115.

⁴⁸Fox, *God as Communion*, 43.

⁴⁹*Ibid.*

⁵⁰Ware, *The Orthodox Church*, 242.

⁵¹Fox, *God as Communion*, 43.

⁵²Metr. Jean Zizioulas, "Communion and Otherness," *St Vladimir's Theological Quarterly* 38: 4 (January 1, 1994), 353.

⁵³Zizioulas, "Communion and Otherness," 353.

⁵⁴Aristotle Papanikolaou, "Person, Kenosis and Abuse: Hans Urs von Balthasar and Feminist Theologies in Conversation," *Modern Theology* 19: 1 (January 1, 2003), 41.

⁵⁵Ibid., 44.

⁵⁶Harrison, *God's Many-Splendored Image*, 3.

⁵⁷Papanikolaou, "Person, Kenosis and Abuse," 56.

⁵⁸McGuckin, *The Orthodox Church*, 291.

⁵⁹Papanikolaou, "Divine Energies or Divine Personhood," 363.

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