This book is dedicated to my godson James and his bride Katerina, on the occasion of their wedding in the Orthodox Church.
5. EROS AND HUMAN NATURE ................................................................. 195
The Nature of Eros ........................................................................... 195
The “Sublimation” of Eros ............................................................... 197
Sublimation and “Falling in Love” .................................................... 206
Sublimation and Marriage ............................................................... 217
The Resurrection of the Body ......................................................... 223
Eros and Agape ............................................................................... 228
The Cult of Romantic Passion .......................................................... 235
Eros: Human and Divine ................................................................. 239

CONCLUSION AND SUMMARY ......................................................... 243

APPENDIX 1: THE MARRIAGE IN CANA OF GALILEE ...................... 250

APPENDIX 2: “FLEE FORNICATION” .................................................. 254
FOREWORD

This book owes its origin to a recent debate in the Russian Orthodox theological literature and internet web-forums on the nature of eros and the status of married Christians and sexual love within marriage.¹ This debate shows no sign of dying out, and I have felt the need to present what I have learned from it in a more systematic form in English and for English-speaking readers. The result is the present work, which attempts to expound the nature of eros, marriage and monasticism from the perspective of the Holy Fathers of the Orthodox Church.

My main debt, of course, is to the Holy Fathers, especially the Greek Fathers from the fourth to the fourteenth century, from St. John Chrysostom to St. Gregory Palamas. I have also made use of Russian Fathers, such as St. Demetrius of Rostov, St. Tikhon of Zadonsk, St. Seraphim of Sarov, Bishop Ignatius Brianchaninov, Bishop Theophan the Recluse, St. John of Kronstadt, Archbishop Theophan of Poltava and New Hieromartyr Gregory (Lebedev).

Also cited have been some more recent Orthodox philosophers and theologians such as Bishop Nikolai Velimirovich, Archpriest Lev Lebedev, Hieromonk Seraphim Rose, Vladimir Soloviev, S.L. Frank, S.V. Troitsky, Vladimir Lossky, I.A. Ilyin, John Romanides, Panagiotis Trembelas, Panagiotis Nellas, Georgios Mantzaridis, Anestis Keselopoulos and Philip Sherrard. Among non-Orthodox authors who have helped me I should like to mention the contemporary English philosopher Roger Scruton, as well as the great bard, William Shakespeare, whose struggles with the concept of sexual love first aroused my interest in the subject.

I should point out that the fact that I quote from an author does not necessarily imply that I agree with all his teachings.

In addition, I wish to thank my friend, Anton Ter-Grigorian, for his stimulating discussion of the issues raised in this book, and my pastor, Hieromonk Augustine (Lim), who struggles constantly to keep me on the strait and narrow in thought and deed.

After writing the first draft of this book, I read the following words by Fr. Seraphim Rose: “All of this [the true nature of sexuality, and of human nature before the fall, from a patristic point of view] should one day be written out and printed, with abundant illustrations from the Holy Fathers and Lives of the Saints – together with the whole question of sexuality – abortion, natural and unnatural sins, pornography, homosexuality, etc. With Scriptural and

¹See Hieromonk Gregory Lourié, Prizvanie Avraama (The Calling of Abraham), St. Petersburg, 2000; Protopriest Michael Makeev, V. Moss, A. Ter-Grigorian, I. Grigoriev, Supruzhestwo, Zakon i Blagodat’ (Marriage, the Law and Grace), Moscow, 2001 (in Russian).
patristic sources, this could be done carefully and without offensiveness, but clearly…”

This is what I have tried to do in this book. It is up to the reader to judge the extent to which I have succeeded or failed. Although I have tried to remain as close as possible to the teachings of the Orthodox Church, it goes without saying that I, and I alone, am responsible for any errors that may have crept into this book, for which I ask forgiveness.

Through the prayers of our Holy Fathers, Lord Jesus Christ, our God, have mercy on us! Amen.

St. Sergius of Radonezh.
St. Elizabeth the New Martyr.

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INTRODUCTION

I want to purify our wedding celebrations:

to restore marriage to its due nobility

and to silence those heretics who call it evil.

St. John Chrysostom, Homily 12 on Colossians.

The Problem Stated

Is there such a thing as sexual love – that is, a love that is sexual, but which
is none the less love for being sexual, and which is not devalued or defiled by
its sexuality?

To this question there are broadly three kinds of answer:-

1. No. There is no such thing as sexual love because what goes under that
   name is in essence not love, but sex, a purely biological phenomenon of
   evolutionary origin not different fundamentally from the courtship
   and mating of animals.

2. No. There is such a thing as sexuality, and there is such a thing as love,
   and they can coexist; but only in the way that an ass’s head can fit onto
   a human body – the two things are of a different nature and serve
different purposes that inevitably contend against each other to the
detriment, invariably, of love.

3. Yes. There is a specific kind of love, called sexual love, which in origin
   and essence and aim cannot be divided into the separate components
   of “sex” and “love”, but which in the conditions of the fall and the loss
   of grace has undergone a fissure that sets its originally harmoniously
   united elements against each other, resulting in the fallen passion of
   lust.

The first answer is that of the naturalist pagan or atheist. It leads to a
permissive morality and the more or less rapid destruction of civilized society.
The second answer is that of the Manichaean, and it leads to a rigorist morality
– and the undermining of the institution of marriage and the family. The third
answer is that of the Orthodox Christian, and it leads to the harmonious
concord of the Orthodox Christian family in the Orthodox Church of Christ.

The first two answers are clearly related, in spite of the atheist and liberal
character of the one and the theist and rigorist character of the other. Both are
pessimistic about what I have called sexual love, but which they would
identify as such only in inverted commas. However, the pessimism of the
naturalist remains such only so long as he retains what he must in all
consistency consider to be his illusions about the existence of a non-animalian
kind of “sexual love”: once he has shed these, he is free to do “what comes naturally”, with no guilt or shame – or joy. The pessimism of the Manichaean, on the other hand, is real and tragic: he knows that love does exist, but is forced to the conclusion that it cannot coexist with sexuality while remaining love, which means that sexuality must be forcibly expelled from his life in all its forms if the ideal of love is to be preserved. For the naturalist sexuality is neither good nor evil, just a neutral fact of life, like eating and drinking: for the Manichaean it is evil. For the Orthodox Christian, however, sexual love – as opposed to lust - must be good, since it was created in the beginning by God, Who is all-good, even if it has fallen from its original status and is frequently perverted to evil uses: in this he is opposed in principle to the position of the Manichaean. On the other hand, he believes that it is a characteristically human, and not animalian, phenomenon, and therefore subject to the categories of moral evaluation at all times: in this he is opposed in principle to the naturalist. This book is devoted to a justification of this position.

**Naturalism, Manichaeism, Platonism, Stoicism**

A few words need to be said by way of introduction on the pagan cultural and philosophical milieu in which the Christian doctrine of eros was developed in the early centuries of the Christian era.

We need say little about naturalism, because it is the “philosophy” of all secular people in all ages, the natural justification of the fallen impulses of unredeemed human nature. The position of the naturalist is the position adopted, consciously or unconsciously, by the great majority of people of a secular cast of mind, and also by very many people who would call themselves believers. It is also relatively easy to refute for anyone who is honest about his own humanity, who recognizes, as we shall see later, that the human elements of reason, freedom and responsibility are ineradicable constituents of human sexual relations, which cannot possibly be derived from the life of the animals. However, the perception of this inalienably rational and moral element in sexual relations carries with it the perception that certain kinds of sexual relations are unlawful and degrade the man who indulges in them; and it is that perception which the naturalist refuses to recognize. “For the sinner praiseth himself in the lusts of his soul, and the unrighteous man likewise blesseth himself therein” (Psalm 9.23).³

³In Christian countries, naturalism appears especially when the doctrine of original sin is undermined. Thus we read of the 19th century proto-socialist sect of the Saint-Simonists: “Rejection of the dichotomies stemming from the doctrine of original sin led... to the affirmation of all instincts and urges as good and deserving fulfilment. The rehabilitation of woman, the senses and the flesh assumed the character of a test of faith...” (J.L. Talmor, Romanticism and Revolt, Europe 1815-1848, London: Thames & Hudson, 1967, p. 66).

Where naturalism passes over into occultism, this emphasis becomes not only a test of faith, but the entrance into some higher mystery of life. Then sex becomes, in the words of Malcolm Muggeridge, “the mysticism of the materialists”.

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The position of the Manichaean is more rarely found, but remains a temptation at times when there is a decline in morals in the Christian world, or when the Christian understanding of morality is felt to be particularly under threat. Thus we find it resurrected in the Bogomils and Cathari of the Middle Ages, and traces, if not of strictly Manichaean thinking, at least of thinking inclined in a Manichaean direction, in St. Augustine in the fifth century, in pre-modern Roman Catholicism, in certain Protestant sects, and in certain theological circles in Russia and Greece today. If naturalism would seem to be the most immediate and obvious contemporary threat to Christian morality, the subtler and more “spiritual” threat of Manichaeism and neo-Manichaeism must also be understood and refuted.

Manichaeism, is named as such after the Persian teacher Mani or Manes, “who was born in Babylonia c. 216 and suffered martyrdom under Bahram I c. 277. Often classified as a Christian heresy, it was really a completely independent religion embodying Christian, but also Buddhist and Zoroastrian, elements. Indeed, it claimed to be the only universal religion, giving in its fullness the revelation which prophets prior to Mani had only communicated fragmentarily. The elaborate, dramatic myths in which this revelation came to be clothed, hardly concern us here. In essence Manichaeism was gnosis, akin in some respects to… Gnosticism…, and as such offered men salvation through knowledge. It was founded on a radical dualism, and taught that reality consists of two great forces eternally opposed to each other, Good (that is, God, Truth, Light) and Evil, or Darkness, the latter being identified with matter. As he exists, man is tragically involved in the material order; he is fallen and lost. Actually, however, he is a particle of Light, belonging to, though exiled from, the transcendent world. He is of the same essence as God, and human souls are fragments of the divine substance. His salvation lies in grasping this truth by an interior illumination which may be spontaneous, but usually comes in response to initiation into the Manichaean fellowship; and in the process of salvation, paradoxically, God is at once redeemer and redeemed. The all-important thing was to withdraw oneself from the contamination of the flesh, matter being the fundamental evil.”

According to the Manichaens, “matter… was composed partly of good and partly of evil, both being present in a given substance in a great or smaller degree. Good and evil were permanently in conflict because the captive particles of good or light were always struggling to escape from the evil or darkness which enveloped them. In flesh of all sorts very few traces of the light-element were present, and for this reason meat was not to be eaten by a good Manichaen. Light was present in greater quantities in vegetable matter, which could therefore be eaten. The light-particles were freed from imprisonment when the elect, or higher order of Manichaens, ate these foods,

but it was wrong for a member of the sect to cut down a tree or even pluck fruit, or to commit any other act of violence harmful to the good elements in plants. These operations were to be performed by the wicked on behalf of the Manichaens, that is, by those who were considered lost souls and belonged to neither the higher nor the lower order of the sect. The elect were supposed to be particularly scrupulous and to avoid either doing violence to the good elements or taking any action which might assist the powers of darkness. They were forbidden to marry, because the act of procreation was construed as collusion with these powers. For the lower order of the sect, called ‘hearers’ or ‘aspirants’, the rules were less strict, but they were expected to serve the elect and to give food to no one but them, since to do so would be to deliver the good elements into the hands of the devil.”

It is this Manichaean teaching, according to St. John Chrysostom, that was the target of St. Paul’s prophecy: “The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving” (I Timothy 4.1-4).

Manichaeism is demonic, explains St. John, because they condemn as evil those things, such as marriage and certain foods, which are not evil in themselves, but only if taken in excess. For “good things are created to be received… But if it is good, why is it ‘sanctified by the word of God and prayers’? For it must be unclean, if it is to be sanctified? Not so, here he is speaking to those who thought that some of these things were common; therefore he lays down two positions: first, that no creature of God is unclean; and secondly, that if it has become so, you have a remedy: seal it [with the sign of the cross], give thanks, and glorify God, and all the uncleanness passes away.”

Manichaeism in its cruder forms was clearly exposed and condemned by the Holy Fathers of the Church. However, in a more subtle form it managed to penetrate the Christian milieu - through the older but still very influential philosophy of Plato. For Platonism, though deeper and subtler than Manichaeism, nevertheless has definite affinities with it in its dualism, its emphasis on intellectual gnosis as the way of salvation, and its rejection of matter.

“The key to Plato’s (c. 429-347 B.C.) philosophy is his theory of knowledge. Being convinced that knowledge in the strict sense is possible, but that it cannot be obtained from anything so variable and evanescent as sense-

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6 St. John Chrysostom, Homily 12 on I Timothy.
perception, he was led to posit a transcendent, non-sensible world of Forms or Ideas (ειδης) which are apprehended by the intellect alone. His point was that, while sensation presents us with great numbers of particular objects which are constantly changing, the mind seizes on certain characteristics which groups of them possess in common and which are stable. For example, it fastens on the characteristic of beauty common to certain objects and of similarity common to others, and so reaches the Forms of beauty-in-itself and likeness-in-itself. The Forms thus resemble the universals of which modern philosophers speak, but we should notice that for Plato they had objective existence. It is an open question whether he believed there were Forms corresponding to every class of sensible things, but we do know that he regarded them as arranged in a hierarchy crowned by the most universal Form of all, the Form of the Good (later he called it the One), which is the cause of all the other Forms and of our knowledge of them. Being unchanging and eternal, the Forms alone are truly real. They transcend, and are wholly independent of, the world of particular sensible things. In fact, the latter, the world of Becoming, is modelled on the world of Forms, and particulars only are what they are in so far as the Forms are participated in, or copied, by them.

“The transition to Plato’s psychology... is easy. In his view the soul is an immaterial entity, immortal by nature; it exists prior to the body in which it is immured, and is destined to go on existing after the latter’s extinction. So far from having anything to do with the world of Becoming, it properly belongs to the world of Forms (that is, of Being), and it is in virtue of the knowledge it had of them in its pre-mundane existence that it can recognize (he calls this αναμνησις, or recollection) them here. It is, moreover, a tripartite structure, consisting of a higher or ‘rational’ element [νους] which apprehends truth and by rights should direct the man’s whole life, a ‘spirited’ element [θυμος] which is the seat of the nobler emotions, and an ‘appetitive’ element [επιθυμια] which covers the carnal desires.”

In spite of his very low opinion of carnal desire, Plato does allow that it can strive towards objects not found in the material world. Sexual love, or eros, is the love of that which is beautiful in a man or woman, but identifies that beauty with nobility of soul rather than beauty of body. However, if the body can be said to “bear the same stamp of beauty” as the soul, it must not become the main object of attraction, and must not lead to specifically sexual activity.  

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7 Kelly, op. cit., pp. 15-16.
8 Thus in Plato’s ideal state there would be a law “to the effect that a lover may seek the company of his beloved and, with his consent, kiss and embrace him like a son, with honourable intent, but must never be suspected of any further familiarity, on pain of being thought ill-bred and without any delicacy of feeling” (The Republic, III, 402. Translated by F.M. Cornford, Oxford: The Clarendon Press, 1941, pp. 89-90).
Plato develops his concept of “Platonic love” especially in *The Symposium*. Here the prophetess Diotima defines love (eros) as a spirit “intermediate between the divine and the mortal” and “the love of the everlasting possession of the good”.

The key word here is “everlasting”; for “love is of the immortal”. But how can sexual love (eros) be love of the immortal? Only if it is seen to be love of the soul, rather than the body, a desire to beget, not perishable children through a physical union, but imperishable objects through the spiritual union of the lover with like-minded persons – for example, the creations of poets and artists, of laws and constitutions.

“And after laws and institutions he will go on to the sciences, that he may see their beauty, and not be like a servant in love with the beauty of one youth or man or institution, slavish, mean, and petty, but drawing towards and contemplating the vast sea of beauty, he will create many fair and lofty thoughts and notions in boundless love of wisdom until on that shore he grows great and strong, and at last the vision is revealed to him of a single science, which is the science of beauty everywhere.”

This ascent of the soul through what we may call heavenly, as opposed to vulgar eros leads finally to the contemplation of the Idea of Beauty Itself: “He who has been instructed so far in the mystery of love, and who has learned to see the beautiful correctly and in due order, when he comes toward the end will suddenly perceive a wondrous beauty (and this, Socrates, is the final cause of all our former toils). It is eternal, uncreated, indestructible, subject neither to increase or decay; not like other things partly beautiful, partly ugly; not beautiful at one time or in one relation or in one place, and deformed in other times, other relations, other places; not beautiful in the opinion of some and ugly in the opinion of others. It is not to be imagined as a beautiful face or form or any part of the body, or in the likeness of speech or knowledge: it does not have its being in any living thing or in the sky or the earth or any other place. It is Beauty absolute, separate, simple, and everlasting, which without diminution, and without increase, or any change, is imparted to the ever-growing and perishing beauties of all other things. If a man ascends from these under the influence of the right love of a friend, and begins to perceive that beauty, he may reach his goal. And the true order of approaching the mystery of love is to begin from the beauties of earth and mount upwards for the sake of that beauty, using these as steps only, and from one going on to two, and from two to all beautiful forms, and from beautiful forms to beauty of conduct, and from beauty of conduct to beauty of knowledge, until from this we arrive at the knowledge of absolute beauty, and at last know what the essence of beauty is. This, my dear Socrates,’ said the stranger of Mantinea, ‘is the life above all others which man should live, in the contemplation of beauty absolute; a beauty which if you once beheld, you would see not to be after the measure of gold, and dress, and fair boys
and youths, whose sight now entrances you (and you and many others would be content to live seeing them only and talking with them without food or drink, if that were possible — you only want to look at them and to be with them). But what if man had eyes to see the true beauty — the divine beauty, I mean, pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colours and vanities of human life — gazing on it, in communion with the true beauty simple and divine? Remember how in that communion only, beholding beauty with the eye of the mind, he will be able to bring forth, not shadows of beauty, but its truth, because it is no shadow that he grasps, but the truth; and he will give birth to true virtue and nourish it and become the friend of God and be immortal as far as mortal man may. Would that be an ignoble life?"

This famous passage, representing perhaps the summit of pre-Christian religious philosophy, clearly contains much that is compatible with the Christian faith; for, as the title of the most famous work of Christian asceticism, the Philokalia, indicates, Christianity can also be described as “the love of Beauty”, “simple and divine”. However there is also much that is clearly inadequate or mistaken from a Christian, or even from a simply logical, point of view. Thus, leaving aside the mythical elements of his theory and the obvious criticism that “Platonic love” appears to be homosexual by nature, Plato does not tell us who or what this ultimate, immortal and absolute Beauty that is the end of love is (beyond calling it “God”), and how it relates to the material world; nor, if Beauty itself is an eternal, supersensible Form, how that which is sensible and passing can still be called beautiful; nor how that which is sensible can have any purpose or value if it simply “clogs up” the vision of immortal Beauty “with the pollutions of mortality”.

Dualism is always threatening to blow apart Plato’s system into two mutually self-exclusive sub-systems, one real, good and static, and the other chimerical, evil and dynamic. On the one hand, there are the Forms and the immortal mind of man, which are linked by a purely intellectual kind of contemplation. On the other hand, there are material objects and man’s carnal desire for them. The concept of eros serves as a link between these two sub-systems. But eros itself appears to be a dualistic element. If it can pierce the veil of sense and penetrate to the eternal Forms, then it must surely belong to the mind. But then why does it appear to have its seat in the body and lust after other material bodies? Perhaps there are in fact two eroses, one “vulgar” and the other “heavenly”. But in that case what is the relationship between them?

I believe that Christianity, and Christianity alone, has solved this problem first posed by Platonism, as I shall try to demonstrate in detail in this book. However, elements of Platonic dualism continued to plague Christian writers

influenced by Platonism, leading in some cases to outright heresy, and in others to deviation from the consensus of the Holy Fathers, if not on the most fundamental issues, at any rate on that of sexuality. Thus the contemporary English philosopher, Roger Scruton, writes: “Remnants of the Platonic view can be found in many subsequent thinkers – in the neo-Platonists, in St. Augustine, in Aquinas and in the Roman philosopher-poet Boethius, whose philosophy of love was to have such a profound effect on the literature of medieval Europe… It survives in the popular idea – itself founded in the most dubious of metaphysical distinctions – that sexual desire is primarily ‘physical’, while love always has a ‘spiritual’ side. It survives, too, in the theory of Kant, despite the enormous moral and emotional distance that separates Kant from Plato…”

Among the Holy Fathers, it is not only in St. Augustine and the many Western writers influenced by him that we find remnants of the Platonic view of eros. In the East we find it also in, for example, Origen and St. Gregory of Nyssa. However, as I shall seek to show, on the essential points the “Platonism” of St. Gregory is completely subordinated to his Christian world-view.

One more pagan philosophy needs to be briefly considered here – Stoicism. “Founded by Zeno of Citium c. 300 B.C., it was a closely knit system of logic, metaphysics and ethics. Its lofty, if somewhat impersonal, moral ideal won it countless adherents; it taught conquest of self, life in accordance with nature (i.e. the rational principle within us), and the brotherhood of man. From the theological point of view, however, what was most remarkable about it was its pantheistic materialism. The Stoics reacted vigorously against the Platonic differentiation of a transcendent, intelligible world not perceptible by the senses from the ordinary world of sensible experience. Whatever exists, they argued, must be body, and the universe as a whole must be through and through material. Yet within reality they drew a distinction between a passive and an active principle. There is crude, unformed matter, without character or quality; and there is the dynamic reason or plan (λογος) which forms and organizes it. This latter they envisaged as spirit (πνευμα) or fiery vapour; it was from this all-pervading fire that the cruder, passive matter emerged, an in the end it would be reabsorbed into it in a universal conflagration…. This active principle or Logos permeates reality as mind or consciousness pervades the body, and they described it as God, Providence, Nature, the soul of the universe (anima mundi). Their conception that everything that happens has been ordered by Providence to man’s best advantage was the basis of their ethical doctrine of submission to fate.

“Thus Stoicism was a monism teaching that God or Logos is a finer matter immanent in the material universe. But it also taught that particular things are

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microcosms of the whole, each containing within its unbroken unity an active and a passive principle. The former, the principle which organizes and forms it, is its logos, and the Stoics spoke of ‘seminal logoi’ (λογοι σπερματικοί), seeds, as it were, through the activity of which individual things come into existence as the world develops. All these ‘seminal logoi’ are contained within the supreme, universal Logos; they are so many particles of the divine Fire which permeates reality. This leads to the Stoic doctrine of human nature. The soul in man is a portion of, or an emanation from, the divine Fire which is the Logos. It is a spirit or warm breath pervading the body and giving it form, character, organization. Material itself, it survives the body, but is itself mortal, persisting at longest until the world conflagration. Its parts are, first, the five senses; then the power of speech or self-expression; then the reproductive capacity; and, finally, the ruling element (τὸ ἡγεμόνικον), which is reason.”

Stoicism taught that there are four main passions: pleasure (ἡδονή), sorrow or depression (λυπή), desire (ἐπιθυμία) and fear (φοβος). These “are irrational and unnatural; and so it is not so much a question of moderating and regulating them as of getting rid of them and inducing a state of Apathy [ἀπαθεία]. At least when the passions or affections become habits (νοσοὶ ψυχής) they have to be eliminated. Hence the Stoic ethic is in practice largely a fight against the ‘affections’, and endeavour to attain to a state of moral freedom and sovereignty.”

However, as Copleston goes on to note, “the Stoics tended to moderate somewhat this extreme position, and we find some admitting rational emotions - ευπαθείαι - in the wise man.” Thus Diogenes Laertius taught that there are three primary ευπαθείαι: reasonable “joy” (χαρά) as opposed to “pleasure” (ἡδονή); “cautiousness” (ευλαβεία) as opposed to “fear” (φοβος); and rational “wish” (βουλήσεις) as opposed to “desire” (ἐπιθυμία). This concept of the “good passion” was taken up by the Holy Fathers, who rejected the Stoic ideal of passionlessness, απαθεία, in the sense of the complete extinction of all desire and passion, but accepted it in the sense of the control, transmutation and redirection of the passions from bad objects to good objects.

13 Copleston, op. cit., p. 142. The idea of the “rational emotion” was taught by Zeno and Chrysippus, for whom the passions were not to be classified as exclusively bodily in origin, being infused with a rational element, while rational judgements contained a dynamic, desiring element. See Paul M. Blowers, “Gentiles of the Soul: Maximus the Confessor on the Substructure and Transformation of the Human Passions”, Journal of Early Christian Studies 4:1, 1996, pp. 58-59.
14 Blowers, op. cit., pp. 57-85.
15 The only Father who seems to support the Stoic idea is Clement of Alexandria, who writes: “The fruit that comes from complete elimination of desire is ἀπαθεία” (Miscellanies 6.9.71, 74). But at least from the time of Lactantius (early fourth century), this idea was rejected. Thus
As with Platonism, there are clearly elements in Stoicism that are compatible with Christianity. And, again as with Platonism, there are insoluble logical paradoxes within it. Both suffer from the false presupposition, common to the whole of Greek philosophy, that reality must be only one kind of “thing”. For the Platonists, reality is immaterial; so that matter must be unreal. For the Stoics, reality is matter; so that the immaterial must be a refined kind of matter.

Christianity has solved these dilemmas by teaching that the immaterial God created the material universe out of nothing, which both preserves the reality and the goodness of that universe, and distinguishes it from the reality of God Himself. As a result of the fall, created reality tore itself away from union with uncreated reality, God and corrupted itself; but through the Incarnation of the Word the different realities of the Creator and His creation were reunited without division or confusion in the Person of Jesus Christ. And at the end of time all men who have received and retained Christ in themselves will be united in the whole of their transfigured natures, including their bodies, with the immaterial God.

This means that eros can be regarded as a created reality which is good in essence, but has become bad in the fall, and which through Christ can be restored to its original goodness… Nietzsche wrote: “Christianity gave eros poison to drink: it did not die of it but degenerated – into a vice.” This is the precise opposite of the truth. The truth is that Christianity found eros already poisoned by the fall and ready to die: it gave it the antidote, the food of immortality, and it revived. Far from being a vice, eros is part of human nature as it was originally created: it fell with the rest of human nature; but purified, redirected and resurrected through the grace of God, it can become the motive power of all true virtue…

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Robert L. Wilken writes: “Drawing on Aristotle’s explanation of human action[who wrote: “the proximate reason for movement is desire" On the Motion of Animals, 701a35], Lactantius argued that the Stoics ‘deprive human beings of all the affections by whose instigation the soul is moved, namely desire, delight, fear, grief’. These affections, he continues, have been implanted in us by God for a reason: without them it is impossible to have a moral life. His statement, ‘without anger there can be no virtue’ [On the Divine Institutions, 6.15], though not the most felicitous, makes the point: anger, when properly used, can contribute to the virtuous life. If there is no movement toward the good (or away from evil), there can be no virtue” (“Maximus the Confessor on the Affections”, in Vincent L. Wimbush, Richard Valantasis (eds.), Asceticism, Oxford University Press, 1995, p. 413).


Lev Shestov was, however, going too far when he wrote: “Does Eros need to justify itself before anyone, when it itself justifies everything?” (Na Vesakh Iova (On the Scales of Job), Paris: YMCA Press, 1975, p. 221 (in Russian)).
The “Realistic” and “Idealistic” Views of Eros

The Russian canonist S.V. Troitsky has contrasted two views of eros and marriage: the dualistic or “Platonic Christian”, which he calls the “realistic” view, and the Orthodox Christian, which he calls the “idealistic view. The latter is represented above all in the text of the Orthodox marriage service, and in the later writings of St. John Chrysostom. This pair of words is, I believe, ill-chosen, because the “idealistic” view is ultimately more realistic than the “realistic” one. Nevertheless, for lack of a better terminology, I shall continue to use it.

The “idealistic” view which I shall be trying to defend can be summarised in the following axioms:

1. Man was created in the beginning, before the fall, as a sexual being, whose sexuality and physicality were not “added” to his nature in prevision of the fall and the need to procreate in the conditions of the fall. Some secondary sexual characteristics may have been “added” with a view to procreation (the genital organs). But “primary” sexuality, as it were, is a fundamental, ineradicable element of human nature whose primary purpose is not procreation.

2. The primary purpose of sexuality and marriage is to provide an image of the love between Christ and the Church and an innate, inner intuition of the mystery of the incarnation. For this mystery is in essence a marital mystery, a mystery of the Divine, uncreated Eros to which the human, created eros is called to respond. By making us male and female from the beginning, God granted us the means of understanding, by reflection on our own human nature, the supra-human mystery of His Divine economy.

3. This being so, the path out of the fall to a restoration of human nature in its original purity and union with God lies, not in a rejection of eros, but in its redirection, transmutation and “sublimation” from unlawful objects of desire to lawful ones, and from lower objects of desire to higher ones. Both marriage and virginity (monasticism), if undertaken for the sake of Christ and with the blessing of the Church, are paths towards this end, the end of chastity; but virginity is the higher path and has a greater reward. Neither marriage nor virginity involves a radical rejection of sexuality, but rather the reintegration of sexuality with love that prevailed before the fall.

I shall quote St. John Chrysostom more than any Father in my development of this view. However, the insights that have enabled me to give
a theoretical basis for this view in a broader understanding of eros I owe to three later Byzantine Fathers: St. Maximus the Confessor, St. Gregory of Sinai and St. Gregory Palamas, as well as to more recent Russian writers. These insights are as follows:

1. The major powers of the soul, including eros, are powers both of the soul and of the body – more precisely, of the psychosomatic unity that is man.

2. Eros in its original, unfallen form proceeds from the soul to the body, and not vice-versa; its origin is in the highest faculty of the soul, the mind (ψυχή). It is the fall that has reversed this flow, turning it against its source, and creating the conflict between “flesh” and “spirit” that we are all too familiar with.

3. Sexual love is only one manifestation of created eros, which in its fullness embraces all the manifestations of man’s love for God and His creation. As such it is not necessarily the highest or the most important manifestation.

Eros is a subject of Christian psychology or anthropology; marriage – of sacramental theology; and monasticism – of ascetic theology. Of course, the three subjects are closely interrelated, and benefit, I think, from being treated together. I have chosen to do so within a framework roughly dictated by the sequence of Scriptural history.

Thus in the first chapter I describe the origins of eros in the creation of man and woman in Paradise; in the second - the effects on eros of the fall; in the third – the redemption of eros brought about by Christ; in the fourth, the consequences of Christ’s redemption of eros for marriage and monasticism; and in the fifth – the nature of eros in general.

In recent years there has been a reaction in Orthodox theological literature against the naturalist glorification of fallen sexuality in the New Age movement and in liberal Orthodox circles influenced by that movement. This reaction is understandable and necessary, and the correct points it makes must not be ignored. At the same time, there is a danger of over-reaction in a Neo-Manichaean direction, and of over-simplifying a highly complex subject. This book aims to redress the balance, to encompass eros’s potential for good as well as for evil (which is why it must be clearly distinguished from the pejorative concept of “lust”), to show what it was in the beginning as well as what it became in the fall, and what it can be in Christ. And in so doing it hopes to show how central the study of eros is to Orthodox theology as a whole, being at the crossroads, as it were, of dogmatics, pastoral theology and canon law, of soteriology, ecclesiology and anthropology.


1. EROS IN THE BEGINNING

"Then God said, Let Us make man according to Our image and according to Our likeness, and let them have dominion... over all the earth... So God created man; according to the image of God created He him; male and female created He them."


In three things was I [Wisdom] beautified, and stood up beautiful both before God and man: the unity of brethren, the love of neighbours, and a man and a wife that agree together.

The Wisdom of Sirach 25.1.

Neither is the man without the woman, nor the woman without the man, in the Lord.

I Corinthians 11.11.

Introduction: The Limitations of our Knowledge

"According to the eastern tradition, what is regarded as man's natural life, and so as the norm providing the basis for the moral law, is that of the original creation." So the clue to the understanding of eros, and the moral norms governing its expression, is to be found in the first chapters of the book of Genesis. For it is there that we find a description – the only description available to us – of the relationship between the first man and woman in their original creation, before the fall.

However, this immediately raises an important methodological problem, the problem of understanding the nature of the world before the fall from the point of view of someone living after the fall. For, as Fr. Seraphim Rose writes: "The state of Adam and the first-created world has been placed forever beyond the knowledge of science by the barrier of Adam’s transgression, which changed the very nature of Adam and the creation, and indeed the very nature of knowledge itself. Modern science knows only what it observes and what can be reasonably inferred from observation... The true knowledge of Adam and the first-created world – as much as is useful for us to know – is accessible only in God’s revelation and in the Divine vision of the saints.”

In order to illustrate the problem, let us consider the important question of the nature of the body of Adam before the fall. According to the great God-seer, St. Seraphim of Sarov, it “was created to such an extent immune to the action of every one of the elements created by God, that neither could water drown him, nor fire burn him, nor could the earth swallow him up in its abysses, nor could the air harm him by its action in any way whatsoever.

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22 Rose, in Monk Damascene, op. cit., pp. 542-543.
Everything was subject to him..."23 Again, St. Gregory of Sinai writes: "The incorruptible body will be earthly, but without moisture and coarseness, having been unutterably changed from animate to spiritual, so that it will be both dust and heavenly. Just as it was created in the beginning, so also will it arise, that it may be conformed to the image of the Son of Man by entire participation in deification."24

But how are we to understand the nature of a body that is “both dust and heavenly”, which is made of real matter, real flesh, but which, like Christ’s resurrected Body, can go through walls? The truth is that our fallen imaginative faculty can only go so far, and no further, in understanding this mystery.

But does that mean that we should not examine this question? Not at all. For our understanding of our human nature now depends critically on our understanding of it as it was in the beginning. And God would not have given us the account of the creation of human nature in the first chapters of Genesis if we were not meant to try and understand the mysteries contained therein.

For, as St. Cyril of Alexandria writes, "our Lord Jesus Christ requires those who love Him to be accurate investigators of whatsoever is written concerning Him; for He said, 'The Kingdom of Heaven is like unto a treasure hidden in a field.' For the mystery of Christ is deposited, so to speak, at a great depth, nor is it plain to the many; but he who uncovers it by means of an accurate knowledge, finds the riches which are therein." 25 Again, Metropolitan Philaret of Moscow writes: "None of the mysteries of the most secret wisdom of God ought to appear alien or altogether transcendent to us, but in all humility we must apply our spirit to the contemplation of Divine things."26

**Male and Female**

How primordial is eros? Is it to be found in the original constitution of man? Can we speak of eros in Paradise? Of course, Adam and Eve, man and woman, were in Paradise. But does the fact of their sexual differentiation necessarily entail that they had sexual feelings for each other?

The realistic view gives a negative answer to the last question. Adam and Eve may have been created as man and woman, the argument goes; but it is not recorded that they had sexual relations in Paradise. We are first told that

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23 St. Seraphim of Sarov, Conversation with Motovilov, in Fr. Seraphim Rose, Genesis, Creation and Early Man, Platina, Ca.: St. Herman of Alaska Brotherhood, 2000, p. 442.
24 St. Gregory of Sinai, 137 Texts on Commandments and Doctrines, 46; in Rose, op. cit., p. 443.
“Adam knew his wife” in a sexual sense only after the fall (Genesis 4.1). Thus St. John of the Ladder writes that if Adam had not been overcome by gluttony, he would not have known what a wife was - that is, he would have lived with her as with a sister.27 The capacity and desire for sexual relations were given by God to man only as a result of the fall, and for the sake of the survival of the race in the fall.

Correspondingly, human sexual differentiation was created by God in anticipation of the fall, for the sake of the reproduction of the species. As St. John of Damascus writes: “God, having foreknowledge, and knowing that [the man] would commit the crime and be subject to corruption, created out him the woman, who would be his helper and like him (Genesis 2.18): a helper so that after the crime the race should be preserved by means of birth, one generation replacing another.”28

There can be no question that sexual relations as we know them were unknown to Adam and Eve in Paradise. However, this does not resolve the question whether sexual feeling in an unfallen form existed already before the fall. Some of the Fathers have no doubt that some such unfallen sexuality did exist before the fall. Thus St. Cyril of Alexandria writes of Adam's body before the fall that it “was not entirely free from concupiscence of the flesh”.29 For “while it was beyond corruption, it had indeed innate appetites, appetites for food and procreation. But the amazing thing was that his mind was not tyrannized by these tendencies. For he did freely what he wanted to do, seeing that his flesh was not yet subject to the passions consequent upon corruption.”30

So just as Eve found the fruit “pleasant to eat”, but this was not accounted to her as a sin until she allowed the attractiveness of the fruit to overcome her mind and lead her to disobey God, so we may presume that Adam and Eve

27 St. John Climacus, The Ladder of Divine Ascent, Step 15. Again, St. John Chrysostom writes: “When he was created, Adam remained in Paradise, and there was no question of marriage. He needed a helper and a helper was provided for him. But even then marriage did not seem to be necessary... Desire for sexual intercourse and conception and pangs and childbirth and every form of corruption were alien to their soul” (On Virginity, 14; P.G. 48:543). And again: “After their disobedience, after their loss of the garden, then it was that the practice of intercourse began. You see, before their disobedience they followed a life like that of the angels, and there was no mention of intercourse. How could there be when they were not subject to the needs of the body? So at the outset and from the beginning the practice of virginity was in force, but when through indifference disobedience came on the scene and the ways of sin were opened, virginity took its leave for the reason that they had proved unworthy of such a degree of good things, and in its place the practice of intercourse took over for the future.” (Homily 18 on Genesis, 12).


30 St. Cyril of Alexandria, Against Julian, 3, P.G. 76, 637; quoted in Burghardt, op. cit., p. 98.
had a natural, unfallen attraction for each other which was not sinful as long as it remained completely subject to the mind and to the will of God. It was in this failure to subject the desiring faculty to the mind, rather than any supposed viciousness in the desiring faculty itself, that the fall consisted.

We shall return to the question of the feelings of our first parents for each other later. But first let us examine in somewhat more detail the purpose for which God created the sexes in the first place.

By contrast with the animals, whose sexual differentiation is not mentioned, man is described from the beginning as being male and female: *male and female created He them.* It would seem, therefore, that the sexual differentiation of man is of the first importance. The question, then, arises: is the sacred text here referring to one person who is both male and female, or to man and woman as separate individuals constituting one species?

The former answer is not as unlikely as it may sound. After all, before Adam was placed in Paradise and Eve was taken out of his side, he had no mate, no “help like unto him”\(^31\); the species was not yet differentiated into complementary sexes. Moreover, if Eve was taken out of Adam, does this not imply that formerly Adam had everything that Eve had — that is, the whole of the female nature? Does this not suggest that the creation of Eve and the differentiation of the sexes was in fact the creation of a male being and a female being from a being that was both male and female in the beginning — an androgyne? By “androgyne” here we do not mean hermaphroditism, or a curious hybrid being having secondary characteristics of both the sexes\(^32\), but rather a man, not a woman, that was complete sexually in a way that no other man before Christ was complete, having the full complement of both masculine and feminine qualities.

We shall return to the creation of Eve in more detail later. At this point let us note that the idea that Eve pre-existed, as it were, in Adam, allowing us to speak of Adam before the creation of Eve as being both male and female, has some support in the Holy Fathers. Thus St. Ephraim the Syrian writes: “Moses said, *male and female created He them,* to make known that Eve was already inside Adam, in the rib that was drawn out from him. Although she was not in his mind, she was in his body, and she was not only in his body with him,

\(^{31}\) St. Ambrose notes that only the woman was created in Paradise, while Adam was created before the planting of Paradise, in Eden (*On Paradise*, 4.25; cited in Troitsky, *op. cit.*, p. 26).

\(^{32}\) Plato describes a still stranger idea of the androgyne in his *Symposium*: “The sexes were not two as they are now, but originally three in number; there was man, woman, and a combination of the two. The primeval man was round, his back and sides forming a circle; and he had four hands and four feet, one head with two faces, looking opposite ways, set on a round neck and precisely alike; also four ears, two privy members, and the remainder to correspond... Each of us when separated has one side only, like a flat fish, and is but the indenture of a man, and he is always looking for his other half.”

It should also be noted that a word for “married couple” in modern Greek is “androgyne”.
but also in soul and spirit with him, for God added nothing to that rib that He took out except the structure and the adornment. If everything that was suitable for Eve, who came to be from the rib, was complete in and from that rib, it is rightly said that male and female created He them." 33 “Adam,” concludes St. Ephraim, “was both one and two, one in that he was man34, two in that he was created male and female”. 35 Again: “He honoured [Eve]”, writes St. John Chrysostom, “and made them one, even before her creation”. 36 But “the wise counsel of God at the beginning divided the one into two; and wanting to show that even after division it still remains one, He did not allow that procreation should be possible through one person only…. 37 And so, concludes the holy Father, “one may see that they are one, for she was made from his side, and they are, as it were, two halves.” 38

The conclusion drawn by the two Antiochene Fathers is confirmed by the fact that men and women are complementary, not only physically, for the purposes of sexual reproduction, but also psychologically. Science indicates that the intellectual and emotional differences between men and women may be related to hormonal differences and to different patterns of activity in the right and left hemispheres of the brain, which themselves complement each other rather like male and female. 39 It is indeed as if each individual man and woman were one half of a single bisexual organism, so that each man appears to be “missing” certain feminine qualities that would make him more whole, while each woman appears to be missing certain masculine qualities that would make her more whole. 40

33 St. Ephraim the Syrian, Commentary on Genesis, 1.29.
34 “Adam” – the name of the species is the same as the name of the individual man in Hebrew. St. Peter of Damascus says: “The name ‘Adam’ is composed of four letters, each letter (A-D-A-M) the initial letter of the Greek words for East (Anatole), West (Dysis), North (Arktos) and South (Mesembrinos)... For the whole human race is descended from one man, just as from a single lamp one can light as many others as one wishes without suffering any loss” (The Philokalia, London: Faber & Faber, 1995, vol. 3, p. 276; in Fr. Michael Azkoul, The Teachings of the Orthodox Church, Buena Vista, 1986, vol. 1, p. 95).
35 St. Ephraim the Syrian, Commentary on Genesis, 2.12; quoted in Robert Murray, Symbols of Church and Kingdom, Cambridge University Press, 1975, p. 302.
36 St. John Chrysostom, Homily 31 on I Corinthians, 5.
37 St. John Chrysostom, Homily 12 on Colossians, 5.

The phoenix riddle hath more wit
By us; we too being one, are it.
So to one neutral thing both sexes fit.
We die and rise the same, and prove
Mysterious by this love.

40 Intriguing, in this connection, is the following remark of Clement of Alexandria: “This, then, is the mark of the man, the beard, by which he is seen to be a man, is older than Eve, and is the token of the superior nature. In this God deemed it right that he should excel, and dispersed hair over man’s whole body. Whatever smoothness and softness was in him He abstracted from his side when He formed the woman Eve,... while he (for he had parted with
Thus we may look at the “angelic” state of Adam in Paradise, of the true monk or nun, and of all the saved after the general resurrection, when “they neither marry nor are given in marriage, but are as the angels in heaven” (Matthew 22.30) as not much a sexless state as a sexually integrated state, a state in which each person has the full complement of both the masculine and the feminine qualities without any strain or longing for a partner to complement him or her. Such a view would be in accord with the most ancient of the apocryphal sayings attributed to Christ, that the Kingdom of heaven will come “when you have trampled on the garment of shame, and when the two become one and the male with the female is neither male nor female” (41). For in the sexually integrated human being “the two become one” and “the male is with the female” in such harmony and lack of tension that he (she) “is neither male nor female” in the normal, bi-polar understanding of “male” and “female”. Such a state is “angelic” and virginal in that in it there is no sexual intercourse between people, but full sexual integration within each person.

Thus the words male and female created He them can be taken to mean not only that mankind was created from the beginning in two sexes, each of which is in the image of God, so that the woman is as fully human, and as fully godlike, as the man, but also that man in the beginning was created with the full complement of qualities that we associate with the two sexes at their unfallen best, having the rationality and strength of the male and the sensitivity and warmth of the female. Perhaps we can go further. Perhaps we can say that man as the image of God is man in the fullness of his male and female qualities, such as we find in Christ, not in the unbalanced one-sidedness introduced by the fall.

Dominion through Love

Immediately after saying that God created man in His image and likeness, the sacred narrative continues: let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. Why should dominion be mentioned in connection with the image of God in man? And what connection does this theme have, if any, with the differentiation of the sexes?

The first chapter of Genesis presents us, above all, with God the Ruler of all, the Pantocrator. But the description of God’s dominion would be incomplete if no mention were made of the fact that God has delegated some of His
dominion to one of His creatures – man. Therefore the most salient characteristic of man at this stage of the Biblical narrative is that he is a king in the image of the King, “the impress of the supreme glory, and the image upon earth of Divine power”.

Man is the master of all visible creation as God is the Master of all creation, visible and invisible. This mastery is no ordinary, exploitative mastery, such as we find in the fallen world, but mastery in the image of God’s Mastery. That is, it is in essence loving, looking after all creatures and leading them to happiness and fulfillment. And it is wise; for, as Nicetas Stethatos writes, God made man “king of creation”, enabling him “to possess within himself the inward essences, the natures and the knowledge of all beings”.

However, man’s mastery over external creation is strictly proportional to his mastery over internal creation, his own human nature. As St. Irenaeus of Lyons writes: “Man was like God. Accordingly, he was free and master of himself (αυτες κυριος), having been made by God in this way in order that he should rule over everything upon earth.”

Again, St. Basil the Great writes: “You have dominion over every kind of savage beast. But, you will say, do I have savage beasts within me? Yes, many of them. It is even an immense crowd of savage beasts that you carry within yourself. Do not take this as an insult. Is not anger a small wild beast when it barks in your heart?… You were created to have dominion, you are the master of the passions, the master of savage beasts… Be master of the thoughts within you in order to be master

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42 St. Cyril of Alexandria, Commentary on Genesis, 1; P.G. 69: 20. Cf. St. John Chrysostom: “‘Image’ refers to the matter of control, not anything else. In other words, God created man as having control of everything on earth, and nothing on earth is greater than man, under whose authority everything falls.” (Homily 8 on Genesis, 8. 10). And St. Gregory of Nyssa: “The best Artificer made our nature as it were a formation fit for the exercise of royalty:… for the soul immediately shows its royal and exalted character:… in that it owns no lord, and is self-governed, swayed autocratically by its own will; for to whom else does this belong than to a king?… If the Deity is the fullness of good, and this is His image, then the image finds its resemblance to the Archetype in being filled with all good. Thus there is in us the principle of all excellence, all virtue and wisdom, and every higher thing that we conceive: but pre-eminent among all is the fact that we are free from necessity, and not in bondage to any natural power, but have decision in our own power as we please.” (On the Making of Man). And Metropolitan Philaret of Moscow: “Man was created after all the visible creatures. For: (a) the general order of the visible creation consisted in a constant ascent to what was most perfect. (b) Man is a microcosm, the summary and as it were the purest extract from all the natures of the visible world. (c) All the other earthly creatures were created to serve him: and for that reason he is introduced into the world as a master into his house, as a priest into his church, perfectly constructed and adorned.” (Zapiski rukovodstwuiuschaia k osnovatel’nomu razumeniu Knigi Bytia (Notes Leading to a Basic Understanding of the Book of Genesis), Moscow, 1817, 1867, p. 20 (in Russian)).

43 Nicetas Stethatos, Century 3, 10; P.G. 120, 957D-980A; quoted in P. Nellas, Deification in Christ, Crestwood: St. Vladimir’s Seminary Press, 1987, p. 85. Cf. St. Ambrose of Milan: “God granted us the power of being able to discern by the application of sober logic the species of each and every object, in order that [we] may be induced to form a judgement on all of them” (On Paradise, 11).

44 St. Irenaeus, On the Apostolic Preaching, 11.
of all beings. Thus, the power which was given us through living beings prepares us to exercise dominion over ourselves.”

Bishop Theophan the Recluse asks: “What dominion is this, and why is it desirable above all? Let us recall the construction of human nature. God breathed the breath of His Divine life into the face of him who had been built out of the dust of the earth. This is the spirit of man, the higher part of our nature, where there live consciousness, freedom, rationality, the fear of God, conscience and dissatisfaction with everything created. The goal of the spirit is to be in God and to raise everything to God, everything that is in man and around him. For this he has been given authority over the lower powers of his nature. Receiving strength from God, in Whom the spirit lives, the latter draws into the same life the soul with its reasoning and its sciences, with its will and its manifestations, with its taste and its arts – the works of his hands, and also its lower capacities – imagination and memory. And it draws the body, too, with its needs. And on all external orders it casts the reflection of the same life. When this is in man, he is a real man, corresponding to his idea. And he clearly is his own spirit, the master over himself and everything that is in him and around him. But it is also evident that he can receive such a power of dominion for his own spirit only from God, after devoting himself to Him and to life in Him. If you separate the spirit from God, this power will be taken from him. Then he will no longer be able to deal either with the strivings of his soul or with the needs of his body or with anything external. In the first construction of life man lived entirely within himself (in the spirit) before God, in the second – completely outside himself and forgetful of God. Into this latter construction there penetrate passions from self-love, which give to the whole of his life and evil direction contrary to the spirit and the fear of God, a direction that does not build up, but destroys. Such is the fallen man. But God did not will to leave fallen man in destruction and made for him a means of rising from the fall. The Son of God by His death on the cross, His resurrection, ascension and sitting at the right hand of the Father, opened a path for fallen man to the Holy Spirit, Who re-establishes the spirit of man and arouses him to his former strength. In what way? At first the grace of the Holy Spirit works on the spirit as it were from outside, arousing the conscience and the fear of God. But when determination and a readiness to live according to God is formed in the spirit, the grace of the Holy Spirit in the sacraments enters into the spirit, and from this time man’s inner life begins before God; his psychosomatic needs not only cease to rule him, on the contrary, he himself begins to rule them, following the indications of the Spirit. In this way our spirit, with the cooperation of the Holy Spirit, again becomes autocratic, both within and without.”

Woman is equal to man by nature, so she, too, has dominion over the animal and material kingdoms. For “the words ‘Gain dominion and have control,’” says St. John Chrysostom, “are directed to the man and the woman. See the Lord’s loving kindness: even before creating her He makes her sharer in this control.” And again: “Why, tell me, does he now say, ‘Let them have control’? Evidently he is already revealing to us at this point some mystery lying hidden. Who are to have control? Quite clearly he has spoken this way to hint at the formation of woman.”

The woman is “a secondary authority”, writes the same saint, in the sense that while possessing “real authority and equality of dignity”, it is her husband who “retains the role of headship”. Even before the fall, says St. Basil, the man was “the more authoritative part”, because “the man is not from the woman, but the woman from the man. Neither was the man created for the woman, but the woman for the man (I Corinthians 11.8-9).”

After the fall, the pattern is accentuated in accordance with God’s word to the woman: “Your yearning will be for your husband, and he will be your master” (Genesis 3.16). “I suffer not a woman to teach,” says the Apostle Paul, “nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” (I Timothy 1.11-14). Wives are to be “discreet, chaste, keepers at home, good, obedient to their own husbands, that

47 St. Basil the Great writes: “The virtue of man and woman is the same, since creation is equally honoured in both; therefore, there is the same reward for both. Listen to Genesis: ‘God created man,’ it says, ‘in the image of God created He him; male and female created He them’. They whose nature is alike have the same reward. Why, then [since their nature is alike], when Scripture made mention of man, did it leave women unnoticed? Because it was sufficient, since their nature is alike, to indicate the whole through the more authoritative part.” (Homily 10 on Psalm 1; quoted in Patrick Mitchell, The Scandal of Gender, Salisbury, MA: Regina Orthodox Press, 1998, p. 34).

Again, Hieromartyr Cosmas of Aitolia (+1779) writes: God created woman equal with man, not inferior. My Christian, you must love your wife as you companion, and not consider her as your slave, for she is a creature of God, just as you are. God was crucified for her as much as for you. You call God Father, she calls Him Father, too. Both of you have the same Faith, the same Baptism, the same Book of the Gospels, the same Holy Communion, the same Paradise to enjoy. God does not regard her as inferior to you.”

It was in order to indicate their equality of nature, writes Professor Panagiotes Trembelas, that Eve was created out of Adam’s side: “He wanted by this to show that the help He was giving was of equal honour with him. Neither was it fitting to put her at his head, nor that she should sit below his feet. She was to remain at his side, at precisely the spot where the rib was from which she had been created.” (Adam kai Eva (Adam and Eve), Athens: Sotir, 1979, p. 32 (in Greek)).

48 St. John Chrysostom, Homily 10 on Genesis, 9.
49 St. John Chrysostom, Homily 10 on Genesis, 7.
50 St. John Chrysostom, Homily 20 on Ephesians. And again: “In the rank of monarch – the husband; in the rank of lieutenant and general – the wife” (Homily 24 on 1 Corinthians, 5).
51 St. Basil, Homily 10 on Psalm 1. Cf. St. Augustine: “We must believe that even before her sin woman had been made to be ruled by her husband and to be submissive and subject to him.” (On Genesis according to the letter; quoted in Mitchell, op. cit., p. 35).
the word of God be not blasphemed” (Titus 2.5). “Wives, be in subjection to your own husbands,” writes the Apostle Peter; “that, if any obey not the word, they also may without the word be won by the conduct of the wives; while they behold your chaste conduct coupled with fear” (I Peter 3.1-2).

“Equality,” says St. John Chrysostom, “is known to produce strife. Therefore God allowed the human race to be a monarchy, not a democracy. But the family is constructed in a similar way to an army, with the husband holding the rank of monarch, the wife as general and the children also given stations of command.”

The woman is therefore subjected to the man in consequence of three facts: (i) that the woman was created after the man and for his sake, (ii) that she was deceived by the devil, while the man was not, and (iii) that her sin consisted, to some degree, in the desire to dominate the man. As St. Ephraim the Syrian writes, “she hastened to eat before her husband that she might become head over her head, that she might become the one to give command to that one by whom she was to be commanded and that she might be older in divinity than the one who was older than she in humanity.”

The devil tempted Eve in the guise of a serpent, writes St. Gregory Palamas, “in order to deprive the woman of her dignity and thereby subject her to inferior creatures which she, like Adam, had been worthy allotted to rule, honored by God Who created her with His Own hand and word, fashioning her after His Own image”. As a result, writes St. Isidore of Pelusium, the woman’s dominion was “diminished and mutilated”, and she was made subject to the man in a stricter sense than before the fall.

But did not the man sin too? Indeed. And so for his disobedience to his Head, Christ, and false obedience to his body, the woman, he is given a responsibility for her that is full of suffering: “And to Adam He said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree concerning which I charged thee of it only not to eat – of that thou hast eaten, cursed is the ground in thy labours. In pain thou shalt eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat thy bread until thou shalt return” (Genesis 3.18-20). Thus for his weakness of will and lack of true love for his wife, - for he could have saved her as well as himself by refusing to eat the fruit, - the man is condemned to work to support her and his family for the rest of his life, groaning not only under the physical burden, but also in anxiety of spirit. For “if any provide not for his own, and specially for those of his house, he hath denied the Faith, and is worse than an infidel” (I Timothy 5.8).

52 St. John Chrysostom, Homily 34 on I Corinthians, 7.
53 St. Ephraim, Commentary on Genesis; quoted in Mitchell, op. cit., p. 36.
54 St. Gregory Palamas, One Hundred and Fifty Chapters, P.G. 60:474; in Azkoul, op. cit., p. 102.
55 St. Isidore of Pelusium, Letters 3, 95; P.G. 78: 801.
However, in thus having to care for her, he will learn more truly to love her, subduing his anger and bitterness: “Husbands, love your wives, and be not bitter against them” (Colossians 3.19). “Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered” (I Peter 3.7). As Christopher Ely writes: “Because men have difficulty loving deeply, God gives them the primary responsibility of loving. Because Eve was led by her emotions to be disobedient, women’s chief obligation is to submit. The importance of love, however, to both man and wife, cannot be stressed enough.”

The man has dominion directly, as it were, while the woman has it only indirectly and derivatively, through her union with him, or as being his image and likeness. This distinction was implicit in the customs of ancient society, where an unmarried woman had no independent status and ruled nothing: it was only when she married that she entered into the rule of “other things”, as Blessed Theodoretus puts it – that is, her household and her children. Hence the custom in ancient Roman law of calling only a married couple “dominus” and “domina”. In English the equivalents are “master” (Mr.) and “mistress” (Mrs.); and in Greek - “kyrios” and “kyria”.

However, there was an exception to this rule – when a woman became ruler of the empire in her own, and not her husband’s right. But the exception proves the rule, for when the Empress Irene, for example, entered into possession of the empire, the Byzantine documents gave her the title basileus, “emperor”, rather than basilissa, “empress”. They thereby demonstrated that they could not conceive of the master of the inhabited world being of the female gender. Moreover, “for certain western contemporaries [notably,

57 Cf. St. Cyril of Alexandria: “The woman is made in the image and likeness of the man (that is, Adam), not alien to him, but rather of the same nature and form; and this our ancestor Adam himself clearly acknowledges, saying, ‘This is now bone of my bone, and flesh of my flesh’, and so forth.” (Commentary on I Corinthians 11, P.G. 74, pp. 879-882; quoted in Mitchell, op. cit., p. 29)
58 Troitsky, op. cit., p. 174.
59 The same meaning is implicit in the use of crowns in the Christian marriage service. As Fr. Valery Lukianov writes, “the crowns – token of royal power – are bestowed upon the bridal pair as a blessing when they are to become masters, so to speak, of a new generation.” (The Symbolism of Holy Matrimony”, Orthodox Life, vol. 21, № 2, March-April, 1971, p. 35). He goes on: “The crowns also recall the crowns with which the ‘martyrs’, or witnesses of Christ, are crowned in heaven. As in ancient times they adorned the heads of conquerors, so now the crowns are placed on the heads of the bridal pair as a reward for their chastity prior to marriage”.
60 Not only in Byzantium was this the case. When St. Tamara was declared co-ruler of Georgia at the age of 12, “the Georgian Church and chronicles commemorate her as a king – ‘King Tamara’” (“Holy Righteous Queen Tamara of Georgia”, Orthodox Life, vol. 53, № 2, March-April, 2003, p. 8).
Charlemagne],” as Judith Herrin writes, “it was the absence of a male ruler in Constantinople which meant that the imperial title could legitimately be claimed by another. For these writers, the title in question was the one previously held by Constantine VI [the son of Irene], whose blinding disqualified him. They refused to consider the imperial claims of Irene as basileus, for how could a woman be emperor?”61

Another, still greater exception is the Holy Virgin, who is called “Lady” (δεσπόινα), according to St. Gregory Palamas, “because she has the mastery of all things, having divinely conceived and born in virginity the Master of all by nature. Yet she is the Lady not just because she is free from servitude and a partaker of the divine power, but because she is the fount and root of the freedom of the human race, especially after the ineffable and joyful Birth. A married woman is ruled over rather than being a lady, especially after her sorrowful and painful childbirth, in accordance with the curse on Eve: ‘In sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee’ (Genesis 3.16). Freeing the human race, the Virgin Mother received through the angel joy and blessing instead of this curse.”62

And yet, of course, the Holy Virgin is mistress of the whole of creation only through her perfect submission to her Master, Christ God; so the pattern of man’s dominion over woman remains intact, although in her case it is a dominion of completely free submission without a hint of compulsion, of domination.

And in fact the only real exception to this pattern of the man’s dominion over the woman is provided by the Apostle Paul’s words: “the wife hath not power over her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one another…” (I Corinthians 7.4-5). In other words, the husband is the master of his wife in all things except sexual relations. The husband cannot refuse his wife sexual relations because his body is hers, and vice-versa. In this sphere there is complete equality. For sexual relations between husband and wife are the expression of their essential unity of nature, of the fact that the woman came from the man and is now returning to unity with him as it was in the beginning, before the differentiation of the sexes, not only spiritually but also physically.

While love does not abolish dominion and hierarchy entirely, it nevertheless puts them in the shade, as it were, making them secondary aspects of the relationship. When the fall dominates in the relations between men and women, so does the domination of man over woman (or the reverse).

62 St. Gregory Palamas, Homily 14 on the Annunciation, 8. The Mother of God is called “Sovereign Lady” in all the litanies of the Church. As St. John of Kronstadt writes: “The Virgin May is the most merciful sovereign of all the sons and daughters of men”. 
But when the fall is reversed, - and a true, Christian marriage is, at least in part, a reversal of the fall, - then love, “the bond of perfection”, takes the place of domination, and humility – of humiliation. The man is the lord of the woman (I Peter 3.6), but he is not meant to “lord it” over her. For love “does not vaunt itself, is not puffed up” (I Corinthians 13.4). In this the great example, as always, is Christ, Who “thought it not robbery to be equal to God,” but for love’s sake cast aside His hierarchical dominion, “made Himself of no repute, and took upon Him the form of a servant, being made in the likeness of man” (Philippians 2.6,7).

The end of love is union, which of its nature involves a mutual “exchange of properties”, so that what belongs to the one belongs also to the other, and vice-versa. Thus if the image of God in man can be said to be dominion – dominion over his own nature, and over the woman who is of the same nature as himself, - it is nevertheless a dominion which exercises itself through love, which brings us naturally to the conclusion that in a still deeper sense the image of God in man is love. For “God is love” (I John 4.1), and “love, by its nature,” writes St. John Climacus, “is a resemblance to God, insofar as that is humanly possible. In its activity it is the inebriation of the soul”.63 “Love alone,” writes St. Maximus the Confessor, “properly speaking, represents true humanity in the image of the Creator… for it persuades the will to advance in accordance with nature, in no way rebelling against the inward principle of its nature.”64

Love is not opposed to dominion, for love is that glue which holds the hierarchy of being together; for, as Thalassios the Libyan writes, “love alone harmoniously joins all created things with God and with each other”.65 The lover on the higher rung of the hierarchy desires only the union of the beloved with himself, not to dominate her, though she be on a lower rung. While the beloved on the lower rung in no way desires a change in their relative positions, but only that their love may continue unchanged forever.

But love presupposes the existence of another person to love; being in the image of the Divine Trinity of Persons, it must itself be a multiple image, as it were. Which brings us to the words of God about Adam: It is not good that the man should be alone… (Genesis 2.18). But this immediately raises the question: how could a sinless being who was in direct and even visible communion with God and His holy angels66, be in need of anything in Paradise?

64 St. Maximus the Confessor, Questions to Thalassius, 61, P.G. 90: 628B; quoted in Nellas, op. cit., p. 71.
66 St. John of Damascus: “Living bodily in a sensible paradise on earth, in soul he communicated with the angels, cultivating Divine thoughts and being nourished by them” (Exact Exposition of the Orthodox Faith, II, 30).
One possibility is that it is not Adam as an individual that is referred to here, but humanity as a whole, which would have great need of the female sex in the future, and in particular of the Most Holy Virgin Mary.\(^{67}\)

A stronger possibility is that although Adam was sinless, he was not yet fully mature and established in virtue, as his subsequent fall demonstrated. Several of the Fathers point out that he was still a child, spiritually speaking.\(^{68}\) And children have need of help—a help immediately supplied by God. In the New Testament Church, when mankind will have achieved maturity in Christ, we shall hear a different note: “It is good for man not to touch a woman” (I Corinthians 7.1). But such a condition, the condition of the monad or monk, will not be possible for all, but only “to those to whom it hath been given” (Matthew 19.11)—that is, to whom has been given a special grace, the grace of perpetual virginity…

But perhaps we are going too far, and Adam was in need, not of help in the form of a wife and sexual partner, but of something else? In order to answer this question, let us turn back and ask: why does the Scripture describe the naming of the animals at this point? What has this to do with Adam’s need for company?

God brought the animals to Adam to be named by him, writes St. John Chrysostom, in order to demonstrate his wisdom, and as a sign of dominion.\(^{69}\) But in the very act of naming the animals, he expressed his knowledge of their nature, including the fact that they were not like him: “there was not found a help like him”. “He added ‘like him’,” writes Chrysostom, because “even if many of the brute beasts helped him in his labours, there was still nothing equivalent to a woman, possessed as she was of reason.”\(^{70}\) The woman was

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\(^{67}\) Tertullian, Against Marcion, 2.4.

\(^{68}\) St. Theophilus of Antioch: “God transferred him from the earth, out of which he had been made, into Paradise, giving him the means for advancement in order that, maturing and becoming perfect, and even being declared a god, he might thus ascend to heaven in possession of immortality. For man had been made a middle nature, neither wholly mortal nor altogether immortal but capable of either” (To Autolycus 2.24). St. Irenaeus: “It was proper, first of all, that man should be created, and having been created, should grow; and having grown, should mature; and having matured, should increase; and having increased, should gain dominion; and having gained dominion, should be glorified; and having been glorified, should see his Master” (Refutation 4, XXXVIII, 3). Both quotations from Romanides, op. cit., pp. 125, 126-127.

\(^{69}\) St. John Chrysostom, Homily 14 on Genesis, 19; Homily 9 on Genesis, 8. Cf. St. John of Damascus: “[Adam] prophetically, like a master, produced the naming of the living beings who were given to him as servants. For the universal Creator and Master naturally entrusted to him who had arisen as rational, thinking and autocratic in the image of God, authority over that which was on earth” (Exact Exposition of the Orthodox Faith, II, 30).

\(^{70}\) St. John Chrysostom, Homily 14 on Genesis, 17. And not only of reason, but of every other perfection. “How great was the power of God, the master craftsman, making a likeness of those limbs from that tiny part [the rib of Adam], creating such wonderful senses and preparing a creature complete, entire and perfect, capable both of speaking and of providing
possessed of freedom and rationality; that is, she was like him in being a person, made in the image of God. Therefore the man could love her, not as he loved the animals, not simply as a creature of God, but as one who could love him as he loved her, in a fully mutual love, a love in the image of the love of the Holy Trinity.

Personhood is that which distinguishes man from the animals. Man, unlike the animals, can in a mysterious way first transcend his own nature, and then orient it towards God. This ability is what we call “being a person”. Personhood, the image of God in man, is not something added to nature as an extra part of it, but rather the capacity of man to stand freely “opposite” his nature, as it were, to say yes or no to its natural impulses, to justify it or to criticize it, to keep it egoistically to himself or to devote it in love to others.71

God is Three Persons in one nature. Therefore to say that man is created in the image of God is to say that man, like God, is a multiplicity of persons in a single nature. This interpretation is confirmed by the fact that when God speaks of the duality of persons in man He for the first time speaks about Himself, too, in the plural: “Let Us make man according to Our image”. In other words, man is the image of God in that in his relationships with other men of the same nature as himself he reflects the relationship between the Persons of the Holy Trinity, which is characterized above all by love. God is personal because His nature is love, and His nature is love because He is supremely personal; for His nature is to give Himself to other persons – both the other uncreated Persons of the Holy Trinity and the created persons of men and angels. And man made in the image of God is similarly personal. Giving himself freely in love, he transcends nature and becomes one spirit with his Creator and his fellow creatures (I Corinthians 6.17, 12.13).

71 Vladimir Lossky writes: “The image cannot be objectified, ‘naturalized’ we might say, by being attributed to some part or other of the human being. To be in the image of God, the Fathers affirm, in the last analysis is to be a personal being, that is to say, a free, responsible being. Why, one might ask, did God make man free and responsible? Precisely because He wanted to call him to a supreme vocation: deification; that is to say, to become by grace, in a movement as boundless as God, that which God is by nature. And this call demands a free response; God wishes that this movement be a movement of love...”

“A personal being is capable of loving someone more than his own nature, more than his own life. The person, that is to say, the image of God in man, is then man’s freedom with regard to his nature, ‘the fact of being freed from necessity and not being subject to the dominion of nature, but able to determine oneself freely’ (St. Gregory of Nyssa),” (In the Image and Likeness of God, Crestwood, NY: St. Vladimir’s Theological Seminary, 1989, pp. 71-72). Cf. Vasily Zenkovsky, “Printsipy Pravoslavnoj Antropologii” (“The Principles of Orthodox Anthropology”), Vestnik Rosskogo Khristianskogo Dotzhenia (Messenger of the Russian Christian Movement), 1988, II-III (in Russian).
The Latin Fathers, and some of the Greek, write that Eve helped Adam primarily in the procreation of children.\textsuperscript{72} The Greek and Syrian Fathers, on the other hand, tend to emphasise other aspects, including spiritual support. Thus Clement of Alexandria writes that Eve was Adam’s “help in generation and household management”, but that if the man has “some annoying faults that affect the harmony of the marriage, the wife should try to remedy these annoyances by using good sense and persuasion”.\textsuperscript{73} St. Basil the Great writes that the help which a wife gives her husband is the general support that she gives him in passing through life, which, of course, includes moral support.\textsuperscript{74} Again, St. Ephraim the Syrian writes: “Inside Paradise, the woman was very diligent; she was also attentive to the sheep and cattle, the herds and droves that were in the fields. She would also help the man with the buildings, pens, and with any other task that she was capable of doing. The animals, even though they were subservient, were not able to help him with these things. For this reason God made for the man a helper who would be concerned for everything for which God Himself would be concerned. She would indeed help him in many things.”\textsuperscript{75} Blessed Theodoretus writes: “He commanded her to satisfy the man’s desire, not a passion for pleasure, but by showing him the rational need for her company.”\textsuperscript{76} St. John Chrysostom goes further: “[The spouses] share the toil so as to share the crown also. Everything in marriage is in common. Let that which pertains to virtue be in common also. I have taken you as a helper. Be a helper to me also in the higher things.”\textsuperscript{77} “A woman undertakes no small share of the administration, being the keeper of the house. And without her not even political affairs could be properly conducted. For if their domestic concerns were in a state of confusion and disorder, those who are engaged in public affairs would be kept at home, and political business would be ill managed. So that neither in those matters, nor in spiritual, is she inferior. For she is able, if so inclined, to endure a thousand deaths. Accordingly many women have suffered martyrdom. She is able to practise chastity even more than men, no such strong flame disturbing her; and to show forth modesty and gravity, and holiness, without which no one shall see the Lord’ (Hebrews 12.14), and contempt of wealth, if she will, and in short all other virtues.”\textsuperscript{78} Finally, St. Nicodemus of the Holy Mountain writes: “Woman is a teacher of every virtue by word and deed within her own province at home.”\textsuperscript{79,80}

\textsuperscript{72} Cf. St. Ambrose of Milan, On Paradise, 10.48; St. Augustine, On the Literal Interpretation of Genesis, IX, 5, 9; St. John of Damascus, Exact Exposition of the Orthodox Faith, II, 30.

\textsuperscript{73} Clement of Alexandria, The Instructor, III, 3; Miscellanies, in The One Who Knows God, Tyler, Texas: Scroll Publishing, 1990, pp. 108, 106.

\textsuperscript{74} St. Basil the Great, On Virginity.

\textsuperscript{75} St. Ephraim the Syrian, Commentary on Genesis, 2.11.

\textsuperscript{76} Blessed Theodoretus, Commentary on Deuteronomy, 21.13.

\textsuperscript{77} St. John Chrysostom, On Psalm 68, 5; P.G. 55:506.

\textsuperscript{78} St. John Chrysostom, Homily 10 on I Timothy.


\textsuperscript{80} Among modern commentators, Professor Panagiotis Trembelas puts it thus: man and woman help each other by "exercising mutual forbearance, encouraging one another, so as to
St. Tikhon, Patriarch of Moscow, emphasizes the moral support provided by the woman: “Without a helpmate [that is, a help like him] the very bliss of paradise was not perfect for Adam: endowed with the gift of thought, speech, and love, the first man seeks with his thought another thinking being; his speech sounds lonely and the dead echo alone answers him; his heart, full of love, seeks another heart that would be close and equal to him; all his being longs for another being analogous to him, but there is none; the creatures of the visible world around him are below him and are not fit to be his mates; and as to the beings of the invisible spiritual world they are above. Then the bountiful God, anxious for the happiness of man, satisfies his wants and creates a mate for him - a wife. But if a mate was necessary for man in paradise, in the region of bliss, the mate became much more necessary for him after the fall, in the vale of tears and sorrow. The wise man of antiquity spoke justly: ‘two are better than one, for if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up’ (Sirach 4.9-10). But few people are capable of enduring the strain of moral loneliness, it can be accomplished only by effort, and truly ‘all men cannot receive this saying, save they to whom it is given’ (Matthew 19.11), and as for the rest - ‘it is not good for a man to be alone’, without a mate.”

Again, Archpriest Lev Lebedev writes: “Why is it ‘not good’ for man to be alone? The answer is quite clear: because God, ‘in the image’ of Whom man is created is a Trinity!... His nature experiences a natural need for this, that is, he is oppressed, as it were, within the bounds of one person, or, in any case, he potentially contains within himself the capability and striving to belong to some multiplicity of persons, but without dividing (for division and schism is contrary to nature). From this point of view it becomes clear why a ‘help’ for Adam is created not from the earth again (and not from water and not from someone else), but from Adam himself!”

Now in the beginning the only person of the same nature as himself to whom Adam could exercise his personhood through love was Eve. Therefore if he was to show in himself the image and likeness of God as a multiplicity of bring their different characters into harmony, so as to love and serve one another, experiencing together the same joys and sorrows, supporting one another in their weaknesses, giving a helping hand in time of need, spending themselves wholly for one another, together carrying the burden of life and the responsibility of a family.” (Dogmatique de l’Eglise Orthodoxe Catholique (Dogmatics of the Orthodox Catholic Church), Chevetogne, vol. III, p. 351 (in French)). Again, Lady Namier writes: “In the East marriage and the whole of family life are seen as a discipline often likened to that of monasticism. Both rub away the sharp edginess of personality, as pebbles tossed together by sea-waves rub each other smooth in the long run” (The Listener, 12 December, 1957).

Persons united in love, he could do so only in his relationship with Eve. We come to the conclusion, therefore, that the image of God in man was revealed in the beginning not only in Adam and Eve as individuals, but also in Adam and Eve in their relationship with each other, more specifically in their love for each other. Thus the love between man and woman is in the image of the love between the Divine Persons of the Holy Trinity. And if some would say that while human love is indeed in the image of God, this cannot be said of the love between man and woman, since this is supposedly tainted by the sexual element in it, it should be remembered that the love between Adam and Eve was the very first human love. In Paradise there was no other love between human beings; in this sense it was primordial, the first and the strongest, love par excellence. All other human loves, between parents and children, between friends, etc., came later chronologically, and were dependent on this first, primordial love between man and woman.

So if the two great commandments were carried out by Adam and Eve before the fall, they were carried out in relation first to God and then to each other. And if this second love is “like” the first, as the Lord says (Matthew 22.39), it is because the second, the love of Adam and Eve for each other, was indeed made in the likeness of the love of God. As St. John Chrysostom writes: “A certain wise man, when enumerating which blessings are most important included ‘a wife and husband who live in harmony’ (Sirach 25.1). In another place he emphasized this: ‘A friend or a companion never meets one amiss, but a wife with her husband is better than both’ (Sirach 40.23). From the beginning God in His providence has planned this union of man and woman, and has spoken of the two as one: ‘male and female created He them’ (Genesis 1.27) and ‘there is neither male nor female, for ye are alone in Christ Jesus’ (Galatians 3.28). There is no relationship between human beings so close as that of husband and wife, if they are united as they ought to be. When blessed David was mourning for Jonathan, who was of one soul with him, what comparison did he use to describe the loftiness of their love? ‘Your love to me was wonderful, passing the love of women’ (II Kings 1.26). The power of this love is truly stronger than any passion; other desires may be strong, but this one alone never fades. This love (eros) is deeply planted within our inmost being. Unnoticed by us, it attracts the bodies of men and women to each other, because in the beginning woman came forth from man, and from man and woman other men and women proceed...”

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83 As Vladimir Soloviev writes: “It is not to some separate part of human nature that the mysterious image of God, in accordance with which man is made, relates from the beginning, but to the true unity of his two main sides, male and female.” (“Smysl’ liubvi” (“The Meaning of Love”), Sochinenia (Works), Moscow, 1994, p. 287 (in Russian)). However, this does not entail the heretical ideas about the “feminine side of God” that Soloviev expounds in his later writings.

84 St. Gregory Palamas, Homily 56, 6.

The Creation of Eve

But why must the loneliness of man be relieved precisely by a woman? Why can only a woman help him? Why not another man? Or an angel? After all, a multiplicity of persons loving each other in the image of the Love of the Holy Trinity does not have to be a multiplicity of sexually differentiated persons…

The obvious answer is that only a woman could help in sexual reproduction, which fulfilled the plan of God more perfectly than asexual reproduction in the conditions of the fall. Moreover, the animality of sexual reproduction reminded men of how far they had fallen from their original condition. As St. Symeon of Thessalonica put it: “God did not wish that our origin should be irrational and from seed and filth. But since we voluntarily became mortal, He allowed the reproduction of the race to take place as with the animals, so that we should know from where we have fallen”.

However, this was not the only reason for sexual differentiation…

Let us continue with the sacred narrative: So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man He made into a woman, and brought her to the man. And Adam said, This is now bone of my bone and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be in one flesh. (2.21-24)

Why from the rib? The surgeon J.E. Shelley explains: “The account in Genesis 2.18-25 is as factual as words can make it. It read like the account which a surgeon writes for the records of the operating theatre! God performs a surgical operation under general anaesthesia, a rib re-section in this case. Note the detail: ‘He closed up the flesh instead thereof’. In just such a manner would a surgeon describe his closing up of an incision. Remarkably enough, provided that the surgeon is careful to leave the periosteum (the membrane which envelops the bones) of the removed rib, the rib will reform in a non-septic case, and the operation performed upon Adam was truly aseptic. So far as I remember, the rib is the only bone in the body of man which will do this. God gave it this property, which is why He chose it. With the vast reservoir of living cells contained in this rib, ‘He built up Eve’”.

“It is not without significance,” writes St. Ambrose of Milan, “that the woman was made out of Adam’s rib. She was not made of the same earth as he, in order to show that the physical nature of man and woman is identical and that together they were the one source for the propagation of the human

87 Shelley, How God created Man, a Bible Christian Unity Fellowship Study, p. 6.
race. Thus neither was man created together with a woman, nor were two men nor two women created at the beginning, but first a man and then a woman, God willing that human nature be established as one. Therefore from the very beginning of our race He eliminated the possibility that different natures could arise.\footnote{St. Ambrose of Milan, \textit{On Paradise}, IX, 48.}

It is said that Adam fell into a deep sleep. Now the Hebrew word \textit{tardema}, here translated as “deep sleep”, is translated into the Greek of the Septuagint as “ecstasy”. So it means, on the one hand, lack of feeling, anaesthesia (in the Hebrew), and on the other hand, heightened feeling, ecstasy (in the Greek). Taking the two meanings together, we could be talking about a prophetic dream in sleep.\footnote{Tertullian distinguishes between sleep and ecstasy, and defines “ecstasy” as the power of dreaming that precedes sleep. “Thus, in the beginning, sleep was preceded by ecstasy, as we read: ‘God sent an ecstasy upon Adam, and he slept’. Sleep brought rest to the body, but ecstasy came over the soul and prevented it from resting, and from that time this combination constitutes the natural and normal form of the dream” (\textit{On the Soul}, 45.1-5).} Thus St. Ephraim the Syrian writes: “The man, awake, anointed with splendour, and who did not yet know sleep, fell on the earth naked and slept. It is likely that Adam saw in his dream what was done to him as if he were awake.”\footnote{St. Ephraim, \textit{Commentary on Genesis}, 2.12.}

Again, Serge Verkhovskoy writes: “The sleep which God brought upon Adam is in Hebrew called \textit{tardemah}. This word refers to a deep sleep, particularly a sleep in which one sees visions (cf. \textit{Genesis} 15.12). In Greek this sleep is called \textit{ecstasis} and in Russian \textit{istuplenie}. Thus Adam’s state in this sleep may be understood not as a state of complete insensibility (for, according to St. Irenaeus, what we know as sleep did not exist in Paradise\footnote{St. Irenaeus, \textit{On the Apostolic Preaching}, 13.}), but rather as a state of inner, supra-conscious tension, in which he was turned, so to speak, to face his future wife. Does this not explain how he was able to recognize her when he first saw her?”\footnote{Verkhovskoy, “The Creation of Man the Establishment of the Family in the Light of the Book of Genesis”, \textit{St. Vladimir’s Seminary Quarterly}, 1964, vol. 8, No 1, p. 9.}

And so Adam’s “ecstatic sleep” is a form of prophetic trance in which he stood out of himself (for “ec-stasy” literally means “standing out”) in order to perceive reality from a greater height and in an incomparably greater depth.\footnote{St. Augustine writes: “The ecstasy will be correctly understood as being imposed so that the mind of Adam, with the help of this ecstasy,... should enter into the sanctuary of God and receive knowledge of the future. As a result, having awoken and being as it were filled with prophecy, he saw the bone, that is, his wife, being brought to him, and immediately said (the apostle calls these words a great mystery): ‘Behold now...’... Although according to the Holy Scriptures, these words were the words of the first man, nevertheless the Lord in the Gospel declares that they were pronounced by God” (\textit{On Genesis according to the letter}, IX, 19; in Troitsky, \textit{op. cit.}, p. 118). Cf. Clement of Alexandria, \textit{Miscellanies}, I, 135, 3. St. Jerome also calls Adam a “prophet” (\textit{vates}).}

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But that is not the only possible interpretation. Another possibility is hinted at by the fact that the words “sleep” and “ecstasy” are both used in the context of the sexual act, the first as a kind of euphemism for it (“they are sleeping together”) and the second as a description of its culminating point. Is it too bold to see in this primeval act of sexual differentiation the first act, paradoxically, of sexual union? And is not the ecstasy that accompanied it akin – in a pure, unfallen mode – to the ecstasy of sexual union? Thus St. Methodius of Olympus writes: “The ecstatic sleep into which God put the first man [was] a type of man’s enchantment in love, when in his thirst for children he falls into a trance, lulled to sleep by the pleasures of procreation, in order that a new person, as I have said, might be formed in turn from the material that is drawn from his flesh and bone…. Hence rightly is it said that ‘therefore a man leave his father and his mother’: for man made one with woman in the embrace of love is overcome by a desire for children and completely forgets everything else; he offers his rib to his divine Creator to be removed that he himself the father may appear once again in a son”.

Here “the embrace of love” is re-described as the man “offering his rib to the Creator”, as if the creation of Eve from Adam was indeed a kind of sexual act. Moreover, the “man’s enchantment in love” is described as a “thirst for children”, in which he “is overcome by a desire for children”, as if the sexual act were at the same time a giving birth – which in a certain sense it was in the case of the creation of Eve, insofar as Eve was both the wife and the child of Adam. Thus this new creation through parthenogenesis has at the same time certain characteristics of what we may call “parthenocoitus”. Adam gives rise to Eve as a separate being out of himself, and at the same time recognizes her to be his wife, “flesh of my flesh and bone of my bones”; in her “standing out” (ec-stasis) from him, he recognizes that she is most intimately united with him. Thus the primal differentiation of the sexes is at the same time their first, and most perfect, union, a union without sin and so not without joy, even “ecstasy”.

“It is very clear,” writes Bishop Hilarion (Alfeyev), “that [St. Methodius] is speaking about the positive meaning of sexual love in itself rather than about it being necessary for procreation. God the Creator is in fact regarded as participating in the sexual intercourse between man and woman. When men ‘are brought to deposit their seed in the woman’s channels’, St. Methodius

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94 St. Methodius, The Symposium, Logos 2. 2. According to St. Augustine, Adam and Eve may have known some form of sexual union, without fallen lust, in Paradise (The City of God, XIV, 26). However, it seems that Augustine was not referring to the creation of Eve as being that sexual union of which he was talking.

95 At this point we have to be cautious, because the Fathers prefer not to speak of Eve’s creation out of Adam as a “giving birth” or “begetting” or “generation”, using these words only for the procreation that takes place in the fall (St. Gregory the Theologian, Oration 31, 11; St. John of Damascus, Exact Exposition of the Orthodox Faith, II, 30). However, as we shall see later, they acknowledge the likeness between the creation of Eve out of Adam and the birth of the New Adam, Christ, from the New Eve, Mary.
continues, ‘the seed shares, so to say, the divine creative function’. All elements of sexual life, such as ‘enchantment’, ‘pleasures’, ‘embrace of love’, ‘desire’ and ‘ecstasy’, receive a positive and poetic interpretation in St. Methodius. There is no suggestion that sexual union is something unclean or unholy. On the contrary, the whole story of the creation of Eve from Adam’s rib is taken as symbolizing sexual intercourse."

That there is a marital mystery involved here is also indicated by the significance of the fact that God brought her to the man – God as it were “gives away” the bride to her bridegroom. For, as Troitsky writes: “It is not by chance that the Slavonic translation uses the word приведе ['brought']. The приведение ['bringing'] of the wife was the form of religious marriage among the ancient Slavs, corresponding to the Roman form confarreatio.”

Again, when Adam says of Eve: “This is now bone of my bone, and flesh of my flesh: and she shall be called woman [isha in Hebrew] because she was taken out of man [ish]”98, he is acknowledging that they are of one flesh – in other words, that they are married – physically married. These words, as Bishop Nikolai Velimirovich writes, are “the foundation of, and the reason for, the mysterious attraction and union between man and woman”.99 They “have become,” writes St. Asterius of Amasea, “a common admission, spoken in the name of all men to all women, to the whole female sex. These words bind all the rest. For that which took place in the beginning in these first-created ones passed into the nature of their descendants.”100 “This is the origin,” writes Archpriest Lev Lebedev, “of the irresistible attraction of man to his ‘wife’ (the woman) as to the most necessary complement of his own nature. Union in love with the woman can be replaced only by union in love with God, which is immeasurably more profound. It is on such a union with God that monasticism is founded, which is why it does not lead to psychological complexes. But monasticism is not for everyone, it is the lot of special people, ‘who can accommodate’ this condition (Matthew 19.11-12). But for the majority the woman remains one of the most necessary conditions of a normal existence.”101

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97 Troitsky, op. cit., p. 48, footnote.
98 The Hebrew words ish and isha emphasise the unity of the sexes in a single human nature. Only English among modern European languages preserves this philological reflection of the ontological reality. For “this name,” as St. John Chrysostom says, “should reveal their common creation and become the foundation of a durable love and the cement of their union” (Homily 6 on Genesis, 5).
Adam continues with the famous words which the Lord Jesus Christ and the Apostle Paul saw as the founding document of marriage: *Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be in one flesh.*

Why “therefore”? Because Adam sees in Eve his own flesh and bones, his own bride. St. John Chrysostom writes: “...A man shall leave his father and his mother’, he says; but he does not say, ‘he shall dwell with’, but instead, ‘he shall cling’ to his wife, thus demonstrating the closeness of the union, and the sincerity of the love. And Paul is not satisfied with this, but goes further, explaining the subjection of the wife in the context of the two being no longer two. He does not say ‘one spirit’ or ‘one soul’ (union like this is possible for anyone), but he says ‘one flesh’... The word ‘flesh’ and the phrase ‘shall cling’ both refer to love...”

The difference between this primordial sexuality and the sexuality of the fall is that whereas in the fall man and woman come to know each other through union “into one flesh”, in Paradise they came to know each other through “standing out” from one flesh. In Paradise man and woman recognise that they are one at the very moment of their coming into individual existence; and in that knowledge is joy. In the fall, they desperately to seek to create unity, having come to know isolation and loneliness; and in that knowledge is sorrow. Every true marriage begins with the aim of reliving, as far as it is possible in the conditions of the fallen world, that original paradise of delight, in which there was no lust but there was joy, and not even a shadow of division...

Both unity and otherness are essential to the experience of true love. For the lover delights both in the otherness of the beloved and in his overcoming of that otherness through his union with her. But this otherness is neither isolation nor unlikeness; for as St. Gregory Palamas says, “all love culminates in union and begins in likeness”. The recognition of otherness is rather the recognition of the uniqueness of the other.

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103 This “paradisial ‘eros’”, as Vladimir Lossky calls it, “would have been as different from our fallen and devouring sexuality as the sacerdotal royalty of man over created being should be from our actual devouring of each other... The narrative of creation, let us not forget, is expressed in the categories of the fallen world. But the Fall has changed the very meaning of the words. Sexuality, this ‘multiplying’ that God orders and blessed, appears in our universe as irremediably linked to separation and death. This is because the condition of man has known, at least in his biological reality, a catastrophic mutation. But human love would not be pregnant with such a paradisiacal nostalgia if there did not remain painfully within it the memory of a first condition where the other and the world were known from the inside...” (*Creation: Cosmic Order*, *Orthodox Theology*, Crestwood, NY: St. Vladimir’s Theological Seminary, 1978, p. 67).

If, however, this uniqueness is not acutely felt, then the act is merely self-love and self-gratification, which is lust. And if that otherness is not felt to be overcome in a unity that includes and embraces without destroying it, then the act only engenders estrangement and jealousy. The otherness of persons is then felt to be an otherness of nature, an absolute otherness which precludes love; which is why love achieved is “strong as death”, but love lost is “cruel as the grave, her shafts are shafts of fire, even the flames thereof” (Song of Songs 8.6).

We come to the conclusion that the differentiation of the sexes has a much greater significance and purpose in God’s plan than merely providing a means of reproduction in the fall. As we shall explain in more detail later, the love of man and woman as seen in its original purity in the marriage of Adam and Eve, was designed from the beginning as a mystery of love and life mirroring the still greater mystery of love and life that is the Incarnation of Christ and his salvation of mankind. The holiness of the marriage of man and woman is derived from the holiness of its archetype, the marriage of God and man...

**Neither Male nor Female**

However, let us now examine the opposing view, according to which the words: “In Christ there is neither male nor female” (Galatians 3.28) imply that there was no sexuality in the original creation, and that there will be none in the new heaven and the new earth, when, as the Lord Himself says, there will be no marrying and the elect will be like the angels in heaven (Matthew 22.30).

This teaching finds support in the writings of St. Maximus the Confessor, who writes: “He became perfect man, from us, for us, and in conformity with us, possessing everything that is ours without omitting anything except sin, and in no way needing the addition of anything that is naturally connected with marriage. At the same time and by the same token He revealed, in my opinion, that there also happened to be another method of increasing the human race, a method foreknown to God, which would have prevailed if the first man had kept the commandment and had not descended to the level of the beasts by abusing his own faculties, thus bringing about the distinction between male and female and the division of nature. Man, as I have said, had no need at all of this division to come into being, and it is possible for him to be without it in the future, there being no need for these things to endure permanently. For in Christ Jesus, says the divine Apostle, there is ‘neither male nor female’.”

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105 Cf. the Chinese philosopher Gi-ming Shien: The love between husband and wife “excludes the love of others if respect does not underlie affection. Desire makes one approach, respect keeps them apart; the union of the two is affection or love which abides. Respect is the regulating force of love” (in Hieromonk Damascene, op. cit., p. 74).

Again, St. Gregory of Nyssa comments on the phrase, *male and female created He them* as follows: “I presume that everyone knows that this is a departure from the Prototype: for ‘in Christ Jesus,’ as the Apostle says, ‘there is neither male nor female’. Yet the phrase declares that man is thus divided. Thus the creation of our nature is in a sense twofold: one made like to God, one divided according to this distinction: for something like this the passage darkly conveys by its arrangement, where it first says, ‘God created man, in the image of God created He him’, and then, adding to that which has been said, ‘male and female created He them,’ – a thing which is alien from our conception of God.

“I think that by these words Holy Scripture conveys to us a great and lofty doctrine; and the doctrine is this. While two natures – the Divine and incorporeal nature, and the irrational life of brutes – are separated from each other as extremes, human nature is the mean between them: for in the compound nature of man we may behold a part of each of the natures I mentioned – of the Divine, the rational and intelligent element, which does not admit the distinction of male and female; of the irrational, our bodily form and structure, divided into male and female: for each of these elements is certainly to be found in all that partakes of human life. That the intellectual element, however, precedes the other [irrational, bodily element], we learn as from one who gives in order an account of the making of man; and we learn also that his community and kindred with the irrational is for man a provision for reproduction…

“He Who brought all things into being and fashioned man as a whole by His own will to the Divine image… saw beforehand by His all-seeing power the failure of their will to keep a direct course to what is good, and its consequent declension from the angelic life, in order that the multitude of human souls might not be cut short by its fall… He formed for our nature that contrivance for increase which befits those who had fallen into sin, implanting in mankind, instead of the angelic majesty of nature, that animal and irrational mode by which they now succeed each other”.

Let us examine this passage. First, St. Gregory says that the sexuality of man is “a departure from the Prototype: for ‘in Christ Jesus,’ as the Apostle says, ‘there is neither male nor female’”. However, these words of St. Paul refer, not to what is and what is not in the Prototype or the image of God, but

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107 St. Gregory of Nyssa, *On the Making of Man*, 16-17; in Rose, *Genesis*, op. cit. According to Constantine Tsirplanis, “the so called ‘double creation’ doctrine of St. Gregory of Nyssa should be understood as man’s essential and simultaneous composite nature, from the very beginning, in which the brutal passions existed, but were inactive, neutral and powerless, and they would remain so if the reason had not abused its freedom… There was no second act of creation” (*The Concept of Universal Salvation in Saint Gregory of Nyssa*, Thessalonica, 1980, p. 24).
to who is entitled to receive baptism and the gifts of grace that it bestows. The Apostle is saying that all human beings, regardless of nationality, social status or sex, can receive this gift; all - Greeks as well as Jews, women as well as men, - can become one in Christ. 108

Besides, Christ was born as a man of the male sex. Are we to say that His maleness was not part of the Prototype? Or has He now ceased to be male? Is it possible to think of Christ as not male?

It may be that since, as the Lord said, there will be no marrying in the resurrection, but we shall be like the angels in heaven, there will be no secondary sexual characteristics in heaven. However, it runs counter to the intuition of Christians to argue that we will cease to be men and women in any significant sense.

Still more counter-intuitive is it to assert that Christ will cease (or rather, since He is already risen, has already ceased) to be a man, and that the Mother of God will cease (or rather, since she is already risen, has already ceased) to be a woman. For we see in Christ and the Virgin Mary, the new Adam and Eve, a real man and a real woman with no tendency towards “unisex”. There is therefore no reason to believe that such primary sexual differences will disappear in the resurrection.

Thus St. Jerome, in spite of his highly rigorist attitude to sexuality in general, insists that sexual differentiation will remain after the resurrection: “When it is said that they neither marry nor are given in marriage, the distinction of sex is shown to persist. For no one says of things which have no capacity for marriage, such as a stick or a stone, that they neither marry nor are given in marriage; but this may well be said of those who, while they can marry, yet abstain from doing so by their own virtue and by the grace of Christ. But if you will cavil at this and say, how shall we in that case be like the angels with whom there is neither male nor female, hear my answer in brief as follows. What the Lord promises is not the nature of angels, but their

108 As Bishop Theophan the Recluse writes: “When all Christians are through the grace of the Holy Spirit are created inwardly in accordance with one image – the Lord Jesus Christ, then it is clear that they are all in spirit identical, they are all one in Jesus Christ, they are all as one, or both the one and the other: what is given to one is also given to the other. Nobody is deprived, because of external differences, of that which is necessary to him as a Christian. That which is external has no significance in Christianity; in it everything depends on strength of faith, devotion to Christ the Lord and readiness to make all kinds of sacrifices to please Him. Therefore in Christ Jesus there is neither Jew nor Greek. ‘Neither is the Jew better because he is circumcised, nor is the Greek worse because he is uncircumcised; but both the one and the other are better or worse solely in accordance with the quality of their faith. In the same way the slave and the freeman can be different in Christianity, but not in status, only in faith. Equally, the man and the woman differ in the strength and weakness of the body, but faith is defined by the disposition of the heart, and it often happens both that the wife saves the husband, and that the husband precedes the wife in faith’ (Jerome)” (op. cit., p. 90).
mode of life and their bliss. And therefore John the Baptist was called an
angel even before he was beheaded, and all God’s holy men and virgins
manifest in themselves, even in this world, the life of angels. When it is said:
‘Ye shall be like the angels’, likeness only is promised and not a change of
nature.”

Of course, the fall has accentuated and corrupted the differences between
the sexes. Thus men tend to be crude, insensitive and boastful, and women –
weak-willed, vain and easily led by all kinds of influences. But these fallen
differences do not entail that in the beginning there was never meant to be
any difference. The restoration of the image of God in man involves, not the
abolition of all sexual differences, but their return to their unfallen condition,
the return to men of real masculinity together with those feminine qualities
which fallen masculinity drives out; and vice-versa for women.

Modern medicine claims to be able to change men into women, and
women into men as regards their secondary sexual characteristics. But the
deeper aspects of sexuality – chromosomal makeup and psychological
masculinity or femininity – can in no way be changed. Thus the male has an
X and a Y chromosome, while the woman has two X chromosomes – a fact of
our sexual nature that can in no way be changed.

It goes without saying

110 The Fathers tend to emphasise the weaknesses of women more than those of men, perhaps
because the apostle says that they are “the weaker vessel” (I Peter 3.7). “Women are unstable,
prone to error, and mean-spirited,” writes St. Epiphanius of Cyprus in the Panarion. The
woman is ‘somewhat talkative,’ ‘fond of ornament,’ and ‘in some sort a weaker being and
easily carried away and light minded,’ says St. John Chrysostom [Homily 13 on Ephesians and
Homily 37 on I Corinthians]. ‘The sex is somewhat weaker, and needs much support, much
condescension,’ he adds elsewhere [Homily 20 on Ephesians]; ‘the sex is weak and fickle’
[Homily 9 on I Timothy]. “Their fickle and vacillating minds, if left to their own devices, soon
degenerate,’ says St. Jerome, of female anchorites [Letter 130 to Demetrias].” (Patrick Mitchell,
op. cit., p. 96).

David Bailey tries (not altogether convincingly) to mitigate the harshness of such
judgements by pointing to “the youth and personal immaturity of the average fourth-century
bride who, if she were the daughter of believing parents, would have been kept in strict
seclusion until the time of her marriage. It is hardly surprising that the deficiencies in their
education and their exclusion from social life should have earned for women the
contemptuous epithets of many of the Fathers – weak and frail, slow of understanding, light
and unstable of mind, liable to deception, and unsafe to admit to the deliberation of public
affairs.

“These failings can all, for the most part, be attributed to the various disabilities suffered
by the female sex in ancient times” (The Man-Woman Relation in Christian Thought, London:
111 Cf. Dorothy Kimura, “Sex Differences in the Brain”, Scientific American, vol. 267, September,
1992, pp. 80-87; Baron-Cohen, op. cit.
112 “Although men and women sometimes act like separate species, scientists have long
assumed that – in terms of their DNA – they are more or less the same. But a new study has
shown that the sexes really are quite different, reports Nature magazine, and it all comes
down to the X chromosome. Women carry two X chromosomes; men, by contrast, have one X,
inherited from their mothers, and one Y. The Y is an ‘eroded’ version of the X chromosome
that sex-change operations are one of the worst perversions of the modern age. But their very possibility shows that gender is not such a superficial aspect of human nature as the realists would like to believe. There is more to sexuality than meets the eye.

This gives some support to St. Gregory’s view in that secondary sexual characteristics do appear to be removable, as if they were “added” to the original man. But it also supports the position of the idealists in that there appears to be a deeper, primary level of sexuality that is “wired into” the brain and cannot be removed or changed.

St. Gregory goes on to argue that part of our nature is made like God, and another part not like him – that is, the irrational, animal-like part, including our sexuality, which is “alien from our conception of God”. In one sense, this is obviously true. God is far above all created being, and He is even further above the visible and irrational elements of creation than He is above its invisible and rational elements. It follows that insofar as man is a mixture of visible and invisible, rational and irrational, he is for that very reason “a little lower than the angels” (Psalm 8.5) with their unmixed, purely noetic nature.

However, St. Gregory himself asserts that “the image is not in part of our nature, nor is the grace in any one of the things found in that nature”. Moreover, if, as St. Maximus the Confessor says, the soul and the body constitute “one form”, being “simultaneously created and joined together, as is the realization of the form created by their joining together”, then it

with few than 100 working genes. The X, by contrast, has more than 1000, and is able to deploy them more intricately.

“Because women have two X chromosomes, one is inactive. But that doesn’t mean it’s entirely silent. The new research has revealed that up to 25% of genes in the so-called inactive chromosome are actually switched on. In other words, women are getting ‘double doses’ of some genes. ‘The effect of these genes from the inactive X chromosome could explain some of the differences between men and women that are not attributable to sex hormones,’ said Laura Carrel of Pennsylvania State University. These could include emotional, behavioural and physical differences, including susceptibility to disease. Although the X contains only 4% of all human genes, it accounts for almost 10% of those inherited diseases that are caused by a single gene. These ‘X-lined’ disorder include colour blindness, haemophilia, various forms of mental retardation and Duchenne muscular dystrophy. With no ‘spare’ X to make up for genetic deficiencies, men are more vulnerable to ‘X-linked’ conditions” (“The Difference between Men and Women”, This Week, March 26, 2005, p. 17).

And since there will be no marriage in the resurrection, it follows, writes St. Gregory, that these secondary characteristics will not exist in the Kingdom: “If the organs of marriage exist for the sake of marriage, when that function does not exist we shall need none of the organs for that function” (On the Soul and the Resurrection, 10).

St. Gregory of Nyssa, On the Making of Man, 16. Cf. St. Epiphanius of Cyprus: “Church doctrine believes that man was created according to the image of God, but does not define precisely in what part of his essence the image of God exists... There is no need at all to define or affirm in what part of us that which is in the divine image is effectuated” (Against Heresies, 70, 2; P.G. 42:341).

would seem quite logical to see the image of God as residing in the soul and body together. “For neither could the soul ever appear by itself without the body nor the body arise without the soul. Man is not, as the squawking philosophers decree, merely a rational animal capable of understanding and receiving knowledge.” 116 “It was not merely a part of man,” writes St. Irenaeus, “that was made in the image and likeness of God. Of course the soul and the Spirit are part of man but not the man. For the whole man consists of the comingling and union of the soul that receives the Spirit of the Father, with the fleshly nature, which (comingling and union) was formed according to the image of God.” 117 And so, as St. Gregory Palamas writes, “The name ‘man’ is not applied separately to the soul or the body, but to both together, for together they were made in the image of God”. 118

Again, Christ God took on the whole of human nature in His incarnation, including a material body, and raised it to be seated at the right hand of the Father, Who has “raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus” (Ephesians 2.6). That is why the Mother of God, who is not only a member of His Body, but gave Him His Body, being glorified in and through His Body, is “more honourable than the cherubim and beyond compare more glorious than the seraphim”. If man is made in the image of God, and Christ is God, then, as Tertullian points out, man’s flesh is made in the image of Christ’s flesh, Who raised it far above its original lowliness, “granting [it] to be nobler than its origin, and to have its happiness increased by the change wrought in it [by Christ].” 119

The Image of God and Sexuality

But if man’s flesh is made in the image of Christ’s flesh, why – shocking though this may sound to many - should his original, unfallen sexuality not be made in the image of Christ’s sexuality?

First, it is necessary to dispel any hint of feminist theologizing and affirm categorically that there is no sexuality in God. None of the Persons of the Holy Trinity is male or female in His Divine nature. Christ is male only in His assumed human nature. So when we say that man’s original, unfallen sexuality was created in the image of Christ’s sexuality, we are speaking of Christ in His human nature. There is no analogy or likeness between human sexuality and the Divine nature. In fact, since the nature of God is unknowable and infinitely far above all created being, it is, strictly speaking, inaccurate to speak of anything at all in common or similar between the Divine and the

116 Tatian, To the Greeks, in Romanides, op. cit., p. 148.
117 St. Irenaeus of Lyons, Refutation, 5, VI, 1; in Romanides, op. cit., pp. 148-149.
118 St. Gregory Palamas, Prosopopeia, P.G. 150: 1361C.
119 Tertullian, On the Resurrection of the Flesh, 6.
human natures. For even such an attribute as the immortality of the human soul, which plays such an important part in philosophical and theological systems of a Platonic kind, cannot really be said to be in the image or likeness of the immortal nature of God for the simple reason that the human soul is not immortal by nature, but only by grace. By grace, however, we are immortal; so that if God’s grace dwells in us, we can indeed speak about a Divine likeness and godlike immortality. The same applies to the other attributes of human nature that are said to be in God’s image and likeness. For example, man’s rationality can be said to be in the likeness of God’s Reason, but only if it is informed by the grace of God: otherwise it descends to mere cogitation.

Thus likeness to God is possible only through participation in Him: without that participation the likeness disappears, and man “is compared to the mindless cattle, and is become like unto them” (Psalm 48.21). Man is not in the likeness of God by virtue of some special spiritual part of his soul in the Platonic sense, but by virtue of possessing the Spirit of God to such a degree that the Spirit becomes, as it were, a part of him, or is so thoroughly mixed with the whole of him that he can be said to be, not just soul and body, but Spirit, soul and body (I Thessalonians 5.23). As Romanides writes, following St. Irenaeus: “the spiritual man for Paul is not one who does not have flesh but one who has the Spirit of God. A man who does not have the Divine Spirit is called ‘carnal’, ‘animal’ and ‘flesh and blood’. Without the Spirit’s energy to render him incorruptible, man cannot participate in true immortality and the kingdom of God... Paul’s spiritual man who has the Holy Spirit is exactly identical to the man made in the image and likeness of God as taught by the early Christian theologians.”

Many of the Fathers distinguish between the image and the likeness of God in man, asserting that the image is retained even by the carnal man who has lost the Holy Spirit. However, the image of God in the carnal man is the potential to receive back the Spirit, that is, the likeness of God, through repentance rather than a specific Godlike quality that remains even in the state of sin. Thus a portrait that has been completely blackened by dirt is no longer an image or likeness of anyone in the strict sense: it can be called an image only in the sense that if the dirt were removed, a likeness would then reappear. To use a different analogy: if a jewel is removed from its setting, the setting will still bear the imprint of the jewel, although it will possess nothing jewel-like in a substantial sense. Similarly, the soul that was made for God and in the image of God will still bear the imprint of God in his soul, and will long for God even when God has abandoned him.

We may agree, then, that the image may be said to include sexuality only if it can be shown that sexual relations are not incompatible with the presence of the Spirit or the love of God. For, as Blessed Augustine writes, “Thou hast made us for Thyself, O Lord, and our hearts are restless until they find rest in Thee” (Confessions).
the Spirit of God. In other words, the critical question is: are sexual relations “carnal” not only in the sense that they involve the flesh or the body, but in the Pauline sense that they drive out the Spirit? Now we have already established that before the fall Adam and Eve did not have sexual relations in the sense of sexual intercourse. But they did have a relationship which can be called sexual insofar as it was coloured by their differentiated sexuality, by their sexual attraction to each other. And insofar as this attraction did not constitute a fall into sin, and did not lead to the departure of the Spirit of which we read only much later: “My Spirit shall not always remain with man, since he is carnal” (Genesis 6.3), we must conclude that the basic fact of sexual attraction does not drive out the Spirit and therefore does not disfigure the image of God in man.

We can go further. There is a likeness between the relationships between Adam and Eve, on the one hand, and the Father and the Spirit, on the other. St. Gregory of Nyssa writes: “Adam, not having a created cause and being unbegotten, is an example and image of the uncaused God the Father, the Almighty and Cause of all things; while Eve, who proceeded from Adam (but is not born from him) signifies the Hypostasis of the Holy Spirit proceeding.”122 Similarly, St. Anastasius of Sinai writes: "Adam is the type and image of the Unoriginate Almighty God, the Cause of all; the son born of him manifests the image of the Begotten Son and Word of God; and Eve, who proceeded from Adam, signifies the proceeding Hypostasis of the Holy Spirit. This is why God did not breathe in her the breath of life: she was already the type of the breathing and life of the Holy Spirit.”123

As Vladimir Lossky puts it: “And God created man in His own image; in the image of God created He him; male and female created He them. Thus the mystery of the singular and plural in man reflects the mystery of the singular and plural in God: in the same way that the personal principle in God demands that the one nature express itself in the diversity of persons, likewise in man, created in the image of God. Human nature cannot be the possession of a monad. It demands not solitude but communion, the wholesome diversity of love... The Fathers relate the procession of the Holy Spirit to what they call the ‘procession’ of Eve, different from Adam yet of the same nature as him: unity of nature and plurality of persons which evoke for us the mysteries of the New Testament. Just as the Spirit is not inferior to Him from Whom It proceeds, just so woman is not inferior to man: for love demands equality and love alone wished this primordial polarization, source of all the diversity of the human species.” 124

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124 Lossky, "Creation: Cosmic Order", op. cit., pp. 67, 69-70. Archpriest Lev Lebedev develops this theme: “Man was created not only as ‘I’, but simultaneously as ‘we’. At first the Lord created Adam, then brought his wife Eve out from his body and commanded them to
The analogy between Adam and Eve, on the one hand, and the Father and the Holy Spirit, on the other, is not the only relational likeness that the Fathers discern here. There is also the analogy between Adam and Eve, on the one hand, and the Father and the Son, on the other. And this analogy takes us still further into the deepest mysteries of the New Testament. Its basis is to be found in the words of St. Paul: “I want you to understand that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God” (I Corinthians 11.3). Thus the man-woman relationship is a head-body relationship in the likeness of the Father-Son relationship.

In fact, there are three such relationships here: Father-Son, Son (Christ)-man, and man-woman. Two of these are between beings that are equal in nature: the Father-Son and man-woman relationships. The middle relationship, that between the Son (Christ) and man, is not between two beings that are equal in nature. However, the Incarnation of the Son and the Descent of the Holy Spirit has effected an “interchange of qualities”, whereby God the Son has acquired human nature, and humanity has “become a partaker of the Divine nature” (II Peter 1.4). As the Holy Fathers put it, “God became man so that men could become gods”. Therefore the originally unequal relationship between God and man has been to a certain degree leveled out, as it were, by its transformation into the new relationship between Christ and the Church. This relationship can, like that between the Father and the Son, be described in the image of the relationship between head and body, and is explicitly compared to the relationship between husband and wife in Ephesians 5.22-32.

The symbol of this hierarchical, head-body relationship is the veil. The apostle continues: “A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of the man. For man was not made from woman, but woman from man; neither was man created for woman, but woman for man. That is why a woman ought to have a veil on her head” (I Corinthians 11.7-10). As Bishop Theophan the Recluse writes: “The husband, as the image and glory of God amongst creatures, must not multiply, so that each child born to them would be at the top of a particular triangle: husband, wife and child, all of them with one uniform nature, Adam’s nature, but all three, Adam, Eve and child, individual in being, freely rational persons. And nowadays all of the many millions of people have as their basis a tertiary structure, husband, wife and child, and thus conform to the image of the Holy Trinity.

“But God’s image and likeness are not only in the structural makeup. These principally reflect love and agreement. The Father is the source of all holiness common to every godly nature. This is His hypostatic property. The Son is ‘born’ before eternity from the Father, and the Holy Spirit proceeds before eternity from the Father. These are their hypostatic properties, their specific nature and thus the Persons of God behave accordingly, but in such a way that with a perfect love for each other, they are always in perfect and voluntary agreement.

“To just such an image of existence was man called, first of all in personally life, in family relations, and then also with regard to all mankind…” (What is Truth? St. Vladimir’s Russian Orthodox Information Center, 1996, pp. 9-10).
cover his head in church, while the wife was taken from the husband later, created, as it were, in accordance with his image, and is therefore the image of the image, or the reflection of the glory of the husband, and must therefore cover herself in church as a sign of subjection to her husband”.125

Thus the relationships between the Father and the Son, Christ and the Church and the man and woman mirror each other, and can in turn be likened to the relationship between the head and the body. For just as “the head of Christ is God”, so Christ is the Head of the Church and “the head of the woman is the man”. And just as the Son is “the effulgence of the glory” of the Father and “the impress of His Hypostasis” (Hebrews 1.3; Colossians 1.15), so the woman is “the glory of the man”, “the image of the image”, and yet of the same nature as him.126 It follows not only that the relationship between man and woman has the capacity to illumine for us the relationship between Christ and the Church, but also that the basic structure of the human body, is an icon, a likeness of the most spiritual and ineffable mysteries. For just as the head (the man) is lifted above the body (the woman) and rules her, but in love for her and desiring her salvation, so does Christ love and save the Church, His Body – all in obedience to His Head, the Father, Who “so loved the world that He gave His only Son, that whosoever believeth on Him should not perish but have eternal life (John 3.16).

From this perspective we can see that the psychological differences between man and woman reflect the differences in spiritual function between Christ and the Church, and that these differences were implanted in human nature from the beginning precisely in order to mirror the spiritual relationships. The man is physically stronger, more aggressive and more inclined to lead because he, like Christ, must wage war on the devil and rescue the woman from his clutches. The woman is more intuitive, compassionate and submissive because she must be sensitive to the will of the man and submit to him in order to make their common struggle easier.127

If, in the fall, the man must take the lead, this is not because he is less fallen than the woman, or that only the masculine qualities are necessary for

125 Bishop Theophan, op. cit., p. 179.
126 Cf. St. Cyril of Alexandria: “Because the woman is the likeness of the man and the image of the image, and the glory of the glory, he admonishes her to nourish the hair on her head on account of her nature. And yet why would the former begrudge grace to the latter, especially as the woman herself displays the image and likeness of God? But nevertheless she does so in a sense through the man, because the nature of the woman differs in some small way” (P.G. 74, pp. 881-884; quoted in Mitchell, op. cit., p. 30). And Blessed Theodoretus writes: “He is called the image of God on account of being entrusted with dominion over all things on earth. The woman, on the other hand, being placed under the authority of the man, is the glory of the man, just as she is also the image of the image. Now she herself also rules other things, but is justly subjected to the man” (Commentary on 1 Corinthians 11, P.G. 82, pp. 309-314; quoted in Mitchell, op. cit., p. 29.)
127 The psychologist Professor Simon Baron-Cohen (op. cit.) has argued in detail for a difference between a “systemising” male brain and an “empathising” female brain.
salvation, but because obedience to the hierarchical principle at all levels is the only way out of the fall. For only if the woman obeys the man, and the man obeys Christ, as Christ obeyed the Father, can grace work to heal fallen nature and restore “glory” to the fallen lower levels of the hierarchy. Only if the man disobey Christ, and demands that the woman follow him in his disobedience, must she disobey him out of obedience to Christ. In this case the hierarchical principle has been violated at one level (the level of the man), but remains intact at another (the level of the woman).

Although the woman is placed at the bottom of this hierarchy, she can be united with the very top. For, as St. Paulinus of Nola says: “We might say that she is placed at the base to support that body’s chain which is linked to God by the head of Christ, to Christ by the head of man, and to man by the head of woman. But Christ makes woman also belong to the head at the top by making her part of the body and of the structure of the limbs, for in Christ we are neither male nor female…” Thus there is neither male nor female in Christ not in the sense that sexual differences cease to have any importance in Christ, but that if each sex carries out his or her differentiated role in love in accordance with the will of God, there will be complete harmony and unity throughout the hierarchy, and an “interchange of qualities” will take place, not only between God and man, but also between man and woman, with the result that God will be “all in all” (I Corinthians 15.28).

Angelical and Sexual Modes of Procreation

Let us consider what was meant by God’s command to Adam and Eve that they multiply. What kind of fertility or procreation is being spoken of here? Some of the Fathers interpreted the command to procreate in a purely spiritual sense, as meaning the multiplication of spiritual children and good works. Among these was St. Basil the Great, who, as we have seen, interpreted man’s dominion over the wild beasts in a similarly allegorical manner. Again, St. Augustine writes: “One is completely right to ask in what sense we should understand the union of male and female before sin, as well as the blessing that said Be fruitful and multiply and fill the earth. Should we understand it in a physical manner or spiritually? We are permitted to understand it spiritually and to believe that it was changed into sexual fecundity after sin. For there was first the chaste union of male and female, of the former to rule, of the latter to obey, and there was the spiritual offspring of intelligible and immortal joys filling the earth”.

However, the patristic consensus is that the command should be understood in the first place to refer to the procreation of physical children. Thus St. Methodius of Olympus writes: “God’s statement, the commandment

130 St. Augustine, Two Books on Genesis against the Manichaeans, I, 19, 30.
to beget children, is just as valid today, because He is always an artist who is fashioning humankind. It is certainly true that God is working even now on the world like a painter on his picture. The Lord taught us this too by saying: ‘My Father is working still’ (John 5.17). When the rivers no longer flow and no longer pour on to the great sea-bed, when the light has been separated in a perfect way from the darkness (though for the present this has yet to happen), when the good earth has ceased to produce fruit, when reptiles and quadrupeds have stopped reproducing and when the pre-arranged number of men and women has been reached, only then will there be a need to refrain from begetting children. As things are, it is necessary for humanity to collaborate in bringing into the world beings in the likeness of God, because the world is already in existence, or rather it is being created. Be fruitful and multiply is the word.”\(^{131}\) Again, St. Bede writes: “This multiplication of men and filling of the earth was not to be accomplished except by the union of male and female... Blameless, therefore, are the marriages which God has instituted for the propagation of the human race and the filling of the earth with the blessing from above.”\(^{132}\) And St. John of Damascus writes: “God, Who knows all things before they have existence, knowing in His foreknowledge that they would fall into more transgressions in the future and be condemned to death, anticipated this and made male and female, and bade them be fruitful and multiply.”\(^{133}\)

It should be noted that human beings “collaborate” with God in bringing children into the world, but it is God alone who creates them; it is He Who “opens the womb” (\(^{134}\)I Kings 1.6). As the Church chants on the feast of the Conception of the Mother of God: “Today the whole world doth celebrate Anna’s conceiving, which was brought about by God”.\(^{134}\) Clement of Alexandria writes that God is the cause of childbirth, while the parents are only “servants of birth”.\(^{135}\) Again, Blessed Theodoretus writes of Hannah's infertility: "This teaches readers not to place their hope [of conception] on marriage, but on calling on the Creator for help. For just as it belongs to the cultivator to cast seeds into the earth, but to God to bring that which is sown to perfection, so union is the work of marriage, but helping nature and forming a living being - to God."\(^{136}\) And St. John Chrysostom writes: “It is not the power of marriage that multiplies our species”.\(^{137}\) “We must ascribe the birth of children, not to

\(^{131}\) St. Methodius of Olympus, The Symposium, 2, 1. St. Methodius believed that the words “he shall cleave to his wife and the two shall become one flesh” referred to the situation before the fall (On the Resurrection of the Dead, I, 38).

\(^{132}\) St. Bede the Venerable, On Genesis, I, 1.28.

\(^{133}\) St. John of Damascus, Exact Exposition of the Orthodox Faith, IV, 24.

\(^{134}\) The Conception of the Most Holy Mother of God, Menaion, December 9, Mattins, kontakion. In the same service the conception is called “holy” (Mattins, canon, Ode 3, sedalen). Again, in the feast of the Nativity of the Mother of God, Menaion, September 8, the conception is called “ineffable” (Mattins, Canticle 5, second canon).

\(^{135}\) Clement of Alexandria, Miscellanies, III, 12, P.G. 8:1189; Troitsky, op. cit., p. 39.

\(^{136}\) Blessed Theodoretus, On I Kings, 3.

\(^{137}\) St. John Chrysostom, Homily 10 on Genesis, 4-5, P.G. 53:86; in Troitsky, op. cit., p. 40.
the intercourse of spouses, or to anything other than the Creator of all”. Again, St. Cyril of Jerusalem writes: “It is God Who fashions every infant in the womb. As Job says: ‘Like clay Thou hast moulded me, like milk Thou hast poured me out, like cheese Thou hast curdled me. Thou hast clothed me in flesh and blood, knit me together with bones and sinews’ (Job 10.9-11).”

The question arises: since the command to be fruitful and multiply was given before the fall, are we to suppose that sexual intercourse took place in Paradise? As noted above, the Holy Fathers give a negative reply to this question: “The clear and unanimous teaching of the Fathers is that before the fall there was no use of marriage, as we understand it today, for the purpose of reproduction.” For sexual intercourse as we know it presupposes the “garments of skin”, that is, opaque bodies and animal-like desires, that were given to us only after the fall, for the survival of the human race in the conditions of universal corruption and death. The fact that the command was given before the fall indicates, as St. Bede says, that marriage and procreation are blessed by God. But it does not indicate that sexual intercourse as we know it was the only possible method of procreation.

The Fathers teach that if man had not sinned, and had remained in Paradise with his incorruptible body, he could have reproduced in a virginal, quasi-angelic way. Thus St. Athanasius the Great writes: “God’s original intention was that we give birth not through marriage and corruption; the violation of the commandment introduced marriage as a result of Adam’s transgression.” And St. John Chrysostom writes: “Marriage was not necessary to God in order to multiply men on earth.” Again, St. Gregory of Nyssa writes that if we had not sinned, we would not have needed marriage to multiply. For “whatever the mode of increase in the angelic nature..., it would have operated also in the case of men, who were ‘made a little lower than the angels’, to increase mankind to the measure determined by its Maker”. Again, St. John of Damascus writes: “The commandment ‘go forth and multiply’ does not necessarily mean through conjugal union. For God could increase the human race by another means, if people had preserved the commandment inviolable to the end.”

140 Nellas, op. cit., p. 72. I have in fact found one exception to this rule – the teaching of St. Augustine: “Although it was after the expulsion of the man and the woman from Paradise that they came together in sexual intercourse and begat children, nevertheless I do not see what could have prohibited them from honourable marital union and ‘the bed undefiled’ even in Paradise. God could have granted them this if they had lived in a faithful and just manner in obedient and holy service to him, so that without the tumultuous ardour of passion and without any labour and pain of childbirth, offspring would be born from their seed” (On the Literal Interpretation of Genesis, 9,3,5; The City of God, XIV, 26).
141 St. Athanasius, Commentary on Psalm 50.
142 St. John Chrysostom, On Virginity, 17.
143 St. Gregory of Nyssa, On the Making of Man, 17, 2.
144 St. John of Damascus, Exact Exposition of the Orthodox Faith, IV, 24; P.G. 94: 1208D.
This hypothesis finds confirmation in the fact that the first multiplication of man was indeed quasi-angelic and virginal. For it was the birth (although some Fathers prefer not to use the term “birth”), not of Cain, but of Eve. As St. John Chrysostom says: “How, you will say, would so many thousands have been born [except through sexual intercourse]? If this thought strikes you so strongly, I will ask you in turn: How was Adam born? How was Eve – without the mediation of marriage?”

**Impure Means to a Pure End?**

The words *Be fruitful and multiply* are repeated after the account of the fall (*Genesis* 5.2), which clearly indicates that the blessing is not only on parthenogenesis, but also on sexual reproduction in the fall. Thus the blessing on reproduction has not been removed, but continues even in the conditions of the fall when Adam knows Eve in a different, non-virginal way, and when he sees that it gives birth not only to life in the form of Eve, but also death in the form of Abel’s murder at the hands of Cain.

However, there are some, even among the Fathers, who argue that the blessing is on procreation, but not on sexual relations as such. This is the position adopted by St. Gregory of Nyssa, for example, in the East, and by Blessed Augustine in the West. The problem with this view is that it seems to contradict the apostolic word that “marriage is honourable in all, and the bed (i.e. sexual relations between husband and wife) undefiled” (*Hebrews* 13.4); for sexual relations are physiologically impossible without desire.

Again, if sexual relations within marriage are considered impure, there is a danger of falling under the anathemas of the Council of Gangra (c. 343): “9. If anyone shall remain virgin, or observe continence, abstaining from marriage because he abhors it, and not on account of the beauty and holiness of virginity itself, let him be anathema. 10. If anyone of those who are living a virginal life for the Lord’s sake shall treat arrogantly the married, let him be anathema. 14. If any woman shall forsake her husband, and resolve to depart from him because she abhors marriage, let her be anathema.”

Hieromonk Gregory (Lourié) attempts to minimize the significance of these canons: “Who is going to define where ‘abhorrence’ and ‘arrogance’ begin? No-one could have had any doubt that both the one and the other are sinful passions, but the conciliar canons are a juridical document, and so it is always

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146 Moreover, the blessing is repeated after the destruction of the world by the Flood and Noah’s emergence from the ark (*Genesis* 9.1); for Noah and his family after the Flood are like Adam and Eve after the fall – on them depends the survival of the human race. “See how marriage was again permitted for the sake of increase,” comments St. John of Damascus (*Exact Exposition of the Orthodox Faith*, IV, 24).
dangerous to allow too much leeway for their interpretation. From the literal meaning of the canons one could form the impression that marriage and virginity were equal in honour (we are talking about the principles of the one and the other, which is not to be confused with the equality in honour of all Christians in general) and even that it was impermissible to dissolve a marriage for the sake of abstinence."\(^{147}\)

It is true that it is not always easy to discern where a preference for virginity, which is laudable, passes into an abhorrence of marriage, which is not. However, there is no hint in these canons that marriage and virginity are to be considered equal in honour, only that marriage should not be dishonoured by being considered to be sinful. As for the idea that marriage should not be broken for the sake of abstinence, unless it be with the mutual consent of the partners, this is nothing more nor less than the teaching of the Church! The canons specifically forbid clergy to put away their wives “under pretext of religion”\(^{148}\), “lest we should affect injuriously marriage constituted by God and blessed by His presence, as the Gospel saith: ‘What God hath joined together, let no man put asunder’; and the Apostle saith, ‘Marriage is honourable and the bed undefiled’; and again, ‘Art thou bound to a wife? Seek not to be loosed’”\(^{149}\).

The chastity of clerical marriage was specifically confirmed by the First Ecumenical Council through St. Paphnutius the Confessor, as the historian Socrates relates: “Paphnutius then was bishop of one of the cities in Upper Thebes: he was a man so favoured divinely that extraordinary miracles were done by him. In the time of the persecution he had been deprived of one of his eyes. The emperor honoured this man exceedingly, and often sent for him to the palace, and kissed the place where the eye had been torn out.

“It seemed fit to the bishops to introduce a new law into the Church, that those who were in holy orders, I speak of bishops, presbyters and deacons, should have no conjugal intercourse with the wives whom they had married when they were still laymen. Now when discussion on this matter was impending, Paphnutius having arisen in the midst of the assembly of bishops, earnestly entreated them not to impose so heavy a yoke on the ministers of religion: asserting that ‘marriage itself is honourable, and the bed undefiled’; urging before God that they ought not to injure the Church by too stringent restrictions. ‘For all men,’ he said, ‘cannot bear the practice of rigid continence; neither perhaps would the chastity of the wife of each be preserved’; and he termed the intercourse of a man with his lawful wife chastity.

\(^{148}\) Apostolic Canon 5.
\(^{149}\) Sixth Ecumenical Council, Canon 13.
“It would be sufficient, he thought, that such as had previously entered on their sacred calling should abjure matrimony, according to the ancient tradition of the Church: but that none should be separated from her to whom, while yet unordained, he had been united. And these sentiments he expressed, though himself without experience of marriage and, to speak plainly, without ever having known a woman: for from a boy he had been brought up in a monastery, and was specially renowned above all men for his chastity.

“The whole assembly of the clergy assented to the reasoning of Paphnutius; wherefore they silenced all further debate on this point, leaving it to the discretion of those who were married.”

This point is well illustrated by the *Life* of the British saint, Monk-Martyr Nectan of Hartland (+c. 500). St. Nectan’s father, Brychan, was a local prince who left his wife to practise the ascetic life in Ireland. After several years of asceticism, he returned to his native land, and there, finding his wife still alive, “although he had not proposed any such thing himself”, he had relations with her and begat several sons and daughters – one for each year of his unlawful abstinence. Brychan recognised his fault, saying: “Now has God punished me for vainly intending to act contrary to His will.” Brychan and his children, all of whom became monastic missionaries in south-west England, are counted among the saints of the British Church – a happy ending which would not have come to pass if he had continued his unlawful asceticism – unlawful because contrary to the laws of marriage as instituted by God - to the end of his life...

Again, we read of St. Seraphim of Sarov that “those who were married [he] would not allow to separate, however hard it might be, even under the pretext of a subsequent life of virginity. A married couple separated and divided their children. The husband went to Sarov and came to Father Seraphim. As soon as the Saint saw him, he began to rebuke him sternly and, contrary to his wont, said to him in a menacing tone: ‘Why don’t you live with your wife? Go to her, go!’”

Lourié continues this theme in the critical section of his work entitled “From the law of marriage to the grace of virginity – in one individual life”, which consists of a detailed analysis of a story concerning a married layman, Theonas, who, under the influence of the teaching of Abba John, began to try and persuade his wife that they should henceforth abandon sexual relations. “But in vain. We cannot say that the wife found no arguments at all in favour

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of the opposite point of view. She ‘… said that she could never abstain from conjugal relations in the flower of her life, and that if she were abandoned by him and committed some sin it would have to be imputed to him instead for having broken the bonds of marriage...’”\(^{153}\) But Theonas said that he would continue to live with his wife only if they “escaped the punishment of Gehenna” by abstaining from sexual relations.\(^ {154}\) And eventually he left her and became a distinguished monk, much admired by St. John Cassian.

However, Theonas’ argument is condemned by the holy canons: “If anyone shall condemn marriage, or abominate and condemn a woman who is a believer and devout, and sleeps with her own husband, as though she could not enter the Kingdom [of heaven], let him be anathema…”\(^ {155}\) Moreover, Lourié omits to tell us that St. John Cassian did not commit himself to Theonas’ point of view: “No one should think that we have made all this up in order to encourage spouses to divorce. We not only do not condemn marriage but we even say in accordance with the words of the Apostle: ‘Marriage is honorable among all, and the marriage bed is undefiled’... I ask the reader kindly to find me blameless, whether he is pleased or displeased with this, and either to praise or to blame the actual doer of the deed. I myself have not offered my own viewpoint in this...”\(^ {156}\)

Lourié follows Abba Theonas in considering that the words of the Gospel: “Whoever does not hate father and mother and children and brothers and sisters and wife and fields, and his own soul besides, cannot be My disciple” (Luke 14.26) provide sufficient justification for his action. However, the Christian does not cease to love his relatives. It is rather that he loves them “with a more outside love”, to use St. Macarius’ expression.\(^ {157}\)

To put it another way: he hates his relatives only if they prevent him from carrying out the commandments. As Blessed Theophylact writes: “See to it that you are not seized or carried away by this saying, interpreting it literally and without understanding. The Lover of man does not teach hatred for man, nor does He counsel us to take our own lives. But He desires that His true disciple hate his own kin when they prevent him from giving reverence to God and when he is hindered from doing good by his relationship to them. If

\(^{153}\) St. John Cassian, Conference 21, IX, 1; Lourié, op. cit., p. 111. The wife’s argument is supported by, among others, Origen, who writes, commentong on the Gospel phrase “maketh her an adulteress” (Matthew 14.23), that a husband can, by omitting to satisfy the physical desires of his wife, “under the appearance of greater gravity and self-control”, place her in serious temptation, for which he himself is responsible (Commentary on Matthew. 14.24; quoted in Bailey, op. cit., p. 82, note 4).

\(^{154}\) St. John Cassian, Conference 21, IX, 1; Lourié, op. cit., p. 116.

\(^{155}\) Council of Gangra, Canon 1.

\(^{156}\) St. John Cassian, Conference 21, X, 1,2.

\(^{157}\) St. Macarius the Great, Homily 4, 15.
they do not hinder us in these things, then He teaches us to honor them until our last breath.”158

Of course, every rule has its exceptions, and it may be that in this particular case the breaking of the rule that the agreement of both partners to abstain is necessary was blessed by God. But it is very dangerous to build any kind of theological argument on exceptions to the rule, otherwise the rule itself is seen to be despised and will be abandoned. We do not know what happened to the woman in this case. Perhaps she bore her forced separation from her husband with fortitude, and remained chaste for the rest of her life. But if she did not, then it is difficult to avoid the conclusion that, as she said, the responsibility for her fall fell, at least in part, on her husband – and it was precisely to prevent such falls that the rule that spouses should separate only by mutual agreement was established.

Another exception to this rule can be found in the Life of Holy New Hieroconfessor Alexander of Omsk (+1977); for it was on reading this Gospel passage that he decided to leave his wife and family. However, he did this because staying with his family in the conditions of Soviet life would have endangered his soul and his honorable service as a priest under Soviet power and his conscience did not allow him to become a traitor.159

As Lourié admits, the extremist viewpoint expressed by Abba Theonas was rejected by two of the greatest Fathers of the Church - St. John Chrysostom and St. Barsanuphius the Great.160 But Lourié shrugs off this fact on the grounds that the question of leaving one’s wife without her consent is only a “pastoral” problem, about which it is possible to disagree “without falling away from the Church”. With regard to the wider questions of the role of sexual relations in marriage, Lourié claims that St. Chrysostom shared “the general patristic conviction” - which, without detailed argumentation, he identifies with the position of the Egyptian monks just cited. Where there appears to be a divergence, he argues, this is either because St. Chrysostom was talking to a significantly less pious and monastically oriented audience (the laity of Antioch and Constantinople, as opposed to the laity of Egypt), or because the holy hierarch “sugared the pill” of his harder statements, hiding them in the sub-text of his sermons… More likely, in the present writer’s opinion, is that the views of the great hierarch simply developed with time, from the “realistic” position of the early On Virginity to the idealistic position of almost all his later writings.161

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160 Lourié, op. cit., pp. 112-113.
161 This is also the view of Troitsky (op. cit., p. 18, footnote 37).
The attempt to justify marriage and procreation while condemning, however obliquely, sexual relations within marriage appears to involve an internal contradiction: it blesses procreation while “cursing” the God-given means to it, sexual relations. Is it likely that God would have blessed human procreation while cursing the only means towards it?

Sexuality can be only *theoretically* distinguished from procreation. Thus according to Troitsky, multiplication is the main theme of *Genesis* 1, and is an act of the species, as it were, which is why chapter 1 speaks of “male” and “female” rather than “man” and “woman”. It is “the continuation of the creation of the animal world, having no relation to marriage and in general to anything that distinguishes it from the animals”.¹⁶² Marriage, on the other hand, which is the theme of *Genesis* 2, is personal and not necessarily linked to the continuation of the species; as such it is not found in the animals. It is therefore represented in chapter 2 as involving Adam and Eve as individual persons with individual names rather than “Adam” as the representative of the whole species collectively.

However, while sexuality and reproduction can in this way be distinguished abstractly, in thought, in concrete reality they are, of course, inseparable. So we repeat: if the mixing of sexual pleasure with the propagation of the species is offensive to God, it is difficult to understand how the marital bed can be undefiled. When God blessed the end of procreation, He also blessed the means to that end, the marriage bed. The heretics try to divorce the means from the end; they approve of the latter while disapproving of the former. But in this they blaspheme against the goodness of God’s creation, supposing that He “trapped” those who desire children by forcing them to sin in order to become parents.

The Fathers are quite clear. Thus St. John Chrysostom, commenting on the words, “Marriage is honourable in all, and the bed undefiled” (*Hebrews* 13.4), writes: “Marriage is pure”.¹⁶³ Again, Blessed Theophylact comments on the same verse: “By ‘in all’ he means ‘in every way’ and ‘in every season’”.¹⁶⁴ And Bishop Theophan writes: “The marriage bed does not contradict chastity if it will be holy and undefiled”, that is, “every vice of unfaithfulness, open or secret (in the disposition of the heart) must be foreign to Christian marriage”.¹⁶⁵ And St. John of Kronstadt says: “God... marries people and makes marriage honorable and the nuptial bed pure.”¹⁶⁶

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Natural and Unnatural Modes of Procreation

There are further evil consequences of this doctrine. For if sexuality is evil even in marriage, the difference between sexual relations inside and outside marriage is abolished (we shall discuss this in greater detail later). Again, if the natural method of procreation is considered sinful, then the path is open to unnatural, but “purer” (from a Platonic-Manichaean point of view) methods, such as in vitro fertilisation, surrogate motherhood, stem cell research, or cloning. Which in turn opens the door to the creation of hybrid, half-human\textsuperscript{167}, or “superhuman” species.

Modern man’s refusal seriously to discuss the moral consequences of these developments is illustrated by the remark of the Oxford Professor of Applied Ethics, Julian Savulescu, on stem cell research, which involves the destruction of embryos: “We have voted with our feet on the moral status of the embryo. There are 100,000 abortions every year [in Britain], nearly all for social reasons. IVF, IUDs, the morning after pill and even some forms of oral contraception destroy embryos. The deaths of a handful [!] of embryos for life-saving research is not morally relevant in this context, in our society.”\textsuperscript{168}

If the first half of the twentieth century was distinguished by an amazing increase in our knowledge of the physical world, the second half was distinguished by an even more amazing increase in our knowledge of the biological world, and especially the world of human genetics and human reproduction.

The vital break-through here was the discovery of DNA in 1953. Then came the introduction of the contraceptive pill, in vitro fertilisation and surrogate motherhood. As one journalist put it: “First, contraception severed the connection between sex and reproduction. It became possible to have sex without having babies. Then modern technology severed the connection between reproduction and sex. It became possible to have babies without having sex.”\textsuperscript{169}

The most alarming developments have been genetic manipulation and cloning. As early as 1976, the director of the Institute of Genetics of the USSR, Academician N.P. Dubinin, was predicting the scale of this revolution: “The achievements of human genetics, and of general and molecular genetics, will push forward the problem of interference

\textsuperscript{169} Anthony Daniels, “How far has humanity sunk when we treat the creation of life just like ordering a new car?”, Daily Mail (London), August 13, 2001, p. 12.
in human heredity. The coming revolution in genetics will demand a decisive overturning of the previously dominant view concerning the primacy of nature in its natural form. Genetics will turn out to be capable of overcoming the natural story of life and creating organic forms inconceivable in the light of the laws of natural evolution... For the molecular genetics and the molecular biology of the 21st century there lies in store the prospect of creating cells as the only self-regulating open living system, which will be bound up with the understanding of the essence of life. An exchange of living forms will take place between the earth and other worlds... The aim of genetic engineering is the creation of organisms according to a given model, whose hereditary program is formed by means of introducing the recipient of new genetic information. This information can be artificially synthesised or separated in the form of natural genetic structures from various organisms. In this way a new single genetic system which cannot arise by means of natural evolution will be created experimentally... Various manipulations with DNA molecules can lead to the unforeseen creation of biologically dangerous hybrid forms...

“We have to admit,” concludes Fr. Vladislav Sveshnikov, “that contemporary science is preparing the ground for the coming of the Antichrist.” How? By the manipulation of genes in order to produce the “superman” or “man-god” of Nietzsche’s imagination, who will be at the same time the “devil-man” or “Antichrist” of Christian patristic teaching.

As regards cloning, Fr. Michael Nedelsky has written: “Cloning is the technique of producing a genetically identical duplicate of an organism. In the case of human cloning, the nucleus of an adult cell is injected into an enucleated egg – meaning that the donor DNA replaces that in the egg – and then cell division is electronically. The result becomes a human embryo genetically identical to the donor. In the case of so-called ‘reproductive cloning’ (what kind of cloning is not reproductive?) the egg is implanted into a woman’s uterus to grow. Done successfully, it would result in the birth of an infant. In the case of the benign-sounding ‘therapeutic cloning’, the embryo is never implanted into the uterus. Instead, it is allowed to develop for a few days before a part is removed to provide stem cells – which have the unique potential to become almost any human cell and thus have potential for disease treatment – before the embryo is destroyed or, more accurately, killed. Reproductive cloning is currently opposed by nearly all responsible scientists – Clonaid not included – but therapeutic cloning has widespread support,

based on the claim that it may provide a means to treatment and tissue replacement for a series of incurable ailments.

“Both techniques are sinister. Both produce life artificially. As Father Demetrius Demopulos, who holds a Ph.D. in genetics, writes: ‘As an Orthodox Christian, I speak out in opposition to any attempt to clone a human being because humans are supposed to be created in acts of love between two people, not through the manipulation of cells in acts that are ultimately about self-love. Our actions should bring us together in Christ, not separate us into new and different classification.’ This manipulation of cells opens the door to ‘genetic enhancement’, an increased control over traits deemed desirable and the elimination of those which are not. In other words, eugenics. This genetic manipulation is ultimately an act of cruelty, subjecting the embryo to the whims of scientists and, when resulting in birth, to unforeseen illness and danger. As Professor Leon Kass of the University of Chicago testified before Congress, cloning ‘constitutes unethical experimentation on the child-to-be, subjecting him or her to enormous risks of bodily and developmental abnormalities. It threatens individuality… It confuses identity… It represents a giant step toward turning procreation into manufacture… And it is a radical form of parental despotism and child abuse’. So-called ‘therapeutic cloning’ is equally, of not more, inhuman. In the name of dubious medical evidence for miracle cures, it produces life only to destroy it. Legalizing it would in fact result in the first category of life which legally had to be killed. As Charles Krauthammer put it, it represents ‘the most ghoulish and dangerous enterprise in modern scientific history: the creation of nascent cloned human life for the sole purpose of its exploitation and destruction’…

“Many of the moral consequences of cloning have already been suggested: the threat to the uniqueness of each life; the compromise of human identity; the violation of human dignity; even the potential for eugenic manipulation resulting in a tyrannic social structure of a genetically enhanced super class ruling a lower class of genetically ‘inferior’ men. Reproductive cloning opens the way for eugenics and designer babies, making children manufactured objects. The practical consequences lead to unheard of absurdities: the whole structure of the family is confused and overturned, with the potential of genetically identical parents and children. In fact, male cells are not needed in reproductive cloning, though the female ovum is paving the way for a world in which women can reproduced without men, of fatherless children. The act of consummating love which produces children could be made obsolete, making child-bearing completely asexual.”

It follows that any attempt to separate marriage from sexuality, or sexuality from reproduction, as if one term in each pair was “good” and the

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other “bad”, so that marriage is good only without sexuality, or that reproduction is permissible in a non-sexual way, must be condemned. This is not to identify sexuality with reproduction, nor is it to see the purpose of sexuality in reproduction alone. But it is to recognize the profound relationship between sexuality and fertility, and the wrongness of any attempt to separate the two.

It would be easier to draw the conclusion that the sole purpose of sexuality and marriage is the propagation of the race in the case of animals than of men. For, as St. Neilos the Ascetic writes, animals “become conscious of the difference between male and female only during one season of the year ordained by the law of nature for them to mate in, so as to propagate and continue their species. The rest of the year they keep away from one another as if they had altogether forgotten any such appetite. In men, on the other hand, as a result of the richness of their food, an insatiable desire for sexual pleasure has grown up, producing in them frenzied appetites which never allow this passion to be still.”

Sexuality understood in a very broad sense to include what Scruton calls “gender”, that is, our perception of a whole range of phenomena in terms of a masculine/feminine polarity, has a far wider influence on human life than animal sexuality has on animal life. This is partly because sexual passion in man is as much, if not more, a property of the soul as of the body. Sexual passion is far less dependent on the state of the body in man than it is in animals.

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174 Thus Scruton quotes the anthropologist Margaret Mead: “In every known society, mankind has elaborated the biological division of labour into forms often very remotely related to the original biological differences that provided the original clues. Upon the contrast in bodily form and function men have built analogies between sun and moon, night and day, goodness and evil, strength and tenderness, steadfastness and fickleness, endurance and vulnerability... we know of no culture that has said, articulately, that there is no difference between men and women except in the way they contribute to the next generation.” And then he goes on: “Men and women develop separate characters, separate virtues, separate vices and separate roles.” And if this is somewhat exaggerated from a Christian point of view, we can nevertheless fully agree with the following: “The result of gender construction is that we perceive the *Lebenswelt* as subject to a great ontological divide. Not only is there an intentional distinction between person and thing, there is another between the masculine and the feminine, which is initially a distinction among persons. But this second ontological divide, while it takes its sense from our understanding of persons, is not confined to the personal realm. On the contrary, it reaches through all nature, presenting us with a masculine and a feminine in everything. A willow, a Corinthian column, a Chopin nocturne, a Gothic spire – in all these one may receive the embodied intimation of femininity, and someone who could not understand the possibility of this is someone with impoverished perceptions.” (op. cit., pp. 266-267, 273)

175 Thus Metropolitan Anthony (Khrapovitsky) writes: “If purely physical sensations and needs are closely connected with the desires and moods of a person’s soul, then sexual life is far more closely connected with them. Why is it that desire, apparently so strong, will desert even the healthiest and youngest men when they are in deep grief or extremely worried or preoccupied by something? Thus it is not so much in the body, as in the soul.” (On Confession, Jordanville, N.Y., 1996, p. 66).
animals. Although women have menstrual cycles, this is less significant in predicting sexual desire than in predicting reproductive fertility; and in general human beings do not “go on heat” in the way animals do. Sexual passion can lie dormant for long periods, then flare up at unexpected times, even at a time of life when the body may be considered to be “dead” to this kind of passion.

This would appear to indicate that while procreation is clearly one of the purposes of sexuality in man, it is not the only one. As Vladimir Soloviev writes: “Usually the meaning of sexual love is supposed to reside in the multiplication of the race, which it serves as a means. I consider this view wrong – not on the basis of any idealistic considerations, but first of all on the basis of natural historical factors. That the multiplication of living beings can take place without sexual love is clear already from the fact that it can take place without sexual differentiation. A significant part of the organisms both of the vegetable and of the animal kingdoms reproduce asexually: by division, by budding, by the spreading of spores, by grafting. True, the higher forms of both organic kingdoms multiply in a sexual way. But first of all, those organisms that multiply in this way, both plants, and partly also animals, can also multiply in an asexual way (grafting in plants, parthenogenesis in higher insects), and secondly, leave these examples to one side and accepting as a general rule that higher organisms multiply by means of sexual union, we must conclude that this sexual factor is linked, not with multiplication in general (which can take place without it), but with the multiplication of higher organisms. Consequently, we must seek for the meaning of sexual differentiation (and sexual love) not in the idea of the life of species and their multiplication, but only in the idea of the higher organism.

“We find a striking confirmation of this in the following great fact. In the boundaries of living beings that multiply exclusively in a sexual way (the vertebrates), the higher we climb on the ladder of organisms, the less the power of multiplication becomes, while the power of sexual attraction, on the contrary, becomes greater. In the lowest class of this section – in fish – multiplication takes place on a huge scale: the embryos begotten each year by each female are counted in the millions: these embryos are fertilized by the female outside her body, and the means by which this is done does not permit us to suppose a powerful sexual attraction. Of all the vertebrates this cold-blooded class undoubtedly multiplies more than all the rest and displays passionate love less than all the rest. On the next step – that of the amphibians and reptiles – multiplication is much less significant than with the fish...; but although they multiply less we find among these animals more frequent sexual relations... In birds the power of multiplication is much less not only by comparison with the fish, but by comparison, for example, with the frogs, while the sexual attraction and mutual attachment between the male and female reaches unheard of proportions in the two lower classes of...
development. In mammals multiplication is significantly weaker than in the birds, while sexual attraction, although less constant in the majority, is much more intensive. Finally, in man by comparison with the whole of the animal kingdom multiplication takes place to a small degree, while sexual love attains its greatest significance and highest power, uniting to an exceptional degree constancy of relations (as in the birds) with intensity of passion (as in the mammals). And so sexual love and the multiplication of the race are inversely related to each other: the stronger the one, the weaker the other.

“In general the whole animal kingdom develops in this respect as follows. At the bottom, a huge power of multiplication with a complete absence of anything similar to sexual love (with the absence of sexual differentiation itself); further up the ladder, in the more perfect organisms, there appears sexual differentiation and, corresponding to it, a certain sexual attraction – at the beginning extremely weak, then constantly increasing in the later stages of organic development in proportion as the power of multiplication decreases (that is, in direct proportion to the perfection of the organization and in inverse proportion to the power of multiplication), until finally, at the very top, in man, there is the strongest possible sexual love combined, even, with complete absence of multiplication. But if in this way, at the two ends of animal life, we find, on the one hand, multiplication without any sexual love, and on the other hand, sexual love without multiplication, then it is absolutely clear that these two phenomena cannot be placed in inseparable connection with each other. It is clear that each of them has its own independent significance and that the meaning of the one cannot consist in being a means for the other.

“We get the same result if we examine sexual love exclusively in the world of man, where it acquires, to an incomparably greater degree than in the animal world, that individual character by dint of which precisely this person of the other sex has for the lover an absolute significance as the only and irreplaceable one, as an end in and of herself.”

The Bonds of the Family

The sexual method of procreation has another important advantage over the asexual method: it strengthens the bonds uniting the human race. For the necessity of finding a mate in order to reproduce reinforces the interdependence of human beings, making them stronger (cf. Sirach 4.9-10). And the necessity of finding that mate outside the immediate family circle reinforces the wider unity of the human race, under circumstances in which all the fallen forces of human nature tend towards self-isolation and disunity.

For “in this way”, writes St. John Chrysostom, “God from the beginning contrived ten thousand ways of implanting [love] in us. Thus, first, He

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granted one head to all, Adam. For why do we not all spring out of the earth? Why not full grown, as he was? In order that both the birth and the bringing up of children, and the being born of another, might bind us mutually together. It was for this reason that He did not make woman out of the earth. And since the fact of our being of the same substance would not have been sufficient to shame us into unanimity, unless we had also the same progenitor, He provided also for us. For if now, being only separated by place, we consider ourselves alien from one another; much more would this have happened if our race had had two originals. For this reason, therefore, He bound together the whole body of the human race as it were from a single head. And since from the beginning they seemed to be two, see how He binds them together again, and gathers them into one by marriage. For ‘therefore’, saith He, ‘shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh’.”

“Do you see how many bonds of love God has created? And these He has placed in us as pledges of concord by force of nature. For we are led to this both by our being of the same substance (for every animal loves its like), and by the fact that the woman is made from the man, and again by the fact that children are made from both. From this also many kinds of affection arise. For one we love as a father, another as a grandfather; one as a mother, another as a nurse; one as a son or great-grandson, and another as a daughter or grand-daughter; one as a brother, and another as a nephew; and one as a sister, and another as a niece. Why do we need to recount all the forms of consanguinity?

“And He devised another foundation of affection. For having forbidden the marriage of relations, He led us out to strangers and drew them again to us. For since it was not possible for them to be connected with us through natural kinship, He connected us again by marriage, uniting together whole families through the single person of the bride, and mingling entire races with races…”

177 St. John Chrysostom, *Homily 24 on I Corinthians*, 5. And again: “Can you see now how close this union is, and how God providentially created it from a single nature? He permitted Adam to marry Eve, who was more than sister or daughter; she was his own flesh! God caused the entire human race to proceed from this one point of origin. He did not, on the one hand, fashion woman independently from the man; otherwise man would think of her as essentially different from himself. Nor did He enable woman to bear children without man; if this were the case she would be self-sufficient. Instead, just as the branches of a tree proceed from a single trunk, He made the one man Adam to be the origin of all mankind, both male and female, and made it impossible for men and women to be self-sufficient. Later, He forbade men to marry their sisters or daughters, so that our love would not be limited to members of our families, and withdrawn from the rest of the human race. All of this is implied in Christ’s words: ‘He Who made them from the beginning made them male and female’ (Matthew 19.4)” (Homily 20 on Ephesians, 1; in Roth & Anderson, op. cit., p. 44). Cf. St. Augustine: “Since each man is a part of the human race, and human nature is sociable, and also has friendship as a great and natural good, for this reason God willed to create all men out of one, in order that they might be held in their society not only by likeness of kind, but also by bond of kindred. Therefore the first natural bond of human society is man and wife.
In another passage, the same saint emphasises again how the sexual origins of the family reinforce the interdependence of each member of it on every other, and how a child, coming into being only through the union of the father and mother, reinforces that original unity: “They come to be made into one body. See the mystery of love! If the two do not become one, they cannot increase; they can increase only by decreasing! How great is the strength of unity! God’s ingenuity in the beginning divided one flesh into two; but he wanted to show that it remained one even after its division, so He made it impossible for either half to procreate without the other. Now do you see how great a mystery marriage is! From one man, Adam, He made Eve, then He reunited these two into one, so that their children would be produced from a single source. Likewise, husband and wife are not two, but one; if he is the head and she is the body, how can they be two? She was made from his side; so they are two halves of one organism. God calls her a ‘helper’ to demonstrate their unity, and He honors the unity of husband and wife above that of child and parents. A father rejoices to see his son or daughter marry; it is as if his child’s body is becoming complete. Even though he spends so much money for his daughter’s wedding, he would rather do that than see her remain unmarried, since then she would seem to be deprived of her own flesh. We are not sufficient unto ourselves in this life. How do they become one flesh? As if she were gold receiving the purest of gold, the woman receives the man’s seed with rich pleasure, and within her it is nourished, cherished, and refined. It is mingled with her own substance and she then returns it as a child! The child is a bridge connecting mother to father, so the three become one flesh... That is why the Scripture does not say, ‘They shall be one flesh’, but that they shall be joined together ‘into one flesh’, namely the child. But supposing there is no child, do they then remain two and not one? No, their intercourse effects the joining of their bodies and they are made one, just as when perfume is mixed with ointment.”

As if anticipating that his words might shock the Manichaeans of his day as of ours, the holy Father goes on decisively to reject any attempt to degrade the sexual method of reproduction: “I know that my words embarrass many of you, and the reason for your shame is your own wanton licentiousness. ‘Let marriage be held in honor among all, and let the marriage bed be undefiled’ (Hebrews 13.4), yet you give marriage a bad name with your depraved celebrations. Why else would you be ashamed at what is honorable, or blush at what is undefiled? That is why I want to purify our wedding celebrations: to restore marriage to its due nobility and to silence those heretics who call it evil. God’s gift is insulted. It is the root of our very existence, and we smother it with dung and filth. So listen to me a little while longer. Remember that you can’t cling to filth without picking up the stench. Some of you call my words immodest, because I speak of the nature of marriage, which is honorable... By

Nor did God create these each by himself, and join them together as alien by birth: but He created the one out of the other.” (On the Good of Marriage, 1).
calling my words immodest, you condemn God Who is the author of marriage...”

“The family,” writes the Russian religious philosopher Ivan Alexandrovich Ilyin, “is the first union, at once natural and sacred, into which man of necessity enters. He is called to build up this union on a foundation of love, faith, and freedom, to learn the first conscious movements of his heart in it; and to rise from it to those other forms of man’s spiritual unity, the nation and the state.

“The family begins with marriage and is joined together in it. Man begins his life, however, in a family which he did not create, the family established by his father and mother, into which he enters just by being born, long before he becomes fully aware of himself and the world around him. He receives this family as a gift from fate. Marriage, by its very nature, is based on a choice and a decision, whereas a child does not get to choose or decide; its father and mother shape for their child, as it were, its foreordained fate, which the child cannot refuse or change; it can only accept what it is given and bear it for life. What will become of a man later in life is determined in childhood and by that very childhood. There are, of course, inclinations and gifts with which one is born, but early childhood determines the fate of these inclinations and gifts – whether they will be developed in time or will fade away, or, if they are to blossom, exactly how.

“For this reason the family is the primary nurturer of man’s culture. All of us are formed in this medium, with all our possibilities, feelings, and desires; each of us remains a lifelong spiritual representative of his paternal-maternal family, a kind of living symbol of its familial spirit....

“Every true family arises out of love and brings man happiness. When marriage is entered into without love, there is only the external appearance of a family. When marriage does not bring man happiness, it does not fulfil its first function. Parents can teach their children love only if they themselves have known love in their marriage. Parents can give their children happiness only to the extent that they themselves have found happiness in marriage. A family which is held together by spiritual bonds of love and happiness is a school of emotional, healthy, balanced personality and creative initiative....

“The chief condition for such family life is the capacity of parents for mutual spiritual love. Happiness comes only with deep and long-lasting love. This love is possible only in and through the spirit...”

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178 St. John Chrysostom, *Homily 12 on Colossians*; in Roth & Anderson, *op. cit.*, pp. 76-77. And again he writes: “A man leaves his parents, who gave him life, and is joined to his wife, and one flesh – father, mother, and child – results from the commingling of the two. The child is born from the union of their seed, so the three become one flesh.” (*Homily 20 on Ephesians*; in Roth & Anderson, *op. cit.*, p. 51).
2. EROS IN THE FALL

When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife.

Deuteronomy 24.5.

I was conceived in iniquities, and in sins did my mother bear me.

Psalm 50.5.

Our forefather Adam used his freedom to turn toward what was worse, and to direct his desire away from what had been permitted to what was forbidden. It was in his power to be united to the Lord and become one spirit with God or to join himself to a prostitute and become one body with her.

St. Maximus the Confessor, Ambigua 7, P.G. 91: 1092C-D.

Marriage in the Fall

As we have seen, marriage originated in Paradise with Adam and Eve. Both the Old Testament (Genesis 2; Tobit 8.6-7) and the New ascribe the origins of marriage to God’s word in Paradise. Particularly significant are the words of the Lord Jesus Christ Himself, Who in His teaching on marriage refers directly to the account of the creation of Adam and Eve in the first and second chapters of Genesis: “Ye have read, have ye not, that the One Who made them from the beginning made them male and female, and said, ‘On account of this a man shall leave father and mother, and shall cleave to his wife, and the two shall be into one flesh’? Therefore they are no longer two, but one flesh. What therefore God hath yoked together, let not man separate” (Matthew 19.4-6; Mark 10.2-12). These words were confirmed as constituting the basis of marriage by the Apostle Paul (Ephesians 5.20-32). And they were confirmed again in the earliest Christian sources. Thus Clement of Alexandria speaks of “the grace of marriage” in Paradise, and Tertullian writes: “Adam was the one husband of Eve, and Eve his one wife”. Among the later Fathers, St. John Chrysostom speaks especially eloquently and at length in confirmation of this teaching. And it is sealed by the Orthodox marriage service in several places.

Not only did marriage originate in Paradise: God Himself brought the bride and bridegroom together. For true marriages are, literally, made in heaven and accomplished by God. For “the wife is prepared for the husband (by God) from the ages” (Tobit 6.18), and “it is by the Lord that a man is matched with a woman” (Proverbs 19.14). St. John Chrysostom comments on

180 Clement of Alexandria, Miscellanies, III, 4; P.G. 8, 1096
181 Tertullian, To his Wife, 2.
this passage: “He means that God made marriage, and not that it is He that joins together every man that comes to be with a woman. For we see many that come to be with one another for evil, even by the law of marriage, and this we should not ascribe to God.” 182

According to this viewpoint, which, as we have seen, has been called by Troitsky the idealistic approach to marriage, it is possible for the love between man and woman to be sexual and yet pure; the words “sexual” and “love” are not mutually exclusive, nor is “sexual love” to be equated with “lust”. Moreover, it is precisely the possibility of a pure sexual love that forms the basis for the comparison frequently made in Holy Scripture between the love of God for man, and of Christ for the Church, on the one hand, and the love of a husband for his wife, on the other. It affirms that since eros originated, not in the fall, but in Paradise, it is not a force that must be extirpated, but rather purified, redirected or “sublimated” (in a patristic, not Freudian sense), and that such a purification of the sexual impulse is possible in and through both marriage and monasticism.

The fall introduced important changes into marriage. But it is important to emphasise that the institution continued to be good. There is not the slightest hint in the Old Testament that any kind of stigma attached to the marriages of Noah or Job, Abraham or Moses, Isaiah or Ezekiel or Hosea. Rather, the blessed marriages of the Old Testament righteous, such as those between Isaac and Rebecca, and Boaz and Ruth, shine out like points of purity and joy amid the surrounding darkness. In them was the Scripture fulfilled: “In three things was I [Wisdom] beautified, and stood up beautiful before God and man: the unity of brethren, the love of neighbours, and a man and his wife ravished with each other” (Sirach 25.1).

We see this especially in the beautiful story of the wedding of Isaac and Rebecca (Genesis 24). The initiative here came not from the spouses themselves, but from Isaac’s father Abraham, who was concerned that Isaac’s bride should not be from the unbelieving Canaanites, but from the chosen race, and from the servant of Abraham, who tested the virtue of Rebecca at the well. According to the spiritual interpretation, Abraham here represents God the Father, Who sends out the Holy Spirit to search for a fitting bride for His Son, the Church of Christ, while the jewels that the servant gives Rebecca after his choice of her represent the gifts that the Holy Spirit gives to the Church. But the story is also an allegory of how every true marriage is prepared. It is prepared by God Himself, Who brings the spouses together at exactly the time and place ordained by His Providence.

Moses recounts the (clearly sexual) “playing” of Isaac and Rebecca without disapproval (Genesis 26.8). A newly married husband is told to stay at home for one year and make his wife “happy” (Deuteronomy 24.5). And Solomon

182 St. John Chrysostom, Homily 23 on Romans, 1.
says: “Let thy fountain of water be truly thine own, and rejoice with the wife of thy youth. Let thy loving hart and thy graceful colt gambol with thee...; for, ravished with her love, thou shalt be greatly increased” (Proverbs 5.18-19).

On the latter verse St. Gregory the Theologian comments: “For man and wife the union of wedlock is a bolted door securing chastity and restraining desire. And it is a seal of natural affection. They possess the loving colt which cheers the heart by gambolling, and a single drink from their private fountain untasted by strangers, which neither flows outwards, nor gathers its waters from without. Wholly united in the flesh, concordant in spirit, by love they sharpen in one another a like spur to piety...”

Similarly, the whole of The Song of Songs is a paean to married love, and is filled with the most sensual erotic imagery. This eroticism, according to St. Gregory of Nyssa, is a symbol of the love between God and the soul, between the Divine Bridegroom and the human bride. The same applies to several other passages in the Old and New Testaments (Hosea 2.19-20; Isaiah 54.5, 61.10; Ezekiel 16.8; Matthew 22.1-4, 25.1-13; John 3.29; Ephesians 5.32; II Corinthians 11.2; Revelation 19.7, 21.2). Thus Protopresbyter Michael Polsky writes: “In the book if The Song of Songs the love of God and the soul is portrayed with exceptional clarity in images of the king and the gardener, the master and the servant, the rich man and the poor woman, the white man and the black woman who, although beautiful, rises from the hut to the royal bridal chamber of her beloved. What is essentially valuable in The Song of Songs is the description of the most perfect, ideal and highest love for God of which the soul, the bride of God, is capable.”

Now the fact that these erotic passages are interpreted allegorically, to refer to the purely spiritual love between God and the soul, in no way annuls the more literal reading, but rather depends on it, in that something sinful could not be the image of the highest spiritual mystery. “After all,” writes Serge Verkhovskoy, “no evil or superficial phenomenon could so clearly illustrated the perfect love God has for man. If to be a husband or wife is an obscene and degrading thing, then how can God and Christ be compared with the husband..., or the soul that is turned to God (and even the entire Church) be compared with the wife?"

However, there is another powerful tradition in the patristic writings, which asserts that marriage was created in and for the fall, its aim being exclusively the procreation of children and the control of lust. We have touched upon this tradition in the last chapter; it is called by Troitsky the

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184 Polsky, “Kniga Pesn’ Pesnej Solomona” (The Book of the Song of Songs of Solomon), Prawoslavnyj Put’ (The Orthodox Way), 1953, p. 93 (in Russian).
185 Verkhovskoy, op. cit.
realistic approach to marriage, and is represented by such Saints as Gregory of Nyssa in the East and Augustine of Hippo in the West. Neither the eastern nor the western forms of realism deny the goodness of marriage as such; but both see sexual desire and sexual pleasure, even in marriage, as inescapably involving some measure of sin.

The most influential variant of the realistic approach is to be found in St. Augustine, who teaches that matrimony is good, but only insofar as it fulfills munus matris, the duty of a mother, the duty of child-bearing. Sexual pleasure is a sin, albeit a venial one, which is “covered” by the good of child-bearing.186 This view became increasingly dominant in the West187, and was probably the reason for the decisions of many Western councils to forbid the marriages of the clergy.188 These decisions remained a dead letter throughout the Orthodox period189, but were savagely enforced after the fall of Orthodoxy in the West, especially by Pope Gregory VII and the bishops in obedience to him.190

The Eastern Church, however, condemned the Roman practice at the Council in Trullo in 692: “Since we know it to be handed down as a rule of the Roman Church that those who are deemed worthy to be advanced to the diaconate or the priesthood should promise no longer to live with their wives, we, preserving the ancient and apostolic perfection and order, will that lawful marriages of men who are in holy orders be from this time forward firm, by no means dissolving their union with their wives, nor depriving them of their mutual intercourse at a convenient time... lest we should affect injuriously

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186 St. Augustine, On the Good of Marriage, 6.
187 Thus towards the end of the sixth century St. Gregory the Great, Pope of Rome, wrote to St. Augustine, first Archbishop of Canterbury: “Desire itself is not blameless. For David, who said: ‘behold, I was conceived in iniquities, and in sins did my mother conceive me’, was not himself born of any illicit union, but in lawful wedlock. But knowing himself to have been conceived in iniquity, he grieved that he had been born in sin, like a tree bearing in its branches the sap of evil drawn up from the root. In saying this, he does not term the bodily union of married people iniquity, but the desire of such union. When lust takes the place of desire for children, the mere act of union becomes something that the pair have cause to regret.” (Venerable Bede, Ecclesiastical History of the English People, London: Penguin, 1990, pp. 85-86).
188 The earliest during the time of Pope Siricius, in the later fourth century.
189 They were also rejected by some of the Popes, as for example, the last Greek Pope Zachariah (+752), in a letter to St. Boniface, the Apostle of Germany (R. Emerson, The Letters of Saint Boniface, New York: Octagon Books, 1973, p. 84).
190 Thus we read of Bishop Wulfstan of Worcester (+1095) that "the sin of incontinence he abhorred, and approved continence in all men, and especially in clerks in holy orders. If he found one wholly given to chastity he took him to himself and loved him as a son. Wedded priests he brought under one edict, commanding them to renounce their fleshly desires or their churches. If they loved chastity, they would remain and be welcome: if they were the servants of bodily pleasures, they must go forth in disgrace. Some there were who chose rather to go without their churches than their women: and of these some wandered about till they starved; others sought and at last found some other provision..." (William of Malmesbury, Vita Wulfstani).
marriage constituted by God and blessed by His presence, as the Gospel saith: ‘What God hath joined together, let no man put asunder’; and the Apostle saith, ‘Marriage is honourable and the bed undefiled’; and again, ‘Art thou bound to a wife? Seek not to be loosed’.191

Protected by these conciliar decisions, Eastern realism avoided the extremes of the Western, papist variant. And if we consider only Eastern idealism and realism, we may ask: cannot these two approaches be reconciled, bearing in mind the possibly quite different definitions of marriage and different pastoral concerns of their proponents? The short answer to this is: yes, and a major purpose of this book is to show how such a reconciliation is possible. At the same time, it is necessary to state at the outset that in my opinion the deepest and truest approach to the mystery of marriage, and of Eros in general, is an idealistic one that includes the undoubted insights of the realists within its own broader perspective, showing that it is in fact perfectly realistic to be idealistic about marriage, because the idealistic tradition is not romanticism or hedonism, but truth.

One of the strongest arguments in favour of the realist position proceeds from the fact that Adam and Eve began ordinary sexual relations and the procreation of children only after the fall. Since marriage is defined as the one-flesh relationship established by sexual union (Matthew 19.6), it would seem to follow that marriage itself began only after the fall. However, this is true only if marriage is defined as union in one flesh as we understand that union now, in the conditions of the fall. But, as we have seen, Adam and Eve were already one flesh before the fall (albeit not as the result of sexual intercourse), and the act of sexual differentiation that is described in Genesis 2 was already, according to the sacred text, the foundation for the attraction between the sexes and the institution of marriage itself. As for procreation, that also took place already in Paradise, if the parthenogenesis of Eve is understood as a kind of giving birth.

So in a deeper sense Adam and Eve were already husband and wife before the fall, as the Orthodox marriage service and the general understanding of all mankind affirms. And their sexual relationship was a continuation of essentially the same relationship, but in the different conditions of the fall. As Troitsky writes: “The paradisial church was not destroyed by sin, but continued to exist, and the family was precisely that island that was not finally overwhelmed by the waves of sin.”192

191 Sixth Ecumenical Council, Canon 13. Also, the 5th Apostolic Canon forbids clergy from abandoning their wives “under pretext of religion” and the Council of Gangra (c. 343) anathematises (no less!) anyone who abstains from receiving Communion from a priest because he is married (Canon 4). The idea of forbidding the marriage of the clergy was first brought up at the First Ecumenical Council of Nicaea, but was abandoned, as we have seen, after a speech in defence of married clergy by the (virgin) confessor Paphnutius.

192 Troitsky, op. cit., p. 54.
The Garments of Skin

The challenge for the theologian of eros in the fall is to explain both the good and the evil, avoiding both the Scylla of denying the good (the Platonist-Manichaean tradition) and the Charybdis of underestimating the evil (the naturalist-hedonist tradition). To this end it is necessary first of all to study the effects of the fall on human sexuality.

The first consequence of the fall is the feeling of shame. We read in Genesis: And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons (3.7-8). Adam and Eve felt shame because the garment of grace that had enwrapped them before the fall had been removed. This garment of grace was “that glory from above”, in St. John Chrysostom’s words, “which caused them no shame. But after the breaking of the law, there came upon the scene both shame and awareness of their nakedness.” ¹⁹³

Now the original sin was not sexual, but spiritual. It consisted in Eve’s proud disregard of the commandment of God and adherence to the lying word of the serpent. For “the beginning of sin is pride” (Sirach 10.13), not lust. As St. John Chrysostom says, “[Pride is] the root and the source and the mother of sin” ¹⁹⁴.

Nevertheless, together with pride there was a sensual element in the original sin – Eve’s failure to restrain her desire for the fruit. And this sensual element, the element of gluttony, passed over immediately into sexual lust. The causal relationship between gluttony (and drunkenness) and lust is mentioned by the Apostle Paul: “The people sat down to eat and drink, and rose up to play (I Corinthians 10.7).” ¹⁹⁵ As St. Diadochus of Photike writes: “So long as she [Eve] did not look with longing at the forbidden tree, she was able to keep God’s commandment carefully in mind; she was still covered by the wings of divine love and thus was ignorant of her own nakedness. But after

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¹⁹³ St. John Chrysostom, Homily 15 on Genesis, 14. We are baptised naked because through baptism we return to the condition before the fall. As Chrysostom writes: [The priest] reminds you of your former nakedness, when you were in Paradise and you were not ashamed. For Holy Scripture says, ‘Adam and Eve were naked and were not ashamed,’ until they took up the garment of sin, a garment heavy with abundant shame” (Baptismal Instructions, 11, 28).

¹⁹⁴ St. John Chrysostom, Homily 9 on John, 2. Again, St. Augustine writes: “the first fall of man was self-love” (Sermon 96, II, 2). As St. Gregory the Wonderworker writes: “Eve, dancing alone in Paradise, with her intellect in a state of indolence, feebleness and stupor” accepted the words of the devil without much attention, and thus “the wisdom of the intellect was corrupted”. The devil introduced death into the world through the intellect” (Homily 1, Bepes 17, 351) (Nikolaos Vassiliadis, The Mystery of Death, Athens: Sotir, 1997, p. 89).

¹⁹⁵ This relationship is also often noted in secular literature. Cf. Shakespeare, Venus and Adonis, 803:

Love surfeits not: Lust like a glutton dies.
Love is all truth: Lust full of forged lies.
she had looked at the tree with longing, touched it with ardent desire and then tasted its fruit with active sensuality, she at once felt drawn to physical intercourse and, being naked, she gave way to her passion.”196

Again, according to St. Augustine, it was when Adam and Eve realized that they were naked that the eyes of their minds were opened to the experience of lust. For “the rational soul blushed at the bestial movement in the members of the flesh with shame, not only because it felt that where it had never before sensed anything similar, but also because that shameful movement came from the transgression of the commandment. For it then realized with what grace it had previously been clothed when it suffered nothing indecent in its nakedness. Finally, with that disturbance they ran to the fig-leaves. For since they had forgotten things to be gloried in (glorianda), they now covered things meet to be ashamed of (pudenda).”197

However, God soon replaced the fig-leaves with the garments of skin. (3.22). Now skin is dead, and garments of skin can only be obtained by the killing of an animal. Therefore “by a garment of this kind,” writes the Venerable Bede, “the Lord signifies that they had now been made mortal – the skins contain a figure of death because they cannot be drawn off without the death of the animal”.198

Again, St. Ephraim writes: “Since it was said that the Lord made… and clothed them, it seems most likely that when their hands were placed over their leaves they found themselves clothed in garments of skin. Why would animals have been killed in their presence? Perhaps this happened so that by the animal’s flesh Adam and Eve might nourish their own bodies and that with the skins they might cover their nakedness, but also that by the death of the animals Adam and Eve might see the death of their own bodies.”199

Thus the spiritual death of man through his sin leads to the killing of an animal, the first physical death in creation. This dead animality is then placed on man like an outer garment. But not simply placed on him: it enters into him, corrupting and coarsening his whole psycho-physical nature. It takes hold of his natural faculties and turns them into something different, what we call the passions. Thus St. Gregory Palamas writes: “Through this sin we have put on

196 St. Diadochus, “On Spiritual Knowledge”, 56; in The Philokalia, vol. I, London: Faber, 1983, p. 269. Another translation of this passage: “When she found the tree appealing and was touched with a great desire for it, and subsequently tasted its fruits with such active delight, she immediately realized that she was naked, because of a fleshly disposition towards bodily intercourse. Her desire being wholly given over to passion, she surrendered herself to the enjoyment of the present world, entangling Adam in her fall to the appealing taste and look of the fruit” (The Evergetinos, Book I, Hypothesis XIII, Center for Traditionalist Orthodox Studies, 2009, volume 1, p. 110).
197 St. Augustine, On Genesis according to the letter, XI, 32.
198 The Venerable Bede, On Genesis, I, 3.22.
199 St. Ephraim the Syrian, Commentary on Genesis, 2.33.1.
the garments of skin... and changed our abode to this transient and perishable world, and we have condemned ourselves to live a life full of passions and many misfortunes”.  

There are three kinds of death: (i) spiritual death, the separation of the Holy Spirit from the soul (and hence, as we have seen, the loss of the likeness of God), (ii) physical death, the separation of the soul from the body, which comes later than spiritual death, but is an ineluctable consequence of it, and (iii) eternal death, the fixed and unchangeable abiding of a man in spiritual death after the resurrection of the body to damnation (John 5.29).  

St. Gregory of Nyssa compares this fallen life, or spiritual death, to “animals turning the mill”: “With our eyes blindfolded we walk round the mill of life, always treading the same circular path and returning to the same things. Let me spell out this circular path: appetite, satiety, sleep, waking up, emptiness, fullness. From the former of each pair we constantly pass to the latter, and back again to the former, and then back again to the latter, and we never cease to go round in a circle.... Solomon well describes this life as a leaking pitcher and an alien house (Ecclesiastes 12.6)... Do you see how men draw up for themselves honors, power, fame and all such things? But what is put in flows out again below and does not remain in the container. We are always consumed with anxious concern for fame and power and honor, but the pitcher of desire remains unfilled.”  

From this point of view, sexual desire, like hunger, the desire for sleep and all the other passions are fallen, since they all belong to “the pitcher of desire” that “remains forever unfilled”. For fallen man, like the prodigal son of the parable, is forced to try and satisfy his hunger from the husks of the constantly changing and delusive world of fallen nature – a diet that only seems to nourish, but ends by making him hungrier than ever. It was not like that in Paradise, where man’s unfallen nature did not need corruptible food, but was constantly feasting on the incorruptible food provided by God Himself.  

St. Maximus the Confessor describes this cyclical alteration of desire and fear, pleasure and pain as follows: “When God created human nature, he did not create sensible pleasure and pain along with it; rather, he furnished it with a certain spiritual capacity for pleasure, a pleasure whereby human beings would be able to enjoy God ineffably. But at the instant he was created, the

201 For this distinction, see Chrestos Androutsos, Dogmatiki tis orthodoxou anatolikis Ekklesias (The Dogmatics of the Orthodox Eastern Church), Athens, 1907, p. 164 (in Greek).  
203 Since, according to St. Maximus, pleasure is defined as “that for which we naturally strive” (Ambiguita 7, P.G. 91: 1088D), some kind of pleasure was present in us even before the fall. But this was a spiritual pleasure, a pleasure in God rather than in sensible things. (V.M.)
first man, by the use of his senses, squandered this spiritual capacity – the natural desire of the mind for God – on sensible things. In this, his very first movement, he activated an unnatural pleasure through the medium of the senses. Being, in His providence, concerned for our salvation, God therefore affixed pain (ὀδόνη) alongside this sensible pleasure (ηδονη) as a kind of punitive faculty, whereby the law of death was wisely planted in our corporeal nature to curb the foolish mind in its desire to incline unnaturally toward sensible things.204

“Henceforth, because irrational pleasure entered human nature, pain entered our nature opposite this pleasure in accordance with reason, and, through the many sufferings (παθηματα) in which and from which death occurs, pain uproots unnatural pleasure, but does not completely destroy it, whereby, then, the grace of the divine pleasure of the mind is naturally exalted. For every suffering (πνοεσ), effectively having pleasure as its primary cause, is quite naturally, in view of its cause, a penalty exacted from all who share in human nature. Indeed, such suffering invariably accompanies unnatural pleasure in everyone for whom the law of pleasure, itself having no prior cause, has preconditioned their birth. By that I mean that the pleasure stemming from the original transgression was ‘uncaused’ insofar as it quite obviously did not follow upon an antecedent suffering.

“After the transgression pleasure naturally preconditioned the births of all human beings, and no one at all was by nature free from birth subject to the passion associated with this pleasure; rather, everyone was requited with sufferings, and subsequent death, as the natural punishment. The way to freedom is hard for all who were tyrannized by unrighteous pleasure and naturally subject to just sufferings and to the thoroughly just death accompanying them.”205

At the same time, however, some of the passions are necessary for survival in life after the fall. For, as St. John Chrysostom says, after the fall God “refashioned” the human body, which was “originally superior to what it is not”, so that it would be useful to us in our new situation.206 This is most obvious with hunger and sleep. If man did not feel hunger or weariness, he would not eat or rest and would waste away; for death, the first result of the fall, constantly erodes the strength of man from within, necessitating his restoration through food and sleep. It is also obvious in the case of sexual desire, which, while not necessary for the life of the individual, is necessary for the survival of the species as a whole. As St. Symeon of Thessalonica

204 There is a pun here on the words “pain” and “pleasure”, οδονη and ηδονη, which sound similar in Greek. (V.M.)
205 St. Maximus the Confessor, Questions to Thalassius, 61; translated by Paul M. Blowers and Robert Louis Wilken in On the Cosmic Mystery of Jesus Christ: St. Maximus the Confessor, Crestwood, N.Y.: St. Vladimir’s Seminary Press, 2003, pp. 131-133.
writes, marriage “is permitted because of the death that follows the disobedience, in order that, until the life \[\xi\omega\eta\] and immortality that is through Christ should come, this present corrupt life \[\beta\iota\omicron\varsigma\] should remain.”207

Moreover, sexual desire not only stimulates the act that propagates the species. It is also an important factor in cementing the bond between the father and mother far beyond the duration of the sexual act (in human beings desire lasts longer, and fluctuates less, than in animals). The family unit in turn is the building block of the State (and the Church), which provides other essential survival functions.

It is not only these “crude” passions that have this dual character, both positive and negative, in the fall. Thus Nellas writes, interpreting Saints Gregory the Theologian and Maximus the Confessor: “Learning and work, in particular, constitute a coarsening, so to speak, of the original natural properties of wisdom and lordship over nature which man possessed as an image of God. They constitute an expression and function of these properties in material dress. Their aim when properly used was to lead man, and with him the world, towards God. But with sin they became imprisoned in the corrupt biological cycle, and they were coarsened and transformed into ‘garments of skin’.

“The same is true, to mention one more example, with regard to the deep and natural communion between persons which existed before the fall. (We have seen that a fundamental dimension of man’s being ‘in the image’ is that he constitutes at the same time both person and nature.) With the decline of man into individuality this communion was corrupted and shattered, and consequently in order to survive socially human beings needed some external organization, that is to say, they needed the city and, by extension, political life.

“The laborious cultivation of the soil, then, the professions, the sciences, the arts, politics, all the operations and functions by which man lives in this world, make up the content of the ‘garments of skin’ and bear the two-fold character which we have discussed above. On the one hand they are a consequence of sin and constitute a misuse of various aspects of our creation ‘in the image’. On the other they are a result of the wise and compassionate intervention of God and constitute the new clothing thanks to which human beings are able to live under the new conditions created by the fall.”208

207 St. Symeon of Thessalonica, *Peri tou tin iou nomiou gamou* (On Honourable and Lawful Marriage), P.G. 155:504C. As a modern novelist has written: “Those burning Romantic poets weren’t wrong. Sex and death belong together, joined in our imaginations as they are in our DNA. Sex and death are our original parents. For some of us, the only family we’ll ever have.” (Jeanette Winterson, *The Power Book*, London: Vintage, 2001, p. 176).

208 Nellas, *op. cit.*, p. 89.
Thus, as St. Isaac the Syrian writes: “All existing passions are given for the support of each of the natures to which they belong naturally and for whose growth they were given by God. The bodily passions are placed in the body by God for its support and growth; the passions of the soul, that is, the soul’s powers, [are placed there] for the growth and support of the soul.” But the fall has made each set of passions, though natural in themselves, opposed to each other. And so “when the body is constrained to go out from its passibility by abstaining from the passions in favour of the soul it is injured. Likewise, when the soul leaves what is its own and cleaves to that which is of the body it is injured.”

So even in the fall, even in the act of clothing us with the garment of the fallen passions, God in His Providence mixed mercy with punishment, life with death. Just as He mixed the pain of childbirth for Eve with the promise that she would give birth to the Redeemer Who would crush the head of the serpent...

Moreover, even death for the individual is a good, in that it cuts off sin, and by dissolving the body into its constituent elements gives the hope of their eventual reassembling, free of any admixture of evil, at the general resurrection. Thus St. Theophilus of Antioch writes: “God showed great beneficence to man because He did not leave him in sin unto the ages... For just as a vessel that has been made with a flaw is melted down or remolded to become new and whole, the same thing happens to man by death. For he is broken into pieces that he may rise whole in the resurrection; I mean spotless and righteous and immortal”. In other words, physical death gives us a chance to be remade, and avoid eternal death.

Thus in the longer term physical death is a good; but in the shorter term, during the course of our earthly life, it is both evil in itself and one of the causes of our committing further evil, both because it impairs the good working of the brain and its ability to resist the machinations of the demons, and because it engenders the fear of death and the love of pleasure, the supposed antidote to death, in the soul.

As Fr. John Romanides writes: “In the first place, the deprivation of divine grace impairs the mental powers of the newborn infant; thus, the mind of man has a tendency toward evil from the beginning. This tendency grows strong when the ruling force of corruption becomes perceptible in the body. Through the power of death and the devil, sin that reigns in man gives rise to...

209 St. Isaac the Syrian, On the Ascetical Life, III, 8.
210 St. Theophilus, To Autolycus, 2, 26. And St. Irenaeus writes: “He set a boundary to the sin of man, interposing death, and thus causing the end of sin, putting an end to it by the dissolution of the flesh in the earth so that man, ceasing to live unto sin and dying to it, might begin to live unto God” (Refutation, 3, XXVII, 6). Quoted in Romanides, op. cit., pp. 99-100. See also St. Ambrose’s discourse, On the Good of Death.
fear and anxiety and to the general instinct of self-preservation or survival. Thus, Satan manipulates man’s fear and his desire for self-satisfaction, raising up sin in him, in other words, transgression against the divine will regarding unselfish love, and provoking man to stray from his original destiny. Since weakness is cause in the flesh by death, Satan moves man to countless passions and leads him to devious thoughts, actions, and selfish relations with God as well as with his fellow man. Sin reigns both in death (Romans 5.21) and in the mortal body (Romans 6.20) because ‘the sting of death is sin’ (I Corinthians 15.56).

“Because of death, man must first attend to the necessities of life in order to stay alive. In this struggle, self-interests are unavoidable. Thus, man is unable to live in accordance with his original destiny of unselfish love. This state of subjection under the reign of death is the root of man’s weaknesses in which he becomes entangled in sin at the urging of the demons and by his own consent. Resting in the hands of the devil, the power of the fear of death is the root from which self-aggrandizement, egotism, hatred, envy, and other similar passions spring up. In addition to the fact that man ‘subjects himself to anything in order to avoid dying’ [St. John Chrysostom, Commentary 4 on Hebrews, 6; P.G. 43:61], he constantly fears that his life is without meaning. Thus, he strives to demonstrate to himself and to others that it has worth. He loves flatterers and hates his detractors. He seeks his own and hates those who hate him. He seeks security and happiness in wealth, glory, bodily pleasures, and he may even imagine that his destiny is a self-seeking eudaemonistic and passionless enjoyment of the presence of God regardless of whether or not he has true, active, unselfish love for others. Fear and anxiety render man an individualist. And when he identifies himself with a communal or social ideology it, too, is out of individualistic, self-seeking motives because he perceives his self-satisfaction and eudaimonia as his destiny. Indeed, it is possible for him to be moved by ideological principles of vague love for mankind despite the fact that mortal hatred for his neighbor rests in his heart. These are the works of the ‘flesh’, under the sway of death and Satan.”

St. Methodius of Olympus raises the question whether the “garments of skin” are bodies as such. He replies in the negative, referring to the verses in which Adam calls Eve “bone of my bone and flesh of my flesh”. For here, “before the preparation of these coats of skin, the first man himself acknowledges that he has both bones and flesh”.212 The “garments of skin”, therefore, are not the body as such, but “the body of this death”, to use St. Paul’s phrase (Romans 7.24).

“By which he does not mean,’ writes St. Photius the Great, interpreting St. Methodius’ thought, “that the body is death, but the law of sin which is in his

211 Romanides, op. cit., pp. 162-164.
212 St. Methodius of Olympus, Discourse on the Resurrection, 2.
members, lying hidden in his members, lying hidden in us through the transgression, and ever deluding the soul to the death of unrighteousness.... [The apostle] says not that this body was death, but the sin which dwells in the body through lust...”

But if the garments of skin do not signify the body as such, they do signify a new state of the body, its mortality and its grossness. “Man,” writes St. John of Damascus, “was ensnared by the assault of the arch-fiend, and broke his Creator’s command, and was stripped of grace and put off his confidence with God, and covered himself with the asperities of a toilsome life (for this is the meaning of the fig-leaves), and was clothed about with death, that is, mortality and the grossness of the flesh (for that is what the garment of skins signifies).” Again, Bishop Ignatius Brianchaninov writes, “the garments of skin signify our coarse flesh, which changed after the Fall, losing its subtlety and spirituality and receiving its present grossness.”

Since the fall, bodies have acquired a mutual impenetrability, and so can harm and destroy each other. Vladimir Soloviev defines the main characteristic of our fallen world as “a dual impenetrability: 1) impenetrability in time, by dint of which every succeeding moment of existence does not preserve the preceding one in existence, but excludes or squeezes it out by itself, so that every new thing in the world of matter takes place at the cost of the preceding one or by harming it, and 2) impenetrability in space, by dint of which two parts of matter (two bodies) cannot occupy one and the same place, that is, one and the same part of space, at the same time, but the one necessarily squeezes out the other. Thus that which lies at the base of our world is existence in a condition of disintegration, existence divided up into parts and moments that mutually exclude each other.”

Impenetrability in time is expressed in aging, disease, failure of memory and death, impenetrability in space - in the fact that bodies can no longer intermingle as they did before the fall. Thus if marriage, the union in one flesh, is to continue after the fall, it has to take on a different character owing to the changed nature of human bodies. Since the bodies of Adam and Eve cannot now interpenetrate effortlessly as before, union is possible only through a specific physiological mechanism and with specific physical consequences – the loss of seed, on the one side, and the loss of virginity, on the other. And penetration has to be powered, as it were, by a specific new force – sexual desire.

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Thus St. Gregory of Nyssa writes: “When we have put off that dead and ugly garment which was made for us from irrational skins (when I hear ‘skins’ I interpret it as the form of the irrational nature that we have put on from our association with passion), we throw off every part of our irrational skin along with the removal of the garment. These are the things which we have received from the irrational skin: sexual intercourse, conception, childbearing, dirt, lactation, nourishment, evacuation, gradual growth to maturity, the prime of life, old age, disease and death.”

“The garments of skin”, therefore, signify the new condition of man’s body, its impenetrability in time and space, and all the consequences for his biological life that flow from that. These have been superimposed, as it were, on the original, sinless nature of man. For, as Bishop Ignatius Brianchaninov writes: “In our human nature good is mixed with evil. The evil that was introduced into man was so mixed up and merged with man’s native good that the native good can never act separately, without the evil also acting together with it. Man has been poisoned by tasting of sin, that is, the experiential knowledge of evil. The poison has penetrated into all the members of the body, into all the powers and properties of the soul: both the body and the heart and the mind have been afflicted by a sinful infirmity. Fallen men, flattering and deceiving themselves to their destruction, call and recognize their reasoning to be healthy. The reason was healthy before the fall; after the fall, in all men without exception, it has become falsely so called, and for salvation must be rejected. ‘The light of mine eyes is no longer with me’, says Scripture about the reasoning of fallen nature (Psalm 37.11). Flattering and deceiving themselves to their destruction, fallen men call and recognize their heart to be good; it was good before the fall; after the fall its good has been mixed with evil, and for salvation it must be rejected as defiled. God the Knower of hearts has called all men evil (Luke 11.13). From the infection of sin everything in man has fallen into disarray, everything works incorrectly, everything works under the influence of lies and self-deception. That is how his will works, that is how all the feelings of his heart work, that is how all his thoughts work. In vain and falsely does blinded humanity call them good, elegant, elevated! Profound is our fall, and very few are the men who are conscious of themselves as fallen, in need of the Saviour; the majority look upon their fallen condition as a condition of complete triumph, and apply all their efforts to strengthen and develop their fallen condition.

217 St. Gregory of Nyssa, *On the Soul and Resurrection*, chapter 10; translated by Catherine Roth, Crestwood, NY: St. Vladimir’s Seminary Press, p. 114. It may be surprising to think of “gradual growth” as a consequence of the fall. But St. Ephraim the Syrian writes that in Paradise “just as the trees, the vegetation, the animals, the birds and even humankind were old, so also were they young. They were old according to the appearance of their limbs and their substances, yet they were young because of the hour and moment of their creation. Likewise, the moon was both old and young. It was young, for it was but a moment old, but was also old, for it was full as it is on the fifteenth day” (*Commentary on Genesis*, 1.24.1). Thus while there might be moral development in Paradise, there was no physical development or ageing. That came only as a result of the fall.
“It has become impossible for man to separate the evil that has been introduced from the native good by his own efforts: man is conceived in iniquities and is born in sin (Psalm 50.5). From his very birth man has not one deed, not one word, not one thought, not one feeling, even for the shortest minute, in which good would not be mixed with a greater or lesser admixture of evil. This is witnessed by Holy Scripture, which says about fallen men that among them ‘a righteous man there is no more; for truths have diminished from the sons of men. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one’ (Romans 3.10,12). Indicating his fallen nature, the holy Apostle Paul says: ‘In me, that is, in my flesh, there dwelleth no good thing’ (Romans 7.18). Here by ‘flesh’ the apostle means not the human body as such, but the carnal condition of the whole man: his mind, heart and body. And in the Old Testament the whole man is called ‘flesh’: ‘My Spirit shall not abide in man for ever,’ said God, ‘for he is flesh’ (Genesis 6.3). In this fleshly condition, as if in its own body, lives sin and eternal death. The apostle calls the fleshly condition ‘the body of death’ (Romans 7.14), ‘the body of sin’ (Romans 6.6). This condition is called flesh, body, body of death and body of sin because in it thought and heart, which should strive towards the spiritual and the holy, are aimed and nailed to the material and sinful, they live in matter and sin.”

This condition gets worse with the passing of time. As Nicholas Cabasilas writes: “Because our nature was extended and our race increased as it proceeded from the first body, so wickedness too, like any other natural characteristic, was transmitted to the bodies which proceeded from that body. The body, then, not merely shares in the experiences of the soul but also imparts its own experiences to the soul. The soul is subject to joy or vexation, is restrained or unrestrained, depending on the disposition of the body. It therefore followed that each man’s soul inherited the wickedness of the first Adam. It spread from his soul to his body, and from his body to the bodies which derived from his, and from those bodies to the souls. This, then, is the old man whom we have received as a seed of evil from our ancestors as we came into existence. We have no seen even one day pure from sin, nor have we ever breathed apart from wickedness, but, as the psalmist says, ‘we have gone astray from the womb, we err from our birth’ (Psalm 58.4). We did not even stand still in this unhappy lot of the sin of our ancestors, nor were we content with the evils which we had inherited. So greatly have we added to this wickedness and increased the abundance of evil that the primal sin has been covered over by that which came later and the imitators have shown themselves to be worse by far than the examples...”

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Innocent and Guilty Passion

Some have argued that “the law of sin” is primarily sexual, a war of the body against the soul; so that it is necessary to abstain from every expression of eros in order to avoid sin. But this, too, is a mistaken opinion. As we have seen, according to Bishop Ignatius, every faculty of human nature is fallen. If it were sinful to abstain from any expression of every fallen faculty, then it would be necessary to abstain also from every form of thinking, because the mind is fallen, and from every expression of anger, because the incensive faculty is fallen. This nirvana-like state of complete insensitivity may be the ideal of Buddhism, but it is emphatically not the ideal of Christianity! As Fr. Seraphim Rose writes: “Sexual union, while blessed by the Church and fulfilling a commandment of the Creator, is, in fallen humanity, inevitably bound up with sin. This should not shock us if we stop to think that such a necessary thing as eating is also almost invariably bound up with sin – who of us is perfectly continent in food and drink, the thorough master of his belly? Sin is not a category of specific acts such that, if we refrain from them, we become ‘sinless’ – but rather a kind of web which ensnares us and from which we can never really get free in this life.”

Although pleasure and pain, fear and desire in their present form are all “unnatural” according to St. Maximus’ definition, in that none of them were present in this form in human nature before the fall, the Fathers nevertheless make a distinction between “natural” and “unnatural”, “innocent” and “culpable” desires and passions after the fall. The natural and innocent passions are in all men, and remain natural and innocent as long as they are kept within certain bounds. Culpable passions feed on natural ones like parasites: the culpable passion of gluttony - on the natural passion to satisfy hunger, the culpable passion of indolence - on the natural desire to rest weary limbs, the culpable passion of lust - on the natural passion of sexual desire.

The expression of natural passions that have a foundation in nature (such as sexual desire) is sinful in some circumstances but not in others, while passions that have no foundation in nature (such as avarice) are sinful at all times. Thus St. John Chrysostom writes: “Of desires some are necessary, some natural, some neither the one nor the other. For example, those which, if not gratified, destroy the creature are both natural and necessary, as the desire of food and drink and sleep; carnal desire is natural indeed but not necessary, for many have got the better of it, and have not died. But the desire of wealth is neither natural nor necessary, but superfluous; and if we choose we need not admit its beginning.” And again: “If a man were once for all deprived of money, he would no longer be tormented with the desire of it, for nothing so much causes the desire of wealth, as the possession of it. But it is not so

220 Rose, in Christensen, op. cit., p. 804.
221 St. John Chrysostom, Homily 74 on John, 3.
with respect to sexual desire, but many who have been made eunuchs have
not been freed from the flame that burned within them, for the desire resides
in other organs, being seated inwardly in our nature. To what purpose then is
this said? Because the covetous is more intemperate than the fornicator,
inasmuch as the former gives way to a weaker passion. Indeed it proceeds
less from passion than from baseness of mind. But desire is natural, so that if
a man does not approach a woman, nature performs her part and operation.
But there is nothing of this sort in the case of avarice.”

That the natural passions are indeed natural, and not something for which
we are to be held personally responsible, is shown by the fact that they exist
even in children. Thus St. John Cassian writes: “Movement occurs in the
sexual organs not only of young children who cannot yet distinguish between
good and evil, but also of the smallest infants still at their mother’s breast. The
latter, although quite ignorant of sensual pleasure, nevertheless manifest such
natural movements in the flesh. Similarly, the insatiable power exists in
infants, as we can see when they are roused against anyone hurting them. I
say this not to accuse nature of being the cause of sin – God forbid! – but to
show that the insatiable power and desire, even if implanted in man by the
Creator for a good purpose, appear to change through neglect from being
natural in the body into something that is unnatural.” Again, St. Gregory
Palamas writes that “the natural motions related to the begetting of children
can be detected in infants that are still at the breast... The passions to which it
[carnal desire] gives birth belong to us by nature, and natural things are not
indictable; for they were created by God Who is good, so that through them
we can act in ways that are also good. Hence in themselves they do not
indicate sickness of soul, but they become evidence of such sickness when we
misuse them. When we coddle the flesh in order to foster its desires, then the
passion becomes evil and self-indulgence gives rise to the carnal passions and
renders the soul diseased”.

The natural passions are those that can clearly trace their origin to some
faculty of human nature that was existent before the fall. This is the case both
with hunger, since Eve was attracted to the fruit of the tree as being “pleasant
to eat”, and with sexual desire, since Adam and Eve, as explained in the last
chapter, had a natural, unfallen attraction for each other. Let us remind
ourselves of the words of St. Cyril of Alexandria (quoted in chapter 1) that
Adam’s body before the fall “was not entirely free from concupiscence of the
flesh”. For “while it was beyond corruption, it had indeed innate appetites,
appetites for food and procreation. But the amazing thing was that his mind
was not tyrannized by these tendencies; for he did freely what he wanted to
do, seeing that his flesh was not yet subject to the passions consequent upon

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222 \text{St. John Chrysostom, } \textit{Homilies on Titus}, V, 2.
224 \text{St. Gregory Palamas, } \textit{To the Most Reverend Nun Xenia, 41; The Philokalia, volume IV, p. 309.}
225 \text{St. Cyril of Alexandria, } \textit{On 1 Corinthians 7}; quoted in Burghardt, op. cit., p. 98.
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corruption". It is this fact of not being *tyrannized* by the passions that constitutes the essential difference in their mode of operation before and after the fall. Original sin gave to the natural passions a certain autonomy and rebelliousness that they did not have before. The perfect integration of mind, soul and body that we see in our first-parents before the fall was replaced by a conflict between the faculties which issued in their descendants regularly breaking the bonds of what is lawful.

Thus St. John Chrysostom writes: “When the body had become mortal, it was henceforth a necessary thing for it to receive concupiscence, and anger, and pain, and all the other passions, which required a great deal of wisdom to prevent their flooding us, and sinking reason in the depth of sin. For in themselves they were not sin, but, when their extravagancy was unbridled, it wrought this effect. Thus (that I may take one of them and examine it as a specimen) desire is not sin: but when it has run into extravagance, being not minded to keep within the laws of marriage, but springing even upon other men's wives; then the thing henceforward becomes adultery, yet not by reason of the desire, but by reason of its excessiveness.”

And again he writes: “Blame not natural desire. Natural desire was bestowed with a view to marriage; it was given with a view to the procreation of children, not with a view to adultery and corruption.”

It follows that when the holy apostles speak of “lust” or “the flesh” in a negative sense, they are blaming, not the body or the natural desires of the body, but the depraved will that allows them to dominate the soul. Thus St.

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228 St. John Chrysostom, *Homily 2 on Ephesians*, 3; P.G. 62:20. And again he writes, distinguishing between the natural desires and their unnatural expression: “Nothing that is natural is evil. Why then does he call carnal affections sins? Because whenever the flesh exalts herself, and gets the mastery over her charioteer, she produces ten thousand mischiefs. The virtue of the flesh is her subjection to the soul. It is her vice to govern the soul. As the horse then may be good and nimble, and yet this is not shown without a rider; so also the flesh will then show her goodness, when we cut off her prancings… The virtue therefore of the body consists in this, in its submission to the soul, since of itself the flesh is neither good nor evil. For what could the body ever do of itself? It is then by its connection that the body is good, good because of its subjection, but of itself neither good nor evil, with capacity, however, both for one and for the other, and having an equal tendency either way. The body has a natural desire, not however of fornication, nor of adultery, but of pleasure; the body has a desire not of feasting, but of food; not of drunkenness, but of drink. For in proof that it is not drunkenness that is the natural desire of the body, mark how, whenever you exceed the measure, when you go beyond the boundary-lines, it cannot hold out a moment longer. Up to this point it is of the body, but all the rest of the excesses, as e.g., when she is hurried away into sensualities, when she becomes stupefied, these are of the soul. For though the body be good, still it is vastly inferior to the soul, as lead is less of value than gold, and yet gold needs lead to solder it, and just so has the soul need also of the body. Or in the same way as a noble child requires a conductor, so again does the soul stand in need of the body. For, as we speak of childish things, not to the disparagement of childhood, but only of those acts which are done during childhood; so also are we now speaking of the body.” (St. John Chrysostom, *Homily 5 on Galatians*, 3).
John Chrysostom, commenting on the verse: “Walk in the Spirit, and ye shall in no wise fulfil the lust of the flesh” (Galatians 5.16), writes: “By ‘the flesh’ he does not mean the body... The body moves not, but is moved; it is not an agent, but is acted upon. Lust belongs to the soul, not to the body... He is wont to call the flesh, not the natural body but the depraved will... So then what is his meaning? It is the earthly mind, slothful and negligent, that he here calls the flesh, and this is not an accusation of the body, but a charge against the slothful soul. The flesh is an instrument... Thus when he says, ‘the flesh lusteth against the spirit’, he means two thoughts. For those are opposed to each other, namely virtue and vice, not the soul and the body.”

The distinction between natural, but not culpable sexual desire, and unnatural, or culpable desire, may be analogous to the distinction between “the will of the flesh” and “the will of man” in John 1.13. Thus Blessed Theophylact writes: “It often happens that one has a more fervent disposition and is more easily moved to intercourse: this the Evangelist calls the will of the flesh. Intercourse of the flesh also occurs as a result of evil inclinations and dissolute appetites, when the urge for intercourse is uncontrollable. The Evangelist calls this the will of man, when intercourse does not result from physical nature, but from depravity.”

What has been said about the passions applies also to the pleasures: some are innocent, others - culpable. Thus St. John of Damascus divides them into three categories: “Some pleasures are true, others false. And the exclusively intellectual pleasures consist in knowledge and contemplation, while the pleasures of the body depend upon sensation. Further, of bodily pleasures, some are both natural and necessary, in the absence of which life is impossible, for example the pleasures of food which replenishes waste, and the pleasures of necessary clothing. Others are natural but not necessary, as the pleasures of natural and lawful intercourse. For though the function that these perform is to secure the permanence of the race as a whole, it is still possible to live a virgin life apart from them. Others, however, are neither natural nor necessary, such as drunkenness, lust (λακνεία) and surfeiting to excess. For these contribute neither to the maintenance of our own lives nor to the succession of the race, but on the contrary, are rather even a hindrance. He therefore that would live a life acceptable to God must follow after those pleasures which are both natural and necessary: and must give a secondary place to those which are natural but not necessary, and enjoy them only in fitting season, and manner, and measure; while the others must be altogether renounced. Those then are to be considered good (καλές) pleasures which are not bound up with pain, and bring no cause for repentance, and result in no

229 St. John Chrysostom, Homily 5 on Galatians, P.G. 61.720, cols. 671, 672.
230 Blessed Theophylact, The Explanation of the Holy Gospel according to John, House Springs, Mo.: Chrysostom Press, 2007, p. 20. Theophylact then goes on to give another explanation of the difference: “Perhaps by the will of a man he means the burning desire of the man, and by the will of the flesh, the desire of the woman.”
other harm and keep within the bounds of moderation, and do not draw us far away from serious occupations, nor make slaves of us.”

Important here is the last phrase: “nor make slaves of us”. For, as the Apostle Paul writes: “All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will not brought under the power of any” (I Corinthians 6.12). If we do not become slaves of pleasure, then, as almost all the Holy Fathers agree, there is no sin in it. And so, St. Maximus the Confessor writes, “we avoid pleasures, not because they are evil, but because the sinful man is easily captivated by pleasures and becomes their slave.”

St. Photius the Great states that sexual pleasure in marriage is “lawful”, while explaining why there could be no pleasure in the conception of Christ:  
"It was needful that a mother should be prepared down below for the Creator, for the recreation of shattered humanity, and she a virgin, in order that, just as the first man had been formed of virgin earth, so the re-creation, too, should be carried out through a virgin womb, and that no transitory pleasure, even lawful, should be so much as imagined in the Creator's birth: since a captive of pleasure was he, for whose deliverance the Lord suffered to be born.”

St. Gregory Palamas, too, speaks of “permissible pleasures”: “We, whose bodies have become the temple of God through the Spirit, and in whom the Spirit dwells, must be clean, or at least cleansed, and remain always undefiled, contenting ourselves with permissible pleasures.” Sexual pleasure within marriage is neither praised nor condemned by St. Gregory. It is a “neutral” “gift of nature” analogous to the knowledge that comes from secular education: “Just as in legal marriage, the pleasure derived from procreation cannot exactly be called a gift of God, because it is carnal and constitutes a gift of nature and not of grace (even though that nature has been created by God); even so the knowledge that comes from profane education, even if well used, is a gift of nature, and not of grace – a gift which God accords to all without exception through nature”.

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232 St. Maximus, quoted by “lx” at [http://www.livejournal.com/users/abbatus-mozdok](http://www.livejournal.com/users/abbatus-mozdok), November 28, 2003. I have not been able to find the original reference. St. Maximus also said that the desire for pleasure in the fall is the corruption of the original “potentiality for pleasure, namely the natural desire of the intellect for God” (*Questions to Thalassius*, 61; P.G. 90:628A; quoted in Nellas, op. cit., p. 91, footnote).
233 St. Photius, *Homily on the Birth of the Virgin*, 9; in Cyril Mango, *The Homilies of Photius, Patriarch of Constantinople*, Harvard University Press, 1958. Cf. St. Gregory Palamas: “If the conception of God had been from seed, He would not have been a new man, nor the Author of new life which will never grow old. If He were from the old stock and inherited its sin, He would not have been able to bear within Himself the fullness of the incorruptible Godhead or to make His Flesh an inexhaustible Source of sanctification, able to wash away even the defilement of our First Parents by its abundant power, and sufficient to sanctify all who came after them.” (*Homily 14, on the Annunciation*, 5).
234 St. Gregory Palamas, *Homily 5, On the Meeting of our Lord, God and Saviour Jesus Christ*.
Original Sin

I have spoken about “the original sin” of Adam and Eve, by which I have meant the personal transgression committed by them in Paradise. However, the term “original sin” usually refers, not to the original, that is, the first sin, but to the condition of sin, or “law of sin” in which every man since Adam (with the exception of the Last Adam, Christ) is born, and which takes its origin from Adam’s sin. This ambiguity in the meaning of “original sin”, coupled with divergent translations of a critical passage on original sin, Romans 5.12, has led to much confusion and controversy; so some clarification is necessary at this stage.

The paradox of the doctrine of original sin consists in the fact that it appears to hold the whole human race accountable for a sin committed only by Adam and Eve. This paradox was expressed by Bishop Ignatius Brianchaninov: “What is this mystery – the birth of a man in sin? How is it that one who has not yet lived has already died? That one who has not yet walked has already fallen? That one who has done nothing has already sinned? How are our forefather’s children, still in their wombs, separated from him by thousands of years, participants in his sin? My mind reverently gazes upon the judgements of God; it does not comprehend them…”

Let us begin by attempting to make the distinction, adumbrated earlier, between the two meanings of original sin clearer. St. Cyril of Alexandria writes: “What has Adam’s guilt to do with us? Why are we held responsible for his sin when we were not even born when he committed it? Did not God say: ‘The parents will not die for the children, nor the children for the parents, but the soul which has sinned, it shall die’ (Deuteronomy 24.16). How then shall we defend this doctrine? The soul, I say, which has sinned, it shall die. We have become sinners because of Adam’s disobedience in the following manner... After he fell into sin and surrendered to corruption, impure lusts invaded the nature of his flesh, and at the same time the evil law of our members was born. For our nature contracted the disease of sin because of the disobedience of one man, that is, Adam, and thus many became sinners. This was not because they sinned along with Adam, because they did not then exist, but because they had the same nature as Adam, which fell under the law of sin. Thus, just as human nature acquired the weakness of corruption in Adam because of disobedience, and evil desires invaded it, so the same nature was later set free by Christ, Who was obedient to God the Father and did not commit sin.”

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237 St. Cyril of Alexandria, On Romans, 5.18, P.G. 74: 788-789. Again, St. John Chrysostom writes: “Through the wrong-doing of one man many became sinners’. There is nothing improbable about the proposition that when Adam sinned and became mortal, those who
The critical words here are: “not because they sinned along with Adam,… but because they had the same nature as Adam, which fell under the law of sin”. Implicit here is a distinction between “nature” and “person”. We are not sinners because we personally committed Adam’s sin along with him, but because we are of the same nature as him and receive its corruption from him by inheritance. As St. Anastasius of Sinai writes: “Since Adam fathered children only after his fall, we became heirs of his corruption. We are not punished for his disobedience to Divine Law. Rather, since Adam was mortal, sin entered into his very seed. We receive mortality from him.”

And this mortality engenders sin – that is, writes St. Irenaeus, “the passions...[of] grief and cowardice and perplexity, distress and all the rest by which our nature afflicted with death and corruptibility is known.”

The distinction between sin as an individual transgression of the person and sin as a common condition or state of human nature was in fact made by St. Paul in Romans 5.12, as Archbishop Theophan of Poltava points out: “The holy apostle clearly distinguishes in his teaching on original sin between two points: παραπτώμα or transgression, and ἁμαρτία or sin. By the first he understood the personal transgression by our forefathers of the will of God that they should not eat the fruit of the tree of knowledge of good and evil, by the second – the law of sinful disorder that entered human nature as the consequence of this transgression. When he is talking about the inheritance of the original sin, he has in mind not παραπτώμα or transgression, for which only they are responsible, but ἁμαρτία, that is, the law of sinful disorder which afflicted human nature as a consequence of the fall into sin of our forefathers. And ἡμᾶρτων, ‘sinned’ in 5.12 must therefore be understood not in the active voice, in the sense: they committed sin, but in the middle-passive voice, in the sense of: ἁμάρτωλοι κατασταθησονται of 5.19, that is, became sinners or turned out to be sinners, since human nature fell in Adam.”

Thus the original sin of Adam, in the sense of his personal transgression, the original sin which no other person shares, has engendered in consequence sinful, corrupt, diseased, mortal human nature, the law of sin, which we all share because we have all inherited it, but for which we cannot be held personally responsible. And if this seems to introduce two original sins, this is in fact not far from the thinking of the Holy Fathers. Thus St. Maximus the
Confessor writes: “There then arose sin, the first and worthy of reproach, that is, the falling away of the will from good to evil. Through the first there arose the second – the change in nature from incorruption to corruption, which cannot elicit reproach. For two sins arise in [our] forefather as a consequence of the transgression of the Divine commandment: one worthy of reproach, and the second having as its cause the first and unable to elicit reproach”.241

So there is a sin attaching to persons, for which they are personally responsible, and there is a sin attaching to natures, for which the persons who possess that nature are not responsible, but which nevertheless makes them sinners.242 Adam’s personal sin opened the way for the defilement of his nature by the disease of sin. And since we inherit his nature, we, too, become sinners.

And yet, one may object, we inherit diseases, not sin. And to call it “the disease of sin”, as does St. Cyril, followed by many others, is simply to confuse two distinct categories. We are responsible for sins we commit, but not for diseases we contract – unless, of course, we caused the disease by our own sinful conduct, which is not the case here.

Nevertheless, let us pursue the disease analogy a little further. St. Cyril again: “Because death had overrun Adam, he is like a plant that has been injured at its roots, and the whole race that sprang from him is like the shoots that sprout from it but must all wither.”243 Again, Metropolitan Philaret of Moscow writes: “As infected water naturally flows from an infected source, in the same way from the founder of our race, infected by sin and therefore mortal, there come descendants who are infected by sin and therefore mortal”.244 To which Metropolitan Anthony (Khrapovitsky) objects: “But a source and water are one thing, living and responsible people – another. We are not the descendants of Adam by our own desire. Why should we bear the blame for his disobedience? Has the condemnation of all men because of Adam struck them apart from the guilt of each of them?”245

241 St. Maximus the Confessor, Questions to Thalassius, 42.
242 Romanides writes: “Sin is not... exclusively an action taken in knowledge by a responsible person”, but also the condition into which we are born. “Precisely for this reason, as many as were born into that condition ‘were made sinners’ (Romans 5.19)”. (op cit., p. 165).
243 St. Cyril of Alexandria, On Romans, P.G. 74: 785; quoted in Romanides, op. cit., p. 162, footnote. St. Gregory Palamas also uses the root metaphor: “Before Christ we all shared the same ancestral curse and condemnation poured out on all of us from our single Forefather, as if it had sprung from the root of the human race and was the common lot of our nature. Each person’s individual action attracted either reproof or praise from God, but no one could do anything about the shared curse and condemnation, or the evil inheritance that had been passed down to him and through him would pass to his descendants.” (Homily 5: On the Meeting of our Lord, God and Saviour Jesus Christ, in Christopher Veniamin, The Homilies of Saint Gregory Palamas, South Canaan, PA: St. Tikhon’s Seminary Press, 2002, vol. I, p. 52).
244 Metropolitan Philaret of Moscow, Extended Christian Catechism of the Orthodox Catholic Eastern Church, 1823.
245 Metropolitan Anthony (Khrapovitsky), The Dogma of Redemption, Montreal: Monastery Press, 1972, pp. 59-60.
However, perhaps the analogy is closer than the metropolitan thinks. Consider St. Paul’s argument that Levi, a great-grandson of Abraham, paid tithes to Melchisedek when his great-grandfather paid them, “for he was yet in the loins of his father when Melchisedek met him” (Hebrews 7.10). If we follow the implication through with regard to ourselves, then we were literally in our forefather Adam even during his lifetime, and therefore participated in his sin.

The idea that we sinned in Adam is suggested both by the ancient Western translations of Romans 5.12, and by the Slavonic translation made by Saints Cyril and Methodius, which translate the conjunction “εφ’ ο” as “in whom”, i.e. in Adam, so that the phrase reads: “in whom we all sinned”. Now it is generally recognized that this translation is inaccurate, and that “εφ’ ο” in fact means “because”, so that the whole sentence reads: “Death came upon all men because all men have sinned.” However, Bishop Theophan the Recluse argued that although “because” is the more literal translation, the old Western and Slavonic translations in fact convey the real sense more accurately.

His argument is as follows. First he quotes Romans 5.13-14: “Until the law sin was in the world, but sin not reckoned where there is no law. But death reigned from Adam until Moses, even over those who did not sin in the likeness of Adam’s transgression…” On this he comments: “Sin reigned in the world also before the giving of the Law through Moses. But it was evidently not sin from transgression of the Law, which did not exist at the time. ‘Sin is then reckoned when there is Law, and people transgressing the Law and of necessity called sinners’ (Blessed Theodoreitus). But death reigned even before Moses, that is, before the issuing of the Law. That means that there was a sin through which death reigned: if it had not existed there would have been no reign of death. But if it is proved there was no sin in the sense of transgression of the Law, then it remains that the sin was Adam’s, through which death reigned even over those who had not sinned like Adam, but had been made participants of his sin.”

As St. Cyril of Jerusalem writes: “Paul’s meaning is that, although Moses was a righteous and admirable man, the death sentence promulgated upon Adam reached him as well, and also those who came after, even though neither he nor they copied the sin of Adam in disobediently eating of the tree”. Again, Ambrosiaster writes: “How is it then that sin was not

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246 And there is a third possible translation: “Death came upon all men, because of which [death] all have sinned”. This is argued by Romanides (op. cit., p. 167), citing St. Irenaeus’ use of the phrase “because of death” (ἐπὶ τὸ θανάτῳ) in: “the passions that have naturally befallen us because of death; I refer to grief and cowardice and perplexity, distress and all the rest by which our nature afflicted with death and corruptibility is known” (Fragment 52b).

247 Bishop Theophan, op. cit., p. 345.

248 St. Cyril of Jerusalem, Catechetical Lectures 15.31.
imputed, when there was no law? Was it all right to sin, if the law was absent? There had always been a natural law, and it was not unknown, but at that time it was thought to be the only law, and it did not make men guilty before God. For it was not then known that God would judge the human race, and for that reason sin was not imputed, almost as if it did not exist in God’s sight and that God did not care about it. But when the law was given through Moses, it became clear that God did care about human affairs and that in the future wrongdoers would not escape without punishment, as they had done up to them.”

Again, St. Augustine writes: “He says not that there was no sin but only that it was not counted. Once the law was given, sin was not taken away, but it began to be counted”.

Thus before Moses the personal sins of men were not imputed to them, and they were not counted as having committed them. And yet they died. But death is “the wages of sin” (Romans 6.23). So of what sin was their death the wages? There can only be one answer: Adam’s.

Does this destroy the distinction elaborated earlier between the two meanings of “original sin”? No; but it does demonstrate a closer bond between the two kinds of sin – the προπατορικον αμαρτημα or “ancestral sin” attaching to Adam alone, and the προγονικη αμαρτια or “original sin”, attaching to the whole human race – than the critics of the “Augustinian theory of original sin” usually allow. Although we are not responsible for Adam’s personal sin, there is a real sense in which Adam lives in us, as we in him. For the word “Adam” in Hebrew denotes both the person Adam and the human nature that we receive from him. So in receiving Adam’s human nature we also, in a sense, receive him. Thus St. Basil the Great writes that what we inherit from Adam “is not the personal sin of Adam, but the original human being himself”, who “exists in us by necessity”. Again, St. Cyril of Alexandria writes: “[All men] have been condemned to death by the transgression of Adam. For the whole of human nature has suffered this in him, who was the beginning of the human race.” And St. Maximus the Greek: “Adam, in whose fall our whole race fell”. It follows that, while we have not sinned as Adam sinned, his sin in a sense lives on in us.

The practice of infant baptism disproves Metropolitan Anthony’s argument that we die because of our own personal sins, and not because of the sin of Adam, which would, he says, be unjust. For babies are innocent of personal sin, and yet they die. Therefore they must be baptized “for the
remission of sins” – not their own, but their ancestor’s. Thus the Council of Carthage in 252 under St. Cyprian decreed “not to forbid the baptism of an infant who, scarcely born, has sinned in nothing apart from that which proceeds from the flesh of Adam. He has received the contagion of the ancient death through his very birth, and he comes, therefore, the more easily to the reception of the remission of sins in that it is not his own but the sins of another that are remitted.” This was confirmed by Canon 110 of the Council of Carthage in 419, which was confirmed by the Sixth and Seventh Ecumenical Councils: “He who denies the need for young children and those just born from their mother’s womb to be baptized, or who says that although they are baptized for the remission of sins they inherit nothing from the forefathers’ sin that would necessitate the bath of regeneration [from which it would follow that the form of baptism for the remission of sins would be used on them not in a true, but in a false sense], let him be anathema. For the word of the apostle: ‘By one man sin came into the world and death entered all men by sin, for in him all have sinned’ (Romans 5.12), must be understood in no other way than it has always been understood by the Catholic Church, which has been poured out and spread everywhere. For in accordance with this rule of faith children, too, who are themselves not yet able to commit any sin, are truly baptized for the remission of sins, that through regeneration they may be cleansed of everything that they have acquired from the old birth.”

For “even from the womb, sinners are estranged” (Psalm 57.3). And “who shall be pure from uncleanness? Not even one, even if his life should be but one day upon the earth” (Job 14.4). St. Gregory of Nyssa writes: “Evil was mixed with our nature from the beginning… through those who by their disobedience introduced the disease. Just as in the natural propagation of the species each animal engenders its like, so man is born from man, a being subject to passions from a being subject to passions, a sinner from a sinner. Thus sin takes its rise in us as we are born; it grows with us and keep us company till life’s term”. And St. Gennadius Scholarius, Patriarch of Constantinople, writes: “Everyone in the following of Adam has died, because they have all inherited their nature from him. But some have died because they themselves have sinned, while others have died only because of Adam’s condemnation – for example, children.”

St. Paul goes on to give a still more powerful reason for this interpretation: the exact correspondence between Adam and Christ, between Adam who made all his descendants by carnal birth sinners and Christ Who makes all His descendants by spiritual birth righteous: “As through one man’s transgression [judgement came] on all men to condemnation, so through one man’s act of righteousness [acquittal came] to all men for justification of life. For as by one man’s disobedience many were made sinners, so by one man’s obedience many will

255 St. Gregory of Nyssa, On the Beatitudes, 6, PG. 44, 1273.
256 St. Gennadius Scholarius, in K. Staab (ed.) Pauline Commentary from the Greek Church: Collected and Edited Catena, Munster in Westfalen, 1933, 15:362.
be made righteous. Law came in to increase the transgression; but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord” (Romans 5.18-21).

St. John Chrysostom writes: “Adam is a type of Christ in that just as those who descended from him inherited death, even though they had not eaten of the fruit of the tree, so also those who are descended from Christ inherit His righteousness, even though they did not produce it themselves... What Paul is saying here seems to be something like this. If sin, and the sin of a single man moreover, had such a big effect, how it is that grace, and that the grace of God – not of the Father only but also of the Son – would not have an even greater effect? That one man should be punished on account of another does not seem reasonable, but that one man should be saved on account of another is both more suitable and more reasonable. So if it is true that the former happened, much more should the latter have happened as well.”

Again, St. Ephraim the Syrian writes: “Just as Adam sowed sinful impurity into pure bodies and the yeast of evil was laid into the whole of our mass [nature], so our Lord sowed righteousness into the body of sin and His yeast was mixed into the whole of our mass [nature].” And St. Ambrose of Milan writes: “In Adam I fell, in Adam I was cast out of paradise, in Adam I died. How shall God call me back, except He find me in Adam? For just as in Adam I am guilty of sin and owe a debt to death, so in Christ I am justified.”

As Archbishop Seraphim of Lubny writes: “If we bear in mind that by the sufferings of One all are saved, we shall see no injustice in the fact that by the fault of one others are punished.”

Sexual Sin

Some, especially in the West, have seen original sin as residing especially in sexual sin. This is supposedly proved by the words: “I was conceived in iniquities, and in sins did my mother bear me’ (Psalm 50.5). For sexual intercourse is inescapably linked with lust; and “the lust of the flesh, the lust of the eyes and the pride of life” (John 2.16) are of the essence of the fall. So original sin was transmitted to us through the practice of sexual lust. Hence, concludes the argument, sexual lust is the root of original sin.

257 St. John Chrysostom, Homily 10 on Romans. Again, And St. Gregory Palamas writes: “Just as through one man, Adam, liability to death passed down by heredity to those born afterwards, so the grace of eternal and heavenly life passed down from the one divine and human Word to all those born again of Him” (Homily 16, 17; Veniamin, op. cit., p. 190).

258 St. Ephraim, quoted by Archbishop Theophan, op. cit.

259 St. Ambrose of Milan, On the death of his brother Satyrus.

However, David’s words refer not only to conception but also to childbirth – in which no pleasure or lust is involved, but only pain and suffering. Moreover, St. John Chrysostom, commenting on the same verse, says that David here “does not condemn marriage, as some have thoughtlessly supposed”.\(^{261}\) How could it, since, as the Apostle Paul says, “the [marriage] bed is undefiled” (Hebrews 13.4)? And again he says: “If you marry, you do not sin” (I Corinthians 7.28).

The distinction worked out in the last section is useful here. We are conceived in sin, not in the sense that the act which brought us into being was a sinful act for which our parents will be held responsible, but in the sense that sexual relations (like all relations) have been affected by the fall, by the tendency to passion which is ingrained in our common human nature. Sexual relations in marriage are sinful only in the sense that they are tainted by original sin and its consequences, that is, determined by the coarseness of the matter of the fallen body and the fallen, reflexive mechanism of sexual arousal which opens the path for conception in such a body. As St. Gregory Palamas writes: “The flesh’s impulse to reproduce is not subject to our minds, which God has appointed to govern us, and is not altogether without sin. That is why David said, ‘I was conceived in iniquities’.”\(^{262}\) On the other hand, there is no personal sin involved in sexual relations carried out in lawful marriage. For, as we have seen, God blessed the multiplication of the race through the natural mechanism of sexual intercourse, and He would not bless an act that involved personal sin. St. Augustine invokes a similar distinction when speaking of lust: "It is not however called sin in the sense of making one guilty [i.e. personally guilty of personal sin], but in that it is caused by the guilt of the first man [the original sin, engendering original sin in us], and in that it rebels, and strives to draw us into guilt if grace did not help us.”\(^{263}\)

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\(^{261}\) St. John Chrysostom, *On Psalm 50*, M.P.G. 55:583. Cf. Blessed Theodoretus: “Sin, having prevailed over our primogenitors, made itself a kind of road and pathway in our nature. Blessed Paul speaks of this: ‘By one man sin entered into the world, and death by sin... for all have sinned’ (Romans 5.12).... This teaches us that the power of sin is not a natural power (for were it actually that way, then we would be free from punishment) and that our nature, troubled by the passions, is inclined to fall. Therefore by understanding in precisely that way these words – ‘I was conceived in iniquities, and in sins did my mother bear me’ – it is not marriage that the Prophet indictts, as some have suggested, and it is not marital relations that are called iniquitous, as others have foolishly suggested. On the contrary, he has in mind that iniquity, which the primogenitors of humanity made bold to commit, and he says that it became the spring of these streams. That is, if they would not have sinned, then they would not have been subjected to the punishment of death for their sin: along with not being subject to decay, without a doubt, would be combined passionlessness; and when passionlessness would be present, sin would have no place. But inasmuch as our primogenitors sinned, they became subject to decay; having become subject to decay, they gave birth to children of the same ilk; and so now desires and fear, pleasures and sorrows, anger and envy attend them.” (*Commentary on Psalm 50*; translated in *Orthodox Life*, vol. 53, no. 1, January-February, 2003, pp. 44-45).

\(^{262}\) St. Gregory Palamas, *Homily 14, on the Annunciation*, 5.

\(^{263}\) St. Augustine, *Against Julian*, i. 2, §32. Romanides (op. cit.) condemns Augustine, not only for false views on original sin, but for introducing a whole false system of theological thought.
Thus lust, fallen eros, exists in our bodies as part of our fallen human nature. But if we control this hidden tendency from expressing itself in sinful fantasies or actions, we are not accounted guilty. For, as David says: “From my secret sins cleanse me, and from those of others spare Thy servant. If they have not dominion over me, then blameless shall I be, and I shall be cleansed from great sin” (Psalm 18.12-13). Although fallen eros exists in our bodies, it is not, as we have seen, a purely bodily phenomenon: its origin in the original, unfallen nature of man was not in the body, but in the mind, proceeding from the mind to the body. As St. Gregory Palamas writes: “The spirit of man that quickens the body is a noetic longing (eros), a longing that issues from the intellect…”

As such, eros is not a purely instinctual faculty: it employs all the faculties of the soul, being “the offspring,” as St. Maximus says, “of the gathering together of the soul’s faculties in relation to divine realities, and the union of those faculties – rational, irascible and concupiscent.”

That is why the word used for sexual union in the Scriptures, including the union of Adam and Eve (Genesis 4.1), is “to know” (γνωσκω), a word that has both dynamic and static, both rational and appetitive connotations in the Holy Scriptures.

The fall has impeded the flow of eros from mind to body, allowing the body to develop its own, “autonomous eros”, and turning it against the mind, creating the conflict of “flesh” and “spirit” of which St. Paul speaks in Romans 7. This disjunction between the psychic and bodily elements of eros in the subject, the lover, is reflected in a disjunction in his perception of the psychic and bodily components of the object, the beloved. Thus the disjunction
in the *intra-*personal flow of eros results in a disjunction in its *inter-*personal flow, turning erotic love into lust. This means that the erotic attention of the lover is concentrated on the body of the beloved independently of her soul, whereas rightly functioning eros is directed to the soul and body *together*—not to a soul which just happens to have a body, nor to a body to which a soul just happens to be attached, but to an *embodied soul*, that is, a *human being*, whose existence is composite, but essentially indivisible.

Thus the fall has produced a war between the spirit and the flesh, dividing the originally undivided eros into two. “The multitude,” in St. Dionysius’ words, “not seeing the unitary nature of the Divine Name of Love (Eros), fell back, according to their natural tendencies, to the divided and corporeal and separated love which is not the real love, but an image of it, or rather is defection from the real love.”267 Again, St. Gregory Palamas writes: “Our mind itself stretches out in longing towards the One God Who Is, the only Good, the only Desire, the only Bestower of pleasure unmixed with pain. But once the mind has been enfeebled, the soul’s ability for real love falls away from what is truly desired, and, scattered among various longings for sensual pleasures, is dispersed, pulled this way and that by desires for superfluous foods, dishonourable bodies, useless objects, and empty, inglorious glory.”268

**Sexual Shame**

The reaction of the healthy mind to the sundering of flesh and spirit in fallen eros is *shame*. The presence of sexual shame in all but the most perverted of men tells us something very important about sexuality that strikes at the heart of both the naturalist and the Manichaean views. Shame witnesses to the fall—indeed, it is the very first consequence of the fall. But a close examination of its psychology shows that it also witnesses to the fact that sexuality is no merely animal phenomenon. For if it were, there would be no reason to feel sexual shame. After all, animals feel no shame. If it were a purely biological need, then a man would feel no more shame at feeling desire for a woman than he would at feeling hunger or thirst. The feeling of shame at nakedness is the sign of a soul that has *not* lost all virtue. It is the virtue of modesty, whose opposite is the vice of shamelessness. 269 Neither shamefulness nor shamelessness would be displayed by a person who had nothing to be ashamed of, who had committed no sin, and who was so engrossed in the things of the spirit as to pay no attention to the things of the flesh.

Metropolitan Philaret of Moscow writes: “*Nakedness*, understood in a moral sense, and foreign to *shame*, is a sign of inner and outer purity. Shame is a feeling of real or imagined, but noticeable lack of perfection or beauty: shame

267 St. Dionysius the Areopagite, *On the Divine Names*, IV.
269 “Give me not up to a shameless soul” (Prayer of St. Antioch).
can follow on nakedness when it reveals in fact, or leads to the thought of, some imperfection or ugliness, which, since it cannot be the work of God, is undoubtedly the consequence of moral corruption. The usual action of shame is a desire to hide oneself: but this desire is proper to the works of darkness, and not the works of light. From this it is evident that the nakedness of the first men was a condition in which they, walking in light and truth, had nothing to hide from God and their conscience; and that our clothing is a memorial of the fall; shamefulness is a form of repentance, and shamelessness – of impenitence and incorrigibility.”

It follows that shame is absent only in children, who feel no shame since they commit no sin, and in saints, who have mastered the passions, conquered sin and reacquired the garment of grace of the first-fashioned man. For example, St. Joseph the Fair, the son of Jacob, fled from the attentions of the Egyptian woman, leaving his garment behind him. But, chants the Church, “like the first man before his disobedience, though naked he was not ashamed.”

Again, St. Symeon, the elder of St. Symeon the New Theologian, in the words of the latter “did not blush before the members of anyone, neither to see other men naked, nor to show himself naked, for he possessed Christ completely, and he was completely Christ, and all his own members and everybody else’s members, all and each one were always like Christ in his eyes; he remained motionless, unhurt and impassive; he was all Christ himself and as Christ he considered all the baptized, clothed with the whole Christ. While you, if you are naked and your flesh touches flesh, there you are in heat like a donkey or a horse…”

Shame is not necessarily linked with sexuality, being the characteristic reaction of the man who is not completely corrupted by sin in general. However, it is an undeniable fact that there is a specific kind of shame associated with sexuality which leads us to cover up specific parts of the body and which leads even honourably married people to hide their sexual activity. Indeed, one might argue that this shows the inescapably sinful character of sexual relations, even in marriage. For if there were truly nothing in them to be ashamed of, in the sense of nothing sinful, why hide them? And why should exhibitionism, on the one hand, and voyeurism, on the other, be labelled as sinful acts?

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270 Metropolitan Philaret, Zapiski rukovodstvuiuschia k osnovatel’nomu razumeniu Knigi Bytia (Notes leading to a basic understanding of the Book of Genesis), Moscow, 1867, p. 50 (in Russian).
271 Triodion. Holy Monday, Mattins, Aposticha, Glory… Both now...
272 St. Symeon the New Theologian, Hymns of Divine Love, 16; Denville, N.J.: Dimension books, p. 56. Some of the Desert Fathers were also naked and were not ashamed – St. Onuphrius, for example. And there is a story of St. Serapion of Egypt, who challenged a virgin of Rome to follow him in walking naked through the streets. When she declined, he said that this showed that she had not, as she claimed, completely conquered the passions.
But sexual shame, far from being a sign of the inherent baseness of sexuality, is actually a sign of its opposite. As Roger Scruton writes, “moral shame is the peculiarly social form of guilt, but sexual shame is something else – the sign not of sexual guilt, but of sexual innocence... The normal occasions of shame are those of the prurient glance, the obscene gesture or the lewd utterance. These provoke shame because they dirty what is in itself not dirty. The thought of the subject is something like ‘I am defiled by his glances’. The subject is made to feel shame, because he feels ‘degraded’ by the other’s interest, by the tone of his conversation or by the implications of his gesture. It is not the other’s disgust at my body which provokes this response, but, on the contrary, his pleasure in it. The woman who supposes that she is being undressed in the imagination of the man who watches here, feels, not that he is thinking of what is in itself dirty, but that he is thinking of her body in a way that dirts it.”

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It is in this context that we are to understand St. Paul’s words: “those parts of the body which we think less honourable we invest with the greater honour, and our unpresentable parts we invest with the greater modesty, which are more presentable parts do not require” (I Corinthians 12.23-24).

Shame is justly felt (for sometimes it is unjustly felt, being simply the product of the inculcation of false social attitudes) if its object is lewd, animal-like behaviour which depersonalises love, concentrating attention, not on persons, but on bodies, or on something which, while not lewd in itself, is likely to elicit such behaviour in observers. That is why even honourably married couples prefer to make love in private - the violation of privacy makes what is in itself without shame into something shameful in the eyes of the spectator. Of its nature sexual love is an intense concentration, even obsession, on just one person of the other sex, who is seen as quite uniquely beautiful and irreplaceable. But precisely because of the intensely personal and individual nature of this love, outsiders cannot share in it. A couple making love see each other’s souls and bodies in a very special light which it is only given to them to see and which they are not trying to convey to others. For outsiders, who do not share their passion, the sight of the lovers making love may be ridiculous, or ugly, or titillating: in any case, it is quite different from that of the lovers to each other. This inevitable and sharp incongruity between the attitude of the lovers to each other and of the spectators to them creates the feeling of shame and embarrassment. It is shameful for the spectators, whose emotion on watching the lovers is the sin of voyeurism. But it is especially embarrassing for the lovers themselves, in that they are forced to look at their own bodies now not through each other’s eyes, but through those of the spectator – through the eyes, that is, not of love, but of lust and/or disgust.

273 Scruton, op.cit., pp. 141-142, 143.
The shame of fallen eros witnesses to the fact that there is an unfallen eros of which we should not be ashamed. The perversion of lust witnesses to the fact that there is a rightly directed erotic love.

The Lust of Demons

Fallen eros has tended to plumb ever deeper depths of evil from generation to generation. For, as Archpriest Lev Lebedev writes, “there is no limit, no bottom to the abyss of carnal pleasures. Today – this far, tomorrow – further, and so on to loss of consciousness, to self-annihilation.”

A clear example of this is to be found early in the sacred narrative: And it came to pass when men began to be numerous upon the earth, and daughters were born to them, that the angels of God [or: sons of God], having seen the daughters of men that they were beautiful, took for themselves wives from all whom they chose. And the Lord God said, My Spirit shall certainly not remain among these men for ever, for they are flesh, but their days shall be one hundred and twenty years. Now the giants were upon the earth in those days, and after that the angels of God [sons of God] were wont to enter in to the daughters of men, and they bore children to them. Those were the giants of old, the men of renown. (Genesis 6.1-5).

The understanding of this passage hinges on the meaning of the word translated “angels of God” or “sons of God” in verses 2 and 4. In the Hebrew Massoretic text the word is bene-ha-elohim, literally “sons of God”. In the Greek translation of the Septuagint, which is the oldest and most authoritative text that we have, the Cambridge text edited by Brooke-Mclean has “angels of God” (αγγελοι του Θεου in verse 2, and “sons of God” (υἱοι του Θεου) in verse 4.

P. S. Alexander writes: “The translator has not been inconsistent, for closer inspection shows that, though there are no significant variants at verse 4, a number of important witnesses at verse 2 read, not υἱοι του Θεου but ιοι αγγελοι του Θεου. Moreover, the main support in verse 2 for ιοι αγγελοι του Θεου (viz. Cod. A) has the reading over an erasure. It seems most likely, then, that LXX [the Septuagint] originally read ιοι υἱοι του Θεου, “the sons of God”, in both places. It was later altered, but inconsistently. The literal rendering [i.e. “sons of God”] is found in other Greek texts, as well as in the Vulgate, the Peshitta and the Biblical text of the Ps-Philonic Liber Antiquitatum Biblicarum (=LAB).”

Be that as it may, and even without absolute unanimity concerning which reading is correct, there is complete unanimity, from the earliest Jewish

commentators until the early third century, about its meaning. All commentators and writers agree that the reference here is to angels. Such an interpretation is supported by the fact that in three passages of the Book of Job (1.6, 2.1, 38.7) the phrase “sons of God” certainly refers to angels. Also, the fact that the women gave birth to giants (cf. Baruch 3.26-28; Sirach 16.7; Wisdom 14.6; Judith 16.7) suggests the result of something that was not just a normal human coupling. 

We find this interpretation both in pre-Christian Jewish literature - for example, The Book of Enoch, Jubilees, The Testament of the 12 Patriarchs, Philo and Josephus - and in the early Christian Fathers and writers such as Justin the Philosopher, Irenaeus, Athenagoras, Clement of Alexandria, Tertullian, Methodius of Olympus and Ambrose.

Thus Josephus writes: “Now this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers, and did neither pay those honours to God which were appointed them, not had they any concern to do justice towards men; but for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy. For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their disposition, and their actions for the better: but seeing they did not yield to him, but were slaves to wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of the land.”

St. Justin the Martyr writes: “In ancient times wicked demons appeared and defiled women.” God “committed the care of men and of all things under heaven to angels whom He placed over them. But the angels violated this appointment and were captivated by women and begat children who are called demons.”

Again, St. Methodius writes: “The others remained in the positions for which God made and appointed them; but the devil was insolent, and having conceived envy of us, behaved wickedly in the charge committed to him; as also did those who subsequently were enamoured of fleshly charms, and had

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278. St. Justin, Second Apology, 5.
illicit intercourse with the daughters of men. For to them also, as was the case with men, God granted the possession of their own choice.”

Again, St. Irenaeus writes: “And for a very long while wickedness extended and spread, and reached and laid hold upon the whole race of mankind, until a very small seed of righteousness remained among them: and illicit unions took place upon the earth, since angels were united with the daughters of the race of mankind; and they bore to them sons who for their exceeding greatness were called giants. And the angels brought as presents to their wives teachings of wickedness, in that they brought them the virtues of roots and herbs, and dyeing in colours and cosmetics, the discovery of rare substances, love-potions, aversions, amours, concupiscence, constraints of love, spells of bewitchment, and all sorcery and idolatry hateful to God; by the entry of which things into the world evil extended and spread, while righteousness was diminished and enfeebled…”

Another very important, albeit not quite so clear witness in favour of this interpretation is the passage from II Peter: “If God did not spare the angels when they sinned, but cast them into tartarus, and committed them to pits of nether gloom to be kept until the judgement; if he did not spare the ancient world, but preserved Noah…” (2.4-5; cf. Jude 6), which from its context seems to be referring to the angels’ cohabitation with the daughters of men.

However, in spite of all these early witnesses, the later Fathers from about the second half of the fourth century - including John Chrysostom, Ephraim the Syrian, Blessed Theodoretus, Cyril of Jerusalem, Blessed Jerome and Blessed Augustine - turned sharply against this interpretation, choosing rather to understand the term “sons of God” as denoting the men of the line of Seth, and the "daughters of men" - the women of the line of Cain; so that the event described in Genesis 6 involved an unlawful mixing between the pious and the impious human generations.

Thus St. John Chrysostom writes that it would be “folly to accept such insane blasphemy, saying that an incorporeal and spiritual nature could have united itself to human bodies”.

Again, St. Augustine, after noting that “the Septuagint calls them the angels and sons of God”, goes on to say: “According to the Hebrew canonical Scriptures [i.e as opposed to apocrypha such as The Book of Enoch], there is no doubt that there were giants upon the earth before the deluge, and that they were the sons of the men of earth, and citizens of the carnal city, unto

279 St. Methodius, Discourse on the Resurrection, 7.
280 St. Irenaeus, The Demonstration of the Apostolic Preaching, 18.
which the sons of God, being Seth’s in the flesh, forsaking righteousness, adjoined themselves.”

Again, St. Ephraim the Syrian writes: “The daughters of Cain adorned themselves and became a snare to the eyes of the sons of Seth... The entire tribe of Seth... was stirred to a frenzy over them... Because the sons of Seth were going in to the daughters of Cain, they turned away from their first wives whom they had previously taken. Then these wives, too, disdained their own continence and now, because of their husbands, quickly began to abandon their modesty, which up until that time they had preserved for their husbands’ sake. It is because of this wantonness that assailed both the men and the women, that Scripture says, All flesh had corrupted its way (6.13).”

To this same line of interpretation belong the words of Metropolitan Philaret of Moscow: “According to the text of the Alexandrian Bible, [the words are] ‘Angels of God’. Lactantius is of this opinion, as are many ancient authors. Justin affirms that from the marriages of Angels with the daughters of men there came demons. Athenagoras ascribes the fall of the Angels to these same marriages, and it was from them that the giants came. Tertullian ascribes to these Angels the acquisition of Astrology, precious stones, metals and some female adornments. But all these traditions contradict the witness of Jesus Christ, that the Angels do not marry (Matthew 22.30)...

“According to the opinion of the most recent interpreters, [they are] the descendants of the race of Shem, who not only were sons of God by grace (cf. Deuteronomy 14.1; I John 3.1), but they also probably formed a society under this name (cf. Genesis 4.26) which was opposed to the society of the sons of men, that is, the descendants of Cain, who were led only by their fallen human nature. Moses ascribes the beginning of the mixing of such contrary societies to the fascination with the beauty of the daughters of men; and as a consequence even those who belonged to the society of those who walk in the Spirit became flesh, and light itself began to be turned into darkness.”

However, even if we exclude the possibility of a real, hypostatic union between angels (demons) and men, it is another question whether demons may not desire such a union and strive for it.

But why should they wish to unite with women? First, because demons, though bodiless, are possessed by lust, according to Bishop Ignatius Brianchaninov. In this connection the words of the Apostle Paul are

282 St. Augustine, The City of God, XV, 23.
283 St. Ephraim, Commentary on Genesis, 6.3. Quoted in Fr. Seraphim Rose, Genesis, Creation and Early Man, Platina, CA: St. Herman of Alaska Press, 2000, p. 244.
284 According to Aquila’s translation, this verse reads: “Then they began to be called by the name of the Lord” – that is, “sons of God”. Cf. Metropolitan Philaret, Zapiski, op. cit., p. 100.
285 Metropolitan Philaret, Zapiski, op. cit., p. 108.
286 Brianchaninov, “On Orthodoxy”.
relevant: “For this cause ought the woman to have authority on her head on account of the angels” (I Corinthians 11.10). Commenting on this passage, St. Paulinus of Nola writes: “Let them realize why Paul ordered their heads to be clothed with a more abundant covering: it is because of the angels, that is, the angels who are ready to seduce them and whom the saints will condemn.”

So the veil not only shows, as we saw in the first chapter, the woman’s submission to her God-given leader, the man: it also shows that she is not subject to the dominion of “the sons of God”, or the fallen angels.

A second reason is that Satan almost certainly wishes to imitate the union of the two natures in one Person that Christ achieved at His incarnation, only substituting the demonic nature for the Divine, a whore for the Virgin Mother of God, and the Antichrist for Christ. Such a motive is suggested by the fact, emphasised by many of the Fathers, that the Antichrist will seek to imitate Christ in all things. And if in all things, why not in his very birth?... How costly for mankind is the transgressing of God’s laws concerning marriage and the begetting of children - nothing less, perhaps, than the birth of the Antichrist!

**Perversion**

Almost immediately after the attempt of the “sons of God” to seduce the daughters of men, and the birth from these unions of giants, there came the universal flood which swept away all mankind except Noah and his family. Whether or not there is a direct causal connection between the two events is not indicated. But their close proximity is very suggestive.

Moreover, the Lord said: “As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day Noah entered into the ark, and the flood came, and destroyed them all” (Luke 17.26-27). The period we are living through now is very similar to the period the Lord was speaking about, and so also to the period just before the Flood. Now, as then, men have begun to multiply on the earth, and now, as then, the condition of mankind is profoundly sinful, being manifested above all in the spread of perversions of all kinds.

Perversion may be defined as the diversion of sexual desire from a person of the opposite sex to a body of the opposite sex (rape, sadomasochism, paedophilia), or to a person of the same sex (homosexuality), or to an animal (bestiality), or to an inanimate thing (fetishism). At the root of all forms of perversion is self-love, the utilization of another, who (or which) is seen as no more than an instrument for one’s pleasure (or pain). With the possible exception of homosexuality, all perversions involve a rejection of a fully

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mutual personal relationship of love in favour of an impersonal relationship of use (or rather: abuse).

Thus Archpriest Lev Lebedev writes: “Individual people can hold themselves back at certain levels of this abyss, but as a tendency in the life of society it has no end. Just as society’s permissiveness or debauchery in the present world of various ‘pleasures’ has no limit. If, 40-50 years ago, one had said that male homosexuals or female lesbians would be officially registered as ‘conjugal’ pairs, then the reply would not even have been horror, but rather a friendly laugh. However, that is the reality now! In a series of western countries they are officially registered and ‘crowned’. What next? Perhaps there will follow a recognition of bestiality as one of the forms of ‘refined and elegant’ sex? And then?… ‘Progress’ is ‘progress’ because it strives for infinity…

“According to the just formulation of F.M. Dostoyevsky, ‘if God does not exist, then everything (!) is permitted’. In fact, if God does not exist, then the holy ‘holy thing’, idol of highest value of existence is undoubtedly ‘pleasure’. Whatever it may consist of and for whoever it may be. If!

“But if God does exist? Then what? Then it is necessary to know what laws He placed in the nature of man and what man is ‘prescribed’ to do, what not, and why…

“But who is now trying to ‘free’ men from the commandments of God and ‘allow’ them the cult of ‘pleasure’? The medieval (and contemporary!) Templars represent ‘him’ in the form of a goat with a woman’s torso, sitting on the earth’s globe, with a five-pointed star on his goat’s forehead, and between his horns a torch, a symbol of ‘enlightenment’, ‘reason’. On one hand is written: ‘free’, and on the other ‘permit’. He is called ‘Baphomet’. He is an idol, one of the representations of the devil (Lucifer). He whispers into the ears of his worshippers the idea that he is ‘god’, but he lies, as always. He is a fallen creature of God and will be punished with eternal torments, where he will with special ‘pleasure’ mock those who, at his suggestion, serve ‘pleasure’ as an idol. But before that before the Second Coming of Christ, he will try to establish his dominion over the whole world with the help of his ‘son’ – the Antichrist. But he, in his turn, in order to gain dominion over men, will, among other methods, particularly strongly use sex. For sex, which turns people into voluntary animals, makes their manipulation very much easier, that is, it destroys the primordial structure of mankind, the nation and the state – the correct family, thereby as it were annihilating the ‘image of God’ in mankind.”

Now we have seen that the cardinal sin of self-love (Greek: φιλαυτία), though spiritual in essence, is closely linked to the carnal sin of lust, in that

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the latter represents a corruption and redirection of man’s natural erotic feeling from the other to the self. The passionless delight in the other becomes a passionate desire for the other; “flesh of my flesh” becomes “flesh for my flesh”. As such, it is a devouring, egocentric force, the very opposite of love.

As St. Maximus the Confessor teaches, in Hans Balthasar’s interpretation of his thought: “Two elements come together in the concept of φιλαυτία, which is the essential fault: egoism and carnal voluptuousness. To sin is to say no to the authority of God, it is ‘to wish to be a being-for-oneself’, and in consequence, for man it is to slide towards sensual pleasure. But in this double element there also lies hidden an internal contradiction of the sin which manifests itself immediately as its immanent chastisement. In sensual pleasure, the spirit seeks an egoistical substitute for its abandonment of God. But this abandonment itself isolates it egoistically instead of uniting it to the beloved. Voluptuousness ‘divides into a thousand pieces the unity of nature, and we who take part in this voluptuousness tear each other apart like ferocious beasts’.

“Φιλαυτία has even torn apart the one God into a multitude of idols as it has torn nature, and ‘to obtain a little more pleasure, it excites us against each other like animals’. This ‘deceiving and pernicious love’, this ‘cunning and tortuous voluptuousness’ ends by pitting our flesh: ‘the flesh of every man is a valley pitted and gnawed by the continuous waves of the passions’ and ends ‘in the disgust which overthrows the whole of this first affection’.”  

There are many illustrations of the ferocious and death-dealing power of this fallen sexuality in the Old Testament. Thus we have the story of the Levite’s concubine, whose body he cut up in twelve pieces, literally “dividing the unity of nature into pieces” (Judges 19). Again, “the overthrow of the first affection” is illustrated by the story of the incestuous rape of David’s daughter by his first-born son Amnon. The sacred writer says that Amnon loved Themar and “was distressed even unto sickness” because of her. And yet, having raped her, “Amnon hated her with a very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her” (II Kings 13.1,2,15).

For, writes St. Maximus the Confessor, “the torment of suffering is intimately mixed with pleasure, even when it seems to be snuffed out by the violence of the impassioned pleasure of those who are possessed by it”. “Nature punishes those who seek to do violence to her to the extent that they deliver themselves to a manner of living contrary to nature; they no longer

289 Hans Balthasar, Liturgie Cosmique: Maxime le Confesseur (Cosmic Liturgy : Maximus the Confessor), Paris : Aubier, 1946, pp. 142-143 (in French). Cf. St. Maximus: “The more human nature sought to preserve itself through sexual procreation, the more tightly it bound itself to the law of sin, reactivating the transgression connected with the liability to passions” (Questions to Thalassius 21).
have at their disposal all the forces of nature such as she had given to them originally; so here they are diminished in their integrity and thus chastised.”

“Wishing to flee the painful sensation of grief, we hurl ourselves towards pleasure… and in forcing ourselves to soothe the wounds of grief by pleasure, we thereby confirm still more the sentence directed against themselves. For it is impossible to find a pleasure to which pain and grief are not attached.”

“Man acquired an impulse to pleasure as a whole and an aversion to pain as a whole. He fought with all his strength to attain the one and struggled with all his might to avoid the other, thinking that in this way he could keep the two apart from each other, and that he could possess only the pleasure that is linked to self-love and be entirely without experience of pain, which was impossible. For he did not realise… that pleasure can never be received without pain; the distress caused by pain is contained within pleasure.”

This intimate connection between pleasure and pain means that perhaps the most characteristic of all the sexual perversions is sado-masochism. For here, as Scruton points out, “there is frequently an aspect of punishment: the sadist’s punishment of the other for failing to return his desire or for failing to play sincerely the role that the sadist has devised for him; the masochist’s desire for punishment, which relieves him of the burden of a culpable desire. The masochist may indeed receive the strokes of the whip as a kind of ‘permission’ – a reassurance that he is paying her and now for his sexual transgression, and that the claims of conscience have been satisfied.”

**Homosexuality**

It was homosexuality that brought about the destruction of Sodom and Gomorrah, so it is justly called the “Sodomite” sin: “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (**Jude** 7).

The Apostle Paul sees the cause of homosexuality in the pagan worship of the creature instead of the Creator, of which modern naturalism can be seen to be another form: “When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than

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290 St. Maximus, in Balthasar, *op. cit.*, pp. 143-143.
291 St. Maximus, *Questions to Thalassius*, P.G. 90: 256A.
the Creator, Who is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust (ορεξει) one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet...” (Romans 1.21-26).

St. John Chrysostom comments on this passage: “Here he sets the pleasure according to nature, which they would have enjoyed with more sense of security and greater joy, and so have been far removed from shameful deeds. But they would not; which is why they are quite beyond the pale of pardon, and have insulted nature itself. And still more disgraceful than these is the women seeking these couplings, for they ought to have more sense of shame than men.... Then, having reproached the women first, he goes on to the men also, and says, ‘And likewise also the men leaving the natural use of the woman’ This is clear proof of the ultimate degree of corruption, when both sexes are abandoned. Both he who was called to be the instructor of the woman and she who was told to become a help like the man now behave as enemies to one another. Notice how deliberately Paul measures his words. For he does not say that they loved and desired (ηρασθησαν και επεθυμησαν) each other but that ‘they burned in their lust (εξεκαυθησαν εν τη ορεξει) for one another’! You see that the whole of desire (επιθυμιας) comes from an excess which cannot contain itself within its proper limits. For everything which transgresses God’s appointed laws lusts after monstrous things which are not normal. For just as many often abandon the desire for food and come to feed on earth and small stones, and others, possessed by excessive thirst, often long even for mire, so these also charged into this explosion of lawless love. But if you ask, where did this intensity of lust come from? [I answer:] it was from being abandoned by God. And why were they abandoned by God? Because of their lawlessness in abandoning Him: ‘men with men working that which is unseemly’. Do not, he means, because you have heard that they burned, suppose that the evil was only in desire. For the greater part of it came from their luxuriousness, which also kindled their lust into flame.... And he called it not lust, but that which is unseemly, and that rightly. For they both dishonoured nature, and trampled on the laws. And see the great confusion which fell out on both sides. For not only was the head turned downwards but the feet too were turned upwards, and they became enemies to themselves and to one another....

“It was meet that the two should be one, I mean the woman and the man. For ‘the two,’ it says, ‘shall be one flesh’. But this was effected by the desire for intercourse, which united the sexes to one another. This desire the devil first took away and then, and having changed its direction, thereby divided the sexes from one another, and made the one to become two in opposition to the law of God. For it says, ‘the two shall be one flesh’; but he divided the one flesh into two: here then is one war. Again, these same two parts he provoked
to war both against themselves and against one another. For even women again abused women, and not men only. And the men stood against one another, and against the female sex, as happens in a battle by night. So you see a second and third war, and a fourth and fifth. And there is also another, for beside what has been mentioned they also behaved lawlessly against nature itself. For when the devil saw that it is this desire that, principally, draws the sexes together, he was bent on cutting through the tie, so as to destroy the race, not only by their not copulating lawfully, but also by their being stirred up to war, and in sedition against one another.”

Clearly, then, there is a difference in kind between natural sexual desire, fallen though it is, and unnatural homosexual desire. The one was implanted in nature by God: the other is unnatural, and is incited by demonic forces outside human nature to which sinners give access through their idolatrous worship of creation. Like the demonic lust of “the sons of God” for the daughters of men, homosexuality is a demonically inspired undermining of the natural order, which is proved by the many cases in which people who have been led to think that they are homosexual return quickly and joyfully to the natural order once they have been freed from the demonic power that controlled them. There is no such thing as a “gay gene”... Thus “in a landmark study published in the Archives of Sexual Behavior in October 2003, [Robert L.] Spitzer interviewed 200 men and women who once considered themselves homosexuals but who had lived their lives as heterosexuals for at least five years. Most of the participants had undergone some form of reorientation therapy. In addition to determining whether such therapy actually worked, Spitzer wanted to know just how dramatically people could alter their orientation. To his surprise, most of his subjects not only reported living long-term (more than 10 years) as heterosexuals, they also declared that they had experienced ‘changes in sexual attraction, fantasy and desire’ consistent with heterosexuality. The changes were clear for both sexes.”

Fr. Thomas Hopko writes: “An interpretation of this passage [Romans 1.21-29] that claims the apostle was right in forbidding acts ‘contrary to nature’, but was ignorant of the fact that many people are ‘by nature’ homosexual and therefore should act according to their God-given homosexuality, is unacceptable to Orthodox Christian faith. No one in Orthodox Christian tradition has ever interpreted this text in this way, nor can anyone do so, according to Orthodoxy, when they read the Bible as a whole. On the contrary, the biblical teaching is rather this: The fact that many people have sexual feelings and desires for persons of their own sex is among the most powerful proofs that human beings and life have been distorted by sin...”

293 St. John Chrysostom, Homily 4 on Romans.
Fornication and Adultery

St. Anastasius of Sinai was asked: “Since in the law it often happened that men had two wives and were not condemned for it, is this allowed for Christians?” And the saint replied: “The Apostle says that the wife does not have power over her own body, but her husband; and similarly the husband does not have power over his own body, but his wife (I Corinthians 7.2). It is then evident that if a man were allowed to take another woman together with her [his wife], it would similarly be permitted to the woman to take another man together with him. And then they would not be two into one flesh, but into two or three or four. But those who wish to live according to the law fall away from the grace of Christ. For since those living under the law were extremely impious, and sacrificed their sons and daughters to demons, God did not ask any more from them than the worship of God and righteous judgement, as is known from all the Scriptures of the law. But we, who have been bought by the Blood of Christ, must display all chastity and philosophy. For the type of the whole of humanity were Adam and Eve; but to desire different women comes from wantonness and lack of the fear of God.”

Although polygamy was allowed in the Old Testament, adultery was not. “Under the Old Testament,” writes Bishop Ignatius Brianchaninov, “it was a sin to commit adultery. It was a sin because it disgraced nature, it was a misuse of an important property of nature, it was an infraction of the natural law. This transgression was considered so grave, that those guilty of it were punished with the sentence of death.

“In the New Testament, this sin gained further gravity, since the human body had gained a new dignity. Humanity had become members of the body of Christ; therefore, those who destroyed purity heaped dishonour upon Christ and broke union with Him: ‘the members of Christ’ were transformed into ‘members of a prostitute’ (I Corinthians 6.15). Now, the adulterer is punished with death of the soul. The Holy Spirit leaves the person who has fallen into adultery; the person who has sinned in this way is considered to have fallen into mortal sin, into a sin that takes away salvation, into a sin whose wage is imminent perdition and eternal languishing in hell – if the sin is not healed in due season by repentance.”

“But why can’t I sleep with her, if she agrees, and I love her?” Very many Orthodox Christian parents must have heard these or similar words from their children. It is easy to give a correct, albeit rather short, answer, “Because God says you can’t”, much harder to give an answer that will convince a young person exposed to the full blast of today’s permissive society.

It is a truism to say that the temptation to commit fornication is more powerful than ever today. The very word “fornication” has almost disappeared from contemporary English, and not many people below a certain age now talk about “chastity”. Adultery is still considered a sin by most – but for reasons that have nothing specifically to do with Christianity. Adultery is considered wrong because, if discovered, it causes mental anguish to the deceived third person – and pain is, of course, a negative value – in fact, the only negative value – in a strictly utilitarian morality. Even if not discovered, adultery is usually disapproved of because it is “cheating” – and some value is still attached to honesty and the keeping of promises. But there are signs that “cheating”, too, is no longer abhorred as much as it used to be... However, if some opprobrium still attaches to adultery and divorce in more conservative circles, none at all, it would appear, attaches to straightforward fornication. Fornication is now healthy and normal at all times and for all people, even those destined to become the heads of Churches. Thus Prince Charles’ sons live openly with their mistresses, and nobody, whether in Church or State, raises even a whimper of protest...

If we are to help our children acquire the strength to withstand the temptation of fornication, it is not sufficient to tell them that God disapproves, nor even that fornicators go to hell according to the Apostle (I Corinthians 6.9). They must be given at least some indication why God disapproves of it, and why it is such a serious sin that it leads to hell. There are two basic approaches to this problem: the approach from the point of view of sacramental theology, and the approach from the point of view of conventional morality.

Fr. Demetrius Kaplun gives a clear example of the moral approach: “There is an idea,” he writes, “that marriage and fornication are in no way different from each other. ‘Why go to church’, ‘why put a stamp in the passport’ – that is how some irresponsible people reason. But even if we ignore the mystical aspect of the Church’s sacrament of marriage, even a marriage recognised by society, marriage ‘with a stamp’, is different from fornication in exactly the same way as a serious and strong friendship is distinguished from companionship in some enterprise – by the degree of mutual obligations. When companions begin some enterprise, they act together only to the degree that they are useful to each other, but friendship presupposes moral obligations in addition. Just as bandits who get together only in order to carry out a crime more easily (one slips through the ventilation pane well, while another breaks the safe), so a couple living in fornication are only useful to each other for this or that reason. For example, the woman cooks well, the man has got money, they love each other – but take no responsibility upon themselves. If one ‘companion’ decides tomorrow to find himself another ‘companion’, there is nothing to keep them together and bind them any longer. When a man easily changes friends and retains no obligations, he is
called a traitor. It is impossible to rely on such a man. Unfaithfulness and inconstancy are bad qualities, they are condemned by God and man.

“And so the first thing that is valued in marriage is faithfulness, holiness of mutual obligations. The bonds of marriage are holy: they truly bind and limit a man, place on him the burden of service. On entering into marriage, a man can demonstrate his worthiness by the fact that he preserves his faithfulness, his honour in a holy manner. Just as for a soldier there is no greater shame than desertion, going under the flag of the other army, so for an honourable spouse there is no greater baseness that to defile the holiness of the marital bond. Spouses are to a definite degree like soldiers; they must preserve and guard the honour of the family for the shame of lust, falling, inconstancy, from the encroachment of sin.

“In ancient Rome brave and faithful soldiers were crowned with the wreath of a conqueror. Therefore the ecclesiastical sacrament of marriage, too, is called the Sacrament of Crowning. The spouses are crowned as a sign of the incorruption of their lives, as a sign of their faithfulness to each other, as a sign of the fact that they are acquiring a royal, masterly dignity in the circle of their descendants. During the Sacrament of Crowning rings are placed on the hands as a sign of their mutual agreement, and those being married are led three times around the analoy with the cross and the Gospel ‘in the form of a circle’, signifying the inviolability and eternity of the marital union, since the circle indicates eternity; the circle has no beginning or end. ‘What God has joined together, let no man put asunder’ (Matthew 19.6).”

Now this approach is certainly valid and useful as far as it goes. But the suspicion remains that it does not go far enough, and fails to take into account the idealism of the emotion of falling in love, especially first love. For no young Romeo and Juliet will disagree with the idea that “unfaithfulness and inconstancy are bad qualities”. In fact, they couldn’t agree more, and often swear undying constancy towards each other. Nothing could be further from their minds than the thought that their love might die, and they might move on to other partners. In fact, it is precisely the strength and intensity of their love for each other that leads them, in many cases, to scorn the idea that this profound feeling needs to be bolstered by a mere legal contract, a “scrap of paper”. They feel that love is not love if it needs an external support.

Even if social, legal or moral considerations lead them to accept the desirability of marriage, these are unlikely to deter them from sleeping together before the marriage date. After all, they consider themselves already married in each other’s eyes. Moreover, the considerations that deterred lovelorn couples in earlier ages - the disapproval of parents and relatives, the shame of the bride going to the altar with a prominent bump in her stomach,

the financial and legal disincentives – are all largely irrelevant today when parents are desperate to show that they are not “behind the times”, when brides sometimes go to the altar, not merely with a bump in the stomach, but with a whole bevy of already born children, and when the State goes out of its way, as in Britain today, not only to remove all stigmas attached to single mothers, but even to make the production of children out of wedlock a financially attractive proposition.

There are some who argue that fornicating before marriage is actually a sensible way of testing whether a proposed marriage is likely to be lasting. After all, if a couple are about to commit themselves to lifelong unity and fidelity, it is only prudent to make sure beforehand that they are physically compatible with each other. If the experience proves to be a failure, then they can abort the marriage before it takes place, thereby saving two people a lifetime of misery and probable divorce. Of course, this argument is false: all the evidence indicates that couples who sleep together before marriage are less rather than more likely to be faithful to each other and remain together. In any case, statistical arguments are a feeble rampart against fallen human nature stirred up by the spirits of evil...

So let us turn to the sacramental argument, as developed by the Holy Apostle Paul, who defines fornication for a Christian as uniting the Body of Christ – for the body of every Christian is a part of the Body of Christ – to a body that is not Christ’s. “Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid. What? Know ye not that he who is joined to an harlot is one body [with her]? For two, saith He, shall be one flesh. But he that is joined to the Lord is one spirit [with Him].” (I Corinthians 6. 15-17).

This argument depends on the premise that there is a most intimate connection between two sacramental mysteries: the sacrament of the Body and Blood of Christ in the Eucharist, and the sacrament of marriage. Both are mysteries of fleshly union, and in this sense both are marital mysteries. The mystery of the marital union of each believer with Christ in the Eucharist is the higher mystery of which the lower mystery of human marriage is the type and the icon. That is why, when the Apostle Paul is talking of the lower mystery of human marriage, his mind is immediately lifted to its archetype: “but I speak of Christ and the Church” (Ephesians 5.32). Even earlier in the chapter he switches easily from the lower mystery – “so ought men to love their wives as their own bodies” (v. 28) – to the higher – “for we are members of His Body, of His flesh, and of His bones” (v. 30).

Bishop Nikolai Velimirovich comments on this passage from Ephesians as follows: “It is a great mystery when a man leaves his father and mother and cleaves to his wife. The Apostle himself, who has been raised to the third heaven and beheld many heavenly mysteries, calls the marriage of natural
man on earth a great mystery. It is the mystery of love and life... The only mystery that exceeds this [the mystery of human marriage] is the mystery of Christ’s bond with His Church. Christ calls Himself the Bridegroom and the Church His Bride. Christ so loves the Church that He left His heavenly Father for her - though remaining equal with Him in unity of essence and divinity - and came down to earth and clave to His Church. He suffered for her sake that He might, by His Blood, cleanse her from sin and from all impurity and make her worthy to be called His Bride. He warms the Church with His love, feeds her with His Blood, and enlivens, enlightens and adorns her with His Holy Spirit."

So, combining the teaching of the holy Apostle in I Corinthians and Ephesians, we can reconstruct his argument as follows: (1) Every act of sexual intercourse, whether inside or outside marriage, effects an ontological change, making two people one in the flesh. (2) Every Christian who has received the Body and Blood of Christ is united to Christ in a marital bond, becoming one with Him in flesh and in spirit. Therefore (3) every Christian who has sexual relations with a woman is uniting, not only his flesh with hers, but also her flesh with Christ’s. But (4) Christ does not want to be united in the flesh with a person with whom He is not united in the spirit, through faith. Therefore (5) a Christian cannot be united in the flesh with a person who is not herself also united with Christ in spirit and in body, and whose union with the Christian has not been sanctified and raised to a true iconic resemblance to the marriage between Christ and the Church through the sacrament of marriage.

All fornication is adultery from God insofar as the soul and the body is married to God through the sacrament of the Body and Blood of Christ. We shall have more to say on this in a later chapter.

In the meantime let us consider the question: if fornication consists in uniting the Body of Christ with a body that is not Christ’s, can there be fornication between Christians who both belong to the Body of Christ?

There can indeed, because while all acts of sexual intercourse create “one flesh”, not all “one flesh” unions, even between Christians, are lawful unless they have first been sanctified by the prayers of the Church in the sacrament of marriage. Marriage, as we shall argue in detail in a later chapter, is not simply the public recognition of an already accomplished fact, but involves the bestowal of grace by God. And if a couple, even a Christian couple, seeks to unite without the grace of God, the grace of God will withdraw from that one-flesh union, making it a union not within, but outside the Body of Christ.

So for a Christian the only permissible form of sexual union is that sanctified by the grace bestowed in the sacrament of marriage...

Sinful Thoughts

Not only the sexual act itself, but also the entertaining of fantasies about someone who is not one’s spouse is adultery: “Every man who looks at a woman lustfully has already committed adultery with her in his heart” (Matthew 5.28).

There are some who consider, on the basis of this verse, that a lustful thought is as serious a sin as committing fornication in the flesh. However, Bishop Ignatius Brianchaninov considers this “an unjust interpretation! This statement was made to complete the Old Testament commandment. This statement was said to those who recognized only physical lust as sin, and did not understand that ‘evil thoughts’ (which include thoughts about fornication) ‘come forth from the heart, and they defile the man’ (Matthew 15.18-19), and separate one from God (Wisdom of Solomon 1.3), and remove that purity which is the precondition to behold God (Matthew 5.8). To delight in lustful thoughts and their sensations is fornication of the heart and the defilement of a person, rendering him incapable of fellowship with God. But lust of the body is the unfaithfulness of an entire human being, through mingling with another body (I Corinthians 6.16), and is complete alienation from God. It is death. It is annihilation. To escape the first condition, one must be vigilant; to escape the second, there must be resurrection – one must be reborn through repentance.”

In order to struggle successfully against sinful thoughts, one must keep away from situations and things that elicit them. For, as St. Isaac the Syrian says, “He who does not consciously choose to distance oneself from a cause for sin, will be drawn to sin, even against his will.” This means keeping away from reading or watching pornography (“pornography” in Greek literally means “the description of fornication”).

As Archpriest Lev Lebedev writes: “A poll carried out by the FBI among sexual murderers showed that they all had sexual murder in their fantasies for a long time. These were for them just as real as the murders themselves, while their own real murders, in their turn ‘could not be distinguished from fantasy’ by the condemned men. All the murderers confessed that they had used pornography. There it is, the ‘tail’ by which one can take hold of the clever snake – pornography! Erotic pictures in journals, books, the cinema, television, on postcards and in works of art excite sensuality, lustful imaginings, which for many take the place of reality, since this reality becomes either completely unnecessary, or they take it as a continuation of their imaginings, where it must be no less, but even more exotic that the experiences they have already had in their fantasies... ‘Pictures’ bring many youths to the very unhealthy passion of solitary self-satisfaction. And this is yet again deliberately encouraged.

301 St. Isaac, Word 57.
According to the data of the journal *Communication Research* (December, 1998), the exceptional degree of sexual fantasizing of the students in the two universities under investigation was linked with the reading of a pornographic journal well-known in America, which seeks ways of increasing its production...

“The harm of erotica and pornography, between which there is in fact no boundary (difference), is not exhausted by what we have said. According to the data of the same Americans, even ‘soft pornography’ (without illustrations of cruelty) brings with it an interest in the ‘cruel’ type, sharply reduces respect for women, lessens ‘satisfaction with one’s own sexual partner’, leads to ‘a reduction in the valuing of faithfulness, and also a reduction in the valuing of love in sex’, makes easier betrayal and the falling apart of the family and, finally, sexual murders and rapes, including of children! Well, in this respect we do not now have to look at America; we now have more of all this [in Russia], including the ‘experiments’ such as that of Chikotillo, than in the U.S.A.”

As Hieromonk Seraphim Rose writes: “In the ‘free world’ a great exploitative force is that of ‘sex’. It seems to be today a vast, impersonal power that holds men in its jaws, leading them on not only to reproduce their kind but – thanks to the many devices for ‘exploiting’ this power more efficiently – to indulge this impersonal force for its own sake. Some may object that ‘sex’ is indeed a very ‘personal’ thing, but nothing could be further from the truth. Like all other human impulses, the sexual instinct may be subordinated to the power of personality and attain its proper place as an expression of married, chaste love; but only the most naïve romanticist could affirm that such is the ‘sex’ that is exalted today. Sex as pleasure, as an expression of man’s freedom to do what he pleases: this is what it means to contemporary man. Marriage, banished from the Church, has become a mere license for sexual activity; sex has become the basis of marriage, another case of the ‘lower’ usurping the place of the higher. The easy divorce laws make of marriage as practiced by most moderns merely a kind of legalized promiscuity.”

Even sexual behaviour inside lawful marriage which does not serve to build up that marriage in the image of Christ’s marriage with His Church, such as the forcing of unnatural sexual acts by one partner on the other, or the withholding of sexual relations by one partner from the other, must also be considered to be sinful. By the same token, lawful marriages concluded, as in so many novels of bourgeois life, for money or status, and not for love, are no less shameful than marriages whose sole purpose is the satisfaction of animal desires. There is therefore some truth (although untruth as well – see the section on “romantic passion” in chapter IV) in the romantic idea of marriage.

propounded in so many novels, in which the hero or heroine faces a choice between marrying for love or money. For a marriage that is lawful from a canonical point of view, and to which the grace of God has been communicated in the sacrament, may nevertheless trample on the grace that has been given it and fail to imitate the love of Christ and the Church, and will therefore be found wanting in the balance of God’s justice.

**Contraception and Abortion**

In the conditions of the fall, the fulfilment of the commandments concerning marriage and the family requires considerable asceticism, a mental as well as a physical struggle involving the selfless renunciation of personal desires for the sake of the family.

Thus Clement of Alexandria writes of the man’s struggle: "The particular characteristic of the married state is that it gives the man who desires a perfect marriage an opportunity to take responsibility for everything in the home which he shares with his wife. The apostle says that one should appoint bishops who by their oversight over their own house have learned to be in charge of the whole church... The prize in the contest of men is won by him who has trained himself by the discharge of the duties of husband and father and by the supervision of a household, regardless of pleasure and pain - by him, I say, who in the midst of his solicitude for his family shows himself inseparable from the love of God and rises superior to every temptation which assails him through children and wife and servants and possessions."\(^{304}\)

As for the woman, it is not enough for her simply to bear children: she is responsible for bringing them up “in faith and love and holiness” (I Timothy 2.15) – a difficult task at the best of times and extremely difficult in our age of apostasy.

Is, then, the begetting of children an essential element of marriage? No, for there have been many pious childless couples, such as Abraham and Sarah, Joachim and Anna, and Zachariah and Elizabeth, who had children only very late in life but were not dishonoured by God for that. As St. John Chrysostom writes: “As for the procreation of children, marriage does not absolutely enjoin it. That responds rather to this word of God in Genesis: ‘Increase and multiply and fill the earth’ (1.28). The proof of this is the large number of marriages which cannot have children. That is why the first reason for marriage is to regulate lust, and especially now that the human race has filled the whole earth.”\(^{305}\)

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\(^{305}\) St. John Chrysostom, *First Discourse on Marriage.*
If, however, the infertility is self-induced through artificial contraception, then the couple is frustrating one of the principal purposes of marriage. It is demonstrating a lack of faith in the Providence of God, Who, whether He gives children or not, does all for the best and provides all that is necessary for those who believe in Him.

That God is in complete control of the reproductive process, opening and shutting the womb in accordance with His will, and not man’s, is demonstrated by many stories from the Holy Scriptures. For example, we read in Genesis: “When Rachel saw that she bore Jacob no children, she envied her sister; and she said to Jacob, ‘Give me children, or I shall die!’ Jacob’s anger was kindled against Rachel, and he said, ‘Am I in the place of God, Who has withheld from you the fruit of the womb?’” (30.1-2). Here Jacob demonstrates his faith that Rachel’s inability to conceive was because God did not want her to conceive, and for no other reason. Later, however, “God remembered Rachel, and God hearkened to her and opened her womb…” (30.22).

“Childbirth and the raising of children,” writes Fr. John Meyendorff, “are indeed a great joy and God’s blessing. There can be no Christian marriage without an immediate and impatient desire of both parents to receive and share in this joy. A marriage where children are unwelcome is founded upon a defective, egoistic and fleshly form of love. In giving life to others, man imitates God’s creative act and, if he refuses to do so, he not only rejects his Creator, but also distorts his own humanity; for there is no humanity without an ‘image and likeness of God’, i.e., without a conscious, or unconscious desire to be a true imitator of the life-creating Father of all.”

There can be no doubt that the killing of an embryo before birth is no less of a sin than killing one after birth. Thus the very early Teaching of the Twelve Apostles forbids the killing of embryos, St. Basil the Great counts it as murder, and the sixth-century Patriarch of Constantinople, St. John the Faster, lists the following sins in his Penitential: "desire for sterility, abortion, use of herbs to avoid conception..."

As Nedelsky writes: “The Biblical, patristic, canonical, and liturgical traditions of the Church all point to the beginning of individual human life at the moment of conception. Saint Luke in his Gospel tells of the Mother of God’s visit to Saint Elizabeth, in whose womb Saint John the Baptist leapt for joy at hearing of the coming of Christ (Luke 1.41-44). Saint Gregory of Nyssa in On the Soul and Resurrection writes, ‘The beginning of existence is one and the same for body and soul’. The canons condemn abortion at any stage of pregnancy, ‘whether the fetus be formed or unformed’ in the words of Saint

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307 St. Basil the Great, Canon 2.
Basil the Great (Ep. 188, Canon 3). The Church’s liturgical tradition likewise recognizes conception as the beginning of existence, celebrating the Conception of the Mother of God (December 9), Saint John the Baptist (September 23), and Christ Himself in the Feast of the Annunciation (March 25). These examples, which could easily be multiplied, demonstrate that the Church has always regarded conception as the beginning of individual human life, and underscore that embryonic life is fully human and personal.  

Not only abortion and contraception, but also the modern techniques of in vitro fertilisation, drug-induced fertility and surrogate motherhood, are forbidden. For while the aim here is not to avoid the bearing of children, the means used are unnatural and usually murderous (for the producing of one extra embryo requires the killing of those surplus to the one) or adulterous (for surrogate motherhood is adultery). Thus God’s purpose is in any case frustrated. For only if He, the Creator, blesses the means and timing of human procreation, will the family thus formed become a true icon of Christ and the Church, or of the Holy Trinity.

“Where two or three are gathered together in My name, there am I in the midst of them” (Matthew 18.19). The Christian family is one such gathering; it is truly a “little church”, as St. John Chrysostom calls it. Two are sufficient to form such a church if each of the spouses carries out the obedience given to them – love from the husband, obedience from the wife. If God wills to increase the two into three, then the unity is still richer and the likeness to the One God in Trinity still closer. But if the two wish to prevent their multiplication into three, or on the contrary create it in an unnatural manner contrary to God’s will, then the icon is destroyed...

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309 The saint goes on to say: “We do not have a precise distinction between the foetus which has been formed and that which has not yet been formed”. See Protopresbyter George Grabbe, “Abortion: The Orthodox View”, and Presbytera Valeri Brockman, “Abortion: The Continuing Holocaust”, The True Vine, Summer, 1991, № 10.

3. EROS IN CHRIST

I have betrothed you to one spouse, that I might present you a chaste virgin to Christ.

II Corinthians 11.2.

God desired a harlot... and has intercourse with human nature, [whereby] the harlot herself... is transformed into a maiden.

St. John Chrysostom, On Eutropius, II, 2.

He came to bind to Himself the principle of desire..., that it might take on a procreative disposition fixed and unalterable in the good.

St. Maximus the Confessor, Ambigua 42.

Just as the fall corrupted everything, including the relations between man and woman, so the Coming of Christ renewed everything, including the relations between man and woman. The pure streams of Eros, which had been diverted and defiled by the fall, were restored to their former paths. This was done by Christ Himself entering into marriage with humanity and recreating human eros in the image of His Own Divine Eros. Divine Eros took upon Himself human eros in order to give it new life to it by uniting it to Himself in a pure and undefiled union. This marriage of God and man takes place in several stages. In the first, the new Adam, Christ, is united with the new Eve, the Ever-Virgin Mary, at the Annunciation and is born from her at the Nativity. In the second, the Heavenly Spouses renew the blessing on all earthly spouses at the wedding in Cana of Galilee. In the third, the marriage of Christ with the Church is prepared through the Cross, Resurrection and Ascension of Christ and the Descent of the Holy Spirit. In the fourth, Christ enters into union with each member of the Church through the sacrament of His Body and Blood. In the final, eschatological stage, He enters into union with the fullness of redeemed humanity from every age in the Wedding of the Lamb.

The Annunciation and the Nativity

The Bride of God at the Annunciation is usually held by the Fathers to be human nature, or the flesh. Thus St. Augustine writes: “The Bridegroom’s chamber was the Virgin’s womb, where Bridegroom and Bride, Word and flesh, were joined together. It is written: ‘And the two shall be in one flesh’, or, as the Lord says in the Gospel, ‘therefore they are no longer two, but one flesh’ (Genesis 2.24; Matthew 19.6). So finely does Isaiah make the two one, when he speaks in Christ’s Person, ‘He put a band upon My head as a bridegroom, and adorned Me as a bride with her ornaments’ (Isaiah 61.10). The one Speaker makes Himself both Bridegroom and Bride; for they are ‘not two, but one flesh’, since ‘the Word was made flesh and dwelt among us’ (John 1.14). When to that flesh is joined the Church, there is the whole Christ, Head and Body.”311

311 St. Augustine, Homily 1 on I John, 2.
In a more personal sense, Mary herself is the bride. For the parallel between the marriage of Adam and Eve in Paradise and the marriage of Christ and the Virgin in Nazareth is very close. The first Eve was to the first Adam both wife and daughter, and the new Eve was to the new Adam both wife and daughter and mother. For “David the forefather praised thee of old in hymns, O Virgin Bride of God, calling thee Daughter of Christ the King: Him thou has born as Mother and hast fed Him as thy Child”.312

That Mary is the mother of Christ is obvious. But she is also His daughter as being His creation. Thus the tenth-century Byzantine theologian Ioannis Geometr writes: “The Bridegroom is for Her at the same time both Father and Son; and He Himself is both the Sower and the Seed.”313

Again, the sixth-century Irish Saint Cuchumneus sings:

Mary, O most wondrous Mother,
Gave to her own Father birth,
By Whom washed are all in water,
Who believe throughout the earth.314

She is “the daughter of the King” (Psalm 44.12), Christ Himself being the King, as St. Athanasius the Great explains: “Since He knew that He was to be born of the Virgin, He in no way kept it silent, but forthwith gave indication thereof, by saying in the 45th Psalm: ‘Hearken, O daughter, and see, and incline thine ear: and forget thy people and thy father’s house. And the King shall greatly desire thy beauty’. For this is like what Gabriel said: ‘Rejoice, thou who art full of grace, the Lord is with thee’. For when he spoke of Him as Christ, he at once made known His human generation that was from the Virgin by the words, ‘Hearken, O daughter’. And you see Gabriel calls her by her name, ‘Mary’, because he was of a different nature from her, whilst David with reason calls her ‘daughter’, since she was to spring from his won seed.”315

That Mary was also the bride of Christ is clear from the fact that at the age of three she is exhorted to forget her own people and her father’s house in order to be united with the King in the innermost sanctuary of the Temple. Then, at the Incarnation they became one flesh, as St. Zeno, bishop of Verona in the fourth century, writes: “O prodigy! Mary conceives of Him Whom she

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312 Menaion, November 21, Feast of the Entrance of the Mother of God into the Temple, Matins, Canon, Ode 1, verse.
315 St. Athanasius the Great, Epistle to Marcellinus on the Interpretation of the Psalms, 1; in Livius, op. cit., p. 79.
Again, St. Proclus of Constantinople writes: “Mary is that beautiful spouse of the Song of Songs, who put off the old garment, washed her feet, and received the immortal Bridegroom within her own bridal chamber.”

St. Symeon the Theologian asks who is the bride that God the Father chose for His Son and for Whom He prepared a marriage feast (Matthew 22.1). And he replies: “the daughter of one who rebelled against Him, one who committed murder and adultery” – that is to say, Mary, the daughter of David, who murdered Uriah and committed adultery with his wife. So “here you see the Master and Lord of all, the Holy of holies, the blessed God and unique Sovereign, the One Who dwells in unapproachable light, so condescending as to take from a rebel the bride of His only-begotten Son – Who Himself is invisible, unknowable, unsearchable, the Creator and Maker of all – and all of this for your sake and for your salvation! So who is the adulterer and murdered whose daughter God has chosen as a bride for Himself? Why, it is David, Jesse’s son, who both slew Urias and committed adultery with his wife. It is David’s daughter, I mean Mary the all-undefiled and all-pure virgin, who is brought forth as the bride. I call her all-undefiled and all-pure in relation to us and to the men of the past, comparing her with them and with us, her servants. In relation to her Bridegroom and His Father, however, she is simply human – but still holy, all-holy, and pure and immaculate beyond the people of any generation. This is the one whom God chose and led to marriage with His Son. In what manner? Listen carefully.

316 St. Zeno, Tractatus, 9; P.L. 11:416; in Livius, op. cit., p. 127. Cf. St. Peter Chrysologus, commenting on the fact that “Mary was espoused to Joseph” (Matthew 1.18): “Why is it that the secret of heavenly innocence is destined for a spouse and not for a free woman?... No points, no letters, no syllables, not a single word, no names, no persons in the Gospel are without divine meaning. A spouse is wanted, that, even then, Christ’s spouse, the Church, may be signified according to the words of the Prophet Hosea: ‘I will espouse thee to Me in justice and judgement and mercy and commiserations; and I will espouse thee to Me in faith’ (Hosea 2.19, 20). Hence John says, ‘He that has the Bride is the Bridegroom’ (John 2.29). And the blessed Paul: ‘I have espoused thee to one husband, that I may present you as a chaste virgin to Christ’ (II Corinthians 11.2). Verily a spouse, who with virginal childbirth brings forth again the infancy of Christ... “God send to the Virgin a winged carrier, who in conveying grace, gives the marriage portion and bears the dowry; that is, he brings faith, and delivers the gifts of virtue, being about to arrange the pledging of virginal consent. With haste the angelic agent flies to the bride, to ward off from the spouse of God, and to suspend, any affection to human espousals. Not indeed to take away the Virgin from Joseph, but to restore her to Christ, to Whom she was pledged in the womb, when first she was created. Thus Christ receives His own spouse, He carries not off another’s; nor does He make separation, when He joins to Himself His own entire creature in one body.” (Sermon 146; P.L. 52, p. 592; in Livius, op. cit., p. 137).

317 St. Proclus, Homily 6, 17; in Livius, op. cit., p. 98. Cf. Methodius of Olympus: “One may interpret this in another way: the Spouse means the Lord’s spotless flesh [which He took from the Virgin], for the sake of which He left the Father, came down hither and cleaved to it, and becoming man dwelt therein.” (Symposium, VII, 7; in Livius, op. cit., p. 100). Vladimir Lossky writes: “In the degree that she represents the Church, she has no other husband than her Son. In this conception without seed, the seed is the Word Himself” (“Original Sin”, op.cit., p. 93).
“God, the Father of our Lord Jesus Christ, send down one of His servants, I mean Gabriel the archangel, from the heights of His holy place, to declare to Mary the salutation. The angel descended from above to present the mystery to the virgin, and said to her: ‘Hail, O favored one, the Lord is with you!’ And, together with the word of greeting, the personal, co-essential, and co- eternal Word of God the Father entered wholly into the womb of the maid, and, by the descent and co-operation of His co-essential Spirit, took on flesh endowed with intelligence and soul from her all-pure blood, and became man. Here, then, is the inexpressible union, and this the mystical marriage, of God, and thus occurred the exchange of God with men.”

In one Church hymn the Virgin says to the Angel, who appeared to her “in the form of a man”: “Childbirth comes from mutual love: such is the law that God has given to men... I know not at all the pleasure of marriage: how then dost thou say that I shall bear a child?” Clearly she suspected an attempt at seduction, a proposal of unlawful carnal relations. “Is there not something seductive and inappropriate here, as when a man approaches a virgin?” But the Angel reassured her that while a marriage union was indeed in question, it would not be carnal union; it would not be a mystery of the lower kind between fallen men and women, but a higher mystery analogous to the virginal union of Adam and Eve in Paradise, a virginal union between herself and the Son of God, Who would come down from His Father in heaven to cleave to His Bride, becoming one flesh with her, but keeping her ever-virgin, as the first Adam and Eve remained virgin.

In his Homily on the Annunciation St. Demetrius of Rostov describes the mystery as follows: “Having received this glad tiding from the angel, the Most Pure one gave her assent to the will of the Lord and with the deepest humility replied from her heart, filled with love for God: ‘Behold the handmaid of the Lord: be it unto me according to thy word’ (Luke 1.38). And in the same instant, by the action of the Holy Spirit, the unspeakable conception took place in her holy womb, without fleshly delight, but not without spiritual delight. Then the Virgin’s heart with particular fervour melted with divine desire, and her spirit burned with flaming seraphic love, and her entire mind, being as if outside itself, submerged itself in God, ineffably taking delight in His goodness. In this delight of her spirit in the all-perfect love of God, and her mind in the vision of God, was conceived the Son of God, and ‘the Word was made flesh and dwelt among us’ (John 1.14).”

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319 Menaion, March 25, Feast of the Annunciation of the Theotokos, Mattins, Canon, Ode 8, verse.
320 Ioannis Geometr, op. cit., p. 10.
321 St. Demetrius of Rostov, Menaion for March 25; translated in Orthodox Life, March-April, 1969.
Thus the Incarnation of the Word from the Virgin is the real archetype of human marriage, including the paradisial marriage of Adam and Eve. It is the “great” mystery in the image and likeness of which the “small” mystery of ordinary human marriage was created. God became man, Spirit took on flesh, without seed and “without fleshy delight, but not without spiritual delight”. As Adam gave “birth” to Eve in an ecstatic sleep, and then recognized in her “bones of my bones and flesh of my flesh”, so did the new Eve give birth to the new Adam in a pure and unfallen ecstasy, recognizing in her Child her own flesh and blood – indeed, more her flesh and blood than the child of any previous human mother, in that He was her child alone, having no human father, but being, like the first Adam, “the Son of God” (Luke 3.37).

For how could the reunion of God and man after so many centuries of separation not be the occasion of the greatest spiritual joy? How could the human race not rejoice that in the person of the Virgin it was pregnant again by the Spirit, and able to bring forth spiritual fruit to its Maker and Husband? All true marriages look back to their archetype in Paradise. But they also look back to, and take their truth and grace from, “the archetype of the archetype”, the marriage of God and man, Christ and the Virgin. And it is through “the archetype of the archetype” that marriage, and human life in general, is restored to its archetype in Paradise.

Since marriage is the type of such great and joyous events, its nature is essentially festal, even in the fall. When a couple marries in the Lord, the marriage service reminds us of the ecstatic marriage of Adam and Eve, of the righteous marriages of the Old Testament, but, above all, of the supernatural marriage of God and man at the Incarnation. That is why the icon of the Incarnation precedes the married couple into the church, and, after the human couple have been crowned and are being led, holding their crowns, three times around the table, the choir chants: “Rejoice, O Isaiah! The Virgin is with child, and has borne a Son, Emmanuel, Who is both God and man; and Orient is His name. Him do we magnify, and call the Virgin blessed…”

“Genesis” and “Gennisis”

However, one may object, is not the Incarnation an archetype, not so much of marriage in the flesh, as of the virginal life? In fact, is it not a sign of the eschatological abolition of sexuality? After all, did not Christ by His virginal birth from the All-holy Virgin achieve the purpose of marriage, which is procreation, without the sexuality that accompanies it in the fallen world?

The short answer to these last two questions is: yes. However, there is no contradiction here with what has been written above, because the Incarnation of the Word is the archetype both of the married life and of the virginal life. For, as we shall see in more detail later, they are both marital mysteries…
St. Maximus draws a distinction between two kinds of birth: “genesis” (γενεσίς), or “coming into being” as the direct creation of God without sexual intercourse, and “gennisis” (γεννησίς), or “generation” through sexual intercourse. Adam came into being through “genesis”, while all his children born in the fall were generated through “gennisis”. “Genesis” is the superior form of birth, because it involves no corruption or transmission of sin; and Christ as the New Adam, desiring to recreate human nature in His own Person in the glory of the original, unfallen creation, was bound to be born in this superior, sinless way. At the same time, however, He wished to assume the fallen nature of man in order to destroy that fall within himself, to be “made of a woman, made under the law, to redeem them that were under the law” (Galatians 4.4-5). And so His birth combined elements of both “genesis” and “gennisis”, being on the one hand from a Virgin (the equivalent of the virgin earth from which the first Adam was formed) without the help of man but with the Divine “inbreathing”, and on the other bearing all the signs in His body of the fall that is transmitted through sexual intercourse, having corruptible flesh subject to all the innocent passions, such as hunger, thirst, weariness, fear and pain. Christ’s “genesis” guaranteed His freedom from original sin, and His “gennisis” - His passibility in the image of our passibility. “For when, in His voluntary abasement, He underwent the human birth punitively instituted after the fall, He assumed the natural liability to passions but not sinfulness. He became the New Adam by assuming a sinless creaturely origin [genesis] and yet submitting to a possible birth [gennisis]. Perfectly combining the two parts in Himself in a reciprocal relation, He effectively rectified the deficiency of the one with the extreme of the other, and vice versa…”

Does this mean that Christ abolished sexuality through His own virginal conception and nativity? If the only purpose of sexuality were to continue the species in the fall, then the answer would be: yes. For Christ’s conception and nativity did indeed show, as St. Maximus writes, “that there also happened to be another method of increasing the human race, a method foreknown to God, which would have prevailed if the first man had kept the commandment.” And in a sense He did overcome the division between the sexes – but without abolishing it entirely.

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322 St. Maximus the Confessor, Ambiguum 42, in Blowers and Wilken, op. cit., p. 81.
323 For the whole passage, see St. Maximus the Confessor, Ambigua, P.G. 91:1304D-1312B (translated in Nellas, op. cit., pp. 211-216), where the saint describes the overcoming of the divisions, not only between the sexes, but between the Creator and creation, Paradise and earth, the intelligible and the sensible, men and angels. Cf. Lossky’s paraphrase of this passage in Orthodox Theology, op. cit., pp. 74-75: St. Maximus "has described with an incomparable power and fullness the mission devolving upon man. To the successive divisions that constitute creation there must correspond unions or syntheses accomplished by man, thanks to the 'synergy' of freedom and grace.

"The fundamental division in which the very reality of the created being is rooted is that of God and the assemblage of creatures, of the created and the uncreated. Created nature accordingly divides itself into celestial and terrestrial, into intelligible and sensible. In the
But, as we have seen in the first chapter, there were other purposes. The most important of these was that the lower marital mystery between man and woman should reflect the higher marital mystery between God and His creation, between Christ and the Church. And this greater mystery began to be unfolded precisely here, at the conception and nativity of Christ. For in His union with the Virgin Christ both gave an archetype of virginity, in that it was completely pure and without carnal desire, and of marriage, in that it was truly a union “in one flesh”…

**The Marriage at Cana**

The unfolding of the archetype is accomplished at the same time as the purification of the type. If the marriage of Christ and the Virgin is the first miracle of the Gospel, the second is the miracle at the marriage of Cana in Galilee. For the new Adam and the new Eve, having recreated in their own sensible universe, heaven is separated from earth. On the latter's surface, Paradise is set apart. Finally, the inhabitant of Paradise, man, is himself divided into two sexes, male and female.

Adam must overcome these divisions by a conscious action to reunite in himself the whole of the created cosmos and to become deified with it. He must first overcome the sexual separation by a chaste life, by a union more total than the external union of the sexes, by an 'integrity' which would be integration. At a second stage, he must reunite Paradise to the rest of the terrestrial cosmos, by a love of God which would at once detach him from everything and allow him to embrace everything; always carrying Paradise in himself, he would have transformed the whole earth into Paradise. In the third place, his spirit, and his body itself, would triumph over space by unifying all of the sensible world, the earth and its firmament. At the next stage, he must penetrate into the celestial cosmos, live like the angels, assimilate their intelligence and reunite in himself the intelligible world to the sensible world. Finally, the cosmic Adam, by giving himself without return to God, would give Him back all His creation, and would receive from Him, by the mutuality of love, that is to say by grace, all that God possesses by virtue of His nature. Thus in the overcoming of the primordial separation of the created and uncreated, there would be accomplished man's deification, and by him, of the whole universe.

"The Fall has rendered man inferior to his vocation. But the divine plan has not changed. The mission of the first Adam accordingly must be fulfilled by the celestial Adam, namely Christ: not that He substitutes Himself for man, for the infinite love of God would not replace the bond of human freedom, but in order to return to man the possibility of accomplishing this task, to reopen for him the path to deification, this supreme synthesis, through man, of God and the created cosmos, wherein rests the meaning of all of Christian anthropology. Thus, because of sin, in order that man might become God, it was necessary that God should become man, and that the second Adam should inaugurate the ‘new creation’ in surmounting all the divisions of the old one. Indeed by His virginal birth, Christ overcomes the division of the sexes and, for the redemption of ‘eros’, opens two paths, united only in the person of Mary, at once virgin and mother: the path of Christian marriage and the path of monasticism. On the cross Christ reunited the whole of the terrestrial cosmos to Paradise: for when He allowed death to enter Him to consume it by contact with His Divinity, the darkest place on earth becomes radiant; there is no longer any accursed place. After the Resurrection, the very body of Christ mocks spatial limitations, and in an integration of all that is sensible, unifies earth and heaven. By the Ascension, Christ reunites the celestial and terrestrial worlds, the angelic choirs to the human race. Finally, He Who sits at the right hand of the Father introduces humanity above the angelic orders and into the Trinity Itself..."
relationship the true image of God’s relationship with man in its original
virginal-marital purity and joy, now wish to communicate that purity and joy
to the marriages of their children, the children of the Church.

“The history of the Church in Paradise begins with a marriage,” notes
Troitsky, “and the history of the New Testament Church begins with a
marriage”. Of course, there is a difference. In Paradise, it was God Himself
Who celebrated the sacrament and created the one-flesh union. Here, in Cana
of Galilee, He is not the celebrant; He is only a guest. And yet He is a guest
Who by His presence changes the marriage in a significant way; it becomes “a
mystery of the presence of Christ”. As the 13th Canon of the Sixth
Ecumenical Council says, “marriage was instituted by God and blessed by
His presence”.

The nature of the blessing can be inferred from the nature of the miracle He
wrought: the changing of the water into wine. By this miracle, Christ showed
that He came not only to approve of marriage, but to change it, to raise it to a
higher level, to rescue it from the fall. As St. Andrew of Crete says: “Marriage
is honourable in all, and the marriage-bed undefiled. For on both Christ has
given His blessing, eating in the flesh at the wedding in Cana, turning the
water into wine and revealing His first miracle, to bring, thee, my soul, to a
change of life.” Christ came that we “might have life, and have it more
abundantly” (John 10.10). And here He comes to an ordinary human couple
so as to give their marriage more abundant life, to transform the water of their
fallen love into “the new wine of the birth of Divine joy of the Kingdom of
Christ” As St. John Chrysostom says: “If thou wilt, He will even now work
miracles as He did then; He will make even now the water wine; and what is
much more wonderful, He will convert this unstable and dissolving pleasure,
this cold desire, and change it into the spiritual. This is to make water
wine.”

And the Mother of Jesus was there (John 2.1). Of no other miracle in the
Gospel is it recorded that “the Mother of Jesus was there”, and in no other
miracle of Christ is such an important intercessory role ascribed to another
human agent. The reason is clear: the miracle accomplished here is the
restoration of the relationship between man and woman to its original purity
and joy, as it was with Adam and Eve in Paradise. And how was that to be
done without the participation of both the new Adam and the new Eve, in
whose own relationship that restoration had already been accomplished, and
in whose image marriage was originally established? Again, if the original
rupture in the relationship was caused by the sinful approach of the first Eve

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324 Troitsky, op. cit., p. 56.
326 St. Andrew of Crete, Canon, Ode 9, troparion, Triodion, Thursday of Fourth Week.
327 Pentecostarion, Mattins of Pascha, Canon, Canticle 8, troparion.
328 St. John Chrysostom, Homily 12 on Colossians, 7.
to the devil, how was that to be reversed if not by the innocent approach of the new Eve to God?

But Christ replies in an unexpected manner: Woman, what have I to do with thee? Mine hour is not yet come (2.4). Many have interpreted this as a rebuke to the Virgin, as if it was wrong for her to put herself forward and intercede at this time. However, the Virgin does not then act as if she had been rebuked. On the contrary, she acts as if she has received some kind of assurance from Him, and tells the servants: Whatsoever He saith unto you, do it (2.5). Moreover, Christ does not refuse her request, but performs the miracle.

One possibility is that Christ did not want to perform a miracle without being asked to do it by the hosts. He was not refusing to do a miracle, but everything had to be done at the right time and in the right manner. So the Mother speaks to the servants, according to Blessed Theophylact, “in order that her request should be strengthened through the approach and petition of them themselves, so it should be clear that the refusal was not as a result of powerlessness, but with the aim of averting the opinion that he was resorting to the working of a miracle out of boastfulness and empty pomposity”. 329

However, there is more to it than that. The Lord’s use of the word Woman recalls the prophecy that was given to the first Eve in the garden concerning the Woman whose Seed, it was promised, would crush the head of the serpent (Genesis 3.15). Now the Virgin is indeed the Woman of that prophecy, as Christ is the Seed Who will crush the power of satan – only the time for that victory is not yet come.

So it is as if He is saying: “What is my relationship with you? Am I the Seed that is to crush the head of the serpent and you the Woman who gives birth to Him? Yes indeed: but do not think that I have yet achieved that victory, or that you can yet ask Me to act openly as the Victor over sin and death. Mine hour – the hour of My Crucifixion when I will crush the serpent’s head - is not yet come. Only when I have been crucified and risen from the dead will I be able to send the Spirit to mankind. Then and only then will the new wine of Divine joy be poured out upon all flesh.”

Christ often refers to the Crucifixion as Mine hour (John 7.30, 8.20, 12.23, 12.27, 13.1, 16.32, 17.1). And He is doing so again here, as St. Irenaeus of Lyons writes: “With Him nothing is incongruous or out of due season, just as with the Father there is nothing incongruous. For all these things were known by the Father; but the Son works them out at the proper time in perfect order and sequence. This was the reason why, when Mary was urging Him on to work the wonderful miracle of the wine, and was desirous before the time to

329 Blessed Theophylact, Explanation of the Gospel of John 2.5.
partake of the cup of emblematic significance [the Eucharist], the Lord
checking her untimely haste, said…”330

According to St. Gaudentius of Brescia, the Lord was not rebuking
the Virgin, but looking forward to the Cross: “Our Lord was speaking in a
mystery, meaning thereby that the wine of the Holy Spirit could not be given
to the Gentiles before His Passion and Resurrection, as the Evangelist attests:
‘As yet the Spirit was not yet given, because Jesus was not yet glorified’ (John
7.39). With reason, then, at the beginning of His miracles, did He thus answer
His Mother, as though He said: ‘Why this thy hasty suggestion, O Woman?
Since the hour of My Passion and Resurrection is not yet come, when, - all
powers whether of teaching or of divine operations being then completed – I
have determined to die for the life of believers. After My Passion and
Resurrection, when I shall return to My Father, there shall be given to them
the wine of the Holy Spirit.’ Whereupon she too, that most blessed one,
knowing the profound mystery of this answer, understood that the
suggestion she had just made was not slighted or spurned, but, in accordance
with that spiritual reason, was for a time delayed. Otherwise, she would
never have said to the waiters, *Whatsoever He saith unto you, do it.*”331

And there were set six waterpots of stone, after the manner of the purifying of the
Jews, containing two or three firkins apiece. Jesus saith unto them, *Fill the waterpots
with water* (2.6-7). “The stone water-pots,” writes Blessed Theophylact, “were
used for the purification of the Jews. For the Jews washed almost every day
and only then began to eat. If they touched a leper, or a corpse, or had had
sexual intercourse with a woman, they washed as being already unclean. And
since Palestine was waterless and it was impossible to find many springs,
they always filled water-pots with water so as not to have to run to the rivers
when they were defiled.”332

The waterpots may be interpreted to refer to human families, each
containing two or three people (childless and fertile marriages respectively).
Since the fall, these had become stony and dry through the activity of the
passions. But the Lord came in order to purify marriage, to wash it clean of
every stain, and then pour into it the grace of the Holy Spirit, thereby raising
it to a higher level even than it had been in Paradise.

same saint says that Christ, “after the hour of His Passion, so far consummated the reality of
the mystery which had gone before that the water of the Incarnation became the wine of the
that “the six waterpots were capable of holding 18 to 27 gallons each, that is, from 108 to 162
gallons in all. The Evangelist draws attention to the immense quantity of water not so much
because he is thinking of the amount of purification required during the week of wedding
ceremonies, but because he has in mind the fullness which all who believe in Jesus received
However, the pots, the water and the number six may together constitute a symbol of the fallen human nature. For man was created on the sixth day from water and clay and the breath of the Holy Spirit, but the whole mixture had become stony and dry through the loss of the Spirit. Now the Creator, having taken flesh from the virgin earth of the Virgin Mary, recasts the bodies and souls of men through the water and the Spirit, so that they may become fitting vessels, “new bottles” into which to pour the “new wine” of the seal of the gift of the Holy Spirit (Mark 2.22). Thus the miracle signifies the transformation of the fallen man of the old creation into the “new creature” recreated by Christ in and through the Holy Spirit.

As St. Gaudentius says: “They had no wine because the wedding wine was consumed, which means that the Gentiles had not the wine of the Holy Spirit. So what it here referred to is not the wine of these nuptials, but the wine of the preceding nuptials; for the nuptial wine of the Holy Spirit had ceased, since the prophets had ceased to speak, who before had ministered unto the people of Israel. For all the prophets and the Law had prophesied until the coming of John, nor was there any one to give spiritual drink to the Gentiles who thirsted, but the Lord Jesus was awaited, Who would fill the new bottles with new wine by His baptism, ‘for the old things have passed away: behold all things are made new’ (II Corinthians 5.17).”  

Consistent with this interpretation is the saying of Philo the Alexandrian, who saw in Melchizedek a type of the Word Who would “bring forth wine instead of water, and give your souls to drink, and cheer them with unmixed wine, in order that they may be wholly occupied with a divine intoxication, more sober than sobriety itself”. However, the reference to Melchizedek reminds us that he brought forth “bread and wine” to Abraham, which, as St. Cyprian of Carthage tells us, is a type of the offering of bread and wine to God at the Eucharist. Therefore the miracle of the transformation of water

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335 St. Cyprian of Carthage, Epistle 62, 4. Later in the same letter St. Cyprian writes: “Because among the Jews there was a want of spiritual grace, wine also was wanting. For the vineyard of the Lord of hosts was the house of Israel; but Christ, when teaching and showing that the people of the Gentiles should succeed them, and that by the merit of faith we should subsequently attain to the place which the Jews has lost, of water made wine; that is, He showed that at the marriage of Christ and the Church, as the Jews failed, the people of the nations should flow together and assemble: for the divine Scripture in the Apocalypse declares that the waters signify the people, saying: ‘The waters which thou sawest, upon which the whore sitteth, are peoples and multitudes, and nations of the Gentiles, and tongues’ (Revelation 17.15), which we evidently see to be contained also in the cup” (12).

Then, referring to the practice of adding warm water (zeon) to the eucharistic chalice, he continues: “In the water we understand the people, but in the wine is showed the Blood of Christ. But when the water is mingled in the cup with wine, the people is made one in Christ” (13).
into wine may be a foreshadowing of the miracle of the transformation of wine into blood at the Mystical Supper. For, as St Cyril of Jerusalem writes: “He once in Cana of Galilee turned the water into wine, akin to blood, and is it incredible that He should have turned wine into blood? When called to a bodily marriage, He miraculously wrought that wonderful work; and on the children of the bride-chamber shall He not much rather be acknowledged to have bestowed the fruition of His Body and Blood?”

But this greatest of miracles must also await “My hour”, the hour of the Crucifixion of Christ...

And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when they have well drunk, then that which is worse; but thou hast kept the good wine until now (2.8-10).

In the beginning, in Paradise, the Governor of the feast of life, God the Father, set forth the good wine of unfallen eros. But this wine was turned into water by the fall. Now the Divine Bridegroom has turned that water into a wine better than the original, for it has been mixed with an infusion from “the true Vine” (John 15.1), His own Body. This wine, the Blood of Christ, was squeezed out by the winepress of the Cross, and distributed to all on the Day of Pentecost. It has inebriated those who follow Him with the “sober intoxication” of the Holy Spirit (Acts 2.13).

The Wedding of the Lamb

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him (2.11). The grace of the Holy Spirit is called glory in the Gospel. It was first manifested at the Incarnation, when we beheld His glory, the glory as of the only-begotten of the Father (1.14). The glory of this grace was such that it transformed human nature into a fitting Bride for the Son.

However, the Incarnation was only the beginning of the mystery, its firstfruits, as it were; the fullness of grace, and the communication of the mystery to the whole of mankind, could not come before the Cross and Resurrection of Christ. “For the Holy Spirit was not yet given, because Jesus was not yet glorified” (John 7.39) by His Sacrifice on the Cross. Only after the Cross could all mankind enter into union with God through the Church, the Bride of Christ, each individual Christian becoming a bride of Christ through his participation in the sacraments. Until then, there was a glimpse of the coming glory at Cana, and an announcement of the coming glory, “the Kingdom of God is at hand”, by St. John the Forerunner, “the friend of the Bridegroom” (John 3.29), who continued to call the Bride to the marriage feast...

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336 St. Cyril of Jerusalem, Catechetical Discourses, XXII, 2.
The death of the Forerunner marked the end of the preparation period. The Bridegroom now set off to meet the Bride, to consummate His union with Her on the Cross, to rise from the Bridal chamber of the tomb, and finally to bestow the gift of the Holy Spirit upon the Apostles so that through them He could enter into a mystical marriage with all the children of the Church throughout all generations. For “it was for her [the Church’s] sake, writes St. Methodius of Olympus, “that the Word left His heavenly Father and came down to earth in order to cling to His Spouse, and slept in the ecstasy of His passion”.337

The Cross was the climax both of pain and of joy. Through the pain and sorrow the sins of the Bride were wiped out, and she was thereby made worthy to enter into the joy of the Bridegroom. And so at the moment of death pain passed into joy: “Through the Cross joy is come into the world”.338 At that moment the union was consummated with the words “it is finished” (consummatum est), and “forthwith came there out blood and water” (John 19.34) - the seed of the Church, the fruit of the consummated union.339 Just as the first Adam gave birth to the first Eve, the mother of all who live only to die again, so the new Adam gave birth to the new Eve, the Church, the Mother of all who die to themselves in order to live eternally. And like the first Adam the new Adam gives birth out of His side, in an ecstatic sleep, the sleep of death that gives birth to life.340

St. John Chrysostom writes: "We all know that Eve came from the side of Adam himself. Scripture has told this plainly, that God put Adam into a deep sleep and took one of his ribs, and fashioned the woman. But how can we show that the Church also came from the side of Christ? Scripture explains this too. When Christ was lifted up on the cross, after he had been nailed to it and had died, one of the soldiers pierced His side and there came out blood and water. From that blood and water the whole Church has arisen. He Himself bears witness to this when He says, 'Unless one is born again of water and the Spirit, he cannot enter the Kingdom of heaven.' He calls the blood 'spirit'. We receive birth from the water of baptism, and we are nourished by His blood. Do you see how we are made from His flesh and His bones, as we

338 Earthly marriages follow this heavenly pattern. Thus St. Nectarius of Optina said: “In married life there are always two periods: one happy, and the other sad, bitter. And it is always better when the bitter period come earlier, at the beginning of married life, but then there will be happiness” (“Ieroschimonak kh Nektarij, poslednij Optinskij starets” (Hieroschemamonk Nectarius, last Optina elder), Pravoslavnij Put’ (The Orthodox Way), 1953, p. 61 (in Russian).
339 It should be noted that the first union of a newly married couple, if the bride is a virgin, also involves pain and the loss of blood – through the breaking of the bride’s hymen.
340 “Death”, like “sleep” and “ecstasy” is, of course, another word with sexual connotations.
are given birth and nourished by that blood and water? Just as the woman was fashioned when Adam slept, so also, when Christ had died, the Church was formed from His side.  

The children of the Church, the fruit of the command to "be fruitful and multiply" (Genesis 1.28), are brought into being by the water and the blood and the Spirit which flow from the side of Christ. For "there are three that bear witness on earth: the Spirit and the water and the blood; and these three are one..." (I John 5.8).

But since this is the mystery of marriage, the higher mystery of the marriage of Christ and the Church, it is the work not only of the new Adam, but also of the new Eve; and the new Eve must be present with the new Adam. And the new Eve is there. In fact she is the first to receive the blood falling from His side.

Moreover, the new Adam again addresses her as the Woman rather than simply his Mother: “Woman, behold thy son” (John 19.26). John is the new son of the new Adam and the new Eve, a virgin son of virgin parents, and one born, as he himself writes, “not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1.13).

The link between the Cross and Cana is emphasised in the Church service for Great Friday: “Seeing her Lamb led to the slaughter, Mary His Mother followed Him with the other women and in her grief she cried: ‘Where dost

341 St. John Chrysostom, Third Discourse on Marriage, in Roth & Anderson, op. cit., pp. 93-94. Cf. St. Bede (On Genesis): "The woman was made out of the side of Adam to show how strong that union must have been. But that it was done in his sleep, and flesh filled up the place whence the bone had been taken, was for a higher mystery. For it signified that the sacraments of salvation would come out of the side of Christ as He slept in death on the cross - that is, the blood and water from which the Church was created as His Bride... It was to typify this same mystery that Scripture says, not 'made' or 'formed' or 'created', as in all the previous works, but 'the Lord God built the rib which He had taken from Adam into a woman', not as if it were a human body, but rather a house, which house we are if we keep our faithfulness and glory of hope right up to a strong end." (On Genesis, 2.20-22) And Blessed Theophylact: “And so, when you approach the chalice of the communion of the Blood of Christ, so dispose yourself as if you were drinking from the rib itself. Notice, please, how it is by means of the pierced rib that the wound of the rib is healed, that is, of Eve. There Adam, having fallen asleep, was deprived of a rib; and here the Lord, having fallen asleep, gives His rib to the soldier. The spear of the soldier is an image of the sword whirling and driving us out of Paradise (Genesis 3.24). And just as everything that whirls around is not stopped in its movement until it hits on something, so the Lord shows us that He will stop this sword, and presents His rib to the sword of the soldier so that it should be clear to us that just as the sword of the soldier, on striking the rib, was stopped, so the flaming sword will be stopped and will no longer terrify us by his whirling or prevent us from entering Paradise.” (Explanation of the Gospel of John, Kiev: Kiev Caves Lavra, 2002, p. 312 (in Russian)).

342 “The Lord of the wedding-feast hung on the Cross in nakedness, and whosoever came to be a guest, He let fall His blood upon him” (Mar Jacob, Homily on Guria and Shamona)
Thou go, my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, and art Thou hastening there, to turn the water into wine?" 343

But Cana is also linked with the Resurrection. For just as the marriage at Cana was on the third day (John 2.1), so it is on the third day after the Crucifixion that the Bridegroom emerges from the bridal-chamber of the tomb in the radiant beauty of His resurrected and glorified Body. “Adorn thyself, exult and rejoice, O Jerusalem, for thou hast seen Christ the King, like a bridegroom coming forth from the tomb.” 344

According to the constant tradition of the Church, the first to meet Him then was Mary, His Mother, from whom He had received His Body at the Annunciation, and who had stood at the foot of the Cross. 345 In the Gospel account, however, it was not Mary the Virgin whom the Lord met and hailed on the morning of the Resurrection, but Mary Magdalene (John 20. 13-16). There is no contradiction here, however: the first meeting was veiled in silence, for fear of profanation (the Jews would have ridiculed a mother's witness), while the second was proclaimed to the world... 346

But later the two Marys go together to the tomb (Matthew 28.1), for they represent the two aspects, as it were, of the Church. The one is already "holy and without blemish", "not having spot, or wrinkle, or any such thing" (Ephesians 5.27); while the other is "black, but comely" (Song of Songs 1.5), being not yet completely purified through repentance. The one represents the Church Triumphant, already "full of grace" (Luke 1.28) and crowned with the Bridegroom at the right hand of the Father; while the other is the Church Militant, still having to struggle with sin both within and outside her.

Mary Magdalene mistakes Christ for the gardener - we remember that the first Adam was a gardener. But like Eve after the fall Mary is not yet allowed to touch the Tree of Life: "Touch Me not, for I have not yet ascended to My Father" (John 20.17). The other myrrh-bearers, on the other hand, "took hold of His feet and worshipped Him" (Matthew 28.9). Again we have a distinction between two kinds of believers: those who through purity and repentance have been initiated into the mysteries and can enter into full union with the Bridegroom, and those whose thoughts have not yet ascended far enough above earthly things to grasp the Divinity of Christ, for they still see Him primarily as a man, rather than as God seated at the right hand of the Father. For now, in the light of the Resurrection, it is no longer permitted to love the Lord as a man only. As St. Ephraim the Syrian writes: "As long as He was a

343 Triodion, Holy and Great Friday, Mattins, Canon, ikos.
344 Pentecostarion, First Sunday of Pascha, Mattins, Paschal Stichera.
345 St. Gregory Palamas, Homily 18, on the Sunday of the Myrrhbearers, 4.
346 St. Gregory Palamas: “The Ever-Virgin was the first to come to the tomb and receive the good tidings of the Resurrection, but afterwards many women came together and they too saw the stone rolled away and heard the angels” (Homily 18, on the Sunday of the Myrrhbearers, 13).
servant, all men had power over His Body, since publicans and sinners came to touch Him. But once He was established as Lord, the fear which He inspired was the fear of God."\(^{347}\)

St. Cyril of Alexandria gives this interpretation a eucharistic application:

“We too drive away from the holy table those who are indeed convinced of the Godhead of Christ, and have already made profession of faith, that is, those who are already catechumens, when they have not as yet been enriched with the Holy Spirit. For He does not dwell in those who have not received Baptism. But when they have been made partakers of the Holy Spirit, then indeed there is nothing to hinder them from touching the Saviour Christ. Therefore, also, to those wish to partake of the blessed Eucharist, the ministers of Divine mysteries say, ‘Holy things to the holy’, teaching that participation in holy things is the due reward of those who are sanctified in the Spirit.”\(^{348}\)

It is, therefore, only after the Ascension that the Bride finally understands that the Bridegroom’s physical and tangible presence is not necessary for her continued union with Him, Who as God is in all places and fills all things. And so, having witnessed His Ascension, and having ascended in spirit with Him, she can return to the arena of her earthly pilgrimage "with great joy" (Luke 24.52). And this spiritual ascension takes place in the soul of every chosen Christian, weaning him from reliance on his physical senses and carnal feelings; for “though we once regarded Christ after the flesh, now we do so no longer” (II Corinthians 5.6). Especially is this necessary in approaching the Eucharist, where we do not trust our senses, but by faith alone “discern the Body of the Lord” (I Corinthians 11.29).

And yet the Bride is not deprived of the Bridegroom, even physically, after the Ascension. For ten days later, the Holy Spirit descends upon her in the Upper Room, and through the ministry of the apostles the mystery of the marriage in the flesh of the Bride and the Bridegroom is accomplished throughout the world, in the sacraments of Baptism, Chrismation and the Eucharist. And from that moment the union is permanent, unless the Bride commits adultery. For, as St. Symeon the New Theologian says, “how can the bride be separated from her spouse, or the husband from his wife to whom he is once united? The legislator, tell me, will he not observe the law? The one who says: ‘They will be two in one flesh’, how will the man not be totally spirit with her? For the woman is in the man and the man is in the woman, and the soul is united in God and God is in the soul”.\(^{349}\)

\(^{347}\) St. Ephraim, Commentary on the Diatessaron, XXI, 26.

\(^{348}\) St. Cyril of Alexandria, On John 10; P.G. 74:341D; quoted in Ezra Gebremedhin, Life-Giving Blessing: An Inquiry into the Eucharistic Doctrine of Cyril of Alexandria, Uppsala, 1968, p. 68. Cf. St. Cyril of Jerusalem: “Holy are the gifts presented, since they have been visited by the Holy Spirit; holy things therefore correspond to holy persons” (Catechetical Lectures 5.19).

\(^{349}\) St. Symeon the New Theologian, Hymns of Divine Love, 27; op. cit, p. 143.
But then comes the final Day when the Bridegroom returns at the midnight of world history (Matthew 25.6) in order to rescue His Bride, complete her transfiguration and resurrection in both soul and body, and take her into the heavenly Bridal-chamber. In this sense Mine hour is not yet come until the very end of time, when all those who do not have a clean wedding-garment, who are “spots in your feasts of charity” (Jude 12), have been cast out (Matthew 22.13). Only then is the scene properly set for the heavenly vision: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a Bride for her Husband..." (Revelation 21.2).

The Two Mysteries

The mystery of the marital union of each believer with Christ in the sacraments of Baptism, Chrismation and the Eucharist is the higher mystery of which the lower mystery of human marriage is the type and the icon. That is why, when the Apostle Paul is talking of the lower mystery of human marriage, his mind is immediately lifted to its archetype: “but I speak of Christ and the Church” (Ephesians 5.32). Even earlier in the chapter he switches easily from the lower mystery – “so ought men to love their wives as their own bodies” (v. 28) – to the higher – “for we are members of His Body, of His flesh, and of His bones” (v. 30).

The Holy Fathers take up the same theme and imagery. Thus St. Macarius the Great writes: “Let your soul have communion with Christ, as bride with bridegroom”. And Blessed Theophylact writes: “He took human nature as His bride and united her to Himself, wedding her and cleaving to her, becoming One Flesh. Indeed, He did not make just one wedding, but many. For every day the Lord in heaven is wedded to the souls of the saints.” For, writes St. Symeon the New Theologian, “it is truly a marriage which takes place, ineffable and divine: God unites Himself with each one – yes, I repeat it, it is my delight – and each becomes one with the Master. If therefore, in your body, you have put on the total Christ, you will understand without blushing all that I am saying.”

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350 St. Macarius the Great, Homily 38, 5.
351 Blessed Theophylact, Explanation of the Gospel according to Luke, 12.35.
352 St. Symeon the New Theologian, Hymns of Divine Love, 15; op. cit., p. 55. Cf. St. Tikhon of Zadonsk: “That which takes place between a bridegroom and bride takes place between Christ and the Christian soul. The bride is betrothed to the bridegroom – in the same way the human soul is betrothed by faith to Christ the Son of God and is washed in the bath of Baptism. The bride leaves her house and parents and cleaves to her only bridegroom – in the same way the Christian soul, having been betrothed to Christ the Son of God, must leave the world and worldly lusts and cleave to her only Bridegroom, Jesus Christ, to which the Holy Spirit through the prophet exhorts her: ‘Hearken, O daughter, and see, and incline thine ear, and forget thine own people and thy father’s house. And the King shall greatly desire thy beauty’ (Psalm 44. 9-10). The bride puts on a colourful dress and is adorned, so as to please her bridegroom – in the same way the Christian soul must put on a fitting garment and adorn herself within, so as to please her Bridegroom, Jesus Christ. The garment of the soul is indicated by the Holy Spirit through the apostle: ‘Put on, therefore, as the elect of God, holy
Again, St. John of Kronstadt writes: “The Liturgy is the continually repeated solemnization of God’s love for mankind, and of His all-powerful mediation for the salvation of the whole world, and of every member separately: the marriage of the Lamb – marriage of the King’s Son, in which the bride of the Son of God is every faithful soul, and the giver of the Bride is the Holy Spirit.”

“Yes, for it is truly great,” writes St. John Chrysostom. “What human reckoning will be able to grasp the nature of what takes place in marriage when one considers that the young wife, who has been nourished with her mother’s milk, and kept at home, and judged worthy of such careful upbringing, suddenly, in a single moment, when she comes to the hour of marriage, forgets her mother’s labor pains and all her other care, forgets her family life, the bonds of love, and, in a word, forgets everything, and gives over her whole will to that man whom she never saw before that night? Her life is so complete changed that thereafter that man is everything to her; she holds him to be her father, her mother, her husband, and every relative one could mention. No longer does she remember those who took care of her for so many years. So intimate is the union of these two that thereafter they are not two but one.

“Adam, the first-formed man, with prophetic eyes foresaw this very thing and said: ‘She shall be called woman, because she was taken out of her man. Wherefore, a man shall leave his father and mother and shall cleave to his wife, and they two shall be one flesh.’ The same thing could be said of the husband, because he too has forgotten his parents and his father’s house to unite himself and cleave to the wife who on that night is joined to him. Furthermore, to point out the closeness of this union, the Holy Scripture did not say: ‘He shall be united to a wife’, but ‘He shall cleave to his wife’. Nor was Holy Writ content with that, but added: ‘And they two shall be one flesh’. For this reason Christ too brought forward this testimony and said: ‘Therefore, now they are no longer two, but one flesh’. So intimate is this union and adherence that the two of them are one flesh. Tell me, what reckoning will be able to discover this, what power of reason will be able to...

and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering’ (Colossians 3.12). A good bride remains faithful to her bridegroom – in the same way the Christian soul must be faithful to Jesus Christ until death, concerning which Christ Himself says to her: ‘Be faithful unto death, and I will give you a crown of life’ (Revelation 2.10). A good bride loves nobody as much, or more than, her bridegroom – in the same way the Christian soul must love nobody as much, or more than, her Bridegroom, Jesus Christ.” (Spiritual Treasure gathered from the world, 22, Moscow, 2003, pp. 102-103).

353 St. John of Kronstadt, My Life in Christ, quoted in Orthodoxy America, vol. XIX, № 6 (170), June, 2004, p. 1. “Why,” asks St. Gregory Palamas, “does the original not say that the King of Heaven made a marriage for His son, but used the words ‘nuptials’ in the plural? Because whenever Christ, the Bridegroom of pure souls, is mystically united with each soul, He gives the Father to rejoice over this as at a wedding” (Homily 41, 9).
understand what takes place? Was not that blessed teacher of the whole world correct in saying that it is a mystery? And he did not simply say ‘a mystery’, but: ‘This is a great mystery’.\textsuperscript{354}

In another place the same holy father expands on this idea: “The girl who has always been kept at home and has never seen the bridegroom, from the first day loves and cherishes him as her own body. Again, the husband, who has never seen her, never shared even the fellowship of speech with her, from the first day prefers her to everyone, to his friends, his relatives, even his parents. The parents in turn, if they are deprived of their money for another reason, will complain, grieve, and take the perpetrators to court. Yet they entrust to a man, whom often they have never even seen before..., both their own daughter and a large sum as dowry. They rejoice as they do this and they do not consider it a loss. As they see their daughter led away, they do not bring to mind their closeness, they do not grieve or complain, but instead they give thanks. They consider it an answer to their prayers when they see their daughter led away from their home taking a large sum of money with her. Paul had all this in mind: how the couple leave their parents and bind themselves to each other, and how the new relationship becomes more powerful than the long-established familiarity. He saw that this was not a human accomplishment. It is God Who sows these loves in men and women. He caused both those who give in marriage and those who are married to do this with joy. Therefore Paul said, ‘This is a great mystery’.\textsuperscript{355}

However, Paul goes on to say: “But I speak concerning Christ and the Church” (v. 32). The word “but” indicates that while the lower mystery of human marriage provides apt imagery for a description of the higher mystery, one must not think that they are the same mystery. This would amount to a pagan “sexualization of salvation” which is not the apostle’s meaning. “Nevertheless,” he immediately continues, “as for every one of you, let each love his wife as himself” (v. 33). In other words, they are not the same mystery, and the higher must not be reduced to the lower, but also the lower is not to be despised, being an imitation of the higher. As St. John Chrysostom writes: “The blessed Moses, - or rather, God – surely reveals in Genesis that for two to become one flesh is a great and wonderful mystery. Now Paul speaks of Christ as the greater mystery; for He left the Father and came down to us and married His Bride, the Church, and became one spirit with her: ‘he who is united to the Lord becomes one spirit with Him’ (I Corinthians 6.17). Paul says well, ‘This is a great mystery’, as if he were saying, ‘Nevertheless the allegorical meaning does not invalidate married love’”.\textsuperscript{356}

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Again, as Bishop Theophan the Recluse writes: “With this mystical, spiritual understanding by the Apostle of the command concerning marriage, one might come to the thought that in Christianity, according to the thought of the Apostle, marriage in the flesh is in itself unfitting. St. Paul replies to this: v. 33. ‘Thus let each of you love his wife as himself, and let the wife respect her husband’. It is as if the Apostle says: ‘I understood the words on marriage in a mystical sense. However, this does not repeal the law expressed literally here by which the relations of husband and wife are defined.”

St. Paul’s words on the two mysteries come after he has outlined the different duties of husband and wife. The husband is exhorted to love his wife as Christ loves the Church, and the wife - to obey her husband as the Church obeys Christ (Ephesians 5.21-30). The husband is exhorted above all to love his wife because it was a failure of true love that caused Adam to neglect to protect his wife against the wiles of the serpent, although he himself was not deceived by him (I Timothy 2.14). And the wife is exhorted above all to obey her husband because it was disobedience that caused her to eat of the fruit without consulting with her husband, although she knew the command of God and her origin from her husband. Thus every Christian husband is exhorted to correct the fall of Adam by his love for his wife in imitation of the new Adam, just as every Christian wife is exhorted to correct the fall of Eve by her obedience to her husband in imitation of the new Eve. As the spouses come closer to this goal, the lower mystery partakes more and more fully of the grace of its archetype in such a way that, as St. Gregory the Theologian writes, “in every marriage, Christ is venerated in the husband and the Church in the wife”.

The difference in the roles of the sexes (here we return to theme first treated in chapter 1) is described by St. John Chrysostom: "Why does Paul speak of the husband being joined to the wife, but not of the wife to the

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357 Bishop Theophan, op. cit., pp. 469-470.
358 It should be noted, however, that the wife’s obedience to her husband does not preclude her exhorting him on occasion. Thus St. Tikhon of Zadonsk writes: “The husband and wife must lay virtue, and not passion, as the foundation of their love, that is, when the husband sees any fault in his wife, he must nudge her meekly, and the wife must submit to her husband in this. Likewise when a wife sees some fault in her husband, she must exhort him, and he is obliged to hear her “ (Journey to Heaven, Jordanville: Holy Trinity Monastery, p. 117). Again, Fr. Alexander Elchaninov writes: “The philosophy of family quarrels: they often result from the wife’s reproaches, borne reluctantly by the husband even though they may be deserved (pride). It is necessary to discover the original cause of these reproaches. They often come from the wife’s desire to see her husband better than he is in reality, from her asking too much, that is to say from a kind of idealization. On these occasions, the wife becomes her husband’s conscience and he should accept her rebukes as such. A man tends, especially in marriage, to let things slip, to be content with empirical facts. The wife tears him away from this and expects something more from her husband. In this sense, family discord, strange as it may seem, are proof that the marriage has been fulfilled (not only planned) and in the new human being, in which two persons have merged, the wife plays the role of conscience.” (The Diary of a Russian Priest, London: Faber & Faber, 1967; quoted in Meyendorff, op. cit., p. 90).
husband? Since he is describing the duties of love, he addresses the man. He speaks to the woman concerning respect, saying that the husband is the head of the wife, as Christ is the head of the Church; but to the husband he speaks of love, and obliges him to love, and tells him how he should love, thus binding and cementing him to his wife. If a man leaves his father for his wife's sake, and then abandons her for whose sake he left his father, what pardon can he deserve? Do you not see, husband, the great honor that God desires you to give your wife? He has taken you from your father and bound [literally 'nailed'] you to her. How can a believing husband say that he has no obligation if his spouse disobeys him? Paul is lenient only when an unbeliever wishes to separate: 'But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound' (I Corinthians 7.15). And when you hear Paul say 'fear' or 'respect', ask for the respect due from a free woman, not the fear you would demand from a slave. She is your body; if you do this, you dishonor yourself by dishonoring your own body. What does this 'respect' entail? She should not stubbornly contradict you, and not rebel against your authority as if she were the head of the house; this is enough. If you desire greater respect, you must love as you are commanded. Then there will be no need for fear; love itself will accomplish everything. The female sex is rather weak and needs a lot of support, a lot of condescension... Provide your wife with everything and endure troubles for her sake; you are obliged to do so. Here Paul does not think it appropriate to illustrate his point with outside sources, as he does in many other cases. The wisdom of Christ, so great and forceful, is sufficient, especially in the matter of the wife's subjection... The wife is a secondary authority, but nevertheless she possesses real authority and equality of dignity while the husband retains the role of headship; the welfare of the household is thus maintained. Paul uses the example of Christ to show that we should not only love but also govern, 'that she might be holy and without blemish'. The word 'flesh' and the word 'cling' both refer to love, and making her 'holy and without blemish' refer to headship. Do both these things, and everything else will follow. Seek the things which please God, and those which please men will follow soon enough. Instruct your wife, and your whole household will be in order and harmony. Listen to what Paul says: 'If there be anything they desire to know, let them ask their husbands at home' (I Corinthians 14.35). If we regulate our households in this way, we will also be fit to oversee the Church, for indeed the household is a little Church. Therefore it is possible for us to surpass all others in virtue by becoming good husbands and wives.\(^\text{360}\)

\(^{360}\) St. John Chrysostom, Homily 20 on Ephesians, translated in Roth & Anderson, op. cit, pp. 55-57. And in another place he says: "This is a true relationship, this is the duty of a husband, while not taking too much notice of his wife's words but making allowance for natural frailty, to make it his one concern to keep her free from anguish and tighten the bonds of peace and harmony. Let husbands take heed and imitate the just man's restraint in according their wives such great respect and regard and making allowances for them as the trailer vessel so that the bonds of harmony may be tightened. This, you see, is real wealth, this is the greatest prosperity, when a husband is not at odds with his wife but rather they are joined together like one body – 'the two will come to be one flesh', Scripture says. Such couples, be they even
The commands given to Adam and Eve immediately after the fall are now repeated, but in a more family-oriented context and in a form that emphasises that if they are not obeyed, the result this time will be, not pain and toil and physical death, but eternal death. Thus the husband, who was told in the Old Testament to earn his bread in the sweat of his brow is now told: "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel" (I Timothy 5.8). And the wife, who was told in the Old Testament that she would bring forth children in pain, is now told that she “will be saved through bearing children, if they continue in faith and love and holiness with sobriety” (I Timothy 2.15).

But if the penalties for quenching the redemptive grace given by Christ to marriage are great, so are the rewards of absorbing it. “You have a wife,” writes St. John Chrysostom, “you have children; what is equal to this pleasure?... Tell me, what is sweeter than children? Or what is more delightful than a wife for a man who desires to be chaste?... Nothing is sweeter than children and a wife, if you wish to live with reverence.”361

As we have seen, for the Holy Fathers the Eucharist is a marital mystery – more precisely, the marital mystery. Having sanctified the firstfruits, or root, of human nature by union with Himself in the Virgin’s womb, God in the sacrament of His Body and Blood extends this union from the root to the branches, from the firstfruits to every individual human being, by sending the Holy Spirit upon the bread and wine and transforming them into His Body and Blood. Just as the Holy Virgin was both daughter and mother and bride of Christ at the Incarnation, so all Christians who partake of the Body and Blood of Christ become His children and brides, insofar as the mystery of the Eucharist is, as it were, a continuation of the mystery of the Incarnation.362

in poverty, be they in low estate, would be more blessed than all the rest, enjoying true delight and living in unbroken tranquillity” (Homily 38 on Genesis, 15).

361 St. John Chrysostom, Homily 38 on Matthew, 6; P.C. 57: 428; quoted in Nellas, op. cit., p. 80.

362 St. Symeon the New Theologian writes: “since our generation in corruption came through the woman, Eve, so our spiritual generation and re-fashioning comes to be through the man, the second Adam, Who is God. Now, notice here that my words are exact: the seed of a man, mortal and corruptible, begets and gives birth through a woman to sons who are mortal and corruptible; the immortal and incorruptible Word of the immortal and incorruptible God, however, begets and gives birth to immortal and incorruptible children, after having first been born of the Virgin by the Holy Spirit.

“According to this reasoning, therefore, the mother of God is the lady and Queen and mistress and mother of all the saints. The saints are all both her servants, since she is the mother of God, and her sons, because they partake of the all-pure flesh of her Son – here is a word worthy of belief, since the flesh of the Lord is the flesh of the Theotokos – and by communing in this same deified flesh of the Lord, we both confess and believe that we partake of life everlasting...

“So this is the mystery of the marriages which the Father arranged for His only-begotten Son” – the marriage first of all with the Virgin at the Incarnation, and then with every member of the Church in the Eucharist. (First Ethical Discourse, 10; op. cit., pp. 59-60).
Thus St. John Chrysostom writes: “Moses in his account of the first man has Adam say: ‘Bone of my bone and flesh of my flesh’, hinting to us of the Master’s side. Just as at that time God took the rib of Adam and formed a woman, so Christ gave us blood and water from His side and formed the Church... Have you seen how Christ unites to Himself His Bride? Have you seen with what food He nurtures us all? It is by the same food that we have been formed and are fed. Just as a woman nurtures her offspring with her own blood and milk, so also Christ continuously nurtures with His own Blood those whom He has begotten”.

Georgios Mantzaridis writes, interpreting St. Gregory Palamas: “The union between God and man achieved in Christ far surpassed all human relationship and kinship. On assuming flesh and blood, the Logos of God became a brother to man; but He became our friend as well, in that He ransomed us from slavery and made us participate in His sacraments. Indeed, Christ Himself said to His disciples that He does not call them servants, because the servant does not know what his master is doing, but He calls them friends, because He has made known to them all that He heard from His Father. Christ is also men’s father and mother, for He gives them new birth through baptism and nourishes them like children at the breast – not only with His blood instead of milk, but with His body and spirit. Joined in one flesh with the faithful through the sacrament of the Holy Eucharist, Christ becomes, in addition, the bridegroom of mankind. The similarity between God’s love towards humanity and conjugal love was familiar and widespread among the Old Testament writers, and particularly so among the mystical theologians of the Church. Palamas recognizes conjugal love as being the most exalted degree of worldly love, and he stresses the vastness of God’s love towards men in contrast to it, especially as this finds expression in the sacrament of the Holy Eucharist. In marriage, he says, there is a cleaving ‘in one flesh’ but not ‘in one spirit’ [Homily 56, 6]. Through the sacrament of the Holy Eucharist, however, we not only cleave to the body of Christ, we intermingle with it, and we become not merely one body with Him, but one spirit: ‘O many-sided and ineffable communion! Christ has become our brother for He has fellowship with us in flesh and blood.... He has made us His friends, bestowing on us by grace these His sacraments. He has bound us to Himself and united us, as the bridegroom unites the bride to himself, through the communion of His blood, becoming one flesh with us. He has also become our father through divine baptism in Himself, and He feeds us at His own breast, as a loving mother feeds her child’ [Homily 56, 7].”

The younger contemporary of St. Gregory, Nicholas Cabasilas, takes up the same theme: “The sacred meal effects between Christ and us a closer union than that which was realized by our parents when they begat us. In truth He does not only share with us some particles of His flesh or some drops of His

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363 St. John Chrysostom, Baptismal Instructions, III, 18,19.
364 Manzaridis, op. cit., pp. 52-53.
blood, but gives us both in all their fullness; He is not only a principle of life as are our parents, but in very truth Life Itself.” 365 “O wonder of wonders! That Christ’s spirit is united to our spirit, His will is one with ours, His flesh becomes our flesh, His blood flows in our veins. What spirit is ours when it is possessed by His, our clay when set on fire by His flame!” 366 “We are penetrated by Him and become one spirit with Him; body and soul and all the faculties are deified when there is union of soul with Soul, body with Body, blood with Blood.” 367 “The faithful are called saints because of the holy thing of which they partake, because of Him Whose Body and Blood they receive. Members of His Body, flesh of His flesh, and bone of His bone, as long as we remain united to Him and preserve our connection with Him, we live by holiness, drawing to ourselves, through the holy mysteries, the sanctity which comes from that Head and that Heart.” 368

We have established that we are indeed speaking about two mysteries here, one in the image of the other and in imitation of it. However, the relationship is more than iconic when the lower mystery takes place between Christians, in the Church. For an ordinary icon does not have to be of the same substance as its archetype; but the two mysteries of marriage are consubstantial, as it were, if both the bride and the bridegroom in the lower mystery have been united with the Bridegroom, Christ Himself, in the higher mystery of the Church. This takes place, as we have seen, when each is washed in the water of Baptism as if in a kind of prenuptial bath, so as to be presented “without spot and wrinkle” to the Bridegroom, before entering into actual physical union with Him in His Most Holy Body and Blood. In this sense the hour of Christian marriage was not yet come at Cana, because the wine at the marriage had not yet been turned into the Blood of Christ shed on the Cross and communicated to every Christian in the sacrament of the Eucharist, which alone could change the one-flesh marriage of two fallen human beings into one strengthened and purified through the one-flesh marriage of each with the Divine Bridegroom.

The participation of the bride and bridegroom in the Body and Blood of Christ is both the foundation and the seal of their union. It is the foundation, because true unity between the spouses is impossible without the union of each individually with Christ. And it is the seal, because without the union of each with Christ their union with each other must eventually fall apart. That is why the rite of marriage in the early Church formed part of the Divine Liturgy, being sealed by the communion of both spouses in the Body and Blood of Christ; for, as St. Symeon of Thessalonica writes, “Holy Communion is... the end of every rite and the seal of every divine mystery”. 369 And so the

365 Nicholas Cabasilas, The Life in Christ, 612 C, D.
366 Nicholas Cabasilas, The Life in Christ, 585A.
367 Nicholas Cabasilas, The Life in Christ, 584D.
369 St. Symeon of Thessalonica, Against the Heresies and on the Divine Temple, P.G. 155:512D.
lower mystery, that of the “little church”, in St. John Chrysostom’s words, comes into being in and through the higher mystery, that of the Great Church, the former being a building block of the latter.

Troitsky writes: "Just as a crystal does not splinter into amorphous, uncrystalline parts, but only into similarly shaped pieces that look like wholes, and the smallest part of the crystal is still a crystal, so the family is both a part of the Church and itself a Church. Clement of Alexandria calls the family, like the Church, the house of the Lord, and Chrysostom directly and precisely calls it a 'little Church'. The paradisial family coincides with the Church, for at that time mankind had no other Church, and the Christian Church is the continuation of the paradisial Church, the new Adam-Christ replacing the Old Adam in it (I Corinthians 15.22). This explains why the New Testament and the oldest Christian literature, the Holy Scriptures that refer to marriage, refer also the Church and vice-versa."

A true Christian marriage is therefore an example of that true Christian unity in the image of the unity of the Holy Trinity spoken of by St. Cyril of Alexandria: "Christ, having taken as an example and image of that indivisible love, accord and unity which is conceivable only in unanimity, the unity of essence which the Father has with Him and which He, in turn, has with the Father, desires that we too should unite with each other; evidently in the same way as the Consubstantial, Holy Trinity is united so that the whole body of the Church is conceived as one, ascending in Christ through the fusion and union of two peoples into the composition of the new perfect whole. The image of Divine unity and the consubstantial nature of the Holy Trinity as a most perfect interpenetration must be reflected in the unity of the believers who are of one heart and mind" - and body, he adds, for this "natural unity" is "perhaps not without bodily unity".

The physical, bodily element cannot be removed from the type without diminishing its typical, iconic quality. For God in His descent to, and union with, mankind did not merely use the woman as a channel, as it were, for His Divine energies. He actually became a man, taking flesh from a woman; the Word was made flesh. And the union between the Word and the flesh was permanent, “unconfused and yet undivided”, according to the Chalcedonian formula, just as the union of man and woman in marriage is permanent, “unconfused and yet undivided”. Thus the full reality of the Incarnation can be expressed in opposition to those various heretics who deny its fullness only through an image that is fully physical, that expresses full union, union in the flesh. Hence the difference, and yet inseparability, of the sexes, both in the beginning, when God made them male and female, and in the last times, 

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when “God sent forth His son, born of a woman” (Galatians 4.4). And so “neither is the woman without the man, nor the man without the woman, in the Lord. For just as the woman was from the man [Eve was from Adam], so was the man from the woman [Christ from the Virgin]; but all things from God [the Father]” (1 Corinthians 11.11)...
4. MARRIAGE AND MONASTICISM

Let your fountain be blessed, and rejoice in the wife of your youth, a lovely hind, a graceful doe. Let her affection fill you at all times with delight, be infatuated always with her love…

Proverbs 5.18-19.

It is good for a man not to touch a woman.

I Corinthians 7.1.

Are you not yet married to the flesh? Fear not this consecration; you are pure even after marriage. I will take the risk of that. I will join you in marriage. I will dress the bride. We do not dishonour marriage because we give a higher honour to virginity. I will imitate Christ, the pure Bridegroom and Leader of the Bride, as He both worked a miracle at a wedding, and honours marriage with His Presence.

St. Gregory the Theologian, Oration on Holy Baptism, 18.

The Definition of Marriage

The Neo-Manichaeans argue that marriage involving physical union is less truly marriage than a purely spiritual union. Thus G.I. Benevich and A.M. Shufrin first quote St. Gregory of Nyssa: “One must love God with all one’s heart and all one’s soul and strength, and all one’s feeling, and one’s neighbour one must love as oneself, and one’s wife – if she has a pure soul as Christ loves the Church, and if she is more passionate, as one’s body”. Then they point to the subtle difference in the form of love recommended for a passionate wife and a not-so-passionate wife, and draw the conclusion that for a passionate wife sexual relations are permitted (perhaps even recommended), whereas for a non-passionate wife the marriage is to be virginal (as, it is supposed, was Gregory’s marriage with his wife Theosebeia). Both kinds of marriage, they argue, are lawful and in the image of the marriage of Christ and the Church; but only the virginal marriage is not only in the image, but also in the likeness.

If by “virginal marriage” these authors meant the marriage of Adam and Eve in Paradise, or of Christ and the Virgin at the Annunciation, then we would not only agree that the first marriage is a perfect likeness of the marriage of Christ and the Church, but also that the second is the marriage of Christ and the Church. However, if, as seems more likely, they mean that ordinary human marriages in which there is no physical union are higher than those in which it exists, then we demur. Such Platonic “marriages” may

372 St. Gregory of Nyssa, Commentary on the Song of Songs, in Opera, ed. H. Langerbeck, volume 6, p. 122.
be admirable in themselves, evincing a high level of sublimation and true love; but insofar as they do not involve a physical element, they are not in fact marriages according to the Lord’s own definition of marriage as the union of two in one flesh. For the Lord does not say: “they are no longer two, but one spirit”, but: “they are no longer two, but one flesh” (Matthew 19.5). And the priest in the marriage service prays that the union will be in both spirit and flesh: “Join them in one mind; crown them into one flesh”. Thus if we seek to define the difference between marriage and other unions between human beings, we are forced to return to that which the Gospel places, without any false shame, in the forefront: marriage is the union of two human beings of different sexes into one flesh, into one physical unit.374

It follows that we must exclude the view that would see in sexual union an at best unnecessary and at worse sinful element in the marriage bond. Marriage is not marriage if it is not a physical union “into one flesh”, according to the words of the Lord Himself. This conception of marriage, writes S.V. Troitsky, “was included into the official canonical collections of the East. The Eclogue of the year 740 defines marriage as the union of two people in one flesh, in one substance. Together with the Eclogue, this definition entered into the Slavonic Kormchaia Kniga. Balsamon defines marriage as ‘the union of husband and wife into one substance, into one man with [almost] one soul, but in two hypostases”.375 To the Neo-Manichaearians it may seem that the definition of marriage as a one-flesh union is the clearest proof of its lowliness, even its sinfulness. However, it is precisely because marriage is a one-flesh union that divorce, adultery and fornication are seen as the truly sinful phenomena that they are, insofar as they tear apart that physical union which God Himself put together.

Let us look more closely at the difference between marriage and fornication. Clearly not every one-flesh union between a man and a woman constitutes a marriage. Thus St. Basil the Great writes that not only is fornication “not marriage, but is not even the beginning of marriage.”376 More generally, St. John Chrysostom, commenting on the words: “It is by the Lord that a man is matched with a woman” (Proverbs 19.14), writes: “He means that God made marriage, and not that it is He that joins together every man

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374 Metropolitan Philaret’s Extensive Christian Catechism defines marriage thus: “Marriage is the mystery in which conjugal union is blessed, as the image of the spiritual union of Christ with the Church, and in which is asked the grace of a pure unity of soul, blessed child-bearing and the Christian upbringing of children.” This is a somewhat paradoxical definition, because while every element in it is essential, it leaves out the definitive element according to the Gospel: the union in one flesh.

375 Troitsky, op. cit., p. 18. Balsamon’s text reads: “ενα σχεδον ομοιωματων εν δυσι υποστοσεων”.

376 St. Basil the Great, Canon 26. Cf. Canons 6, 60: “the fornications of nuns must not be counted as marriages, and in any case the unions must be broken”; for “she who has made a profession of virginity and then has gone back on her promise, must be under the same sentence as prescribed for adultery.”
that comes to be with a woman. For we see many that come to be with one another for evil, even by the law of marriage, and this we should not ascribe to God.”

Again, Fr. Sergius Shukin writes: “Let us recall the words of the Savior to the Samaritan woman: ‘Thou hast well said, ‘I have no husband,’ for thou hast had five husbands, and he whom thou now hast is not thy husband’ (John 4.17-18). This shows that from a spiritual viewpoint, not every marriage is a Christian marriage; it becomes Christian only when it has been entered into for the goals defined and established by God.”

The words of Fr. Sergius need to be qualified here: since the Samaritan woman was not, at the time of this conversation, a Christian, and did not even belong to the Old Testament People of God, the distinction made here by the Lord was not between Christian and non-Christian marriage, but between marriage and fornication. By implication, His words appear to admit the possibility of true marriage among the Gentiles. Consequently, there is a real difference, recognized by God, between a lawful union in one flesh, which He calls marriage, and an unlawful union, which we call fornication.

In what does this difference consist? St. John Chrysostom writes: “When we speak of marriage we do not mean carnal union – on that basis, fornication

377 St. John Chrysostom, Homily 23 on Romans, 1.
379 According to Bailey, the Fathers accepted “even pagan unions as in principle indissoluble, though of a lower and less stable character than those of the faithful” (op. cit., p. 100). And Troitsky writes: “Did the Christians themselves see a sacrament in the marriage of Jews and pagans? We must give a positive answer to this question, since this is asserted by direct testimonies of ancient literature and the de facto attitude of the Christian Church in antiquity to the Jewish and pagan marriages. Clement of Alexandria sees no difference between Old Testament and New Testament marriages. ‘Since the Old Testament law is holy, marriage also is holy,’ he writes. And Old Testament marriage was a sacrament as being a type of Christ and the Church, of which the Apostle speaks [Miscellanies, III, 12; P.G. 8:1195]. ‘Marriage is an honourable affair both with us and with the pagans,’ writes Chrysostom [Homily on I Corinthians 12; P.G. 61:103], thereby relating the words of the apostle: ‘marriage is honour in all... also to pagan marriages. And St. Zeno of Verona tries to show that pagans have all the virtues of marriage, since he is perplexed about what he could teach them. ‘In truth,’ he adds ironically, ‘we conquer only in the fact that Christian women by virtue of their holiness marry more often, and even with pagans, which I cannot mention without great sorrow and sobs’ [Tractatus 4; P.G. 11:306]” (op. cit., p. 64).

Alexis Khomiakov writes: “The Church considers marriage as a sacrament[,] and yet admits married heathens into her community without re-marrying them. The conversion itself gives the sacramental quality to the preceding union without any repetition of the rite. This you must admit, unless you admit an impossibility, viz., that the sacrament of marriage was by itself complete in the lawful union of a heathen pair” (Third Letter to William Palmer, Living Orthodoxy, № 138, November-December, 2003, p. 24).

380 Also, St. Basil the Great in his fourth canon, which defines a third marriage as “no longer to be called a marriage, but polygamy, or rather mitigated fornication”, writes: “Wherefore the Lord told the Samaritan woman who had had five husbands in succession, ‘and he whom thou now has is not thy husband’, as being no longer themselves worthy of being called husband or wife".
would also be marriage. Marriage consists in the fact that the married woman contains herself with a single husband; this is what distinguishes the courtesan from the free and wise woman. When a woman contents herself during her life with a single husband, this union merits the name of marriage. But if she opens her house not to one man only, but to several bridegrooms, I do not dare to call this behaviour fornication, but I will say of this woman that she is very far behind the woman who has known only one husband. The latter has in effect heard the word of the Lord: ‘For that a man will leave his father and his mother and will cleave to his wife, and they will be two in one flesh’; she has cleaved to her husband as if he was really her flesh and she has not forgotten the master who has been given her once and for all; the other woman has considered neither her first husband nor the second marriage as her own flesh; the first has been dispossessed by the second who is in his turn dispossessed by the first; she would not be able to preserve a faithful memory of her first husband while attaching herself after him to another; as for the second, she will not look at him with the appropriate tenderness, since a part of her thought is distributed in favour of the one who has gone. The consequence?… Both of them, the first as well as the second, are frustrated of the esteem and affection which a wife owes to her husband.”

“Marriage consists in the fact that the married woman contents herself with a single husband”. Clearly this constancy is a necessary part of true marriage. But is it sufficient? Is it not possible for a man and a woman to live together permanently, “forsaking all other”, but outside lawful wedlock? Is not the rite of marriage also a necessary element? And if so, what kind of rite?

**Troitsky’s Thesis**

One answer to this series of questions is provided by the canonist S.V. Troitsky, who concludes, on the basis of his study of Roman and Byzantine law, that no religious rite is necessary to conclude a true Christian marriage. As I shall argue later, such a conclusion does not take into account several important facts and is unacceptable from a Christian point of view. However, let us hear his argument first: “From the sovereign character of the family Roman law drew the conclusion that it was not the state that made a marriage a marriage, and not a religious organization, but exclusively the marrying parties themselves, their mutual love, their will, their agreement. Nuptiae solo affectu fiunt, nuptiae consensu contrahentium fiunt, consensus facit nuptias – such was the basic position of Roman and Byzantine, ecclesiastical and civil law in the first 8 centuries of Christian history. Moreover, in more ancient times the religious form of marriage, confarreatio, was necessary not to make marriage valid, but for manus, that is, for the acquisition by the husband of authority over the wife.

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“But if marriage is concluded by the marrying parties themselves, then in what does the task of the State in relation to marriage consist? Only in verifying its existence for itself, only in registering the marriage, to the extent that this was necessary for the resolution of various questions of family and inheritance law. And Roman law left it to the will of the marrying parties to choose any form of marriage they liked, contenting itself with the minimum for its own verification.

“In ancient Rome there existed a view with regard to marriage that was the opposite of our own. We have a presumption that those living together are not married. In our time a married couple must itself prove with documents, witnesses, etc., that it is in lawful wedlock. In Rome, by contrast, the presumption was that those living together were married.

“Every permanent sexual relationship of a fully entitled man and woman was seen as a marriage. ‘We must see living together with a free woman as marriage, and not concubinage,’ writes the noted Roman jurist Modestinus. Therefore it was not the marrying parties that had to prove that they were in wedlock, but a third interested party had to prove that there existed some kind of impediment which did not allow one to see this living together as marriage. To put it more briefly, onus probandi lay not on the spouses, but on the third parties. Only when there was a basis for thinking that it was in the family or property interests of the parties to present a temporary relationship as marriage was the question of the formal criteria of marriage raised. But even in this case Roman law contented itself with the minimum. For this it was sufficient, for example, to show that there had been de facto living together for a year, the testimonies of witnesses that the parties had indeed agreed to marry or to call each other Mr. and Mrs., that some kind of marital rite had been performed, the presentation of documents with regard to the dowry, etc. In a word, speaking in legal terms, in Rome the participation of the State in the conclusion of a marriage did not have a constitutive, but only a declarative character.

“Byzantine legislation adopted the same point of view until the end of the 9th century. The constitution of the Emperors Theodosius and Valentinian in 428 says that for the validity of marriage neither a wedding feast is necessary, nor documents on a dowry, nor any festivity, since no law hindered the marriage of fully entitled people. Marriage acquired validity by means of agreement and the testimony of witnesses. Although Justinian, in his novella 74 of December, 537, prescribed that middle-class people should go to church to conclude their marriage, this demand was based on considerations, not of a religious, but only of an economic character, which is indicated by the fact that the very separation of this class of people was in accordance with their property census. And indeed, Justinian demanded that middle-class people should go to church not in order to be crowned, but only in order to draw up a document on marriage in front of an ecclesiastical lawyer and three or four
clergy as witnesses. But even this formality did not last long, and on December 11, 542, novella 117 (ch. 4) freed even middle-class people from this obligation. Only upper-class people (illusores et senatores), again for reasons having to do with property, had to write documents on the dowry, while the lower classes were not obliged to write any documents at all. In the same novella 74 (chapter 5), Justinian gave the significance of an optional form of marriage, not to crowning, but to the oath ‘to take as my wife’ while touching the Bible. Only in a legislative collection of the 8th century, more precisely: in the collection of 741 of the iconoclast emperors Leo the Isaurian and Constantine Copronymus known as the Eclogue, was a blessing as a juridical form of concluding a marriage mentioned for the first time. But even here a blessing is not an obligatory form for the conclusion of a marriage, but only one of four forms of marriage, the choice of which depends on external circumstances and the will of the marrying parties; in other words, here a Church blessing is only an optional form of marriage, and even then not always, but only in case of necessity, and it is precisely the Eclogue that prescribes that marriage must be concluded by means of the drawing up of a document of a definite form, and when, as a consequence of the poverty of the spouses, it is impossible to draw up the document, the marriage can be concluded either through the agreement of the parents, or through a Church blessing, or through the witness of friends (Eclogue, II, 1,3,8). It is exactly the same with crowning; it is an optional form of marriage, say also the later laws of the Byzantine emperors – the Prochiron of 878 (IV, 6,14,17,27), the Epanagoge of 886 (XVI, 1) and the collection known as Blastaris’ Syntagma of 1335 (G., 2, translation of Ilyinsky, p. 103). ‘Marriage,’ we read in Blastaris, ‘is concluded by means of a blessing, or crowning, or an agreement’.

“That is how the ancient Church, too, looked on the form of marriage. The basic source of the Church’s teaching on marriage, the Bible, does not say that the institution of marriage arose some time later as something established by the State or the Church. Here we find another teaching on marriage. Neither the Church nor the State is the source of marriage. On the contrary: marriage is the source of both the Church and the State. Marriage precedes all the social and religious organizations. It was established already in Paradise, it was established by God Himself. God brings the woman to Adam, and Adam himself proclaims his marital union independently of any earthly authority, even the authority of parents (Genesis 2.24; cf. Matthew 19.6). Thus the first marriage was concluded ‘by the mercy of God’. In the first marriage the husband and wife are the bearers of the highest earthly authority, they are sovereigns to whom the whole of the rest of the world is subject (Genesis 1.28). The family is the first form of the Church, it is the ‘little Church’, as Chrysostom calls it, and at the same time it is the source also of the State as an organization of power, since according to the Bible the basis of every authority of man over man is to be found in the words of God on the authority of the husband over the wife: ‘he will be your lord’ (Genesis 3.16). Thus the family is not only a little Church, but also a little State. And if that is...
so, then the relationship of the family with the Church and the State must have a character of equality, the character of international and inter-Church relations. Therefore the performers of marriage are considered in the sources of the Church’s teaching to be the spouses themselves, and the participation of a representative of authority, whether of the Church or of the State, is not an essential element of marriage, is not a condition of its validity. In the whole Bible, both in the Old and in the New Testaments, we do not find a single word on any kind of obligatory form of marriage, although here we do find many prescriptions of a ritual character. The relationship of the Church and the State to marriage is expressed not in its conclusion, but only in its verification, in its recognition as an already accomplished fact. Just as the recognition of authority in a State on the part of another State does not give this authority new rights, but is only the condition of normal relations between these States, so the participation of a representative of society, whether of the Church or of the State, is the condition of normal relations between them and the new family.

“Therefore the relationship of the Church to marriage was one of recognition. This idea is well expressed in the Gospel account of the marriage in Cana of Galilee (John 1.1-11). Reference is sometimes made to this account as a proof of the teaching that the accomplisher of marriage is the priest. In fact, the Gospel account is not in agreement with this point of view. The Gospel makes no mention whatsoever of the participation of Christ in the rite of the conclusion of the marriage. Christ came with His apostles as a guest; he was invited to the wedding feast. But participation in the wedding feast was, generally speaking, an expression of the recognition of marriage on the part of society, and the presence of Christ and the apostles had the significance of a recognition of the Old Testament institution of marriage on the part of the new Church.

“This is also how the ancient Christian Church herself looked on the form of marriage. Her teaching on the form of marriage coincides with the teaching of the Bible and Roman law. Therefore the ancient Christians, who did not permit the slightest compromise with the State pagan religion and preferred a martyr’s death to participation in the smallest pagan rite, entered into marriage in the time of the persecutions and later in exactly the same way as the other citizens of the Roman State. ‘They, that is, the Christians, conclude marriage in the same way as everyone,’ says an ancient Christian writer of the 2nd century in the Epistle to Diognetus (V, 6). ‘Each of us recognizes as his wife the woman whom he took in accordance with the laws published by you (i.e. the pagans),’ says Athenagoras in his Apology (33, P.G. 6:965) submitted to the Emperor Marcus Aurelius (166-177). St. Ambrose of Milan says that Christians take wives ‘in accordance with the tablets’, that is, in accordance with the Roman laws of the 12 tablets (On the Institution of Virginity, 6; P.L. 16:316). Chrysostom says definitively: ‘Marriage is concluded in no other way than by agreement according to the laws’ (Homily 56 on Genesis, 29; P.G.
54:488). The first canon of the Council of Laodicea demands that marriage should be concluded only ‘freely and lawfully’, that is, in accordance with the Roman laws. The ancient Church completely assimilated the basic teaching of Roman marital law, that marriage is concluded by the spouses themselves, that consensus facit nuptias. This teaching is found among the most authoritative representatives of Church teaching both in the East and in the West, for example, in John Chrysostom, Balsamon, Ambrose of Milan, Blessed Augustine, Isidore, Pope Nicholas I, and others.

“Finally, we find the same teaching in the official collections of Byzantine law which have been adopted by the Orthodox Church.”

The Role of the Church

And yet for many centuries now, in both East and West, a marriage between Christians that has not been performed by a priest in Church has been considered invalid. So why did the change take place, if it did indeed take place? Or perhaps Troitsky is overlooking certain points…

Thus he asserts that Christ’s presence at Cana signified no more than His recognition of the validity of Old Testament marriage. And yet the tradition of the Church, as we have seen, sees more in it than that: not a recognition merely, but a blessing, the addition of a Divine element that was not there before, the changing of the watery element of pre-Christian marriage into the soberly intoxicating element of Christian marriage. Moreover, it is going beyond the evidence to suppose that Christ was merely a passive spectator at the marriage. We are told that He and His apostles were “invited”, which implies a certain desire for His presence on the part of the spouses, a desire which must have been the stronger in that the bridegroom was himself an apostle, St. Simon the Zealot. In response to this active desire on the part of man for the participation of God, is it likely that God would not respond, would refuse to play any active role Himself?

This was certainly not the view of, for example, St. Gregory the Theologian, who says to those preparing to be baptised: “Are you not yet married in the flesh? Fear not this consecration; you are pure even after marriage. I will take the risk of that. I will join you in marriage. I will lead in the bride. We do not dishonour marriage because we give a higher honour to virginity. I will

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383 He quotes the following texts in his favour: (i) “He brings a gift in order to honour the work” (St. John Chrysostom, Homily 4 on Isaiah 6.1; P.G. 56:246); (ii) “to confirm that He Himself established marriage (in Paradise)” (St. Augustine, On John, 9.2); (iii) “He is present here as one invited to the wedding feast, which took place already after the celebration of the marriage, and by His presence He witnesses that marriage concluded in accordance with the laws and customs of the Hebrew people is a true, God-pleasing marriage.” (Pavlov, 50-go glava Kormichej Knigi (The 50th Chapter of the Rudder), Moscow, 1887, p. 58).
imitate Christ, the pure Bridegroom and Leader of the Bride, as He both worked a miracle at a wedding, and honours marriage with His Presence.”  

This passage, as well as attributing an active role to Christ as “Leader of the Bride”, attributes an analogous role to the Christian priest. Just as God led Eve to Adam in Paradise, thereby making them man and wife, so does every Christian priest at every Christian marriage. That it is God Who is the initiator and consecrator of true marriage is confirmed by other patristic writings, some of which are quoted by Troitsky himself. Thus Tertullian writes: “Marriage takes place when God unites two into one flesh”. And St. John Chrysostom writes: “God unites you with your wife”. As it is expressed in a Novella of Emperor Alexis I, those being married “receive God”, Who “walks amidst those being united”. Again, Metropolitan Cyprian of Kiev (1376-1406) writes in his service book that “husband and wife are united by Thee [God]”.

Troitsky asserts that the early Church did no more than recognize the validity of marriages performed according to Roman law. And yet the very earliest witness we have to the early Church’s practice, that of St. Ignatius the Godbearer, implies rather more than that: “It is right for men and women who marry to be united with the knowledge of the bishop (μετὰ γνώμης τοῦ Επίσκοπου), that the marriage may be according to the Lord and not according to lust”. This shows that “marriage as a sacramental action has an apostolic origin, or, as Stavrinos indicates, ‘marriage from the beginning was sanctified by the Church, being accomplished by her prayers and blessing’”.

It may be that in the early Christian centuries there was no specific rite of marriage carried out in the Church apart from the blessing of the bishop, and that Christians continued to be married according to the non-Christian procedures of the pagan Roman empire. But this is in no way implies that the Church was merely a passive spectator, any more than Christ was a passive spectator at Cana. If the marriage had to be “in the Lord”, in the words of the Apostle Paul (I Corinthians 7.39), and “with the knowledge of the bishop”, as St. Ignatius says, then it is clear that some Episcopal screening was carried out beforehand to ensure that the marriage would not be contrary to the Church’s ethical and canonical norms. Moreover, the Church then added her own seal and blessing to the marriage performed outside her walls, if only by communicating the married couple as a couple in the Body and Blood of

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384 St. Gregory the Theologian, Oration on Holy Baptism, 18.
385 Tertullian, On Monogamy, 9.
386 St. John Chrysostom, Homily 20 on Ephesians, 4; P.G. 62.135.
387 Athenian Syntagma, V, 286-291; quoted in Troitsky, op. cit., p. 49.
388 Troitsky, op. cit., p. 49-50.
389 St. Ignatius, To Polycarp, 5.
Christ.\textsuperscript{391} For, as St. Symeon of Thessalonica writes, “Holy Communion is... the end of every rite and the seal of every divine mystery”.\textsuperscript{392}

Do the early sources betray any embryonic elements of a specifically Christian rite of marriage? Some have seen a marital blessing in the following remark of Clement of Alexandria: “On whom does the presbyter lay his hand? Whom does he bless? Not the woman decked out, but another’s hair [i.e. a wig], and through it another head.”\textsuperscript{393} Less ambiguous are the words of Tertullian: “[The happy marriage is the one that] the Church joins, which the offering [oblatio, i.e. the Eucharist] strengthens, which the blessing [benedictio] seals, which the angels proclaim and which the heavenly Father confirms”.\textsuperscript{394} “Secret unions [occultae conjunctiones], that is, ones that have not been professed beforehand in the Church, are judged to be equivalent to fornication and adultery”.\textsuperscript{395}

As Troitsky himself points out, both the Byzantine Church and the State characterized secret unions (λαθρογαμμα) as fornication.\textsuperscript{396} This is enough in itself to refute his suggestion (which is in agreement with the teaching of the Roman Catholic Church, but not of the Orthodox) that marriage is concluded by the spouses themselves. For marriage is a public event with public consequences, and as such has to be sealed by society as a whole – which, for a Christian, must include the society of the Church.

The Church in her wisdom did not reject the secular rite of the Roman state, but vetted who should participate in it beforehand and sealed it afterwards through her own grace-filled rites, which included, as a minimum, the Divine Liturgy insofar as the latter is, in the words of St. Symeon of Thessalonica, “the end of every rite and divine mystery”.\textsuperscript{397}

This fact becomes more and more indisputable as we turn from the pre-Nicene to the post-Nicene sources. Thus St. Basil the Great calls marriage “a

\textsuperscript{391} In a somewhat similar way, an emperor was proclaimed emperor for the first time outside the walls of the Church, but then received the blessing and anointing of the Church within them. “It is not in vain,” writes Pavel Kuzmenko, “that marriage crowning involves the laying of wreaths similar to royal crowns on the heads of the newly married. It symbolizes that the family is a small kingdom in the earthly sense and a small church in the spiritual sense” (Nashi Traditsii: Kreschenie, Venchanie, Pogrebenie, Posty (Our Traditions: Baptism, Crowning, Burial, Fasting), Moscow: Bukmen, 1996, p. 106 (in Russian).) During the coronation of the Russian Tsars, the bystanders were showered with gold and silver, symbolizing the betrothal of the Tsar with the State. See Fr. Nikita Chakorov (ed.), Tsarskie Koronatsii na Rusi (Royal Coronations in Rus’), Russian Orthodox Youth Committee, 1971, p. 22 (in Russian).

\textsuperscript{392} St. Symeon of Thessalonica, Against the Heresies and on the Divine Temple, P.G. 155:512D.

\textsuperscript{393} Clement of Alexandria, The Instructor, III, 11; Kogkoulis et al., op. cit., p. 188.

\textsuperscript{394} Tertullian, To his Wife, II; 9; P.L. 1:1302A; Kogkoulis et al., op. cit., p. 189.

\textsuperscript{395} Tertullian, On Chastity, 4; P.L. 2:1038-1039; Kogkoulis et al., op. cit., p. 189.

\textsuperscript{396} References in Troitsky, op. cit., p. 182.

\textsuperscript{397} St. Symeon of Thessalonica, Peri tou timiou nomimou gamou (On Honourable and Lawful Marriage), P.G.155: 512D.
yoke through a blessing”. 398 Again, St. Gregory the Theologian asks Olympiada to forgive him for not being present at her wedding, but says that in spirit he, as a priest, places the right hands of the couple on each other and both in the hand of God. 399 Again, St. Timothy of Alexandria in his 11th canon answers a question relating to a priest being invited to perform a wedding by “making an offering [προσφοραν]”. Again, Synesius of Ptolemais, a married bishop of the early 5th century, tells us that he took his wife from the hand of Bishop Theophilus of Alexandria. 400 Again, St. Augustine calls marriage, not simply a marital bond, but an “indissoluble sacrament”. 401

From the above examples it is clear that “in the first years of Christianity the dominant position was held by political marriage with the thought that it was recognized by the Roman State, but the Church blessed the faithful newly weds in parallel with some form of priestly act.” 402

The essential independence of the Church from the State in this matter is indicated by the controversy between Popes Callistus and Hippolytus in the mid-third century concerning the permissibility of free-born women Christians marrying their slaves. This was forbidden by Roman law, but allowed by Pope Callistus. 403

Troitsky claims that the 38th, 40th and 42nd Canons of St. Basil the Great prove that “if the parties started to live together before marriage, their fornication is turned into marriage of itself, without any rite, immediately the external obstacles are removed”. 404 However, a closer examination of the text of the canons proves only that a marriage has to be public and approved by parents or masters (in the case of slaves) in order to be valid. It says nothing about the presence or absence of a rite.

One way of looking at the matter is to see the civil marriage for Christians as not so much a marriage, as a betrothal, and the Christian rite (even if, at the beginning, that consisted in little more than the blessing of the bishop and participation in the Eucharist) as the marriage itself. This is the approach adopted by P. Kuzmenko: "In Christianity marriage has been blessed since apostolic times. Tertullian, the church writer of the third century, says: 'How can we represent the happiness of Marriage, which is approved by the Church, sanctified by her prayers and blessed by God!'"

399 St. Gregory the Theologian, Letter 183, P.G. 37:313; Kogkoulis et al., op. cit. p. 190.
401 St. Augustine, On Marriage and Concupiscence, I, 10, 11; P.L. 44: 419; Kogkoulis et al., op. cit. p. 191.
402 Kogkoulis et al., op. cit., p. 192.
404 Troitsky, op. cit., p. 183.
"In antiquity the rite of marriage was preceded by betrothal, which was a civil act and was performed in accordance with local customs and decrees, insofar - it goes without saying - as this was possible for Christians. Betrothal was performed triumphantly in the presence of many witnesses who ratified the marriage agreement. The latter was an official document defining the property and legal relations of the spouses. Betrothal was accompanied by a rite of the joining together of the hands of the bride and bridegroom. Moreover, the bridegroom gave the bride a ring of iron, silver or gold, depending on his wealth. Clement, bishop of Alexandria, says: 'The man must give the woman a golden ring, not for her external adornment, but so as to place a seal on the household, which from this time passes into her control and is entrusted to her care.'…

"Towards the 10th and 11th centuries betrothal lost its civil significance, and this rite was performed in the church, accompanied by the corresponding prayers. But for a long time yet betrothal was performed separately from crowning and was united with the service of Mattins. Finally the rite of betrothal received its unique form towards the 17th century.

"In antiquity the rite of marriage crowning itself was performed by a special prayer, by the bishop's blessing and by the laying on of hands in the church during the Liturgy. A witness to the fact that marriage crowning was introduced in antiquity into the rite of the Liturgy is the presence of a series of corresponding elements in both contemporary rites: the opening exclamation, 'Blessed is the Kingdom...', the litany of peace, the reading of the Epistle and the Gospel, the extended litany, the exclamation: 'And vouchsafe us, O Master...', the singing of 'Our Father' and, finally the drinking from a common chalice. All these elements were evidently taken from the rite of the Liturgy and are similar to the Eucharist (the sacrament of Communion)."405

Thus just as betrothal was not yet marriage, so a State union was not yet a Christian marriage. The Church made the State’s marriage Christian by modifying the State’s ceremonies and adding her own blessing. Thus as D.S. Bailey writes, "the nuptials of the faithful continued to take place with the formalities customary at the time. The traditional ceremonies were not modified, save for the omission of non-essentials which were either unedifying in themselves or redolent of pagan superstition, and the substitution of the Eucharist and the benediction for the sacrifice and other accompanying religious observances. Hence the Church Orders contain no Christian marriage rite, nor is there any reference to one in the literature of the period, while the ancient sacramentaries merely give the prayers of the nuptial Mass and the blessing…

"Marriage, then, among Christians and pagans alike, was effected by the successive ceremonies of sponsalia or desponsatio (the betrothal) and nuptiae

405 Kuzmenko, op. cit., pp. 113-114.
(the wedding), both of which the Church adapted to the use of the faithful by the introduction of certain modifications which did not, however, change the basic structure or purpose of these rites. What was the character of the resultant union – especially as regards its permanence or impermanence? According to Roman law, marriage was simply a contractual relationship established by consent and voicable like any other contract – in this instance, by a mere revocation of the consent, either by mutual agreement (divortium ex consensus) of by unilateral action (repudium)... For the Church, however, there was another law than that of the State – a law for whose authority the Fathers pointed to Scripture and to the teaching of Christ...

Concerning the rite of crowning, which became the central element of the rite of marriage, as opposed to betrothal, Fr. John Meyendorff writes: "Since the fourth century a specific solemnization of the sacrament is mentioned by Eastern Christian writers: a rite of 'crowning', performed during the Eucharistic Liturgy. According to St. John Chrysostom, the crowns symbolized victory over 'passions'... From a letter of St. Theodore the Studite (+826) we learn that crowning was accompanied by a brief prayer read 'before the whole people' at the Sunday Liturgy, by the bishop or the priest. The text of the prayer, given by St. Theodore, is the following: Thyself, O Master, send down Thy hand from Thy holy dwelling place and unite these Thy servant and Thy handmaid. And give to those whom Thou unitest harmony of minds; crown them into one flesh; make their marriage honourable; keep their bed undefiled; deign to make their common life blameless' (Letters I, 22, P.G. 99, col. 973). The liturgical books of the same period (such as the famous Codex Barberini) contain several short prayers similar to that quoted by St. Theodore. These prayers are all meant to be read during the Liturgy.

From early in the tenth century, the rite of crowning began to be separated from the Liturgy. First Emperor Leo VI made it compulsory to be married in Church by crowning. This created the problem of how Christians who for one reason or another were not considered worthy of receiving Communion were to be married. If marriage was to remain as an integral part of the Liturgy and be sealed by Communion, they could not be married. But then they might fall into fornication. In order to avoid this, the Church separated marriage from the Liturgy, but introduced the common cup of wine into the rite as a reminder of the former link with the Liturgy. "From the 12th century, we have two cups, the eucharistic and the 'common', from which those who were unworthy to commune drank.

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406 Bailey, op. cit., pp. 74-75, 80-81.
408 Novella 89 (893). The text is in Meyendorff, op. cit., pp. 98-99. Leo introduced this law because he himself wanted to marry a second time – but with crowning, which is forbidden for second marriages by the Church. So he made crowning compulsory by law for all kinds of marriages.
“The common cup reminds [them] of the joy of the marriage in Cana and in general constitutes a symbolical act, so that the newly-weds should know that they are beginning their life with the prayer of the Church that they should live inseparrably and should together share in all the good things and all the joys and sorrow which they will meet.”

In the 15th century St. Symeon of Thessalonica writes: "(The priest) takes the holy chalice with the Presanctified Gifts and exclaims: 'The Presanctified Holy things for the Holy'. And all respond: 'One is Holy, One is Lord', because the Lord alone is the sanctification, the peace and the union of His servants who are being married. The priest then gives Communion to the bridal pair, if they are worthy. Indeed, they must be ready to receive Communion, so that their crowning be a worthy one and their marriage valid.

For Holy Communion is the perfection of every sacrament and the seal of every mystery. And the Church is right in preparing the Divine Gifts for the redemption and blessing of the bridal pair; for Christ Himself, Who gave us these Gifts and Who is the Gifts, came to the marriage (in Cana of Galilee) to bring to it peaceful union and control. So that those who get married must be worthy of Holy Communion; they must be united before God in a church, which is the House of God, because they are children of God, in a church where God is sacramentally present in the Gifts, where He is being offered to us, and where He is seen in the midst of us. After that the priest also gives them to drink from the common cup, and the hymn 'I will take the cup of salvation' is sung because of the Most Holy Gifts and as a sign of the joy which comes from divine union, and because the joy of the bridal pair comes from the peace and concord which they have received. But to those who are not worthy of communion - for example, those who are being married for a second time, and others - the Divine Gifts are not given, but only the common cup, as a partial sanctification, as a sign of good fellowship and unity with God's blessing.”

It follows that the idea that there can be Christian marriage outside the Church is mistaken. For non-Christians there can be marriage outside the Church - that is, a sexual union that is not counted as fornication. Even there, certain criteria must be met: the free consent of the spouses, conformity to the laws of the State, public recognition by parents or guardians. But for a Christian more is required: the seal of the Church through, at a minimum, the blessing of the priest and communion together in the Body and Blood of Christ. The marriage of a man and a woman in Christ is accomplished in the Church of Christ, and the bride and bridegroom are “crowned into one flesh”, as the marriage rite puts it, in and through the flesh of Christ. Failure to remember this leads to a diminished consciousness of the real significance of marriage, and hence a greater tolerance of sexual sin in general.

409 Kogkoulis et al., op. cit., p. 48.
When the Bolsheviks introduced civil marriage with divorce-on-demand for one rouble into Russia (Commissar Alexandra Kollontai, Lenin’s lover, said that sexual relations had no more significance than drinking a glass of water), the Russian Orthodox Church resisted this innovation fiercely, insisting that civil marriage was not enough for a Christian. The leader of the Russian Church at the time was New Hieromartyr Tikhon. Before he became Patriarch, when he was still Archbishop in America, he wrote: "In order to be acceptable in the eyes of God, marriage must be entered into 'only in the Lord' (I Corinthians 7.39), the blessing of the Church must be invoked upon it, through which it will become a sacrament, in which the married couple will be given grace that will make their bond holy and high, unto the likeness of the bond between Christ and the Church (Ephesians 5.23-32), which will help them in the fulfilment of their mutual duties. Sometimes, as in this country, for instance, Church marriage is deemed unnecessary. But if without the help of God we can accomplish no perfect and true good (John 15.5), if all our satisfaction is from God (II Corinthians 3.5), if God produces in us good desires and acts (Philippians 2.14), then how is it that the grace of God is unnecessary for husband and wife in order to fulfil their lofty duties honourably? No, a true Orthodox Christian could not be satisfied with civil marriage alone, without the Church marriage. Such a marriage will remain without the supreme Christian sanction, as the grace of God is attracted only towards that marriage which was blessed by the Church, this treasury of grace. As to civil marriage, it places no creative religious and moral principles, no spiritual power of God’s grace, at the basis of matrimony and for its safety, but merely legal liabilities, which are not sufficient for moral perfection."411

Remarriage and Divorce

Troitsky’s thesis that the Church simply accepted the State’s definition of marriage without more ado would appear to have stronger evidence in the case of second marriages, insofar as these did not involve the participation of the Church at the beginning, being, in St. Theodore the Studite’s words, “civil”.412 However, insofar as the twice-married couple was then admitted to the Eucharist, we cannot assert that the Church had no part to play in those marriages; for, as we have seen, admission of a couple to communion constitutes a seal on the marriage, its sanctification, and not simply a recognition that the couple are already married. Later, the Church introduced a rite for second marriages, though without crowning and with a penance of two years without communion.413

412 Troitsky, op. cit., p. 184.
413 Does this penance indicate that the second marriage is sinful? No; for the Apostle Paul counselled younger widows to marry, and he would hardly have counselled them to commit a sin. Also, St. Xenia of St. Petersburg (January 24) once counselled a just-widowed man to marry again. And even some of the saints, such as Theodore of Yaroslavl (September 19),
As with marriage in general, so in relation to divorce and remarriage, the Church did not simply adopt the State’s legislation without question, but modified and strengthened it. The State allowed divorce freely: the Church allowed it only in the case of adultery. The State allowed remarriage: the Church also allowed it, but emphasised the superiority of first marriage over second or third marriages\(^{414}\), and forbade fourth marriages\(^{415}\). Christ permits divorce for one reason only – adultery, because adultery destroys the one-flesh union that is marriage, creating another-flesh union not blessed by God. Correspondingly, “whoever divorces his wife, except for unchastity, and marries another, commits adultery; and he who marries a divorced woman commits adultery” (Matthew 19.9).

Although the Church has admitted other reasons besides adultery, they all relate to this primary reason in that they all make the one-flesh union de facto impossible\(^{416}\), or possible only in conditions that defile one of the spouses.\(^{417}\) Tertullian, however, went further, forbidding not only divorce, but also second marriages precisely because, in his opinion, they violate the one-flesh union.\(^{418}\) The Church did not follow him in this, considering the death of the first spouse to constitute ipso facto the end of the one-flesh union with that spouse.\(^{419}\) While placing first marriages above second marriages, the Church followed the Apostle Paul in allowing second marriages (1 Timothy 5.14; Romans 7.1-3), provided that they are “in the Lord” (1 Corinthians 7.39), by which is meant, according to St. Basil the Great, that the spouses enter into them not for the sake of pleasure but in order to have each other’s spiritual appear to have entered into blessed second marriages. However, the text of the service does point to a certain lack of temperance in the spouses that makes this second marriage necessary for them; and for intemperance penitence is, of course, fitting.

\(^{414}\) For second marriages a penance of one or two years without communion was applied (St. Basil the Great, Canon 4; St. Nicephorus the Confessor, Canon 2), and for third marriages – five years without communion (St. Nicephorus, op. cit.; Tome of Union of Constantinople, 920).

\(^{415}\) Tome of Union of Constantinople, 920.

\(^{416}\) Thus the Local Council of the Russian Church held in 1917-18 allowed ten other reasons for divorce, including apostasy, syphilis, madness and impotence. These were all, as Hieromonk Theodosius writes, “reasons that violated the sanctity of the marriage bond or that destroyed its moral or religious basis and, thus, effectively prevented the spouses from achieving the aim of marriage” (“Economy”, Living Orthodoxy, #121, January-February, 2000, p. 28). The Greek Church has a similar list (see A.M. Allchin, “The Sacrament of Marriage in Eastern Christianity”, in Marriage, Divorce and the Church, London: SPCK, 1971).

\(^{417}\) “Divorce is not forbidden,” said Metropolitan Philaret of Moscow, “in order to preserve the pure from the impure, and avert danger” (in Metropolitan Ioann (Snychev), Zhizn’ i Deiatel’nost’ Mitropolit Filareta Moskovskogo (The Life and Activity of Metropolitan Philaret of Moscow), Tula, 1994, p. 317 (in Russian).

\(^{418}\) Tertullian, On Monogamy, 4; P.L. 2:934.

\(^{419}\) See Bailey, op. cit., pp. 88, 89-90, 90-92. Athenagoras, however, follows Tertullian in his rigorism. After calling a remarried divorcee an “adulteress”, he writes: “He who rids himself of his first wife, although she is dead, is an adulterer in a certain disguised manner” (Apology of the Christians, P.G. 6:968).
help in passing through life. Even the rigorist St. Ambrose of Milan admitted second marriages, while seeing them as impediments for the priesthood: “A man who has married again, though he commits no sin and is not polluted thereby, is disqualified for the prerogative of the episcopacy.”

As regards the remarriage of divorcees, the Western Church tended to adopt a more rigorist approach than the Eastern, forbidding it even for the innocent party. But the Eastern Church, while forbidding the remarriage of the guilty party, was condescending in relation to the innocent party.

Thus St. Epiphanius of Cyprus writes: “He who cannot keep continence after the death of his first wife, or who has separated from his wife for a valid motive, such as fornication, adultery, or another misdeed, if he takes another wife, or if the wife takes another husband, the divine word does not condemn him nor exclude him from the Church or the life; but she tolerates it rather on account of his weakness.”

The strict discipline of the Church in relation to remarriage and divorce by no means proceeds from the principle of hatred of the flesh, as modern liberal critics charge, but rather from its opposite: a profound understanding of the importance of the flesh in general, and of the sexual union of man and woman in particular. Axiomatic is the principle that sexual union is not simply a physiological act with no important moral consequences, but the creation of an ontologically new human unit. And if that unit is united with the Body of Christ, its significance, and the sinfulness of the destruction of that unit, is even greater.

Even in the Old Testament, divorce was allowed only “for the hardness of your heart”, as the Lord said - in order to protect the wife from worse

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421 St. Ambrose, Epistle 63, 63. The same saint considered a man could not be considered for the priesthood if his wife had been married twice, even if the first marriage was before her baptism: "And I have thought it well not to pass by this point, because many contend that having one wife is said of the time after Baptism; so that the fault whereby any obstacle would ensue would be washed away in baptism. And indeed all faults and sins are washed away; so that if anyone have polluted his body with very many whom he has bound to himself by no law of marriage, all the sins are forgiven him, but if any one have contracted a second marriage it is not done away; for sin, not law, is loosed by the laver, and as to baptism there is no sin but law. That then which has to do with the law is not remitted as though it were sin but is retained. And the Apostle has established a law, saying: "If any man be without reproach the husband of one wife." So then he who is without blame the husband of one wife. Therefore his house is within the rule for undertaking the priestly office; he, however who has married again has no guilt of pollution, but is disqualified for the priestly prerogative..." (Quoted by Bishop Tikhon in “Re: [paradosis] Re: Fornication and Adultery”, orthodox-tradition@yahoo groups.com, December 19, 2003).
422 Sixth Ecumenical Council, Canon 87.
423 St. Epiphanius, Against Heresies, 69; P.G. 41:1024C-1025A; quoted in Meyendorff, op. cit., p. 45.
consequences. But in Malachi we read: “The Lord has borne witness between thee and the wife of thy youth, whom thou has forsaken, and yet she was thy partner, and the wife of thy covenant. And did He not do well? [the Massoretic text reads: Did he not make one?] and there was the residue of His spirit. And ye said: What else except seed doth the Lord seek? But take ye heed to your spirit, and forsake not the wife of thy youth. But if thou shouldest hate thy wife and put her away, saith the Lord God of Israel, then ungodliness shall cover thy thoughts…” (2.14-16).

Not only sinning Israelites, but even New Testament kings, have wrongly sought only “seed”, offspring in a marriage? But when Grand Duke Basil of Moscow put away his wife, St. Solomonia, because she was barren, the Lord rebuked him through Patriarch Mark of Jerusalem. If you do this, said the patriarch, the offspring of your unlawful second marriage will be terrible – it turned out to be Ivan the Terrible...

Illustrative of this point also is the story of the peasant Ivan Borisov, who in 1845 asked for a divorce from his wife on the grounds that she could not have children. After a medical investigation that established that she was indeed incapable of child-bearing, Metropolitan Philaret of Moscow ordered the marriage to be dissolved and blessed the peasant to marry again while the woman was to remain forever unmarried. However, the Holy Synod of the Russian Church did not agree with this decision of the metropolitan (a rare mistake by the holy man), and refused the request of the peasant because they had already had sexual intercourse. This illustrates not only that childbearing is not the chief function of marriage, but also that marriage is constituted by the sexual union that has been blessed by the Church.

The Lord forbade divorce, saying: “What God hath joined together, let no man put asunder” (Matthew 19.6), because it destroys this new unit, which was created, not by man, but by God. For marriage is indeed, not procreation only, but creation, the creation of one new being out of two; for “they two shall be one flesh, so that they are no longer two, but one flesh’ (Matthew 19.6) – that is, as Holy New Hieromartyr Gregory (Lebedev) writes, “the people have ceased to exist separately even in the physical sense. They have become one physical body, 'one flesh'. That is what the fulfilment of the will of God has done... It has not only completed and broadened their souls in a mutual intermingling, it has changed their physical nature and out of two physical existences it has made one whole existence. That is the mystery of marriage. Having explained it, the Lord concludes with a mild reproach to the Pharisees: ‘Well, what do you want? What are you asking about? How, after this, can a man leave his wife? That would be unnatural! In marriage we have a natural

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424 Snychev, op. cit., pp. 321-322. In another, perhaps controversial decision, the metropolitan allowed a baptised Jew to marry for a fourth time on the grounds that his first two marriages were in Judaism, and were among the sins washed away by his baptism into the Orthodox Church.
completion of life! But you want Me to approve of the destruction of this life?! And in marriage we have a creative act, an act of God, Who creates one life... How can you want Me to destroy life created by God? This is unnatural... Don’t think of encroaching on marriage! What God has joined together, let man not put asunder.”

**Mixed Marriages**

Marriage, as we have noted, existed before the coming of Christ, and not only among the Jews, but also among the pagan Gentiles. But in the Church of Christ it is raised to a higher level, not only than marriage in the Fall, but even than marriage in Paradise. Why? First, because marriage in the Church is, deliberately and explicitly, an imitation of the marriage between Christ and the Church (which it obviously could not be so intentionally before the Incarnation of Christ), and partakes of the grace of that higher and mystical marriage to the extent that this imitation is a true likeness. And secondly, because the Christian husband and wife, before becoming one flesh with each other, _are each already one flesh with Christ in the Eucharist_, so that the likeness of the lower mystery to the higher mystery is not a likeness between an archetype and type of different natures (as in icons of Christ and the saints), but of _the same nature._

The body of a Christian is holy because it is united to the Body of Christ and the Holy Spirit. Therefore it cannot be united with a body that is not also Christ-bearing and Spirit-bearing. This fact increases the intimacy and depth of the union of the Christian husband and wife and makes a betrayal of that union through fornication or adultery a greater sin; for in committing fornication, a husband not only unites his and his wife’s body with the body of another[^426], but unites the Body of Christ with the body of another. This point was made with particular force by the Apostle Paul: “Ye know that your bodies are members of Christ, do ye not? Having taken up then the members of Christ, shall I make them members of a harlot? May it not be! Or know ye not that he that is joined to the harlot is one body? For ‘the two,’ saith He, ‘shall be into one flesh’. But he who is joined to the Lord is one spirit. Flee fornication. Every sin whatsoever a man might do is outside the body, but he who committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit Who is in you, Whom ye have from God, and yet are not your own? For ye were bought with a price; glorify then God in your body and in your spirit, which are God’s” (I Corinthians 6.15-20).


[^426]: St. John Chrysostom says: “When you see a harlot tempting you, say, ‘My body is not mine, but my wife’s’” (*Homily 19 on 1 Corinthians*, P.G. 124:160A (col. 648)).
For, as Bishop Theophan writes: “He who should be one with Christ is torn away from Christ and becomes one with a harlot, and this is in accordance with the law of the original institution of marriage. Marriage is a Divine institution blessed by God, and those who cleave to each other in it become one body in Christ. But the harlot serves Satan, and therefore he who cleaves to her becomes one body with her in Satan. That fornication is the service of Satan is evident also from the fact that it darkens not only the body, but also the soul of the fornicator, drives away from his Angel Guardian and tears him away from the Lord, for it is impossible for a darkened and evil-smelling one to be united with the Lord.”

It follows that Christians can only marry other Christians, and not schismatics or heretics (still less – atheists) who do not belong to the Body of Christ and do not possess the Holy Spirit. As the holy canons declare: “Let no Orthodox man be allowed to contract a marriage with a heretical woman, nor moreover let any Orthodox woman be married to a heretical man. But if it should be discovered that any such thing is done by any one of the Christians, no matter who, let the marriage be deemed void, and let the lawless marriage be dissolved.” And if this seems excessively harsh (especially by comparison with today’s excessively lenient practice), let us recall that even in the Old Testament the lawgiver Ezra, with the consent of the leaders of Israel, dissolved all marriages of Israelites with pagans (Ezra 10).

Similar reasoning underlies the prohibition on the faithful receiving communion in heretical churches. Since the mystery of the Eucharist is a marital mystery, it is forbidden to the faithful to communicate anywhere else than in the Church of Christ. Thus the Apostle Paul says: “Ye cannot drink the cup of the Lord and the cup of demons; ye cannot be partakers of the Lord’s table and of the table of demons. Do we provoke the Lord to jealousy?” (I Corinthians 10.21-22).

Jealousy is the natural response of a lover at the sight of his beloved’s adultery, and adultery was what St. John the Almsgiver considered receiving communion from heretics to be: “Another thing the blessed man taught and

427 Bishop Theopohan, op. cit., p. 150.
428 Sixth Ecumenical Council, Canon 72. Cf. 14th Canon of the Fourth Ecumenical Council; 10th and 31st Canons of the Council of Laodicea; 58th rule of the Nomocanon. According to the Manual of Confession of St. Nicodemus the Hagiorite, St. Symeon of Thessalonica said that an Orthodox who marries a heretic cannot commune until he repents and is chrismated (Responsa ad Gabriele Pentapolitum, Question 47, P.G. 155, 893A-893C).

Although Peter the Great pressured the Russian Church into allowing marriages with Roman Catholics, Lutherans and Presbyterians (but not Molokans, Baptists and Stundists), the Church in her ukases of August 18, 1821 and February 28, 1858 reminded the faithful that such unions could not be allowed until the sectarians accepted Orthodoxy. See Bishop Nathaniel of Vienna, “On Marriage with the Heterodox”, Orthodox Life, vol. 44, № 3, May-June, 1994, pp. 42-45.
insisted upon with all was never on any occasion whatsoever to associate with heretics and, above all, never to take the Holy Communion with them, ‘even if’, the blessed man said, ‘you remain without communicating all your life, if through stress of circumstances you cannot find a community of the Catholic Church. For if, having legally married a wife in this world of the flesh, we are forbidden by God and by the laws to desert her and be united to another woman, even though we have to spend a long time separated from her in a distant country, and shall incur punishment if we violate our vows, how then shall we, who have been joined to God through the Orthodox Faith and the Catholic Church – as the apostle says: ‘I espoused you to one husband that I might present you as a pure virgin to Christ’ (II Corinthians 11.2) – how shall we escape from sharing in that punishment which in the world to come awaits heretics, if we defile the Orthodox and holy Faith by adulterous communion with heretics?’”

There are other weighty reasons for forbidding mixed marriages. In the first place, a couple who do not share the same faith are not united in that which is most important in life. They may be united in body and soul, but not in spirit. This will lead to quarrels and possibly the tearing away of the believing spouse from the true faith for the sake of peace with his unbelieving spouse.

St. Ambrose compares mixed marriages to the disastrous marriage of Samson and Delilah. For “how can love be suited if faith be different? Therefore, beware, Christian, to give your daughter to a Gentile [i.e. a pagan] or to a Jew. Because, I say, the Gentile woman, the Jewess, the foreigner, viz. do not take a wife who is a heretic, or any stranger to your Faith. The grace of purity is the first faith of marriage. If she worships idols whose adulteries are proclaimed, if she denies Christ, Who is the Teacher and Rewarder of chastity, how can she love chastity? Even if she is a Christian, this does not suffice unless ye are both consecrated by the Sacrament of Baptism. Ye must rise together for worship, and God is to be entreated by joint prayers. Another sign of purity is added if ye believe that the marriage which has fallen to your lot was given to you by your God. Hence, Solomon, too, says, ‘A wife is suited to a man by God’ (Proverbs 19.14).”

Tertullian lists all the disadvantages of being married to an unbelieving husband, especially the difficulty of avoiding taking part in pagan festivals. And then he lists the joys of a marriage between believers: “Where can we find sufficient words to tell the happiness of that marriage which the Church cements, and the offering confirms, and the blessing signs and seal, news of which the angels carry back [to heaven], which the Father takes as ratified?

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430 St. Ambrose, On Abraham, 84.
431 Tertullian, To His Wife, 5.6.
For even on earth children do not rightly and lawfully wed without their fathers’ consent. What kind of yoke is that of two believers, partakers of one hope, one desire, one discipline, one and the same service? Both are brethren, both fellow-servants, there is no difference of spirit or flesh between them; they are truly ‘two in one flesh’. Where the flesh is one, there is the spirit too. Together they pray, together prostrated, together fast; mutually teaching, mutually exhorting, mutually sustaining. They are equally to be found in the Church of God, equally at the banquet of God, equally in straits, in persecutions, in refreshments. Neither hides anything from the other; neither shuns the other; neither is troublesome to the other. They freely visit the sick and relieve the needy. They give alms without fearing reprisals; they offer sacrifices without scruples; the sign of the cross is not made stealthily, greetings without trembling, blessings without muteness. They sing psalms and hymns together, and challenge each other who will chant better to the Lord. Such things Christ sees and hears with joy. To these He sends His own peace. Where two are, there is He Himself in their midst. Where He is, there the evil one is not.”

Mixed marriages were forbidden even in the Old Testament. The downfall of Samson and Solomon were attributed to their foreign wives. And Nehemiah said: “I saw the Jews who had married women of Ashdod, Ammon, and Moab; and half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but the language of each people. And I contended with them and cursed them and beat some of them and pulled out their hair; and I made them take an oath in the name of God, saying, ‘You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves. Did not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel; nevertheless foreign women made even him to sin. Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?’ (Nehemiah 13.23-37).

The Apostle Paul allows an exception to this rule for couples who were married before becoming Christian. In such a case, when one of the spouses becomes Christian while the other remains outside the Church, the marriage is not dissolved. “For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your children would be unclean, but as it is they are holy. But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For God has called us to peace. For do you know, wife, whether you will save your husband? Or you, husband, do you know whether you will save your wife?” (I Corinthians 7.14-16). As Bishop Theophan comments, “in this union according to love and agreement, the purity of the Christian side is not destroyed; on the contrary, by its influence

432 Tertullian, To His Wife, 8.
it can assist the conversion to Christianity of the pagan husband or pagan wife, and still more the children born in this marriage.”

In this way the Church strives to preserve existing unions, only forbidding and dissolving those unions which involve a retrograde step away from Christ for the believing partner, exposing him or her to the danger of apostasy.

**The Purposes of Marriage**

From the above it will be clear that marriage has two aspects: its mystical, iconic aspect, which relates both to the original marriage of Adam and Eve in Paradise and to that of Christ and the Church in eternity, and a more practical aspect relating to the struggle of the spouses to fulfil the commandments of God in the conditions of the fall.

If we consider marriage only from its more practical aspect, then its purposes can be stated as: the prevention of fornication and the procreation of children. Of these two purposes the first is the more important, as is explicitly stated by the Apostle Paul in I Corinthians 7, and reiterated by the apostle’s Bishop Theophan, op. cit., p. 154. St. John Chrysostom writes: “If ‘he that is joined to an harlot is one body,’ it is quite clear that the woman also who is joined to an idolater is one body. True: it is one body. However, she does not become unclean, but the cleanness of the wife overcomes the uncleanness of the husband; and again, the cleanness of the believing husband overcomes the uncleanness of the unbelieving wife.

“How then in this case is the uncleanness overcome, and therefore the intercourse allowed; while in the woman who prostitutes herself, the husband is not condemned in casting her out? Because here there is hope that the lost member may be saved through the marriage; but in the other case the marriage has already been dissolved; and there again both are corrupted; but here the fault is in one only of the two. I mean something like this: she that has been guilty of fornication is utterly abominable: if then ‘he that is joined to an harlot is one body,’ he also becomes abominable by having connection with an harlot; wherefore all the purity flits away. But in the case before us it is not so. But how? The idolater is unclean but the woman is not unclean. For if indeed she were a partner with him in that wherein he is unclean, I mean his impiety, she herself would also become unclean. But now the idolater is unclean in one way, and the wife holds communion with him in another wherein he is not unclean. For marriage and mixture of bodies is that wherein the communion consists.

“...Again, in that case, after the fornication the husband is not a husband: but here, although the wife be an idolatress, the husband’s rights are not destroyed. However, he does not simply recommend cohabitation with the unbeliever, but with the qualification that he wills it. Wherefore he said, ‘And he himself be content to dwell with her.’ For, tell me, what harm is there when the duties of piety remain unimpaired and there are good hopes about the unbeliever, that those already joined should so abide and not bring in occasions of unnecessary warfare? For the question now is not about those who have never yet come together, but about those who are already joined. He did not say, If any one wish to take an unbelieving wife, but, ‘If any one hath an unbelieving wife.’ Which means, If any after marrying or being married have received the word of godliness, and then the other party which had continued in unbelief still yearn for them to dwell together, let not the marriage be broken off. ‘For,’ he says, ‘the unbelieving husband is sanctified in the wife.’ So great is the superabundance of your purity.” (Homily 19 on I Corinthians).
most faithful interpreter, St. John Chrysostom, who writes: “As for the procreation of children, marriage does not absolutely enjoin it. That responds rather to this word of God in Genesis: ‘Increase and multiply and fill the earth’ (1.28). The proof of this is the large number of marriages which cannot have children. That is why the first reason for marriage is to regulate lust, and especially now that the human race has filled the whole earth.”

However, chastity and procreation are the particular purposes of marriage in the fall: they do not exclude the higher purpose of marriage, which consists in the creation of a likeness of the love of Christ and the Church and, if a child is included in the type, of the Holy Trinity.

In fact, the chastity that marriage in its more practical aspect produces enables it to fulfill its nature in its mystical aspect, by “releasing”, as it were, the erotic power that is in man in his unfallen state and directing it towards its Archetype. For a love that is purely carnal, with no grace coming down from above and no striving upwards from below, loses its iconic properties. It is like a Catholic picture of the Madonna rather than an Orthodox icon of the Mother of God: what we see is a fallen, earthly woman rather than the Queen of heaven.

Marriage is both an end in itself in the same way that an icon is an end in itself – a thing of beauty mirroring Eternal Beauty, – and one of the paths whereby the spouses can attain to a closer union with Eternal Beauty Himself. We all know that no husband measures up to the infinite patience and self-sacrificial love of Christ for the Church, just as no wife measures up to the infinite humility and obedience of the Church towards Christ, as exemplified most perfectly in the All-holy Virgin Mary. But the grace of marriage and the struggles of the married life are a path whereby they can attain to truly Christian love.

This grace is therefore like a seed dropped in the fallen nature of man which, as it grows, drives out the works of the flesh, “which are... adultery, fornication, uncleanness, lasciviousness, heresies..., hatred, variance, emulations, wrath, strife”, and establishes in their place the fruits of the Spirit: “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Galatians 5.19,20,22-23). As St. Gregory the Theologian writes, the spouses in a true marriage are “wholly united in the flesh, concordant in spirit, sharpening in each other by love a like spur to piety...”

So the purposes of marriage in the fall for each individual spouse are broader than simply the control of lust or the reproduction of the human race. By carrying out the laws of marriage as a whole, and not only those

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434 St. John Chrysostom, First Discourse on Marriage.
concerning sexual relations, the spouses both save themselves and spur each other on to salvation. And then, as each spouse comes closer to perfection in and through marriage, the higher purpose of marriage, which was ordained before and independently of the fall, is also fulfilled: the creation of a true icon of the love of Christ and the Church.

Married love can literally save a spouse. Thus the wife of Monk-Martyr Timothy of Esphigmenou had been abducted by a Moslem after apostasising from the Faith. “The good heart of Triantaphylos [the future Monk Timothy] was overcome by bitter sorrow on seeing the perdition of his wife who for the sake of temporary and ephemeral happiness was depriving herself of that which is eternal.

“Finding relief from his sorrow only in prayer, he began to pray ardently to the All-Highest Creator, beseeching Him to turn back the one who had perished to the light of true knowledge. But at the same time, he was afraid for his daughters lest the same lot befall them as had their mother. For this reason he sent them to his relations, asking them to help these unfortunate ones.

“The grief over the loss of his beloved wife weighed heavily on poor Triantaphylos and he decided, come what may, to wrest her from the grasp of the devil. Besides sincere prayer, he secretly admonished her through others to abandon the Moslem faith, warning her of the eternal punishment her apostasy would bring. This sincere prayer, offered up from the fullness of his heart, was heard by the Heavenly Creator Who in His great mercy placed a good thought in the mind of the apostate woman so that she soon felt a repulsion towards Islam. Having come to her senses, she bitterly repented of her fall and resolved to accept the Christian faith again.

“But knowing that it would be difficult to escape by her own efforts from the clutches of her captor, she suggested to Triantaphylos that he pretend to accept the Moslem faith and then by legal process demand her back from her captor; it was impossible for her to be freed from the harem in any other way. Then, when she would be liberated, they would leave the world: he could become a monk on the Holy Mountain of Athos, where he could beseech God and ask forgiveness for his involuntary fall; she could go to a convent where, like him, she could heal her wounds through repentance.

“In order to regain his perishing wife, and upon hearing her request, Triantaphylos decided to fulfil her wish, imitating in this case the Apostle Paul who, for the sake of the salvation of the brethren, himself desired to be separated from Christ. Thus placing his hope in God, he went to the tribunal where he declared his desire to accept the Moslem religion, but only on condition that his wife be returned to him. Triantaphylos’ wish was promptly granted. He was joined to the faith of the Moslems and, having received
circumcision, was given back his wife. Thereafter, although Triantaphylos appeared to follow the Moslem law, with his wife he secretly confessed the Christian faith and fulfilled all the Church rituals. No matter how much they tried to keep this secret, the Turks nevertheless suspected them of betrayal and began to keep a very close watch on them. In the meantime, Triantaphylos realized that it would be impossible for them to remain among the Moslems any longer and entrusted his daughters to relatives. After bidding farewell to them, he secretly set off with his wife to the city of Enos, and from there to Cedonia where he left her in a convent. He himself went to the Holy Mountain", from where he later set out on the feat of martyrdom for Christ...436

Now only a churlish person would wish to deny that the love of St. Timothy was both conjugal and of a very high spiritual order, of the kind of which the Lord said: “Greater love hath no man than this, that he lay down his life for his friends” (John 15.13). Moreover, it was a love precisely in the image of Christ’s love for the Church, as conjugal love is supposed to be: its goal was certainly no passing pleasure or joy, but the eternal salvation of the beloved. And the cost was the highest possible: the possible loss of his eternal soul.

And if it be objected that the real significance of the story lies in the fact that St. Timothy was led by God’s Providence out of the lower state of marriage to the higher state of monasticism and, eventually, martyrdom, we reply: “Yes indeed. But if God’s Providence led St. Timothy from marriage to monasticism, was there nothing on his own side that led him in that direction? In fact, was it not precisely the exact fulfilment of the law of marriage that led him upwards and beyond marriage to monasticism and martyrdom?”

A similar example is provided by the Lives of the Right-believing Prince Peter, in monasticism David, and Prince Febronia, in monasticism Euphrosyne, wonder-workers of Murom. As we read:

“The right-believing Prince Peter was the second son of Prince Yury Vladimirovich of Murom. He ascended the throne of Murom in 1203. Several years before this St. Peter fell ill with leprosy, from which nobody was able to heal him. In a dream vision it was revealed to the prince that the pious daughter of a bee-keeper, the virgin Febronia, could heal him. She was a peasant woman of the village of Laskovaia in Ryazan region. St. Peter sent his men to the village.

“When the prince saw St. Febronia, he so fell in love with her for her piety, wisdom and kindness that he gave a vow to marry her after he was healed. St. Febronia healed the prince. The grateful prince was united with her in

marriage, although the Murom nobility opposed this. They said: ‘Either let him dismiss his wife, who has insulted the noble women by her origin, or let him leave Murom.’ The prince firmly remembered the words of the Lord: ‘What God has put together, let not man put asunder. He who dismisses his wife and marries another is an adulterer.’ For that reason, faithful to his duty as a Christian spouse, the prince agreed to renounce his principedom. They sailed away from his native city in a boat on the river Oka. The prince remained with few means of subsistence, and sorrowful thoughts involuntarily began to assail him. But the clever princess supported and comforted him: ‘Sorrow not, prince, the merciful God will not abandon us in poverty.’ In Murom quarrels and arguments quickly appeared, seekers of power took to their swords and many of the nobles were killed. The Murom boyars were forced to ask Prince Peter and Princess Febronia to return to Murom. Thus did the prince, faithful to his duty, triumph over his enemies.

“In Murom Prince Peter’s rule was righteous, but without severe strictness, merciful, but without weakness. The clever and pious princess helped her husband with counsels and works of charity. Both lived according to the commandments of the Lord, they loved everyone, but they did not love pride or unrighteous avarice, they gave refuge to strangers, relieved the lot of the unfortunate, venerated the monastic and priestly ranks, protecting them from need.

“Once while the princess was sailing along the river in a boat she ordered a nobleman, who had been captivated by her beauty and was looking at her with evil thoughts, to take up some water from each side of the boat and swallow it. When he had fulfilled her will, she asked: ‘Do you find any difference between the one and the other water?’ ‘None,’ replied the nobleman. The saint then said: ‘The nature of women is exactly identical. In vain do you abandon your wife and think of another.’

“The holy spouses died at the same day and hour on June 25, 1228, having accepted the schema before that with the names David and Euphrosyne. The bodies of the saints, in accordance with their will, were placed in one grave.

“Sts. Peter and Febronia are a model of Christian married life. By their prayers they bring heavenly blessings on those who are entering the married life.”

Marriage and Monasticism

Tradition records that the bridegroom at the marriage in Cana was the holy Apostle Simon the Zealot. After the marriage, it is said, Simon was so struck by the miracle of turning the water into wine that he immediately left his

bride and followed Christ. Thus did God's blessing of an earthly marriage lead to its eclipse, as it were, by the glory of the Heavenly Bridegroom, the earthly icon being left behind in the zeal for its Heavenly Archetype.438

Such transformations of the marital home into a monastery are common in the Lives of the Saints.439 They point, in spite of the Church’s teaching on the essential goodness of Christian marriage - which goodness is enshrined, not only in the Holy Scriptures, but also in the Sacred Canons of the Church,440 - to a certain tension between this teaching and the teaching that there is a better way, that of virginity or monasticism. This requires, if not a Manichean despising of marriage and its pleasures, at any rate a fleeing from them as if from something defiling.441 Thus on the one hand: "marriage is honourable in all, and the bed undefiled" (Hebrews 13.4). But on the other: "These are they which were not defiled with women; for they are virgins" (Revelation 14.4). On the one hand, Christ blessed the marriage at Cana in Galilee by His presence (John 2). On the other hand, he exhorted those who could receive it to become eunuchs for the Kingdom of Heaven's sake (Matthew 19.12).

It would be easy, following the critical methodology of western scholarship, to remove this paradox by ascribing it to textual corruption or foreign influences (pagan Greek philosophy is usually the favoured candidate). However, this is not the method of Orthodox Christian hermeneutics. It would be the height of arrogance to consider our theology purer than that of the Holy Scriptures, or our philosophizing more acute than that of the Holy Fathers. When an apparent contradiction appears, we do not, like the heretics, take this as an excuse for picking and choosing those parts of Divine Revelation which we like best while discarding the rest, but rather as the sign of the presence of a mystery, and an invitation to search deeper into the meaning of it with the help of the Holy Spirit.

We may therefore begin our investigation by examining St. Paul's explanation of why virginity is preferable to marriage: "I would have you without care. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things

439 Cf. St. Ammon of Egypt (Palladius, The Paradise of the Fathers, I, 8); SS. Andronicus and Athanasia (Menaion, October 9); a Christian in the diocese of St. Basil the Great (Menaion, January 1); Martyr Conon (Menaion, March 5); St. Alexis the Man of God (Menaion, March 17); Martyrs Chrysanthus and Daria (Menaion, March 19); Martyr Cecilia (Menaion, November 22); the chaste lovers of fourth-century Gaul (St. Gregory of Tours, History of the Franks, I, 47); the twice-married St. Athanasia the Wonderworker (April 18); SS. Peter and Febronia of Murom (Russian Menaion, June 25); St. Martha, Mother of St. Symeon the Stylite (Menaion, July 4); St. Juliana of Lazarevo (Orthodox Life, vol. 47, No 1, January-February, 1997); St. John of Kronstadt (Orthodox Life, vol. 26, No 5, September-October, 1976); St. Elizabeth the New Martyr.
440 Cf. Council of Gangra, canon 1; Sixth Ecumenical Council, canon 13.
441 Origen writes: “To think that marital life leads to destruction is useful, since it elicits a striving for perfection” (On Jeremiah, 14.4, P.G. 16:508-509; quoted in Troitsky, op. cit., p. 94, note).
that are of the world, how he may please his wife. There is a difference also
between a wife and a virgin. The unmarried woman careth for the things of
the Lord, that she may be holy both in body and in spirit. But she that is
married careth for the things of the world, how she may please her husband.
And this I speak for your own profit, not that I may cast a snare upon you,
but for that which is comely, and that ye may attend upon the Lord without
distraction” (I Corinthians 7.32-35).

The delicacy and lack of fanaticism of this explanation is striking. Sexuality
comes into it not at all. Virginity is preferable to marriage, not because it
involves no sex, but because it involves less distraction from the "one thing
necessary" (Luke 10.42) for salvation, less of all those cares and tribulations
and "trouble in the flesh" (I Corinthians 7.28) that are an inescapable part of
married life and which cool the ardour of the spirit in its ascent to God.
Especially interesting is the reference to the necessity of pleasing one's wife. It
was Adam's fear of offending his wife that led to his fall in Eden...

Similarly St. Gregory Palamas, in asserting the superiority of virginity,
emphasises, not sexual relations, but the ties imposed on a married woman by
all her relatives: “If one considers the body’s indignation and insubordination
towards virtue, or better said, its rebellious nature which we carry around,
why then should we agree to increase the obstacles towards virtue, by
bonding with many and otherwise diverse bodies? How can she acquire
freedom, towards which she vowed to aspire, by being connected with
natural ties of husband and children and all blood relatives? How can she
serve the Lord free of anxieties, when she has undertaken concerns about so
many people? How can she acquire quietude when she is occupied with such
a multitude of people?... Cleansing can also be accomplished by those who
live in marriage, but with utmost difficulty.”

Virginity involves a greater struggle with sexual thoughts and fantasies
than marriage. Paradoxically, therefore, it is marriage that is preferable to
virginity from the point of view of sexual distraction - "it is better to marry
than to burn” (I Corinthians 7.9). Virginity reveals its superiority only in the
context of the Christian life taken as a whole; for at the price of a sharper and
more difficult struggle with sexual temptation (victory over which brings a
greater reward), the virgin can devote him or herself more single-mindedly to
the service of God alone, "that she may be holy both in body and in spirit" (I
Corinthians 7.34).

St. Gregory Palamas compares the two callings as follows: “‘You shall not
be unchaste’ (Exodus 20.14), lest instead of being united to Christ you become
united to a prostitute, severing yourself from the Divine Body, forfeiting the
Divine inheritance and throwing yourself into hell. According to the law (cf.

442 St. Gregory Palamas, Treatise on the Spiritual Life, 4; Minneapolis: Light and Life Publishing
Leviticus 21.9), a daughter of a priest caught whoring is to be burnt, for she dishonours her father; how much more, then, does the person who defiles the Body of Christ deserve endless chastisement. If you are capable of it, embrace the path of virginity, so that you may become wholly God’s and may cleave to Him with perfect love, all your life devoting yourself undistractedly to the Lord and to what belongs to Him, and in this way anticipating the life to come and living as an angel of God on earth. For the angels are characterised by virginity and if you cleave to virginity you emulate them with your body, in so far as this is possible. Or, rather, prior to them you emulate the Father Who in virginity begot the Son before all ages, and also the virginal Son Who in the beginning came forth from the virginal Father by way of generation, and in these latter times was born in the flesh of a virginal Mother; you likewise emulate the Holy Spirit Who ineffably proceeds from the Father alone, not by way of generation, but by procession. Hence if you practise true chastity in soul and body you emulate God and are joined to Him in imperishable wedlock, embellishing every sensation, word and thought with virginal beauty.

“If, however, you do not choose to live in virginity and have not promised God that you will do this, God’s law allows you to marry one woman and to live with her alone and to hold her in holiness as your own wife (cf. I Thessalonians 4.4), abstaining entirely from other women. You can totally abstain from them if you shun untimely meetings with them, do not indulge in lewd words and stories and, as far as you can, avoid looking at them with the eyes of both body and soul, training yourself not to gaze overmuch upon the beauty of their faces. For ‘whoever looks at a woman with lust has already committed adultery with her in his heart’ (Matthew 5.28), and in this way he is impure before Christ Who sees his heart; and the next step is that he commits shameless acts with his body also. But why do I speak of fornication and adultery and other natural abominations? For by looking overfondly on the beauty of bodies a person is dragged down unrestrainedly into lascivious acts contrary to all nature. Thus, if you cut away from yourself the bitter roots, you will not reap the deadly harvest but, on the contrary, you will gather the fruits of chastity and the holiness which it confers, and without which ‘no one will see the Lord’ (Hebrews 12.14).”

Further insight into this question is provided by Archbishop Theophan of Poltava, who was asked the following question: "Why do I always have the impression that a girl or woman - a Church person, of course - is moving away from the Lord when she marries? More than once I have seen wives or mothers for whom all the things of God would not have been of merely secondary importance. But in this respect they all became worse after getting married."

Archbishop Theophan replied: "It is necessary, first of all, to establish the correct understanding of marriage in principle, and then to examine the question from a practical point of view. There are two extreme viewpoints with regard to this question that are in principle incorrect: both that which considers marriage to be an evil and that which completely abolishes the difference in inner merit between marriage and virginity. The first extreme is seen in many mystical sects, the second is a generally accepted opinion in the Protestant West, from where it has succeeded in penetrating Orthodox literature also. According to the latter viewpoint, both the married and the virginal ways of life are simply defined as individual characteristics of a man, and nothing special or exalted is seen in the virginal way by comparison with the married state. In his time Blessed Jerome thoroughly refuted this viewpoint in his work: Two books Against Jovinian. While the positive teaching of the Church was beautifully expressed by St. Seraphim in his words: 'Marriage is a good, but virginity is a better than good good!' True Christian marriage is the union of the souls of those being married that is sanctified by the grace of God. It gives them happiness and serves as the foundation of the Christian family, that 'house church'. That is what it is in principle; but unfortunately it is not like that in our time for the most part. The general decline in Christian life has wounded marriage, too. Generally speaking, people in recent times have forgotten that the grace of God is communicated in the sacrament of marriage. One must always remember this grace, stir it up and live in its spirit. Then the love of the man for the woman and of the woman for the man will be pure, deep and a source of happiness for them. For this love, too, is a blessed gift of God. Only people do not know how to make use of this gift in a fitting manner! And it is for this simple reason, that they forget the grace of God! 'The first thing in the spiritual life,' says St. Macarius the Great, 'is love for God, and the second - love for one's neighbour. When we apply ourselves to the first and great task, then the second, being lesser, follows after the first and great task. But without the first the second cannot be pure. For can he who does not love God with all his soul and all his heart apply himself correctly and without flattery to love for his brothers?' That which has been said about love in general applies also to married love. Of all the kinds of earthly love it is the strongest and for that reason it is represented in Holy Scripture as an image of the ideal love of the human soul for God: The Song of Songs, ' says Blessed Jerome, 'is a nuptial song of spiritual wedlock,' that is, of the union of the human soul with God. However, with the blessedness of the virgins nothing can be compared, neither in heaven nor on earth..."

True virginity is the fulfilling of the first and greatest commandment, to love God with all one's soul and mind and heart and strength. It is a burning love of God so strong that there can be no thought of a human bride or bridegroom. For such a thought would indeed be a defilement for one who

has dedicated himself exclusively to the Heavenly Bridegroom. For, as Bishop Ignatius Brianchaninov writes: “The purity of those living in marriage consists in their faithfulness to each other. The purity of virgins and widows who are wedded to Christ consists in their faithfulness to Christ.”

Thus the path of this mystery lies in the renunciation of everything that can in any way distract from the love of God. For as an eagle in its flight to the sun can be kept on earth by even the smallest impediment on its talons, so the flight of Christians to the Sun of Righteousness can be impeded by even the most innocent of affections - which can then become in a real sense idols. That is why the Prophets Elijah and Jeremiah, the greatest denouncers of idolatry in the Old Testament, - which sin is always depicted under the image of adultery (cf. Jeremiah 3; Hosea 4) - were also the only virgins; while another great prophet, Ezekiel, had to suffer the pain of the death of his beloved before he could enter upon the most difficult part of his mission (Ezekiel 24.16). As for "the greatest of those born of women" (Matthew 11.11), St. John the Baptist, that "burning and shining light" (John 5.35) who compelled the admiration even of the Pharisees and who prepared the way of the Lord in the spirit of Elijah, he, too, was a virgin. Of him the Church chants: "Having embraced chastity and temperance, he possessed them by nature, while he fled contrary to nature, fighting against nature".

In a similar way, true marriage is the fulfilment of the second commandment, to love one’s neighbour as oneself. For in loving his wife, a man is loving his neighbour as himself, in that "he that loveth his wife loveth himself" (Ephesians 5.28). Moreover, it is a training ground for those virtues that will enable him to love all men, and even his enemies, as himself.

The idea that marriage is in any way incompatible with true Christian love is contrary to the Holy Scriptures. Who showed more love for man than the God-seer Moses, who was willing to sacrifice his own salvation for that of the People of Israel? - and he was a married man. To whom was entrusted a greater authority and a weightier burden in the service of the Church than the Apostle Peter? - and he, as St. John Climacus points out, "had a mother-in-law". Therefore, says St. Gregory the Theologian to those preparing to be baptised: “Are you not yet married to the flesh? Fear not this consecration; you are pure even after marriage. I will take the risk of that. I will join you in marriage. I will dress the bride. We do not dishonour marriage because we give a higher honour to virginity. I will imitate Christ, the pure Bridegroom and Leader of the Bride, as He both worked a miracle at a wedding, and honours marriage with His Presence.”

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446 Menaion, June 24, The Nativity of St. John the Baptist, Vespers, Aposticha, Glory...
448 St. Gregory the Theologian, Oration on Holy Baptism, 18.
For fallen man, marriage is a virtual necessity; and even in Christ it is the best path for most to the goal of chastity. However, Christ by His Coming and Example has opened up another path to the same end - that of monasticism. Christ, writes Vladimir Lossky, “... for the redemption of ‘eros’, opens two paths...: the path of Christian marriage and the path of monasticism”. Monasticism is the more direct, more arduous way to the summit; and to reach it by this path brings a special reward. True monastics attain in this life to the condition of the life to come, in which "they neither marry nor are given in marriage... for they are equal to the angels" (Luke 20.35, 36). Marriage is the longer, less direct route to the same summit, with many stops on the way and with the consequent danger of becoming distracted by the scenery along the way. That is why St. Paul says: "I would that all men were even as myself [i.e. virgins]... But every man hath his proper charisma, one after this manner, and another after that" (I Corinthians 7.7).

It is in this contrast that we can perhaps find the solution to the paradox of marriage: that it can be both "on account of fornication" (I Corinthians 7.2) and "not on account of fornication" (Tobit 8.7), both "honourable in all" (Hebrews 13.4) and defiling for some (Revelation 14.4).

First it is necessary to establish that the aim of marriage is identical to that of monasticism: the purification and redirection of eros, or chastity, a pure heart, without which no one can either see God or truly love his neighbour. Consequently, we cannot deny that marriage is a form of asceticism, as the virgin Constantine Leontiev points out: “At first glance it seems that monasticism, in renouncing the family, is the logical antithesis of the family. In fact, however, it is not like that. Marriage is a special kind of asceticism, a special kind of renunciation. A strict, religious, moral marriage is only a softer kind of monasticism; monasticism for two, or with children as pupils...”

But for some one way will be preferable, for others - the other. For the few, the more direct assault on the fallen passions is the path chosen for them by Divine Providence. These are they who earn their reward "in the burden and heat of the day" (Matthew 20.12), without seeking a respite in the shady cool of marriage. Some have even chosen this path at the outset of married life, as we have seen, living as brother and sister with their wives. Others come to it later, after the death of their spouse. Many of the greatest saints, such as Spyridon of Cyprus and John the Almsgiver, Juliana of Lazarevo and Theodora of Sihla, Metrophanes of Voronezh and Innocent of Moscow, and many of the holy kings and queens, have trodden this path to the Kingdom.

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449 Lossky, Orthodox Theology, op. cit., p. 75.
450 Cf. Chrestos Yannaras: “Marriage and virginity in Christ are two parallel ways towards the healing and restoration of affective desire” (Honest to Orthodoxy, Athens, 1967, p. 76).
However, for most people this more direct approach is too difficult and dangerous (because of the danger of falling into fornication, or for other reasons). That is why God has blessed marriage, not only as an end, the restoration of the fallen unity of Adam and Eve in Paradise, but also as a means, to avoid fornication, to provide children, and to provide an arena of struggle and self-perfection parallel to the still more testing arena of monasticism. For those called by God to this path, the measured rhythm of coming together and abstinence in sexual relations (1 Corinthians 7.5), combined with all the trials and tribulations, the responsibilities and obediences of married life, is the best means to the attainment of chastity. For, in New Hieromartyr Gregory’s words, marriage “completes and broadens [the spouses’] souls in a mutual intermingling”.453

Archbishop Ambrose (von Sivers) writes: “Abstinence and virginity are the other side of the medal from marriage, for abstinence (monasticism) with virginity and living together in marriage are counterbalancing forms of human wedlock: in the first case, with abstinence, of the soul of man with God; in the second, with the union of husband and wife in one flesh, also with God. The relationship of Christianity to the one and the other is simple: ‘We do not introduce enmity between virginity and marriage – on the contrary, we respect both the one and the other as mutually beneficial. Virginity is glorious, but true virginity, because there is a difference in virginities: some virgins dozed and fell asleep, while others kept vigil (Matthew 25.1-13). Marriage is also worthy of praise, but faithful and honourable marriage, insofar as many have kept its purity, and many have not’.454 In other words, virginity (+abstinence) and marriage are two paths in one sacrament, where in the first case it is performed with one who is alone (μόνος τοῦ θεοῦ), and in the second – with a couple (husband and wife). More exactly, the one and the other are two aspects of one Sacrament, both of which were realised at the same time in human history in only one person – the All Holy and Most Pure Mother of God and Virgin Mary.”455

Although the parallel drawn here is somewhat forced, it is true that in the Church every Christian is married to God, either as a celibate or in union with his wife. But not only are marriage and monasticism compatible in this way: "the many-coloured wisdom of God" (Ephesians 3.10) has placed them in a relationship of mutual dependence, each order gaining in humility from

453 Hieromartyr Gregory, Interpretation of the Gospel of Mark, Moscow, 1991, p. 106 (in Russian). Cf. Fr. Alexander Elchaninov: “Before marriage man hovers above life, observing it from without; only in marriage does he plunge into it, entering it through the personality of another. This delight in real knowledge and real life gives us a feeling of achieved plenitude and satisfaction which makes us richer and wiser” (in Meyendorff, op. cit., p. 88).
454 St. Ampliochius of Iconium; in Fr. Gregory Diachenko, Uroki i primery khristianskoj zhizni (Lessons and Examples of Christian Life), St. Petersburg, 1900, p. 608 (in Russian).
contemplating the feats of the other. Thus the married man will ponder deeply on the fact that the vast majority of non-martyr saints have been monastics. Beholding their feasts of self-denial, he will remember that the Kingdom of Heaven is won by those who take up the cross and deny themselves, doing violence to their fallen nature (Matthew 10.38, 11.12). If he has read something about the true monk's inner life, even if he cannot understand it from experience, he will nevertheless realise that, quite apart from his external struggle, the monk suffers from such assaults of the flesh and the devil as he, the married man, can hardly conceive. This will make him less inclined to compliment himself on his purely external and pharisaic fulfilment of some of the commandments, remembering that "unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven" (Matthew 5.20). He will realise that, even when his life is peaceful, this is probably because the passions are still dormant in him, for he has never really entered into battle with them. Finally, he may come to realise that, if he is to fulfil his won vocation in the world, he, too, must become something of a monk - internally, at any rate. For there is no other way than that of the Cross, and that, as St. John Chrysostom points out, the commandments are the same for monks and laymen with the single exception of the prohibition to marry for the former. The monk, on the other hand, having turned his back on Egypt for ever, will nevertheless admire those who remain pure amid its fleshpots, fulfilling the commandments while encumbered with wives, children, possessions, cares, honours and responsibilities. For, as St. John Chrysostom says, "it is possible to surpass all others in virtue by becoming good husbands and wives". If he is beginning to pride himself on his asceticism, he will have cause to humble himself on beholding the "crowned icon" of a truly Christian marriage. He will remember the words of one of the greatest of his own order, St. Macarius the Great, who, on being shown the lives of two married Christian women who, as God had revealed to him, were his equals in virtue, said: "In truth there is neither virgin nor married, neither monk nor secular. But God seeks only the intention of each, and gives the Spirit of life to all".

Understood in this way, there is no opposition between the two charismata; for they both fulfil the commandments, and in both the grace is given of a pure, chaste and single-minded fidelity. Only monasticism must be accorded the higher place. For there is no limit to the love of God, which is higher than the love of man; whereas the love of man is good only so long as it is less than, and subordinated to, the love of God. For, as St. Barsanuphius of Optina says, "a woman... wants to love her bridedgroom with a passionate love and remain

devoted with all her soul to Christ, but these are incompatible. In love for one’s bridegroom there is, of course, no sin; but if love for him is stronger than love for God, it will distance her from Christ. The Lord Himself said, ‘No man can serve two masters’ (Matthew 6.24). To work only for Christ, people go to a monastery…”

Again, if, as St. Macarius the Great says, it is impossible to love one’s neighbour with a pure heart unless one has first come to love God, it follows that married people must first master the art of monastic self-discipline if they are to achieve a perfect union with each other. For, as Vladimir Lossky writes, "our fallen condition always endures, demanding for the accomplishing of our human vocation not only the integrating chastity of marriage but also, and perhaps primarily, the sublimating chastity of monachism." 459 This "sublimating chastity of monachism" is necessary even for the married because, as St. Maximus says, "it is impossible for those who have not first cloven singlemindedly to God to harmonise with each other in their mutual tendencies." 460 Thus it would appear to be necessary to attain intrapersonal unity within the monad, the unmarried man or woman, before interpersonal unity can be attained within the dyad, the married couple.

In practice, however, while marriage can lead to monasticism later, the reverse is impossible. For the love of God, while compatible with the love of neighbour, is incompatible with those forms of it which require a return to the world; and while marriage and the raising of children necessarily involve some immersion in the world, the monk has vowed to renounce the world forever. The true monk has chosen "the good part" (Luke 10.42), which will not be taken from him. Having set his hand to the plough, he will not turn back (Luke 9.62). Having climbed the heights of dispassion, far from the Sodom and Gomorrah of the world, he will not want to return to Zoar (Genesis 19.30), that refuge from sin that nevertheless overlooks Sodom and is close enough to smell its stench… 461

In any case, the specific kind of interpersonal union that is marriage will not take place in the resurrection (Matthew 22.30); for then, intra-personal union having been achieved by all, all will also be united inter-personally in

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458 Afanasyev, op. cit., p. 643.
459 Lossky, Orthodox Theology, op. cit., p. 77.
460 St. Maximus, Epistle 2, P.G. 91, 396D.
461 Cf. St. Gregory the Great: “Since there are many who relinquish indeed the sins of the flesh, and yet, when placed in the state of wedlock, do not observe solely the claims of due intercourse, Lot went indeed out of Sodom, but yet did not at once reach the mountain heights; because a damnable life is already relinquished, but still the loftiness of conjugal continence is not thoroughly attained. But there is midway the city of Zoar, to save the weak fugitive; because when the married have intercourse with each other even incontinently, they still avoid lapse into sin, and are still saved through mercy. For they find as it were a little city, wherein to be protected from the fire; since this married life is not indeed marvellous for virtue, but yet is secure from punishment” (The Pastoral Rule, III, 27).
the Body of Christ, the only form of interpersonal union that will endure forever. This is not to say that husbands and wives on earth will not be united in the heavens, only that there union will no longer be a marital one. For the union “up there will be closer, the union of soul with soul, much more delightful and more noble.”  

**Lourié’s Thesis**

This view of the relationship between marriage and monasticism has been challenged by Hieromonk Gregory Lourié. His major thesis, as we have seen, is that abstention from sexual relations is a necessary condition of the life of grace, the life of the New Testament, whereas the married state belongs to the Law, to the Old Testament. Thus a married Christian must necessarily abstain from relations with his wife (whether with her permission or without) in order to “pass from the life of the Old Testament to that of the New”.  

True, “it is necessary to call those who cannot ‘accommodate’ this to Christian marriage – there is no argument about that; only to a marriage that is Christian, and not to fornication under a crown (блуд под венцом)”. However, for Lourié any expression of desire, even in marriage, is fornication; so that a sinless marriage, for him, can only be a virginal marriage. “Fornication is fornication, even if it is committed with one’s lawful wife”.  

A variant of this heresy, whose appearance was prophesied by the Apostle Paul (I Timothy 4.3), was rebutted by Clement of Alexandria: “There are some who say outright that marriage is fornication and teach that it was introduced by the devil. They proudly say that they are imitating the Lord Who neither married nor had any possession in this world, boasting that they understand the Gospel better than anyone else. The Scripture says to them: ‘God resists the proud but gives grace to the humble’ (James 4.6; I Peter 5.5). Further, they do not know the reason why the Lord did not marry. In the first place He had His own Bride, the Church; and in the next place He was no ordinary man that He should also be in need of some helpmeet after the flesh. Nor was it necessary for Him to beget children, since He abides eternally and was born the only Son of God.”

Through his teaching on marriage, Lourié also introduces an ecclesiological heresy, a fundamental distortion of the relationship between the Old and the New Testaments. Membership of the New Testament is open to all those who believe correctly in Christ and belong to His Church, whether they live in marriage, widowhood, or monasticism. Certainly, monks and virgins, if they

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are good monks and wise virgins, live a more perfect life from the Christian point of view than married people. But they do not for that reason constitute a special class of “New Testament Christians”, as opposed to the “second-class”, “Old Testament” Christians of the married state. As St. Paul made abundantly clear in his words against the Judaizing Christians, there is no such thing as an “Old Testament Christian”, and any attempt to mix the Old Testament Law with New Testament grace is subjected by him to anathema (Galatians 1.8-9).

Lourié tries to justify his innovative understanding of the difference between the Old and the New Testaments by the following argument: “Being ‘in the grace of Christ’ does not depend on the time in which a person lives – before or after the Coming of Christ in the flesh. For the Orthodox Church Tradition there is nothing exotic in this thought. It is sufficiently obvious – otherwise the Church of the New and the Old Testaments would not constitute one Church, that is, the Body of Christ, and it would be necessary to make a sharp distinction in ecclesiastical veneration between the saints of the Old Testament time and those of the New Testament (of which distinction, it goes without saying, there is no mention). If the righteous of the Old Testament receive ‘perfection not without us’ (Hebrews 11.40), then, all the more, we receive it ‘not without them’.”

True; and yet before the Coming of Christ in the flesh all the righteous of the Old Testament went to hades (cf. Genesis 37.35), and were saved only by His descent into hades after the Crucifixion. Clearly, the Coming of Christ brought something absolutely vital which was not available to even the holiest men of the Old Testament, but which is available to those who partake of the sacraments of the New Testament Church - that is, the grace of redemption, the forgiveness of sins and the communication of a new, unfallen human nature. Through the sacraments of Baptism, Chrismation and the Body and Blood of Christ, the Holy Spirit not only works through the saints, as He worked through the Prophets of the Old Testament, but works in them as a constituent part of their new nature, redeemed from corruption and death.

For “before holy baptism,” writes St. Diadochus of Photike, “grace encourages the soul towards good from the outside, while Satan lurks in its depths, trying to block all the intellect’s ways of approach to the divine. But from the moment we are reborn through baptism,” which can only take place in the New Testament Church, “the demon is outside, grace is within.”

As Blessed Theophylact writes, “Those who lived under the Law also had the Spirit, but they had Him in images and shadows, whereas now we can say that Truth Himself has descended essentially to the disciples… He comforts the apostles when He says that the world cannot receive Him, but this

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467 Lourié, op. cit., p. 109.
excellent gift will be given to you and He will remain ‘with you’, and, what is more, will abide ‘in you’. For the words ‘with you’ point to an external help from nearby, but ‘in you’ – to a more internal dwelling and strengthening.”

In this sense, “he who is least in the Kingdom of heaven”, that is, in the New Testament Church, “is greater than” John the Baptist or any of the Old Testament righteous (Matthew 11.11), not because he is intrinsically greater than John the Baptist (who can be greater than John the Baptist?) but because he possesses in himself, in his very body and blood, that Holiness that was not in any of the Old Testament righteous during their earthly lives. For, as Vladimir Lossky writes, “it is only through the [New Testament] Church that the holiness of the Old Testament can receive its fulfilment… in a perfection which was inaccessible to humanity before Christ.”

Lourié’s working out of this thesis is paradoxical, for he ascribes the grace of the New Testament to several Old Testament saints, such as Abraham, Moses and David, who, since they were married (and in fact had several wives and/or mistresses in some cases), should, by Lourié’s own criteria, be deprived of New Testament status; whereas New Testament Christians who have only one wife and partake of all the sacraments of the New Testament Church are relegated to the status of the Old Testament for no other reason that that they did not free themselves in time from what are, in Fr. Gregory’s opinion, the defiling pleasures of marriage!

The Lives of the Saints do not support Lourié’s thesis. Consider the Life of St. Thomais of Alexandria, who was killed for refusing to submit to the lecherous advances of her father-in-law. As far as we know, she led a normal married life with her husband, and exhibited no special gifts or exploits. And yet St. Daniel of Skete recommended that monks suffering from sexual temptations should pray to her for relief, which would appear to indicate that her virtue lay precisely in her refusal to succumb to sexual sin. Her martyrdom did not “remove sexual sin”, but was the culmination of her successful struggle against sexual sin! This shows that she was not only a saint in spite of the supposedly defiling pleasures of marriage, but because of her resistance to unlawful passions, which virtue enables her to give help to monks to this day!

Lourié degrades the sacrament of marriage by refusing to see in it any specific charisma that would raise it above the simple satisfaction of carnal desire, and by insisting that the act that constitutes marriage, the union in one flesh, inescapably involves sin insofar as it involves pleasure. For “pleasure... from sexual relations is recognised as the sign of illness, the inevitable result

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469 Blessed Theophylact, Explanation of the Gospel of John, 14.16.
of which is physical death..." In the negative way, in that, by permitting a little sin, it avoids the committing of a greater sin, like a safety valve letting off steam or a doctor administering controlled doses of heroin to a drug addict.

We have already discussed the subject of pleasure and desire. Certainly, the cycle of pleasure and pain was introduced into our nature as a result of the fall. But just as nobody would be so mad as to assert that the suffering of pain is a sin, but only the excessive fear of pain, so pleasure is not sinful in itself, but only the enslavement to pleasure. As for desire, according to St. John Chrysostom, “desire is not sin”, but only its overflowing its lawful boundaries, a position supported by St. John of Damascus.

In order to justify his error, Lourié gives a completely unnatural interpretation to St. Paul’s words: “He who marries should be as though he were unmarried” (I Corinthians 7.29), as though this meant that he should not have sexual relations with his wife. But the correct interpretation is provided by Clement of Alexandria: “He should consider his marriage inseparable from his love of the Lord. His affection for his wife should be subordinate to that of the Lord.”

Lourié misinterprets in a similar direction the apostle’s words to married couples: “Deprive not each other [of sexual relations] except by agreement for a season, in order that ye may have more leisure for prayer” (I Corinthians 7.5). He argues that “in both of Chrysostom’s interpretations of Paul, ‘Do not deprive’ has turned out to be only a form of ‘Deprive’ for tender ears”.

Amazing! So the saint really meant the exact opposite of what he actually said! But what does Chrysostom in fact say?

“‘Let not the wife,’ says he, ‘exercise continence, if the husband be unwilling; nor yet the husband without the wife’s consent.’ Why so? Because great evils spring from this sort of continence. For adulteries and fornications and the ruin of families have often arisen from it. For if when men have their own wives they commit fornication, much more if you defraud them of this consolation. And well says he, ‘Defraud not’, ‘fraud’ here, and ‘debt’ above,

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472 Lourié, op. cit., p. 135.
473 St. John Chrysostom, Homily 13 on Romans.
475 Clement of Alexandria, Miscellanea; in The One Who Knows God, p. 94. This is why it is in vain for Lourié to cite Luke 14.26: “If any man come to Me, and hate not his father and mother and wife and children and brothers and sister, yea, and his own life also, he cannot be My disciple”. As Blessed Theophylact and other Fathers make clear, this “hatred” is in order only when the wife or other family member hinders the Christian from fulfilling the commandments of God. If they do not, then not only do family ties not hinder the life in Christ: whole families can attain the highest crowns as single units, as we see in the lives of SS. Joachim, Eustathius, Terence, Xenophon and Tsar-Martyr Nicholas.
476 Lourié, op. cit., p. 146.
that he might show the strictness of the right of dominion in question. For
that one should practise continence against the will of the other is
‘defrauding’; but not so, with the other's consent: any more than I count
myself defrauded, if after persuading me you take away any thing of mine.
Since only he defrauds who takes against another's will and by force. A thing
which many women do, working sin rather than righteousness, and thereby
becoming accountable for the husband's uncleanness, and rending all
asunder. Whereas they should value concord above all things, since this is
more important than all beside.

“We will, if you please, consider it with a view to actual cases. Thus,
suppose a wife and husband, and let the wife be continent, without consent of
her husband; well then, if hereupon he commit fornication, or though
abstaining from fornication fret and grow restless and be heated and quarrel
and give all kind of trouble to his wife; where is all the gain of the fasting and
the continence, a breach being made in love? There is none. For what strange
reproaches, how much trouble, how great a war must of course arise! since
when in an house man and wife are at variance, the house will be no better off
than a ship in a storm when the master is upon ill terms with the man at the
head. Wherefore he saith, ‘Defraud not one another, unless it be by consent
for a season, that ye may give yourselves unto prayer.’ It is prayer with
unusual earnestness which he here means. For if he is forbidding those who
have intercourse with one another to pray, how could ‘pray without ceasing’
(I Thessalonians 5.17) have any place? It is possible then to live with a wife
and yet give heed unto prayer. But by continence prayer is made more
perfect. For he did not say merely, ‘That ye may give yourselves unto it’; because this thing [intercourse] produces only listlessness
in prayer, not uncleanness” 477

There is no support for Lourié’s interpretation of Chrysostom here. The
saint insists that “do not deprive” does mean what it says. He also says that
the exhortation to abstain from intercourse for periods is not because
intercourse is unclean, nor because it makes the command to pray without
ceasing impossible to fulfil, but because abstinence enables prayer to be more
intense. True, he adds that their coming together again is “because of your
incontinence”. But the resumption of intercourse is not itself incontinence, but
a rather a remedy against incontinence, and therefore not evil in any way.

Since St. John Chrysostom’s homilies consistently expound a quite
different approach to marriage and sexuality from Lourié’s, he is constantly
employed in trying to “reinterpret”, i.e. distort the holy Father. Thus when
the saint writes: “Use marriage temperately, and you will be the first in the
Kingdom of heaven and be counted worthy of all its blessings” 478, Lourié
argues that “temperately” means “virginally”, insofar as “the meaning and

477 St. John Chrysostom, Homily 19 on I Corinthians.
aim of Christian marriage... does not differ in any way from the celibate life”.479

But what does the saint in fact say? “It is possible, very possible, also for those who have wives to be virtuous, if they wish. How? If they, while having wives, shall be as though they had them not, if they will not rejoice in acquisitions, if they will use the world as if not using it (I Corinthians 7.29-31). But if some have found marriage an obstacle, let them know that it is not marriage that serves as an obstacle, but self-indulgence ill-using marriage, just as wine does not produce drunkenness, but evil self-indulgence and its intemperate use. Use marriage in a temperate way, and you will be the first in the Heavenly Kingdom and will taste all its blessings, which may we all be worthy of through the grace and love for man of our Lord Jesus Christ...”480

The critical comparison here is between wine and sexual relations. Just as it is possible to drink wine sparingly without getting drunk, so it is possible to have sexual relations in marriage “in a temperate manner”, without it serving as an impediment to the spiritual life. Complete abstinence from sexual relations is definitely not indicated. If it were, then the saint would have said that one must not drink wine even in small quantities because even the smallest consumption leads to drunkenness. But the whole point of the comparison is that in wine-drinking, as in marital relations, small, “measured” use is not harmful, and even sometimes beneficial. So there is no evidence that St. John meant here by “temperance” “complete abstinence”. The marriage in Cana proves the point in relation to wine-drinking as to marriage. For did not Christ change water into wine there? And is it not true that wine is prescribed at Church feasts because it is then that the people should rejoice, and “wine maketh glad the heart of man” (Psalm 103.17)?481

Lourié’s provocative phrase “fornication under a crown” further undermines the traditional teaching on marriage, for it obscures the essential difference between marriage and fornication, namely, the fact that in marriage sexual union is with “one’s own flesh”, whereas in fornication it is with

479 Lourié, op. cit, p. 132.
480 Cf. the same saint’s Homilies on Genesis, 21.18: “See once more another good man [Noah] with his wife and family achieving great satisfaction in God’s eyes and opting for the way of virtue in the sight of everyone, hindered in no way either by marriage or by family responsibilities.”
481 As New Hieromartyr John (Steblin-Kamensky) writes, “the Christian is not a stranger to earthly joys. On the contrary, he appreciates them to a much higher degree than the unbeliever, because he believes that they have been given to him not by chance, and the joy of this or that experience of event in life is united in him with the spiritual experience of boundless gratitude to the One Who knows all our needs. The Christian is not a stranger to earthly joys, but does not make them the aim of his life; he does not fight against his neighbour for their sake, and does not seek them. Therefore he receives them ‘pure’, and they do not darken his spirit.” (in Igumen Damaskin (Orlovsky), Mucheniki, isповедники i podvizhniki blagochestia Russkoj Pravoslavnoj Tserkvi XX stoletia (Martyrs, Confessors and Ascetics of Piety of the Russian Orthodox Church of the 20th Century), Tver: “Bulat”, 2000, vol. 4, p. 247.
“strange flesh”, that is, flesh that is not one’s own through the sacrament of marriage. It is true, of course, that it is possible to sin sexually within the bounds of lawful marriage. But to call this “fornication” is a dangerously misleading misuse of language. It is an attempt to create an association between the deadly sin of fornication and the lawful pleasures of an undefiled marriage-bed. For, according to Lourié, sexual union even within marriage is “the satisfaction of lust, albeit in a limited degree”\(^\text{482}\), and therefore ipso facto sinful. In this opinion, he comes very close to the opinion of Tertullian in his later period, when he had become a Montanist heretic: “What is the thing that takes place in all men and women to produce marriage and fornication? Commixture of the flesh, of course; the concupiscence whereof the Lord put on the same footing with fornication. ‘Then,’ says [someone], ‘are you this time destroying first – that is, single – marriage, too?’ And not without reason, inasmuch as it, too, consists of that which is the essence of fornication.”\(^\text{483}\) And yet, as we have seen, the Scriptures and the Fathers distinguish the evil passion of lust that is manifest in fornication and adultery from the innocent passion of sexual love that we see in lawful marriage.

**Some Test-Cases**

Let us consider some test-cases. First, in the *Life* of Righteous Joachim and Anna, the parents of the Mother of God, we read that the conception of the Holy Virgin, which is celebrated as feast in the Church, took place as a result of prayer and was announced to them by an Angel. According to St. Gregory Palamas, this conception was not the product of lust, for the parents “were exceptionally chaste, and that chastity, conceiving through prayer and asceticism, [became] the mother of virginity”, the Holy Virgin Mary.\(^\text{484}\)

Secondly, in the *Life* of St. Macarius the Great, we read that the saint was conceived when an angel appeared to his father, a priest who had been living with his wife as brother and sister for some years and said: “Go to your house and know your wife and she will conceive and bear you a son.”\(^\text{485}\)

Thirdly, in the *Life* of St. Wulfhilda of Barking, we read that for eighteen years before the conception of Wulfhilda, her pious parents, who had already had several children, had been living as brother and sister so as to give themselves up more completely to prayer and fasting. “One night, however, an angel appeared to each of them separately three times, and told them that they should come together so as to beget a daughter who would become a bride of Christ. The next morning they told each other the vision, and

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\(^{482}\) Lourié, *op. cit.*, p. 117.

\(^{483}\) Tertullian, *An Exhortation to Chastity*, 9.

\(^{484}\) St. Gregory Palamas, *Homily 44*, 5.

discovered that it had been identical for the two of them. So they accepted it as having come from God. Thus was the saint conceived and born…”

These last two cases are particularly difficult for Lourié to explain. For clearly here God called two people living the life of grace to return to the life of the law, in Lourié’s terms. They returned to “the satisfaction of the passion of lust, albeit to a limited degree” – for, of course, even if the purpose of the act, as here, is solely child-bearing, it is physiologically impossible to accomplish this purpose without the experience of pleasure, which Lourié says is sinful and leads to death. But would God ever call anyone to satisfy a sinful lust? Or to return from the life of grace to the life of the law? Of course not! So sexual relations in marriage do not impede the life of grace.

In this case, we might expect Lourié to avail himself of Blessed Augustine’s argument, that sexual relations in marriage are “covered” by the aim of childbearing. But Lourié is keen to avoid any association with westernism, and accepts the patristic argument that childbearing is less important now that the Messiah has been born. However, the fact remains that his position on marriage and sexuality is close, not so much to that of Blessed Augustine (who respects marriage more than Lourié) as to earlier and later heretical Latin doctrines (those of Tertullian and the Roman Catholic Church).

A fourth test-case: the holy Tsar-Martyr Nicholas and his spouse, the Tsaritsa-Martyr Alexandra. Anyone who has read the diaries of these saints will know that their love was far from platonic, and by no means without passion. And yet nobody has suggested that their love for each other, being “fallen”, was an impediment to their holiness. On the contrary. As Fr. Sergius Furmanov writes, “The family of the Tsar was an icon of the family... The

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486 V. Moss, *The Saints of Anglo-Saxon England*, volume III, Seattle: St. Nectarios Press, 1997, p. 7. A similar story is to be found in the *Life* of St. Gerald of Aurillac (+909): “His father was so careful to conduct himself chastely in his marriage, that he frequently slept alone far from the marriage bed, as though for a time giving himself to prayer according to the apostle. He is said to have been warned in sleep on a certain night that he should know his wife, because he was to beget a son, and they say that it was announced to him that he should call his name Gerald, and that he would be a man of great virtue...” (in Thomas F.X. Noble and Thomas Head (eds.), *Soldiers of Christ*, London: Sheed & Ward, 1995, p. 298)

487 However, St. Dionysius of Alexandria permits even older married people to have sexual relations at their discretion, when procreation cannot be their aim (*Epistle to Bishop Basilides*, canon 3).

488 Even while St. Augustine does not approve of marital intercourse that is not for the sake of childbearing, he specifically rejects the view that this is “fornication under a crown” or any such thing: “The question is often asked whether this should be called marriage: when a male and female, neither of whom is married to anyone else, come together, not for the begetting of children, but by reason of incontinence, for the sake of sexual intercourse alone, there being between them this trust, that neither will he do it with any other woman, nor she with any other man. Perhaps this may, not without reason, be called marriage, if both parties have resolved [on faithfulness to each other] until the death of one of them, and if they do not try and avoid the begetting of children, although they have not come together for that reason.” (*On the Good of Marriage*, 5).
holy royal couple, who constructed their family happiness on a love that was in no way darkened in the course of 24 years of marriage, shows the path to young people, that they may with prayer to God for help seek for partners in life.”489 There can be no doubt that the royal couple were willing, if necessity demanded, to give up the married life that brought them so much consolation and strength (the Tsar even offered, after the birth of the Tsarevich, to become a monk and then patriarch). And God Who knows all things knew of this willingness of theirs. And yet He did not require this sacrifice of them; such a sacrifice was not pleasing to Him. Their path to holiness lay in and through marriage. He loved her as Christ loved the Church, and he loved his nation as a father loves his children; while she was a “help like” him in everything...

Stars differing in glory

That which is less than the ideal, or the lesser ideal, is not necessarily sinful: this obvious, but often neglected fact needs to be emphasised especially in this context. Just as “one star differs from another in glory” (I Corinthians 15.41) without any of the stars being anything but full of light, so one condition of the Christian life can differ from another in glory without either being sinful or in any way not pleasing to God. Monasticism is higher than marriage because it involves the greater struggle, less distraction and greater concentration on the highest, most beautiful Object of desire – God Himself.

However, that which is higher in general and in principle is not necessarily better for each individual person. Since the pattern of men’s characters and fallenness is very varied, God devises very varied paths for the overcoming of that fallenness, and different charismata for different men. For one man, monasticism would lead to salvation, while marriage would lead to damnation. For another man the reverse is true: if he became a monk, no matter how hard he tried, he would fail. For it is not only man’s will that matters but also God’s. And God’s choice for each individual cannot be defied, even for the best of motives, without sin and tragedy. Thus St. Martha, the mother of St. Symeon the Stylite, at first did not want to follow her parents’ will and marry. However, St. John the Baptist appeared to her and told her that it was the will of God that she marry. She married, became the mother of one of the greatest of the saints, and herself is numbered among the saints...

Again, we read in the biography of St. Seraphim of Sarov: “How many people came to him with questions about marriage, and sometimes about monasticism! And he solved their doubts and difficulties with such faith that it seemed as if the all-seeing eye of God were looking through him. Often he did not give the decision that was expected. Here are a few striking examples.

“Once two ladies visited him. One was young and belonged to a merchant family; the other was middle-aged and of noble birth. The latter had a great

489 Furmanov, Russkij Pastyr’ (Russian Pastor). 36, № 1, 2000, p. 34. Italics mine (V.M.).
desire for the monastic life, but her parents would not give her their blessing; the former did not even think of monasticism. But the Saint’s spiritual insight led him to give them advice which was just the opposite of their intentions. He firmly urged the noble lady to marry.

“‘Married life,’ he said to her, ‘is blessed by God Himself. It is only necessary for both parties to keep marital fidelity, love and peace. You will be happy in marriage. Monasticism is not the way for you. The monastic life is difficult; not everyone can endure it.

“But the Saint told the younger woman to enter monasticism, and even told her the name of the Monastery where she would be saved. Both visitors were dissatisfied with the talk, and left the Elder disappointed. But subsequently everything turned out exactly as Father Seraphim foretold.

“The thought of the blessedness of marriage the Saint often repeated to his visitors. Once a young man came to him and asked him to bless him to enter a Monastery. But the Saint, wishing to test his firmness and strengthen him in his good intention, spoke to him of marriage: “‘Not all can receive this counsel” (Matthew 19.11), and the Lord does not compel them to do so. But,’ he added, “‘all things are possible to him who believes” (Mark 9.23). Remain in the world, get married. Don’t forget conjugal intercourse and hospitality. Practise the virtues which will be remembered at the awful judgement of God, according to the Holy Gospel. “I was hungry, and you gave Me food. I was thirsty, and you gave Me drink. I was naked, and you clothed Me” (Matthew 25.35-36). Herein is your salvation! And also observe chastity. Remain continent on Wednesdays and Fridays, as well as on Sundays and all holidays. For not practising chastity on Wednesdays and Fridays children are born dead, and for not observing holidays and Sundays wives die in childbirth.

“The young man returned home, but Father Seraphim’s advice kindled still more his desire for monasticism and a year and a half later he entered the Sarov Monastery.

“Sometimes Father Seraphim unexpectedly linked the lives of people who had never met before. An officer came to ask for his blessing to marry. Father Seraphim told him that his bride was already there, at the hostel. This young lady also soon came for a blessing to marry some other man.

“‘No, your bridegroom is here, in Sarov,’ the Elder told her.

“The young people became acquainted, and later both came to the Saint who gave them his blessing to marry. The marriage was an extremely happy one.”

“Without Me,” said the Lord, “you can do nothing” (John 15.5). Without the grace of God that is given to a man to be a monk (or married), he could make no progress. Of course, the man must also apply his own will. But the will of man alone is not enough. If God does not also will it, then no amount of striving will make him achieve success in the calling he has chosen. Fallen nature underlies and hinders all our efforts, whatever our calling.

The struggle against sexual sin in thought, feeling and deed is a struggle that must be undertaken by all, whether they are in the monastic or the married state. It is not the case that all virgins or monastics necessarily sin less sexually than married people (let us remember that lusting only in one’s heart is adultery, according to the word of the Lord (Matthew 5.28)). Many married people have reached high levels of chastity and sanctity, while many foolish virgins have failed to enter the marriage-chamber of the Lamb. Thus it is not the path to the end, but the end itself which matters in the long run. And that end is attainable by both.

Having said that, it is still necessary to emphasis that virginity is not only higher than marriage: it is the only viewpoint from which marriage can be correctly evaluated, and the apparently contradictory scriptural texts on marriage understood. For whereas a perfect marriage is the end of most men’s dreams, “paradise on earth”, the ideal of virginity points to a still higher end – not paradise on earth, but the Kingdom of heaven. Although these two ends are not incompatible, and in fact have the same end in view, everyone, both the monk and the married, must love the Kingdom more than paradise on earth if he is not ultimately to be deprived of both the one and the other; he must be ready in his heart to reject all earthly delights, however lawful, for the Kingdom’s sake. For paradise on earth will not last, - at the very most for the duration of earthly life, - whereas the Kingdom of heaven endures forever and ever. And in the end, those who will be counted worthy of salvation, both the monastics and the virgins, will be “like the angels, who always behold the face of the Father in heaven” (Matthew 18.11). For when the Supreme Object of desire is present, lesser objects are necessarily eclipsed, not because they are flawed or lacking in beauty, but simply because they are lesser. As St. Maximus the Confessor writes: “It is like the light from the stars. The stars do not shine in the day. When the greater and incomparable light of the sun appears, they are hidden and cannot be seen by the senses. With respect to God this is even more so, for God is infinite, and uncreated things cannot be compared to created things.” 491

That is why the holy Apostle Simon the Zealot, the bridegroom at the marriage in Cana of Galilee, abandoned not only the water of a fallen marriage, but even the wine of a marriage transformed and elevated to iconic status by Christ, for love of the Divine Bridegroom Himself…

491 St. Maximus the Confessor, Ambigua 7, P.G. 91:1077A.
5. EROS AND HUMAN NATURE

It is God Who sows these loves.

All things must desire and yearn for and love the Beautiful and the Good.

When desire is redirected from the flesh to the spirit, it raises us to such heights... We must make haste to attain purity and chastity and avoid fornication and every uncleanness, in order to rejoice throughout all ages with the pure Bridegroom in the unsullied bridal-chambers.

The Nature of Eros

Having discussed the origins of eros, its fall and its redemption in Christ and in the institutions of marriage and monasticism, we can now pose the direct question: what is eros? Let us begin with a patristic definition. St. Basil the Great writes: “Together with the making of the animal (I mean man), a certain seminal word was implanted in us, having within itself the tendency to impel us to love.”492 Again, St. Diadochus of Photike writes: “The natural love of the soul is one thing, and the love which comes to it from the Holy Spirit is another. The activity of the first depends on the assent of our will to our desire. For this reason it is easily taken over and perverted by evil spirits when we do not keep firmly to our chosen course.”493 Eros, then, is a natural love of the soul, whose expression requires the assent of our will and which can be perverted to evil ends.

This natural love of the soul, or eros, is necessary for salvation. For, as St. Maximus the Confessor writes: “The passionless knowledge of divine things does not convince the mind altogether to scorn material things; it is like the mere thought of a sensible thing. Hence many men may be found with much knowledge who yet wallow in fleshly passions like swine in the mire...

“As the simple thought of human things does not force the mind to scorn the divine, so neither does the simple knowledge of divine things persuade it to scorn completely human things; because the truth now exists in shadows and figures. Therefore there is need for the blessed passion of holy eros; it binds the mind to spiritual objects and persuades it to prefer the immaterial to the material, the intelligible and divine to the sensible.”494

492 St. Basil the Great, *Regulae Fusius* 2.1, PG 31, 908C.
494 St. Maximus the Confessor, *Century III on Charity*, 66, 67. St. Gregory of Nyssa appears to contradict St. Maximus here, writing: “The soul will be joined with the divine through its
Eros is usually identified with the desiring or appetitive faculty of the human soul (ἐρως or το επιθυμητικον). The other faculties, as we have seen, are defined by the Holy Fathers, following Plato, as the intellect or intelligence (νους or το λογιστικον) and the incensive or irascible faculty (θυμος or το θυμικον). Thus St. Ambrose of Milan writes that “the soul has three states of feeling in the body, the first rational, the second desiring, and the third impetuous, ὀψις, λογιστικον, επιθυμητικον, θυμικον”. 495

Although we have identified eros with the desiring faculty of the soul, this is not quite accurate, according to St. Maximus. Rather, Eros is “the offspring, as it were, of the gathering together of the soul’s faculties in relation to divine realities, and of the union of those faculties – rational, irascible and concupiscent”. 496

This illustrates the important principle that no individual faculty of the human soul, whether the rational, the irascible or the concupiscent, is completely independent of the others, just as there is no important human function which is completely spiritual, with no participation of the body, or completely bodily, with no participation of the soul or mind.

Taken together, the incensive and desiring faculties are called the “passible aspect” of the soul (το παθητικον). It is this passible aspect which has to come under the control of the intellect. In the morally healthy man the intellect rules the incensive and desiring faculties as a charioteer rules his horses. Thus, as St. Anthony the Great says, “when the soul endowed with intelligence firmly exercises her freedom of choice in the right way, and reins in like a charioteer the incensive and appetitive aspects of her nature, restraining and controlling her passionate impulses, she receives a crown of victory; and as a reward for all her labours, she is granted life in heaven by God the Creator.” 497

purity, adhering to that which is proper to it. If this should happen, there will no longer be a need for the impulse of desire to lead us toward the light; if he should come into the light, attainment will replace desire. The possibility of attainment makes desire useless and vain.” (On the Soul and the Resurrection, ch. 6; Roth, op. cit., p. 77). Earlier, however, he writes: “If desire were altogether rooted out…, what is there which would raise us towards the union with the heavenly? Or if love (αγαπη) is taken away, in what manner will we be joined with the divine?” (On the Soul and the Resurrection, ch. 6; Roth, op. cit., p. 59).

495 St. Ambrose, Exposition of Saint Luke, VII, 139. In another place the saint proposes a variant to this schema, adding a fourth faculty, that of perception (το δορατικον), to the other three (On Abraham, 54, Etna, Ca.: Center for Traditionalist Orthodox Studies, 2000, p. 78).

496 St. Maximus the Confessor, Questions to Thalassius, 49. Anestis Keselopoulos puts it as follows: “When all three of the soul’s faculties function naturally, then divine and blessed love blossoms forth” (Passions and Virtues according to Saint Gregory Palamas, South Canaan: St. Tikhon’s Seminary Press, 2004, p. 179).

The intellect is not to be confused with the discursive power of the mind. It is located, not in the head, but in the heart, and is the first receptacle of divine grace. Thus St. Diadochus of Photike writes: “The grace of God dwells in the very depths of the soul – that is to say, in the intellect... The heart of those who are beginning to experience the energy of the Spirit is only partially warmed by God’s grace. The result is that, while their intellect begins to produce spiritual thought, the outer parts of the heart continue to produce thoughts after the flesh, since the members of the heart have not yet all become full conscious of the light of God’s grace shining upon them.”

Under the influence of Divine grace, and with the cooperation of the free will of man, the intellect exerts power over the “outer” regions of the heart, the incensive and desiring faculties. It “informs” the heart, so that all the actions of the heart become “rational” or “noetic”. When thus purified and under the control of the intellect, the incensive and desiring faculties by no means hinder the soul in its ascent to God: on the contrary, they help it. Thus St. Isaiah the Solitary writes with regard to the incensive faculty: “There is among the passions an anger of the intellect, and this anger is in accordance with nature. Without anger a man cannot attain purity; he has to feel angry with all that is sown in him by the enemy.”

The “Sublimation” of Eros

The idea that the natural passions can, under the influence of grace, help rather than hinder the soul in its striving for salvation, is sometimes confused with the Freudian idea of “sublimation” and therefore condemned as heretical.

499 St. Isaiah, On Guarding the Intellect: Twenty-Seven Texts, 1. St. Ambrose of Milan writes: “Admittedly, it is natural to be angry, or there is generally cause for anger. Still, it is our duty as human beings to moderate our anger, and not be carried away by a brutal fury knowing no restraint. It is our duty not to sow strife, not to exacerbate family quarrels. ‘A wrathful man diggeth up sin’ (Proverbs 15.18). You cannot ‘be one’ if you are double-minded, if you cannot control yourself when you are angry, of which David well says: ‘Be angry, and sin not’ (Psalm 4.5). He is not commanding us to be angry, but making allowance for human nature. The anger which we cannot help feeling we can at least moderate. So, even if we are angry, our emotions may be stirred in accordance with nature, but we must not sin, contrary to nature. If a man cannot govern himself, it is intolerable that he should undertake to govern others.” (Letter 63, 60). Again, St. John Cassian writes: “We have, it must be admitted, a use for anger excellently implanted in us for which alone it is useful and profitable for us to admit it, viz., when we are indignant and rage against the lustful emotions of our heart, and are vexed that the things which we are ashamed to do or say before men have risen up in the lurking places of our heart, as we tremble at the presence of the angels, and of God Himself, Who pervades all things everywhere and fear with the utmost dread the eye of Him from Whom the secrets of our hearts cannot possibly be hidden.”
500 In fact, it was probably Nietzsche who was the first to use sublimiren in its specifically modern sense, as in Beyond Good and Evil: “It was precisely during the Christian period of Europe and altogether under the pressure of Christian value judgements that the sex drive sublimated itself into love (amour-passion).”
Thus Fr. Gregory Lourié mocks the idea that “one’s sexual energies can be directed toward God in an acceptable spiritual way”. However, in this rejection he shows his kinship to the heretic Barlaam, to whom St. Gregory Palamas writes: “But, philosopher, we have not been taught that dispassion is the putting to death of the soul’s passionate part; on the contrary, it is the conversion of the passionate part from the lower to the higher, and its active devotion to divine realities, completely turned away from evil and towards what is good”. The saint’s words were confirmed by the Athonite Fathers: “Once the soul’s possible aspect is transformed and sanctified – but not reduced to a deathlike condition – through it the dispositions and activities of the body are also sanctified, since body and soul share a conjoint existence. If anyone... considers [dispassion] to be a deathlike condition of the soul’s possible aspect, then, by adhering to such views, he inevitably denies that he can enjoy an embodied life in the world of incorruption that is to come.”

Several recent commentators on St. Gregory Palamas confirm that this is indeed his teaching. Thus George Mantzaridis writes: “Putting to death the soul’s passionate part makes man incapable of achieving the good. Christian conduct consists, not in this, but in dedicating the capacities of man’s soul to God.”

Again Anestis Keselopoulos writes: “Dispassion cannot be understood as the denial of the passions, but their redirection toward longing for God. The dispassionate man is not he who has mortified his soul’s passionate aspect and has become unmoved and inactive in his godly habits, in his relationship with God and in his disposition towards Him. Rather, the dispassionate man is he who has subordinated the soul’s passionate aspects (the incensive and desiring faculties) to the nous and has firmly oriented them towards God...

“Palamas refers to dispassion as the ‘blessed passion’ [Defense of the Hesychasts 2.2.12] in which both the soul and the body mutually participate. Dispassion does not, however, rivet the spirit to the flesh, but it serves ‘to draw the flesh to a dignity close to that of the spirit, and persuade it to tend towards what is above’ [ibid.]. He also teaches that dispassion is numbered among those spiritual energies that originate in the nous and then proceed to the body: ‘... in order to transform the body into something better and to deify it by these actions and passions’ [ibid.]...

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501 Lourié, op. cit., p. 135, note 236.
502 Which is more than a little ironic, since Lourié considers himself an expert on Palamism, and likes to label his Orthodox opponents “Barlaamites”.
503 St. Gregory Palamas, Triads, II, 2, 19.
505 Mantzaridis, op. cit., p. 79.
“Man is not meant to mortify his soul’s passionate aspects, since this would make them so stagnant and inactive that they would be unable to acquire those habits, ways of relating, and predispositions that please God.”

Again, D.I. Makarov writes: “The investigator of the teaching of Palamas and the language of his homilies comes up against the thought: is it not possible... to deduce the advice that the passions and impulses of the lower parts of the soul should be converted to lofty, spiritual and absolute values, thereby somehow justifying the existence of the given parts?... Insofar as, according to the patristic teaching, ‘that which is not received is not healed’, and nothing in man was created superfluous, we are obliged – by means of a process of perfection – to purify these potentialities of the soul also, and open for the whole man an entrance into the Kingdom of God...

“... To this programme of asceticism [of Palamas] should be added one more point: the transfer of the lower, passion-immired potentialities of the soul to higher objects and aims, and first of all – onto God and His Kingdom...

“... For the teacher of hesychasm the purification of the passionate part of the soul was equivalent not to its cutting off, but its change to the better.”

Several other Holy Fathers teach this. Thus St. John of the Ladder writes: “I have seen impure souls raving madly about physical love; but making their experience of carnal love a reason for repentance, they transferred the same love to the Lord; and, overcoming all fear, they spurred themselves insatiably into the love of God. That is why the Lord does not say of that chaste harlot: ‘Because she feared’, but: ‘Because she loved much’, and could easily get rid of love by love.”

Again, St. Maximus the Confessor writes: “The passions become good in those who are spiritually earnest once they have wisely separated them from corporeal objects and used them to gain possession of heavenly things. For instance, they can turn desire (επιθυμία) into the appetitive movement of the mind’s longing for divine things, or pleasure (ηδονή) into the unadulterated joy of the mind when enticed toward divine gifts, or fear (φόβος) into cautious concern for imminent punishment for sins committed, or grief (λυπή) into corrective repentance of a present evil... The spiritually earnest use the passions to destroy a present or anticipated evil, and to embrace and hold on to virtue and knowledge. Thus the passions become good when they are used

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by those who ‘take every thought captive in order to obey Christ’ (II Corinthians 10.5)."^509

Again, St. Gregory of Sinai writes: "Additional labour quells the body's dissolute impulses and checks the desire for sensual indulgence. Thus checked, desire gives rise to spiritual longing, longing to love…"

We shall call this process of purification by redirection “sublimation”. But it must be understood that the word “sublimation” here (other possibilities are: “redirection”, “transmutation”) is used in a strictly patristic, not Freudian sense.^510 Here are some more examples of the Fathers’ use of the concept of sublimation:

(i) St. Basil the Great: Desire, irascibility and the other passible faculties “each becomes a good or an evil for its possessor according to the use made of it. As for the soul’s faculty of desire, one who uses it for the enjoyment of the flesh and the consumption of impure pleasure is disgusting and licentious, while one who turns it toward the love of God and the longing for eternal good things is enviable and blessed.”^511

(ii) St. John Cassian: “Movement in the sexual organs was given to us by the Creator for procreation and the continuation of the species, not for unchastity; while incensive power was planted in us for our salvation, so that we could manifest it against wickedness, but not so that we could act like wild beasts towards our fellow men. Even if we make bad use of these passions, nature itself is not therefore sinful, nor should we blame the Creator. A man who gives someone a knife for some necessary and useful purpose is not to blame if that person uses it to commit murder.”^512

(iii) St. Ambrose of Milan: The soul and the body “agree in the unanimity of inseparable love when the flesh, submissive to its superior, obeys saving commands… so that the flesh becomes an appurtenance of the soul, no longer a procuress of vices, but an enemy thereof and, so to speak, a handmaiden of virtue.”^513

(iv) St. Hesychius the Priest: “We should use the three aspects of the soul fittingly and in accordance with nature, as created by God. We

509 St. Maximus the Confessor, Questions to Thalassius, I, 48, 49.
510 For Freud, as an atheist, understood neither the truly sublime heights to which eros can ascend, nor the fact that true sublimation is impossible without the grace of God and in the Church of Christ. But in Christianity, writes Protopresbyter George Grabbe in his discussion of Freud, “In prayer, love and labour for the glory of God our carnal instincts are as it were transfigured”. (“Pravoslavnoe vospitanie deteje v nash dni” (The Orthodox Upbringing of Children in our Days”, [http://www.portal-credo.ru/site/print.php?act=lib&id=846](http://www.portal-credo.ru/site/print.php?act=lib&id=846) (in Russian)).
511 St. Basil the Great, Homily against those who get angry, 6; P.G. 46.61B, 65B-68A, 88D-89A.
should use the incensive power against our outer self and against Satan. ‘Be incensed’, it is written, ‘against sin’ (cf. Psalm 4.4), that is, be incensed with yourselves and the devil, so that you will not sin against God. Our desire should be directed towards God and towards holiness. Our intelligence should control our incensive power and our desire with wisdom and skill, regulating them, admonishing them, correcting them and ruling them as a king rules over his subjects. Then, even should they rebel against it, our inmost intelligence will direct the passions in a way that accords with God’s will, for we shall have set it in charge of them. The brother of the Lord declares: ‘He who does not lapse in his inmost intelligence is a perfect man, able also to bridle the whole body’ (James 3.2). For the truth is that every sin and transgression is brought about through these three aspects of the soul, just as every virtue and good action is also produced through them.”

(v) St. Diadochus of Photike: “If we learn persistently to be detached from the good things of this world, we shall be able to unite the earthly appetite of the soul to its spiritual and intellectual aspiration, through the communion of the Holy Spirit.” “A controlled incensive power is a weapon implanted in our nature by God when He creates us. If Eve had used this weapon against the serpent, she would not have been impelled by sensual desire.”

(vi) St. Theodore the Great Ascetic: “Every deiform soul is tripartite, according to Gregory the Theologian. Virtue, when established in the intelligence, he calls discretion, understanding and wisdom; and when in the incensive power, he calls it courage and patience; and when in the faculty of desire, he calls it love, self-restraint and self-control. Justice or right judgement penetrates all three aspects of the soul, enabling them to function in harmony.”

(vii) St. Theodore the Great Ascetic: “With respect to its intelligent aspect, to purify the soul is to eradicate and completely expunge from it all degrading and distorted features, all ‘worldly cares’, as the Divine Liturgy puts it, all turbulence, evil tendencies and senseless prepossession. With regard to its desiring aspect, it is to purge away every impulsion towards what is material, to cease from viewing things according to the senses, and to be obedient to the intelligence. And with respect to the soul’s incensive power, purification consists in never being perturbed by anything that happens.”

(viii) St. Gregory the Theologian: “I am united to God in an indivisible identity of will, and that through making reasonable in a fitting manner the irrational powers of the soul by leading them through reason to a familiar commerce with the mind: I mean anger and

desire. I have changed the one into charity, and the other into joy.”

(ix) St. Gregory of Nyssa: “If we use our reason aright and master our emotions, everything can be transformed into virtue; for anger produces courage, hatred - aversion from vice, the power of love - the desire for what is truly beautiful…”

(x) St. Gregory of Nyssa: “The desiring faculty has grown and matured not towards the good by nature, for the sake of which it was sown in us, but instead it has made the harvest beastly and irrational. This is where the impulse of desire has been led by misjudgement concerning the good. In the same way also the seed of anger has not been tempered into courage, but has armed us for battle with our own kind. Likewise the power of love has turned away from the intelligible, running riot in the immoderate enjoyment of the sensual… We might be [deprived of the better part] if desire were altogether rooted out along with the useless growth. For if this should happen to our human nature, what is there which would raise us towards the union with the heavenly? Or if love is taken away, in what manner will we be joined with the divine? If anger is quenched, what weapon will we have against the adversary?… These emotions are neither virtuous nor wicked in themselves, since they are impulses of the soul which lie in the power of the users to serve good or otherwise. When their movement is toward the better, we shall declare that they are material for praise, as desire was for Daniel, anger for Phineas, and grief for the one who mourns rightly. If, on the other hand, their inclination is towards the worse, then they become passions and are named accordingly.”

(xi) St. Maximus the Confessor: “Let our intelligence, then, be moved to seek God, let our desire be roused in longing for Him, and let our incensive power struggle to keep guard over our attachment to Him. Or, more precisely, let our whole intellect be directed towards God, tensed by our incensive power as if by some nerve, and fired with longing by our desire at its most ardent”.

(xii) St. Maximus the Confessor: “For him whose mind is continually with God, even his concupiscence is increased above measure into a divinely burning love; and the entire irascible element is changed into divine charity.”

(xiii) St. Maximus the Confessor: “The incensive power and desire… are to be treated like the servant and the handmaid of another tribe. The contemplative intellect (nous), through fortitude and self-restraint,

518 St. Gregory the Theologian, quoted by St. Maximus the Confessor, *Ambigua*, P.G. 91, 1665D.


subjugates them for ever to the lordship of the intelligence, so that they serve the virtues. It does not give them their complete freedom until the law of nature is totally swallowed up by the law of the spirit, in the same way as the death of the unhappy flesh is swallowed up by infinite life (cf. I Corinthians 5.4), and until the entire image of the unoriginate kingdom is revealed, mimetically manifesting in itself the entire form of the archetype. When the contemplative intellect enters this state it gives the incensive power and desire their freedom, transmuting desire into the unsullied pleasure and pure enravishment of an intense love for God and the incensive power into spiritual fervour, an ever-active fiery \textit{élan}, a self-possessed frenzy”\textsuperscript{523}.

(xiv) St. Maximus the Confessor: “The second of the mind’s elders or captains is the concupiscent faculty, whereby divine love (agape) is produced. Through this love, the mind, voluntarily attaching itself to the desire for the undefiled Godhead, has a ceaseless longing for what it desires. Still another elder or captain is the irascible faculty, whereby the mind ceaselessly clings to the peace of God, drawing its movement toward the divine passion (eros) or desire (epithymia).”\textsuperscript{524}

(xv) St. Maximus the Confessor: “He came to bind to Himself the principle of desire..., that it might take on a procreative disposition fixed and unalterable in the good.”\textsuperscript{525}

(xvi) St. Isaac the Syrian: “The work of the cross is twofold. And this corresponds to the duality of nature which is divided into two parts: into endurance of bodily afflictions which comes through the energy of the irascible part of the soul and is called practice; and into the subtle work of the mind in sacred studies and constant prayer and so forth, which is done with that desiring part and is called contemplation. Practice purifies the passionate part through the power of zeal; contemplation refines that part capable of knowing by means of the energy of the love of the soul, which is its natural longing.”\textsuperscript{526}

(xvii) Blessed Theophylact: “He teaches that we ought not to love God partially, but to give all of ourselves to God. For we perceive these three distinctions of the human soul: the vegetative, the animal, and the rational. When the soul grows and is nourished and begets what is like unto it, it resembles the plants; when it experiences anger or desire, it is like the animals; when it understands, it is called rational. See, then, how these three facets are indicated here. ‘Thou shalt love the Lord thy God with all thy heart’ – this is the animal part of man; ‘and with all thy soul [or life]’ – this is the vegetative part of a man,

\textsuperscript{523} St. Maximus the Confessor, \textit{Third Century on various texts}, 54; \textit{The Philokalia}, vol. II, p. 253.

\textsuperscript{524} St. Maximus the Confessor, \textit{Questions to Thalassius}, 49.

\textsuperscript{525} St. Maximus the Confessor, \textit{Ambigua} 42.

for plants are alive and animate; ‘and with all thy mind’ – this is the rational.”

(xviii) St. Peter of Damascus: “‘Thou shalt love the Lord thy God with all thy soul and with all thy might’ (Deuteronomy 6.5). When I heard the words ‘with all thy soul’ I was astounded, and no longer needed to hear the rest. For ‘with all thy soul’ means with the intelligent, incensive and desiring powers of the soul, because it is of these three powers that the soul is composed. Thus the intellect should think at all times about Divine matters, while desire should long constantly and entirely, as the Law says, for God alone and never for anything else; and the incensive power should actively oppose only what obstructs this longing, and nothing else”.

(xix) St. Gregory Palamas: "Not only hast Thou made the passionate part of my soul entirely Thine, but if there is a spark of desire in my body, it has returned to its source, and has thereby become elevated and united to Thee."

(xx) St. Gregory Palamas: “Impassibility does not consist in mortifying the passionate part of the soul, but in removing it from evil to good, and directing its energies towards divine things... Through the passionate part of the soul which has been orientated towards the end for which God created it, one will practise the corresponding virtues: with the concupiscent appetite, one will embrace charity, and with the irascible, one will practise patience. It is thus not the man who has killed the passionate part of the soul who has the pre-eminence, for such a one would have no momentum or activity to acquire a divine state and right disposition and relationship with God; but rather, the prize goes to him who has put that part of his soul under subjection, so that by its obedience to the mind, which is by nature appointed to rule, it may ever tend towards God, as is right, by uninterrupted remembrance of Him... Thus one must offer to God the passionate part of the soul, alive and active, that it may be a living sacrifice. As the Apostle said of our bodies, ‘I exhort you, by the mercy of God, to offer your bodies as a living sacrifice, holy, acceptable to God’ (Romans 12.1)."

(xxi) St. Gregory Palamas: “The impassible man is one who no longer possesses any evil dispositions, but is rich in good ones, who is marked by the virtues, as men of passion are marked by evil pleasures; who has tamed his irascible and concupiscent appetites (which constitute the passionate part of the soul), to the faculties of knowledge, judgement and reason in the soul, just as men of passion subject their reason to the passions. For it is the misuse of the powers of the soul which engenders the terrible passions, just as

527 Bl. Theophylact, Explanation of the Holy Gospel according to Matthew, 22.
529 St. Gregory Palamas, Triads, I, ii, 1.
530 St. Gregory Palamas, Triads, II, ii, 5.
misuse of the knowledge of created things engenders the ‘wisdom which has become folly’.”

(xxii) St. Gregory Palamas: “But if one uses these things properly, then through the knowledge of created things, spiritual understood, one will arrive at knowledge of God; and through the passionate part of the soul which has been orientated towards the end for which God created it, one will practise the corresponding virtues: with the concupiscent appetite, one will embrace charity, and with the irascible, one will practise patience. It is thus not the man who has killed the passionate part of his soul who has the pre-eminence, for such a one would have no momentum or activity to acquire a divine state and right dispositions and relationship with God; but rather, the prize goes to him who has put that part of his soul under subjection, so that by its obedience to the mind, which is by nature appointed to rule, it may ever tend towards God, as is right, by the uninterrupted remembrance of Him.… Thus one must offer to God the passionate part of the soul, alive and active, that it may be a living sacrifice.”

(xxiii) St. Gregory Palamas: “Therefore those who love the Good (οι ερασται των καλων) carry out a transposition (μεταθεσιν) of this faculty and do not make it die; they do not suck it into themselves without letting it move, but they show it to be active in love towards God and neighbour”.

(xxiv) St. Gregory Palamas: “The great Paul says, ‘Walk in the Spirit, and ye shall not fulfil the lusts of the flesh’ (Galatians 5.16). Elsewhere he exhorts, ‘Stand, therefore, having your loins girt about with truth’ (Ephesians 6.14). For the contemplative part of the soul strengthens and supports the part concerned with desires, and chases away fleshly lusts. The great Peter tells us with absolute clarity what the references to the loins and the truth mean. ‘Wherefore’, he says, ‘gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ’ (I Peter 1.13).”

(xxv) St. Gregory Palamas: “We have not been taught, O philosopher, that dispassion is the mortification of the passionate faculty, but a change in its direction from the worse to the better.”

(xxvi) St. Philaret of Moscow: “[The command not to eat of the tree of the knowledge of good and evil] prepares the raising of the lower powers of man, as well as the higher.”

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534 St. Gregory Palamas, *Defense of the Hesychasts* 2.2.19.
535 St. Philaret, *Zapiski rukovodstvuiuschia k osnovatel'nomu razumeniu Knigi Bytia (Notes leading to a basic knowledge of the Book of Genesis)*, Moscow, 1867, p. 43 (in Russian).
St. Ignatius Brianchaninov: “The conquest and the alteration of nature belong only to God... Then the very body itself is drawn to what the spirit aspires to.”

Sublimation and “Falling in Love”

We can better understand the role that the “sublimation” of eros plays by turning to the highly ambiguous phenomenon known as “falling in love”. On the one hand, the word “falling” indicates that this is a phenomenon close to lust. And certainly, the element of compulsion in falling in love indicates the influence of the fall. On the other hand, the use of the word “love” is not out of place; for falling in love, as we shall see, takes a person out of himself, makes him capable of self-sacrifice and is the first step to a God-blessed marriage. This shows that while it partakes of lust, it is more than just lust, being the first step, at least in some, to the sublimation of lust.

It is a striking fact about “falling in love” that the more intense it is, the purer and more independent, as it were, of the physical act of sexual union it appears to the lovers themselves. The act of sexual union is, of course, the longed-for climax and consummation of their love, but it is the love itself that is central, that consumes the time and energy of the lovers, that appears to them to be a goal in itself, even if the relationship is for one reason or another not consummated. This important psychological fact is well documented in Orthodox Christian literature – but more or less completely discounted by secular psychologists.

Thus St. Augustine writes: “We know that many of our brothers by mutual agreement refrain from carnal love, but not from marital love. The more strongly the former is suppressed, the more the latter is strengthened”.

Again, “when purity is preserved,” writes St. Asterius of Amasia, “peace is preserved as well as mutual attraction, but when the soul is overwhelmed by unlawful and sensual lust, it loses the lawful and just love”.

Again, St. John Chrysostom says that “love is born from chastity”, that “love makes people chaste”, and that “lewdness comes from nothing else than a lack of love”.

Philip Sherrard writes: “Though it is a fully sexualised love, in that it involves the fully differentiated beings of man and woman, this sexual element does not necessarily have any so-called carnal (or genital) expression: not because the man and woman have taken any vow of virginity or regard celibacy as a superior state of existence, but simply because the kind of

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536 St. Ignatius Brianchaninov, On Purity.
537 St. Augustine, Sermon on Concupiscence, 11, P.L. 38:345; quoted in Troitsky, op. cit., p. 28.
540 St. John Chrysostom, Homily 33 on 1 Corinthians, quoted in Troitsky, op. cit., p. 28.
communion they experience makes such expression superfluous - a descent into a lower key”.

As Scruton has pointed out, “Desire is indeed a natural phenomenon, but it is one that lies beyond the reach of any ‘natural science’ of man.” Science can understand love, desire and “falling in love” only by reducing them to the category of instinctual animal behaviour and chemical reactions in the brain. The problem is that while being in love is clearly influenced by instinctual forces, it differs from instinctual behaviour in important ways.

First of all, it is highly personal and individual. If John is in love with Mary, then his desire is focussed exclusively on her, and her alone. No other woman can take her place, and if she rejects his love, then it is no good suggesting to him that he find another. In fact, the very suggestion is likely to offend him deeply! Only when his passion for her fades will he be able to be strongly attracted to another.

Even a Don Juan, whose passions for women change with exceptional speed, does not love all women at the same time. He loves first one particular woman, and then another particular woman. His love may be fickle, but it is at all times personalised and individualised. But this is quite unlike typically instinctual behaviour. If a man is hungry, then any food will do. If he is tired, then any kind of bed will satisfy his need to rest weary limbs.

Secondly, the strength of the phenomenon does not vary in any simple way in accordance with hormone levels or frequency of intercourse. Of course, the likelihood of falling in love increases dramatically with the onset of puberty, and decreases with the onset of old age. And there is evidence that the menstrual cycle and the level of hormones such as testosterone influence levels of desire. And yet human beings, unlike animals, do not “go on heat”. In fact, by comparison with those of animals, human beings’ passions are both more constant and obsessive, and less dependent on biological forces and cycles.

The Russian religious philosopher S.L. Frank writes about being in love: “What can so-called empirical psychology observe in it? First of all it will fall on the external, physical symptoms of this phenomenon – it will point out the changes in blood circulation, feeding and sleep in the person under observation. But remembering that it is, first of all, psychology, it will pass over to the observation of ‘mental phenomena’, it will record changes in self-image, sharp alterations in mental exaltation and depression, the stormy emotions of a pleasant and repulsive nature through which the life of a lover

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541 Sherrard, op. cit., p. 3.
542 Scruton, op. cit., p. vii.
usually passes, the dominance in his consciousness of images relating to the beloved person, etc. Insofar as psychology thinks that in these observations it has expressed, albeit incompletely, the very essence of being in love – then this is a mockery of the lover, a denial of the mental phenomenon under the guise of a description of it. For for the lover himself all these are just symptoms or consequences of his feeling, not the feeling itself. Its essence consists, roughly, in a living consciousness of the exceptional value of the beloved person, in an aesthetic delight in him, in the experience of his central significance for the life of the lover – in a word, in a series of phenomena characterizing the inner meaning of life. To elucidate these phenomena means to understand them compassionately from within, to recreate them sympathetically in oneself. The beloved will find an echo of himself in artistic descriptions of love in novels, he will find understanding in a friend, as a living person who has himself experienced something similar and is able to enter the soul of his friend; but the judgements of the psychologist will seem to him to be simply misunderstandings of his condition - and he will be right.”544

Why will the judgements of the psychologist fall short of their mark? Because the “object-consciousness” (to use Frank’s term) of the psychologist, and of the scientist in general, is appropriate only in relation to things which are indeed just objects, and not capable of having an “object consciousness” of their own. But human beings do have object consciousness; and this object consciousness is not suspended during the state of “being in love”, but is, on the contrary, heightened.

Object-consciousness – or, as more contemporary philosophers prefer to call it, intentionality - is beyond the capacity of animals. Still more beyond their capacity is the characteristic that enables two people to relate to each other not only as subjects and objects, but as inter-penetrating subjects-cum-objects who share, albeit from different initial points of view, their perceptions of each other.

Frank calls this simply “communion”, and defines it as follows: “When we speak to a person, or even when our eyes meet in silence, that person ceases to be ‘object’ for us and is not longer a ‘he’ but a ‘thou’. That means he no longer fits into the frame-work of ‘the world of objects’: he ceases to be a passive something upon which our cognitive gaze is directed for the purposes of perception without in any way affecting it. Such one-sided relation is replaced by a two-sided one, by an interchange of spiritual activities. We attend to him and he to us, and this attitude is different from – though it may co-exist with – the purely ideal direction of attention which we call objective knowledge: it is real spiritual interaction. Communion is both our link with that which is external to us, and a part of our inner life, and indeed a most essential part of it. From an abstract logical point of view this is a paradoxical

case of something external not merely coexisting with the ‘inward’ but of actually merging with it. Communion is at one and the same time both something ‘external’ to us and something ‘inward’ – in other words it cannot in the strict sense be called either external or internal.

“This can still more clearly be seen from the fact that all communion between ‘I’ and ‘thou’ leads to the formation of a new reality designated by the word ‘we’ – or rather, coincides with it.” 545

It is as if the two are like two mirrors placed opposite each other. What is reflected in mirror A is immediately reflected in mirror B, and vice-versa, in an indefinite reciprocal regression. The knowledge each has of the other is therefore objective and subjective at the same time; in fact, the objectivity and subjectivity of the vision or visions are logically and chronologically inseparable: “My awareness of myself is in part constituted by my awareness of me, and my awareness of him is in part constituted by my awareness of his awareness of me”. 546

Sexual love heightens this characteristic to an extraordinary degree, generating an indefinitely long chain of reciprocity, in which “she conceives her lover conceiving her conceiving him…” 547

It will be obvious that this kind of communion or “inter-subjective consciousness” is both absolutely central to the structure of human sexual relations and quite impossible to describe in terms of instinctual feelings alone. For instinctual feelings are “blind”; they do not relate to objects so much as devour them. And it goes without saying that they cannot form the basis of inter-personal communion, although they obviously “colour” that communion. Irrational, instinctual desire seeks only the achievement of a certain purely subjective satisfaction. It is egoistical, solipsistic; it needs the other only in order to make it no longer the other, engulfing it in its own self, just as food no longer remains food when it has been absorbed into the body that eats it.

On the other hand, “rational” (i.e. intentional, mind-directed, quintessentially human) desire contemplates the other and seeks to be united with it, but not by engulfing it, nor by destroying it, but, on the contrary, by preserving it in its unique, individual, separate existence for ever. As such, it is not subjective, but objective – more precisely, interpersonal. In fact, if sexual love is to achieve its goal of personal union with the other, it is essential that the other remain the other; the union must be “undivided but unconfused”.

The fall of sexuality consists in the instability of its intentionality, its tendency to allow impersonal animality to overwhelm personal humanity, so that the mind is diverted from the contemplation of the embodied soul of the other to his “unpsyched” body – that concentration on body as mere flesh which causes shame in all normal people:

Th’expense of spirit in a waste of shame
Is lust in action…

Moreover, fallen sexual love reveals in the very moment of its consummation a certain barrier to complete union. At a superficial level, this is manifested in the fact that, as a result of the fall, the lovers’ bodies are opaque, can never merge entirely and therefore have to separate eventually. They become “one flesh”, and yet remain two bodies. More profoundly, the souls, too, withdraw behind “the middle wall of partition” between them (Ephesians 2.14) created by their egoism. Passion ebbs, embodiment fades away, and opaqueness returns, returning the lovers to the cold reality of their fallen, divided existence.

Let us examine the progress, as it were, of the sexual impulse from its inchoate, undirected, instinctual beginnings in childhood and adolescence to its fixed, focused and “intentional” end in adult married love.

In the beginning, the sexual impulse is closer to primitive biological desires such as hunger than it will ever be later on. Under the influence of hormonal changes in his body, the adolescent boy is filled with a vague longing or wanderlust, an indefinite dissatisfaction which he knows not how to satisfy. Even at this early stage, however, the sexual impulse is not “purely” animal, but is heavily influenced by other passions characteristic of a rational being, such as pride. Thus Metropolitan Anthony (Khrapovitsky) writes: “When the male organism matures, a feeling of self-satisfaction is aroused in the young man. This is strengthened by the change in the youth’s social position: he becomes an independent member of society – a student; or, as a senior schoolboy, he is preparing to become one – to enter this totally uninhibited group of people. In student society he feels like a bridegroom – he is no longer under the constant supervision of his parents, he earns some money for himself. In general, his conditions of life favour the development of a feeling of self-satisfaction. The newly aroused sexual passion on its part has also something in common with this feeling, and now he wants to live without any restriction; mentally he says to himself: ‘Rejoice, O young man, in thy youth,… and walk in the ways of thine heart and in the sight of thine eyes’. But the words which follow in Ecclesiastes will be revealed to him by the voice of his conscience even if he has never read them, and will cause him intense irritability and will arouse a feeling of enmity against God and against

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548 Shakespeare, Sonnet 129.
religion. Here are these words” ‘But know, that for all these things God will
bring thee into judgement’ (ch. 11, v. 19).”549

But then he meets a girl who for the first time focuses and “incarnates” his
hitherto bodiless, unshaped longing. And not only focuses it, but also humbles
it. For the feeling of self-satisfaction noted by Metropolitan Anthony flees
with the advent of true (or, at any rate, truer) love. Before the image of beauty
he humbles his proud mind. Now he and his own desires are no longer his
first priority; he seeks to serve the object of his love. The way in which falling
in love humbles the lover is illustrated by the words of a German Nazi during
the invasion of Russia: “I fell in love with a Russian girl, although nothing
ever came of it, and for the first time I began to doubt our racial superiority.
How could I be better than her?”550

Does the instinctual longing then disappear? No. And yet one can no
longer call it purely instinctual. For what precisely is this longing for? The
sexual act? Hardly, especially if the youth is still a virgin. In fact, the very idea
would probably disgust him, as if it polluted the absolute purity of his new
feeling. A particular form of sensual pleasure? Not at all, for he does not yet
know what sexual pleasure is, still less how it is produced. In fact, the
paradoxical thing is that at the first appearance of the object of desire, desire
as such is stilled, at any rate temporarily. It is as if a thirsty man having come
upon a river in the desert is so stunned by the beauty of the water that he
forgets to drink...

When vague longing has matured into “being in love”, the boy longs for a
specific individual girl, the girl, not for just any girl, not for anything about the
girl, but the girl herself. He does not long for certain pleasures which she may
be able to give him. He does not long for her body as such, nor any part of her
body. He longs for her. John longs for Mary, not for anything or anyone else.

Of course, even now he still feels a fascination for certain parts of the girl’s
body, and here undoubtedly the instinctual part of his nature is evident. And
yet the part of the body which fascinates him most is not any of the
specifically sexual members or “erogenous zones”, but the face. “Schopenhauer,” writes Scruton, “– whose view of these matters is a good
example of the chaos that ensues from the premature attempt to explain them
– argues that the face is the least important of all the indices of beauty, since it
is the least relevant to the reproductive function which underlies and explains
desire. That is almost the opposite of the truth. Although a pretty face
surmounting a deformed or mutilated body may indeed fail to arouse sexual
interest, it is well known that a pretty face may compensate for much bodily

549 Metropolitan Anthony, op. cit., pp. 63-64.
550 Henry Metelmann, in Julian Llewellyn-Smith, “From Third Reich to Charterhouse”, The
ugliness... A beautiful body, however, will always be rendered repulsive by an ugly face, and can certainly never compensate for it.”

Why the face? Because the face, far more than any other part of the body, reveals the soul, the person. That is why the word for “face” and person” in Russian is the same – лицо. And why the Latin word persona, whence comes the English “person”, originally referred to the masks, or faces, that actors assumed during performance. If we wish to know who a person is and what he is feeling, then while we may take into account other elements of body language, it is the movements of the face, - the smiles, the blushes, the laughs, the tears, - and especially the expression of the eyes, that we will study most closely. For it is the eyes that are, as the proverb says, “the mirror of the soul”, making the workings of the invisible soul visible with an extraordinary transparency:

_Beshrew your eyes,_
_They have o’erlooked me and divided me,_
_One half of me is yours, the other half yours –_
_Mine own I would say: but if mine then yours,_
_And so all yours._

But what has sexual desire to do with the workings of the invisible soul? Nothing, if the Platonic-Kantian-Freudian line of thought is to be believed, which sees sexual desire as a purely biological phenomenon having nothing to do with the noetic realm. But this only goes to prove that this line of thought is inadequate to describe, let alone explain, the phenomenon of sexual desire, which, the more focused and concentrated it is, the more intensely personal it is. For sexual love, as opposed to lust, is not in the first place directed to the flesh of the desired one but to the soul. It is not the purely physical pleasure of the caress, the glance or the kiss that is the vital element, but the fact that it is his (or her) caress, glance or kiss; the physical pleasure is inseparable from the knowledge of the person who gives it. This knowledge makes the physical contact the sign, the “incarnation”, the icon, as it were, of a non-physical reality. Thus the true object of desire that has not completely lost its intentional – i.e. individual, personal, as opposed to generic, impersonal, – character, is not the body as such, but the body as the

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551 Scruton, op. cit., p. 70. Nietzsche corrected Schopenhauer here when he wrote: “The chaste words I have heard: ‘Dans la véritable amour c’est l’âme, qui enveloppe le corps’” (Beyond Good and Evil, Epigrams and Interludes, 142).

552 In modern English, “persona” has come to mean a role or act, something which does not so much reveal the person as hide it. On the other hand, the word for “person” in Greek, hypostasis, literally means “that which stands under” the face.

553 Maslow writes: “there is in the real world no such thing as blushing without something to blush about”; in other words, blushing presupposes object-consciousness and personal communion with another human being; it is always “blushing in a context” (V. Frankl, “Self-Transcendence as a Human Phenomenon”, Journal of Humanistic Psychology, vol. 6 (2), 1966, p. 101).

554 Shakespeare, The Merchant of Venice, III, 2.
expression of the soul, not the pleasure as such, but the pleasure as the expression of the thought. It is this iconic quality of the flesh in sexual love, enabling the veneration paid to the flesh to ascend to its “archetype”, the soul, that transforms the temporality of pleasure into the eternity of true love:

Eternity was in our lips and eyes,
Bliss in our brows' bent, none our parts so poor
But was a race of heaven.555

And if that same physical pleasure were provided by another person, it would entirely lose its significance and thrill. This is proved by the fact that if the lover discovers that the pleasure he receives comes not from the person he thought it came from, but from someone else, the pleasure immediately evaporates and often turns to disgust. As Scruton writes, “the knowledge that it is an unwanted hand that touches me at once extinguishes my pleasure. The pleasure could not be taken as confirming the hitherto unacknowledged sexual virtues of someone previously rejected. Jacob did not, for example, discover attractions in Leah that he had previously overlooked: his pleasure in her was really pleasure in Rachel, whom he wrongly thought to be the recipient of his embraces (Genesis 29.25).”556

Being in love therefore represents an acute experience of the unity of the human being, not only the de facto inseparability of body and soul, but of the fact that the person is his body as well as his soul, so that contact with the body is contact with the soul. Scruton calls this the experience of embodiment: “My sense of myself as identical with my body, and my sense of you as identical with yours are crucial elements, both in the aim and in the reception, of the arousing caress. I am awakened in my body, to the embodiment of you. Underlying the woman’s state of arousal is the thought: ‘I, in my body, am something for him’, and her response – the ‘opening’ to this approaches, and all that is entailed in that – must be understood in part as an expression of that thought, and of the interpersonal intentionality that is built upon it.”557 Thus in the eyes of the lover, the beloved’s soul is embodied in her body, while her body is transparent to his soul.558

But what does the lover actually see in the “embodied soul” of his beloved? And: with what does he see it? He sees with the eyes of the mind, and not of the body. Or rather, he sees with the power of eros, which, as we have seen, is a power of the mind no less than of the body. For

555 Shakespeare, Antony and Cleopatra, I, 3, 35.
556 Scruton, op. cit., pp. 21-22. St. Cyril of Alexandria writes that Jacob’s reward for serving Laban was “quite small: marriage…” (On Hosea, 6; quoted in Burghardt, op. cit., p. 98)!
558 Antony Ter-Grigorian rightly notes: “The point does not lie in a division of love into a physical (fallen) and a non-physical (non-fallen) kind. This is not a valid distinction, since all levels and manifestations of love are ‘transparent’” (personal communication).
Erotic love must become “all mind” in order to see its true object. And this object must be, to use Platonic language, an ideal, unmoving and not a sensory object. For

This ecstasy doth unperplex
(We said) and tell us what we love,
We see by this, it was not sex,
We see, we saw not what did move.

“It was not sex” – that is, simple lust – by which the lovers saw each other. And yet it was eros. For the love in question here is not Platonic, but one in which

Our eye-beams twisted, and did thread
Our eyes upon one double string.
So to engraft our hands, as yet
Was all the means to make us one.559

The object of erotic love that is true cannot be her body, which is changeable, nor the moods of her soul, which are also changeable, but that which is in essence unchanging, the image of God in her. Only such an object is worthy of love and can raise love from the corruptible to the incorruptible. Hence the intuition that true love must survive the fading of bodily beauty; it must be immortal, since its true object is immortal. This intuition was wonderfully expressed by Shakespeare, who begins by pointing out that even erotic love is in essence the marriage of minds:

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove.
O, no! it is an ever-fixed mark,
That looks on tempests and is never shaken;
It is the star to every wand’ring bark,
Whose worth’s unknown, although his height be taken.
Love’s not Time’s fool, though rosy lips and cheeks
Within his bending sickle’s compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error, and upon me prov’d.
I never writ, nor no man ever lov’d.560

559 John Donne, The Ecstasy.
And yet what we are in essence, our Godlikeness, which alone is worthy of an undying love, rarely corresponds to what we show ourselves to be in everyday life. And this discrepancy between the image of God and the image of sin - in the soul both of the lover and of his beloved - causes intense anguish and pain - moral pain - to the lovers. For, as Scruton writes: “Desire obliges you to find value in its object, and so to ‘see him as’ the embodiment of virtue”.

Not only that: you want your lover to see you as the embodiment of virtue, and you are prepared to work on yourself to make yourself more worthy. Thus falling in love becomes a major incentive to moral improvement. In fact, this love is well defined, in Solomon’s words, as “the care of discipline” (Wisdom 6.17). For the lover is impelled by his love to discipline himself, to make himself worthy of his beloved. This inextricable - and highly creative - relationship between love and esteem is the analogy and reflection, on a much lower level, of Christ’s making His Bride “without spot or wrinkle” (Ephesians 5.27).

“One may describe the course of love as a kind of ‘mutual self-building’… I want you to be worthy of my love, behind which desire lies, always compelling me. And I too want to be lovable, so that you may reciprocate my affection. Hence we begin to enact a cooperative game of self-building.”

This “cooperative game of self-building” may lead to quarrels - but quarrels with a creative element, because the relationship becomes an arena of moral improvement, spurred on by desire. Hence the English proverb:

*The falling out of lovers is the renewal of love.*

Thus even Cleopatra, the embodiment of fallen sensual desire, wishes in the end to become not simply a mistress for Anthony, but a wife, having shed all downward-looking elements, the “earth and water” of lust, in order that only the “fire and air” of pure love should remain:

> Husband, I come.  
> Now to that name my courage prove my title!  
> I am fire and air; my other elements  
> I give to baser life.

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560 Shakespeare, *Sonnet 129*.  

> When nothing else kindles desire,  
> Even virtue’s self shall blow the fire.  
> Love with thousand darts abounds,  
> Surest and deepest virtue wounds…

Of course, a lover may wish to “build up” himself or his beloved for selfish, vainglorious reasons: because he considers himself to be a good person, and “only the best will do” for such a good person. However, this attitude is already at one remove from the initial experience of being in love, which in its simplicity is an encounter with what one’s perceives to be goodness incarnate. For not only does love reveal beauty to be truth: it also reveals it to be goodness.

But is it in fact virtue or goodness? Does not love see beauty sometimes in the most worthless objects, as was dramatized in Shakespeare’s A Midsummer Night’s Dream? Is it not so much the perception of an ideal as an idealization of something that is far from ideal, a form of self-deception?

It certainly can be; for the intuitive power of the lover’s erotic vision is strictly dependent on his own moral level. An unspiritual man is not likely to fall in love with a spiritual woman, because he will neither see her spirituality nor admire it if he did. But a spiritual man will love a woman who is like him in being spiritual—although he, too, can be deceived into loving an object unworthy of his love. For like can recognize like only in the case of one whose eros is sufficiently purified to see the likeness. But for one whose eros is less purified, there will be many misperceptions and mismatches in love, giving fertile ground for the proverb that love is blind. And yet eros in its essence, purified of that veil of darkness that the fall has draped over it, is the opposite of blind: it is an instrument given by God to us in order to pierce the veil of the flesh and see the true person underneath.

If falling in love were always and necessarily a purely instinctual phenomenon that obscures the truth of the beloved in a fog of hormone-fuelled intoxication, we would expect the intensity of the initial falling in love to be inversely proportional to the depth and duration of the subsequent relationship. And that is certainly what the Platonic model, which tends to oppose love and desire as antagonistic opposites, would suggest. But such scientific research as approaches this essentially supra-scientific sphere does not come to this conclusion.

Thus Winston writes: “The evidence suggests that, over time, the first mad fever of love becomes replaced by a more solid partnership, one more ideally suited to the raising of children. But some research has suggested that the most long-lived relationships are those that preserve a degree of the earlier, less rational phase.

Dr. Ellen Berscheid, Regents Professor of Psychology at the University of Minnesota, was the first to identify the ‘pink-lens effect’, whereby couples in love idealize their partners and make overoptimistic judgements about them.

564 Shakespeare, Antony and Cleopatra, V, 2, 285.
We think, for instance, that our lovers are ‘brilliant’ and ‘wonderful’; we overestimate their intelligence, their honesty, their generosity and their looks.... This effect has been shown to decrease over time. In general we would expect that, as a relationship progresses, we become more realistic about our partner’s strengths and weaknesses – we ‘love them for what they are’, rather than the idealized, rose-tinted view we may have picked up in the initial frenzy of attraction.

“But a study at the University of New York, Buffalo, has also shown that the greater the intensity of the pink-lens effect, the greater the likelihood of the couples staying together. Another, more long-term study at the University of Texas, Austin, followed 168 couples who married in 1981. Once again, the couples who idealized one another the most at the outset were also those whose relationships were the most long-lived....”

Winston here uses such words as “irrational”, “mad” and “frenzy” which presuppose us to think that falling in love must necessarily involve self-deception and “rose-tinted” falsification. And yet the research itself suggests something different: that while falling in love in a sense idealizes the beloved, this idealization may not always be self-deceiving. It may sometimes be a more accurate vision of the true nature of the beloved, an ideal vision which nevertheless lights up something that is real, and therefore helps rather than hinders the durability of the relationship. Similarly, while falling out of love may be the consequence of seeing “the bitter truth” about the beloved, it may in also involve a loss of true vision, an obscuring of that ideal reality which was so wonderfully obvious before. Since human beings are a mixture of good and evil, the beautiful and the ugly, the image of God and the image of the beast, there are objective grounds for both kinds of vision - the vision which accompanies falling into love and the vision which accompanies falling out of love...

“Falling in love” is not simply lust, but nor is it pure love unsullied by fallen passion. Saints do not fall in love; they have passed that stage. But nor do the truly evil fall in love; they cannot attain to the glimpse of the ideal that it provides...

Sublimation and Marriage

And so falling in love remains an ambiguous phenomenon, on the frontier between good and evil. But whether good or evil, it is always essentially human, and irreducible to mere lust, since it is always an intentional, personal experience. Its moral quality depends, first, on the spiritual maturity and purity of the person who loves, and secondly, on whether God is in the process, guiding and inspiring it to the end-state of lawful marriage. If He is not in that process, and He is not leading it to that end, then the love is likely

to fade and may lead to fornication or an unhappy marriage or even divorce. If, on the other hand, He is in it, then the experience will be truly “in the Lord”, that is, “in all decency and in honour”. For, as St. John Chrysostom says, “it is God Who sows these loves”, in that “it is by the Lord that a man is matched with a woman” (Proverbs 19.14).

Falling in love that leads to a stable and happy marriage may be called the first stage in the sublimation of fallen eros. It involves the redirection of all sexual desire from "strange flesh" (Jude 7) to one’s own flesh, that is, one’s spouse; for through the sacrament of marriage that is what the lovers become in reality. In this state, the state of true monogamy, as Alexis Khomyakov put it, "for the husband, his companion is not just one of many women, but the woman; and her mate is not one of many men, but the man. For both of them the rest of the race has no sex.”

Insofar as marriage involves the sublimation of fallen eros, its redirection in an upward direction, it cannot be called lust, which is by definition the direction of eros downwards. Thus Tobit says on his wedding night: "O Lord, I take not this my sister for the satisfaction of lust, but in truth" (Tobit 8.7). And St. Ignatius the Godbearer writes that a marriage that is carried out with the blessing of the bishop, whose job it is to discern whether God has really brought these two persons together, will be “not according to lust [ἐπιθυμία作为一种], but “according to the Lord”. In this context there need by no shame about the satisfactions that marriage brings: “Speak to my sisters that they love the Lord, and be satisfied with their husbands in flesh and in spirit. In the same way enjoin on my brothers in the name of Jesus Christ ‘to love their wives as the Lord loved the Church’.”

It follows that “falling in love”, when confirmed, strengthened and sanctified by marriage, can turn out to be, not a “fall”, but a “rise” in the spiritual life, taking a hitherto self-absorbed and completely self-oriented person “out of himself” into a new realm, a realm marked out for him by God, in which he can make greater spiritual progress than if he were unmarried. Thus Metropolitan Anastasy (Gribanovsky) recounts the following case: “There exists a common conviction that only woes lead people to God, and that happiness rather ties them to the earth and makes them forget about Heaven. However, there are exceptions to this rule. Pirogov writes in his autobiography that the first days of his married life were filled with such a lofty blessedness that his soul as it were melted and was purified under the

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566 St. John Chrysostom, On Marriage, II, 4; P.G. 41:223.
567 St. John Chrysostom, Encomium to Maximus, 3; P.G. 51:230.
568 Khomyakov, in Orthodox Life, November-December, 1983, p. 22.
569 St. Ignatius, To Polycarp, 5.
breath of this blessedness, and he who before had suffered from the infirmity of little faith saw God in the radiance of his pure familial joy…”\(^{570}\)

Again, Fr. Alexander Elchaninov writes: “An integral knowledge of another person is possible in marriage, a miracle of sensation, intimacy, of the vision of another person... Before marriage, the human person glides above life, seeing it from outside. Only in marriage is he fully immersed into it, and enters it through another person. This enjoyment of true knowledge and true life gives us that feeling of complete fullness and satisfaction which renders us richer and wiser. And this fullness is even deepened when out of the two of us, united and reconciled, a third appears, our child.”\(^{571}\)

Insofar as the husband longs for his wife as a person, that is, spirit, soul and body, as a being of the same nature as himself, made in the image of God, and not just as a hunk of flesh, then, by virtue of the grace of the sacrament of marriage, which not only legalizes but also sanctifies their union, making them of one flesh not accidentally, as it were, as would be the case outside marriage, but essentially, their love is a chaste love. For such a love does not hinder the love of God.

Nor is it animalian, but fully human. This is not to say that fallen lust cannot coexist with a chaste erotic love, undermining and defiling it. But we cannot deny the possibility of a chaste erotic love unless we deny that there was such an erotic love between Adam and Eve before the fall – which, as we have seen, we cannot do...

It will be immediately apparent, however, that even this, the lowest level of sublimation, is very hard to achieve. Our fallen nature is not attracted to only one member of the opposite sex, but to many; the “natural” state for fallen human beings (especially men) is polygamy or “serial monogamy” rather than true monogamy. So the individualisation of eros on one and one only person on a permanent basis is an exploit in itself, especially in the young.

Rightly directed eros is iconic. That is, just as in the veneration of the icons the veneration paid to the icon ascends to its archetype, so that the icon is venerated, not for its own sake, as piece of wood, but for the sake of its archetype, the person depicted in it, so in rightly directed erotic love the beloved’s body is not admired for its own sake, but as being the expression, the icon, as it were of her soul. For “rightly directed eros [is directed to] the beauty of the soul, and not of the body.”\(^{572}\)


\(^{571}\) Elchaninov, in Bishop Hilarion, op. cit., p. 153.

\(^{572}\) St. John Chrystosom, Homily 20 on Ephesians, 2.
And “chaste love,” writes Clement or Alexandria, “does not admire the beauty of the flesh. It admires the beauty of the spirit. With such love, a person sees the body only as an image. His admiration carries him through to the Artist Himself – to true beauty.”

It is this upward direction of eros rightly directed, from the body of the beloved to her soul and then to her Creator, that anchors the perception of her beauty in truth. This truth is twofold – the truth of the created person that the beloved is, and the truth of the Uncreated Person in Whose image she is made, Who is Truth. On the other hand, eros that stops at the body, i.e. lust, tells a lie about it – that the body is not essentially the expression of a soul, that it is not inseparable from that soul and has no value independently of it. Moreover, this lie about the other proceeds from a lie about the self – that the lover’s love can be satisfied by the body alone, that it does not need a higher beauty, a beauty anchored in truth.

Eros rightly directed acts as a kind of filter to the senses, concentrating and heightening their powers so that they are able to pierce the veil of the flesh to the immaterial world beyond, connecting, not body with body, but spirit with spirit, man with man. The truth of Platonism lies in its acknowledgement of this fact, of the existence of a love that pierces through corruptible sensibilia to incorruptible “ideas”. Its falsehood lies in its insistence that sexual love is quite different from this, being a purely physical or physiological phenomenon, no different in essence from the “love” of animals on heat.

It is this false dichotomy that has enabled the religious to attempt to banish sexuality from “respectable” life altogether (we think of the seventeenth-century Puritans and the nineteenth-century Victorians), and the irreligious to create a “science of sex” on the grounds that sexuality is an object of science like any other.

Erotic love that rests on the body alone, finding its beauty and desirability exclusively in its physical characteristics independently of the soul that animates it and of the Creator Who is the true source of its beauty, is impure. It is impure because it is idolatrous, because it loves the creature more than the Creator, thereby betraying the true Lover of the human soul and committing adultery in relation to Him; for every preference of a creature to the Creator is called adultery in the Holy Scriptures. In this sense, and this sense only, we can talk about lust and fornication defiling the relations even of lawfully married spouses.

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573 Clement of Alexandria, Miscellanies; in The One Who Knows God, p. 91.
574 St. John Chrysostom writes: “God implanted a filter (filtron) in our nature, so that we should love one another. ‘Every beast loves his like, and every man his neighbour’ [Sirach 13.15].” (Homily 2 on Ephesians, 3; P.G. 62:20).
However, the neo-Manichaeans' claim that sexual relations between spouses are necessarily lustful is unfounded. The Holy Scriptures and the Holy Fathers confirm that sexual relations within marriage can be pure. And the priest in the marriage service would not pray for the descent of a “pure and perfect” love on the couple, an undefiled bed and many children, if such purity in the marriage bed were impossible. Of course, we are not talking here about the human nature that underlies that act. Lust, impure desire, remains a part of the nature of all men and women, both married and monastic, who have not yet attained to passionlessness, the complete redirection of all desire from unlawful to lawful objects.

As we have seen, such a fundamental redirection is possible, because, although our love made in the image of God’s love has been defiled and obscured by sin, Christ has restored that image by taking on all the consequences of sin in the form of a human nature tossed between the desire for pleasure and the fear of pain, and then by resisting every temptation to pleasure while voluntarily assuming every form of pain, including the ultimate pain of death. And through the sacraments God has communicated this nature that has triumphed over the evil passions to our passionate nature, destroying the passions by His Passion. For, as St. Maximus the Confessor writes, “in exchange for our passions, [Christ] gives us His life-giving Passion as a salutary cure which saves the whole world.”

The possibility of purity in married sexual relations depends on several conditions: (1) God’s own calling of the couple to the married state; (2) the communication of the grace of marriage to the couple through a lawful Christian marriage; and (3) the working together of this grace with the couple’s own striving to keep the commandments. The fulfilment of these three conditions makes possible the continual sublimation of the couple’s erotic loves towards the things of the spirit. It also raises the couple themselves to a new level, conforming them to the image of the Wedding of Christ and the Church – which, as we have seen, was the original purpose of the differentiation of the sexes and the introduction of marriage in the first place, in the Paradise of delight.

It follows from the above that while Christianity works to suppress downward-looking eros, or lust, it liberates upward-looking eros, or true love. For example, in the Life of the fifth-century St. Brigit of Ireland we read: “A certain man of Kells... whom his wife hated, came to Brigit for help. Brigit

576 Menaion, Sunday, Tone Six, Mattins, Canticle Nine, troparion.
blessed some water. He took it with him and, his wife having been sprinkled [therewith], she straightway loved him passionately.”

Another, still more striking example from the Life of St. Columba, Apostle of Scotland (+597): “Another time, when the saint was living on the Rechrena island, a certain man of humble birth came to him and complained of his wife, who, as he said, so hated him, that she would on no account allow him to come near her for marriage rights. The saint on hearing this, sent for the wife, and, so far as he could, began to reprove her on that account, saying: ‘Why, O woman, dost thou endeavour to withdraw thy flesh from thyself, while the Lord says, ‘They shall be two in one flesh’? Wherefore the flesh of thy husband is thy flesh.’ She answered and said, ‘Whatever thou shalt require of me I am ready to do, however hard it may be, with this single exception, that thou dost not urge me in any way to sleep in one bed with Lugne. I do not refuse to perform every duty at home, or, if thou dost command me, even to pass over the seas, or to live in some monastery for women.’ The saint then said, ‘What thou dost propose cannot lawfully be done, for thou art bound by the law of the husband as long as thy husband liveth, for it would be impious to separate those whom God has lawfully joined together.’ Immediately after these words he added: ‘This day let us three, namely, the husband and his wife and myself, join in prayer to the Lord and in fasting.’ But the woman replied: ‘I know it is not impossible for thee to obtain from God, when thou askest them, those things that seem to us either difficult, or even impossible.’ It is unnecessary to say more. The husband and wife agreed to fast with the saint that day, and the following night the saint spent sleepless in prayer for them. Next day he thus addressed the wife in presence of her husband, and said to her: ‘O woman, art thou still ready today, as thou saidst yesterday, to go away to a convent of women?’ ‘I know now,’ she answered, ‘that thy prayer to God for me hath been heard; for that man whom I hated yesterday, I love today; for my heart hath been changed last night in some unknown way – from hatred to love.’ Why need we linger over it? From that day to the hour of death, the soul of the wife was firmly cemented in affection to her husband, so that she no longer refused those mutual matrimonial rights which she was formerly unwilling to allow.”

Of course, we are not here advocating the sexual permissiveness of modern culture. We are not advocating it because it is precisely downward-looking eros that modern culture permits, while putting every obstacle in the way to the resurrection of upward-looking eros. What we are pointing to is the practice of the saints in encouraging, rather than quenching, the love between husbands and wives – and by “love” we mean precisely eros in its sexual expression.

In the context of a lawful marriage in which the grace of the sacrament is fully assimilated by the spouses, their erotic love is fully lawful because it is not downward-, but upward-looking – looking up to the image of God in the other, and to the creation of the new Christian unit, a new likeness of the love of Christ and the Church. Thus the grace of marriage can transform lust into a passionate tenderness which is not self-seeking and fully deserves the name of love. Consequently, the quenching of eros here is contrary to God’s will, insofar as it endangers the harmony of the icon. And for that reason Saints Brigit and Columba were prepared to pray for the resurrection of desire in the spouses who came to them for help – and their prayers were answered.\footnote{A certain Orthodox Christian put it well: “Physical relations may be elicited by lust, but they may [also] be elicited by love. The spouses enter into physical relations not with the aim of removing over-excitement and quenching the ragings of the flesh, but because they love each other, because they are striving for unity… The aim of marriage is to lessen the element of lust in physical relations and increase the element of love.” And again: “The unity of spouses, on being accepted into the Church is liberated in the Church from its limitedness. Love for one’s spouse becomes a school of love for all.” (Oleg VM, “O lyubvi. Kak govoril minister-administrator”, \url{http://webforum.land.ru/mes.php?id=2297293&fs=0&ord=1&l=1=&board=12871&arhv=})}

*The Resurrection of the Body*

But monogamy is only the first stage of sublimation. To the degree that a man is purified, his eros becomes stronger and keener; it penetrates the veil of the flesh, seeing it as an icon, a window or door into a higher, supersensual world.\footnote{With regard to science, cf. Sir Francis Bacon: “God forbid that we should give out a dream of our own imagination for a pattern of the world: rather may He graciously grant to us to write an apocalypse or true vision of the footsteps of the Creator imprinted on His creatures.” (The Great Instauration, “The Plan of the Work” (1620)). And with regard to art, cf. Michelangelo Buonarroti, “Sonnet for Tommaso Cavalieri”:

*But God, in His graciousness, does not show Himself
More fully elsewhere to me than in some lovely mortal veil;
And I love that solely because in it He is reflected.*

St. Barsanuphius of Optina says that “in the soul of an artist there is always a streak of asceticism, and the more lofty the artist, the more brightly that fire of religious mysticism burns in him” (Victor Afanasyev, *Elder Barsanuphius of Optina*, Platina, Ca.: St. Herman of Alaska Press, 2000, p. 500).} First, the soul of his spouse, created in the image of God; then the beautiful, rational order revealed by true science and art and reflecting the Mind of the Creator; and finally the invisible, uncreated Beauty of God Himself. In this way, to use the language of Platonic philosophy, his "vulgar Eros" is changed into "heavenly Eros", on whose wings he ascends into the world of supersensual, unchanging reality. St. John Climacus writes of this ascent or “sublimation” of eros: “Blessed is he who has obtained such love and yearning for God as an enraptured lover has for his beloved…. So it is with our bodily nature; and so it is in spirit.”\footnote{St. John Climacus, *The Ladder of Divine Ascent*, Step 30.11, 13.}
And he gives an example of crucified and resurrected Eros: "Someone told me of an extraordinarily high degree of purity. He said: 'A certain man, on seeing a beautiful woman, thereupon glorified the Creator; and from that one look, he was moved to the love of God and a fountain of tears. And it was wonderful to see how what would have been a cause of destruction for one was for another the supernatural cause of a crown.' If such a person always feels and behaves in the same way on similar occasions, then he has risen immortal before the general resurrection."\(^{583}\)

The reference to the general resurrection here reminds us that the final end of man is not only the resurrection of the soul, but also of the body, and therefore of all the body’s faculties as originally created by God. This must include man’s sexual faculties, too; for Christ took upon Himself all that is human, including our sexuality and even our sexual organs. St. Symeon the New Theologian spells out this fact with no false shame. As Alexander Golitzin writes: “Symeon accepts... the fact that God Himself ‘was not ashamed’ to become like one of us and, in consequence, has shared Himself with us in every particular, and in every member of the body. To shudder at all the implications of the last, as he says to his opponents in Hymn 15, is to ‘... attach your shame to Christ and to me, saying: “Do you not blush at these shameful words, and above all to bring Christ down to the level of “shameful members”?’ Symeon replies at once: ‘But I say in my turn: “See Christ in the womb of His mother, picture to yourself the interior of this womb and He escaping from it, and whence my God had to pass to come out of it!”’.”\(^{584}\)

If Christ took on our sexual organs, he also took on our eros – but in its unfallen form. And so our eros, too, is to be resurrected. “It is sown in corruption; it is raised in incorruption; it is sown in weakness; it is raised in power; it is sown in dishonour, it is raised in glory” (I Corinthians 15.42-44).

According to a common interpretation of the Holy Fathers, the wedding-garment that every person called to the marriage-feast of the Son of God must have is love.\(^{585}\) But according to the interpretation of St. Gregory Palamas, it is the body, the covering of the soul.\(^{586}\) There is no contradiction between these

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\(^{583}\) St. John Climacus, The Ladder of Divine Ascent, Step 15.60.


\(^{585}\) St. Gregory the Great, Homily 38, On the Marriage Feast: “What can we understand by this garment but charity? We must suppose, then, that this man enters without a wedding garment who is a member of our holy Church by reason of his faith, but who lack charity. It is so called with good reason because our Maker wore it when he came as a Bridegroom to Unite Himself with the Church.”

\(^{586}\) St. Gregory Palamas, Homily 41, On the Marriage Feast: “As every soul has its companion, the body, as its covering, anyone who fails to preserve his body and cleanse it in this life by means of self-control, purity and chastity, will possess it then as a useless garment, unworthy of that incorruptible bridechamber, and the cause of his being thrown out.”
interpretations if we remember that the natural love of the soul, or eros, is rooted in both the soul and the body, and therefore it is precisely a purified, redirected, deified eros that we must possess if we are to enter the marriage-feast of Christ at the general resurrection.

To this the neo-Manichaean may object: “But the Lord says that in the resurrection we shall not marry, being like the angels in heaven. If we shall not marry, there will be no place in us for erotic love. After all, the angels do not experience eros.” In answer to this objection, we reply: “We shall be like the angels in heaven, not marrying or giving in marriage, because the continuation of the race in time through sexual procreation will no longer be necessary. However, we shall still have bodies, which the angels do not have. And we shall still be men and women, just as Christ and the Mother of God will still be a man and a woman. And this extra complexity of human nature, including its physicality, means that the unity it attains at its completion and fulfilment at the resurrection will be broader and deeper than that attained by the bodiless angels. It will be broader and deeper above all because it will be united to Christ not only by grace, as the angels are united to Him by grace, but even by nature, insofar as we will be – and already are, as members of the Church – partakers of His human nature.”

The Holy Fathers teach that the angels, too, have an intense longing for God that is called eros. But the eros of human beings is higher than that of the angels – shocking as this may sound to the Platonic-Manichaean mind-set - precisely because an earthly body is conjoined to it. Thus St. Gregory Palamas writes: “Our intellect, because created in God’s image, possesses likewise the image of this sublime Eros or intense longing – an image expressed in the love experienced by the intellect for the spiritual knowledge that originates from it and continually abides in it... The noetic and intelligent nature of angels also possesses intellect, and the thought-form (logos) that proceeds from the intellect and the intense longing (eros) for its thought-form. This longing is likewise from the intellect and coexists eternally with the thought-form and the intellect, and can be called spirit since by nature it accompanies the thought-form. But this spirit in the case of angels is not life-generating, for it has not received from God an earthly body conjoined with it, and so it has not received the power to generate and sustain life. On the other hand the noetic and intelligent nature of the human soul has received a life-generating spirit from God since the soul is created together with an earthly body, and so by means of the spirit it sustains and quickens the body conjoined to it...”

There is an argument that man is in the image of God not so much as an individual, or as a family, but as the fullness of the whole of saved humanity. Thus Tsirplanis writes: “According to St. Gregory of Nyssa, each soul as the Image of God is the human as well as the cosmic πληροφορία, includes ‘all humanity’, ‘the entire plenitude of humanity’; ‘our whole nature, extending from the first to the last, is so to say, one image of Him Who is’; it is ‘the nature of man in its entirety and fullness’” (op. cit., pp. 32-33).

St. Gregory Palamas, 150 Chapters, 37, 38; The Philokalia, vol. IV, pp. 362-363. St. Gregory of Sinai explains this in more detail: “The natural law is the potential power to energize inherent
How far away we are from Platonism here! Far from the soul being brought down by the body, it is exalted through its association with the body! For by its conjunction with the body it “has received a life-generating spirit from God”, a spirit that the saint calls eros, whereas the eros of angels, not being associated with a body is not life-generating.

Fr. George Florovsky writes: “For ancient man the fear of impurity is much stronger than the fear of sin. The source and seat of evil is usually represented as this ‘lower nature’, the body and the flesh, a plump, coarse substance. Evil is from defilement, not from a perversion of the will [the only source of evil, according to the Holy Fathers]. From this defilement it is necessary to be freed, externally cleansed... And lo, Christianity brings a new good news about the body also... From the beginning every kind of docetism [the

in each species and in each part. As God does with the respect to the whole of creation, so does the soul with respect to the body: it energizes and impels each member of the body in accordance with the energy intrinsic to that member. At this point it must be asked why the holy fathers sometimes say that anger and desire are powers pertaining to the body and sometimes that they are powers pertaining to the soul. Assuredly, the words of the saints never disagree if they are carefully examined. In this case, both statements are true, if correctly understood in context. For indescribably body and soul are brought into being in such a way that they coexist. The soul is in a state of perfection from the start, but the body is imperfect since it has to grow through taking nourishment. The soul by virtue of its creation as a deiform and intellective entity possesses an intrinsic power of desire and an intrinsic incensive power, and these lead it to manifest both courage and divine love. For senseless anger and mindless desire were not created along with the soul. Nor originally did they pertain to the body. On the contrary, when the body was created it was free from corruption and without the humours from which such desire and uncontrollable rage arise. But after the fall anger and desire were necessarily generated within it, for then it became subject to the corruption and gross materiality of the instinct-driven animals. That is why when the body has the upper hand it opposes the will of the soul through anger and desire. But when what is mortal is made subject to the intelligence it assists the soul in doing what is good. For when characteristics that do not originally pertain to the body but have subsequently infiltrated into it become entangled with the soul, man becomes like an animal (Psalm 49.20), since he is now necessarily subject to the law of sin. He ceases to be an intelligent human being and becomes beast-like.

“When God through His life-giving breath created the soul deiform and intellective, He did not implant in it anger and desire that are animal-like. But He did endow it with a power of longing and aspiration, as well as with a courage responsive to divine love. Similarly when God formed the body, He did not originally implant in it instinctual anger and desire. It was only afterwards, through the fall, that it was invested with these characteristics that have rendered it mortal, corruptible and animal-like. For the body, even though susceptible of corruption, was created, as theologians will tell us, free from corruption, and that is how it will be resurrected. In the same way the soul when originally created was dispassionate. But soul and body have both been defiled, commingled as they are through the natural law of mutual interpenetration and exchange. The soul has acquired the qualities of the passions or, rather, of the demons; and the body, passing under the sway of corruption because of its fallen state, has become akin to instinct-driven animals. The powers of body and soul have merged together and have produced a single animal, driven impulsively and mindlessly by anger and desire. That is how man has sunk to the level of the animals, as Scripture testifies, and has become like them in every respect.” (137 Texts on Commandments and Doctrines, 81,82; in The Philokalia, vol. IV, pp. 227-228)
doctrine that Christ’s incarnation was only appearance, not reality] was rejected as the most destructive delusion, as a certain dark, anti-good-news, which is from the Antichrist ‘the spirit of deception’ (cf. I John 4.2-3). This was so vividly felt by the early Christian writers, by Hieromartyr Ignatius and Hieromartyr Irenaeus. Tertullian, with all the tension of his ascetical pathos, was raised to a real ‘justification of the flesh’, almost to ecstasy and injury (see his very interesting discussion, On the Resurrection of the Flesh, partly also in his Apology)... The temptation of deincarnation had already been removed and rejected with complete decisiveness in the Apostle Paul. ‘For we do not want to be unclothed, but to be clothed, so that the mortal should be swallowed up by life’ (II Corinthians 5.4)... ‘Here he deals a mortal blow to those who denigrate our bodily nature and denounced our flesh,’ explains Chrysostom. ‘The meaning of his words is as follows. It is not the flesh, he says as it were, that we want to slough off, but corruption; not the body, but death. The body is one thing, and death another; the body is one thing, and corruption another. Neither is the body corruption, nor corruption the body. True, the body is corruptible – but it is not corruption. The body is mortal – but it is not death. And the body was the work of God, while corruption and death were introduced by sin. And so, he says, I want to slough off from myself that which is foreign to me, not my own. And that which is foreign to me is not the body, but corruption... The coming life annihilates and destroys not the body, but the corruption and death that have been attached to it’ [On the Resurrection of the Dead, 6] Chrysostom here faithfully hands down the unchanging self-feeling of the ancient Christians. ‘We are waiting for spring in our bodies also’, said the Latin apologete of the second century [Minucius Felix] ...With all the apparent similarity between Platonic and Christian asceticism (which creates the constant danger of mixings, self-delusion and substitution), there is a radical difference between them both in their original ideas and in their final hopes... In Platonism it is precisely this ‘bad news’ about the body that dominates, the news about death and corruption – with this is linked all these guesses about ‘wanderings’ and ‘migrations’ of souls. And hence the desire for deincarnation. A struggle is constantly being conducted with ‘feelings’ for the sake of a complete liberation from this material world of events... But in the Christian revelation about the body ‘good news’ has been brought – about the coming incorruption, transfiguration and glory, about the coming transfiguration of the whole world, about the universal renewal. And the struggle with ‘sensuality’ is waged here not for the sake of liberation, but in order that the body, too, should become spiritual. With this agrees the hope of resurrection. ‘It is sown a natural body, it rises a spiritual body’ (I Corinthians 15.44)... Here is the same antithesis of eschatological hopes and desires: to ‘be unclothed’ or to ‘be clothed’ [with the body].”

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589 Florovsky, “O voskresenii mertvykh” (On the Resurrection of the Dead), in Dogmat i Istoria (Dogma and History), Moscow: St. Vladimir Brotherhood, 1998, pp. 420-421, 422 (in Russian). It follows, as Keselopoulos writes, that “God does not require of man the dispassion of angels,
Eros and Agape

At this point a word should be said about the relationship between the concepts denoted by the words “eros” and “agape”.

In the Catholic and Protestant West a sharp distinction is usually made between the two. Thus Schopenhauer sees eros as part of the Will to life, and as such completely egoistical. To this he opposes agape, which is sympathy, a selfless kind of love: “All true and pure love is sympathy (Mitleid), and all love which is not sympathy is selfishness (Selbstdsucht). Eros is selfishness; agape is sympathy.” Schopenhauer, in Fr. Frederick Copleston, A History of Philosophy, vol. 7, part II: Schopenhauer to Nietzsche, Garden City, NY: Image Books, 1965, p. 48.

The Lutheran Bishop Andres Nygen adopts the same view in his book Agape and Eros, arguing that the Greek word “agape”, being a purely biblical term not found in earlier Greek, denotes a kind of love that is completely different from that denoted by the older term “eros”, which was predominant in the pagan Hellenistic world. The task of Christianity, according to this view, was to replace eros with agape in the hearts of men.

The Holy Fathers sometimes make a distinction between eros and agape. Thus Lars Thunberg writes that for St. Maximus the Confessor “charity, the summit of the virtues... is a natural desire [eros] sustained by divine charity [agape], the fruit of which is divine-human and at the same time the perfection of all that is in man.” However, we can see here that eros and agape are not sharply opposed as if one were good and the other bad, but are rather seen as complementary, eros being a human, created (but good) love which goes out to meet the Divine, uncreated love.

In any case, it is much more common to find “eros” and “agape” used more or less interchangeably. In the Bible the word “agape” and its cognates are used to denote sexual love, sometimes very fallen love. Thus it is used to denote both the clearly sexual love of The Song of Songs and Amnon’s very fallen love of Themar, which resulted in her rape (II Kings 13.1,2,15).

We find the same in the Holy Fathers. Let us take, for example, St. John Chrysostom. Even Fr. Gregory Lourié has to admit that, for this saint, “eros” and “agape” are virtual synonyms, as are other words such as “epithymia” and “pothos”.

“This love (agape),” writes the saint, “is more tyrannical than but a human dispassion, that corresponds with human nature” (op. cit.; St. Gregory Palamas, Defense of the Hesychasts, 1.3.49).


any tyrant. For other desires are strong, but this desire (epithymia) possesses both strength and constancy. For there exists a certain love (eros) implanted in [our] nature which in a manner that is hidden from us weaves together these bodies.” Here “agape”, “epithymia” and “eros” are used more or less interchangeably. Again: “Those who shine with the beauty of the soul... thereby make love (eros) warmer in their husbands, as also their own love (agapin) which attaches to him... When the mother is beautiful and chaste and endowed with every virtue, she will by all means be able to draw her husband and enjoy his desire (potho) for her.” Here “agape”, “eros” and “pothos” are used interchangeably. And again: “For love (eros) is not of necessity. For nobody loves (philei) by necessity, but willingly and by choice.” Here “eros” and “philia” are used interchangeably.

And again: “Often it happens that from that day [of marriage] fornication takes the bridegroom prisoner and removes him from his friends and quenches his love (eros) for his bride, and drags down kind feelings and dissolves the love (agape) that was kindled before and drops the seeds of debauchery.” This shows not only that the impulse to fornication is not to be identified with eros, but actually quenches it, as if they were opposites...

We find a similar use of “eros” and “agape” in St. Gregory of Nyssa, who calls God “the one truly worthy of agape and eros” (τὸ μονὸν τῷ οντι αὐτῆς καὶ ερασιμον), as if the two concepts were interchangeable. St. Gregory was concerned, like Origen before him, that the “heavenly eros” of the saints should not be confused with the “vulgar eros” of fallen human sexuality. However, he accepted that there was a kinship between the heavenly and vulgar eroses, since the heavenly eros is the desiring faculty of man directed to heavenly things, while the vulgar eros is the same faculty directed to earthly things.

Nygen expounds the thinking of St. Gregory (disapprovingly) as follows: “In true Platonic spirit Gregory writes: ‘Since our nature is indigent of Beauty, it always reaches out after what it lacks. And this longing is the desire that lies in our constitution’... This natural desire in man, aroused by the sense of his own deficiency and reaching out towards the Beautiful, is plainly the same reality which Plato calls Eros; Gregory, however, calls it alternately επιθυμία and αγαπη. Thus Agape means for him fundamentally love in the sense of desire; constitutive of it is its connection with the Beautiful and its ceaseless effort to win this for itself.

595 St. John Chrysostom, Encomium to Maximus, 5; P.G. 51: 233,240.
598 St. Gregory of Nyssa, On the Soul and Resurrection, 450; in Tsirplanis, op. cit., p. 27.
599 St. Gregory of Nyssa, Homily 13 on the Song of Songs, 1048C; Origen, Commentary on the Song of Songs, Prologue.
“Agape is the yearning in every man for what can make his life richer and happier. But it can seek its good in two different directions; it can ‘by reason of a false judgement concerning the good, be balked of it, or by reason of a right judgement, find it’ [On the Soul and Resurrection, P.G. 46:92C]. The former happens when the search is directed downwards towards the sense-world, the latter when it is directed upwards towards God. The danger of life in the world is that men are tempted to pursue the shadows of the sense-world. In order to avoid this the virgin life is recommended [On Virginity, P.G. 46:317]. It is not, however, intended that desire should be abolished outright. For desire is an integral part of man’s nature, indeed it actually belongs to the image of God in man [What is ‘In the image of God’, P.G. 46:1336C]. Even if the Agape-desire happens for the moment to be misdirected downwards towards things sensible and irrational [On the Soul and Resurrection, P.G. 46:65A], that is no reason for wishing to tear it up by the roots; to do so would be to ‘pull up the wheat with the tares’ (Matthew 13.29). ‘Therefore the wise husbandman leaves this growth that has been introduced amongst his seed to remain there, so as to secure our not being altogether stripped of better hopes by desire having been rooted out along with that good-for-nothing growth. If our nature suffered such a mutilation, what will there be to lift us up to grasp the heavenly delights? If Agape is taken from us, how shall we be united to God?’ [Ibid.].

“Desire is not to be rooted out, but purified and directed to the right objects – that is, to that which is in itself Beautiful, or God. Desire (Agape), by its very nature, turns in its intention towards the Beautiful, and likewise the Beautiful by its very nature arouses desire and draws it to itself [Ibid. 89:B]. These two, desire and the Beautiful, are meant for one another and must find one another. Their union can be hindered only if the sense-world comes between and draws desire to itself. But if desire has been purified from all taint of sense, there is no longer anything to distract it, no obstacle to its union with God...

“Without desire, Gregory holds, there would be nothing ‘which could lift us up to union with the heavenly’ [On the Soul and the Resurrection, P.G. 46:61]. Therefore he does not intend that desire should be rooted out of us. It only needs to be purified and directed upwards. In one passage he illustrates this function of desire in the ascent, by the simile of a ‘chain, which draws us up from earth towards God’ [On the Soul and Resurrection, P.G. 46:89A]. If we add that desire, ἐπιθυμία, in Gregory’s view is synonymous with αγάπη, we are thus given the idea of ‘the chain of love’.”

The same idea can be found in St. Dionysius the Areopagite, who points out, as Robert Wilken writes, “that in places the scriptures use the term ‘agape’ when they mean desire or erotic love, implying that this is the case in other passages. His example comes from (the Septuagint version of) 2 Samuel

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600 Nygen, op. cit., pp. 437-439, 446.
1.26), David’s lament over Jonathan, at the end of which David speaks of the love between them. David cries out: ‘Your love for me was wonderful, surpassing the love of women’. Here, where one would expect to find the term ‘eros’, the scriptures use ‘agapēsis’ – love having no carnal element and thus its highest form. Dionysius concludes from this: ‘To those listening properly to the divine things, the term ‘love’ is used by the sacred writers in divine revelation with the exact same meaning as the term ‘eros’.”\(^{601}\) In fact, in the same passage Dionysius asserts that “to some of our writers on sacred things the name ‘eros’ seemed to be more divine than ‘agape’”\(^{602}\)

Again, St. Maximus the Confessor, as Blowers writes, “projects the transformation of desire (επιθυμία) both into αγαπη and ερως. There is no interest to segregate αγαπη, as self-transcending charity, and ερως as the driving passion deeply rooted in the individual soul; both express the truly graced and indeed ‘natural’ motion of the concupiscible faculty. In this conception of love Maximus approximates what one contemporary theologian has termed ‘affective conversion’, a kind of transforming passion that subsumes both falling-in-love… and deliberate or intelligent commitment. Such is the kind of love that transforms the whole desire, and thus the whole individual person, in relation to, and in the full interest of, the beloved.”\(^{603}\)

What are we to conclude from these facts? That the Holy Scriptures and Holy Fathers are careless in their language, mixing up love with desire? No, the mistake is not in the sacred texts but in our preconceived ideas about love and desire, ideas inherited from heterodox philosophical traditions. The natural love which the Holy Fathers call “eros” can be represented as a spectrum of feeling rather than a single feeling, but a spectrum rooted in a single reality. At one end of the spectrum, assisted by Divine grace, this reality strives to the very heights, to God Himself and other heavenly visions. At the other end of the spectrum, deprived of grace and divided against itself, it fixes its blunted and narrowed vision on the lowest of objects. But it is one and the same love-desire that finds true fulfillment in the one case and barren frustration in the other. And if we choose to call upward-looking eros “love”, and downward-looking eros “desire”, this should not blind us that we are talking about a spectrum of feelings rooted in a single reality.

Now since downward-looking eros leads away from God and towards the depths of hell, it is natural that the ascetic literature should urge its destruction and crucifixion. As St. Paul says, “They that are Christ’s have crucified the flesh with its passions and desires” (Galatians 5.24). And yet it is not eros as such that is to be destroyed or crucified, but its downward-looking tendencies, which tendencies only came into existence after the fall. For eros as such not only should not, but cannot be destroyed, because it is a fundamental force of

\(^{601}\) Wilken, op. cit., p. 419.

\(^{602}\) St. Dionysius the Areopagite, On the Divine Names, IV; P.G. 3:11-12.

\(^{603}\) Blowers, op. cit., p. 77.
human nature. As St. Basil writes, human nature “has within itself the
tendency towards love,” and this tendency is not to be destroyed. But
downward-looking eros, or lust, must indeed be crucified in all its
manifestations with the utmost determination. But it must be remembered
that that which is crucified can rise again in a new form. And so the
crucifixion of eros in its downward-looking tendencies is in fact the path to
the resurrection of eros in its upward-looking tendencies.

Earlier I offered a definition of love as “a transfer of the desires of the soul
from the service of self to the service of another”. According to this definition,
love presupposes desire, and the difference between love and lust consists not
in the presence or absence of desire, but in its direction, and in its personal or
intentional quality. Thus if a person’s desire fixes only on the body of the
other, and only in order to please himself, it can be characterized as lust. If, on
the other hand, his desire fixes on the body of the other with the penetrating
intuition of the mind, seeing through it, as it were, to the soul beyond, and he
fervently desires to serve the other, even at the expense of his own interests,
as in the experience of “being in love”, then there is nothing to stop this being
called precisely love.

Although love presupposes desire, desire does not imply love; it can
remain fixed on the flesh, egoistical and lustful. But St. Maximus the
Confessor says that the “ability to desire” is the precondition of “the ability to
love”. For it propels the mind to seek the truly beautiful in the other,
when its object will be not the flesh, but the (embodied) soul, a person. And a
person (as opposed to a hunk of meat) can only be loved, not lusted after…

Love appears to be opposed to desire because it always involves a
readiness for sacrifice, and the idea of sacrifice, to many, implies a conflict
between duty and desire. However, this is a superficial description, which has
a certain validity only when we are speaking of lower levels of desire, when
other desires interfere with the desire for the beloved. When love for the
beloved is weak, it is justified on the grounds that it is “duty”. Thus for the
Kantian-Protestants, and for the post-schism Western Christian tradition in
general, love is justified precisely because its object is not desired, but rather
commanded by some “categorical imperative” that transcends nature and is
obeyed out of a “pure”, “passionless” sense of duty towards that imperative.
For them, good works do not proceed from cooperation between human
nature and Divine grace, but from a Divine command that does not

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604 St. Basil the Great, The Longer Rules, II.
605 St. Maximus, Various Chapters 2.74; The Philokalia, vol. 2, p. 203; P.G. 90:1248C;
Keselopoulos, op. cit., p. 55). As Scruton points out, desire “provides a motive to love” (op.
 cit., p. 238, My italics (V.M.))
606 Not without reason, therefore, are the objects of female lust called “hunks” in modern parlance.
correspond to any answering desire in human nature, but which simply compels obedience in some inexplicable manner.

However, in the Lives of the Saints we find the opposite: a natural love for God which, when united with Divine grace, sweeps away all egoistic tendencies that would oppose God’s will, an intensity of desire for the beloved in which there is no hint of “duty”, even when desire for the beloved entails the ultimate sacrifice, life itself. This may be described as the conquest of desire by love, where “desire” means eros in its downward-looking tendencies: Rejoice, love that vanquishes all desire!  

And yet this conquest of desire by love is often represented in a distinctly, unashamedly erotic manner. Thus the Virgin-Martyr Agnes of Rome repulsed the advances of a potential earthly bridegroom by speaking of her far stronger eros for her Heavenly Bridegroom, Christ: “Trouble me no more, kindler of the flame of sin, slave of impure passions, fuel for the unquenchable fire! I have pledged myself to One Whose beauties, lineage, and rank incomparable surpass yours. He has adorned me spiritually: I wear the ring of faith in Him; my wrists and neck gimmer with gems and golden coins He has bestowed upon me; my waist is girded with His glittering, jewelled belt; and I am ‘arrayed in a vesture of inwoven gold’ (Psalm 44.8) from His stores. I have glimpsed the treasures He promises if I remain true; therefore, do not hope that I shall betray Him. I do not care even to look at another; much less will I forsake my first love, to Whom I am bound by ardent devotion. His origin is sublime, His power is unequalled, He is ‘comely in beauty more than the sons of men’, and His affections are incomparably sweet. Our wedding-chamber is already prepared. Never have I heard a more pleasant voice than His; the taste of milk and honey is upon His lips. He has already pressed me to His chaste bosom; my flesh is even now joined to His; His blood is rouge upon my cheeks. His mother is a virgin, His Father has never known a woman, He is served by angels, the sun and moon marvel at the perfection of His countenance, the dead rise at His command, the ailing are cured by His touch, His wealth is never diminished, and His treasures never fail. To Him I am utterly loyal; to Him I surrender myself wholeheartedly. Joined to Him in wedlock, I shall remain forever a virgin; touching Him, I shall never be sullied. Daily our union will produce fruit, yet I shall remain without children.”  

Here we see both the desiring and incensive faculties of the soul given unfettered expression. But there is no shame in this, because these desires are completely “informed” by the nous, wholly concentrated, on the one hand, on preserving union with the Supreme Object of desire, God Himself, and on the other, on repelling all other possible objects of affection. For just as for John who loves Mary the prospect of union with any other woman will be

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607 Akathist to the Mother of God, ikos 7.
shameful, so for the soul that is in love with God and has betrothed herself to Him alone the prospect of union with any human being whatsoever will be repellent. Hence the paradox that the saints speak of God in highly erotic language, and yet repel the thought of human sexual relations with vehemence.

Again, St. Symeon the New Theologian is not ashamed of using the most erotic language to describe his passionless passion for God: St. Symeon the New Theologian: “Dispassion in the form of lightning united itself with me and ever more remains – understand this spiritually, you who read, lest you be wretchedly defiled! – and produces in me the ineffable sweetness of consummation and an infinite longing for marriage, for union with God, sharing in which I, even I, have become dispassionate, who was enflamed with passion, afire with longing for it, and I partook of the light, yea and became light, beyond every passion and outside every evil.”

We find another example of such a conquest of desire by love in the Life of the nineteenth-century ascetic and friend of St. Seraphim of Sarov, George the Recluse of Zadonsk: “Early on he realized all the vanity of worldly life and went to a monastery, but was not satisfied even with this and chose for himself absolute solitude – reclusion. Here he spent his time in fasting, prayer and contemplation of God, but temptations did not leave him. When he was still in the world, he had loved a girl with a pure love, and her image often stood before him, disturbing his state of spiritual calm. Once, sensing his helplessness in the struggle, he cried out: ‘O Lord, if this is my cross, give me the strength to bear it; but if it is not, then erase the very recollection of her from my memory.’ The Lord heard him. And on that very night he saw in a dream a young maiden of uncommon beauty, clothed in gold raiment. In her gaze there radiated such unearthly beauty, majesty and angelic purity that George was unable to tear his eyes away from her, and with reverence he asked, ‘Who are you? What is your name?’ ‘My name is chastity,’ she replied, and the vision came to an end. Coming to herself, the ascetic offered up thanks to the Lord for bringing him to reason. The image he had seen in his dream was so ingrained in his mind that it completely erased all other images.”

A metaphor may help to illustrate the inter-relationship of love, desire and the grace of God in the economy of salvation. We may compare man to a rocket pointed upwards to the heavens. The natural passions of man, his desiring and incensive faculties (eros and thymos), may be compared to the liquid fuel element in the rocket. When this passible element is properly integrated into the whole of the rocket mechanism (that is, fully controlled and “informed” by the nous), its ignition propels the rocket away from the

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earth and into the stratosphere of God’s love. Several factors may impede this trajectory and lead the rocket to fall back towards the earth: the force of gravity (the world), a mechanical failure leading to a premature or uncontrolled ignition of fuel (the flesh) and an external attempt to abort the mission (the devil). However, if the launch is successful and the rocket ascends higher, the force of gravity will gradually become weaker (the pleasures of the world will seem less attractive), the heavy fuel tanks will fall away (purely instinctual feelings will become weaker) and the influence of ground-based saboteurs will recede (“resist the devil and he will depart from you”). Then, having freed itself from the earth’s atmosphere (entered the sphere of passionlessness), the rocket will be propelled not so much by its own power (although that will continue to exist) as by a new force coming, not from the earth, but from the sun (the grace of God). New dangers may appear: passing meteorites (more subtle temptations) and space-based saboteurs (the demons of the air). But for the rocket which preserves itself in good working order, with full harmony between its control and power mechanisms (the rational, the desiring and the incensive faculties), the energy of the sun will bring it closer and closer to its desired goal, union with the sun (the Sun of righteousness, God Himself)...

*The Cult of Romantic Passion*

One of the most striking and unique characteristics of post-schism western civilization is its cult of romantic passion – eros that is directed, not towards a wife, but towards an unlawful object of desire, and with an intensity and supposed irresistibility that is not found in lawful conjugal relations. Such love was frowned upon as madness in pagan Greece and Rome, and as the sin of adultery in Christian times. And yet it has acquired a power over the imagination of the people, and a hold over the arts, especially the novel and the cinema, that has no parallel in other civilizations.

Denis de Rougement has proposed an interesting explanation of the origin of the cult of romantic passion, tracing it to the emergence of the heresy of Catharism (or Manichaeism) in Southern France in the early twelfth century, and the cult of courtly love that it engendered. This cult, paradoxically, had nothing directly to do with sex, or even with this created world. The Catharist heretics deliberately cultivated this passion, but not for sexual or political ends – on the contrary, both sexual intercourse and war were considered to be evil, insofar as the whole created world was considered to be the work of the evil demiurge, - but in order to escape this world entirely and unite with the Light beyond the grave (which is why this passion could as well be called Thanatos as Eros).

This love of passionate Love received a symbolic expression in the poetry of the Troubadors and a “myth” expressed in such early romances as Tristan and Lancelot, in which, under the guise of an adulterous passion for an
unattainable married lady, with whom union was not possible, and not even desired in this life, but only after death, the Catharist’s striving for union with the uncreated Light was represented.

The “sacred” symbolic poetry of the troubadors soon degenerated, in the later Middle Ages and Renaissance, into profane love poetry and tragic dramas (Romeo and Juliet, Phèdre) and the first romantic novels, which instead of symbolizing an essentially religious and other-worldly ideal in the form of courtly love, represented unmistakably profane love under the guise of an irresistible, “divine” passion and with no taboo on sexual consummation. This was, of course, a complete reversal of the original intent of the myth. By the eighteenth century in France, even the “divinity” of this passion had been discarded, and in figures such as Don Juan or the Marquis de Sade only its supposed irresistibility and incompatibility with conventional Christian morality remained.

However, towards the end of the eighteenth century two events served to resurrect the original myth: the rise of German romanticism and the French revolution. German romanticism once again represented eros as a divine passion that could not be fulfilled in this life, but only in and through death. And in Wagner’s opera Tristan und Isolde the original myth is represented in something like its original religious force (and in music of an originality and power that transformed the later history of opera and music in general).

According to De Rougemont, “Tristan is far more profoundly and indisputably Manichaean than the Divine Comedy is Thomist…

“The drama opens with a monumental evocation of the powers that rule the world of day – the hate and pride, and the barbarous and sometimes even criminal violence, of feudal honour. Isolde wishes to avenge the affront she has suffered. The potion she gives to Tristan is intended to bring about his death, but a death disallowed by Love, a death in accordance with the laws of day and of revenge – brutal, accidental, and devoid of mystical significance. The highest Minne, however, causes Brengain to make a mistake that can preserve Love. For the death-potion she substitutes the drink of initiation. Hence the one embrace which conjoins Tristan and Isolde as soon as they have drunk is the solitary kiss of the Catharist sacrament, the consolamentum of the Pure! From that moment the laws of day, hate, honour, and revenge, lose all power over their hearts. The initiated pair enter the nocturnal world of ecstatic release. And day, coming back with the royal procession and its discordant flourish of trumpets, is unable to recapture them. At the end of the ordeal which it compels them to undergo – this is their passion [“passion” derives from passio, meaning “suffering] – they have already foreseen the other death, the death that will alone fulfil their love.
“The second act is the passion song of souls imprisoned in material forms. When every obstacle has been overcome, and the lovers are alone together in the dark, carnal desire still stands between them. They are together, and yet they are two. The ‘und’ of Tristan und Isolde is there to indicate their duality as creatures. Here music alone can convey the certitude and substance of their twin nostalgia for one-ness; music alone can harmonize the plaint of the two voices, and make of it a single plaint in which there is already being sounded the reality of an ineffable other world of expectation. This is why the leitmotif of the love duet is already that of death.

“Once again day returns. The treacherous Melot wounds Tristan. But by now passion has triumphed. It wrests away the apparent victory of day. The wound through which life flows out is passion’s pledge of a supreme recovery – that recovery of which the dying Isolde sings once she has cast herself upon Tristan’s corpse in an ecstasy of the ‘highest bliss of being’.

“Initiation, passion, fatal fulfilment – the three mystic moments to which Wagner, with a genius for simplification, saw that he could reduce the three acts of the drama, express the profound significance of the myth, a significance kept out of sight even in the medieval legends by a host of epic and picturesque detail. Nevertheless, the art form adopted by Wagner renews the possibility of ‘misunderstanding’. The story of Tristan had now to be in the form of an opera... Even as the transgression of the rules of chaste love by the legendary lovers turned the poetic lay of the troubadors into the novel – so the powers of day, when brought forward in the first act, introduce struggle and duration, the elements of drama. But a play does not allow everything to be stated, for the religion of passion is ‘in essence lyrical’. Hence music alone is equal to conveying the transcendental interaction, the wildly contradictory and contrapuntal character of the passion of Darkness, which is the summons to uncreated Light.”

The other-worldliness of Tristan degenerated, as had the poetry of the troubadors before it, into sensuality: the lushness of post-Wagnerian romantic music and the love affairs of the modern romantic novel. For from the world-denying heresy of Manichaeism on the right, as it were, it is only a short distance to its apparent opposite, the worldliness of naturalism on the left. And so in countless operas, plays and novels we see fallen sexual passion glorified – and usually gratified. But elements of Manichaeism remain: in the need to overcome obstacles and test character before passion can be fulfilled (in the comic mode), or in the consciousness that passion is doomed in this world of convention and marital ordinariness (in the tragic mode). In both modes passion is seen as heroic, opposed to the world, and – this is the most dangerous aspect – infinitely superior to staid Christian morality.

As an example we may cite Thomas Hardy’s tragic novel *Jude the Obscure*, a tale, according to its author, “which attempts to deal unaffectedly with the fret and fever, derision and disaster, that may press in the wake of the strongest passion known to humanity; to tell, without a mincing of words, of a deadly war waged between flesh and spirit…” But “flesh” and “spirit” mean something different to Hardy from what they meant to St. Paul. For him “flesh” is convention, the power of money and Christian morality (specifically, the law against adultery) that cruelly stand in the way of a passion that is more “spiritual” than any Christian feeling. For in Hardy’s opinion “a marriage should be dissolvable as soon as it becomes a cruelty to either of the parties – being then essentially and morally no marriage”. And in the novel itself we read: “The kiss was a turning-point in Jude’s career. Back again in the cottage, and left to reflection, he saw one thing: that though his kiss of that aerial being had seemed the purest moment of his faultful life, as long as he nourished this unlicensed tenderness it was glaringly inconsistent for him to pursue the idea of becoming the soldier and servant of a religion in which sexual love was regarded as at its best a frailty, and at its worst damnation…” (IV-iii).

So the language and myths of Manichaeism are adapted to the cult of naturalism: adultery is “pure”, its object “aerial”, and Christianity is damned because under it “the normal sex-impulses are turned into devilish domestic gins and springes to noose and hold back those who want to progress…” (IV-iii). It is ironic – and significant – that Manichaeism should lead in this way to its apparent opposite, naturalism. Only Orthodoxy transcends both the Manichaean hatred of creation, and the naturalist worship of it...

De Rougemont concludes: “The social function of the sacred myth of courtly love in the twelfth century was to order and purify the lawless forces of passion. Its transcendental mysticism secretly directed the yearnings of distressed mankind to the next world, and concentrated them there. No doubt it was a heresy, but a peaceful one, and in some respects productive of a civilizing stability. But its being opposed to the propagation of the species and to war was enough to cause society to persecute it. It was the Roman Church that carried fire and sword to the provinces which had been won for the Heresy. In destroying the material shape of this religion, the Church doomed it to spread in a form more dubious and perhaps more dangerous. Tracked down, repressed, and disorganized, heresy soon underwent a thousand distortions. The disorders which it had encouraged in spite of itself, the glorification of human love that was the inversion of its doctrine, its language both essentially and opportunely equivocal, and also open to every kind of abuse - all this was bound to defy the judges of the Inquisition, and then to invade the European mind even where still orthodox, and finally, by a kind of irony, to bestow its passionate rhetoric upon the mysticism of the highest [Catholic] saints.

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612 Hardy, *Jude the Obscure*, Author’s preface (1895) and postscript (1912).
“When myths lose their esoteric character and their sacred purpose they take literary form. The courtly myth was peculiarly fitted to do this, since the only way of stating it had been in terms of human love, which were given a mystical sense. Once this mystical sense had vanished, there remained a rhetoric which could express our natural instincts, but not without distorting them imperceptibly in the direction of another world; and this other world, in growing more and more mysterious, answered the need of idealization which the human mind had acquired from a mystical understanding first condemned, then lost. This was the opportunity of European literature, and this alone will account for the sway which literature has exercised from that moment all the way down to our own time, first over the upper classes alone, later over the masses as well – a sway unique in the history of civilizations.

“Nevertheless, when the dark forces had been deprived of their sacred element, the classical style sought to impose an art form upon these obscure powers deprived of their sacred form. Romanticism supervened to attack these ritualistic vestiges. Hence, at the end of the eighteenth century, there occurred the magnification of all that the Tristan myth, and later its literary substitutes, had been intended to contain. The middle-class nineteenth century witnessed the spread into the profane mind of a ‘death instinct’ which had long been repressed in the unconscious, or else directed at its source into the channels of an aristocratic art. And when the framework of society burst – under a pressure exerted from quite another quarter – the content of the myth poured out over everyday life. We were unable to understand this diluted elevation of love. We supposed it to be a new springtime of instinct, a revival of dionysiac forces which a so-called Christianity had persecuted…

“… The present breakdown of middle-class marriage is a delayed triumph – perverted, if you like, but nevertheless a triumph – for a profaned passion. But far outside marriage and the realm of sex properly so called, the content of the myth together with its phantoms have now invaded other spheres. Politics, the class war, national feeling – everything nowadays is an excuse for ‘passion’ and is already being magnified into this or that ‘mystic doctrine’. The reason for this is that we have grown incapable of regulating our desires, of understanding their character and object, and of keeping their vagaries within bounds…”

Eros: Human and Divine

In conclusion, let us attempt to place eros in the context not only of human nature but also of the Divine nature in Whose image it was created.

St. Dionysius the Areopagite writes: “Holy Scripture says: ‘Of Him and through Him and to Him are all things’ (Romans 11.36)... All things must

613 De Rougemont, op. cit., pp. 247-249.
desire and yearn for and love the Beautiful and the Good... [Eros is] a faculty of unifying and conjoining and of producing a special commingling together in the Beautiful and the Good: a faculty which pre-exists for the sake of the Beautiful and the Good, and is diffused from this Origin and to this End, and holds together things of the same order by a mutual connection, and moves the highest to take thought for those below and fixes the inferior in a state which seeks the higher. And the Divine Eros brings ecstasy, not allowing them that are touched by it to belong to themselves but only to the objects of their affection. This principle is shown by superior things through their providential care for their inferiors, and by those which are of the same order through the mutual bond uniting them, and by the inferior through their diviner tendency towards the highest... Words of the most holy Hierotheus from the *Hymns of Eros*: ‘Eros (whether it be in God or in angel, or spirit, or animal life, or nature) must be conceived of as a uniting and commingling power which moves the higher things to a care for those below them, moves co-equals to a mutual communion, and finally moves the inferiors to turn towards their superiors in virtue and position’. 614

Thus “eros” has a dual connotation: on the one hand, an uncreated Energy of God Himself, and on the other, a created energy made in the image of the uncreated Energy that exists at every level of creation. It is a kind of universal life-force which is communicated to different creatures on different levels in different ways depending on the degree they can participate in it by nature. At each level above the animal it may be rightly directed or wrongly directed; but it remains in essence good.

Eros directed upwards is chastity; for St. Methodius of Olympus writes: “It is not right that the wings of chastity should be dragged down to earth by their own nature. Rather they should soar aloft into the pure ether and to the life that is close to the angels”. 615

Directed downwards, however, to the earth, it is desire in its fallen state, lust. Thus at the level of sexual life in men, “the depraved sinner, though bereft of the Good by his brutish desire, is in this respect unreal and his desires unrealities; but still he hath a share in the Good insofar as there is in him a distorted reflection of true Love and Communion. And anger has a share in the Good insofar as it is a movement which seeks to remedy apparent evils, converting them to that which appears to be fair. And even he that desires the basest life, yet insofar as he feels desire at all and feels desire for life, and intends what he thinks the best kind of life, to that extent participates in the God. And if you wholly destroy the Good, there will be neither being, life, desire, nor motion or any other thing.” 616

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St. Maximus the Confessor writes in the same vein: “The beautiful is identical with the good, for all things seek the beautiful and the good at every opportunity, and there is no being which does not participate in them. They extend to all that is, being what is truly admirable, sought for, desired, pleasing, chosen and loved. Observe how the divine force of love – the erotic power pre-existing in the good – has given birth to the same blessed force within us, through which we long for the beautiful and good in accordance with the words: ‘I sought to take her for my bride, and I became a lover (Gk: ἡραντητη αὐτής) and she shall keep thee’ (Proverbs 4.6).

“Theologians call the divine sometimes an erotic force, sometimes love, sometimes that which is intensely longed for and loved. Consequently, as an erotic force and as love, the divine itself is subject to movement; and as that which is intensely longed for and loved it moves towards itself everything that is receptive of this force and love. To express this more clearly: the divine itself is subject to movement since it produces an inward state of intense longing and love in those receptive to them; and it moves others since by nature it attracts the desire of those who are drawn towards it. In other words, it moves others and itself moves since it thirsts to be thirsted for, longs to be longed for, and loves to be loved.

“The divine erotic force also produces ecstasy, compelling those who love to belong not to themselves but to those whom they love. This is shown by superior beings through their care of inferiors, by those of equal dignity through their mutual union, and by lower beings through their divine conversion towards those that are highest in rank. It was in consequence of this that St. Paul, possessed as he was by this divine erotic force and partaking of its ecstatic power, was inspired to say: ‘I no longer live, but Christ lives in me’ (Galatians 2.20). He uttered these words as a true lover and, as he himself says, as one who has gone out from himself to God (cf. II Corinthians 5.13), not living his own life but that of the beloved, because of his fervent love for Him…

“God is said to be the originator and begetter of love and the erotic force. For He externalised them from within Himself, that is, He brought them forth into the world of created things. This is why Scripture says that ‘God is love’ (I John 4.16), and elsewhere that He is ‘sweetness and desire’ (cf. Song of Songs 5.16), which signifies the erotic force. For what is worthy of love and truly desirable is God Himself…

“We should regard the erotic force, whether divine, angelic, noetic, psychic or physical, as a unifying and commingling power. It impels superior beings to care for those below them, beings of equal dignity to act with reciprocity, and, finally, inferior beings to return to those that are greater and more excellent than they”.617

The complementarity that exists between the Divine, Uncreated Eros and human, created eros is the same complementarity as exists between Christ and the Church, and, at a lower level, between man and woman. The initiative comes from the Divine, Uncreated Eros of the Bridegroom for His Church, whereby He bowed the heavens and came down to earth, and was united to her in flesh as well as spirit, giving to her His Spirit and receiving from her her flesh, in order to rescue her from the dominion of death and raise her to the heavenly bridal-chambers. The response comes from the human, created, but completely deified eros of the Church for her Bridegroom, whereby she cries with ever-increasing desire, “Come!” (Revelation 22.17) until the very last of their children in the Spirit and in the flesh have been born, redeemed and resurrected in glory.

This marital yet virginal intermingling of the icon and its Archetype, the human and the Divine, created eros and Uncreated Eros constitutes the mystery of our faith and “the crown of our salvation”. It was first accomplished in the Most Holy Virgin Mary, the first member of the Body of the Church and the first to be deified and resurrected in the body. She stands “at the border between created and uncreated nature”, in St. Gregory Palamas’ phrase.

The Most Holy Virgin is the “Bride unwedded” – a “bride” because a truly marital mystery took place in her, “unwedded” because neither was her virginity broken nor did any fallen element creep into her union with the Son of God. Therefore to her as to the model and prototype of the soul’s perfect union in love with God we chant:

Rejoice, thou who didst give birth to the Sower of purity!
   Rejoice, bridechamber of a seedless marriage!
Rejoice, thou who dost wed the faithful to the Lord!
   Rejoice, good nourisher of virgins!
Rejoice, adorner of holy souls as for marriage!
   Rejoice, thou Bride unwedded!

618 Menaion, March 25, Troparion of the Annunciation.
620 Akathist to the Mother of God, iкос 10.
CONCLUSION AND SUMMARY

My Eros is crucified.
St. Ignatius the Godbearer, To the Romans, 7.

No other set of religious writings speaks more about Eros in both its fallen and unfallen forms than the Sacred Scriptures of the Church of Christ. As St. Gregory Palamas says: “Who could recount all the sayings of the Apostles and Prophets on this subject?” The question arises: why this “obsession with sex”, as the enemies of Christianity would put it?

First, let us emphasise again that this is no mere “obsession with sex” in the narrow sense of the word. More accurate would be to call it an obsession with love, “love” being understood as the natural force in the human soul, eros, which in its original, incorrupt movement propels the soul out of itself towards other rational beings and above all towards God. Eros occupies such a central place in Christian theology and anthropology precisely because Christians understand that it is the quality of our love more than anything else that determines our relationship with God, because “God is love”.

The natural power of love that is called eros was created by God in order that man should understand, in the depths of his psychophysical being, the fundamental pattern and dynamic that holds the creation together in God, and that, through reflecting upon it, he should be drawn to it and enter into it; for, as Nicholas Cabasilas writes, “the beginning of every action is desire, and the beginning of desire is reflection”. This pattern is unity-in-diversity and unity-in-hierarchy, and the dynamic is the attraction of complementary lovers on one level of hierarchy into unity on a higher level. The complementary lovers are the Creator and His creation. The Creator is the male pole of the attraction, while His creation is the female pole. The Creator seeks out His creature, wishing to be united with her in love, while the creature responds in love and obedience.

Therefore the natural love of the creature for the Creator, and the natural movement of all rational created beings to their end in God, is most naturally and appropriately described in the language of sexual love.

As St. Maximus writes: “If the intellectual being is moved intellectually in a way appropriate to itself, it certainly perceives. If it perceives, it certainly loves what it perceives. If it loves, it certainly experiences ecstasy (ἐκστασις) over what is loved. If it experiences ecstasy, it presses on eagerly, and if it presses on eagerly it intensifies its motion; if its motion is intensified, it does not come to rest until it is embraced wholly by the object of its desire. It no longer wants anything from itself, for it knows itself to be wholly embraced,

622 Nicholas Cabasilas, The Life in Christ, VI, 3.
and intentionally and by choice it wholly receives the life-giving delimitation. When it is wholly embraced it no longer wishes to be embraced at all by itself but is suffused by that which embraces it.”

But the creature rejected the love of her Creator. Nothing daunted, the Creator did not give up His pursuit of her. He even became a man in order to seek out His woman - in the first place, the Virgin Mary, the only creature who did not sin against him voluntarily. And then through her and together with her He sought out to-be-redeemed humanity, the Church, His Body and Bride. It could not be otherwise, because, according to the sexual archetype that is implanted in human nature and throughout creation by God Himself, it is the man who saves, the woman who is saved; it is the man whose strength and courage destroys the destroyer, the woman whose beauty and grace inspires him to such feats. So when God came to save mankind from the power of the devil, He necessarily came as a man to save His woman. And He saved her by uniting with her - physically, but at the same time virginally, with a Divinely “passionless passion”. Before the union, He was the invisible Word: after it – the incarnate Christ. As the liturgical verse puts it: “The Lord visibly passed through the closed gate of the Virgin. He was naked on entering her, but was seen to be God incarnate at His coming forth”. Then, having saved the Church by His Sacrifice on the Cross, He entered into union with each of her members in the sacraments. And when all her members have been united to Him individually, He will come again to unite Himself with the Church wholly, and take her to live with Himself forever in the heavens.

This is not, as the feminists or sophianists might argue, to ascribe sexuality to God, but the opposite: to ascribe Godlikeness to the virginal but at the same time physical relationship between Christ and the Church. This relationship embraces not only God and man, but also heaven and earth, spirit and flesh, men and angels, male and female: all divisions are transcended in the Wedding of the Lamb, the Marriage Feast of Christ and the Church.

However, this union of the Divine, uncreated Eros with the created eros of rational beings is possible only after the created eros has been purified of all corrupt, downward-looking elements and shines forth in the original beauty of its uncreated Archetype. Paradoxically, therefore, eros and lust are opposed to each other as the spirit is opposed to the flesh. The full flowering of eros is possible only after its complete reorientation from the flesh to the spirit, from earth to heaven, from the created to the uncreated.

Eros in its full, unfettered, incorrupt form finds its satisfaction in God alone. That is why the first and greatest commandment is to love God “with all thy heart and all thy soul and all thy strength” (Mark 12.30; Deuteronomy 6.5).

623 St. Maximus the Confessor, Ambigua 7, P.G. 91:1073C-D; in Blowers and Wilken, op. cit., p. 51.
624 Octoechos, Tone 3, Sunday Mattins canon, Ode 9, irmos.
This statement is not only a prescriptive command, but also a revelation of fact: that *only* God can be loved in such an unlimited way. By comparison with this love for the Creator our love for created beings - “thou shalt love thy neighbour as thyself” - is necessarily limited: “A limit and measure,” writes St. Gregory the Great, “is set to the love of our neighbour... The love of God, however, is marked by no limit.”625 Thus love for God and love for neighbour are in essence the same love, from the same fount: but the one love is limited, and the other unlimited.

This love is sometimes called “eros”, sometimes “agape” by the apostles and fathers of the Church; and all attempts to make a sharp distinction between these two words have founded on the fact that “agape” is sometimes used in the Holy Scriptures in the most erotic, overtly sexual of contexts, while “eros” is used in the most exalted of contexts. Clearly, whether “eros” or “agape” is used to name it, the love of God must be clearly distinguished from the fallen passion of lust. Equally clearly, however, the love of God is more intense, more all-consuming and more “passionate” than the most passionate of earthly loves.

Some are scandalised by the fact that the absolutely pure love of God that is above space and time and matter is described in the same terms as a love that is narrowly restricted in space and time, and inescapably centred on a being with a body and on certain specific characteristics of that being. But there is nothing to be scandalised about here. We do not degrade the love of God by describing it as “eros”, nor do we purify our language by choosing some other term without sexual connotations, such as “agape”.

The reason for this is that the sexual and erotic forces in human nature were originally created to be directed towards God and the image of God in created beings, and were only later, as a result of the fall, redirected downwards towards the corruptible objects of sense-perception. Eros as originally created was a single, unitary force embracing and integrating all the forces of the soul and body. However, to the extent that it was diverted from its primary object, God, it began to divide up and degrade itself. This is not to say that the love of a created being is in itself degrading. But it must be love of that creature *in God*, in the Creator; it must be the love of the *image of God* in him. Love of the creature in God, and of the image of God in the creature, is in no way incompatible with the love of God but is another expression of that love. For, as the Lord said, the second commandment is “like” the first. Indeed, if the Divine, uncreated Eros was expressed in love of the creature, and in dying for him, how can the human, created eros created in the image of the Divine Eros not involve the love of creatures? As the Apostle of love writes: “He that loveth not his brother whomhe hath seen, how can he love God Whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also” (*John* 4.20-21).

625 St. Gregory the Great, *Homily 38 on the Marriage Feast.*
The degradation of eros began when the creature began to be loved for itself, independently of God. This is idolatry. And it is highly significant that idolatry is almost always described in the Holy Scriptures as fornication or adultery. Nor is this simply a figure of speech. Idolatry is fornication in the proper sense of the word, while the fornication that takes place between sinful men and women is a special form of idolatry, the kind that is directed towards human bodies. Again, sexual fornication is that form of fornication in which a man or woman is desired independently of God, so that the love of God Himself is weakened in the lover.

Idolatry in the proper sense of the word leads to idolatry in the form of sexual fornication, and thence to the even worse idolatry of sexual perversion. For, as St. Gregory Palamas says, “they should be aware that if they do not quickly make a stand against this passion, in time they will be delivered up to worse, shameful, unnatural passions”. For, as the Apostle Paul writes, it was because men “changed the truth of God into a lie, and worshipped and served the creature more than the Creator” that “God gave them up unto vile affections: for even their women did change the natural use into that which is against nature” (Romans 1.25-26).

Other, non-sexual loves for human beings may be no less idolatrous and therefore adulterous in relation to God; they are called carnal even if no physical contact is involved, because they express the will of the flesh in opposition to the will of the spirit no less clearly than physical fornication. Such can be loves for parents, for children, for spiritual and political leaders, for nations, and even for humanity as a whole if humanity is loved in itself and not in God. Not in vain did the Lord say that “he that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me” (Matthew 10.37), and “if any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be My disciple” (Luke 14.26).

The love of man for God is described in various terms in the Holy Scriptures: as the love of a son for his father, a brother for a brother, a disciple for his master, a friend for his friend... But most often it is described as the love of a bride for her bridegroom. Why? First, because of all the natural loves between human beings, sexual love is the strongest and therefore the best image of that strongest of all loves which is the love between God and man. Secondly, because sexual love is actually the origin of all other human loves, just as Adam and Eve are the origin of the human race in general, coming before them and engendering them. Thirdly, because sexual love is exclusive and jealous by nature (if that nature has not been so corrupted as to prefer “free”, promiscuous love to monogamy). Therefore it is the best image of God’s love for man, which is also exclusive and jealous (in an unfallen sense),

626 St. Gregory Palamas, Homily 5, On the Meeting of the Lord, 16.
not permitting any rival to God in the beloved’s heart, but insisting that the
beloved love Him alone with all his heart and mind and strength. And
fourthly and most importantly, because God’s love for man was expressed in
the Word becoming flesh, and continues to be realised by the giving of His
Body and Blood to every believer, so that the two become one flesh, as in
marriage.

We see now that those who attack the possibility of a sinless erotic love
between men and women in marriage also indirectly attack the possibility of a
total, all-consuming love of man for God in the sense of a love that engages all
the powers of his soul and body. These Neo-Manichaeans are forced into
affirming that the erotic force in man was not part of his nature as originally
created, but was “added” after the fall, and is the cause of evil in human
nature. But if God added to human nature that which causes us to sin, then
He is the cause of the evil in our nature, which is blasphemous…

In any case, we have seen that even those Fathers, such as Gregory of
Nysssa and Maximus the Confessor, who allow that sexuality was in some
sense “added” after the fall (in the sense that the secondary sexual
characteristics were not there at the beginning and will not be there at the
end), nevertheless insist that the erotic force in man is not meant to be
discarded and annihilated in the ascent to God, but redirected towards Him.
This teaching is especially developed by St. Gregory Palamas, who
demonstrates that eros was a part of human nature from the beginning, before
the fall, that it was degraded after the fall by being diverted, as it were, from
God to the objects of sense, but that it is capable, through the grace of God
and as a result of the renewal of the whole of human nature through the
Incarnation, of being redirected back to the original object of its desire.

The Neo-Manichaeans, being unable to discern any difference between
eros and carnal lust, propose to eliminate both at the same time. But this is,
first, sinful for the same reason that self-castration is sinful, as implying a
hatred of that which God created good in the beginning. Secondly, it is
impossible, because eros, being an inalienable part of human nature, both of
the soul and of the body, cannot be destroyed. And thirdly, even if it were
possible to destroy eros altogether, the result would be a soul incapable of
rising to God, of loving Him, and therefore of fulfilling the first and greatest
commandment. For the soul rises to God and is united to Him through the
power of its erotic faculty in conjunction with, on the one hand, its
contemplative faculty, and on the other, the grace of God. Nor does the
activation of eros necessarily involve the activation of carnal lust. On the
contrary, as St. Gregory Palamas points out, “the contemplative part of the
soul strengthens and supports the part concerned with desires, and chases away
fleshy lusts.”

In support of their heretical position, the Neo-Manichaeanists invoke the superiority of monasticism to marriage, as affirmed by St. Paul and the Holy Tradition of the Orthodox Church. Their argument is that monasticism is superior to marriage because while monasticism involves a decisive and complete rejection of eros, marriage involves a certain compromise with it in the form of sexual relations between man and wife. A necessary consequence of this view is that a marriage which is not virginal is for that reason sinful, even if the sin is venial or permitted for the sake of avoiding a greater sin (fornication).

This view, which is also in essence the view of the Latins, not only contradicts the testimony of St. Paul that sexual relations in marriage are innocent: it misrepresents the highly complex comparison between marriage and monasticism. Monasticism is a way of life constructed in all its details by God for the salvation of those whom He calls to enter upon it. As is marriage for those whom He calls to enter upon this path.

God decrees for the monastic life complete abstinence from sexual relations. And for the married life - measured sexual activity for as long as one or both spouses feel the need for it. Just as it is a sin for a monk to engage in sexual activity, so it is a sin for a married person not to engage in sexual relations with his or her spouse, unless by agreement for a limited period of time for the sake of greater concentration in prayer. The superiority of monasticism to marriage does not consist primarily in its absence of sexual activity, but in the fact that it facilitates concentration on God without all the cares and distractions that inevitably form part of the married life (especially if children are involved). However, this general superiority does not translate into the affirmation that monasticism is better for every individual Christian: for many - indeed, most Christians – marriage provides the safer and better path to salvation.

The aim of both monasticism and marriage is the gradual redirection, not only of eros, but of all the faculties of the soul and body, from sin and death to virtue and eternal life. In the case of eros, this means from unlawful material objects of desire to lawful and immaterial objects (God and the image of God in creatures). Both involve the ascension of eros: from the sub-human to the properly human in the case of marriage, and from the sub-human to the Divine in the case of monasticism. There is therefore no contradiction between them: neither path denies eros, both seek to raise and redeem it, to restore it to its original path and purpose. Neither is evil; for neither denies the goodness of God’s creation, neither permits the perversion of human nature to subhuman ends. Both are good; both are “strong as death” (Song of Songs 8.6) and lead to life; for both are directed upwards, away from the fallen passions and towards the “passionless passion” of God, the Lover of man. Only the one goes further and higher along that same path, and therefore calls on her fellow, her “little sister” (Song of Songs 8.8), to go higher with her, towards
the most complete union with the Divine Bridegroom, the Uncreated Eros, Who was crucified for us that our created eros might be resurrected and find its fulfilment in Him alone...

Last of all, writes St. Nicodemus the Hagiorite, “beseech the Lord, in Whom, because of Whom, and Whom you believe, hope and love, to give you grace so that you may render Him love for Love, eros for Eros…”

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APPENDIX 1: THE MARRIAGE IN CANA OF GALILEE

It is of the greatest significance that the first miracle accomplished by Christ, according to St. John, was the miracle at the marriage in Cana of Galilee; for just as the first effect of the Fall, after the loss of communion with God, was the loss of communion between man and woman, so the first fruit of the Incarnation, after the reunion of God with man, was the reunion of man and woman.

Of course, communion between man and woman was not entirely lost after the Fall. And the joy of marital union remained as a kind of nostalgic reminder of the joys of Paradise. As Vladimir Lossky writes: "Human love would not be pregnant with such a paradiisical nostalgia if there did not remain painfully within it the memory of a first condition where the other and the world were known from the inside, where, accordingly, death did not exist..." 629

But earthly joys, however innocent, can only be a shadow of those of Paradise and Heaven; and Christ, Who came "that they might have life, and have it more abundantly" (John 10.10), now approached an ordinary human couple so as to transform the water of their fallen love into "the new wine of the birth of Divine joy of the Kingdom of Christ" 630

"And the Mother of Jesus was there" (John 2.1). Of no other miracle of Christ is it recorded that "the Mother of Jesus was there", and in no other miracle of Christ is such an important intercessory role ascribed to another human agent. The reason is plain. The miracle accomplished here is the restoration of the relationship between Adam and Eve: but how can that be done without the participation of both the new Adam and the new Eve? And if the original rupture was caused by the sinful petition of the first Eve, how can that be reversed if not by a sinless petition of the new Eve?

And so "the Mother of Jesus saith unto Him, They have no wine" (John 2.3). She who has received the new wine of the love of God now wishes, in her love for her fellow creatures, that they, too, should partake of it. Having fulfilled her first and greatest role as Mother of God, she now wishes to pass on to her second, as intercessor for the human race.

But Christ replies in an unexpected manner: "Woman, what have I to do with thee? Mine hour is not yet come" (John 2.4). Many Fathers have interpreted this as a rebuke to the Virgin, as if it had been wrong for her to put herself forward and intercede at this time. However, the Virgin does not act as if she had been rebuked: on the contrary, she acts as if she has received

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630 Pentecostarion, Paschal Mattins, canon, canticle eight, troparion.
some kind of assurance from Him, and tells the servants: "Whatsoever He saith unto you, do it" (John 2.5). Moreover, Christ does not refuse her request, but performs the miracle.

One possibility is that Christ was recalling the fact that it was through giving in to his wife's petition that the first Adam fell, so that just like the Virgin herself at the approach of the Archangel Gabriel, He, the new Adam, was going to act with cautious reserve. So: "What have I to do with thee?" means "What is my relationship with you: tempted and tempter, as in the Garden, or something new and holy?" But if new and holy, then she must understand that the full restoration, when He can truly say, "It is finished" (John 19.30) and "Behold, I make all things new" (Rev. 21.5), must await "Mine hour" - the hour of His Crucifixion and Death on the Cross (John 7.30, 8.20, 12.23, 12.27, 13.1, 16.32, 17.1). Then, and only then, can the Holy Spirit be poured out on all flesh as it was first poured out upon her.

That the Lord is obliquely referring to Adam and Eve in the Garden is confirmed by His use of the word "Woman". For this recalls the prophecy that was given to first Eve in the Garden concerning the Woman Whose Seed, it was promised, would crush the head of the serpent (Gen. 3.15). Now Mary is indeed the Woman of that prophecy, as Christ is the Seed Who will crush the power of Satan - only the time for that victory has not yet come.

According to St. Gaudentius, bishop of Breschia in the fourth century, the Lord was not rebuking the Virgin, but looking forward to the Crucifixion: "This answer of His does not seem to me to accord with Mary's suggestion, if we take it literally in its first apparent sense, and do not suppose our Lord to have spoken in mystery, meaning thereby that the wine of the Holy Spirit could not be given to the Gentiles before His Passion and Resurrection, as the Evangelist attests: 'As yet the Spirit was not yet given, because Jesus was not yet glorified' (John 7.39). With reason, then, at the beginning of His miracles, did He thus answer His Mother; as though He said: 'Why this thy so hasty suggestion, O Woman? Since the hour of My Passion is not yet come when, - all powers whether of teaching or of divine operations being then completed - I have determined to die for the life of believers. After My Passion and Resurrection, when I shall return to the Father, there shall be given to them the wine of the Holy Spirit.' Whereupon she too, that most blessed one, knowing the profound mystery of this answer, understood that the suggestion she had just made was not slighted or spurned, but, in accordance with that spiritual reason, was for a time delayed. Otherwise, she would never have said to the waiters, 'Whatsoever He shall say to you, do ye!' "631 For He Who before, by way of image, from water made wine, when He said to the most blessed Mary, 'What is it to Me and thee, Woman? Mine hour is not yet come', the Same, after the hour of His Passion, so far consummated the

reality of the mystery which had gone before, that the water of the Incarnation became in truth the wine of the Divinity.\textsuperscript{632}

Just as at Cana the Lord and His Mother look forward to the Crucifixion, so at the Crucifixion, according to the Church's liturgy, His Mother looks back to the marriage at Cana - or rather, forward to the heavenly marriage-feast of the Resurrection, which also took place "on the third day" (John 2.1): "Seeing her own Lamb led to the slaughter, May His Mother followed Him with the other women, and in her grief she cried: 'Where dost Thou go, my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, and art Thou hastening there to turn the water into wine?"\textsuperscript{633}

"And there were set six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water" (John 2.6-7). Some commentators suggest that these waterpots were used for the washing of hands before meals. Considering their size - 18 to 27 gallons each - they might well have been used to wash, not the hands only, but the whole body. If so, then they become a fitting symbol of the fallen nature of man. For man was created on the sixth day from water and clay and the breath of the Holy Spirit, but the whole mixture had become stony and dry through the loss of the Spirit. Now the Creator of man, having Himself taken flesh from the virgin earth of Mary, recasts the bodies and souls of men through Baptism, so that they can become fitting vessels, "new bottles" into which to pour the "new wine" of the Spirit (Mark 2.22).

As St. Gaudentius says: "'They had no wine' because the wedding wine was consumed, which means that the Gentiles had not the wine of the Holy Spirit. So what is here referred to is not the wine of these nuptials, but the wine of the preceding nuptials; for the nuptial wine of the Holy Spirit had ceased, since the prophets had ceased to speak, who before had ministered unto the people of Israel. For all the prophets and the Law had prophesied until the coming of John; nor was there any one to give spiritual drink to the Gentiles who thirsted; but the Lord Jesus was awaited, Who would fill the new bottles with new wine by His baptism; 'for the old things have passed away: behold all things are made new' (II Corinthians 5.17)."\textsuperscript{634}

Alternatively, we may take the waterpots to be marriages, each containing two (childless) or three (fertile) people. Now marriage is, as it were, a "natural" sacrament inherent in the original creation.\textsuperscript{635} Since the Fall,

\begin{itemize}
\item \textsuperscript{633} \textit{Triodion}, Holy Friday, Compline, canon, ikos.
\item \textsuperscript{635} S. Troitsky, "Brak i Tserkov" ("Marriage and the Church"), \textit{Russkoe Vozrozhdenie (Russian Regeneration)}, 1986, pp. 7-33 (in Russian).
\end{itemize}
however, it has become stony and empty through the passions. So the Lord first purifies it, washing away every defilement of sin and fallen passion. Then He pours into it the grace of the Holy Spirit, thereby raising it to a higher level than it was even in Paradise.

"And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when they have well drunk, then that which is worse; but thou hast kept the good wine until now" (John 2.8-10).

In the beginning, the Governor of the feast of life, God the Father, set forth the good wine of the paradisiacal Eros. But this wine was turned into water by the Fall, and even dried up completely in places. Now God the Son, the Divine Bridegroom of the human race, has turned that water into a wine better than the original; for it has been mixed with, and transformed by an infusion from "the true Vine" (John 15.1). And this wine, squeezed out by the winepress of the Cross and distributed in abundance on the Day of Pentecost, has inebriated those who follow Him with the "sober intoxication" of the Holy Spirit (Acts 2.13).

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him" (John 2.11). The grace of the Holy Spirit is called "glory" in the Gospel. It was first manifested at the Incarnation, when "we beheld His glory, the glory as of the only begotten of the Father" (John 1.14). Between the Incarnation and the Crucifixion, when Jesus was glorified and the Spirit could be given for the first time "without measure" and to all peoples, the glory of God is said to be manifested only once - at the marriage in Cana. This shows that the marriage in Cana marks a special stage in the economy of salvation. If the Incarnation is suffused with glory because then, for the first time, the grace of God is restored to human nature in the person of the Virgin, then the marriage in Cana is suffused with glory because then, for the first time, grace is restored to the relationship between man and woman. And if at Nazareth man became once more "the image and glory of God", then at Cana woman became once more "the glory of the man" (I Corinthians 11.7)...

APPENDIX 2: “FLEE FORNICATION”

“Why can’t I sleep with her, if she agrees, and I love her?” Very many Orthodox Christian parents must have heard these or similar words from their children. It is easy to give a correct, albeit rather short, answer, “Because God says you can’t”, much harder to give an answer that will convince a young person exposed to the full blast of today’s permissive society.

It is a truism to say that the temptation to commit fornication is more powerful than ever today. The very word “fornication” has almost disappeared from contemporary English, and not many people below a certain age now talk about “chastity”. Adultery is still considered a sin by most – but for reasons that have nothing specifically to do with Christianity. Adultery is considered wrong because, if discovered, it causes mental anguish to the deceived third person – and pain is, of course, a negative value – in fact, the only negative value – in a strictly utilitarian morality. Even if not discovered, adultery is usually disapproved of because it is “cheating” – and some value is still attached to honesty and the keeping of promises. But there are signs that “cheating”, too, is no longer abhorred as much as it used to be… However, if some opprobrium still attaches to adultery and divorce in more conservative circles, none at all, it would appear, attaches to straightforward fornication. Fornication is now healthy and normal at all times and for all people, even those destined to become the heads of Churches. Thus Prince Charles’ sons live openly with their mistresses, and nobody, whether in Church or State, raises even a whimper of protest…

If we are to help our children acquire the strength to withstand the temptation of fornication, it is not sufficient to tell them that God disapproves, nor even that fornicators go to hell according to the Apostle (1 Corinthians 6.9). They must be given at least some indication why God disapproves of it, and why it is such a serious sin that it leads to hell. There are two basic approaches to this problem: the approach from the point of view of sacramental theology, and the approach from the point of view of conventional morality.

Fr. Demetrius Kaplun gives a clear example of the moral approach: “There is an idea,” he writes, “that marriage and fornication are in no way different from each other. ‘Why go to church’, ‘why put a stamp in the passport’ – that is how some irresponsible people reason. But even if we ignore the mystical aspect of the Church’s sacrament of marriage, even a marriage recognised by society, marriage ‘with a stamp’, is different from fornication in exactly the same way as a serious and strong friendship is distinguished from companionship in some enterprise – by the degree of mutual obligations. When companions begin some enterprise, they act together only to the degree that they are useful to each other, but friendship presupposes moral
obligations in addition. Just as bandits who get together only in order to carry out a crime more easily (one slips through the ventilation pane well, while another breaks the safe), so a couple living in fornication are only useful to each other for this or that reason. For example, the woman cooks well, the man has got money, they love each other – but take no responsibility upon themselves. If one ‘companion’ decides tomorrow to find himself another ‘companion’, there is nothing to keep them together and bind them any longer. When a man easily changes friends and retains no obligations, he is called a traitor. It is impossible to rely on such a man. Unfaithfulness and inconstancy are bad qualities, they are condemned by God and man.

“And so the first thing that is valued in marriage is faithfulness, holiness of mutual obligations. The bonds of marriage are holy: they truly bind and limit a man, place on him the burden of service. On entering into marriage, a man can demonstrate his worthiness by the fact that he preserves his faithfulness, his honour in a holy manner. Just as for a soldier there is no greater shame than desertion, going under the flag of the other army, so for an honourable spouse there is no greater baseness that to defile the holiness of the marital bond. Spouses are to a definite degree like soldiers; they must preserve and guard the honour of the family for the shame of lust, falling, inconstancy, from the encroachment of sin.

“In ancient Rome brave and faithful soldiers were crowned with the wreath of a conqueror. Therefore the ecclesiastical sacrament of marriage, too, is called the Sacrament of Crowning. The spouses are crowned as a sign of the incorruption of their lives, as a sign of their faithfulness to each other, as a sign of the fact that they are acquiring a royal, masterly dignity in the circle of their descendants. During the Sacrament of Crowning rings are placed on the hands as a sign of their mutual agreement, and those being married are led three times around the analog with the cross and the Gospel ‘in the form of a circle’, signifying the inviolability and eternity of the marital union, since the circle indicates eternity; the circle has no beginning or end. ‘What God has joined together, let no man put asunder’ (Matthew 19.6).”

Now this approach is certainly valid and useful as far as it goes. But the suspicion remains that it does not go far enough, and fails to take into account the idealism of the emotion of falling in love, especially first love. For no young Romeo and Juliet will disagree with the idea that “unfaithfulness and inconstancy are bad qualities”. In fact, they couldn’t agree more, and often swear undying constancy towards each other. Nothing could be further from their minds than the thought that their love might die, and they might move on to other partners. In fact, it is precisely the strength and intensity of their love for each other that leads them, in many cases, to scorn the idea that this

profound feeling needs to be bolstered by a mere legal contract, a “scrap of paper”. They feel that love is not love if it needs an external support.

Even if social, legal or moral considerations lead them to accept the desirability of marriage, these are unlikely to deter them from sleeping together before the marriage date. After all, they consider themselves already married in each other’s eyes. Moreover, the considerations that deterred lovelorn couples in earlier ages - the disapproval of parents and relatives, the shame of the bride going to the altar with a prominent bump in her stomach, the financial and legal disincentives – are all largely irrelevant today when parents are desperate to show that they are not “behind the times”, when brides sometimes go to the altar, not merely with a bump in the stomach, but with a whole bevy of already born children, and when the State goes out of its way, as in Britain today, not only to remove all stigmas attached to single mothers, but even to make the production of children out of wedlock a financially attractive proposition.

There are some who argue that fornicating before marriage is actually a sensible way of testing whether a proposed marriage is likely to be lasting. After all, if a couple are about to commit themselves to lifelong unity and fidelity, it is only prudent to make sure beforehand that they are physically compatible with each other. If the experience proves to be a failure, then they can abort the marriage before it takes place, thereby saving two people a lifetime of misery and probable divorce. Of course, this argument is false: all the evidence indicates that couples who sleep together before marriage are less rather than more likely to be faithful to each other and remain together. In any case, statistical arguments are a feeble rampart against fallen human nature stirred up by the spirits of evil...

So let us turn to the sacramental argument, as developed by the Holy Apostle Paul, who defines fornication for a Christian as uniting the Body of Christ – for the body of every Christian is a part of the Body of Christ – to a body that is not Christ’s. “Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid. What? Know ye not that he who is joined to an harlot is one body [with her]? For two, saith He, shall be one flesh. But he that is joined to the Lord is one spirit [with Him].” (I Corinthians 6. 15-17).

This argument depends on the premise that there is a most intimate connection between two sacramental mysteries: the sacrament of the Body and Blood of Christ in the Eucharist, and the sacrament of marriage. Both are mysteries of fleshly union, and in this sense both are marital mysteries. The mystery of the marital union of each believer with Christ in the Eucharist is the higher mystery of which the lower mystery of human marriage is the type and the icon. That is why, when the Apostle Paul is talking of the lower mystery of human marriage, his mind is immediately lifted to its archetype:
“but I speak of Christ and the Church” (Ephesians 5.32). Even earlier in the chapter he switches easily from the lower mystery - “so ought men to love their wives as their own bodies” (v. 28) - to the higher - “for we are members of His Body, of His flesh, and of His bones” (v. 30).

Bishop Nikolai Velimirovich comments on this passage from Ephesians as follows: "It is a great mystery when a man leaves his father and mother and cleaves to his wife. The Apostle himself, who has been raised to the third heaven and beheld many heavenly mysteries, calls the marriage of natural man on earth a great mystery. It is the mystery of love and life... The only mystery that exceeds this [the mystery of human marriage] is the mystery of Christ's bond with His Church. Christ calls Himself the Bridegroom and the Church His Bride. Christ so loves the Church that He left His heavenly Father for her - though remaining equal with Him in unity of essence and divinity - and came down to earth and clave to His Church. He suffered for her sake that He might, by His Blood, cleanse her from sin and from all impurity and make her worthy to be called His Bride. He warms the Church with His love, feeds her with His Blood, and enlivens, enlightens and adorns her with His Holy Spirit.”

So, combining the teaching of the holy Apostle in I Corinthians and Ephesians, we can reconstruct his argument as follows: (1) Every act of sexual intercourse, whether inside or outside marriage, effects an ontological change, making two people one in the flesh. (2) Every Christian who has received the Body and Blood of Christ is united to Christ in a marital bond, becoming one with Him in flesh and in spirit. Therefore (3) every Christian who has sexual relations with a woman is uniting, not only his flesh with hers, but also her flesh with Christ's. But (4) Christ does not want to be united in the flesh with a person who is not united in the spirit, through faith. Therefore (5) a Christian cannot be united in the flesh with a person who is not herself also united with Christ in spirit and in body, and whose union with the Christian has not been sanctified and raised to a true iconic resemblance to the marriage between Christ and the Church through the sacrament of marriage.

Let us study the steps in this argument in more detail.

1. The act of sexual intercourse effects an ontological change, making two people one in the flesh. The basis of this assertion is the words of Adam repeated by the Lord Himself in His discussion of divorce: “They two shall be one flesh, so that they are no longer two, but one flesh' (Matthew 19.6) – that is, as Holy New Hieromartyr Gregory (Lebedev) writes, “the people have ceased to exist separately even in the physical sense. They have become one physical body, 'one flesh'. That is what the fulfilment of the will of God has

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done... It has not only completed and broadened their souls in a mutual intermingling, it has changed their physical nature and out of two physical existences it has made one whole existence. That is the mystery of marriage. Having explained it, the Lord concludes with a mild reproach to the Pharisees: ‘Well, what do you want? What are you asking about? How, after this, can a man leave his wife? That would be unnatural! In marriage we have a natural completion of life! But you want Me to approve of the destruction of this life?! And in marriage we have a creative act, an act of God, Who creates one life... How can you want Me to destroy life created by God? This is unnatural... Don’t think of encroaching on marriage! What God has joined together, let man not put asunder.”

So lawful marriage is not so much a means towards procreation, as an act of creation, the creation of a new personal unit. Moreover, the same can be said about an act of fornication insofar as “he who is joined to an harlot is one body [with her]”. Except that the creation of a new unit here destroys the old unit of the lawful marriage, and also the marriage with Christ...

2. The believer is married to Christ in the Eucharist. This thought is found in many of the Holy Fathers. Thus St. Macarius the Great writes: “Let your soul have communion with Christ, as bride with bridegroom.” And Blessed Theophylact writes: “He took human nature as His bride and united her to Himself, wedding her and cleaving to her, becoming One Flesh. Indeed, He did not make just one wedding, but many. For every day the Lord in heaven is wedded to the souls of the saints.” For, writes St. Symeon the New Theologian, “it is truly a marriage which takes place, ineffable and divine: God unites Himself with each one – yes, I repeat it, it is my delight – and each becomes one with the Master. If therefore, in your body, you have put on the total Christ, you will understand without blushing all that I am saying.”

Again, Georgios Mantzaridis writes, interpreting St. Gregory Palamas: “The union between God and man achieved in Christ far surpassed all human relationship and kinship. On assuming flesh and blood, the Logos of God became a brother to man; but He became our friend as well, in that He ransomed us from slavery and made us participate in His sacraments. Indeed, Christ Himself said to His disciples that He does not call them servants, because the servant does not know what his master is doing, but He calls them friends, because He has made known to them all that He heard from His Father. Christ is also men’s father and mother, for He gives them new birth

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638 Hieromartyr Gregory, Interpretation of the Gospel of Mark, Moscow, 1991, p. 106 (in Russian). As Blessed Theophylact says, “since they have become one flesh, joined together by means of marital relations and physical affection, just as it is accursed to cut one’s own flesh, so is it accursed to separate husband and wife” (Explanation of the Holy Gospel according to St. Matthew, House Springs, Mo.: Chrysostom Press, 1992, p. 162).

639 St. Macarius the Great, Homily 38, 5.


through baptism and nourishes them like children at the breast – not only with His blood instead of milk, but with His body and spirit. Joined in one flesh with the faithful through the sacrament of the Holy Eucharist, Christ becomes, in addition, the bridegroom of mankind. The similarity between God’s love towards humanity and conjugal love was familiar and widespread among the Old Testament writers, and particularly so among the mystical theologians of the Church. Palamas recognizes conjugal love as being the most exalted degree of worldly love, and he stresses the vastness of God’s love towards men in contrast to it, especially as this finds expression in the sacrament of the Holy Eucharist. In marriage, he says, there is a cleaving ‘in one flesh’ but not ‘in one spirit’ [Homily 56, 6]. Through the sacrament of the Holy Eucharist, however, we not only cleave to the body of Christ, we intermingle with it, and we become not merely one body with Him, but one spirit: ‘O many-sided and ineffable communion! Christ has become our brother for He has fellowship with us in flesh and blood…. He has made us His friends, bestowing on us by grace these His sacraments. He has bound us to Himself and united us, as the bridegroom unites the bride to himself, through the communion of His blood, becoming one flesh with us.’ [Homily 56, 7].”

Again, Nicholas Cabasilas writes: “The sacred meal effects between Christ and us a closer union than that which was realized by our parents when they begat us. In truth He does not only share with us some particles of His flesh or some drops of His blood, but gives us both in all their fullness; He is not only a principle of life as are our parents, but in very truth Life Itself.”

Again, St. John of Kronstadt writes: “The Liturgy is the continually repeated solemnization of God’s love for mankind, and of His all-powerful mediation for the salvation of the whole world, and of every member separately: the marriage of the Lamb – marriage of the King’s Son, in which the bride of the Son of God is every faithful soul, and the giver of the Bride is the Holy Spirit.”

3. Every Christian who has sexual relations with a woman is uniting, not only his flesh with hers, but also her flesh with Christ’s. This takes place within lawful marriage as well as in fornication. However, in lawful marriage there is no scandal, because the wife as well as the husband already belong to Christ in spirit and in flesh. The horror comes in the case of fornication, when,

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643 Nicholas Cabasilas, The Life in Christ, 612 C, D.
644 St. John of Kronstadt, My Life in Christ, quoted in Orthodoxy America, vol. XIX, № 6 (170), June, 2004, p. 1. “Why,” asks St. Gregory Palamas, “does the original not say that the King of Heaven made a marriage for His son, but used the words ‘nuptials’ in the plural? Because whenever Christ, the Bridegroom of pure souls, is mystically united with each soul, He gives the Father to rejoice over this as at a wedding” (Homily 41, 9).
as the apostle puts it, the believer “takes the members of Christ and makes them the members of an harlot?”

4. Christ does not want to be united in the flesh with a person with whom He is not united in the spirit, through faith. In the Old Testament the lawgiver Ezra, with the consent of the leaders of Israel, dissolved all marriages of the Israelites with pagans (Ezra 10). But the matter is still more serious in the New, where the sacraments of Baptism, Chrismation and the Eucharist have created a mystical union of spirit and flesh between Christ and the Christians that is far higher and more intimate than the union between God and the Old Israel. That is why mixed marriages with heretics, schismatics or atheists are forbidden by the Holy Church. As the holy canons declare: “Let no Orthodox man be allowed to contract a marriage with a heretical woman, nor moreover let any Orthodox woman be married to a heretical man. But if it should be discovered that any such thing is done by any one of the Christians, no matter who, let the marriage be deemed void, and let the lawless marriage be dissolved.”

Similar reasoning underlies the prohibition on the faithful receiving communion in heretical churches. Since the mystery of the Eucharist is a marital mystery, it is forbidden to the faithful to communicate anywhere else than in the Church of Christ. Thus the Apostle Paul says: “Ye cannot drink the cup of the Lord and the cup of demons; ye cannot be partakers of the Lord’s table and of the table of demons. Do we provoke the Lord to jealousy?” (I Corinthians 10.21-22).

Jealousy is the natural response of a lover at the sight of his beloved’s adultery, and adultery was what St. John the Almsgiver considered receiving communion from heretics to be: “Another thing the blessed man taught and insisted upon with all was never on any occasion whatsoever to associate with heretics and, above all, never to take the Holy Communion with them, ‘even if’, the blessed man said, ‘you remain without communicating all your life, if through stress of circumstances you cannot find a community of the Catholic Church. For if, having legally married a wife in this world of the flesh, we are forbidden by God and by the laws to desert her and be united to another woman, even though we have to spend a long time separated from her in a distant country, and shall incur punishment if we violate our vows, how then shall we, who have been joined to God through the Orthodox Faith and the Catholic Church – as the apostle says: ‘I espoused you to one husband that I might present you as a pure virgin to Christ’ (II Corinthians 11.2) – how

645 Sixth Ecumenical Council, Canon 72. Cf. 14th Canon of the Fourth Ecumenical Council; 10th and 31st Canons of the Council of Laodicea; 58th rule of the Nomocanon. Although Peter the Great pressured the Russian Church into allowing marriages with Roman Catholics, Lutherans and Presbyterians (but not Molokans, Baptists and Stundists), the Church in her ukazes of August 18, 1821 and February 28, 1858 reminded the faithful that such unions could not be allowed until the sectarians accepted Orthodoxy. See Bishop Nathaniel of Vienna, “On Marriage with the Heterodox”, Orthodox Life, vol. 44, No 3, May-June, 1994, pp. 42-45.
shall we escape from sharing in that punishment which in the world to come awaits heretics, if we defile the Orthodox and holy Faith by adulterous communion with heretics?”

Christians can be “crowned into one flesh”, as the marriage rite puts it, only if they have already been crowned into one flesh with Christ. That is why joint participation in the Eucharist is both a necessary condition of a valid marriage in the Church and the culminating point in the marriage service itself (as it is meant to be celebrated). Indeed, according to St. Symeon of Thessalonica, it is joint participation in the Eucharist that seals a couple’s marriage, making it valid: “(The priest) takes the holy chalice with the Presanctified Gifts and exclaims: 'The Presanctified Holy things for the Holy'. And all respond: 'One is Holy, One is Lord', because the Lord alone is the sanctification, the peace and the union of His servants who are being married. The priest then gives Communion to the bridal pair, if they are worthy. Indeed, they must be ready to receive Communion, so that their crowning be a worthy one and their marriage valid. For Holy Communion is the perfection of every sacrament and the seal of every mystery. And the Church is right in preparing the Divine Gifts for the redemption and blessing of the bridal pair; for Christ Himself, Who gave us these Gifts and Who is the Gifts, came to the marriage (in Cana of Galilee) to bring to it peaceful union and control. So that those who get married must be worthy of Holy Communion; they must be united before God in a church, which is the House of God, because they are children of God, in a church where God is sacramentally present in the Gifts, where He is being offered to us, and where He is seen in the midst of us. After that the priest also gives them to drink from the common cup, and the hymn 'I will take the cup of salvation' is sung because of the Most Holy Gifts and as a sign of the joy which comes from divine union, and because the joy of the bridal pair comes from the peace and concord which they have received. But to those who are not worthy of communion - for example, those who are being married for a second time, and others - the Divine Gifts are not given, but only the common cup, as a partial sanctification, as a sign of good fellowship and unity with God's blessing”.

5. A Christian cannot be united in the flesh with a person who is not herself also united with Christ in spirit and in body, and whose union with the Christian has not been sanctified and raised to a true iconic resemblance to the marriage between Christ and the Church through the sacrament of marriage. This means that not only is fornication forbidden, but also civil marriages in a register office.

Those who think that civil marriage is sufficient for Christians fail to realize that there is a fundamental difference between fleshly union in the Body of Christ and fleshly union outside It. In the former three people are involved – the couple and God: in the latter – only two. In the former marriage fulfils only certain biological, social and legal functions; in the latter it also accomplishes a sacramental and iconic function – the creation of a new cell in the Body of Christ and the imaging of the marriage between Christ and the Church.

When the Bolsheviks came to power in Russia, they also said that a third person was involved in all marriages – but the third person was Lenin, not God. Then, on the principle that sexual relations had no more significance than drinking a glass of water (the words of Commissar Alexandra Kollontai, Lenin’s lover), they introduced civil marriage and divorce-on-demand for one rouble. The Russian Orthodox Church resisted this innovation fiercely, insisting that civil marriage was not enough for a Christian.

The leader of the Russian Church at the time was New Hieromartyr Tikhon. Before he became Patriarch, when he was still Archbishop in America, he wrote: 'In order to be acceptable in the eyes of God, marriage must be entered into 'only in the Lord' (I Corinthians 7.39), the blessing of the Church must be invoked upon it, through which it will become a sacrament, in which the married couple will be given grace that will make their bond holy and high, unto the likeness of the bond between Christ and the Church (Ephesians 5.23-32), which will help them in the fulfilment of their mutual duties. Sometimes, as in this country, for instance, Church marriage is deemed unnecessary. But if without the help of God we can accomplish no perfect and true good (John 15.5), if all our satisfaction is from God (II Corinthians 3.5), if God produces in us good desires and acts (Philippians 2.14), then how is it that the grace of God is unnecessary for husband and wife in order to fulfil their lofty duties honourably? No, a true Orthodox Christian could not be satisfied with civil marriage alone, without the Church marriage. Such a marriage will remain without the supreme Christian sanction, as the grace of God is attracted only towards that marriage which was blessed by the Church, this treasury of grace. As to civil marriage, it places no creative religious and moral principles, no spiritual power of God's grace, at the basis of matrimony and for its safety, but merely legal liabilities, which are not sufficient for moral perfection.'

We are now in a position to understand the full force of St. Paul’s words: “Flee fornication. Every sin that a man doeth is outside the body; but he that committeth fornication sinneth against his own body. Know ye not that your bodies are the temple of the Holy Spirit dwelling in you, Whom you have

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from God, and you are not your own? For you are bought for a price. Therefore glorify God both in your bodies and in your souls, which are God’s.” (I Corinthians 6.18-20).

Through the sacraments of Baptism, Chrismation and the Eucharist we are temples of the Holy Spirit and brides of Christ. Therefore what we do with our souls and bodies does not concern ourselves alone, but also God, Who dwells in our bodies and has united His Body with ours. Moreover, this indwelling of God in our souls and bodies was achieved at a most high price – the Incarnation and Death of the Son of God.

The body of a Christian is holy because it is united to the Body of Christ and the Holy Spirit. Therefore it cannot be united with a body that is not also Christ-bearing and Spirit-bearing. This fact makes a betrayal of that union through fornication or adultery a greater sin; for in committing fornication, a man not only unlawfully unites his own body with the body of another, but unites the Body of Christ with the body of another who is not Christ’s.

All sin is committed with the help of the body (if only through the action of the brain), but only one kind of sin is committed against the body as such: fornication. And this not only because the consequences of this sin are often felt in the body (I Corinthians 5.5; Romans 1.27), but also because it violates in an especially intimate way the marriage in the flesh between Christ and the individual Christian. All fornication is adultery from God insofar as the soul and the body is married to God through the sacrament of the Eucharist.

St. Theodore the Studite.