

REVELATION AND PASSION IN SAINT MAXIMUS THE CONFESSOR

PhD. Bogdan-Vlăduț Brînză

„Dumitru Stăniloae” Faculty of Orthodox Theology, „Alexandru Ioan Cuza”
University of Iași

<https://doi.org/10.47433/tv.xcviiin1-4.194>

Abstract

The purpose of this article is to demonstrate the importance of spiritual status for understanding God's revelation, aiming in particular to highlight the role of passion in the writings of Saint Maximus the Confessor. Revelation is a dynamic and progressive process which implies both Divine Logos and human being. The apprehension of Revelation is conditioned by the spiritual state and progress of the person. In this movement, passion has an essential role, acting as a veil which covers or reveals the mystery. God makes Himself known in direct proportion with human deification. Human deification is also a dynamic process which implies action, will and good disposition; in other words an ascetic progress. The person is not simply a neutral recipient of a proportionate revelation, but a continual and progressive movement from flesh to spirit, from praxis to theoria in co-operation with divine initiative.

Keywords: Passion, pathos, revelation, St Maximus the Confessor, spiritual ascent

Revelation and passion are two very important themes in the theology of Saint Maximus the Confessor. They are important not only separately, but also together because there is an intimate relationship between them.

For Maximus the Confessor, divine Revelation is a pure and utterly „saturating gift”, defying any and all attempts to compress it linguistically and conceptually. „Always and in all things”, as the Confessor famously writes in *Ambiguum* 7 „the Logos who is God wills to realize the mystery of his embodiment”.

The *Logos* or the Word of God is the One that gathers in Himself the multitude of *logoi* because in Himself, in God's eternal thought, the reason of all creatures was determined, the word