

The Ways of Modern Orthodox Theology: Part II

Lecture I: Paul Evdokimov and the Love and Beauty of God

Life: Born 2 August 1901 in St Petersburg; 1907, father assassinated, P went to central Asia with his brother. Cadet school supplemented by visits to monasteries with his mother. 1917: enrolled in the Spiritual Academy in Kiev, and then joined the White Army during the civil war. 1922: left Russia, eventually ending up in Paris. 1924: enrolled in the first year of the newly established Institut St-Serge. 1927: married Natasha Brunel, who died on cancer in 1945. 1942: defended his doctorate at the University of Aix-en-Provence. During WWII and after, involved in CIMADE (= Comité inter-Mouvements pour accueil des évacués). 1953: professor at the Institut St-Serge. 1954: remarried to Tomoko Sakaï. Late fifties and sixties: publication of most of his books. Died 16 September 1970.

Thought:

His first books were concerned with problem of evil and Dostoevsky, as well as the role of women in the Church. As he develops his thought, the doxological core becomes more and more evident.

Orthodoxy.

- Neopatristic?
- Anthropology: 'doxological man'
- Asceticism and the Icon
- Prayer as the matrix for theology
- Ecclesiology: Eucharistic +
- The place of the Spirit: epikletic ecclesiology
- The place of the Mother of God/parallelism between the Spirit and the Mother of God
- Nature of Christian belief
- Prayer of the Church
- The *Eschaton*

Woman.

- Complementarity of Man and Woman
- Motherhood characteristic of women, in a way that fatherhood is not characteristic of men
- Fatherhood of God mirrored in Motherhood of the Virgin
- Woman and the Incarnation
- 'Mother of Life'

Interior Monasticism.

- Atheism
- Alesha and *Brothers Karamazov*
- Provisional nature of monasticism/Crisis for monasticism
- Legend of the Grand Inquisitor: Miracle, mystery, and authority, overturning:
- Christ's three temptations
- Vows of Poverty, Chastity, and Obedience corresponding to Christ's response to Satan's temptations, and providing:

- a charter for interior monasticism

[*The Icon*]*—not in this lecture*

Amour fou de Dieu

- Response to atheism
- Kenotic love—self-emptying

Bibliography:

Works by Paul Evdokimov:

Dostoïevski et le problème du mal, Lyon, 1942; reissued Paris, 1978.

Le Mariage, sacrement de l'amour, Lyon, 1944.

La Femme et la salut de monde, Paris-Tournai, 1958; reissued Paris, 1979.

L'Orthodoxie, Neuchâtel, 1959; English translation, London, 2011.

Gogol et Dostoïevski ou la descente aux enfers, Paris, 1961; reissued 1984.

Le Sacrement de l'amour. Le mystère conjugal à la lumière de la tradition orthodoxe, Paris, 1962; reissued 1980.

Les Âges de la vie spirituelle. Des pères du désert à nos jours, Paris, 1964; reissued 1980.

La Connaissance de Dieu selon la tradition orientale, Lyon, 1968.

L'Esprit-Saint dans la tradition orthodoxe, Paris, 1969; reissued 2011.

Le Christ dans la pensée russe, Paris, 1970.

L'Art de l'icône: théologie de la beauté, Paris, 1970.

(Most of the reissues have been from Desclée de Brouwer.)

In addition, there have been several volumes of collected articles:

L'Amour fou de Dieu, Paris, 1973.

Le Buisson Ardent, Paris, 1981.

La Vie spirituelle dans la ville, Paris, 2008.

Une Vision orthodoxe de la théologie morale, Paris, 2009.

And in English translation:

In the World, Of the Church: A Paul Evdokimov Reader, ed. Michael Plekon and Alexis Vinogradoff, Crestwood, NY: St Vladimir's Seminary Press, 2001.

About Paul Evdokimov:

Not much:

Olivier Clément, *Orient–Occident. Deux passeurs: Vladimir Lossky, Paul Evdokimov* Geneva: Labor et Fides, 1985, 105–210.

Double edition of *Contacts: Contacts 235–6* (Juillet–Décembre 2011).