

## The Person in the Orthodox Tradition

“As God is Person, it means that man becomes a person when he unites with God...The man created by God and recreated by the Church through Holy Baptism is potentially a person. But when, through his personal struggle, and especially by the grace of God, he attains the likeness [of God], then he is actually a person.”

*Person and Man*

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“The person cannot be understood without the revelation-vision of God and real love for God and man...When a man discovers his heart by the grace of God, then he is truly and really a person. The way in which the place of the heart, the core of man’s existence – that which can be characterised as person – is discovered, is called hesychasm.”

*The Asceticism of the Person*

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“In general we can observe that in the West the person is interpreted in philosophical and psychological frames of reference, while in Orthodoxy it is confronted theologically...In the West... the main characteristics of the person are considered to be self-knowledge, reasoning abilities and, chiefly, consciousness. When anyone succeeds in knowing himself and when he places himself in space and time, then, according to Westerners, he becomes a person and a personality.”

*The Person in Western and Orthodox Theology*

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“God is uncreated, while man is created. There is no likeness between created and uncreated...There can be no absolute correlation

between the Person of God and the person of man...What applies to the relationship between the Persons of the Holy Trinity cannot be transferred to human affairs as well..."

*Correlation of Triadology with Anthropology and Sociology*

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"When man is reborn, when he experiences the uncreated, purifying, illuminating and deifying energy of God, he becomes free...We can see this very thing in the life of the fools for Christ... They lived above reason in a society devoid of reason. They had divested themselves of the 'wealth' of the mind and of reason in a society which rested excessively on that wealth of the mind and of conventional morals."

*Foolishness for Christ as a Life of Freedom*