

Συγκριτική μελέτη μεταφράσεως ὄρων τῆς Ὁρθοδόξου
θεολογίας ἀπὸ τὴν ἑλληνικὴ στὴν ἀγγλικὴ γλῶσσα

A Study of English Orthodox Theological Terms
Compared to the Original Greek

Ἱ. Μ. Ὁσίου Γρηγορίου Ἁγίου Ὄρους
Holy Monastery of St. Gregorion, Mt. Athos

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ΕΙΣΑΓΩΓΗ

Κατ' ἀρχήν, ὁ σκοπὸς τῆς συνόψεως αὐτῆς ἦταν νὰ ἀποδειχθῇ πρῶτον ὅτι ἡ μετάφρασις τῆς Ὁρθοδόξου θεολογίας σὲ δυτικο-εὐρωπαϊκὲς γλῶσσες δὲν εἶναι συστηματικὴ μὲ ἀποτέλεσμα νὰ προκαλῆ σύγχυσι, καὶ δεύτερον ὅτι οἱ ἀντίστοιχες λέξεις τῶν γλωσσῶν αὐτῶν μερικῶς μόνον ἐκφράζουν τὶς ἔννοιες τῶν ἑλληνικῶν πρωτοτύπων λέξεων. Ἡ γλῶσσα τὴν ὁποία ἀναλύσαμε στὴν παρούσα σύνοψι εἶναι ἡ ἀγγλική, ἀλλὰ μιὰ τέτοια ἐργασία θὰ μποροῦσε νὰ παρουσιασθῆ, μὲ παρόμοια ἀποτελέσματα, γιὰ ὁποιαδήποτε ἄλλη λατινογενῆ ἢ γερμανογενῆ γλῶσσα. Ταυτοχρόνως δὲ ἀποδεικνύεται, ὅτι στὴν ἐποχὴ μας ὁ δυτικὸς πολιτισμὸς χωρίζει τὴν ἔννοια τῆς ἑλληνικῆς λέξεως ψυχή σὲ δύο ξεχωριστοὺς σημασιολογικοὺς τομεῖς, γεγονός τὸ ὁποῖο ἐπιφέρει σοβαρὰ συνέπειες γιὰ ὅλο τὸν πλανήτη μας.

Ἡ μελέτη αὐτὴ ἐπέλεξε ἑπτὰ ἑλληνικὰ βιβλία γιὰ σύγκρισι μὲ τὶς ἀγγλικὲς μεταφράσεις τους. Πέντε ἑλληνικὲς λέξεις ἐπιλέχθηκαν: ψυχή, νοῦς, διάνοια, λόγος καὶ θέωσις. Οἱ σημασίες, τὶς ὁποῖες δίνει ὁ Lampe στὸ Greek Patristic Lexicon, συμπεριλαμβάνονται κι αὐτὲς στὸ ὑλικό (βλ. Table 6). Αὐτὸ πού θὰ διαπιστώσῃ κανεὶς ἀμέσως εἶναι ἡ ποικιλία τῶν μεταφράσεων. Τὸ οὐσιαστικὸ πρόβλημα ὅμως παρουσιάζεται, ὅταν διάφοροι μεταφραστὲς χρησιμοποιοῦν τὴν ἴδια λέξι γιὰ διαφορετικὲς ἑλληνικὲς λέξεις. Π.χ., *intellect* χρησιμοποιεῖται γιὰ τὴν μετάφρασι τῶν λέξεων νοῦς καὶ διάνοια, *reason* γιὰ διάνοια καὶ λόγο, κτλ. Ἔτσι διὰ τὸν Ἀγγλο ἀναγνώστη εἶναι ἀναπόφευκτες οἱ παρεξηγήσεις καὶ ἡ σύγχυσι ὡς πρὸς τοὺς ὅρους τῆς Ὁρθοδόξου θεολογίας.

Θὰ φανερωθῆ ὅτι, στὴν ἀγγλικὴ γλῶσσα, ἡ πατερικὴ ὀρολογία ἀκόμη εὐρίσκεται σ' ἓνα ἐμβρυϊκὸ στάδιο, μολοντί κατὰ τὴν

INTRODUCTION

The original objective of this study was to show that Orthodox theology when translated into Western European languages is: (1) linguistically not systematic, and therefore causes confusion; (2) that Western European word equivalents convey only partially the concepts and processes of their Greek prototypes. The language analysed in this study was English, but the same could equally be applied, with similar results, to any Latin or Germanic language. Along with the above also comes the proof that Western civilisation now distinguishes the semantic field of Greek ψυχή (psyche) into two distinct fields, and today this has serious consequences for the whole planet.

This study took seven Greek books and compared them with their English translations. Five Greek words were selected for comparison: ψυχή (psyche), νοῦς (nous), διάνοια (dianoia), λόγος (logos) and θέωσις (theosis). The meanings given in Lampe's Greek Patristic Lexicon are also included in the source material (cf. Table 6). What will be immediately noticeable will be the diversity of translated "equivalents". The real problem appears when various translators use the same word for different Greek lexical items. For example, "intellect" is used to translate both nous and dianoia; "reason" to translate dianoia and logos, etc. This can only lead the English reading public to misunderstanding and confusion of Orthodox theology.

It will be seen that in the English language, Orthodox Patristic terminology is in an embryonic stage, although

Εισαγωγή

διάρκεια τῶν περασμένων 20 ἐτῶν οἱ ἀγγλικές μεταφράσεις ἔκαναν σημαντικὰ βήματα πρὸς τὴν κατεύθυνσι τῆς χρησιμοποίησεως πρωτοτύπων ἑλληνικῶν λέξεων στὴν ἀγγλικὴ γλῶσσα. Προπαντὸς ἡ τάσις αὐτὴ ἐμφανίζεται σὲ μοναστικούς κύκλους, οἱ ὅποιοι προσπαθοῦν νὰ ζοῦν τὴν Ὁρθόδοξο θεολογία καὶ ὄχι νὰ φιλοσοφοῦν διανοητικῶς περὶ τῶν ἀποκεκαλυμμένων στοὺς Ἁγίους Πατέρες τῆς Ἐκκλησίας ἐμπειριῶν. Σὲ παλαιότερες μεταφράσεις ἐχρησιμοποιοῦντο πολλὰ λατινικὲς καὶ γερμανικὲς λέξεις. Αὐτὸ δὲν εἶναι ἐπιθυμητό, διότι οἱ πρωτότυπες ἑλληνικὲς λέξεις ἔχουν, ὡς πρὸς τὴν σημασίαν των, μία βαθύτητα ἐκφράσεως πνευματικῶν καταστάσεων, ψυχικῶν λειτουργιῶν καὶ ἐμπειριῶν, ἡ ὅποια δὲν ὑπάρχει στίς δῆθεν ἀντίστοιχες λέξεις τῶν ἐννοιῶν αὐτῶν στίς δυτικὲς γλῶσσες.

Παραδείγματος χάριν, *Word* καὶ *sacrament* εἶναι πτωχὲς μεταφράσεις γιὰ τὶς ἀντίστοιχες λέξεις *Λόγος* καὶ *μυστήριον*, ἐνῶ ἡ λέξις *νοῦς* ἔχει μεταφρασθῆ κατὰ λανθασμένο τρόπο διὰ τῶν λέξεων *mind* ἢ *intellect*, ἐπειδὴ στὴν πραγματικότητα δὲν ὑπάρχει ἀντίστοιχη λέξις γιὰ τὴν πατερικὴ ἐννοια *νοῦς*. Σύγχρονες μοναστικὲς μεταφράσεις ὅμως ἔχουν ἀρχίσει νὰ χρησιμοποιοῦν τὴν ἑλληνικὴ λέξι ὅπως εἶναι ἀποφεύγοντας μὲ αὐτὸ τὸν τρόπο νοηματικὲς ἀμβολίες καὶ παρεξηγήσεις.

Τὸ μεγαλύτερο καὶ μάλιστα ἐλάχιστο γνωστὸ λάθος ἀφορᾷ τὴν βιβλικὴ λέξι *ψυχή*. Κατὰ τὴν διάρκεια τῶν περασμένων 150 ἐτῶν, τὸ σημασιολογικὸ πεδίο τῆς λέξεως αὐτῆς ἐχωρίζετο σὲ δύο διαφορετικούς τομεῖς. Ἀπὸ τὴν μία πλευρᾷ, ἔχουμε τὶς λέξεις *soul*, *life* καὶ *breath*, οἱ ὅποιες ἀποτελοῦν τὸν ἕνα τομέα. Ἀπὸ τὴν ἄλλη, τὶς λέξεις *psyche* (ὅπως στὴν *psychology*) καὶ *mind* (ὅπως στὸν δυϊσμὸ *mind-body*), οἱ ὅποιες ἀποτελοῦν τὸν ἄλλο τομέα. Π.χ., στὰ ἑλληνικά, εἶναι ὀλοφάνερο, ὅτι ἡ *ψυχή* πρέπει πρῶτα νὰ θεραπευθῆ γιὰ νὰ σωθῆ,

Introduction

English translations in the last 20 years have made significant moves towards using the original Greek words. This has primarily come about from within monastic circles who attempt to live Orthodox theology, rather than merely conceptualising and reasoning away the experiences revealed to the Holy Fathers of the Church. In earlier translations, many Latin and Germanic words were used. This is not desirable, because the original Greek words contain a breadth and a depth of meaning representative of spiritual states and psychic functions and experiences, which do not exist in their Western equivalents.

For example, *Word* and *sacrament* are poor equivalents for *Logos* and *mystery* respectively. Also, the word *νοῦς* (*nous*) has been misleadingly translated by such words as *mind* or *intellect*—where in fact no Western concept exists which is equivalent to the Patristic concept of *νοῦς* (*nous*). Recent monastic translations have begun to use the original Greek words, by doing so the ambiguities and misunderstandings born of the intellect are eliminated.

The greatest and least understood fault lies in the Biblical word *ψυχή* (*psyche*). In English, the meaning of this word over the last 150 years or so has constellated into two distinct conceptual fields. On the one hand, we have the words *soul*, *life* and *breath*, which form one field. On the other hand, we have the words *psyche* (as in modern *psychology*) and *mind* (as in the *mind-body* dichotomy), comprising the other field. For example, in Greek it is patently clear that it is necessary to cure the *ψυχή* (*psyche*), so that it may be saved. In English, one talks of curing the *psyche*, but never of saving it—salvation

Εισαγωγή

ἐνῶ στὰ ἀγγλικά, λέγεται ὅτι θεραπεύεται ἡ *psyche*, ἀλλὰ ποτὲ ὅτι σώζεται – ἡ σωτηρία ἀποδίδεται ἀποκλειστικῶς στὸ *soul*. Ἐπειδὴ οἱ δύο αὐτὲς λέξεις εἶναι διακεκριμένες, ὑπάρχει μόνον λίγη ἢ μᾶλλον καμμία σχέσις μεταξὺ *psychic* (ψυχικῆς) ὑγείας καὶ τῆς αἰωνίου ζωοποιῦ ἀρχῆς, γνωστῆς ὡς *soul* (βλ. Table 5).

Ἡ ἐργασία αὐτὴ ἀποβλέπει σὲ δύο στόχους: Ὁ πρῶτος εἶναι νὰ ἀποδειχθῇ ἡ σύγχυσις τῆς ἀγγλικῆς ὀρολογίας, ἡ ὁποία εἶναι πολὺ γνωστὴ μὲν, ἀλλὰ ποτὲ δὲν ἔχει συζητηθῇ μέχρι τώρα. Ἐπίσης, πρέπει νὰ διαμορφωθῇ μία ἐνιαία θεολογικὴ ὀρολογία, πιστὴ στὴν παράδοσι τῶν Ἁγίων Πατέρων. Ὁ ἄλλος στόχος εἶναι νὰ ὑπογραμμισθῇ ὁ ἐνοσιολογικὸς διχασμὸς τῆς ψυχῆς στὸν δυτικὸ πολιτισμὸ. Ὁ διχασμὸς αὐτὸς εἶναι καὶ συστηματικὸς καὶ ἐνδεικτικὸς μιᾶς βαθείας ἀσθενείας, ἡ ὁποία δὲν παρουσιάζει καμμία ἔνδειξις τερατισμοῦ, καὶ οἱ συνέπειες τῆς ὁποίας ἀντανακλῶνται σ' ὅλο τὸν κόσμον. Ὅπως ὁ George (Robin) Amis, ὁ ὁποῖος ἀπὸ ὅτι γνωρίζομε πρῶτος ὑπογράμμισε τὸν διχασμὸ αὐτό, λέγει: "Αὐτὸ εἶναι ἀποδεικτικὸ γιὰ τὴν ἐξάρθρωσι, στὴν ὁποίαν τώρα ὑποτάσσεται ὁ δυτικὸς πολιτισμὸς." Ἡ *psychic* (ψυχικὴ) δυσλειτουργία τοῦ δυτικοῦ πολιτισμοῦ μόνον προσφάτως διεγνώσθη καὶ μέχρι στιγμῆς δὲν ἔχει ἐπιρροὴ οὔτε στὸ ὑγειονομικὸ σύστημα οὔτε στὴν θεολογία.

Αὐτὴ ἡ μελέτη πρῶτιστως δείχνει τὰ ἐλαττώματα τῶν μεταφράσεων στὰ ἀγγλικά. Ὑπάρχουν βεβαίως στὴν μελέτη αὐτὴ ὁδηγίες ἔμμεσες γιὰ τὴν βελτίωσι αὐτῶν. Πρέπει νὰ ἔχουμε ὑπ' ὄψιν, ὅτι ἡ παροῦσα ἐργασία θέλει νὰ ἀποδείξῃ τὰ προβλήματα ποὺ ὑπάρχουν. Δὲν ἔχει πληρότητα καὶ μπορεῖ νὰ ἐπεκταθῇ, καὶ νὰ καλύψῃ περισσότερους ὅρους, λαμβανομένους ἀπὸ ἕναν μεγαλύτερο ἀριθμὸ μεταφράσεων.

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being reserved exclusively for the *soul*. The two words remain distinct; there is little or no connection between *psychic* health and the eternal animating principle known as *soul* (cf. Table 5).

This study in effect achieves two goals. The first objective is the well-known (at least to the English speaking Orthodox theologians) but never spoken aim of disclosing the confusion present in English terms, and in doing so help to approach an agreed theological terminology, which will be faithful to the Holy Fathers. The second objective is to highlight the dislocation of the *psyche* (ψυχή) in western civilisation. This fragmentation is both systematic and indicative of a deep spiritual malady, which shows little or no sign of abating, and whose consequences reverberate throughout the whole world. As George (Robin) Amis, who to our knowledge is the first person to highlight this rift, says, "this is indicative of the dislocation of the psyche that Western civilisation is now subject to". This *psychic* disfunctionality of Western civilisation has only been diagnosed recently, and has as yet had no impact on either the health care system or theology.

Although this study primarily points to the shortcomings of translations into English, there also appear inherent directions for improvement. One must bear in mind that this is intended as a brief study to show the existing problems. It is far from comprehensive, and could be expanded to cover a wider range of terms from a larger number of translations.

Κατάλογος βιβλίων – List of Books

List of books (The titles are in chronological order according to the date of the translation)

- Lampe 1961 A Patristic Greek Lexicon. Ed. by G.W.H. Lampe, D.D., Oxford 1961.
- Φιλοκαλία 1957-1958 Φιλοκαλία τῶν Ἱερῶν Νηπτικῶν συνερανοισθεῖσα παρὰ τῶν Ἁγίων και Θεοφόρων Πατέρων. ἔκδοση Γ', Ἀθήναι, "Ἄσπὴρ", Τόμος Α', 1957; Β', 1958.
- Philokalia 1979-1981 The Philokalia. The Complete Text. Tr. by G.E.H. Palmer, Philip Sherrard, Kallistos Ware. London/Boston, Vol. One, 1979; Vol. Two, 1981.
- Νέλλας 1981 Παναγιώτη Νέλλα: Ζῶον θεοῦμενον. Προοπτικές γιὰ μία Ορθόδοξη κατανόηση τοῦ ἀνθρώπου. Ἔκδοση Β', Ἀθήνα 1981.
- Nellas (Russell) 1987 Panayiotis Nellas: Deification in Christ. The Nature of the Human Person. Tr. by Norman Russell. New York 1987.
- Theoleptos (Sinkewicz) 1992 Theoleptos of Philadelphia: The Monastic Discourses. A Critical Edition, Translation and Study by Robert E. Sinkewicz, C.S.B. Toronto, Pontifical Institute of Mediaeval Studies, 1992.
- Μαντζαριδης 1986 Γεωργίου Ἰ. Μαντζαριδῆ: Ὁρθόδοξη πνευματικὴ ζωὴ. Θεσσαλονίκη 1986.
- Mantzarides (Schram) 1994 Giorgios I. Mantzarides: Orthodox Spiritual Life. Tr. by Keith Schram. Brookline, Holy Cross Orthodox Press, 1994.
- Ἱερόθεος 1987 Ἀρχιμ. Ἱεροθέου Σ. Βλάχου: Ὁρθόδοξη Ψυχοθεραπεία (πατερική θεραπευτικὴ ἀγωγή). Ἔκδοση Β', Ἐδεσσα 1987.
- Hierotheos (Williams) 1994 Bishop of Nafpaktos Hierotheos: Orthodox Psychotherapy. The science of the Fathers. Tr. by Esther Williams. Levadia 1994.
- Γέρων Ἰωσήφ 1985 Γέροντος Ἰωσήφ: Ἐκφρασις Μοναχικῆς Ἐμπειρίας. Ἔκδοσις Ἱερᾶς Μονῆς Φιλοθέου, Ἁγίου Ὄρους, ἔκδοσις Γ' 1985.
- Elder Joseph 1998 Monastic Wisdom. The Letters of Elder Joseph the Hesychast. St. Anthony's Greek Orthodox Monastery, Florence, Arizona, 1998.
- Ρωμανίδης 1957 Πρεσβ. Ἰωάννου Σάββα Ρωμανίδου: Τὸ προπατορικὸν ἀμάρτημα. Ἀθήναι 1957.
- Romanides (Gabriel) 2002 John S. Romanides: The Ancestral Sin. Tr. with an Introduction by George S. Gabriel (MA Dr., Académie de Paris-Saint-Denys Institut de Théologie Orthodoxe de Paris). Ridgewood, NJ, 2002.

Table 1: Translations of the terms found in the books reviewed

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Translation	Terms translated				
	ψυχή (psyche)	νοῦς (nous)	διάνοια (dianoia)	λόγος (logos)	Θέωσις (theosis)
Φιλοκαλία Philokalia 1979-1981	soul	intellect (νοῦς – nous) Glossary intellect [intelligible] [thoughts]	reason, mind (διάνοια – dianoia) Glossary mind reason	Logos (Λόγος – Logos) Glossary Logos intelligence principle	deification [divinize]
Νέλλας Nellas (Russell) 1987	soul	intellect (nous) intellect mind [intelligible]	intellectual	Logos reason (logos) essence (logos) reason word essences principle [rational (logikos)] [intelligence]	deification (theosis) deification
Theoleptos (Sinkewicz) 1992	soul	mind (νοῦς) Index mind	discursive mind (διάνοια) Index mind discursive intellect	reason Word word	[divinization] [divinize] [divinizing]
Μαντζαρίδης Mantzarides (Schram) 1994	soul	intellect mind	mind thought understanding [intellectual]	Logos Word (Logos) inner principles (logoi) Word [rational (logiko)] [logical] [rationality]	deification [deified]
Ἱερόθεος Hierotheos (Williams) 1994	'psyche' soul (psyche) soul ('psyche') his own (psyche) himself (psyche) his true self (psyche) soul 'soul'	nous understanding ('nous')	mind (dianoia) mind reason	Logos intelligence speech Word word [intelligence] [intelligent] [word]	deification [deified]
Γέρων Ἰωσήφ Elder Joseph 1998	soul	nous (νοῦς) Glossary nous mind [noetically]	intellect (διάνοια) Glossary intellect	Word words [rational]	theosis (θέωσις) Glossary
Ρωμανίδης Romanides (Gabriel) 2002	soul	mind (nous) intellect mind {understanding}	Intellect [mentally]	Logos reason [reasoning] [rational] [endowed with reason] [rationality]	theosis theosis (divinization)

Table 2: Translations of the terms: General Synopsis

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Terms translated				
ψυχή (psyche)	νοῦς (nous)	διάνοια (dianoia)	λόγος (logos)	θέωσις (theosis)
'psyche'	nous (νοῦς) Glossary	intellect (διάνοια) Glossary	Logos (Λόγος – <i>Logos</i>) Glossary	theosis (θέωσις) Glossary
soul (psyche)	nous	intellect	Logos	<i>theosis</i>
soul ('psyche')	[noetically]	intellectual	[logical]	<i>theosis</i> (divinization)
soul	mind (νοῦς) Index	[intellectual]	reason (<i>logos</i>)	deification (<i>theosis</i>)
'soul'	mind (<i>nous</i>)	discursive intellect	reason	deification
<i>his own</i> (psyche)	mind	discursive mind (διάνοια)	[rational (<i>logikos</i>)]	[deified]
<i>himself</i> (psyche)	intellect (νοῦς – <i>nous</i>) Glossary	Index	[rational (<i>logiko</i>)]	[divinize]
his true self (psyche)	intellect (nous)	mind (dianoia)	[rationality]	[divinizing]
	intellect	mind	[reasoning]	[divinization]
	[intelligible]	[mentally]	[endowed with reason]	
	[thoughts]	reason, mind (διάνοια – <i>dianoia</i>) Glossary	inner principles (<i>logoi</i>)	
	understanding ('nous')	reason	principle	
	{understanding}	thought	essence (<i>logos</i>)	
		understanding	essences	
			intelligence	
			[intelligence]	
			[intelligent]	
			Word (<i>Logos</i>)	
			Word	
			word	
			words	
			[word]	
			speech	

Table 3: Translations of the terms as used within two periods

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Dates	Terms translated				
	ψυχή (psyche)	νοῦς (nous)	διάνοια (dianoia)	λόγος (logos)	θέωσις (theosis)
1979-1993	soul	mind (νοῦς) Index intellect (νοῦς – nous) Glossary intellect (nous) mind intellect [intelligible] [thoughts]	discursive mind (διάνοια) Index reason, mind (διάνοια – <i>dianoia</i>) Glossary mind reason discursive intellect intellectual	Logos (Λόγος – <i>Logos</i>) Glossary Logos reason (<i>logos</i>) essence (<i>logos</i>) intelligence reason Word word essences principle [rational (<i>logikos</i>)] [intelligence]	deification (<i>theosis</i>) deification [divinize] [divinization] [divinizing]
1994-2002	'psyche' soul (psyche) soul ('psyche') <i>his own</i> (psyche) <i>himself</i> (psyche) his true self (psyche) soul 'soul'	nous (νοῦς) Glossary nous mind (<i>nous</i>) understanding ('nous') mind intellect [noetically] {understanding}	intellect (διάνοια) Glossary mind (dianoia) mind intellect reason understanding thought [mentally] [intellectual]	Logos Word (<i>Logos</i>) inner principles (<i>logoi</i>) intelligence reason speech Word word words [intelligence] [intelligent] [logical] [rational (<i>logiko</i>)] [rational] [rationality] [reasoning] [endowed with reason] [word]	theosis (θέωσις) Glossary <i>theosis</i> <i>theosis</i> (divinization) deification [deified]

Table 4: Classification of the translations (derivations not included except for λόγος)

A	ψυχή	νοῦς	διάνοια	λόγος	λόγ- (derivations)	θέωσις
B	'psyche'	nous		Logos	[logical]	theosis theosis (divinisation)
C	soul (psyche)	mind (nous)	mind (dianoia)	Word (Logos)		deification (<i>theosis</i>)
	soul ('psyche')	intellect (nous)		reason (logos)	[rational (<i>logikos</i>)] [rational (<i>logiko</i>)]	
	<i>his own</i> (psyche)	understanding ('nous')		essence (logos)		
	his true self (psyche)			inner principles (logoi)		
	<i>himself</i> (psyche)					
D	soul	mind	mind			deification
	'soul'	intellect	intellect	intelligence	[intelligence]	
			intellectual		[intelligent]	
			reason	reason	[reasoning] [endowed with reason] [rational], [rationality]	
			discursive intellect	principle		
			understanding	essences		
			thought	Word		
				word	[word]	
				words		
				speech		

A Greek terms

B Translations by transliterated Greek terms

C Translations by English terms with transliterated Greek in brackets

D Translations by English terms only

Table 5: The immaterial dimension of the human person – Lexical fields: ψυχή (psyche) in Greek vs. Soul and Psyche in English

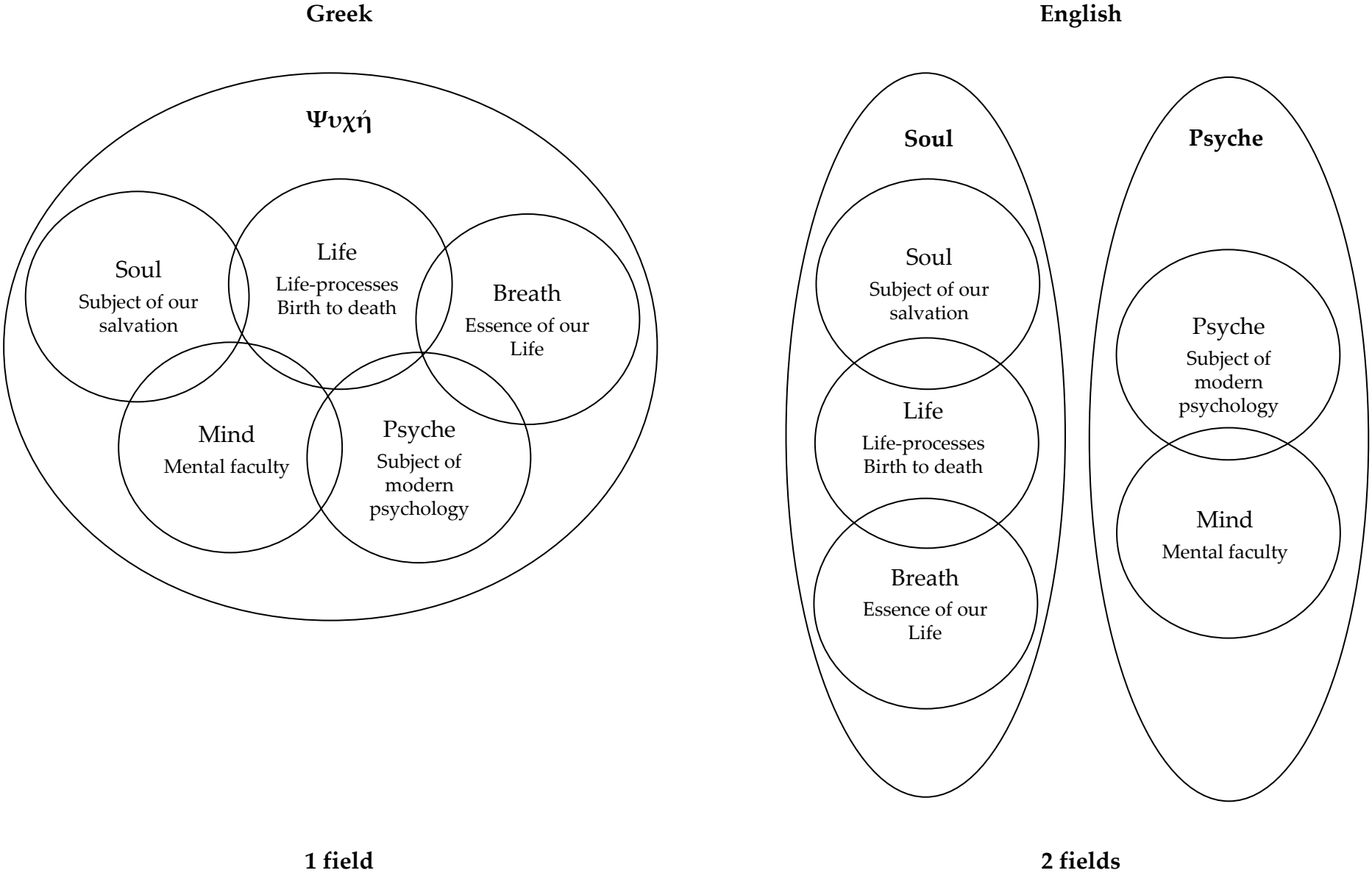


Table 6: Source material for study: ψυχή (psyche)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

ψυχή

Original Book	Translation	Terms translated	Definition
Φιλοκαλία 1957-1958 ψυχή	Philokalia 1979-1981 soul	soul	
Νέλλας 1981 ψυχή	Nellas (Russell) 1987 soul	soul	
Theoleptos (Sinkewicz) 1992 ψυχή	Theoleptos (Sinkewicz) 1992 soul	soul	
Μαντζαρίδης 1986 ψυχή	Mantzarides (Schram) 1994 soul	soul	
Ἱεροθεός 1987 σ.91 Ἡ Ψυχή ... Τί εἶναι ἡ ψυχή σ.92 ... ὁ ὄρος ψυχή σημαίνει τήν ζωή. σ.92 Ψυχή εἶναι ἡ ζωή ... Ἐπειδή εἶναι πολυσήμαντος ὁ ὄρος ψυχή ... σ.93 Ἡ διαφορὰ μεταξύ τῆς ψυχῆς ... καί τῆς ζωῆς φαίνεται καί ἀπό μιά ἄλλη διδασκαλία τοῦ Χριστοῦ: "ὅς γάρ ἂν θέλη τήν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τήν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρησει αὐτήν" (Ματθ. ιστ', 25). σ.93 Ἀκόμη ἡ λέξη ψυχή χρησιμοποιεῖται ..	Hierotheos (Williams) 1994 p.97 The Soul ('Psyche') ... What the soul is p.98 ... the term used for 'life' is 'psyche'. p.98 Soul is the life ... Since the term 'soul' has many meanings ... p.99 The difference between soul (psyche) ... and life (psyche) ... appears also in another of Christ's teachings: "Whoever cares for his own safety (psyche) is lost; but if a man will let himself (psyche) be lost for my sake, he will find his true self (psyche)" (Matt. 16,25, NEB). p.99 The word 'soul' is also used ...	soul soul ('psyche') 'psyche' 'soul' soul (psyche) <i>his own</i> (psyche) <i>himself</i> (psyche) his true self (psyche)	
Γέρων Ἰωσήφ 1985 ψυχή	Elder Joseph 1998 soul	soul	
Ρωμανίδης 1957 ψυχή	Romanides (Gabriel) 2002 soul	soul	
	Translation		Definition
	Lampe 1961 p.1542b <i>soul, ... vital principle</i>		Lampe 1961 p.1542b <i>i.e. vital principle</i> in creatures

Table 6: Source material for study: νοῦς (nous)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

νοῦς

Original Book	Translation	Terms translated	Definition
Φιλοκαλία 1957-1958 Α' 30 Περὶ τηρήσεως τοῦ νοῦς Α' 31 Ὅταν σώσῃ ὁ νοῦς τὰς αἰσθήσεις τῆς ψυχῆς ἐκ τῶν θελημάτων τῆς σαρκὸς ... Α' 199 πάντα γὰρ ὑπνοῖ καὶ νοῦς καὶ ψυχὴ καὶ αἴσθησις Β' 127 Εἰ δὲ καὶ τὸν ἀνθρώπινον νοῦν φαίη τις εἶναι οὐρανόν, ... τοῖς δὲ θείοις τῶν νοητῶν ἐνασχολούμενον, ... λόγοις ... Α' 199 τοῖς μὲν θείοις νοήμασιν ἀναπεπετασμένην παρέχων τὴν εἴσοδον Β' 53 πάντα τὰ ὄντα, νοούμενα λέγεται	Philokalia 1979-1981 1,22 On Guarding the Intellect 1,25 When the intellect resues the soul's senses from the desires of the flesh ... 1,210 everything in man is asleep: the intellect, the soul and the senses 2,210 And the human intellect, ... occupied ... with the divine principles of the noetic world, is a heaven itself. 1,210 allowing free entry to divine thoughts 2,115 Created beings are termed intelligible	intellect [thoughts] [intelligible]	Philokalia 1979-1981 p.362 (Glossary): Intellect (νοῦς – nous): the highest faculty in man, through which – provided it is purified – he knows God or the inner essences or principles (q.v.) of created things by means of direct apprehension or spiritual perception. Unlike the <i>dianoia</i> or reason (q.v.), from which it must be carefully distinguished, the intellect does not function by formulating abstract concepts and then arguing on this basis to a conclusion reached through deductive reasoning, but it understands divine truth by means of immediate experience, intuition or 'simple cognition' (the term used by St Isaac the Syrian). The intellect dwells in the 'depths of the soul'; it constitutes the innermost aspect of the heart (St Diadochos ...). The intellect is the organ of contemplation (q.v.), the 'eye of the heart' (<i>Makarion Homilies</i>).
Νέλλας 1981 σ.35 νοῦς καὶ ἐπιθυμία σ.206 Ὁ νοῦς, ποῦ ... σ.208 καὶ ὁ νοῦς "συμφύρεται τῷ πηλῷ" σ.217 διεγείρον μου τὸν νοῦν πρὸς ἐπιστροφὴν σ.217 τὸ ἔργον τοῦ καθαρισμοῦ τῶν λογισμῶν (σκέψεων) μὲ τοὺς ὁποίους λειτουργεῖ ὁ νοῦς σ.242 τῆς μὲν νοεῶς δυνάμεως, ἥτοι τοῦ νοῦ (Μαξ. Ὁμολ.) σ.240 τὰ αἰσθητὰ καὶ τὰ νοητὰ (Μαξ. Ὁμολ.)	Nellas (Russell) 1987 p.35 intellect and desire p.180 The intellect (nous) ... p.181 even the intellect "is mixed with clay" p.189 Awaken my mind and turn me back p.189 the task of purifying the thoughts by which the mind functions p.216 to the intellective faculty, that is, the mind p.215 things sensible and intelligible	intellect intellect (nous) mind [intelligible]	
Theoleptos (Sinkewicz) 1992 p.90 1,10 ἐγείρεται τότε ὁ νοῦς ...	Theoleptos (Sinkewicz) 1992 p.91 1,10 then the mind awakens ...	mind	Theoleptos (Sinkewicz) 1992 p.411 (General Index): mind (νοῦς)

Table 6: Source material for study: νοῦς (nous)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Original Book	Translation	Terms translated	Definition
p.88 1,7 μετεωρισμὸς διανοίας, αἰχμαλωσία νοός, ...	p.89 1,7 distractions of the discursive intellect, captivity of mind, ...		
Μαντζαρίδης 1986 σ.39 ὁ νοῦς τοῦ ἀνθρώπου ... σ.100 Ὁ νοῦς, πού ἀποτελεῖ καὶ τὴν ἀνώτερη δύναμη τῆς ψυχῆς ... σ.101 Ἐνῶ λοιπὸν ἔπρεπε ὁ ἄνθρωπος νὰ ἔχει τὸ νοῦ του προσηλωμένο στό Θεό, ... Ἦ Παρθένε θεία, ... πρὸς σέ καὶ νεῦσις μόνον διαυγέστερον ἐποίησε τὸν νοῦν, πρὸς ὕψος εὐθύς ἀναλαβοῦσα θεῖον· ἐν σοὶ τρανοῦται τὸ τῆς διανοίας ὄμμα· (Γρηγ. Παλ. Ἔργα 11, Ὁμ. 53,41 σ.312-314)	Mantzarides (Schram) 1994 p.27 The mind of man p.116 The intellect, which is the highest power of the soul ... p.116 While the man should have his intellect fixed on God, ... p.159 O holy Virgin, ... Only inclining to you has made my mind more clear, raising it straight to the divine height. The eye of my understanding is made clear in you.	mind intellect mind	
Ἱερόθεος 1987 σ. 91 ... πῶς θεραπεύεται ὁ νοῦς, ἡ καρδιά καὶ ἡ διάνοια (λογισμοί) σ.114 διήνοιξεν αὐτῶν τὸν νοῦν (Λουκ. 24,45) σ.115 ... προσεύξομαι τῷ πνεύματι, προσεύξομαι δέ καὶ τῷ νοῖ (Α' Κορ. ιδ', 14-15)	Hierotheos (Williams) 1994 p.97 how nous, heart and mind (thoughts) are healed p.122 he opened their understanding ('nous') p.123 I will pray with the spirit and I will pray with the nous also	nous understanding ('nous') nous	
Γέρων Ἰωσήφ 1985 σ.58 Ὁ νοῦς νὰ κυνηγᾷ τὸ νόημα τοῦ τροπαρίου. Ἡ διάνοια νὰ ἡδύνεται εἰς τὸ νοούμενον ὑπὸ τοῦ νοός καὶ νὰ ἀνάγεται εἰς τὴν θεωρίαν του. σ.95 Ἔτσι γίνεται ὁ νοῦς ὅλος φῶς, ὅλος διαύγεια. σ.125 Τίς γὰρ ἔγνω νοῦν Παντοκράτορος; σ.165 ὁ δὲ νοῦς ἐθεολόγει ἀπαύστως.	Monastic Wisdom 1998 p.58 The nous should hunt out the meaning of the hymn. The intellect should be sweetened by the thoughts of the nous and should be led up to their contemplation. p.89 Thus the nous becomes all light, all clarity. p.115 For who hath known the mind of the Ruler of All? p.148 ... while my mind theologized unceasingly, ...	nous mind	Monastic Wisdom 1998 p.404 (Glossary): Nous (νοῦς): The Church Fathers employ the term "nous" with several meanings. They mainly refer to the nous as the soul (the "spiritual nature" of a man – St. Isaac the Syrian) and the <i>heart</i> (or "the essence of the soul" – vid. <i>Philokalia</i> , vol. II, p.109,73). More specifically, it constitutes the innermost aspect of the heart (St. Diadochos §§79,88). However, they also refer to it as the "eye of the soul" (<i>The Orthodox Faith</i> , St. John of Damascus, FC vol. 37, p.236) or "the organ of theoria" (<i>Makarian Homilies</i>) which "is engaged in pure prayer" (St. Isaac the Syrian). When referring to the energy of the nous, they call it "a power of the soul" (<i>On the Holy Spirit</i> , St. Gregory Palamas, 2,9)

Table 6: Source material for study: νοῦς (nous)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Original Book	Translation	Terms translated	Definition
σ.416 Ἄν δὲ νοερῶς εὐχεται ἔχει τὴν νοερὰν αἴσθησιν τῆς φωτεινῆς νεφέλης, ...	p.354 If he is praying noetically, he noetically perceives the radiant cloud, ...	[noetically]	"consisting of thoughts and conceptual images" (<i>On the Hesychasts</i> , St. Gregory Palamas, p.410,3). However, it is more commonly known as the energy of the soul, whereas the heart is known as the essence of the soul.
<p>Ρωμανίδης 1957</p> <p>σ.95 ... μὲ ἀποτέλεσμα τὴν παῦσιν πάσης πρὸς τι ἕτερον κινήσεως τοῦ νοός καὶ ροπῆς τῆς βουλήσεως, ἀφοῦ πέραν τῆς θείας οὐσίας οὐδὲν διὰ τὴν ἀνθρωπίνην διάνοιαν ἐπιθυμητότερον ὑπάρχει.</p> <p>σ.136 Ἐξ ἄλλου ἰσχυρίζεται ὅτι δὲν ὑπάρχει σύγκρισις μεταξὺ τοῦ θείου καὶ τοῦ ἀνθρωπίνου νοός.</p> <p>σ.154 ... ὅλον ἦν καὶ διὰ παντὸς ἐν θεοπτίαις ὁ νοῦς, ...</p> <p>σ.99 Ἐπομένως εἶναι ἀδύνατον νὰ καθορίσῃ τις τὸν Θεὸν ὡς νοῦν κατὰ τὴν οὐσίαν, ...</p> <p>σ.135 "... ἔστι γὰρ ὁ ἀνθρωπος οὐχ' ... ζῶων λογικὸν νοῦ καὶ ἐπιστήμης δεκτικόν." (Τατιαν.)</p> <p>σ.99 "... καὶ οὐχ ὡς Πλάτων, τὸν μὲν νοῦν, τὸν δὲ ψυχὴν λέγων εἶναι' ..." (Ἰω. Χρυσόστ., ἐρμ. εἰς τὸ κατὰ Ἰωαν. Εὐαγ., Ὁμ. Β' δ' PG 59,33-34)</p>	<p>Romanides (Gabriel) 2002</p> <p>p.106 This is supposed to cause cessation of all movements of the mind and will toward any other person or thing since there is nothing more desirable for the human intellect than the divine essence.</p> <p>p.149f. Indeed he states that between the divine and human minds no comparison can exist.</p> <p>p.168 His whole mind (<i>nous</i>) was continuously beholding God; ...</p> <p>p.111 Therefore, it is not possible to define God as mind in His essence ...</p> <p>p.148 "... Man is not ... merely a rational animal capable of understanding and receiving knowledge,"</p> <p>p.110 "... and, unlike Plato, he does not say that sometimes He is intellect and sometimes He is soul.</p>	<p>mind</p> <p>mind (<i>nous</i>)</p> <p>{understanding}</p> <p>intellect</p>	
	<p>Translation</p> <p>Lampe 1961</p> <p>p.923a I. <i>mind</i></p> <p>p.927a II <i>sense, meaning</i></p>	<p>Definition</p> <p>Lampe 1961</p> <p>p.927a II <i>sense, meaning</i> of scripture, esp. of non-literal sense</p>	

Table 6: Source material for study: διάνοια (dianoia)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

διάνοια

Original Book	Translation	Terms translated	Definition
Φιλοκαλία 1957-1958 A' 166 Ἀλλὰ καὶ ταύτην λύει τὴν ἀπορίαν ὁ Χριστός, εἴ γε τῇ βάσει τῆς διανοίας διηνεκῶς ἐπ' αὐτὸν ἰστάμεθα. A' 199 Ὁ γὰρ ἐκάστου νοῦς, καθάπερ βασιλεύς, ἔσω που διατρίβει, θυρωρὸν τῶν αἰσθήσεων ἔχων τὴν διάνοιαν B' 137 Παντὶ πρακτικῶ, παιδὸς καὶ παιδίσκης δίκην, ὁ λόγος καὶ ἡ διάνοια μοχθοῦσι, ... B' 232 καὶ αἱ μὲν ψυχικαὶ αἰσθήσεις, ... εἰσὶν αὗται νοῦς, διάνοια, δόξα, φαντασία καὶ αἴσθησις.	Philokalia 1979-1981 1,190 But again Christ will resolve this doubt if we always base our mind firmly on Him. 1,210 Thus the intellect in each of us resides within like a king, while the reason acts as door-keeper of the senses. 2,223 Intelligence and reason ... They labour like a servant and a handmaid for everyone who practises the virtues, ... 2,334 The senses of the soul, ..., are intellect, reason, opinion, fantasy and sense-perception.	mind reason	Philokalia 1979-1981 p.364 (Glossary): Reason, mind (διάνοια – <i>dianoia</i>): the discursive, conceptualizing and logical faculty of man, the function of which is to draw conclusions or formulate concepts deriving from data provided either by revelation or spiritual knowledge (q.v.) or by sense-observation. The knowledge of the reason is consequently of a lower order than spiritual knowledge (q.v.) and does not imply principles (q.v.) of created beings, still less of divine truth itself. Indeed, such apprehension or perception, which is the function of the intellect (q.v.), is beyond the scope of the reason.
Νέλλας 1981 σ.242 ὁ κατὰ διάνοιαν κόσμος (Μαξ. Ὁμολ.)	Nellas (Russell) 1987 p.216 the intellectual world	intellectual	
Theoleptos (Sinkewicz) 1992 p.86 1,5 ... τῆς διανοίας σκορπισμόν, ... p.88 1,7 μετεωρισμὸς διανοίας, αἰχμαλωσία νοός, ... p.92 1,11 ἀνατέλλει καὶ ὁ Χριστὸς ἐν τῷ στερεώματι τῆς εὐχομένης διανοίας ... καὶ ὁ νοῦς διαπορεύεται ἐπὶ τὸ ἔργον αὐτοῦ, ...	Theoleptos (Sinkewicz) 1992 p.87 1,5 turmoil upon the discursive intellect ... p.89 1,7 distractions of the discursive intellect, captivity of mind, ... p.93 1,11 Christ rises in the firmament of the mind at prayer ... and the mind goes about its work, ...	discursive intellect mind	Theoleptos (Sinkewicz) 1992 p.406 (General Index): discursive mind (διάνοια)
Μαντζαρίδης 1986 σ.57 ὑπ.7 "Διάνοια εὐροῦσα τὴν σοφίαν τοῦ πνεύματος, ..." (Ἰσαάκ Σύρου, Ὁμ. 74) σ.103 ὑπ.17 "... καὶ ὅσον εὐκολώτερον τό κατὰ διάνοιαν ἁμαρτάνειν τοῦ κατ' ἐνέργειαν, ..." (Εὐαγρίου, Λόγος Πρακτ.) σ.40 Ἡ ἐπιστροφή ὁμως αὐτῆ δέν εἶναι καμμιά ἀπλή διανοητικὴ ὑπόθεση, ...	Mantzarides (Schram) 1994 p.74 fn.1 "A mind that has found spiritual wisdom ..." (St. Isaac the Syrian) p.117 fn.16 "... As it is easier to sin in thought than in deed, ..." (Evagrius Pontikos) p.29 But this return is not some simple intellectual matter, ...	mind thought [intellectual]	

Table 6: Source material for study: διάνοια (dianoia)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Original Book	Translation	Terms translated	Definition
Ὁ Παρθένε θεία, ... πρὸς σὲ καὶ νεῦσις μόνον διανγέστερον ἐποίησε τὸν νοῦν, πρὸς ὕψος εὐθύς ἀναλαβοῦσα θεῖον· ἐν σοὶ τρανοῦται τὸ τῆς διανοίας ὄμμα· (Γρηγ. Παλ. Ἔργα 11, Ὁμ. 53,41 σ.312-314)	p.159 O holy Virgin, ... Only inclining to you has made my mind more clear, raising it straight to the divine height. The eye of my understanding is made clear in you.	understanding	
Ἱερόθεος 1987 σ. 91 ... πῶς θεραπεύεται ὁ νοῦς, ἡ καρδία καὶ ἡ διάνοια (λογισμοί) σ.111 ... διάκριση μεταξύ τῶν ὄρων ψυχῆς, νοός, καρδίας καὶ διανοίας σ.115 Νοῦς καὶ διάνοια σ.115 Ὁ νοῦς λοιπόν ἐδῶ ταυτίζεται μέ τὴν διάνοια, τὴν λογική. σ.115 Ἄλλοι πατέρες μέ τόν νοῦ ὀρίζουν τὴν προσοχή, πού εἶναι λεπτοτέρα τῆς διανοίας.	Hierotheos (Williams) 1994 p.97 how nous, heart and mind (thoughts) are healed p.118 distinction, among the terms soul, nous, heart, and mind (dianoia) p.122 Nous and reason p.123 So here 'nous' is identified with reason, intelligence. p.123 Other Fathers use the term 'nous' to define attention, which is more subtle than reason.	mind mind (dianoia) reason	
Γέρων Ἰωσήφ 1985 σ.58 Ὁ νοῦς νὰ κυνηγᾷ τὸ νόημα τοῦ τροπαρίου. Ἡ διάνοια νὰ ἡδύνηται εἰς τὸ νοούμενον ὑπὸ τοῦ νοός καὶ νὰ ἀνάγεται εἰς τὴν θεωρίαν του.	Elder Joseph 1998 p.58 The nous should hunt out the meaning of the hymn. The intellect should be sweetened by the thoughts of the nous and should be led up to their contemplation.	intellect	Elder Joseph 1998 p.402 (Glossary): Intellect (διάνοια): The word διάνοια means the reason of man, that is, his discursive, conceptualizing, and logical faculty of conscious thinking and cognition. It draws conclusions and formulates concepts from information either obtained by revelation or by the senses.*

* (p.410, footnote to Glossary) We chose to translate διάνοια (dianoia) as intellect, because it is the word closest in meaning to the Greek term. For, according to the Oxford Dictionary of the English Language, the intellect is: "that faculty or sum of faculties of the mind or soul by which one knows and reasons (excluding sensation, and sometimes imagination; distinguished from feeling and will); power of thought; understanding. Rarely in reference to the lower animals." (vol. IX, p.369)

The word "mind" could be used to translate "dianoia" because one of the meanings of the word "mind", according to the same dictionary, is: "the cognitive or intellectual powers, as distinguished from the will and emotions. Often contrasted with heart." (vol. XIII, p.461) However, this word also has other meanings which render it ambiguous. In particular, the primary sense of the word is: "the seat of a person's consciousness, thoughts, volitions, and feelings; the system of cognitive and emotional phenomena and powers that constitutes the subjective being of a person; also, the incorporeal subjects of psychical faculties, the spiritual parts of a human being; the soul as distinguished from the body." (Ibid) This meaning of the word "mind" is not only different than the meaning of the word "dianoia", but it is also remarkably similar to the meaning of the word "νοῦς" (nous). Furthermore, the word mind is needed to translate the term nous in phrases such as "keep in mind," "the mind wanders," etc. Thus, if the word "mind" were employed to translate the term "dianoia", it would be unclear whether dianoia or nous is meant. Therefore, in order to avoid this confusion, we decided to use the clearer word "intellect".

Unfortunately, though, the word "intellect" has been used with a new meaning in recent years. Some Orthodox books published today have translated the word "nous" as "intellect" and the word "dianoia" as "mind". As explained above, it is not wrong to use the word "mind" for the word "dianoia", given that the reader understands that it is the limited meaning of the word "mind" which is intended. However, to use the word "intellect" for the term "nous" is inaccurate – or at best, innovative (if one bears in mind that the meaning of a word in a language is not static, but develops according to usage).

Table 6: Source material for study: διάνοια (dianoia)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Original Book	Translation	Terms translated	Definition
σ.74 Καὶ οὕτω γυμνάζεται, δοκιμάζεται, τελειοῦται, καθόσον χωρεῖ ἡ φύσις, ὁ νοῦς, ἡ διάνοια, καὶ τῆς ψυχῆς μας τὸ σκεῦος. σ.293 ... πάλιν εἰς προσευχὴν τὴν διάνοιαν ἔστρεψα.	p.72 And in this manner one is exercised, tried, and perfected, as such as our nature, nous, intellect, and soul's vessel can hold. p.252 ... I turned my intellect to prayer once more.		
Ρωμανίδης 1957 σ.95 ... μὲ ἀποτέλεσμα τὴν παῦσιν πάσης πρὸς τι ἕτερον κινήσεως τοῦ νοῦς καὶ ροπῆς τῆς βουλήσεως, ἀφοῦ πέραν τῆς θείας οὐσίας οὐδὲν διὰ τὴν ἀνθρωπίνην διάνοιαν ἐπιθυμητότερον ὑπάρχει. σ.139 ... ὅπως ὁ Χριστὸς ... ἐτελειοποιήθη (ὄχι ἀπὸ τῆς ἁμαρτίας πρὸς τὴν τελείωσιν, ἀλλὰ ἐκ καταστάσεως βρέφους εἰς τέλειον ἡνδρωμένον διανοητικῶς καὶ σωματικῶς ... ἄνθρωπον).	Romanides (Gabriel) 2002 p.106 This is supposed to cause cessation of all movements of the mind and will toward any other person or thing since there is nothing more desirable for the human intellect than the divine essence. p.152 ... Christ ... was perfected (not from sin to perfection, but from an infance condition to a mentally and physically mature man, ...).	intellect [mentally]	

Translation	Definition
Lampe 1961 --- no entry ---	Lampe 1961 --- no entry ---

Table 6: Source material for study: λόγος (logos)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

λόγος

Original Book	Translation	Terms translated	Definition
Φιλοκαλία 1957-1958 Β' 98 ... αγωνισώμεθα μὴ προδοῦναι τοῖς πάθεσι τὸν Λόγον ... Β' 27, 97 Νοῦς μὲν καθαρὸς, ὀρθὰ βλέπει τὰ πράγματα. Λόγος δὲ γεγυμνασμένος, ὑπ' ὧσιν ἄγει τὰ ὀραθέντα Β' 137 Παντὶ πρακτικῶ, παιδὸς καὶ παιδίσκης δίκην, ὁ λόγος καὶ ἡ διάνοια μοχθοῦσι, ... Β' 127 Εἰ δὲ καὶ τὸν ἀνθρώπινον νοῦν φαίη τις εἶναι οὐρανόν, ... τοῖς δὲ θείοις τῶν νοητῶν ἐνασχολούμενον, ... λόγοις ... Β' 53 Αἱ τῶν ὄντων γνώσεις, συντηρημένους ἔχουσι πρὸς ἀπόδειξιν τοὺς οἰκείους λόγους, ...	Philokalia 1979-1981 2,173 ... let us struggle not to betray the Logos to the passions ... 2,82 A pure intellect sees things correctly. A trained intelligence puts them in order. 2,223 Intelligence and reason ... They labour like a servant and a handmaid for everyone who practises the virtues, ... 2,210 And the human intellect, ... occupied ... with the divine principles of the noetic world, is a heaven itself. 2,115 Created beings can be known rationally by means of the inner principles ...	Logos intelligence principle	Philokalia 1979-1981 p.363 (Glossary): Logos (Λόγος – Logos): the Second Person of the Holy Trinity, or the Intellect, Wisdom and Providence of God in whom and through whom all things are created. As the unitary cosmic principle, the Logos contains in Himself the multiple <i>logoi</i> (inner principles or inner essences, thoughts of God) in accordance with which all things come into existence at the times and places, and the forms, appointed to them, each single thing thereby containing in itself the principle of its own development. It is these <i>logoi</i> , contained principally in the Logos and manifest in the forms of the created universe, that constitute the first or lower stage of contemplation (q.v.).
Νέλλας 1981 σ.24 ὡσπερ σκιάς ἔχοντες τοῦ Λόγου καὶ γενόμενοι λογικοί ... (Μ. Ἀθανάσιος) σ.27 Ὡς γὰρ Λόγου ὄντως τοῦ Υἱοῦ τοῦ Θεοῦ, εἰκὼν ἐστὶν ὁ ἡμέτερος λόγος, ... (Μ. Ἀθανάσιος) σ.35 Τὸ ἀρχέτυπο τοῦ ἀνθρώπου δὲν εἶναι λοιπὸν ἀπλῶς ὁ Λόγος, ἀλλὰ ὁ σαρκωθεὶς Λόγος. σ.34 ... καὶ ζωῆ καὶ λόγῳ καὶ σοφίᾳ ... (Γρηγ. Νύσσης) σ.50 ἐκ τῆς τῶν ἀλόγων φύσεως σ.218 νὰ τραφή ἀπὸ τῆ ζωηφόρα ἀλήθεια τοῦ θείου λόγου σ.242 ... τὰς αἰσθήσεις τοῦ σώματος ... κατὰ	Nellas (Russell) 1987 p.25 ... cleaving to the Logos like a shadow and having become rational (<i>logikoi</i>) ... p.28 For as our own reason (<i>logos</i>) is an image of the true Logos of the Son of God ... p.35 Man's archetype is therefore not simply the Logos but the incarnate Logos. p.34 with life and reason and wisdom p.47 derived from the nature of beings lacking intelligence p.190 it can be nourished by the life-giving truth of the divine word p.216 And the bodily senses themselves,	Logos [rational (<i>logikos</i>)] reason (<i>logos</i>) Logos reason [intelligence] word essences	

Table 6: Source material for study: λόγος (logos)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Original Book	Translation	Terms translated	Definition
<p>τὸν αὐτᾶις ἐμπρέποντα θεϊότερον λόγον ... (Μαξ. Ὁμολ.) αὐτόθι ... ταῖς δὴ ἑαυτῶν ἀντιλήψεσιν τῶν ἐν τοῖς οὐσι λόγων (Μαξ. Ὁμολ.)</p> <p>αὐτόθι ... προηγουμένως ἐκάστη δυνάμει τῆς ψυχῆς ἀναλόγως μυστικώτερω τινὶ λόγῳ κατὰ φύσιν νενεμημένης (Μαξ. Ὁμολ.)</p> <p>αὐτόθι ... Καὶ φασιν εἶναι τῆς μὲν νοεῶς δυνάμεως, ἥτοι τοῦ νοῦ, τὴν ὀπτικὴν αἴσθησιν, τῆς δὲ λογικῆς, ἥτοι τοῦ λόγου, τὴν ἀκουστικὴν, ... (Μαξ. Ὁμολ.)</p>	<p>in accordance with the more divine inward essences befitting them, ... <i>ibid.</i> through their own apprehension of the inward essences (<i>logoi</i>) of created things</p> <p><i>ibid.</i> has naturally be assigned beforehand to each of the soul's faculties in an analogous manner and by a certain hidden principle</p> <p><i>ibid.</i> It is said that the sense of sight belongs to the intellective faculty, that is, to the mind, the sense of hearing to the rational faculty, that is, to reason, ...</p>	<p>essence (<i>logos</i>)</p> <p>principle</p> <p>reason</p>	
<p>Theoleptos (Sinkewicz) 1992 p.100 1,23 συμφωνία καὶ ἔνωσις νοῦ καὶ λόγου καὶ ψυχῆς p.170 4,5 καὶ λόγῳ μὲν τὴν λογικὴν ψυχὴν ἰάσατο p.264 13,4 ... τότε σωματοποιεῖς τὸν τῆς ἀρετῆς λόγον ... p.264 13,4 ... καὶ αὐτίκα συλλαμβάνεις τὸν τοῦ θεοῦ λόγον ... p.118 2,14 ... τὸν γνόφον ὑπερχόμενος τοῦ τῶν αἰσθήσεων ἔρωτος, τὸν ἔρωτα τοῦ θεοῦ φωτὸς ἀποτίθεται καὶ τοῦ λόγου διακρίνεται καὶ τῆς γνώσεως ἐκβάλλεται ...</p>	<p>Theoleptos (Sinkewicz) 1992 p.101 1,23 the harmony and union of mind, word and soul ... p.171 4,5 By his word he healed her rational soul p.265 13,4 ... then you give bodily existence to the word of virtue ... p.265 13,4 ... and straightaway you will conceive the Word of God ... p.119 2,14 slipping into the darkness of love for the senses, he abandons love for the divine light, is separated from reason, exiled from knowledge ...</p>	<p>word</p> <p>Word</p> <p>reason</p>	
<p>Μαντζαρίδης 1986 σ.35 Ὡς δημιουργημα τοῦ Θεοῦ, πλασμένο μέ ἀρχέτυπο τό Λόγο του, ... σ.42 "Ὁ τοῦ Θεοῦ Λόγος", ... (Μαξ. Ὁμολ.)</p> <p>σ.38 Ὅταν ἀρνεῖται κανεὶς τό Θεό, δέν κάνει ἕνα ὀποιδῆποτε λογικό σφάλμα. σ.35 ἐπ. Ὁ ἄνθρωπος συνοψίζει τούς λόγους τῶν ὄντων κατ' εἰκόνα τοῦ Θεοῦ</p>	<p>Mantzarides (Schram) 1994 p.23 As a creature of God, made with his Word as the archetype, ... p.29 The divine Logos ... (St. Maximus the Confessor) p.28 When someone denies God, he is not making some logical mistake. p.23 Man summarizes the inner principles (<i>logoi</i>) of all beings in the image</p>	<p>Word</p> <p>Logos</p> <p>[logical]</p> <p>inner principles (<i>logoi</i>)</p>	

Table 6: Source material for study: λόγος (logos)

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Original Book	Translation	Terms translated	Definition
<p>Λόγου. Ὅπως δηλαδή στό Λόγο τοῦ Θεοῦ ἀνάγονται καί συνοψίζονται οἱ λόγοι ὄλων τῶν ὄντων, ἔτσι καί στόν ἄνθρωπο συγκεντρώνονται καί συνοψίζονται οἱ λόγοι τῶν ὄντων κατ' εἰκόνα τοῦ Θεοῦ Λόγου. Ἐδῶ ἄλλωστε κορυφώνεται καί ἡ λογικότητα τοῦ ἀνθρώπου. Μέ ἄλλα λόγια ὁ ἄνθρωπος εἶναι λογικό ὄν, γιατί εἰκονίζει τό Θεό Λόγο.</p>	<p>of God the Word (<i>Logos</i>). That is, as the inner principles of beings refer back to and are summarized in the Word of God, so also the inner principles of beings are concentrated and summarized in man in the image of God the Word. Here moreover, the rationality of man reaches its peak. In other words, man is a rational (<i>logiko</i>) being, because he is the image of God the Word.</p>	<p>Word (<i>Logos</i>)</p> <p>[rationality] [rational (<i>logiko</i>)]</p>	
<p>Ἱερόθεος 1987 σ.100 ... ὅτι ἡ Ἁγία Τριάς εἶναι Νοῦς, Λόγος καί Πνεῦμα σ.100 ἡ ψυχή ... εἶναι "νοερά, λογική τε καί πνευματική" (Γρηγ. Παλαμάς) σ.193-194 Σέ πολλούς Πατέρας, ... ὁ λόγος λέγεται καί λογιστικόν. Ὁ λόγος στόν ἄνθρωπο εἶναι ἐνδιάθετος καί προφορικός. Λέγεται ἐσωτερικά, ἀλλά ἐκφράζεται καί ἐξωτερικά. Σιωπή ἐξωτερική δέν σημαίνει ἀνυπαρξία ἐσωτερικοῦ λόγου. Μπορεῖ ὅμως κανεῖς, μετά ἀπό μελέτη τῶν Πατερικῶν ἔργων, νά ἰσχυρισθῆ μέ κάποια ἐπιφύλαξη ὅτι ὁ λόγος εἶναι ἐνδιάθετος καί προφορικός καί εἶναι ἐνωμένος μέ τόν νοῦ, ἐνῶ ἡ λογική πού συνδέεται μέ τήν διάνοια εἶναι τό ὄργανο ἐκεῖνο διά τοῦ ὁποῖου ἐκφράζεται ὁ λόγος. Ἐτσι μπορεῖ κανεῖς νά ἰσχυρισθῆ ὅτι ὑπάρχει μία λεπτή διαφορά μεταξύ τοῦ λόγου καί τῆς λογικῆς, καθῶς ἐπίσης μεταξύ τοῦ λόγου καί τῆς διανοίας. Ὁ ὅσιος Θαλάσσιος διδάσκει ὅτι "ἴδιον τοῦ λογικοῦ, τό ὑποταγῆναι τῷ λόγῳ". Ὁ λογικός ἄνθρωπος πρέπει νά ὑποταγῆ στόν λόγο.</p>	<p>Hierotheos (Williams) 1994 p.106 ... that the Holy Trinity is Nous, Word and Spirit p.106 the soul ... "is endowed with nous, word and spirit" p.205 In many Fathers, ... the word is also called the 'logistikon', intelligence. The word in man is said inwardly but also expressed outwardly. Outward silence does not mean that there is not an inner word. But after a study of the works of the Fathers it can be asserted with some caution that the word is inward and outward and is united with the nous, while the intelligence which is connected with the mind, is the organ through which the word is expressed. Thus it can be stated that there is a subtle difference between the word and intelligence, just as there is between the word and mind. St. Thalassios teaches that "the intelligence by nature submits to the Logos". The intelligent man must submit to the Word.</p>	<p>Word</p> <p>[word]</p> <p>word</p> <p>[intelligence]</p> <p>Logos [intelligent] Word</p>	

Table 6: Source material for study: λόγος (logos)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Original Book	Translation	Terms translated	Definition
<p>σ.115 "Νοῦς μὲν καθαρός, ὀρθά βλέπει τὰ πράγματα. Λόγος δὲ γεγυμνασμένος, ὑπ' ὄψιν ἄγει τὰ ὀραθέντα" (Φιλοκαλία Β' 27, 97, βλ. ἄνω)</p> <p>σ.115 ... καὶ ὁ λόγος, ἡ λογικὴ, εἶναι ἐκεῖνη πού διατυπώνει καὶ ἐκφράζει τὰ ὀραθέντα.</p> <p>σ.115 ... ἀλλὰ καὶ ἐκφραση, δηλαδή γεγυμνασμένο λόγο γιὰ νὰ ἐκφράζη αὐτές τίς ὑπὲρ φύσιν πραγματικότητες κατὰ τὸ δυνατόν.</p>	<p>p.123 "A pure nous sees things correctly. A trained intelligence puts them in order." (cf. above Philokalia 2,82)</p> <p>p.123 ... and the intelligence is that which formulates and expresses what has been seen.</p> <p>p.123 but also expression, that is trained speech, in order to express these supernatural realities as far as is possible.</p>	<p>intelligence</p> <p>speech</p>	
<p>Γέρων Ἰωσήφ 1985</p> <p>σ.339 Τότε θὰ ἔλθῃ μέσα σου ὁ Χριστός, ὅπου εἶναι ὁ Λόγος σὺν τῷ Πατρὶ καὶ τῷ Πνεύματι, ...</p> <p>σ.295 Ποίω λόγῳ ἐλέγξω τὴν ἀθλίαν ψυχὴν μου;</p> <p>σ.61 Ἐπειδὴ ὁ ἄνθρωπος εἶναι πλασμένος λογικὸς καὶ ἥρεμος, ...</p> <p>σ.312 ... ὁ κάθε ποιμὴν λογικῶν προβάτων ...</p>	<p>Elder Joseph 1998</p> <p>p.291 Then Christ, Who is the Word with the Father and the Spirit, will come within you, ...</p> <p>p.253 With what words shall I rebuke my wretched soul?</p> <p>p.62 Since man was created rational and gentle, ...</p> <p>p.267 ... every shepherd of rational sheep ...</p>	<p>Word</p> <p>words</p> <p>[rational]</p>	
<p>Ρωμανίδης 1957</p> <p>σ.135 "Οὐδὲν ... δύναται ποτε νὰ συγκριθῇ πρὸς τὸν λόγον τοῦ Θεοῦ, ..."</p> <p>σ.64 ... διὰ τοῦτο δὲ ὁ Ἰωάννης δὲν ἀρχίζει ὅπως ὁ Μᾶρκος ..., ἀλλὰ μὲ τὸ "Ἐν ἀρχῇ ἦν ὁ Λόγος" ...</p> <p>σ.50 Ὁ Μέγας Βασίλειος γράφει ... ὅτι "ἡ θεία φύσις ἐν πᾶσι τοῖς ἐπινοούμενοις ὀνόμασι, καθὸ ἐστι, μένει ἀσήμαντος, ὡς ὁ ἡμέτερος λόγος: ..."</p> <p>σ.65 Τὰ δημιουργηθέντα ὑπὸ τοῦ Θεοῦ λογικὰ ὄντα ...</p> <p>σ.135 "... ἔστι γὰρ ὁ ἄνθρωπος οὐχ' ... ζῶων</p>	<p>Romanides (Gabriel) 2002</p> <p>p.149 "Not a single thing ... can ever been compared to the Logos of God, ..."</p> <p>p.73 ... This is why <i>John</i> does not begin ... but with "In the beginning was the Logos ..."</p> <p>p.57 Basil the Great ... says, "Indeed, the divine nature, despite the nuances of all the appellations by which it is called, remains as indiscernable as our own reason. ..."</p> <p>p.74 Reasoning creatures made by God ...</p> <p>p.148 "... Man is not ... merely a rational</p>	<p>Logos</p> <p>reason</p> <p>[reasoning]</p> <p>[rational]</p>	

Table 6: Source material for study: λόγος (logos)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Original Book	Translation	Terms translated	Definition
<p>λογικὸν νοῦ καὶ ἐπιστήμης δεκτικόν." (Τατιαν.) σ.136 (ὁ Εἰρηναῖος) ... γράφει ὅτι "ὁ ἄνθρωπος τῷ ὄντι λογικὸς ... κτισθεὶς λογικὸς καὶ ἔχασε τὴν ἀληθῆ λογικότητα." σ.134 Δὲν ἔχασε ὁμως τὸ λογικὸν καὶ τὸ αὐτεξούσιον.</p>	<p>animal capable of understanding and receiving knowledge," p.149 (Irenaeus) ... he writes, "Being endowed with reason ... He was made a rational being, and he lost the true rationality." p.148 But he did not lose his rationality and sovereignty.</p>	<p>[endowed with reason] [rational] [rationality]</p>	

Translation	Definition(s)
<p>Lampe 1961 p.807b <i>word</i>; I. in gen. A. <i>spoken expression</i>; 1. <i>word</i> 2. <i>statement, sentence</i> 3. <i>command</i> 4. <i>promise</i> 5. <i>story, conversation, discourse</i> 6. <i>report, tale</i> 7. <i>treatise</i> 8. <i>sermon, homily</i> 9. <i>passage</i> 10. <i>form of words, manner of speaking</i> p.808a 11. <i>mere talk</i> 12. <i>teaching, opinion, knowledge</i> 13. <i>learning, education</i> 14. <i>speech, language</i> B. <i>immanent rationality</i> 1. <i>reason, understanding</i> 2. <i>ground, reason, motive</i> 3. <i>explanation</i> 4. <i>definition, description</i> 5. <i>principle</i>; a. <i>ground</i> b. <i>law, essential disposition</i></p>	<p>Lampe 1961 p.807b 3. of divine authority in gen. 7. dist. from sermon 9. of scripture 10. opp. literal sense p.808a 11. opp. truth or fact 12. substance of what is said, ... esp. of doctrine ... 13. hence, plur. 14. in gen. a. of cosmic order b. formative and regulative <i>law</i> of being</p>

Table 6: Source material for study: λόγος (logos)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Translation	Definition(s)
<p>p.808b</p> <p>c. <i>principle or rule</i></p> <p>6. ---</p> <p>C. <i>reckoning</i>;</p> <p>1. <i>computation</i></p> <p>2. <i>account</i></p> <p>3. <i>account, credit account, credit</i></p> <p>4. <i>εἰς λόγον on account of, for the sake of; in regard to, in respect of</i></p> <p>5. <i>λόγῳ for, on behalf of</i></p> <p>D. <i>matter, fact</i></p> <p>E. <i>regard, esteem</i></p> <p>F. <i>concern, interest</i></p> <p>G. <i>relation</i></p> <p>H. <i>manner, arrangement</i></p> <p>I. <i>condition, limitation</i></p> <p>J. <i>status</i></p> <p>K. <i>function</i></p> <p>II.</p> <p>(...)</p>	<p>p.808b</p> <p>c. <i>principle or rule</i> embodying the result of λογισμός</p> <p>6. for λ. <i>σπερματικός, ...</i></p> <p>3. <i>financial account; hence credit account</i></p> <p>II. <i>theol., of second Person of Trinity;</i></p> <p>(...)</p>

Table 6: Source material for study: θέωσις (theosis)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

θέωσις

Original Book	Translation	Terms translated	Definition
Φιλοκαλία 1957-1958 Β' 98 Εἰς τοῦτο ἡμᾶς πεποιήκεν ὁ Θεός, ἵνα ... φανῶμεν αὐτῷ ὅμοιοι κατὰ τὴν ἐκ χάριτος θέωσιν. Α' 22 Καὶ νοῦς μὲν τῆς ψυχῆς ἀποθέωσίς ἐστιν	Philokalia 1979-1981 2,173 God made us so that ... we might come to be like Him through deification by grace. 1,349 The soul is divinized through the intellect	deification [divinize]	
Νέλλας 1981 σ.40 περιεχόμενο της θεώσεως σ.41 Τὸ “ἐν Χριστῷ ζῆν” τοῦ Παύλου οἱ πατέρες ... ἀνόμασαν θέωση ... σ.243 ἀγάπην ... θεοποιητικὴν (Μαξ. Όμολ.)	Nellas (Russell) 1987 p.39 meaning of deification p.39 The Fathers described the Pauline "life in Christ" as deification (<i>theosis</i>) ... p.218 love ... productive of deification	deification deification (<i>theosis</i>)	
Theoleptos (Sinkewicz) 1992 p.86 1,3 καρπὸς δὲ τῶν ἀρετῶν ἢ κτίσις καὶ ἡ θεοποιὸς ἀγάπη καὶ ἡ ἐκ τούτων μὴ διακοπτομένη εὐφροσύνη... p.264 13,4 ... τὴν φροντίδα τῶν θεοποιῶν ἐντολῶν ... p.342 21,5 ἀλλ' ὁ τοῦ θεοῦ υἱός ... ἐθεοποίησεν ἡμᾶς ... p.358 23,12 ... καὶ ὁ νοῦς ... τὴν θείαν ἀλλοιοῦται ἀλλοίωσιν, ζωογονούμενος καὶ θεοποιούμενος ἐκ τοῦ γινώσκειν καὶ ἀγαπᾶν τὸν θεόν.	Theoleptos (Sinkewicz) 1992 p.87 1,3 Its fruit is the acquisition of the virtues, divinizing love and the joy which cannot be severed from these. p.265 13,4 mindfulness for the divinizing commandments ... p.343 21,5 But the Sun of God ... he divinized us ... p.359 23,12 ... so, too, the mind, ... undergoes a divine transformation ... Thus the mind receives life and divinization from knowing and loving God.	[divinizing] [divinize] [divinization]	Theoleptos (Sinkewicz) 1992 p.407 (General Index): divinization (θεοποιῶ)
Μαντζαρίδης 1986 σ.132 Θέωση σ.133 ὁ πόθος τῆς θεώσεως εἶναι ἔμφυτος στὸν ἄνθρωπο. αὐτόθι ... ὁ ἄθροπος ... δὲν μπορεῖ νὰ ὀλοκληρωθεῖ, ἂν δὲν ὀδηγηθεῖ σ' αὐτά, ἂν	Mantzarides (Schram) 1994 p.149 Deification p.150 The longing for defication is innate in man. <i>ibid.</i> ... man ... he cannot be fulfilled if he is not led to what he desires, if he is not	deification [deified]	

Table 6: Source material for study: θέωσις (theosis)

Note: [] denote translations of derived terms, { } translations with different syntax in English.

Original Book	Translation	Terms translated	Definition
δέ θεωθεῖ. σ.142 Ὁ θεούμενος ἄνθρωπος δέχεται κατὰ χάριν ὅλα, ὅσα ἔχει ὁ ἄκτιστος Θεός. <i>Αὐτόθι</i> ὑπ. 32 "Πάντα ὅσα ὁ Θεός καὶ ὁ διὰ τῆς χάριτος τεθεωμένος ἔσται χωρὶς τῆς κατ' οὐσίαν ταυτότητος". Μάξιμ. Ὁμολ., Πρὸς Θαλλάσιον 61, σχ.16, PG 90,44D.	deified. p.156 By grace, deified man receives anything that the uncreated God has. p.161 fn.24 "The man deified by grace is everything that God is except for identity of essence." St. Max. Confessor, <i>To Thalassios</i> 61.16, PG 90.44D.		
Ἱερόθεος 1987 σ.61 ... ἐνῶ ὁ Προφήτης εἶναι ὁ φθάσας εἰς τὴν θέωσιν. σ.66 ... μυστικὴ θεολογία (θέωση) σ.69 Ὁ ἱεράρχης εἶναι καρπὸς τῆς θεώσεως, δηλαδή ὁ ἴδιος θεώθηκε καὶ βοηθᾷ τὸν Χριστιανὸ στήν πορεία γιὰ τὴν κατὰ Χάριν θέωσή του. σ.61 Πάντως οἱ θεούμενοι Ἀπόστολοι καὶ Προφῆται ...	Hierotheos (Williams) 1994 p.65 By contrast, the Prophet is one who has attained deification. p.70 ... mystical theology (deification) p.75 The bishop is a fruit of deification, and, having himself been deified, by grace he helps his fellow Christian along his own journey towards deification. p.66 "The deified apostles and prophets ...	deification [deified]	
Γέρων Ἰωσήφ 1985	Elder Joseph 1998		Elder Joseph 1998 p.409 (Glossary): Theosis (θέωσις): Connected with the <i>theoria</i> of uncreated Light, theosis, or divinization, is a participation in the uncreated grace of God. At this stage of perfection, one has reached <i>dispassion</i> . Through the cooperation of God with man, theosis is attained through the action of the transfigurative grace of God.
Ρωμανίδης 1957 σ.100 ... ζήτημα ἀποτυχίας τοῦ ἀνθρώπου νὰ φθάσῃ τὴν τελείωσιν καὶ θέωσιν ... <i>αὐτόθι</i> ... διὰ τῆς τελειοποιήσεως καὶ θεώσεως τοῦ ἀνθρώπου.	Romanides (Gabriel) 2002 p.112 ... the failure of man to attain to perfection and <i>theosis</i> (divinization) ... <i>ibid.</i> ... through the perfecting and <i>theosis</i> of man.	<i>theosis</i> (divinization) <i>theosis</i>	
	Translation		Definition
	Lampe 1961 p.649b <i>deification, divinization</i>		