

= Maximus the Confessor =

Maximus the Confessor (Greek : ??????? ? ?????????) , also known as Maximus the Theologian and Maximus of Constantinople (c . 580 ? 13 August 662) , was a Christian monk , theologian , and scholar .

In his early life , Maximus was a civil servant , and an aide to the Byzantine Emperor Heraclius . However , he gave up this life in the political sphere to enter into the monastic life . Maximus had studied diverse schools of philosophy , and certainly what was common for his time , the Platonic dialogues , the works of Aristotle , and numerous later Platonic commentators on Aristotle and Plato , like Plotinus , Porphyry , Iamblichus , and Proclus . When one of his friends began espousing the Christological position known as Monothelitism , Maximus was drawn into the controversy , in which he supported an interpretation of the Chalcedonian formula on the basis of which it was asserted that Jesus had both a human and a divine will . Maximus is venerated in both Eastern Christianity and Western Christianity . He was eventually persecuted for his Christological positions ; following a trial , his tongue and right hand were mutilated . He was then exiled and died on August 13 , 662 in Tsageri , Georgia . However , his theology was upheld by the Third Council of Constantinople and he was venerated as a saint soon after his death . He is almost unique among saints in that he has two feast days : the 13th of August and the 21st of January . His title of Confessor means that he suffered for the Christian faith , but was not directly martyred . The Life of the Virgin , the only extant copy of which is in a Georgian translation , is commonly , albeit mistakenly , attributed to him , and is considered to be one of the earliest complete biographies of Mary , the mother of Jesus .

= = Life = =

= = = Early life = = =

Very little is known about the details of Maximus ' life prior to his involvement in the theological and political conflicts of the Monothelite controversy . Numerous Maximian scholars call substantial portions of the Maronite biography into question , including Maximus ' birth in Palestine , which was a common seventh century trope to discredit an opponent . Moreover , the exceptional education Maximus evidently received could not have been had in any other part of the Byzantine Empire during that time except for Constantinople , and possibly Caesarea and Alexandria . It is also very unlikely that anyone of low social birth , as the Maronite biography describes Maximus , could have ascended by the age of thirty to be the Protoasecretis of the Emperor Heraclius , one of the most powerful positions in the Empire . It is more likely that Maximus was born of an aristocratic family and received an unparalleled education in philosophy , mathematics , astronomy , etc . It is true , however , that Maximus did not study rhetoric as he himself notes in the prologue to his Earlier Ambigua to John , to which his lack of high stylistic by Byzantine standards attests . Nevertheless , for reasons not explained in the few autobiographical details to be gleaned from his texts , Maximus left public life and took monastic vows at the monastery of Philippicus in Chrysopolis , a city across the Bosphorus from Constantinople (later known as Scutari , the modern Turkish city of Üsküdar) . Maximus was elevated to the position of abbot of the monastery . " Theology without practice is the theology of demons " . (One of his most famous quotes)

When the Persians conquered Anatolia , Maximus was forced to flee to a monastery near Carthage . It was there that he came under the tutelage of Saint Sophronius , and began studying in detail with him the Christological writings of Gregory of Nazianzus and Dionysius the Areopagite . Maximus continued his career as a theological and spiritual writer while his lengthy stay in Carthage . Maximus was also held in very high esteem by the exarch Gregory , the eparch George and the population as a holy man , ostensibly becoming an influential unofficial political advisor and spiritual head in North Africa .

= = = Involvement in Monothelite controversy = = =

While Maximus was in Carthage , a controversy broke out regarding how to understand the interaction between the human and divine natures within the person of Jesus . This Christological debate was the latest development in disagreements that began following the First Council of Nicaea in 325 , and were intensified following the Council of Chalcedon in 451 . The Monothelite position was developed as a compromise between the dyophysitists and the miaphysists , who believed dyophysitism is conceptually indistinguishable from Nestorianism . The Monothelites adhered to the Chalcedonian definition of the hypostatic union : that two natures , one divine and one human , were united in the person of Christ . However , they went on to say that Christ had only a divine will and no human will (Monothelite is derived from the Greek for " one will ") , which led some to charge them with Apollinarian monophysitism .

The Monothelite position was promulgated by Patriarch Sergius I of Constantinople and by Maximus ' friend and successor as the Abbot of Chrysopolis , Pyrrhus . Following the death of Sergius in 638 , Pyrrhus succeeded him as Patriarch , but was shortly deposed due to political circumstances . During Pyrrhus ' exile from Constantinople , Maximus and the deposed Patriarch held a public debate on the issue of Monothelitism . In the debate , which was held in the presence of many North African bishops , Maximus took the position that Jesus possessed both a human and a divine will . The result of the debate was that Pyrrhus admitted the error of the Monothelite position , and Maximus accompanied him to Rome in 645 . However , on the death of Emperor Heraclius and the ascension of Emperor Constans II , Pyrrhus returned to Constantinople and recanted of his acceptance of the Dyothelite (" two wills ") position .

Maximus may have remained in Rome , because he was present when the newly elected Pope Martin I convened the Lateran Council of 649 at the Lateran Basilica in Rome . The 105 bishops present condemned Monothelitism in the official acts of the synod , which some believe may have been written by Maximus . It was in Rome that Pope Martin and Maximus were arrested in 653 under orders from Constans II , who supported the Monothelite doctrine . Pope Martin was condemned without a trial , and died before he could be sent to the Imperial Capital .

= = = Trial and exile = = =

Maximus ' refusal to accept Monothelitism caused him to be brought to the imperial capital of Constantinople to be tried as a heretic in 658 . In Constantinople , Monothelitism had gained the favor of both the Emperor and the Patriarch of Constantinople . Maximus stood behind the Dyothelite position and was sent back into exile for four more years .

In 662 , Maximus was placed on trial once more , and was once more convicted of heresy . Following the trial Maximus was tortured , having his tongue cut out , so he could no longer speak his rebellion , and his right hand cut off , so that he could no longer write letters . Maximus was then exiled to the Lazica or Colchis region of modern @-@ day Georgia and was cast in the fortress of Schemarum , perhaps Muris @-@ Tsikhe near the modern town of Tsageri . He died soon thereafter , on 13 August 662 . The events of the trials of Maximus were recorded by Anastasius Bibliothecarius .

= = Legacy = =

Along with Pope Martin I , Maximus was vindicated by the Third Council of Constantinople (the Sixth Ecumenical Council , 680 ? 681) , which declared that Christ possessed both a human and a divine will . With this declaration Monothelitism became heresy , and Maximus was posthumously declared innocent of all charges against him .

Maximus is among those Christians who were venerated as saints shortly after their deaths . The vindication of Maximus ' theological position made him extremely popular within a generation after his death , and his cause was aided by the accounts of miracles at his tomb . In the Roman Catholic Church the veneration of Maximus began prior to the foundation of the Congregation for the Causes of Saints .

Maximus is one of the last men to be recognized by both the Orthodox and Catholic Churches as a Father of the Church . In the encyclical *Spe Salvi* (2007) , Pope Benedict XVI called Maximus ' the great Greek doctor of the Church ' , although it 's not clear if the Pontiff intended to nominate Maximus ' Doctor of the Church ' or to say that he already was one .

= = Theology = =

As a student of Pseudo @-@ Dionysius , Maximus was one of many Christian theologians who preserved and interpreted the earlier Neo @-@ Platonic philosophy , including the thought of such figures as Plotinus and Proclus . Maximus ' work on Pseudo @-@ Dionysius the Areopagite was continued by John Scotus Eriugena at the request of Charles the Bald .

The Platonic influence on Maximus ' thought can be seen most clearly in his theological anthropology . Here , Maximus adopted the Platonic model of *exitus @-@ reditus* (exit and return) , teaching that humanity was made in the image of God , and the purpose of salvation is to restore us to unity with God . This emphasis on divinization or theosis helped secure Maximus ' place in Eastern theology , as these concepts have always held an important place in Eastern Christianity .

Christologically Maximus insisted on a strict dyophysitism , which can be seen as a corollary of the emphasis on theosis . In terms of salvation , humanity is intended to be fully united with God . This is possible for Maximus because God was first fully united with humanity in the incarnation . If Christ did not become fully human (if , for example , he only had a divine and not a human will) , then salvation was no longer possible , as humanity could not become fully divine . Furthermore , in his works Maximus the Confessor argued the unconditionality of the divine incarnation .

Regarding salvation , Maximus has been described as a proponent of *apocatastasis* or universal reconciliation , the idea that all rational souls will eventually be redeemed , like Origen and St. Gregory of Nyssa . While this claim has been disputed , others have argued that Maximus shared this belief in universal reconciliation with his most spiritually mature students .

= = Reception = =

Maximus ' work was translated by the 9th @-@ century , Irish philosopher and mystical theologian Johannes Scotus Eriugena . In Eastern Christianity , Maximus has always been influential . The Eastern theologians Symeon the New Theologian and Gregory Palamas are seen as intellectual heirs to Maximus . Further , a number of Maximus ' works are included in the Greek *Philokalia* , a collection of some of the most influential Orthodox Christian writers .

= = Writings = =

The original edition in Latin of Balthasar Corderius (Antwerp 1634) attributes all of the *Scholia* to Maximus , but the authorship has been questioned with Hans Urs von Balthasar (1940 , 1961) attributing some of the *Scholia* to John of Scythopolis .

Ambigua ? An exploration of difficult passages in the work of Pseudo @-@ Dionysius and Gregory of Nazianzus , focusing on Christological issues . This also was later translated by Eriugena .

Commentary on Psalm 59

Commentary on the Lord 's Prayer

Centuries on Love and *Centuries on Theology* ? Two sets of works in the ascetic style of the ' century ' , where groups of one hundred short sayings are used as meditations during prayer .

Hymns

Mystagogy ? A commentary and meditation on the Eucharistic liturgy .

Questions to Thalassius ? a lengthy exposition on various Scriptural texts . This was later translated by Eriugena .

Disputation with Pyrrhus - anti @-@ monothelite treatise in conversation with Patriarch Pyrrhus of Constantinople

Scholia ? commentary on the earlier writings of Pseudo @-@ Dionysius .

The Ascetic Life ? a discussion on the monastic rule of life .

Life of the Virgin ? earliest complete biography of Mary , the mother of Jesus

= Álmos =

Álmos (Hungarian pronunciation : [ʔaʔlmoʔ]) , also Almos or Almus , (c . 820 ? c . 895) was ? according to the uniform account of Hungarian chronicles ? the first head of the " loose federation " of the Hungarian tribes from around 850 . Whether he was the sacred ruler (kende) of the Hungarians , or their military leader (gyula) is subject to scholarly debate . He apparently accepted the Khazar khagan 's suzerainty in the first decade of his reign , but the Hungarians acted independently of the Khazars from around 860 . The 14th @-@ century Illuminated Chronicle narrates that he was murdered in Transylvania at the beginning of the Hungarian conquest of the Carpathian Basin around 895 .

= = Ancestry = =

Anonymus , the unknown author of the Gesta Hungarorum ? who wrote his " historical romance " around 1200 or 1210 ? states that Álmos descended " from the line " of Attila the Hun . A late 13th @-@ century chronicler , Simon of Kéza wrote that Álmos was " of the Turul kindred " . He also wrote of Attila the Hun 's banner , which bore " the image of the bird the Hungarians call turul " ? identified as either a gyrfalcon or a hawk . A bird has an important role in the legend about Álmos 's birth , which was preserved both by the Gesta Hungarorum and by the Illuminated Chronicle . The legend says that Álmos 's mother , already pregnant with him , dreamed of a bird of prey " which had the likeness of a hawk " impregnating her . Historians Gyula Kristó and Victor Spinei wrote that this story , which has close analogies in Turkic folklore , initially narrated the origin of Álmos 's family from a totemic ancestor .

According to the Gesta Hungarorum , Álmos was born to Emese , a daughter of " Prince Eunedubelian " . However , Kristó writes that her name , containing the old Hungarian word for mother (em) , may have been invented by Anonymus . The name of Álmos 's father is likewise uncertain because the Hungarian chronicles preserved it in two variants . Anonymus states that Ügyek was his name , but the 14th @-@ century Illuminated Chronicle says that El?d ? himself the son of Ügyek ? was Álmos 's father . Kristó says that both names may have been the chroniclers ' inventions , since Ügyek 's name derives from the ancient Hungarian ügy (" saint , holy ") word , and El?d 's name simply refers to an ancestor . Anonymus writes that Ügyek married Emese in 819 . If this date is correct , Álmos was born around 820 .

Although Anonymus makes a connection between the name of Álmos and the Hungarian word for dream (álom) , many historians , including András Róna @-@ Tas and Victor Spinei , argue that his name is of Turkic origin . If the latter theory is correct , it has a meaning of " the bought one " . Álmos 's family may have also been of Turkic stock , but according to Victor Spinei , a name 's etymology does not always reflect its bearer 's ethnicity .

In the year of Our Lord 's incarnation 819 , Ügek ... took to wife in Dentumoger the daughter of Prince Eunedubelian , called Emese , from whom he begot a son , who was named Álmos . But he is called Álmos from a divine event , because when she was pregnant a divine vision appeared to his mother in a dream in the form of a falcon that seemed to come to her and impregnate her and made known to her that from her womb a torrent would come forth and from her loins glorious kings be generated , but that they would not multiply in their own land . Because a dream is called álom in the Hungarian language and his birth was predicted in a dream , so he was called Álmos . Or he was called Álmos , that is holy , because holy kings and dukes were born of his line .

= = Reign = =

Álmos , according to Gesta Hungarorum , was freely elected by the heads of the seven Hungarian

tribes as their " leader and master " . Anonymus adds that to ratify Álmos 's election , the seven chiefs " swore an oath , confirmed in pagan manner with their own blood spilled in a single vessel " . Anonymus says that they also adopted the basic principles of the government , including the hereditary right of Álmos 's offsprings to his office and the right of his electors ' descendant to have a seat in the prince 's council . According to author Pál Engel , this report of the " treaty by blood " (Hungarian : vérszerződés) , which reflects its authors ' political philosophy rather than actual events , was " often presented by Hungarian historians as the very first manifestation of modern parliamentary thinking in Europe " up until 1945 .

In a sharply contrasting narrative from around 950 , the Byzantine Emperor Constantine VII Porphyrogenitus states that instead of Álmos , his son Árpád was the first supreme head of the Hungarian tribes , and that Árpád 's election was initiated by the Khazar khagan . The emperor says the khagan sent an envoy to the " voivodes " (heads of the Hungarian tribes) after they had been forced by the Pechenegs to leave their dwelling places near the Khazar Khaganate and to settle in a new territory called Etelköz . The khagan was planning to appoint one of the voivodes named Levedi to lead the Hungarian tribes to represent the khagan 's interests . Although Levedi refused the khagan 's offer , he proposed one of his peers , Álmos or Álmos 's son Árpád , to the proposed new position . The khagan accepted Levedi 's offer . Upon his initiative the Hungarians elected their first prince , but they preferred Árpád to his father .

Gyula Kristó and many other historians refute Porphyrogenitus 's report of the omission of Álmos in favor of his son , saying that the *turul* legend connected to Álmos 's birth proves his role as forefather of his dynasty . These historians say that the emperor 's account is based on a report by one of Árpád 's descendants named Termacsu , who emphasized by this report of Árpád 's election that only those descending from Árpád were suitable to lead the Hungarians ; other children of Álmos were excluded . András Róna @-@ Tas says that Constantine Porphyrogenitus preserved the memory of a coup d'état organized against Levedi kende by Álmos gyula , who had his own son Árpád elected as sacred ruler in his opponent 's place . A late 9th @-@ century Arabian scholar , al @-@ Jayhani ? whose works were partially preserved in Ibn Rusta 's and other Muslim authors ' books ? mentions the existence of these two high offices among the Hungarians . He describes the kende as the Hungarians ' sacred ruler and the gyula as their military commander . Historians still debate which of the two offices was held by Álmos .

The chagan said to [Levedi] : " We have invited you upon this account , in order that , since you are noble and wise and valorous and first among the [Hungarians] , we may appoint you prince of your nation , and you may be obedient to our word and our command . " But he , in reply , made answer to the chagan : " Your regard and purpose for me I highly esteem and express to you suitable thanks , but since I am not strong enough for this rule , I cannot obey you ; on the other hand , however , there is a voivode other than me , called [Álmos] , and he has a son called [Árpád] ; let one of these , rather , either that [Álmos] or his son [Árpád] , be made prince , and be obedient to your word . " That chagan was pleased at this saying , and gave some of his men to go with him , and sent them to the [Hungarians] , and after they had talked the matter over with the [Hungarians] , the [Hungarians] preferred that [Árpád] should be prince rather than [Álmos] his father , for he was of superior parts and greatly admired for wisdom and counsel and valour , and capable of this rule ; and so they made him prince according to the custom , or ' zakanon ' , of the Chazars , by lifting him upon a shield .

Kristó says that Álmos stood at the head of the Hungarian tribal confederation from around 850 . Porphyrogenitus 's narration says that he initially accepted the khagan 's suzerainty . The Hungarians apparently achieved their independence around 860 , since the earliest reports on their plundering raids in Central Europe were recorded thereafter . The Annals of St. Bertin mentions their incursion into Louis the German 's realm in 862 . Three tribes seceding from the Khazar Khaganate , together known by Porphyrogenitus as " Kabaroi " , also joined with the Hungarians in the 860s or 870s . Spinei says that the memory of their arrival was preserved by Anonymus , who mentions " the seven dukes of the Cumans " who " subjected themselves to Prince Álmos " at Kiev .

Anonymus writes of a war between the Hungarians and the Kievan Rus ' , ending with the victory of the Hungarians , who were commanded by Álmos . The Russian Primary Chronicle refers to a "

Hungarian hill " at Kiev in connection with the town 's occupation by Oleg of Novgorod in 882 . The same chronicle mentions " a castle of Ol 'ma " (??????? ?????) standing on the same hill . George Vernadsky says that this fortress had been named after Álmos , but this theory has not been widely accepted by historians .

= = Death = =

The Hungarians who lived in the westernmost parts of the Pontic steppes were occasionally hired by neighboring powers to intervene in their wars . For instance , they invaded Moravia in alliance with Arnulf of East Francia in 892 . Their intervention in a conflict between the First Bulgarian Empire and the Byzantine Empire caused a joint counter @-@ invasion by the Bulgars and Pechenegs . The Hungarians were forced to leave the Pontic steppes and to cross the Carpathians in search of a new homeland around 895 .

According to the Gesta Hungarorum , the Hungarians invaded the Carpathian Basin under Álmos , who " appointed his son , Árpád , as leader and master " of the Hungarian tribal federation at Ungvár (Uzhhorod , Ukraine) . Thereafter Anonymus does not mention Álmos . In a contrasting report , the Illuminated Chronicle says that Álmos " could not enter Pannonia , for he was killed in Erdelw " (Transylvania) . Kristó says that the chronicle preserves the memory of Álmos 's sacrifice because of the catastrophic defeat of his people by the Pechenegs . If this is true , his ritual murder proves that Álmos was the sacred leader of the Hungarian tribal federation . Róna @-@ Tas refutes this and says that if the chronicle 's report is reliable , Álmos became the victim of a political murder committed or initiated by his own son . Preferring the narration of the Gesta Hungarorum to the report by the Illuminated Chronicle , Victor Spinei states that Álmos was not murdered in Transylvania , since Anonymus writes that the Hungarians bypassed this region when invading the Carpathian Basin .

= = Family = =

No source preserved the name of Álmos 's wife . Anonymus writes that she was " the daughter of a certain most noble prince " . Álmos 's only child known by name was Árpád , who succeeded Álmos after his death . The following is a family tree presenting Álmos 's closest relatives :