

**The Fundamental Differences of Methexiology from  
Scholastic Essentialism and Nominalism:  
Rudiments and Ramifications**

**Dr. Nicolas Laos**

	Scholastic Essentialism/Roman Catholicism	Nominalism/ Mainstream Evangelical Protestantism	Methexiology
Organizing principle of the cosmos	Law/universal laws (hence, several people in the Roman Catholic West are receptive to Oriental beliefs about the “Tao” and the “Karma”).	Law/universal laws (hence, several people in the Protestant West are receptive to Oriental beliefs about the “Tao” and the “Karma”).	Will (in Greek, <i>thēlema</i> )/divine wills (in Greek, <i>theia thelēmata</i> ). “Whatever God willed, that he has done,” only through His own will (Psalm 134:6, Septuagint).
Perception of the cosmos	Order and harmony stemming from the operation and domination of universal laws. Identification of divine wills with logical substances.	Order and harmony stemming from the operation and domination of universal laws. Belief in a rational ‘divine plan.’	Radical freedom stemming from the domination of God’s wills as such.
Primary metaphysical principle	Essence/Nature.	Individual consciousness. Human Individual: this term may refer to two things: first, it may refer to a physical sample of the	Hypostasis/personhood (i.e., the personal/particular manner in which essence/nature exists and is manifested). Person: an existential otherness (individuality) in

		human species; secondly, it may refer to a particular moral agent and to a particular actor who has intrinsic ( <i>a priori</i> ) value, and, hence, he or she is a morally autonomous and responsible human being.	communion, that is, endowed with sociality.
Primary moral principle	Justice (as compliance with the universal rhythm/Law and religious rules).	Justice (as compliance with the universal rhythm/Law and religious rules).	Unselfishness (as liberation from any necessity, even from the logic of self-interest, in the image of the totally self-sufficient, totally free, and, hence, totally erotic/attractive God).
Theological epistemology	Indirect knowledge of God (mainly through reductive reasoning or natural theology).	Indirect knowledge of God (mainly through individual moral sentiments and thoughts, usually manifested in romanticized prayer and in various types of religious formalism and/or literalism).	Direct knowledge of God (through the participation of one person in another: <i>mēthexis</i> , in accordance with John 15:4; the human mind participates and progresses in God's uncreated energies).
God's grace	A supernatural, yet created, gift of God to mankind.	A supernatural, yet created, gift of God to mankind.	An uncreated gift of God to mankind, through which humans can be really deified. Thus, the mind (in Greek, <i>nous</i> ), being the repository of God's uncreated energies (uncreated grace) in the human being, is substantially different

			and distinct from the intellect, which is the rational faculty of the human being.
Freedom of will and the structure of the human being	Humanity's freedom of will is acknowledged and proclaimed, but it is essentially meaningless or at least seriously imperfect and defective, because individual reason (i.e., the rational faculty of the human soul with its logical imperatives) and irrational desire (i.e., the passionate part of the soul with its instinctive imperatives) are assumed to be organic parts of the soul.	Humanity's freedom of will is acknowledged and proclaimed, but it is essentially meaningless or at least seriously imperfect and defective, because individual reason (i.e., the rational faculty of the human soul) and irrational desire (i.e., the passionate part of the soul) are assumed to be organic parts of the soul.	Acknowledged and proclaimed in a meaningful and radical way, because, from the perspective of methexiology, individual reason (i.e., the rational faculty of the human soul) and irrational desire (i.e., the passionate part of the human soul) are only powers of the soul, and, therefore, the human soul is capable of making really free decisions.
Approach to mysticism	Ecstasy and teachings about propelling the soul out of the body.	Ecstasy and teachings about propelling the soul out of the body.	<i>Mēthexis</i> : the mind ( <i>nous</i> ), being the repository of God's uncreated energies and, hence, distinct from the intellect (the rational faculty of the human being), must be detached from the senses, but it must remain in the body in order to oversee the human senses and purify the passionate part of the soul, while the intellect should continue being concerned with the world of the senses and impose a rational order on it.
Model of social organization	An organismic model of social unity ( <i>universitas</i> ) centered	Association ( <i>societas</i> ): contractual	Communion: a spiritual union of persons; emphasis on

	<p>on an authority that represents, expresses, and secures the correspondence between a historical society and the essence of its archetype by worldly, political means; strong authoritarian elements. Feudalism, Fascism, Communism.</p>	<p>association of individuals; hence, it is centered on duties and rights. Bourgeois society. Liberalism.</p>	<p>voluntarism, freedom, mutualism, and service to the community (Acts 2:44–47). Metaphysically grounded and Christocentric          Libertarianism: the defining mark of the state is authority, the right to rule, whereas the primary moral duty of man is historical emancipation and ontological deification in the image of Jesus Christ (Matthew 20:25ff.). Man's liberty is above and beyond democracy, technocracy, order, the state, and any other institution.</p>
--	--	---	---

In the era of modernity, a secular variety of scholastic essentialism underpinned totalitarianism and authoritarianism (of both communist and fascist variants), and a secular variety of nominalism underpinned liberalism. Moreover, in the context of post-modernity, and in the aftermath of the deep crises that twentieth-century liberal societies underwent, a peculiar mixture of nominalism, Gnosticism, and Nietzschean thought gave rise to a nihilistic mentality that discards ontology and refuses to acknowledge any border between reality and fiction.

In particular, after the end of the ideological warfare that characterized the Cold War era, post-modern nihilism proclaimed the end of any grand narrative, it cultivated the belief that history is a grand illusion, it underpinned and spawned a delusionary wave of conspiracy theories, and it was used by certain intelligence agencies and propaganda mechanisms in order to conduct information psychological operations whose purpose was to transform the targeted populations into groups of deeply confused, historically insecure, cynical, and, ultimately, pathetic individuals.

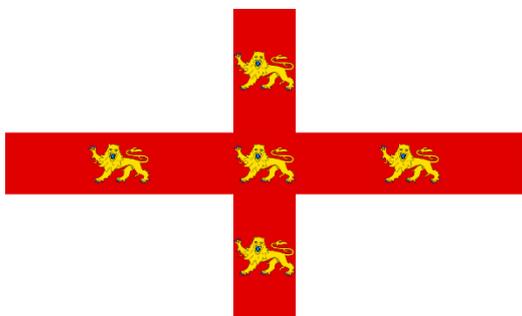
In the early twenty-first century, the elite of liberal globalism, with an air of victory and global supremacy, attempted to endow its ideology and selfish interests with essentialist underpinnings, thus rediscovering the logic of scholastic essentialism in order to appropriate the ideological and propaganda weapons with which scholastics supplied the Papacy and, thus, to become ‘Pope in the place of the Pope.’ Indeed, in this way, in the late twentieth and the early twenty-first centuries, the Eurozone and the International Monetary Fund attempted to subjugate humanity to particular ‘sanctified’ financial regimes, characterized by inhuman technocracy and oligarchical structures, and to transform NATO into a global ‘Holy Inquisitor.’

On the other hand, during the same period, the post-Soviet Russian ruling elite—devoid of the power to attract and motivate people toward any alternative ideology—and Western and Central European radical nationalists attempted to pursue their own

agenda of power-politics by deconstructing the essentialist pretenses of the liberal globalists' rhetoric through information psychological operations that utilized nominalism, relativist and subjectivist theories of cultural anthropology, Heidegger's anti-metaphysical structuralism (a structuralism that roots the structure of discourse in Being itself, and, thus, it has been used by several ideologues and propagandists in order to promote radical communitarianism by using a clearly modern Western philosophy), and arguments of post-modern nihilism combined with conspiracy theories (since post-modern nihilism and conspiracy theories are particularly 'useful' in order to control people through intellectual confusion, historical insecurity, excited will to power, and anti-foundationalism).

As a consequence of the aforementioned developments, in the first decade of the twenty-first century, Europe (in which, of course, I include Russia) and North America, entered into a historical stage of general, multi-dimensional crisis: economic/financial, societal, and cultural/spiritual. In the twentieth century, especially after World War II, the noblest values and guiding existential principles that, for many centuries, underpinned the exclusiveness of the culturally European man and secured Europe and North America (as an offshoot of Europe) the leading role in world history were gradually lost (by the term 'culturally European man,' I refer to any person whose ethos is originated from the Greco-Roman civilization and the Bible). A plebeian pragmatism and a conception of power politics and balance-of-power arrangements as ends in themselves eliminated and substituted every essentially aristocratic goal and, thus, transformed humans into slaves of history, econometric ratios substituted the philosophical notion of *logos*, and a transnational alliance of big usurers, oligopolistic corporations, and secret agents constituted a global superstructure that hijacked politics, and it managed to overrule the body politic and to degrade the vision of laissez-faire economics into a system of economic oligarchy.

**A thorough study of the aforementioned issues and a substantially alternative philosophy and existential proposal that, among others, can help the culturally European man to overcome the modern and the post-modern crises of meaning and to rediscover a noble notion of globalization are included in my book *Methexiology: Philosophical Theology and Theological Philosophy for the Deification of Humanity*, Eugene, Oregon: Wipf and Stock Publishers/Pickwick Publications, 2016 (ISBN 13: 978-1-4982-3385-9).**



**Anglo-Hellenism: Promoting methexiology in the historical West:** Even though methexiology is substantially different from the philosophical and theological currents that prevailed in the West during the Middle Ages and the modern era, it is still a *European* spiritual proposal (rooted in classical Greek philosophy and the Greek Patristic thought, which prevailed in the Eastern Roman Empire), it can provide the

modern European subject with alternative and spiritually fruitful answers to existential questions, and it can give rise to a peculiar Anglo-Hellenic spiritual channel, whose roots can be traced to the fourth century AD English city of York. Methexiology underpins and gives rise to a geocultural arc whose original historical pivots are the English city of York—where, in

306 AD, Constantine the Great was proclaimed Roman Emperor by the troops based in the fortress—and Byzantium, since Constantine the Great transferred the capital of the Roman Empire from Rome to Constantinople (the “New Rome”) in 330 AD, thus favoring and reinforcing the Greek philosophical approach to Christianity versus the Latin legalistic and moralistic approach to Christianity. However, in the Middle Ages, the Western part of the Roman Empire, including England, was gradually conquered by barbarian Germanic tribes, and the Eastern part of the Roman Empire fell to the Ottoman Turks in 1453. Thus, in the Middle Ages, the two original historical pivots of the aforementioned Constantinian geocultural arc collapsed: (i) initially, England was spiritually subjugated to the Frankish-controlled Vatican, and then, when England revolted against the Vatican’s essentialism and absolutism, it attempted to articulate an alternative spiritual path by resort to nominalism and to the Franks’ Protestant movement; (ii) after a thousand-year-old glorious history, the Eastern Roman Empire (Byzantium) was subjugated to the Ottoman Turks, whose empire (i.e., the Ottoman Empire) was a ‘scar’ in the history of world civilization. Thus, due to the fall of Byzantium to the Ottomans, England and, more specifically, the Church of England could not take refuge in the Byzantine Christianity, and, instead, they attempted to articulate an English spiritual paradigm by resort to nominalism and Protestantism, which English scholars attempted to adjust to the English culture. As a consequence, the historical England is a major guardian of the individual’s freedom and esoteric Christianity, but, due to the intrinsic defects of nominalism and original German Protestantism, modern England was ultimately subjugated to the Hanoverian Dynasty (with its morbid ethos and perception of Christianity) and a usurious bourgeois elite (which became ‘a state within a state’ and rendered the operation of a free and fair market impossible).

Through methexiology, English and Greeks can rediscover and reconsider their Roman roots, and they can build a new Constantinian geocultural arc, which should include Moscow, as the “Third Rome,” and New York, as a historical offshoot of the English city of York and as a genuinely ‘global’ city. This Constantinian geocultural arc can provide the European man with a new existential strategy and purpose and with a powerful spiritual arsenal in order to fight against liberal/capitalist nihilism, technocratic collectivism, Marxism, fascism/Nazism, distorted perceptions of Christian ethics, superstition, and depression, and to implement a new, alternative policy for globalization.