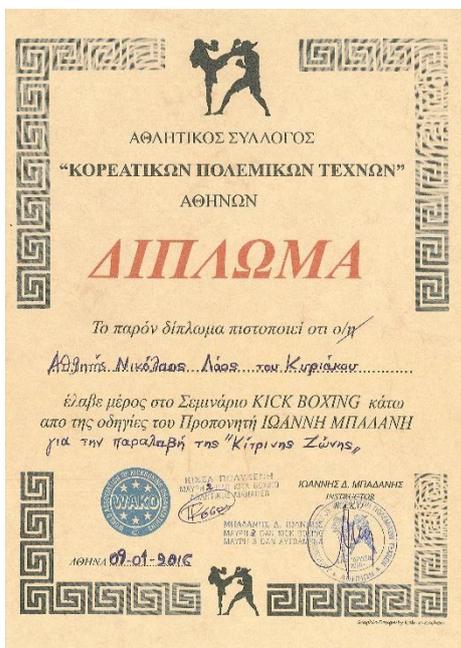
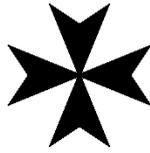




From left to right: (i) Dr. Nicolas Laos, KLJ, wearing the Chain Collar of a Knight of the Hospitaller Order of Saint Lazarus of Jerusalem, (ii) Frà John Baron Dudley von Sydow von Hoff, OStJ, GCTS, GCCLJ, GCMLJ, SCLJ, KV, CMV, the Master-General of the United Grand Priorities of the Hospitaller Order of Saint Lazarus of Jerusalem, and (iii) the Senior Anglican Chaplain, the Reverend Canon Malcolm Bradshaw, at St. Paul's Anglican Church in Athens, Greece, on Saturday 26th January 2008.



On the left, a Certificate (“Yellow Belt”) in Korean Martial Arts, and, on the right, a Certificate in Self Defense that were bestowed upon Dr. Nicolas Laos by the Martial Arts Instructor Mr. Ioannis D. Badanis (3<sup>rd</sup> Dan Kick Boxing & Self Defense, founder and director of Legion Security V.I.P., Athens, Greece) in 2016.



## **A symbolic interpretation of the eight-pointed cross**

**By**

**Dr. Nicolas Laos**

1. Politics is formed out of people's most deeply-held principles and convictions.
2. Society should hold within the vault of its culture a belief that the Divine Word's fullest revelation to humanity was in the person of Jesus Christ; that the One, Triune God (namely, the Divine Nous/Mind, the Divine Logos/Word, and the Divine Spirit) created all men equal; that the central commandment to God's people was for them to love one another; and that Man is the purposeful creation of the One, Triune, and benevolent God.
3. Christianity is not inimical to the principal values cherished by Europe's and America's traditions of civil society and libertarianism, but it is, in fact, the spiritual midwife of them, since Christianity endowed the individual with an unprecedented, metaphysically grounded freedom and intrinsic value; such ideas as the inviolable and inalienable rights of the human person, universal suffrage, the rule of law, and equality before the law are specifically manifestations of Christian anthropology, and they have never evolved naturally in any non-Christian society.
4. The ontological dignity of humanity, and the state-conferred human rights that recognize this dignity proceed from the image and likeness of God which is within humans; the doctrine that Man is created in the image and likeness of God is the most solid and the surest underpinning of humanity's dignity and rights.
5. Individual liberties are not grants made by States and/or Sovereigns, but they stem from the ontological sacredness of the human being as an image of God; therefore, individual liberties are inalienable (that which is the State's and/or the Sovereign's to give is also the State's and/or the Sovereign's to take away, whereas individual liberties are God-given).
6. The attempt to globalize the Christian belief in the potential divinity of humanity should not be misunderstood as a demonstration of fanaticism or intolerance toward other religions; Jesus Christ emphasized freedom of conscience: "Whoever wants . . ." (Mark 8:34).
7. The real truth should never be compromised, says he "who has the sharp two-edged sword" (Revelation 2:12). Therefore, Christianity as the perfect path to humanity's deification through humans' participation (*methexis*) and progress in God's uncreated energies should be clearly distinguished from deviant forms of Christianity, such as the following: (i) those perceptions of Christian theology that reject the doctrine that humans can participate in God's uncreated energies and, thus, be deified; (ii) the Papacy's political and spiritual despotism; (iii) the Jesuits' subversive and criminal methods (due to which, for instance, John

Adams, the second President of the U.S.A., in a letter to Thomas Jefferson, dated May 5, 1816, wrote the following: “If ever there was a body of men who merited damnation on earth and in Hell, it is this society of Loyola’s”); (iv) the Puritans’ neurotic ethics and witch-hunts; (v) superstitious worship.

8. Leadership should be based on service to humanity (Matthew 20:26; Mark 10:43).

In my opinion, chivalric consciousness operates within the world in the following two ways: first, it receives and embraces the world within the depths of consciousness, where a conscious being looks at the world in a philosophical way by spiritually rectifying the world into an integrated and meaningful whole; secondly, chivalric consciousness may operate reversely, too, in the sense that it may direct itself toward the world in order to apply the conclusions of its theoretical activity and actualize its intentionality within the world. Inspired by this chivalric mentality, and guided by my philosophy of methexis (methexiology) as a general theory of theorizing and action, I have participated in chivalric and martial arts organizations and have founded the United Traditionalist Grand Sanctuaries of the Ancient and Primitive Rite Memphis-Misraim. For more details, study my following book:

**Methexiology: Philosophical Theology and Theological Philosophy for the Deification of Humanity**, Eugene, Oregon: Wipf and Stock Publishers/Pickwick Publications, 2016.