

My reasoning for sending it is that some of your people may not understand the value of MYTH.

Some do. As I say to you OFTEN about science: We are more forceful when we moderate our 'evidence and conclusions'.

The Orthodox no NOT have OS in their theology and they do fine.

I repeat, Aquinas got it right: We are made basically GOOD (by a Good God). No surprise. But weak. No surprise there either.

<http://www.neamericandiocese.org/orthodoxy/original-sin.aspx>

from this site: THIS IS THE ORTHODOX IDEA

With regard to original sin, the difference between Orthodox Christianity and the West is: In the Orthodox Faith, the term “original sin” refers to the “**first**” or “**ancestral**” sin of Adam and Eve. As a result of this sin, humanity bears the “consequences” of sin, which is death. Here the word “original” may be seen as synonymous with “first” or “ancestral”. Hence, the “original sin” refers to the “first sin” or “ancestral sin”. In the West, humanity likewise bears the “consequences” of the “original sin” of Adam and Eve. However, the West also understands that humanity is likewise “guilty” of the sin of Adam and Eve. The term “Original Sin” here refers to the condition into which humanity is born, a condition in which guilt as well as consequence is involved. In the Orthodox Christian understanding, while humanity does bear the consequences of the original, or first, sin, humanity does not bear the personal guilt associated with this sin. Adam and Eve are guilty of their willful action; we bear the consequences, which is death.

[This seems to be a theological distinction, whose value doesn't seem to me to be so important.]

and then the article says this, which basically explains, what I understand to be the meaning of OS. [you might say the Greeks create a problem, which isn't really there, then say pretty much what the Church says [We as humans carry the consequences of our ancestor's Whether Adam, Eve or Lucy or xxx, which is Death. Which is essentially the same]

{The article also mentions Paul to the Romans, Augustine's basis for OS|

It can be said that while we have not inherited the guilt of Adam's personal sin, because his sin is also of a generic nature, and because the entire human race is possessed of an essential, ontological unity, we participate in it by virtue of our participation in the human race. St. Cyril of Alexandria says: "The imparting of "First Sin/Ancstral Sin/ Original Sin" by means of natural heredity should be understood in terms of the unity of the entire human nature, and of the homoousiotitos of all men, who, connected by nature, constitute one mystic whole. Inasmuch as human nature is indeed unique and unbreakable, the imparting of sin from the first-born to the entire human race descended from him is rendered explicable: 'Explicitly, as from the root, the sickness proceeded to the rest of the tree, Adam being the root who had suffered corruption'".[5]

But IF there are NO pair of ancestral parents, where does that leave the Orthodox?

I get your point.

Even, to explain fallen man's "consequences" as the Orthodox view it, we come back to MYTH.

So the MYTH is a way of explaining our weakened nature and 'death' --and being 80!!! -- as part of that explanation.

So even the Orthodox explanation is lame in the face of the multi-roots of hominids.

And we still need the MYTH.

Walt

Chick,

I was thinking about the multiple roots of humanity and the value of A&E and Original Sin.

With all I said that the myth says about us humans, if there is not ONE set of parents 'sinning', then there can not even be what the Orthodox call a primitive failing, much less Original Sin.

You are right when you say that the church doesn't properly USE the Mythical significance in its thought process--particularly as regards independent sources. Certainly, it appears that Neanders and Cro-Mags and Densovans all fertilized across those homin-types.

Then how do we explain Paul's: What I want to do, I don't do; and what I don't want to do, I do? Maybe FREE WILL.

Part of FREE WILL is, MUST be, the possibility that we humans will NOT chose "the good". So FREE WILL--by its definition--has the potential WITHIN ITSELF that allows, makes it possible, for US to choose "the bad" rather than "the Good". That is the Original Fault we carry with us. So (however god worked it, or allowed it to work itself out) at the point that the various hominid-types were, or became, rational, FREE WILL revealed itself as a MIXED bag. The possibility of being VIRTUOUS, carried with it in its kernel the possibility of NOT being Virtuous, of doing EVIL.

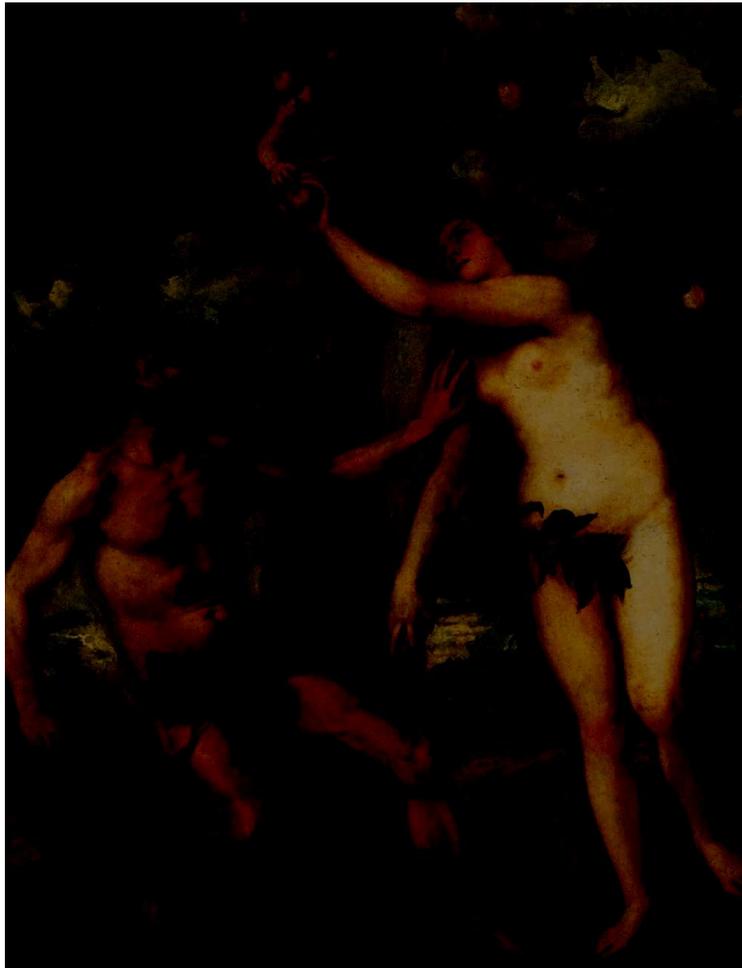
So XT comes to 'show us the way', to encourage us to do "good". He brings us the strength (His example and His gift, the HS) to HELP us make the choice for 'good". Maybe that can take care of the multi-rooted humanity.[Just an idea you might want to toss around.]

Titian

1550

notice the
SNAKE
has
a child's head
but
a serpent's tail.

What is Titian
saying about
SIN
and
TEMPTATION?



Love this comment by someone on this movie about Francis of Assisi:

"In our obsession of *original sin*, we too often forget original innocence."

St. Francis before the Pope Innocent III

What a contrast: Wealth v simplicity.

And Innocent was a 'good' Pope; there were enough 'bad' ones in the 12th and 13th Centuries.

An excerpt from *Brother Sun, Sister Moon*. 1972

Here I think St. Francis exemplifies original innocence;

Pope INNOCENCE III, though a good Pope, still like us stained some.

<https://www.youtube.com/watch?v=DYH2WS3CU6A>

8 min