



## **Dynamic Divinity in Flux: Tracing Nikos Kazantzakis's Convergence of Greek Theology and Evolutionary Philosophy**

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### **Abstract**

This study embarks on an analytical journey through the theological perspectives of Nikos Kazantzakis, underpinned by the concept of God's mutability and its roots in ancient and Byzantine Greek theology. Focusing on Kazantzakis's pivotal works such as "The Last Temptation of Christ" and "Report to Greco," the research employs a literary and historical approach to unravel the synthesis of Christian Orthodoxy, neo-Platonic philosophy, and modern evolutionary thought. The influence of Alfred North Whitehead's process theology and Henri Bergson's evolutionary vitalism on Kazantzakis's conception of a dynamic, evolving God is explored, challenging traditional doctrines of divine immutability. The study also delves into Platonic thought's impact on Kazantzakis, examining the dialectic of being and becoming, and the reinterpretation of classical concepts like stasis and kinesis in a Christian theological context. Additionally, it scrutinizes the compatibility of Kazantzakis's views with Orthodox Christian theology, particularly in the light of contributions from figures such as Origen and the Cappadocian Fathers. The findings reveal a complex interplay between Greek philosophical heritage and Christian theology in Kazantzakis's work, offering a unique perspective on the nature of God and the compatibility of faith with evolving scientific understanding. This research contributes to the ongoing dialogue between religion and philosophy, highlighting the relevance of ancient wisdom in contemporary theological discourse and underscoring the transformative potential of theological thought in the modern era.

**Keywords:** Christian Orthodoxy; Evolutionary Vitalism; Nikos Kazantzakis; Process Theology.

### **Abstrak**

Penelitian ini memulai perjalanan analitis melalui perspektif teologis Nikos Kazantzakis, yang didasari oleh konsep perubahan sifat Tuhan dan akarnya dalam teologi Yunani kuno dan Bizantium. Fokus pada karya penting Kazantzakis seperti "The Last Temptation of Christ" dan "Report to Greco," penelitian ini menggunakan pendekatan literatur dan sejarah untuk mengurai sintesis Ortodoksi Kristen, filsafat Neo-Platonis, dan pemikiran evolusioner modern. Pengaruh teologi proses Alfred North Whitehead dan vitalisme evolusioner Henri Bergson terhadap konsepsi Kazantzakis tentang Tuhan yang dinamis dan berkembang diteliti, menantang doktrin tradisional tentang ketidakberubahannya Tuhan. Studi ini juga menggali dampak pemikiran Plato terhadap Kazantzakis, dengan meneliti dialektika antara keberadaan dan perubahan, serta reinterpretasi konsep-konsep klasik seperti stasis dan kinesis dalam konteks teologi Kristen. Selain itu, penelitian ini meneliti kesesuaian pandangan Kazantzakis dengan teologi Kristen Ortodoks, terutama dalam konteks kontribusi dari tokoh-tokoh seperti Origen dan Para Bapa Kapadokia (*Cappadocian Fathers*). Temuan menunjukkan interaksi kompleks antara warisan filsafat Yunani dan teologi Kristen dalam karya Kazantzakis, menawarkan perspektif unik tentang sifat Tuhan dan kesesuaian iman dengan pemahaman ilmiah yang berkembang. Penelitian ini berkontribusi pada dialog berkelanjutan antara agama dan filsafat, menyoroti relevansi kearifan kuno dalam wacana teologi kontemporer dan menekankan potensi transformatif pemikiran teologis di era modern.

**Kata Kunci:** Ortodoksi Kristen; Vitalisme Evolusioner; Nikos Kazantzakis; Proses Teologi.

## INTRODUCTION

Nikos Kazantzakis, a notable figure in the world of literature and philosophy, is celebrated for his profound impact on religious philosophy through his diverse and influential works. His writings extend beyond mere storytelling, delving into the depths of theological exploration. The breadth of his work showcases a rich tapestry of religious and philosophical thought, exploring themes of agnosticism, atheism, paganism, theism, humanism, and Christian Orthodoxy. This diversity reflects Kazantzakis's own personal journey, marked by a relentless quest for understanding and spiritual struggle.

Nikos Kazantzakis, is well known to many in theology as the author of *The Last Temptation of Christ* (Kazantzakis, 1975), *Zorba the Greek* (Kazantzakis, 1982) and perhaps to a slightly smaller audience *Christ Crucified* (Kazantzakis, 1997) and *Report to Greco* (Kazantzakis, 1992). Fewer again will have read *Freedom and Death* (Kazantzakis, 2001) and *The Fraticides* (Kazantzakis, 1966). All examine religious philosophy and we might say, theology, regardless of the historicity of the characters portrayed. In fact, Kazantzakis might be said to have explored a number of possible routes of religious philosophy. He explored a kind of agnosticism, atheism, paganism of-a-kind, generic theism, humanism as well as his native Christian Orthodoxy. Kazantzakis was restless, he would have said, struggling. He thought of himself as one who struggled with God, and in doing so, he evolved, and God 'evolved' in turn, Humanity brings about the salvation of God in a reflexive process: God is advanced from the immanent to the here-and-now. Humanity participates in the existence of God *i.e.*, indivination, as well as God participating in the existence of humanity *i.e.*, incarnation.

In examining his body of work, it is evident that Kazantzakis's approach to religious philosophy is not static but rather an ongoing journey. His characters and narratives encapsulate the myriad ways in which individuals grapple with faith, doubt, and their place in the universe. His philosophical stance does not merely challenge traditional religious doctrines but enriches them, offering a more inclusive and dynamic understanding of the divine.

Kazantzakis's influence extends beyond the realm of literature into the broader fields of theology and philosophy. His works provide a valuable resource for scholars and thinkers who seek to understand the evolving nature of religious thought and the intricate relationship between humanity and the divine. Through his writings, Kazantzakis invites readers to embark on their own journey of exploration and discovery, challenging them to reconsider their perspectives on faith, divinity, and the role of humanity in the cosmic order.

Building upon this foundation, further research into Kazantzakis's work could explore the specific ways in which his philosophical ideas have influenced contemporary religious thought and practice. Additionally, a comparative study of Kazantzakis's work with other religious philosophers and theologians could provide deeper insights into the commonalities and divergences in their approaches to divinity and human existence. Such research would not only contribute to a greater understanding of Kazantzakis's work but also offer a broader perspective on the evolving landscape of religious philosophy.

This research aims to explore the concept of an evolving God as presented in the works of Nikos Kazantzakis and contextualized within the broader framework of process theology, particularly as articulated by Alfred North Whitehead. A central focus will be on the integration of evolutionary theory into theological discourse, examining how Kazantzakis and others like Whitehead weave biological concepts of evolution into their understanding of the divine. The research will delve into the idea of God not as an immutable, remote entity, but as a dynamic, ever-evolving presence actively engaged in the process of life and creation. This study will critically analyze the influences on Kazantzakis, such as Henri Bergson's evolutionary vitalism and the neo-Platonic interpretations of being and becoming, to

understand how these shaped his portrayal of God. Additionally, it will consider the implications of this evolving God concept on traditional theological doctrines, particularly the immutability and perfection of God, and how it aligns or conflicts with scriptural interpretations. By exploring these themes, the research aims to provide a deeper understanding of Kazantzakis's theological perspectives, contribute to the discourse on process theology, and examine the intersections between science, philosophy, and religion in shaping our understanding of the divine.

## **RESEARCH METHODS**

The primary methodological approach in this research will involve an in-depth literary analysis (Kusch, 2016) of Nikos Kazantzakis's key works, notably "The Last Temptation of Christ" (Kazantzakis, 1975), "Report to Greco" (Kazantzakis, 1992), and others. This analysis will focus on identifying and interpreting themes that reflect the concept of an evolving God. Techniques such as close reading will be employed to examine narrative structures, character development, and thematic motifs. Attention will be paid to how these elements align with or diverge from the principles of process theology. Additionally, historical contextualization will play a crucial role. This will encompass an exploration of the intellectual and cultural context of the 19th and 20th centuries, which shaped Kazantzakis's thought. This aspect will involve examining relevant historical texts and philosophical works, such as those by Alfred North Whitehead (1978) and Henri Bergson's writings on evolutionary vitalism (Bergson, 1911).

Theological examination (1995) will form the second core component of our methodology, focusing on a detailed analysis of process theology concepts as they relate to Kazantzakis's theological perspectives. This will involve scrutinizing the works of influential process theologians, primarily Alfred North Whitehead (1978) and exploring their impact on Kazantzakis's ideas. Comparative analysis will be utilized to draw connections and contrasts between Kazantzakis's views and other theological and philosophical thoughts. To integrate the concept of evolution, a review of scientific literature on evolutionary theory will be undertaken, considering its theological interpretations by Kazantzakis and others. Furthermore, secondary sources such as academic commentaries and critiques will be extensively reviewed to provide a comprehensive analysis. Notable references will include works by Dombrowski (1997) on the relevance of Platonic thought, and Bien's analysis of Kazantzakis's views on Christianity and evolution (P. Bien, 2006). This multidisciplinary approach, combining literary, historical, theological, and scientific perspectives, aims to offer a holistic understanding of the evolving God concept in Kazantzakis's works and its broader implications in religious philosophy and theology.

## **RESULTS AND DISCUSSION**

### **God in process, evolving**

Alfred North Whitehead, 1861 – 1947, asserted that God is in the dynamic process of evolution (Whitehead, 1978). A key idea that process theology invokes is the concept of evolution which is fundamental to biology but which thinkers such as Whitehead wove into their theology. Whitehead combines Neo-platonic speculation about the relatedness of things and evolutionary theory - after a kind - and in doing so portrays "*the deity as the energizing ground from which every dynamic event escalates*" (Middleton, 2000). It will be seen that Origen is of especial relevance; and the concept of *θέωσις* in particular appears to share some similarity with Kazantzakis. In addition to being an 'evolving God' - God is inextricably bound up in this process of evolution (Middleton, 2000). We can see emerging in the 20th

century in North America a 'school' of process theology which concerns "*change in God, Christ 'becoming' divine, and the ongoing process of revelation*". On a simple level, one can wonder at whether God is unmovable due to His omnipotence or omnipresence, and yet, in the Old Testament, God is entreated to 'change His mind'; and supplication by numerous prophets belie an understanding that when God acts punitively, He could be assuaged to a different course of action. A key idea that process theology invokes is the concept of evolution, which is fundamental to biology; which thinkers such as Whitehead wove into their theology. Whitehead combines late Platonic speculation about the relatedness of things and modern evolutionary theory and in doing so portrays "*the deity as the energizing ground from which every dynamic event escalates*" (Middleton, 2000). Process theology, as a subset of process thinking, is a system whereby thinkers "*believe the Divine is not unchanging and remote from the world, but active in the here and now*". The import of this sentence is that it questions the immutability of God which contradicts certain scriptural passages as they appear in English, e.g., in Malachi 3:6 "*I the Lord do not change*". Immutability of God can be linked to his omniscience and perfection. However, the assumption is that immutability is from the perspective of God and that we have not access to. Immutability, as we understand it, is a perception we have of God. Furthermore, there is the perception that to change is a weakness or imperfection, and again this is a human understanding of change. To human cognition, change implies to something better or something worse. Again, perfection is equated with completeness so that we understand God to not need anything and so change is not consistent with perfection but as we shall see later, the Greek Fathers were able to distinguish between God's essence, which is unchanging, and God's energies which are different according to how they are experienced.

This brings us to the concept of evolution, which concerns fundamental structural - physical - change over time; thus in the evolution of animals and plants, new forms are 'created' whether naturally or artificially or both. What this might mean in relation to God is not fully resolved. There is a vernacular misconception that evolution implies an upward movement of development to higher and 'better' beings - in many ways, towards the Victorian ideal - and this misconception has always run in parallel with the formal understanding of evolution. However, the concept of 'fitness' put forward by Charles Darwin knocks that on the head: when an organism achieves best fit in a niche of an ecosystem, there will not be any pressure or advantage to select certain changes. If the in-built system of the biosphere is to change due to the variability of the genetic material - there is no 'better' or 'worse'. Rather, there is fitness or not fitting. The organism which fits the best survives, but by 'best' one does not ascribe a higher value to that organism since 'best fit' is actually 'optimal fit' not 'maximal fit'. Thus the Panda fits well in its ecosystem if it were not for the affects of human interference. Bien (2006, p. 101) describes Kazantzakis as naïve and as a sentimental pagan because science, and in partilcar, Darwin, robbed us of our hopes for an afterlife and has thus destroyed Christianity at the same time robbing us of our idyllic view of nature the result being despair, which is elaborated in his novel 'Broken Souls' (Kazantzakis, 1909).

Kazantzakis was a product of the 19th century where scholars attempted to reopen the question of whom Christ was in terms of an historical figure. Bien (2005, p. 3ff) makes a strong assertion that Renan had a profound effect on Kazantzakis in terms of his attitude to thinking about Jesus. Kazantzakis' growth of Christ directly in his play *Christ* written in 1928 but only published in 1956 and *Last Temptation* (Kazantzakis, 1975). However other works touch on the duality of Christ, such as *Pauper* (Kazantzakis, 1962), *Fratricides* (Kazantzakis, 1966), and *Christ Recrucified* (Kazantzakis, 1997).

In examining the positive connection between Process Theology and Kazantzakis, however, the similarity may be a case of 'convergent evolution'. Indeed, Dombrowski (1997, p. 72) makes the valid point that since Kazantzakis was not familiar with neither Whitehead nor Hartshorne, claiming Kazantzakis to

be a 'dipolar theist' might be thought implausible. However according to Dombrowski (Dombrowski, 1997), Bergson, whom Kazantzakis was very familiar with, is labelled a 'process theist' and claims that "*dipolar, process theism is as old as Plato*" - and we shall make reference to Plato. Dombrowski (Dombrowski, 1997) affirms Kazantzakis' familiarity with, at least some, of Plato's dialogues and certain Platonic texts are pertinent. In the *Sophist* 246-249, the 'Eleagic Stranger' is a player somewhere in the opposition of the 'giants' – materialists – and the 'gods' – theists. Kazantzakis also has these positions as enemies. Reality is dyadic, for Plato, and is constituted by being or becoming that has *δυναμις* i.e., *Dynamis* – *strength, might, power, ability or faculty, force* (Liddell & Scott, 1899, p. 181). Dombrowski (Dombrowski, 1997) claims that Kazantzakis' favourite dialogue was *Symposium*, and in *Symposium* 202-203 there is a distinction between 'being' and 'becoming'. Eslick (1982) believes however that there is a certain ambiguity whereas some authors have traditionally asserted that Plato's god is the transcendent 'form of the good' or even with any part of the world of forms: rather Plato has a new meaning for perfection. Perfection that is 'dynamic' is also the perfection of life, and dynamism can be a struggle as Kazantzakis knew well. Therefore, in the *Timaeus* and the *Sophist* both poles in Plato's theism collide: 'the perfection of divine immutability – the 'demiurge' and the perfection of divine life – the 'world soul' which Dombrowski (Dombrowski, 1997) claims to be close to Kazantzakis' '*panexperientialism*'.

Plato and Aristotle are too easily contrasted by an oversimplification asserting that Plato's main theme was 'dualism of the world' and Aristotle's main theme was 'unity of the world' – an oversimplification that Dombrowski (Dombrowski, 1997) flatly denies. However, Gounelas (2005, p. 103) claims that duality – very much in evidence in the works of Kazantzakis – in the sense of Platonism derived from Pythagorean thought – provides the background to Kazantzakis' "particular version of Christianity" or "meta-Christian spectacle" (P. Bien, 1996, p. 123), and Kazantzakis' works are replete with dualistic references, "*the ascent toward composition, toward life, toward immortality the descent toward decomposition, toward matter, toward death*" (Kazantzakis, 1960, p. 43), *there is no such thing as the body. The only thing that exists is the soul – it is in command*" (Kazantzakis, 1962).

At first, and at a simplistic level, Kazantzakis appears to be similar to those ascetes who mortified the flesh in order to purify the soul except that he puts forward the notion of God-in-everything – *panentheism* – as opposed to God-is-everything – *pantheism*; and because God is in everything, i.e., matter – matter is to be cherished. Kazantzakis' progress is often framed within an evolutionary paradigm whereby one ascends to purer spirit through flesh but not as rejection of the body, but by fully embracing it as something from God.

### **From Plato to 'Neo-Plato'**

The foundational principle of Neo-platonic thought is the doctrine that 'to be is to be intelligible' (Perl, 2007, p. 5). 'Coming to be' or 'being' is represented on icons of Christ Pantokrator within the *photostephanos* (i.e., halo) with the words in Greek – *ho on* – which identifies the Christ as God, the *Theanthropos*, the God of the Old Testament and specifically the one who spoke from the burning bush in Exodus 3:13-14 LXX to Moses. Perl (Perl, 2007) states that the identification of being, that which is – as that which can be apprehended by intellection is the basis for platonic identification of being as 'form' or idea. Not only that, those things which are 'intellected', are viewed as something less than completely real and that the one for the good, the source of reality, is itself 'beyond being' (Perl, 2007) so that when we say God is a being and we are human beings, being has two meanings.

Plato's understanding of being as form or idea can be thought of as a direct consequence of his identification of being with intelligibility. Plato wholly adopts the idea of 'that which is' as 'that which can

be apprehended' by intellect as the center of his metaphysics according to Perl (Perl, 2007). Forms or ideas are 'really real' precisely because they are intelligible and they are 'what is there for thought' and therefore they are ontos. Plato agrees with *Parmenides* regarding the doctrine of ontos, but he does not agree with *Parmenides* on the simplicity of being, where Plato views being as complex (Perl, 2007). Plato's doctrine of the good is also a result of the connection between being and intelligibility according to Perl (Perl, 2007) and this time Plato speaks with the words of *Socrates* and his disagreement with *Anaxagoras* who claimed that: *'it is the mind that arranges and causes all things'*. Plato goes on to say in what is for Neo-Platonism perhaps the single most important passage in his works that 'the good is not reality but excels beyond reality'.

Causation according to Neo-Platonism is nothing other than 'participation' which can be expanded to mean that which is determined - 'the effect', participating in its determination - 'the cause'. In fact in the *Phaedo* [100b 1-7, Cited in Perl (Perl, 2007), Plato frequently refers to the 'forms' as that 'by which' their instances 'partake'. Plato describes a form as the cause which makes its instances such as they are [*Phaedo* 100b 1-7, cited in Perl (Perl, 2007)]. Perl (Perl, 2007) believes that "only by understanding Platonic participation can we understand the relation between cause and effect", but 'cause and effect' is the fundamental project of science, and therefore the sense in which for Dionysius *'God is the cause of all things'* (Perl, 2007). Plato interprets participation as "the multiple appearing of one form in many instances": each form is itself one but as they appear everywhere by 'communion with actions and bodies' in each other each *appears many*" [Republic 476 a 5-7]. Plotinus also adopts this understanding of participation - the relation between the determined effect or product, and its causal or productive determination as the appearance of the cause in the effect. He often describes the form that is present in a sensible thing as an image of the form in intellect [e.g., *Ennead* V.9.3.36-37; *Ennead* V.9.5.18]. This is indeed the same of the whole of *Ennead* VI.4-5. According to Perl (Perl, 2007), Proclus' doctrine of causation as participation may seem to be different from that of Plato and Plotinus because he distinguishes between the 'participated' *i.e.*, the individual properties each of which belongs to particular instances, and the 'un-participated' the universal that is numerically one for all instances and hence does not belong to any of them. What is slightly different is that Plato and Plotinus viewed participation as a two-term relation between participants and the participated, whereas Proclus envisages a three-term relation.

### **Evolutionary Vitalism**

*"To exist is to change, to change is to mature, to mature is to go on creating oneself endlessly"* (Bergson, 2017, p. 18)

Henri Bergson was part of a philosophical movement in the early 20th century known as 'evolutionary vitalism' which emphasized the concept of evolution in human development. Bergson (Bergson, 1911), clearly, was well read in biology at a time when neuroscience was in its embryonic form, stating that *"as soon as we compare the structure of the spinal cord with that of the brain, we are bound to infer that there is merely a difference of complication, and not a difference in kind, between the functions of the brain and the reflex activity of the medullary system"*. and he also tackled the ideas of both Darwin (1859) and Ernest Haeckel, however his view of evolution still remained Lamarckian: *"That adaptation to environment is the necessary condition of evolution we do not question for a moment. It is quite evident that a species would disappear, should it fail to bend to the conditions of existence which are imposed on it"*. Where this places Kazantzakis - who was a student of Bergson - is the concept of change as evolved driven by life's energizing impulse - the *élan vital* - which first appears in *Creative Evolution* (2016). Evolutionary vitalism,

of course, pays tribute to the biological evolution as Western Europe attempted to make sense of Darwinian evolution as it could be applied to domains outside biology. Bergson's understanding of evolution would have been influenced by de Lamarck (1809; 2011) as opposed to Darwin, which implies a constant drive, to evolve, whereas Darwinian evolution is a struggle – a selection process and entirely passive. Bergson (Bergson, 2016) views evolution in terms of 'success' or 'progress' or becoming 'superior', however this presupposes a hierarchy. Kazantzakis in *Report to Greco* (Kazantzakis, 1992) claims that hearing of evolution from his teacher was a severe perturbation to his understanding of the cosmos, if not his faith. Life is in process and the world changes continually to Bergson after whom Kazantzakis describes God - *the Great Cry* - as ceaselessly active and enduringly present throughout the evolutionary process, which is described as a 'creative advance'. Kazantzakis in *Report* claims that hearing of evolution from his teacher was a severe perturbation to his understanding of the cosmos, if not his faith. This chapter will attempt to unravel the various understandings of evolution and how these appeared to conflict with Orthodox theology in Kazantzakis' mind. Thus life is process and the world changes continually to Bergson after whom Kazantzakis describes God - the Great Cry - as ceaselessly active and enduringly present throughout the evolutionary process, which is described as a 'creative advance'.

## CONCLUSION

As we have seen, Process thinkers view Orthodoxy within the 'classical theism' they disdain. In fact, the Greek fathers are all dismissed as 'hopelessly' Philonian and Hellenistic, however, Hopko (1982, p. 32) is at pains to affirm that Orthodox theological tradition of the Christian east is neither 'classical' nor 'neo-classical'. In fact most of the major departures from Orthodoxy are precisely those streams of thought that retained Hellenistic features and specifically strong middle-Platonic emphases – hardly surprising given the overall cultural context of the eastern Mediterranean. Hopko (Hopko, 1982) reminds us that many were attracted to Christianity through their love of "the style and beauty of Platonic thought [...] [and] their devotion to ancient Greek thinking".

The connection between Plato, Neo-Platonists and with special attention to Plotinus, Proclus and Origen as part of 'Platonic Analysis' of Kazantzakis is worth examining, and following that continuing into the Patristic writers such as Evagrius of Pontus, Dionysios the Pseudo-Areopagite: writer of *Mystical Theology*, *Celestial Hierarchies* and *Divine Names*; Makarios the Pseudo-Egyptian, writer of the *Homilies of Makarios*; Gregory of Nyssa, Maximos Confessor and Gregory Palamas.

Of course, Origen, +253, stands out as one of the Hellenizers who had a profound effect on early Christian thinking - but not without problems which Lossky (1963, p. 58). Finally, Hopko (1982) then points out contra the process thinkers how the Cappadocians held – in spite of their thoroughly Hellenistic education and culture – a "totally different doctrine from that of Plato and Hellenism generally" (Hopko, 1982).

Returning to the issue of mutability; Orthodoxy affirms that whereas the essence of God is unchanging and immutable, it is not static. Citing St. Gregory of Nyssa again, it is a 'bubbling spring' overflowing with innumerable divine energies and manifestations, appearing eternally new and different to the soul with God deifies in an interpersonal relationship. The immediate successor to St. Gregory of Nyssa is Dionysios the Pseudo- Areopagite. To Dionysios, the Being, the Good, the One of Hellenistic thought are not to be identified with the Holy Trinity; rather, he is not mere being, not only good, not just the one. According to Hopko (Hopko, 1982) by the time of Maximus the Confessor (+662), "there existed what may be called a Christianized Platonism" and that "generally [...] Plato and Platonism were already regarded as enemies of the Christian faith". Maximos reversed the Platonic Origenist doctrine, which held

that in the beginning there was a stasis of the One which broke down by kinesis - an evil action - which then resulted in genesis. According to Maximos, kinesis is not evil but rather good. genesis is an act of love and the stasis in God is our goal. This demonstrates how Christian Platonic thinkers used Platonic terms but reassessed Platonism. Salvation for Maximos – and similar to Kazantzakis' notion of 'freedom' is that it is 'freedom from sinful passions and a stability in God'. However, for Maximos stasis is not immobile; it is an 'evermoving rest' contrary to 'classical' physics but more consistent with non-classical physics.

Finally, the evolution of Bergson and Kazantzakis himself must be viewed as one form on one domain - almost a generic sort and whereas Kazantzakis held a naive view of evolution, applying it to all existence which Darwin and Haeckel never did, Orthodoxy has sufficient *oecumene* to allow the idea of change and supplication, but not Kazantzakis' firm belief that there is no afterlife.

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