

Gregory Of Nyssa The Life Of Moses

The fourth-century Christian thinker, Gregory of Nyssa, has been the subject of a huge variety of interpretations over the past fifty years. Morwenna Ludlow analyses these recent readings, and asks: What do they reveal about modern and postmodern interpretations of the Christian past? What do they say about the nature of Gregory's writing?

It seems that the wish to benefit all, and to lavish indiscriminately upon the first comer one's own gifts, was not a thing altogether commendable, or even free from reproach in the eyes of the many; seeing that the gratuitous waste of many prepared drugs on the incurably-diseased produces no result worth caring about, either in the way of gain to the recipient, or reputation to the would-be benefactor. Rather such an attempt becomes in many cases the occasion of a change for the worse. The hopelessly-diseased and now dying patient receives only a speedier end from the more active medicines; the fierce unreasonable temper is only made worse by the kindness of the lavished pearls, as the Gospel tells us. I think it best, therefore, in accordance with the Divine command, for any one to separate the valuable from the worthless when either have to be given away, and to avoid the pain which a generous giver must receive from one who treads upon his pearl,' and insults him by his utter want of feeling for its beauty.

This volume presents the earliest and most important life of Gregory Thaumaturgus, preached by St. Gregory of Nyssa, and all the works that can be attributed to Gregory Thaumaturgus himself. It includes his Address of Thanksgiving to his teacher Origen; his Christian adaptation and interpretation of the Old Testament book of Ecclesiastes; his regulations restoring order in the Christian community after an invasion by the Goths; a remarkable treatise on God's ability to suffer and another on the Trinity; and two small texts that may or may not have been written by him. Saint Macrina (327 - 370) was a major guiding force in the early development of monasticism and it was through her example that her brother, Saint Basil the Great, was inspired to establish one of the first monastic communities. This life, written by her other famous brother, Saint Gregory of Nyssa, is one of the masterpieces of Christian literature.

His Life, Writings and Philosophical Ideas

Union, Knowledge, and Divine Presence

Embodiment and Virtue in Gregory of Nyssa

God Visible

Gregory of Nyssa and the Grasp of Faith

Over the past forty years, major Patristic scholars have radically called into question the biographical and literary profiles of Gregory Thaumaturgus (the 'Wonderworker'), considered for centuries the famous pupil of Origen and the charismatic bishop of Neocaesarea. Presenting a thorough reconsideration of the ancient sources on Gregory and the main works ascribed to him, *Preaching the Gospel to the Hellenes* demonstrates that the doubt cast on his traditional figure is unwarranted. The book re-establishes solid ground on which this important actor in Early Christianity can be placed and corroborates his engagement in confronting and evangelising pagans. Moreover, by taking a fresh look at information provided on Gregory by key Patristic authors and scrutinising the addressees of his works, this study sheds new light on the Christian cultural and social environment in Palestine and Asia Minor, as well as on the history of Christian theology between the third and fourth centuries.

In his writings and his career Gregory of Nyssa assumes many roles. He is a Christian Platonist, a spiritual guide for ascetics and those seeking the vision of God, as well as one of those who shaped the Trinitarian doctrine of God espoused at Constantinople in 381. But he is also a popular preacher and, paradoxically, someone unafraid of deeper speculations regarding the meaning of the Christian ideal. The translations in Part One illustrate these various concerns, but are not a sufficient basis for the thesis of Part Two, one that attempts to answer the question of how to describe the coherence of a thinker far from systematic. One solution is to appeal to Gregory's conviction that after this world all Christians, indeed all humans, will be united in diversity, and that this means that all are now on the one path to their destiny, however much their progress may differ. This answer does not pretend to solve all problems, nor does it rule out other approaches to Gregory's thought. But it locates Gregory's work in the liturgical and sacramental life of the church that includes ordinary as well as elite Christians.

Gregory of Nyssa
The Life of Moses
HarperOne

As part of the Classics in Spiritual Formation, the sermons of Gregory of Nyssa offer a contemporary rendering of ancient spiritual wisdom for today's readers. Begin with the introduction, which provides the context and background, and then dive into the text, translated and paraphrased Michael Glerup from the original languages. You'll also find helpful callouts that show how the work relates to your personal spiritual formation and clarify unfamiliar ideas. Don't miss this unique opportunity to interact with the work of some of Christianity's great spiritual formation teachers and experience true spiritual transformation.

Gregory of Nyssa
Against Eunomius

The Life of Saint Macrina

Divine Powers in Late Antiquity

Gregory of Nyssa, Homilies on Ecclesiastes

Gregory of Nyssa as Biographer

The Christian Revolution and Its Fashionable Enemies

This book presents St Macrina the Younger (c. 327-379), eldest sister of Ss Basil the Great and Gregory of Nyssa. All the sources of Macrina's life are gathered together, translated afresh into English, and provided with up-to-date introductions and notes. Documents include: Testimonies of St Basil, St Gregory Nazianzen's epigrams on Macrina and her siblings; Gregory of Nyssa's letter 19 which appears in English for the first time; The Life of Macrina, a jewel of fourth-century Christian biography; and the dialogue On the Soul and Resurrection in which Macrina appears as the Teacher expounding Christian doctrine with reasoned argument. The introductory shows how Macrina gradually changed the family household of Annisa into the proto-monastic community that became model of the monasticism that has come down under Basil's name. A specially commissioned icon, a map of Central Anatolia, and a report of the author's expeditions to ancient Pontus are included.

St. Gregory of Nyssa (c 335 – after 394) was a Christian bishop and saint. He was a younger brother of Basil the Great and a good friend of Gregory of Nazianzus. His significance has long been recognized in the Eastern Orthodox, Oriental Orthodox, Eastern Catholic and Roman Catholic branches of Christianity. Some historians identify Theosebia the deaconess as his wife, others hold that she, like Macrina the Younger, was actually a sister of Gregory and Basil. Gregory along with his brother Basil of Caesarea and Gregory of Nazianzus are known as the Cappadocian Fathers. They attempted to establish Christian philosophy as superior to Greek philosophy. You can purchase other religious works directly from Wyatt North Publishing.

St. Gregory of Nyssa (335-394 CE), who came from an illustrious Christian family of Capadocia, became bishop of the small town of Nyssa in 371 and is known as one of the founders of mystical theology in the Church. In The Life of Moses, one of the most important books in the study of Christian mysticism, Gregory retells the story of Moses's life from the biblical account in Exodus and Numbers and then refers back to these stories as the basis for profound spiritual lessons. The ultimate goal of Gregory's spirituality is to strive for infinite progress in the never-completed journey to God. His exhortations to lead a life of virtue will inspire all who hope to increase their knowledge and love of God. "The essays that comprise this volume were first presented ... at a seminar on Gregory of Nyssa that we convened in Oxford in 2016"--Page v.

St. Gregory of Nyssa

On the Making of Man

Essay on the Religious Philosophy of Gregory of Nyssa

Gregory of Nyssa's Tabernacle Imagery in Its Jewish and Christian Contexts

Gregory of Nazianzus

Gregory of Nyssa on the Christian Life and Human Destiny

Scholars of Gregory of Nyssa have long acknowledged the centrality of faith in his theory of divine union. To date, however, there has been no sustained examination of this key topic. The present study fills this gap and elucidates important auxiliary themes that accrue to Gregory's

notion of faith as a faculty of apophatic union with God. The result adjusts how we understand the Cappadocian's apophaticism in general and his so-called mysticism of darkness in particular. After a general discussion of the increasing value of faith in late Neoplatonism and an overview of important work done on Gregorian faith, this study moves on to sketch a portrait of the mind and its dynamic, varying cognitive states and how these respond to the divine pedagogy of scripture, baptism, and the presence of God. With this portrait of the mind as a backdrop we see how Gregory values faith for its ability to unite with God, who remains beyond the comprehending grasp of mind. A close examination of the relationship between faith and mind shows Gregory bestowing on faith qualities which Plotinus would have granted only to the 'crest of the wave of intellect'. While Gregorian faith serves as the faculty of apophatic union with God, faith yet gives something to mind. This dimension of Gregory's apophaticism has gone largely unnoticed by scholars. At the apex of an apophatic ascent faith unites with God the Word; by virtue of this union the believer takes on the qualities of the Word, who speaks (logophasis) in the deeds and discourse of the believer. Finally this study redresses how Gregory has been identified with a 'mysticism of darkness' and argues that he proposes no less a 'mysticism of light'.

The first part of Nicaea and its Legacy offers a narrative of the fourth-century trinitarian controversy. It does not assume that the controversy begins with Arius, but with tensions among existing theological strategies. Lewis Ayres argues that, just as we cannot speak of one 'Arian' theology, so we cannot speak of one 'Nicene' theology either, in 325 or in 381. The second part of the book offers an account of the theological practices and assumptions within which pro-Nicene theologians assumed their short formulae and creeds were to be understood. Ayres also argues that there is no fundamental division between eastern and western trinitarian theologies at the end of the fourth century. The last section of the book challenges modern post-Hegelian trinitarian theology to engage with Nicaea more deeply.

Religious scholar Hart argues that contemporary antireligious polemics are based not only upon conceptual confusions but upon facile simplifications of history and provides a powerful antidote to the New Atheists' misrepresentations of the Christian past.

Saint Gregory of Nyssa (335 - 395), wrote this classic upon the death of his brother, Saint Basil

the Great.

Presence and Thought

Macrina the Younger, Philosopher of God

On the Soul and the Resurrection

An Anagogical Approach

The Lord's Prayer. The Beatitudes

An Approach to Fourth-Century Trinitarian Theology

*Is power the essence of divinity, or are divine powers distinct from divine essence? Are they divine hypostases or are they divine attributes? Are powers such as omnipotence, omniscience, etc. modes of divine activity? How do they manifest? In which way can we apprehend them? Is there a multiplicity of gods whose powers fill the cosmos or is there only one God from whom all power(s) derive(s) and whose power(s) permeate(s) everything? These are questions that become central to philosophical and theological debates in Late Antiquity (roughly corresponding to the period 2nd to the 6th centuries). On the one hand, the Pagan Neoplatonic thinkers of this era postulate a complex hierarchy of gods, whose powers express the unlimited power of the ineffable One. On the other hand, Christians proclaim the existence of only one God, one divine power or one 'Lord of all powers'. Divided into two main sections, the first part of *Divine Powers in Late Antiquity* examines aspects of the notion of divine power as developed by the four major figures of Neoplatonism: Plotinus (c. 204-270), Porphyry (c. 234-305), Iamblichus (c.245-325), and Proclus (412-485). It focuses on an aspect of the notion of divine power that has been so far relatively neglected in the literature. Part two investigates the notion of divine power in early Christian authors, from the New Testament to the Alexandrian school (Clement of Alexandria, Origen, Athanasius the Great) and, further, to the Cappadocian Fathers (Basil the Great, Gregory of Nyssa), as well as in some of these authors' sources (the Septuagint, Philo of Alexandria). The traditional view tends to overlook the fact that the Bible, particularly the New Testament, was at least as important as Platonic philosophical texts in the shaping of the early Christian thinking about the Church's doctrines. Whilst challenging the received interpretation by redressing the balance between the Bible and Greek philosophical texts, the essays in the second section of this book nevertheless argue for the philosophical value of early Christian reflections on the notion of divine power. The two groups of thinkers that each of the sections deal with (the Platonic-Pagan and the Christian one) share largely the same intellectual and cultural heritage; they are concerned with the same fundamental questions; and they often engage in more or less public philosophical and theological dialogue,*

directly influencing one another.

Gregory of Nyssa provides a concise and accessible introduction to the thought of this early church father with new translations of key selections of his writings. Anthony Meredith presents a diverse range of Gregory's writings: his contribution to the debates of the period about the nature of God in argument with a form of extreme Arianism his discussion of the nature and work of the Holy Ghost, against the so-called 'Spirit fighters' his defence of the humanity of Christ against those who denied it (notably Apollinarius) the nature of fate and other philosophical issues.

In this study, Allison L. Gray analyzes three biographical narratives by the fourth-century Christian theologian Gregory of Nyssa (335-395 CE). When the Life of Moses, the Life of Macrina, and the Life of Gregory Thaumaturgus are examined in light of Greco-Roman rhetoric, biography, hagiography, and the history of education, it becomes evident that Gregory's attention to audience is critical to understanding the texts' form and function. Gregory recounts the lives of exemplary figures to inform his readers about lived virtue while simultaneously preparing them to be skilled readers and interpreters. He adopts and adapts familiar rhetorical and literary techniques to imagine, construct, and teach a new sort of ideal audience, training Christians to interpret Scripture. This study contributes to a more complete picture of how early Christian biographical writing shaped an emerging Christian paideia

No description available

St. Gregory of Nazianzus

On Virginity

Atheist Delusions

The Body and Desire

Gregory of Nyssa

Nicaea and Its Legacy

The two series of homilies presented here are intensely practical, full of examples from the moral, social, medical, and scientific life of Gregory's time. They paint a picture of a man thoroughly conversant with human nature in general, and in the needs of his contemporaries.

*"The Sacred Writings Of ..." provides you with the essential works among the Early Christian writings. The volumes cover the beginning of Christianity until before the promulgation of the Nicene Creed at the First Council of Nicaea. This volume is accurately annotated, including * an extensive biography of the author and his life Gregory of Nyssa (c. 335 - c. 395) (also known as Gregory Nyssen) was bishop of Nyssa from 372 to 376, and from 378 until his death. He is venerated as a saint in Roman Catholicism, Eastern Orthodoxy,*

Oriental Orthodoxy, Lutheranism and Anglicanism. Gregory, his brother Basil of Caesarea and Gregory of Nazianzus are collectively known as the Cappadocian Fathers Gregory lacked the administrative ability of his brother Basil, or the contemporary influence of Gregory of Nazianzus, but was an erudite theologian who made significant contributions to the doctrine of the Trinity and the Nicene creed. Gregory's philosophical writings were influenced by Origen, and he is generally considered to have believed in universal salvation. Since the mid-twentieth century, there has been a significant increase in interest in Gregory's works from the academic community, which has resulted in challenges to many traditional interpretations of his theology. (courtesy of wikipedia.com) Excerpt from Contents: - Gregory of Nyssa Against Eunomius Letter I. Letter II. Book I Book II Book III Book IV Book V Book VI Book VII Book VIII Book IX Book X Book XI Book XII Introduction on Epinoia Answer to Eunomius' Second Book On the Holy Spirit, Against the Followers of Macedonius On the Holy Trinity, and of the Godhead of the Holy Spirit On "Not Three Gods" On the Faith Ascetic and Moral Treatises. On Virginité On Infants' Early Deaths On Pilgrimages - Philosophical Works Note on the Treatise "On the Making of Man." On the Making of Man On the Soul and the Resurrection - Apologetic Works The Great Catechism - Oratorical Works Funeral Oration on Meletius On the Baptism of Christ - Letters Letter I. To Eusebius . Letter II. To the City of Sebasteia . Letter III. To Ablabius . Letter IV. To Cynegius . Letter V. A Testimonial. Letter VI. To Stagirus. Letter VII. To a Friend. Letter VIII . To a Student of the Classics. Letter IX. An Invitation. Letter X . To Libanius. Letter XI. To Libanius. Letter XII . On His Work Against Eunomius. Letter XIII. To the Church at Nicomedia . Letter XIV . To the Bishop of Melitene. Letter XV. To Adelphius the Lawyer Letter XVI. To Amphilochius. Letter XVII. To Eustathia, Ambrosia, and Basilissa . Letter XVIII. To Flavian .

Although the reception of the Eastern Father Gregory of Nyssa has varied over the centuries, the past few decades have witnessed a profound awakening of interest in his thought. The Body and Desire sets out to retrieve the full range of Gregory's thinking on the challenges of the ascetic life by examining within the context of his theological commitments his evolving attitudes on what we now call gender, sex, and sexuality. Exploring Gregory's understanding of the importance of bodily and spiritual maturation for the practices of contemplation and virtue, Raphael A. Cadenhead recovers the vital relevance of this vision of transformation for contemporary ethical discourse.

"This is the book of the generation of heaven and earth , " saith the Scripture, when all that is seen was finished, and each of the things that are betook itself to its own separate place, when the body of heaven compassed all things round, and those bodies which are heavy and of downward tendency, the earth and the water, holding each other in, took the middle place of the universe; while, as a sort of bond and stability for the things that were made, the Divine power and skill was implanted in the growth of things, guiding all things with the reins of a double operation (for it was by rest and motion that it devised the genesis of the things that were not, and the continuance of the things that are), driving around, about the heavy and changeless element contributed by the creation that does not move, as about some fixed path, the exceedingly rapid motion of the sphere, like a wheel, and preserving the indissolubility of both by their mutual action, as the circling substance by its rapid motion compresses the compact body of the earth round about, while that which is firm and unyielding, by reason of its unchanging fixedness, continually augments the whirling motion of those things which revolve round it, and intensity is produced in equal measure in each of the natures which thus differ in their operation, in the stationary nature, I mean, and in the mobile revolution; for neither is the earth shifted from its own base, nor does the heaven ever relax in its vehemence, or slacken its motion.

An Intellectual Biography

Gregory of Nyssa's Ascetical Theology

Gregory of Nyssa, Ancient and (Post)modern

The Sacred Writings of Gregory of Nyssa (Annotated Edition)

The Life of Moses

Philosophical, Theological, and Historical Studies

Intergrating patristics and early Jewish mysticism, this book examines Gregory of Nyssa's tabernacle imagery, as found in *Life of Moses* 2. 170-201. Previous scholarship has often focused on Gregory's interpretation of the darkness on Mount Sinai as divine incomprehensibility. However, true to Exodus, Gregory continues with Moses's vision of the tabernacle "not made with hands" received within that darkness. This innovative methodology of heuristic comparison doesn't strive to prove influence, but to use heavenly ascent texts as a foil, in order to shed new light on Gregory's imagery. Ann Conway-Jones presents a well-rounded, new understanding of Gregory's exegesis, in which mysticism, theology, and politics are intertwined. Heavenly ascent texts use descriptions of religious experience to claim authoritative knowledge. For Gregory, the high point of Moses's ascent into the darkness of Mount Sinai is the mystery of Christian doctrine. The heavenly tabernacle is a type of the heavenly Christ. This mystery is beyond intellectual comprehension, it can only be grasped by faith; and only the select few, destined for positions of responsibility, should even attempt to do so.

Gregory of Nyssa has traditionally been seen as a Platonic thinker who did not do justice to this-worldly embodied realities. Since he was thought to be so indebted to world-denying philosophies that his theology was hardly Christian. Recent scholarship has challenged this view. Scholars today highlight Gregory's positive attitudes toward the body, sexuality, and marriage. Hans Boersma agrees with today's scholarship that Gregory is very much a Christian theologian. But Boersma argues that when Gregory talks about the body, he never gives it ultimate value. Gregory always is intent on moving away from this-worldly, earthly realities toward otherworldly, heavenly realities. Gregory refers to this 'upward' movement as 'anagogy'. Thus, Boersma maintains that 'anagogical transposition' (the move away from embodied life here on earth in order to participate in the spiritual life of God) is central to Gregory's theology.

God Visible: Patristic Christology Reconsidered considers the early development and reception of what is today the most widely professed Christian conception of Christ. The development of this doctrine admits of wide variations in expression, understanding, and interpretation that are as striking in authors of the first millennium as they are among modern writers. The seven early ecumenical councils and their dogmatic formulations were crucial facilitators in defining the shape of this study. Focusing primarily on the declaration of the Council of Chalcedon in AD 451, Brian E. Daley argues that previous assessments that Christ was one Person with two natures - the Divine of the same substance as the Father and the human of the same substance as us - can sometimes be extremely narrow, even distorting our understanding of Christ's person. Daley urges us to look beyond the Chalcedonian formula alone, and

consider what some major Church Fathers - from Irenaeus to John Damascene - say about the person of Christ. Embodiment in the theology of Gregory of Nyssa is a much-debated topic. Hans Boersma argues that this-worldly realities of space, which include embodiment, are not the focus of Gregory's theology. Instead, embodiment plays a distinctly subordinate key to his theology, Boersma suggests, is anagogy, going upward in order to participate in the life of God. This book looks at of topics connected to embodiment in Gregory's thought: time and space; allegory; gender, sexuality, and virginity; death and mourning; slavery, homelessness, and poverty; and the church as the body of Christ. In each instance, Boersma maintains, Gregory values embodiment only inasmuch as it enables us to go upward in the intellectual realm of the heavenly future. Boersma suggests for Gregory embodiment and virtue serve the anagogical pursuit of otherworldly realities. Countering recent trends in scholarship highlight Gregory's appreciation of the goodness of creation, this book argues that Gregory looks at embodiment as a means beings to grow in virtue and so to participate in the divine life. It is true that, as a Christian thinker, Gregory regards the creature distinction as basic. But he also works with the distinction between spirit and matter. And Nyssen is convinced that hereafter the categories of time and space will disappear-while the human body will undergo an inconceivable transformation. This book, then, serves as a reminder of the profoundly otherworldly cast of Gregory's theology.

The Life and Works of Gregory the Wonderworker

Nicene and Post-Nicene Fathers

Homilies on the Song of Songs

Second Series Volume V Gregory of Nyssa

Exploring Gregory of Nyssa

One Path For All

This book brings together a new, original survey of the significance of Gregory's life and work with translations of eight beautiful and profound orations. Gregory of Nazianzus portrays a vivid picture of a fascinating character of vital importance who deserves to be regarded as the first true Christian humanist. The eight orations, each representing a different aspect of his writing, are examined alongside a selection of his shorter poems in verse translation, letters, and a translation of Gregory's own will. Author Brian Daley offers extensive commentary on the works translated and an ample bibliography. With an extensive introduction to Gregory's life, thought and writings, and including detailed notes, this study places Gregory in his correct historical context, and gives students access to a deeper understanding of this fascinating figure from the past.

Saint Gregory of Nazianzus stands as the founding father of the Byzantine religious synthesis, and his own conception of the vision of God as light made him an important figure for Byzantine spiritual writers. This study is a critical analysis of the man, his writings and inner life in the English language. It offers an insight into the mind of one of the greatest protagonists of Nicene theology and opens a window onto the world of late antiquity and the place of the Christian Church in it.

Von Balthasar presents one of the few serious studies available on the thought of one of the most important, and yet most

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neglected Fathers of the Church, Gregory of Nyssa. He was the most profound Greek philosopher of the Christian era, a mystic and an incomparable poet whom St. Maximus designated as the "Universal Doctor" and the Second Council of Nicaea declared him "Father of Fathers."

This book presents 37 letters of Gregory of Nyssa (c. 335-379) translated into English and equipped with scholarly notes. It includes a biography, testimonia from Basil and Gregory Nazianzen, 30 letters established by G. Pasquali and seven additional letters reassigned to Gregory.

Sermons on the Beatitudes

The Letters

The Life of St. Macrina

Life and Works (The Fathers of the Church, Volume 98)

An English Version with Supporting Studies. Proceedings of the Seventh International Colloquium on Gregory of Nyssa (St Andrews, 5-10 September 1990)

Preaching the Gospel to the Hellenes