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Nyssa (CWS) Gregory of Nyssa Against Eunomius Gregory of
Nyssa, Ancient and (Post)modern The Catechetical Oration of
St. Gregory of Nyssa St. Gregory of Nyssa The Life of Saint
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Nyssa Gregory of Nyssa Gregory of Nyssa Gregory of Nyssa,
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The Fathers Speak, St Basil the Great, St Gregory of Nazianzus, St Gregory of Nyssa *Imitations of Infinity* Gregory of Nyssa and the Grasp of Faith Gregory of Nyssa, Augustine of Hippo, and the Filioque Exploring Gregory of Nyssa Exploring Gregory of Nyssa *On the Soul and the Resurrection*

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What happens to us after death? How do we reconcile our religious beliefs and our scientific world view? These questions faced St Paul in his dealings with the Church at Corinth and also St Gregory of Nyssa, who was educated in the prevailing Greek

philosophical systems. He refused to keep religion and science in separate compartments of his mind, and yearned to synthesize his faith and his philosophy. St Gregory dramatizes his thoughts in dialogue form and deals with the implications of faith for our personal lives. No description available Gregory of Nyssa (c.330-c.395) made important contributions to both theological thought and the understanding of the spiritual life. He was especially significant in adapting the thought of Origen to fourth-century orthodoxy. The early Treatise on the Inscriptions of the Psalms shows the early stages of the development of Gregory's thought. This book presents the first translation of the treatise in a modern language. The annotations show Gregory's indebtedness to the thought of classical antiquity as well as to the Bible. The introduction sets forth the structure of Gregory's treatise, and places it in the context of earlier Christian commentaries on the Psalms. It shows how his hermeneutical approach was influenced by both Iamblichus the Neo-Platonist and Origen. Finally, Dr Heine compares Gregory's understanding of the stages of the spiritual life in the treatise with that in his later and more widely known writings on the life of Moses and the Song of Songs. The thought of Gregory of Nyssa, the youngest of the fourth-century 'Cappadocian' Fathers, is currently at the centre of a number of important theological debates. This collection of specially commissioned essays calls the long-accepted interpretation of Gregory's trinitarianism into radical question. Gregory of Nyssa, the youngest of the fourth-century 'Cappadocian' Fathers, is currently at the centre of a number of important theological debates. Calls the long-accepted interpretation of Gregory's trinitarianism into radical question. Urges a reading of his 'pedagogy of desire' that will cause a major reconsideration of his methods of trinitarian exposition. In The Filioque

Reconsidered, Chungman Lee offers a concise yet thorough evaluation of the contemporary discussion on the filioque and examines the trinitarian theologies of Gregory of Nyssa and Augustine of Hippo. For nearly two thousand years Paul's suggestion at the end of 1 Corinthians 15 that God will be 'all in all' has appealed to those who hold a 'wider hope' that eventually no person will be lost from God's love. Clearly, such hope for universal salvation is at variance with most Christian tradition, which has emphasized the possibility, or certainty, of eternal hell. However, a minority of Christian thinkers have advocated the idea and it has provoked much debate in the course of the twentieth century. Responding to this interest, Morwenna Ludlow compares and assesses the arguments for universal salvation by Gregory of Nyssa and Karl Rahner - two influential theologians from very different eras who are less well known for their eschatological views. In this book Dr Ludlow gives an assessment of early Christian eschatology and its effect on modern theology by examining some fundamental questions. Does universal salvation constitute a 'second tradition' of eschatology and how has that tradition developed? What can we learn from Patristic writers such as Gregory of Nyssa? How does one approach Christian eschatology in a modern context? Von Balthasar presents one of the few serious studies available on the thought of one of the most important, and yet most 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." Exploring Gregory of Nyssa: Philosophical, Theological, and Historical Studies brings together an interdisciplinary team of historians, classicists, philosophers, and theologians to offer a holistic exploration of

the thought of Gregory of Nyssa. The volume considers Gregory's role in the main philosophical and religious controversies of his era, such as his ecclesiastical involvement in the Neo-Nicene apologetical movement. It looks at his complex relationships—for example with his brother Basil of Caesarea and with Gregory of Nazianzus. Contributors highlight Gregory's debt to Origen, but also the divergence between the two thinkers, and their relationships to Platonism. They also examine Gregory of Nyssa's wider philosophy and metaphysics; deep questions in philosophy of language such as the nature of predication and singular terms that inform our understanding of Gregory's thought; and the role of metaphysical concepts such as the nature of powers and identity. The study paints a picture of Gregory as a ground-breaking philosopher-theologian. It analyses the nature of the soul, and connection to theological issues such as resurrection; questions that are still of interest in the philosophy of religion today, such as divine impassibility and the nature of the Trinity; and returning to more immediately humane concerns, Gregory also has profound thoughts on topics such as vulnerability and self-direction. The volume will be of primary interest to researchers, lecturers, and postgraduate students in philosophy, classics, history, and theology, and can be recommended as secondary reading for undergraduates, especially those studying classics and theology. 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. These proceedings present the first English translation of Gregory's "Homilies on the Beatitudes," accompanied by a thorough commentary, eight contributions on further general and particular topics of them, and ten studies reflecting the present overall state of Gregorian research. 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. 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? Embodiment in the theology of Gregory of Nyssa is a much-debated topic. Hans Boersma argues that this-worldly realities of time and space, which include embodiment, are not the focus of Gregory's theology. Instead, embodiment plays a distinctly subordinate role. The key to his theology, Boersma suggests, is anagogy, going upward in order to participate in the life of God. This book looks at a variety 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 that for Gregory embodiment and virtue serve the anagogical pursuit of otherworldly realities. Countering recent trends in scholarship that highlight Gregory's appreciation of the goodness of creation, this book argues that Gregory looks at embodiment as a means for human beings to grow in virtue and so to participate in the divine life. It is true that, as a Christian thinker, Gregory regards the creator-creature distinction as basic. But he also works with the distinction between spirit and matter. And Nyssen is convinced that in the 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. Gregory of Nyssa's fifteen Homilies on the Song of Songs offer an important resource for the history of Christian biblical exegesis, as well as for the history of Christian ascetical and spiritual teaching, and stand alongside Origen's commentary on the Song as a source for the later interpretative tradition. In addition to offering the original text and an English translation of all fifteen homilies, Norris provides an analysis of the characteristic themes of Gregory's ascetical teaching, emphasizes its connection in his mind with the institution of baptism, and stresses the degree to which Gregory sees the teaching of the Song as addressed not to a special class of believers but to any and all Christians. In his commentary on Gregory of Nyssa's *Adversus Macedonianos*, Piet Hein Hupsch spells out its theological structure and corresponding rhetorical arrangement. His systematic-theological synthesis explicates the Spirit's role in the Trinity's work of salvation. Gregory's

theology culminates in praise of the Trinity. 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. 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. SAINT GREGORY OF NYSSA

COLLECTION [7 BOOKS] — Quality Formatting and Value — Active Index, Multiple Table of Contents for all Books — Multiple Illustrations Gregory of Nyssa, 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 elder brother Basil of Caesarea, and their friend 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 he 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. Since the mid-twentieth century, there has been a significant increase in interest in Gregory's works from the academic community, particularly involving universal salvation, which has resulted in challenges to many traditional

interpretations of his theology. —BOOKS— EPINOIA
GREGORY OF NYSSA AGAINST EUNOMIUS LETTERS
ON THE MAKING OF MAN ON THE SOUL AND THE
RESURRECTION ON VIRGINITY THE GREAT
CATECHISM PUBLISHER: AETERNA PRESS

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. "Gregory of Nyssa is firmly established in today's theological curriculum and is a major figure in the study of late antiquity. Students encounter him in anthologies of primary sources, in surveys of Christian history and perhaps in specialized courses on the doctrine of the Trinity, eschatology, asceticism, or the like. Gregory of Nyssa's

Doctrinal Works presents a reading of the works in Gregory's corpus devoted to the dogmatic controversies of his day. Andrew Radde-Gallwitz focuses as much on Gregory the writer as on Gregory the dogmatic theologian. He sets both elements not only within the context of imperial legislation and church councils of Gregory's day, but also within their proper religious context—that is, within the temporal rhythms of ritual and sacramental practice. Gregory himself roots what we call Trinitarian theology within the church's practice of baptism. In his dogmatic treatises, where textbook accounts might lead one to expect much more on the metaphysics of substance or relation, one finds a great deal on baptismal grace; in his sermons, reflecting on the occasion of baptism tends to prompt Trinitarian questions."--Publisher's website. 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. Divine simplicity is the idea that, as the ultimate principle of the universe, God must be a non-composite unity not made up of parts or diverse attributes. Radde-Gallwitz explores how this idea was appropriated by early Christian theologians from non-Christian philosophy with particular reference to Basil of Caesarea and Gregory of Nyssa. “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. We do not have many definitions of Christianity from late antiquity, but among the few extant is the brief statement of Gregory of Nyssa (335-395 CE) that it is "mimesis of the divine nature." The sentence is both a historical gem and theologically puzzling. Gregory was the first Christian to make the infinity of God central to his theological program, but how could he intend for humans to imitate the infinite? If the aim of the Christian life is "never to stop growing towards what is better and never to place

any limit on perfection," how could mimesis function within this endless pursuit? In *Imitations of Infinity*, Michael Motia situates Gregory among Platonist philosophers, rhetorical teachers, and early Christian leaders to demonstrate how much of late ancient life was governed by notions of imitation. Questions both intimate and immense, of education, childcare, or cosmology, all found form in a relationship of archetype and image. It is no wonder that these debates demanded the attention of people at every level of the Roman Empire, including the Christians looking to form new social habits and norms. Whatever else the late ancient transformation of the empire affected, it changed the names, spaces, and characters that filled the imagination and common sense of its citizens, and it changed how they thought of their imitations. Like religion, imitation was a way to organize the world and a way to reach toward new possibilities, Motia argues, and two earlier conceptions of mimesis—one centering on ontological participation, the other on aesthetic representation—merged in late antiquity. As philosophers and religious leaders pondered how linking oneself to reality depended on practices of representation, their theoretical debates accompanied practical concerns about what kinds of objects would best guide practitioners toward the divine. Motia places Gregory within a broader landscape of figures who retheorized the role of mimesis in search of perfection. No longer was imitation a marker of inauthenticity or immaturity. Mimesis became a way of life. "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. Scholars of Gregory of Nyssa have long acknowledged the centrality of faith in his theory of divine union. This study elucidates important auxiliary themes that accrue to Gregory's notion of faith as a faculty of apophatic union with God. Here is an award-winning, new

translation that brings to light Gregory's complex identity as an early mystic. Gregory (c. 332-395) was one of the Greek Cappadocian Fathers, along with St. Basil the Great and St. Gregory Nazianzen. + This study in the thought of Gregory of Nyssa seeks to demonstrate in what sense and to what extent the philosophical notion of universal human nature functions as the systematic backbone of this church father's theology. The Brill Dictionary of Gregory of Nyssa is the fruit of wide-ranging collaboration between experts in Philology, Philosophy, History and Theology. These scholars shared the desire to develop a comprehensive reference work that would help attract more people to the study of the 'Father of Fathers' and assist them in their work. Gregory of Nyssa's thought is at once quintessentially classic and modern, as it speaks directly to the contemporary reader. As interest in Gregory has increased along with the number of works devoted to him, the need for a comprehensive introduction and bibliographical reference work has arisen. In order to meet this need, more than forty scholars from various disciplines and perspectives have contributed to this work. In two hundred articles, the Brill Dictionary of Gregory of Nyssa provides a symphonic vision of the studies on Gregory of Nyssa and his thought. Beauty engages fourth-century bishop Gregory of Nyssa to address beauty's place in theology and the broader world. With the recent resurgence of attention to beauty among theologians, questions still remain about what exactly beauty is, how it is perceived, and whether we should celebrate its return. If beauty fell out of favor because it was seen to distract from the weightier concerns of poverty and suffering--because it can even be a tool of oppression--why should we laud it now? Gregory's writings offer surprisingly rich and relevant reflections that can move contemporary conversations beyond current impasses and critiques of beauty.

Drawing Gregory into conversation with such disparate voices as novelist J. M. Coetzee and art theorist Kaja Silverman, *Beauty* displays the importance of beauty to theology and theology to beauty in a discussion that bridges ancient and modern, practical and theoretical, secular and religious. The relationship between grace and freedom is among the more significant focal points in Christian theological reflection, and Gregory of Nyssa's thought in this area provides abundant material for detailed analysis of the Eastern alternative. This study examines his view of grace and freedom within his own historical setting, and particularly in the context of his thought as a whole. It should be of significance to centifetical thinking, which is important in much patristic and Byzantine theology. 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. "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)

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Amphilochius. Letter XVII. To Eustathia, Ambrosia, and Basilissa . Letter XVIII. To Flavian . 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. This study refutes the ordinary description of St Gregory as would-be philosopher in the Greek tradition. First, it describes the world-view of the holy Fathers, holding that it is to their fellowship that he belonged, not the Platonic tradition of the philosophies of Plotinus, Philo, and Origen of Alexandria. Chapters compare St Gregory to these alleged models and sources, and it is argued that he matches none of them. The study also holds that the works of St Gregory were adulterated by his enemies, probably during the 6th-century Origenist revival, as his orthodoxy was never questioned by anyone until the time that the latter followers of Origen associated him with their cause.

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