

St Gregory Palamas And Orthodox Spirituality

The fourteenth-century Greek hesychast and controversialist, Gregory Palamas, has been so successfully cast as 'the other' in Western theological discourse that it can be difficult to gain a sympathetic hearing for him. In the first part of this book, Norman Russell traces the historical reception of Palamite thought in Orthodoxy and in the West, and investigates how 'Palamism' was constructed in the early twentieth century by both Western and Eastern theologians (principally Martin Jugie and John Meyendorff) for polemical or apologetic purposes. Russell argues that we need to go behind these ideological constructions in order to gain a true perception of the teaching of Gregory Palamas. In his recent survey of Palamite scholarship, Robert Sinkewicz noted that it is now time to raise the larger questions. The second part of the book attempts to do this, following the contours of Palamas' thinking in three areas: his relationship to tradition, his philosophy, and his theology. Russell shows that Palamite thought, when freed of misunderstanding and misrepresentation, has the potential to enrich our understanding of divine-human communion. This study contributes to the changing paradigm of scholarship on Palamas, nudging it towards the point at which Palamite thought can be used fruitfully by contemporary Western and Eastern theologians without the need to subscribe to what has been regarded as 'Palamism'.

This second volume of the series Mariological Studies in Honor of Our Lady of Guadalupe treats the mystery of the Immaculate Conception, hidden in plain sight for nearly a thousand years prior to Bl. John Duns Scotus and his later influence at the Council of Florence. Until now, practically nothing was known of this history. Key to the present study is St. Gregory Nazianzen, whose Marian doctrine inspired Benedict XVI at a 2007 public audience: "Mary, who gave human nature to Christ, is true Mother of God and, in view of her highest mission, was 'prepurified,' as if a distant prelude of the Immaculate Conception." Fr. Kappes' groundbreaking thesis confirms Benedict's insight beyond anything previously imaginable. The person and mystery of Mary in Christ and the Church unfolds as indispensable for ecumenical theology. Greco-Latin agreement on the Immaculate Conception at Florence was itself a portent to subsequent harmony on other doctrinal questions, then, as now. As Pope Francis intensifies efforts to resolve differences between Orthodox and Catholics, Fr. Kappes' research clarifies Our Lady's central role in these efforts.

Classic Orthodox text describing the difference between worldly and spiritual knowledge, the nature of illumination and how the energies of the divine may be encountered. How the practice of hesychia leads to theosis, and how this can be followed by ordinary people living in the world today. Revised translation with Commentary by Robin Amis.

The scholarly contributions gathered together in this volume discuss themes related to the cultural, social and ethical dimension of St Gregory Palamas' works. They relate his mystical philosophy and theology to contemporary debates in metaphysics, philosophy of language, ethics, philosophy of culture, political philosophy, epistemology, and philosophy of religion and theology, among others. The book considers a variety of topics of special interest to Christian theologians, philosophers and art historians including church and state relations, similarities and differences between Palamas, contemporary phenomenologists and philosophers of language, and hesychast influences on late Byzantine iconography. "This richly documented and lavishly illustrated study of Orthodox spirituality traces the development of "Orthodox mysticism" from the desert fathers through the patristic tradition to Byzantine hesychasm and its heritage in Russian monasticism. It shows how the work of Palamas transcends the limits of one school of spirituality and renews in its deepest essence the life of the Christian Mystery."--Jacket.

"Recognized as the most thorough pastoral treatise of the patristic era, this sixth-century work by St Gregory the Great carefully details the duties and obligations of the clergy concerning the spiritual formation of their flock."--BOOK JACKET. Orthodoxy is often identified with beautiful icons, elaborate liturgy, perfection as deification, and the vision of God as light. But there is a deeper side in which martyrdom is embraced. The spirituality of the Christian East is often identified with beautiful icons, elaborate liturgy, a way of perfection as deification, and the vision of God as light. But martyrdom is part and parcel of the Orthodox way, and its spirituality is profoundly marked by the reality of pain and division. This fascinating study finds a deeper insight at the heart of the Orthodox tradition: the idea of brokenness and darkness as the only way to healing and light, the idea of imperfection as the only way to salvation.

The theological and anthropological basis for the doctrine of deification as expounded by St Gregory Palamas (1296-1359).

This book attempts to resolve one of the oldest and bitterest controversies between the Eastern and Western Christian churches: namely, the dispute about the doctrine of deification. A. N. Williams examines two key thinkers, each of whom is championed as the authentic spokesman of his own tradition and reviled by the other. Taking Aquinas as representative of the West and Gregory Palamas for the East, she presents fresh readings of their work that both reinterpret each thinker and show an area of commonality between them much greater than has previously been acknowledged.

The Scholar's Edition: for priests, theologians and the educated layperson. The first edition of all sixty-three extant sermons by St. Gregory to appear in English translation, presented together with an Introduction to the Homilies, over 1,000 notes and scholia, an index of Scriptural References, an index of Names and Subjects, and an index of Greek Words, designed to transform this remarkable treasury of Patristic wisdom into an invaluable reference resource for the student of theology. This edition completes and supersedes *The Homilies of Saint Gregory Palamas*.

Gregory Palamas, a monk of Mount Athos and metropolitan of Thessalonike from 1347 to 1357, was a leading fourteenth-century Byzantine intellectual. He was the chief spokesman for the hesychasts in the controversy bearing that name, which began when a charge of heresy was laid against him in 1340 and ended with his proclamation as a saint in 1368. Although excellent English translations of some of Palamas' theological writings are available, very few texts relating to his historical role have yet been translated. This book contains the first English translation of the contemporary *Life of Palamas* by Philotheos Kokkinos, which is our principal source of biographical information on him. Also

translated into English for the first time are the Synodal Tomoi from 1341 to 1368, which chart the progress of the hesychast controversy from the viewpoint of the victors, together with the corpus of material relating to Palamas' year of captivity among the Turks, which offers a unique insight into conditions for Christians and Muslims in the early Ottoman emirate. The translations, all of which are based on critical texts, are preceded by introductions which set Palamas in his historical context and propose some changes to the conventional chronology of his life. Are you looking for a way to keep your family engaged in the true spiritual nourishment Lent has to offer? Tending the Garden of Our Hearts offers family devotions based on the scriptures for each day of Great Lent, including questions to discuss and ponder and an appendix full of hands-on activities to bring the lessons of the season to life. Whether you use it every day or dip into it occasionally as time permits, this book will help the whole family get more out of this crucial season of the Orthodox year.

The 13th and 14th centuries represented the most productive and influential period in the history of philosophy and theology in the West. A parallel and less influential (for the West) proliferation of arguments and theories took place in the East, at the same time, as a result of the defence of the Hesychastic movement offered by St Gregory Palamas and his followers. The papers brought together in this volume discuss the importance of Palamite ideas for the understanding of God in terms of divine energies, and for contemporary approaches to solving perennial problems in science, metaphysics, aesthetics, and ethics. Some of the contributors take a more reserved evaluation of the Palamite corpus, preferring to highlight similarities and differences between Palamas and the chief representatives of Medieval Scholasticism, such as Thomas Aquinas, Duns Scotus and Ockham. Other essays offer a radical re-evaluation of the Western history of philosophy and theology, preferring to bring out the reasons for Western philosophical and theological shortcomings and providing a wider critique on Western culture. Contributors to this volume include some of the top scholars on Palamite studies from the fields of philosophy, theology, aesthetics, cultural criticism, and art theory. As such, it represents a particularly useful resource for advanced undergraduate students, postgraduate students and researchers in Christian theology and philosophy, Byzantine cultural studies and aesthetics.

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.

Mary the Mother of God is the first volume in the series Sermons by Saint Gregory Palamas, the purpose of which is to bring the life and teaching of this remarkable fourteenth century saint (1296-1359) to a wider readership, to the layperson interested in the rich Biblical tradition of the Church Fathers. Arranged thematically, the work in hand consists of six sermons devoted to the Mother of our Lord, including the most celebrated of all Palamas' writings, his second sermon "On the Entry of the Mother of God into the Holy of Holies", Homily 53 in the surviving corpus of sixty-three homilies. The other sermons in this edition, in liturgical sequence and with their corresponding numbers in the corpus, are on the Holy Virgin's Nativity (Homily 42), the first sermon on the Entry (Homily 52), on the Annunciation (Homily 14), on the First to See the Risen Christ (Homily 18), and on the Dormition (Homily 37).

How are we to regard our body? As a prison, an enemy, or, maybe, an ally? Is it something bad that needs to be humiliated and extinguished, or should one see it as a huge blessing, that deserves attention and care? Is the body an impediment to human experience of God? Or, rather, does the body have a crucial role in this very experience? Alexandros Chouliaras' book *The Anthropology of St Gregory Palamas: The Image of God, the Spiritual Senses, and the Human Body* argues that the fourteenth-century monk, theologian, and bishop Gregory Palamas has interesting and persuasive answers to offer to all these questions, and that his anthropology has a great deal to offer to Christian life and theology today. Amongst this book's contributions are these: for Palamas, the human is superior to the angels concerning the image of God for specific reasons, all linked to his corporeality. Secondly, the spiritual senses refer not only to the soul, but also to the body. However, in Paradise the body will be absorbed by the spirit, and acquire a totally spiritual aspect. But this does not at all entail a devaluing of the body. On the contrary, St Gregory ascribes a high value to the human body. Finally, central to Palamas' theology is a strong emphasis on the human potentiality for union with God, *theosis*: that is, the passage from image to likeness. And herein lies, perhaps, his most important gift to the anthropological concerns of our epoch.

Explores the role played by Athos in the spread of Orthodoxy and Orthodox monasticism throughout Eastern Europe and beyond.

St. Gregory Palamas and Orthodox Spirituality St Vladimir's Seminary Press

Nicodemos (1749-1809), a monk of Saint Athos dedicated to asceticism and learning, was one of the most influential Orthodox writers of the last two centuries. His *Handbook*, written during the Age of Enlightenment in Europe, shares an exalted vision of human nature, but a vision that proceeds from the truths of revelation as interpreted by the Greek Fathers, not Descartes.

A composite book of essays from ten scholars, *Divine Essence and Divine Energies* provides a rich repository of diverse opinion about the essence-energy distinction in Orthodox Christianity - a doctrine which lies at the heart of the often-fraught fault line between East and West, and which, in this book, inspires a lively dialogue between the contributors. The contents of the book revolve around several key questions: In what way were the Aristotelian concepts of *ousia* and *energeia* used by the Church Fathers, and to what extent were their meanings modified in the light of the Christological and Trinitarian doctrines? What theological function does the essence-energy distinction fulfil in Eastern Orthodoxy with respect to theology, anthropology, and the doctrine of creation? What are the differences and similarities between the notions of divine presence and participation in seminal Christian writings, and what is the relationship between the essence-energy distinction and Western ideas of divine presence? A valuable addition to the dialogue between Eastern and Western Christianity, this book will be of great interest to any reader seeking a rigorously academic insight into the wealth of scholarly opinion regarding the essence-energy distinction.

The Orthodox Christian thought is the most modally rigorous way of inferring. The subject of the book is to investigate possibilities of explicating the Orthodox thought from the viewpoint of analytic philosophy and symbolic logic. The claim that Orthodox thinking is just mystic and illogical is not true. The logical culture of Orthodox Christian thinking is unknown and ununderstandable for the West, although its schemata are very influential in Eastern Europe till now (Marxism-Leninism is just one of their possible instances). This thought can be called totalistic or even totalitarian. For this thought any truth or falsity is necessary. As a result, the whole world is presented as logical and nomothetic and there is no place for contingency.

Explores a fourteenth-century debate over man's knowledge of God.

This book is the first exploration of the remarkable odyssey of Thomas Aquinas in the Orthodox Christian world, from the Byzantine to the modern era. Aquinas was received with astonishing enthusiasm across the Byzantine theological spectrum. By contrast, modern Orthodox readings of Aquinas have been resoundingly negative, routinely presenting Aquinas as the archetype of as a specifically Western form of theology against which the Orthodox East must set its face. Basing itself primarily on a close study of the Byzantine reception of Thomas, this study rejects such hackneyed dichotomies, arguing instead for a properly catholic or universal construal of Orthodoxy - one in which Thomas might once again find a place. In its probing of the East-West dichotomy, this book questions the widespread juxtaposition of Gregory Palamas and Thomas Aquinas as archetypes of opposing Greek and Latin theological traditions. The long period between the Fall of Constantinople and the Russian Revolution, conventionally written off as an era of sterility and malformation for Orthodox theology, is also viewed with a fresh perspective. Study of the reception of Thomas in this period reveals a theological sophistication and a generosity of vision that is rarely accounted for. In short, this is a book which radically re-thinks the history of Orthodox theology through the prism of the fascinating and largely untold story of Orthodox engagement with Aquinas.

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