

The Life Of Moses Gregory Nyssa

With kind and humble intent thou reprovest me, dearest brother, for having wished by hiding myself to fly from the burdens of pastoral care; as to which, lest to some they should appear light, I express with my pen in the book before you all my own estimate of their heaviness, in order both that he who is free from them may not unwarily seek them, and that he who has so sought them may tremble for having got them. This book is divided into four separate heads of argument, that it may approach the reader ' s mind by allegations arranged in order—by certain steps, as it were. For, as the necessity of things requires, we must especially consider after what manner every one should come to supreme rule; and, duly arriving at it, after what manner he should live; and, living well, after what manner he should teach; and, teaching aright, with how great consideration every day he should become aware of his own infirmity; lest either humility fly from the approach, or life be at variance with the arrival, or teaching be wanting to the life, or presumption unduly exalt the teaching.

Philo's Portrayal of Moses in the Context of Ancient Judaism presents the most comprehensive study of Philo's De Vita Mosis that exists in any language. Feldman, well known for his work on Josephus and ancient Judaism, here paves new ground using rabbinic material with philological precision to illuminate important parallels and differences between Philo's writing on Moses and rabbinic literature. One way in which Hellenistic culture marginalized Judaism was by exposing the apparent defects in Moses' life and character. Philo's De Vita Mosis is a counterattack to these charges and is a vital piece of his attempt to reconcile Judaism and Hellenism. Feldman rigorously examines the text and shows how Philo presents a narrative of Moses's life similar to that of a mythical divine and heroic figure, glorifying his birth, education, and virtues. Feldman demonstrates that Philo is careful to explain in a scientific way those portions of the Bible, particularly miracles, that appear incredible to his skeptical Hellenistic readers. Through Feldman's careful analysis, Moses emerges as unique among ancient lawgivers. Philo's Portrayal of Moses in the Context of Ancient Judaism mirrors the organization of Philo's biography of Moses, which is in two books, the first, in the style of Plutarch, proceeding chronologically, and the second, in the style of Suetonius, arranged topically. Following an introductory chapter, Feldman's study discusses the life of Moses chronologically in the second chapter and examines his virtues topically in the third. Feldman compares the particular features of Philo's portrait of Moses with the way in which Moses is viewed both by Jewish sources in antiquity (including Pseudo-Philo; Josephus; Graeco-Jewish historians, poets, and philosophers; and in the Apocrypha, Pseudepigrapha, Samaritan tradition, Dead Sea Scrolls, and rabbinic tradition) and by non-Jewish sources, notably the Greek and Roman writers who mention him.

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.

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 in two natures - the Divine of the same substance as the Father and the human of the same substance as us - can sometimes be excessively narrow, even distorting our understanding of Christ's person. Daley urges us to look beyond the Chalcedonian formula alone, and to consider what some major Church Fathers - from Irenaeus to John Damascene - say about the person of Christ.

Atheist Delusions

Philosophical, Theological, and Historical Studies

How the Crucifixion of Jesus Makes Sense of Old Testament Violence

Exploring Gregory of Nyssa

God's First Deliverer of Israel

Sermons on the Beatitudes

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.

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.

Chronicles the life and work of Dick Gregory, one of America's top comedians and civil rights workers.

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

Patristic Christology Reconsidered

An Unlikely Spiritual Journey

The Doctrine of Deification in the Greek Patristic Tradition

Dick Gregory's Bible Tales, with Commentary

Callus on My Soul

Philo's Portrayal of Moses in the Context of Ancient Judaism

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.

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. +

Deification in the Greek patristic tradition was the fulfilment of the destiny for which humanity was created - not merely salvation from sin but entry into the fullness of the divine life of the Trinity. This book, the first on the subject for over sixty years, traces the history of deification from its birth as a second-century metaphor with biblical roots to its maturity as a doctrine central to the spiritual life of the Byzantine Church. Drawing attention to the richness and diversity of the patristic approaches from Irenaeus to Maximus the Confessor, Norman Russell offers a full discussion of the background and context of the doctrine, at the same time highlighting its distinctively Christian character.

Pastoral Rule, written around 590 A.D. by Pope Gregory I , outlines the role of the clergy. It was immensely influential, and Byzantine Emperor Maurice ordered that it be translated into Greek and given to every bishop.

The Christian Moses

St. Basil the Great ...

Homilies on the Song of Songs

The Life of Moses

Gregory of Nyssa's Ascetical Theology

The Sacred Writings of Gregory of Nyssa (Annotated Edition)

Four hundred years in slavery, the Hebrew people await deliverance. . . . And while it is still dark, God is at work. Jochebed’s entire life has been a faith journey as she seeks her mother’s God. The daughter of a Hebrew slave and master basket weaver, Jochebed knows the stories of her ancestors but wonders if the Lord cares how they suffer under the hand of Pharaoh Ramses. . .and if the promised deliverance will ever really come. Ramses, warned of Egypt’s destruction, vows to do whatever is necessary to protect his two great loves, Egypt and Nefertari, unaware that satisfying one will sacrifice the other. Shiprah, the half-Egyptian midwife tasked to kill Hebrew male infants, yearns for a place to belong and remembers childhood stories of a merciful God. Doubts are a constant companion to Jochebed, but her foundation of faith leads her to defy the most powerful man in the world in a deadly race to save her son and, ultimately, God's chosen people. Two women, each following the dangerous path God has set before them—this is their story.

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.

"Join former NBC newsman and Meet the Press moderator David Gregory as he probes various religious traditions to better understand his own faith and answer life’s most important questions: who do we want to be and what do we believe? While David was covering the White House, he had the unusual experience of being asked by President George W. Bush "How's your faith?" David's answer was just emerging. Raised by a Catholic mother and a Jewish dad, he had a strong sense of Jewish cultural and ethnic identity, but no real belief–until his marriage to a Protestant woman of strong faith inspired him to explore his spirituality for himself and his growing family. David's journey has taken him inside Christian mega-churches and into the heart of Orthodox Judaism. He's gone deep into Bible study and asked tough questions of America's most thoughtful religious leaders, including evangelical preacher Joel Osteen and Cardinal Timothy Dolan, the Catholic Archbishop of New York. It has brought him back to his childhood, where belief in God might have helped him through his mother's struggle with alcoholism, and through a difficult period of public scrutiny and his departure from NBC News, which saw his faith tested like never before. David approaches his faith with the curiosity and dedication you would expect from a journalist accustomed to holding politicians and Presidents accountable. But he also comes as a seeker, one just discovering why spiritual journeys are always worthwhile"--

Moses' encounter with God on the summit of Mount Sinai, as told in the biblical book of Exodus, contains a number of peculiarities and paradoxes. Early Christian mystics seized on these as clues to the spiritual understanding of Moses' experiences, and as guides to the practice of contemplation. In this course we will examine five moments in Moses' ascent of Mount Sinai: his entry into the darkness; the elders' vision of the sapphire pavement; the pattern of the tabernacle revealed; God's placing of Moses into the cleft of the rock; and Moses' shining face. We will explore how these intriguing passages inspired four early Christian writers – Gregory of Nyssa, Evagrius of Pontus, Pseudo-Macarius and Dionysius the Areopagite – as they reflected on such topics as the unknowability of God and the state of a mind at prayer. In doing so, we will discover the influence of scripture on the development of the Christian mystical tradition. Session 1: The Darkness of Unknowing (Exodus 20.18-21) "[Moses] breaks free ... away from what sees and is seen and he plunges into the truly mysterious darkness of unknowing. Here, renouncing all that the mind may conceive, wrapped entirely in the intangible and the invisible, he belongs completely to him who is beyond everything." (Dionysius) Session 2: Divine Blue (Exodus 24.9-11) "When the mind has put off the old self and shall put on the one born of grace, then it will see its own state in the time of prayer resembling sapphire or the colour of heaven; this state scripture calls the place of God that was seen by the elders on Mount Sinai." (Evagrius of Pontus) Session 3: The Heavenly Tabernacle (Exodus 25 – 28) "Moses was educated beforehand by a type in the mystery of the tabernacle which encloses everything. This would be Christ, 'the power of God and the wisdom of God', which in its own nature is not made by hands, yet allows itself to be physically fashioned when this tabernacle needs to be pitched among us, so that, in a certain way, the same is both unfashioned and fashioned: uncreated in pre-existence, but becoming created in accordance with this material composition." (Gregory of Nyssa) Session 4: The Cleft in the Rock (Exodus 33:11-23) "This truly is the vision of God: never to be satisfied in the desire to see him. But one must always, by looking at what he can see, rekindle his desire to see more. Thus, no limit would interrupt growth in the ascent to God, since no limit to the Good can be found nor is the increasing of desire for the Good brought to an end because it is satisfied." (Gregory of Nyssa) Session 5: Transformation (Exodus 34:29-35) "For blessed Moses provided us with a certain type through the glory of the Spirit which covered his countenance upon which no one could look with steadfast gaze. This type anticipates how in the resurrection of the just the bodies of the saints will be glorified with a glory which even now the souls of the saintly and faithful people are deemed worthy to possess within, in the indwelling of the inner person." (Pseudo-Macarius)

Gregory of Nyssa Against Eunomius

On the Holy Spirit

On the Soul and the Resurrection

The Origins of the Christian Mystical Tradition

Gregory of Nyssa as Biographer

Gregory Palamas (1296-1359)-monk, archbishop and theologian-was a major figure in 14th-century Orthodox Byzantium. This, his greatest work, presents a defense in support of the monastic groups known as the "hesychasts," the originators of the Jesus Prayer.

Does God suffer, and can we be close to God when we suffer? Gregory of Nyssa, on the the three most influential theologians of the early Church, offers a vision of suffering as part of our progress to final union with God.

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 first 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.

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?

How Moses ' ascent of Mount Sinai inspired Gregory of Nyssa, Evagrius of Pontus, Pseudo-Macarius and Dionysius the Areopagite

Moses, Mount Sinai and Early Christian Mystics

On Virginity

On the Making of Man

The Christian Revolution and Its Fashionable Enemies

Human and Divine Emotion in the Thought of 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.

The classical texts of Christianity and Zen Buddhism contain resources with potent appeal to contemporary spirituality. The 'apophatic,' or 'negative', may offer a means to integrate the conservation of traditional religious practices and beliefs with an openness to experience beyond the limits of doctrine and of rational thought. Denying Divinity argues for a new understanding of what is meant by apophatic theology, supported by extensive analysis of the texts of Dionysius the Areopagite, St Maximus the Confessor, and Zen Master Dogen. It demonstrates how an apophatic spirituality might inform personal and communal spiritual development; and sketches out the contribution it can offer to modern debate on theology and postmodernism, entropy, and interfaith dialogue.

and to development of an active theological commitment to humanity.

Popular Patristics Series Volume 23 Gregory of Nazianzus, "The Theologian," was recognized among the Cappadocian Fathers as a peculiarly vivid and quotable exponent of the doctrine of God in Trinity. A brilliant orator and accomplished poet, he placed before the Church his interpretation of the sublime mystery of the God revealed as Father, Son, and Holy Spirit. These five sermons, probably delivered as a series at the small chapel of the Resurrection in Constantinople, where Gregory was the bishop in charge of loyal "Nicens," contain his penetrating teaching. The English translation aims to capture for the present-day reader something of the atmosphere of intellectual excitement and spiritual exhilaration experienced by his first listeners. In addition, this work contains a new translation of Gregory's letters to Cleodnius, which contain more focused reflections on the person of Jesus Christ, laying the groundwork for later Christology.

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, Ancient and (Post)modern

Slender Reeds: Jochebed's Hope

Cross Vision

How's Your Faith?

A Woman Called Moses

The Triads

"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.

Pastoral Care, or The Book of the Pastoral Rule, is a treatise on the responsibilities of the clergy written by Pope Gregory I in which he contrasted the role of bishops as pastors of their flock with their position as nobles of the church: the definitive statement of the nature of the episcopal office. Gregory enjoined parish priests to possess strict personal, intellectual and moral standards which were considered, in certain quarters, to be unrealistic and beyond ordinary capacities. The influence of the book, however, was vast and became one of the most influential works on the topic ever written. It was translated and distributed to every bishop within the Byzantine Empire.

A compilation of material not published before from a series of sermons preached by Boice between January 1993 to February 1994 in Sunday evenings services at Tenth Presbyterian Church in Philadelphia. -- Cf. page xiii.

No description available

On God and Christ

Pastoral Care

The Five Theological Orations and Two Letters to Cleodnius

Apophasis in the Patristic Christian and Soto Zen Buddhist Traditions

Pastoral Rule

Denying Divinity

Scholars of the patristic era have paid more attention to the dogmatic tradition in their period than to the development of Christian mystical theology. Andrew Louth aims to redress the balance. Recognizing that the intellectual form of this tradition was decisively influenced by Platonic ideas of the soul's relationship to God, Louth begins with an examination of Plato and Platonism. The discussion of the Fathers which follows shows how the mystical tradition is at the heart of their thought and how the dogmatic tradition both moulds and is the reflection of mystical insights and concerns. This new edition of a classic study of the diverse influences upon Christian spirituality includes a new Epilogue which brings the text completely up to date.

For 25 years, Dick Gregory's biographer, Shelia P. Moses, spent countless hours recording, researching and archiving the life of this icon. They discussed slavery, wars, the Great Depression, the Civil Rights Movement, presidents and poverty. In a way only Dick Gregory could, he shared his true feelings about Malcolm X, John Lennon, Medgar Evers,

Michael Jackson and so many famous and everyday people. This book will tell the real story of the world according to Dick Gregory.

What if there was another Moses, very different from the one we know? According to tradition, Moses wrote the first five books of the Bible. He is depicted there in a surprising way: with and against God; with and against his people; bringer of the Tablets of the Law, which he breaks; a stuttering prophet, guide to a Promised Land entry to which remains forbidden to him, and dead in an unknown tomb... Highly confusing for those who imagine a Moses carved out of a single block. By way a series of possible portraits - including one of a female Moses - Jean-Christophe Attias follows the metamorphoses of the Hebrew liberator through ages and cultures. Drawing on rabbinical sources as well as the Bible itself, he examines the words of the texts and especially their silences. He discovers here a fragile prophet, teacher of a Judaism of the spirit, of wandering, and of incompleteness. Receive and transmit. Listen, even when the message is confusing. Insistently question, especially when there is no answer. And always, remain free. This seems to be the Judaism of Moses. A Judaism that speaks to believers and others - to Jews, of course, but also far beyond them, inviting its hearers to have done with tribal pride, the violence of weapons, and the tyranny of a special place.

"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 Virginity 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 Stagirius. 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 .

Weaving Lives for Virtuous Readers

Commentary on the Song of Songs

The Body and Desire

Gregory of Nyssa

God Visible

A Prophet for Our Time

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.

Renowned pastor-theologian Gregory A. Boyd tackles the Bible ' s biggest dilemma. The Old Testament God of wrath and violence versus the New Testament God of love and peace—it ' s a difference that has troubled Christians since the first century. Now, with the sensitivity of a pastor and the intellect of a theologian, Gregory A. Boyd proposes the " cruciform hermeneutic, " a way to read the Old Testament portraits of God through the lens of Jesus ' crucifixion. In Cross Vision, Boyd follows up on his epic and groundbreaking study, The Crucifixion of the Warrior God. He shows how the death and resurrection of Jesus reframes the troubling violence of the Old Testament, how all of Scripture reveals God ' s self-sacrificial love, and, most importantly, how we can follow Jesus ' example of peace.

The Last Mile, Conversations with Dick Gregory

Ascetical Works (The Fathers of the Church, Volume 58)

Passion and Paradise

A Memoir

From Plato to Denys

The Book of Pastoral Rule