

EVAGRIUS OF PONTUS THE GREEK ASCETIC CORPUS

EVAGRIUS OF PONTUS EVAGRIUS OF PONTUS EVAGRIUS OF PONTUS THEOLOGY AND PHILOSOPHY IN
EASTERN ORTHODOXY THE BLUE SAPPHIRE OF THE MIND EMOTIONS AND RELIGIOUS DYNAMICS IN THE
STILLNESS WAITING THE INSURMOUNTABLE DARKNESS OF LOVE KNOTENPUNKT BYZANZ BYZANTINISCHE
ZEITSCHRIFT THE AMERICAN BENEDICTINE REVIEW GYMNASIUM WRITINGS ON ICONOCLASM READING JOHN
CLIMACUS MILLA WA-MILLA SOURCES FOR THE HISTORY OF THE SCHOOL OF NISIBIS AN
INTRODUCTION TO CHRISTIAN MYSTICISM THE ENCYCLOPEDIA OF EASTERN ORTHODOX CHRISTIANITY:
N-Z ST. VLADIMIR'S THEOLOGICAL QUARTERLY KURISUMALA ROBERT E. SINKEWICZ EVAGRIUS
(PONTICUS) EVAGRIUS (SCHOLASTICUS) CHRISTOPH SCHNEIDER DOUGLAS E. CHRISTIE NATHANIEL
A. WARNE NICHOLAS WORSSAM SSF DOUGLAS E. CHRISTIE ANDREAS SPEER SAINT THEODORE
(STUDITES) HENRIK RYDELL JOHNS^[?] N ADAM H. BECKER THOMAS MERTON JOHN ANTHONY MCGUCKIN
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EVAGRIUS OF PONTUS c. 345–399 WAS ONE OF THE MOST PROMINENT FIGURES AMONG THE MONKS OF THE DESERT SETTLEMENTS OF NITRIA, SKETIS AND KELLIA IN LOWER EGYPT. THROUGH THE COURSE OF HIS ASCETIC WRITINGS HE FORMULATED A SYSTEMATIC PRESENTATION OF THE TEACHING OF THE SEMI-EREMITIC MONKS OF THESE SETTLEMENTS. THE WORKS OF EVAGRIUS HAD A PROFOUND INFLUENCE ON EASTERN ORTHODOX MONASTIC TEACHING AND PASSED TO THE WEST THROUGH THE WRITINGS OF JOHN CASSIAN c. 365–435. THIS IS THE FIRST COMPLETE ENGLISH TRANSLATION OF EVAGRIUS' GREEK ASCETIC WRITINGS BASED ON MODERN CRITICAL EDITIONS WHERE AVAILABLE AND WHERE THEY ARE NOT ON COLLATIONS OF THE PRINCIPAL MANUSCRIPTS. TWO APPENDICES PROVIDE VARIANT READINGS FOR THE GREEK TEXTS AND THE COMPLETE TEXT OF THE LONG RECENSION OF EULOGIOS. THE TRANSLATIONS ARE ACCOMPANIED BY A COMMENTARY TO GUIDE THE READER THROUGH THE INTRICACIES OF EVAGRIAN THOUGHT BY OFFERING EXPLANATORY COMMENTS AND REFERENCES TO OTHER EVAGRIAN TEXTS AND RELEVANT SCHOLARLY LITERATURE. FINALLY, DETAILED INDEXES ARE PROVIDED TO ALLOW THE READER TO IDENTIFY AND STUDY THE NUMEROUS THEMES OF EVAGRIAN TEACHING.

EVAGRIUS OF PONTUS c. 345–399 WAS A MAJOR FIGURE AMONG THE MONKS OF THE LOWER EGYPTIAN DESERT. HIS WORKS HAD A PROFOUND INFLUENCE ON EASTERN ORTHODOX MONASTIC TEACHING. THIS TRANSLATION IS BASED LARGELY ON MODERN CRITICAL EDITIONS AND HAS A WEALTH OF SUPPORTING FEATURES.

EVEN IN THE TWENTY-FIRST CENTURY, CRITICAL AND CREATIVE ENGAGEMENT WITH MODERN AND POSTMODERN PHILOSOPHY IS A RARITY IN ORTHODOX CIRCLES. THE COLLECTION OF ESSAYS PRESENTED HERE BY CHRISTOPH SCHNEIDER MAKES A SIGNIFICANT CONTRIBUTION TO OVERCOMING THIS DEFICIT. EIGHT SCHOLARS FROM SIX DIFFERENT COUNTRIES WORKING ON THE INTERSECTION BETWEEN ORTHODOX THOUGHT AND PHILOSOPHY PRESENT THEIR RESEARCH IN SHORT AND ACCESSIBLE FORM. THE TOPICS COVERED RANGE FROM POLITICAL PHILOSOPHY TO PHENOMENOLOGY, METAPHYSICS, PHILOSOPHY OF SELF, LOGIC, ETHICS, AND PHILOSOPHY OF LANGUAGE. THE AUTHORS DO NOT ALL PROMOTE ONE PARTICULAR APPROACH TO THE RELATIONSHIP BETWEEN ORTHODOX THEOLOGY AND

PHILOSOPHY NEVERTHELESS TAKEN TOGETHER THEIR WORK DEMONSTRATES THAT ORTHODOX SCHOLARSHIP IS NOT CONFINED TO HISTORICAL RESEARCH ABOUT THE BYZANTINE ERA BUT CAN CONTRIBUTE TO AND ENRICH CONTEMPORARY INTELLECTUAL DEBATES

IN THE BLUE SAPPHIRE OF THE MIND DOUGLAS E

WE ALL FEEL EMOTIONS AND ARE MOVED TO ACTION BY THEM RELIGIOUS COMMUNITIES OFTEN SELECT AND FOSTER CERTAIN EMOTIONS OVER OTHERS WITHOUT UNDERSTANDING THIS IT IS HARD TO GRASP THE WAY GROUPS VIEW THE WORLD AND EACH OTHER OFTEN IT IS THE UNDERLYING EMOTIONAL PATTERN OF A GROUP RATHER THAN ITS DOCTRINES THAT EITHER DIVIDES IT FROM OR ATTRACTS IT TO OTHERS THESE ISSUES SO IMPORTANT IN TODAY S WORLD ARE EXPLORED IN THIS BOOK IN A GENUINELY INTERDISCIPLINARY WAY BY ANTHROPOLOGISTS PSYCHOLOGISTS THEOLOGIAN AND HISTORIANS OF RELIGION AND IN SOME DETAILED STUDIES OF WELL AND LESS WELL KNOWN RELIGIOUS TRADITIONS FROM ACROSS THE WORLD

MANY ARE FAMILIAR WITH THE ORTHODOX JESUS PRAYER BUT THERE IS MUCH MORE TO DISCOVER ABOUT ITS TRADITION OF CONTEMPLATION AS A GROUNDING BOTH FOR THE INTERIOR SPIRITUAL LIFE AND FOR COMPASSIONATE ACTION IN THE WORLD THE AUTHOR AN ANGLICAN FRANCISCAN FRIAR AND THEOLOGIAN REFLECTS ON THE WEALTH OF ORTHODOX SPIRITUALITY THROUGH THE TEACHINGS OF ITS KEY FIGURES AND TEXTS EVAGRIUS OF PONTUS 345 399 ONE OF THE FIRST ORTHODOX THEOLOGIAN AND DESERT FATHER JOHN OF SINAI C 579 649 ABBOT AND WRITER OF THE HIGHLY INFLUENTIAL THE LADDER OF DIVINE ASCENT ISAAC OF SYRIA 7TH CENTURY A MUCH LOVED HERMIT MAXIMOS THE CONFESSOR 580 662 A PHILOSOPHER THEOLOGIAN MARTYR AND TEACHER SYMEON THE NEW THEOLOGIAN 949 1022 A MONASTIC REFORMER WITH DEEP MYSTICAL EXPERIENCES OF GOD S RADIANT LIGHT GREGORY PALAMAS 1296 1359 A THEOLOGIAN MONK AND TEACHER OF PRACTICE OF SILENT PRAYER THE AIM IS TO ENABLE READERS TO GAIN A SENSE OF CONNECTION WITH THE SAINTS OF EASTERN CHRISTIANITY AS SPIRITUAL GUIDES FOR TODAY

THE PRIMARY AIM OF THIS BOOK IS TO RECONSIDER THE MEANING OF DARKNESS WITHIN MYSTICAL

AND CONTEMPLATIVE THOUGHT AND PRACTICE ESPECIALLY AS THE GROUND AND SOURCE OF LOVE THE BOOK EXAMINES HOW A SUSTAINED CRITICAL ATTENTION TO APOPHATIC SPIRITUAL TRADITIONS CAN HELP US RESPOND TO THE GAPS SILENCES AND EMPTY PLACES THAT HAVE BECOME SUCH A PROMINENT FEATURE OF CONTEMPORARY EXPERIENCE CONTEMPLATIVE PRACTICE ROOTED IN UNKNOWING REFLECTS A DEEP RESPECT FOR THE UNSAYABLE BUT ALSO COMES TO EXPRESSION IN A RICH AND VARIED POETRY OF DARKNESS THAT LIMNS LOSS AND ABSENCE WITH GREAT DELICACY GRACE AND COURAGE THIS BOOK CONSIDERS HOW CRITICAL RETRIEVAL OF THIS POETRY ESPECIALLY THAT ARISING FROM ANCIENT CHRISTIAN TRADITIONS OF THE VIA NEGATIVA CAN HELP US ENGAGE AND RESPOND TO OUR OWN EXPERIENCES OF LOSS AND ABSENCE IT ARGUES THAT OUR EXPERIENCE OF CONTEMPLATIVE SPIRITUAL PRACTICE CAN BE REVITALIZED BY ATTENDING MORE CAREFULLY TO THE DARKNESS THAT SO OFTEN SURROUNDS AND COURSES THROUGH IT NOT ONLY AS PART OF PERSONAL PRACTICE BUT ALSO AS PART OF THE SHARED WORK OF RECOVERING AND DEEPENING WHAT THE CHRISTIAN MYSTICAL TRADITION OFTEN REFERS TO SIMPLY AS THE COMMON LIFE OR WHAT THE THIRTEENTH CENTURY FLEMISH MYSTIC HADEWIJCH OF ANTWERP CALLS THE INSURMOUNTABLE DARKNESS OF LOVE

DIESER BAND WIRFT EIN NEUES LICHT AUF BYZANZ ALS GEOGRAPHISCHEN ABER VOR ALLEM ALS KULTURELLEN KNOTENPUNKT DENN WIE KAUM EINE ANDERE REGION IST BYZANTIUM ^[1] BER GUT EIN JAHRTAUSEND DURCH SEINE EBENSO ZENTRALE WIE FRAGILE GEOGRAPHISCHE LAGE ABER AUCH DURCH SEIN PRESTIGE WICHTIG F^[2] R DIE BEGEGNUNG VON KULTUREN PERSONEN UND INSTITUTIONEN RUND UM DAS MITTELMEER HIERBEI STELLT SICH AUS BYZANTINISCHER PERSPEKTIVE DIE ANTIKE UND MITTELALTERLICHE WELT ALS EIN IN WESENTLICHEN Z^[3] GEN KONTINUIERLICHER KULTURRAUM DAR DER BIS AN DIE SCHWELLE DER NEUZEIT REICHT UND SICH VOR ALLEM DURCH SEINE GRO^[4] E REZEPTIVIT^[5] T AUSZEICHNET THEMATISIERT WERDEN DAHER VOR ALLEM DIE WECHSELSEITIGKEIT KULTURELLER UND EPISTEMISCHER REZEPTIONS UND TRANSFORMATIONSPROZESSE UND IHRE JEWEILIGEN WISSENSFORMEN DIESE WISSENSFORMEN BEZIEHEN SICH AUF DIE ORDNUNGSSTRUKTUREN DIE DER ERKENNTNIS UND DEN WISSENSCHAFTEN DER SPRACHE UND MEDIALEN REPR^[6] SENTATION SOWIE DEN INSTITUTIONELLEN UND SOZIOLOGISCHEN BEDINGUNGEN ZUGRUNDELIEGEN SOWIE AUF DIE DIESEN KORRESPONDIERENDEN

GEGENSTÄNDE DES WISSENS IN DIESEM AUSTAUSCH BEGEGNET BYZANZ AUCH DEN TRANSFORMIERTEN SPUREN WELCHE DIE GRIECHISCHE KULTUR ZUVOR BEI IHREN EIFRIGEN NACHAHMERN HINTERLASSEN HAT

THIS VOLUME MAKES AVAILABLE IN ENGLISH FOR THE FIRST TIME ALL THE WRITINGS BY THEODORE THE STUDITE 759 826 ON THE SUBJECT OF ICONOCLASM

THE ARAMAIC SPEAKING CHRISTIAN COMMUNITY OF LATE ANTIQUE AND EARLY ISLAMIC PERIOD MESOPOTAMIA DEVELOPED A SCHOOL CULTURE THAT PERSISTED FOR SEVERAL CENTURIES NOT UNLIKE THE RABBINIC ACADEMIES THE EAST SYRIAN SCHOOLS WERE INNOVATIVE AS CENTRES OF LEARNING WHERE STUDY WAS FORMALLY INSTITUTIONALIZED IN CONTRAST TO THE INFORMAL STUDY CIRCLES OF THE PAST THIS SCHOOL CULTURE PLAYED AN IMPORTANT ROLE IN THE EARLY TRANSLATION OF GREEK PHILOSOPHICAL TEXTS INTO ARABIC IN THE ABBASID PERIOD THE MOST INFLUENTIAL AND PROMINENT OF THESE SCHOOLS WAS THE SCHOOL OF NISIBIS AND THIS VOLUME PROVIDES AN ANNOTATED TRANSLATION OF THE MAJOR SOURCES FOR THE SCHOOL A POLEMICAL DOCUMENT COMPOSED BY SIMEON OF BET ARSHAM A THEOLOGICAL ENEMY OF THE SCHOOL DESCRIBES THE FOUNDATION OF THE SCHOOL AS A SIGNIFICANT STEP IN THE SUPPOSED SPREAD OF NESTORIANISM THROUGHOUT THE SASANIAN EMPIRE THE MORE EXTENSIVE EAST SYRIAN CAUSE OF THE FOUNDATION OF THE SCHOOLS OFFERS A HISTORY OF LEARNING FROM GOD'S CREATION OF THE WORLD TO THE TIME OF THE TEXT'S COMPOSITION AT THE SCHOOL OF NISIBIS IN THE LATE SIXTH CENTURY CE RECASTING PATRIARCHAL ISRAELITE PAGAN AND CHRISTIAN HISTORY AS A LONG SERIES OF SCHOOLS THE LAST TWO CHAPTERS OF THE ECCLESIASTICAL HISTORY DESCRIBE THE LIVES OF THE TWO MOST IMPORTANT HEAD EXEGETES AT THE SCHOOL THESE SOURCES HAVE NEVER BEEN TRANSLATED INTO ENGLISH AND THIS IS THE FIRST TIME THAT ANY OF THEM HAS RECEIVED CLOSE HISTORICAL LINGUISTIC AND THEMATIC ANALYSIS

IN THESE CONFERENCES DATING TO 1961 THOMAS MERTON PROVIDES FOR HIS AUDIENCE OF YOUNG MONKS AN OVERVIEW OF MAJOR THEMES AND FIGURES IN THE CHRISTIAN MYSTICAL TRADITION AS AN INTEGRAL PART OF THEIR RELIGIOUS INHERITANCE AND A CRUCIAL PART OF THEIR SPIRITUAL FORMATION FROM FATHERS OF THE CHURCH SUCH AS ST ATHANASIUS AND ST GREGORY OF NYSSA

THROUGH SUCH IMPORTANT MEDIEVAL THEOLOGIANS AS ST BONAVENTURE HADEWIJCH AND MEISTER ECKHART TO THE GREAT SPANISH CARMELITES ST TERESA OF AVILA AND ST JOHN OF THE CROSS MERTON TRACES SUCH KEY TOPICS AS THE INTEGRATION OF THEOLOGY AND SPIRITUALITY THE IMPORTANCE OF NATURAL CONTEMPLATION RECOGNIZING THE DIVINE PRESENCE IN CREATION THE CENTRALITY OF APOPHATIC OR DARK CONTEMPLATION AND THE ROLE OF SPIRITUAL DIRECTION IN FORMING MATURE AND BALANCED CONTEMPLATIVES

WITH A COMBINATION OF ESSAY LENGTH AND SHORT ENTRIES WRITTEN BY A TEAM OF LEADING RELIGIOUS EXPERTS THE TWO VOLUME ENCYCLOPEDIA OF EASTERN ORTHODOXY OFFERS THE MOST COMPREHENSIVE GUIDE TO THE CULTURAL AND INTELLECTUAL WORLD OF EASTERN ORTHODOX CHRISTIANITY AVAILABLE IN ENGLISH TODAY FROM PUBLISHER DESCRIPTION

ON THE LIFE AND ACHIEVEMENTS OF FRACIS ACHARYA 1912 2002 CISTERCIAN MONK AND THE FOUNDER OF KRISTIYA SANYASA SAMAJ KURISUMALA ASHRAM

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AN AESTHETICALLY APPEALING AND USER-FRIENDLY INTERFACE SERVES AS THE CANVAS

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