



ἡ ραίσματα ἡμεῶν καὶ τὴν ἐν τῷ
 μου: ἐμαρτίο μου πᾶσι τοῖς ἁγί
 οῖς:

ὡς μὲν τὰρ ἀπέδωκεν ὁ ἐκ τῆς
 ἀλάτωρ ἰαμ: καὶ τὴν ἐν τῷ
 οὐμὲν καὶ αὐτὸν χεῖρ: καὶ
 καλοῦν τὰς καὶ οὐ χεῖρ:

καὶ οὐ τὸ ἐν τῷ μου χεῖρ:
 ἵστυ δι' αὐτὸν ἐποτίσθη ὁ
 ἰστυ ἡ τραπεζαίαν ἐν τῷ π
 τῶν εἰς τὸν ἁγίον καὶ ἐν τῷ
 ἡ καὶ ἐν τῷ ἁγίον:

ὁ ἁγίον τῶν ἁγίων ἁγίων
 ἡ καὶ ἐν τῷ ἁγίον: καὶ τῶν
 διακόνων σου καὶ τῶν
 οὐμὲν πάντων τῶν ἁγίων: καὶ
 μὲν οὐ τὰς ὁρῶν σου καὶ τὰς
 ἁγίων:

ἡ τῶν ἁγίων καὶ τῶν ἁγίων
 ἡ καὶ ἐν τῷ ἁγίον καὶ τῶν
 ἡ καὶ ἐν τῷ ἁγίον καὶ τῶν
 οὐμὲν οὐ τὰς ὁρῶν σου καὶ τὰς
 ἁγίων:

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Objectives:

- What is the significance of Gregory of Nazianzus?
- What is the importance of the five orations?
- What are the main arguments used against Eunomians?
- How can a person share in the Divine Energy?



Gregory the Theologian

- Gregory of Nazianzus (c. 329 - c. 390), also called 'Gregory the Theologian.' He is one of the three theologians along with John the Evangelist and Symeon the New Theologian.
- With Basil the Great and John Chrysostom, he is regarded one the Three Holy Hierarchs.
- He was one of the Cappadocian Fathers along with Basil the Great and Gregory of Nyssa. All three were from Cappadocia in Asia Minor.
- Gregory was a university student in Athens with his friend Basil. Both entered the monastic life soon after leaving Athens.



His ordination

- He was called by his father Gregory bishop of Nazianzus to help him as a bishop with his diocese during his declining years, he took flight to Pontus.
- Upon his return he was ordained priest (c. 362) by his friend Basil, the he was consecrated bishop of Sasima in Asia Minor (c.372) retaining the boundaries of Basil's jurisdiction against an intruding bishop.
- Unlike Basil who was out-spoken and a strong leader, Gregory was gentle in character, so was a bit of a disappointment to Basil.
- St. Gregory is commemorated by Orthodox Christians twice a year on January 25th and January 30th.



Patriarch of Constantinople

- In 379, he came to Constantinople, to fight the Arians. From a small chapel he began to preach his famous sermons.
- After the repose of Meletios of Antioch who presided over the 2nd Ecumenical Synod, He became Patriarch of Constantinople. When he left it two years later, the Arians did not have one church left in the city.
- During the sessions of the second ecumenical Synod, he delivered his farewell speech-the *Syntacterion*, in the presence of 150 bishops and the Emperor Theodosius the Great.
- He returned to Nazianzus, where he lived to the end of his life. He reposed in the Lord in 391.



Gregory's works

- His works, both prose and poems, demonstrate his superior mastery of the Greek language. Gregory's work can be divided into three genres: Orations, Letters and Poems.
- His orations are his most significant work, they are a collection of forty-five sermons and homilies that were probably actually given in services. They were written in 379-381 in Constantinople in the years just before and after the Second Ecumenical Synod, held in Constantinople in 381.



The Five Theological Orations

- Gregory is best known for orations numbered 27 through 31, known as the *Five Theological Orations*,
- 1- A Preliminary Discourse Against the Eunomians.
- 2- The existence of God and his nature and energy.
- 3- On the Son.
- 4-The Second Concerning the Son.
- 5-On the Holy Spirit.
- In these orations he defended Trinitarian theology.



The Godhead

- He says: "As soon as I think about One, I am enlightened by Three. As soon as I distinguish Three, my mind is elevated to One. When I conceive of One of the Three, I still consider It as a whole."
- God is HE WHO IS because he "contains within himself the whole of being, which has no beginning and will never end." "If there has been One from the beginning, there have also been Three."
- "When I call him a Source, do not imagine that I am referring to a source in time, or that I am presuming an interval between the Begetter and the Begotten. Do not separate their natures or falsely assume that there is something existing to separate these two co-eternities abiding within each other."



Monarchy of the Father

- He writes: “What we hold in honour is monarchy, not a monarchy, which is limited to one hypostasis (this is in distinction to Sabellius), but one, which is composed of an equality of nature, a unity of will, an identity of motion, and a convergence to a one, single Whole of those elements, which are from this One. This is impossible in a created nature.”
- Everything, which the Father has, belongs also to the Son, and everything, which belongs to the Son, belongs to the Father, so that nothing is particular because everything is held in common. Their very being is common and equal, although the being of the Son is from the Father.
- The properties of the hypostases are ungeneratedness, generation, and procession — ἀγεννησία, γέννησις, and ἐκπόρευσις. They do not define the essence of the Godhead.



Confusion of the names

- Arians confused the name, or attribute, of God as “Unoriginate” with His essence.
- They believed that the Son and the Holy Spirit could not share in His essence because they were not unoriginate.
- Eunomius who believed that Jesus was not only *not* of one essence with the Father (*heterousia*) but was also unlike him claimed that if one could grasp the names of God is Unbegotten, Unoriginate, he would know Him as well as He knows himself!
- Gregory insisted that not even the name Father indicates what the divine essence is.



It is impossible to conceive God

- Plato said: "It is difficult to conceive God, It is impossible to define Him." Gregory rearranged the wording of this statement to say, "It is impossible to *define* God, It is more impossible to *conceive* Him." By this statement Gregory was refuting Eunomius' claim that by defining God in a name one has come to know his essence. To paraphrase how Eunomius might rephrase the statement "It is possible to define God, to conceive him is the same thing."

The unknowability of the essence of God



- Gregory said: “When we say that God is incorporeal this does not set forth nor contain within itself His Essence, anymore than do unbegotten and unoriginate and unchangeable and incorruptible and any of the other terms that we might predicate about god or use in reference to Him. How, indeed, should it pertain to His Being, in reference to His nature and substance, that he has no beginning, does not change, and is not subject to any limitation?”



Energy of God's essence

- St. Gregory the Theologian says that the natural energy of God's essence is utterly simple.
- The simple energy "is indivisibly divided among individual creatures."
- The Fathers maintain that this simple energy is multiplied.



Father is the name of his relationship with the Son

- Gregory goes on to say, “They say that Father is the name either of an essence or of an action....Well, you clever fellows, I would indeed be frightened by our distinction, were it really necessary to accept one or the other of the alternatives, rather than to discard both and state a third and truer one: Father is the name neither of an essence nor of an action, but of the *relation* which describes how the Father stands to the Son, and the son to the Father. With us these names make known a genuine and real relation; and here too they signify an identity of nature of the Begotten to the Begetter.”



The Holy Spirit

- Gregory completed Basil's Trinitarian distinctions of the Father's ungenerateness and the Son's generateness by attributing the relationship of procession to the Holy spirit and thus clarifying that by nature the Holy Spirit is fully God.
- He claimed that all he knew was that the Holy Spirit was caused by the Father in a different way than the Son so decided on that word.



The two natures in Christ

- One nature is subject to suffering the other is immutable & above suffering.
- He remains that which he has always been, and he has assumed that which he previously did not have.”
- The mystery of the double names and the double symbols, refer to one and the same,” “One God from both.”



One Son, and “not two sons,”

- “He was a mortal, but also God; he was from the tribe of David, but he was also the Creator of Adam; he had a body, but was incorporeal; he was borne by the Virgin, but could not be contained; the cradle held him, but the Magi were led to him by the star. As a man he struggled, but he cannot be overcome and he defeated the tempter three times. As a mortal he was subject to sleep, but as God he tamed the seas. He was tired by his journeys, but he gave strength to the weak. He prayed, but who is it who hears the prayers of those who are perishing? He was a victim, but also the High Priest. He is the Priest, but he is God.”
- The Divinity remains immortal and humanity is “deified.” “Deification” does not imply that human nature undergoes transubstantiation.



Purification by the Spirit of God

- Basil's concept of the Holy Spirit as the "sanctifying power" of God is given full strength by Gregory, for it is God Himself and not an attribute of his that plays a role in man's salvation. Those who would know God are not the philosophers who sought to grasp him with their rational mind, but those have been purified, or who are at least in some degree are being purified by the Spirit of God.
- He says, in that we are purified so that we might be apprehended by light, so that "one illumination may come upon us from the one God, One in diversity, diverse in Unity".



What has not been assumed has not been healed

- To refute the heresy of Apollinaris, who held that Jesus Christ did not assumed a **voũç**, he resolved the problem in the light of the mystery of salvation:
- “What has not been assumed has not been healed”, and if Christ had not been “endowed with a **voũç**, how could he have been a man?”
- It was precisely our **voũç** that needs the relationship, the encounter with God in Christ.



Sharing in the Divine energy

- Gregory goes on to describe the meaning of the Great Light, “When I say “God,” you must be illuminated in a flash by One Light and by Three: Three in Hypostases or, if anyone prefer to call them so, Persons, for we will not quarrel about names if the syllables convey the same meaning; One by reason of essence or Godhead.
- His impact was immense, like the Cappadocian Fathers. He is known for his Trinitarian contributions. In his writing against Eunomius and the Arians, he explained how each member could share in the Divine energy. He built on Basil’s work clarifying the role of the Holy Spirit within and as a full member of the Trinitarian Communion and delineated His role in mankind’s salvation, deification and knowledge of God.