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*Translated by*  
ROY J. DEFERRARI

**Basil Letters 59 185 Harvard Loeb Classical Series 215  
Volume**

**JS Bruner**



**Basil Letters 59 185 Harvard Loeb Classical Series 215 Volume :**

*Byzantine Materiality* Evan Freeman, Roland Betancourt, 2024-06-04 This volume explores the power of matter and materials in the Eastern Roman Empire also known as Byzantium Recent attention to matter as dynamic and meaningful constitutes an emerging interdisciplinary field of inquiry known as materiality new materialism or the material turn Materials can be symbolic but matter can also act on human subjects This volume builds on these insights to consider the role of matter materials form and embodied experiences in Byzantium In many respects Byzantine materiality represents a continuation of its Greco Roman inheritance which was also shared by neighboring peoples such as the Umayyads and Abbasids But the Byzantines also developed their own unique perspectives on matter and form as with their parsing of the sacred materialities of icons the Eucharist and relics Chapters in this volume consider the cultural meanings and functions of materials such as gold and ivory the materiality of icons and relics experiences of objects as well as Byzantine philosophies of matter and form Materiality takes center stage in Byzantine constructions of power luxury belief and identity which will be of interest to scholars and students of Byzantium and the wider medieval world

**Christ, the Spirit, and Human Transformation in Gregory of Nyssa's in Canticum Canticorum** Alexander L. Abecina, 2023-09-15 It is generally agreed that *virg* is Gregory of Nyssa's first written work composed sometime in the early 370s Recent scholarly interest in the text has tended to focus upon Gregory's alleged ranking of different forms of married and celibate life in relation to fourth century Christian asceticism Rarely however has the overtly ascetical subject matter of the work been studied with regard to one of the most pressing doctrinal debates of the 370s and 380s namely the dispute over the status of the Holy Spirit a matter which the Cappadocian Fathers took up with great force against the Macedonians who denied the Spirit's essential unity with the Father and the Son This chapter therefore investigates the role Gregory assigns to the Holy Spirit in the virgin's spiritual marriage or union with Christ I will show that Gregory stresses throughout the work that such union with Christ is in fact impossible for the naturally weak and fallen virgin unless it is actualised by the life giving power of the Holy Spirit who shares in the very attributes of purity incorruptibility and virginity that are proper to the Father and the Son This he expounds with direct reference to baptismal theology Thus read in light of the debates with the Macedonians in the 370s and 380s *virg* can be understood to prescribe a form of ascetical life which rests upon the characteristically anti Macedonian conviction that the Spirit who is received at baptism unites humanity to the Son and the Father because the Spirit is himself essentially united to the Son and the Father This analysis of pneumatology in *virg* is of central importance to my study of *hom* in *Cant* both works portray humanity's union with Christ under the metaphor of marriage That Gregory construes this nuptial union in thoroughly pneumatological and hence baptismal terms in his earliest work serves to attune my focus upon resonant pneumatological and baptismal themes that shed light on his exegesis of the Song of Songs in his final written work

**The Apollinarian Christologies** Timothy John Carter, 2011-05-12 The christological writings of Apollinarius of Laodicea and

what has been written about them present us with something of a contradiction The style of Apollinarius exposition and his intellectual reputation indicate that he taught a clear logical and systematic doctrine of Christ and on this the commentators tend to agree The brilliance and thoroughgoing logic of Apollinarius system are undeniable This was a brilliant and logical system destined to exercise an enormous influence it stands as a complete and elaborate system of doctrine to which all his writings make their contribution Yet when it comes to specifying the precise nature of this doctrine his interpreters both ancient and modern offer divergent opinions and strongly disagree with one another It is this apparent contradiction which first attracted me to re examine the Apollinarian texts as collected by Hans Lietzmann in his 1904 edition and to reconsider what has been said about them for it suggests that the interpretative discussion may not be closed since the contradiction would appear to have two possible causes either the existing interpretations have been variously less than successful at delineating the precise nature of Apollinarian doctrine or Apollinarius teaching was in fact less clear logical and systematic than his style and reputation suggests and his interpreters assume     **Books in Print** ,1979     *Books in Series* ,1979

*Books in Print Supplement* ,1982     The Publishers' Trade List Annual ,1985     **The Loeb Classical Library. No. 215,** James Loeb,1928     **Letters, Volume II: Letters 59-185** Basil,1928-01-03 Correspondence of a Cappadocian Father Basil the Great was born ca AD 330 at Caesarea in Cappadocia into a family noted for piety He was at Constantinople and Athens for several years as a student with Gregory of Nazianzus and was much influenced by Origen For a short time he held a chair of rhetoric at Caesarea and was then baptized He visited monasteries in Egypt and Palestine and sought out the most famous hermits in Syria and elsewhere to learn how to lead a pious and ascetic life but he decided that communal monastic life and work were best About 360 he founded in Pontus a convent to which his sister and widowed mother belonged Ordained a presbyter in 365 in 370 he succeeded Eusebius in the archbishopric of Caesarea which included authority over all Pontus He died in 379 Even today his reform of monastic life in the east is the basis of modern Greek and Slavonic monasteries The Loeb Classical Library edition of Basil s Letters is in four volumes     *The Loeb Classical Library. No. 243,* James Loeb,1930

**The Loeb Classical Library. No. 190,** James Loeb,1926     The Loeb Classical Library. No. 270, James Loeb,1934

**The Loeb Classical Library. No. 59,** James Loeb,1969     **Saint Basil, the Letters, And, Address to Young Men on Reading Greek Literature, Vol. 4 of 4 (Classic Reprint)** Basil of Caesarea,2017-07-26 Excerpt from Saint Basil the Letters And Address to Young Men on Reading Greek Literature Vol 4 of 4 The present volume marks the fourth and last of the collected Letters of St Basil in the Loeb Classical Library and includes Letters CCXLIX to CCCLXVIII Of these the last two are here added to the corpus of Basil s letters for the first time Furthermore many of the later letters of this volume appear here with an English translation for the first time Most of the dubia and spuria are included in this volume and wherever possible I have attempted to summarize the best scholarly opinion regarding their authenticity and to add such new evidence as I have been able to find About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books

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**Letters, Volume III: Letters 186-248** Basil, St Bishop Basil, Sai, 1930-01-07 Correspondence of a Cappadocian Father Basil the Great was born ca AD 330 at Caesarea in Cappadocia into a family noted for piety He was at Constantinople and Athens for several years as a student with Gregory of Nazianzus and was much influenced by Origen For a short time he held a chair of rhetoric at Caesarea and was then baptized He visited monasteries in Egypt and Palestine and sought out the most famous hermits in Syria and elsewhere to learn how to lead a pious and ascetic life but he decided that communal monastic life and work were best About 360 he founded in Pontus a convent to which his sister and widowed mother belonged Ordained a presbyter in 365 in 370 he succeeded Eusebius in the archbishopric of Caesarea which included authority over all Pontus He died in 379 Even today his reform of monastic life in the east is the basis of modern Greek and Slavonic monasteries The Loeb Classical Library edition of Basil's Letters is in four volumes

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reform of monastic life in the east is the basis of modern Greek and Slavonic monasteries The Loeb Classical Library edition of Basil's Letters is in four volumes      **Loeb Classical Library** Saint Basil (Bishop of Caesarea), 19??      *The letters* Saint Basil (Bishop of Caesarea), 1926      **Letters and Panegyricus** Caius Plinius Caecilius Secundus (Minor.), 1972

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