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In his missionary journeys, St. Paul spoke in a number of cities in the Greek peninsula including Athens, renowned for its philosophical heritage. He addressed to them the message of the One, Unknown God

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Areopagite (Acts 17:22ff). Among those present in the Areopagus (the open city center of Athens) on that day was a certain Denys (Dionysios) who eventually became a disciple of Paul. Centuries later, a corpus of writings appeared bearing the name of the Denys the Areopagite. These texts

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Areopagite were considered to be the writings of the first century disciple of the Apostle Paul and thus achieved almost immediate prominence, strongly influencing the lives of St. Maximus the Confessor (d. 662) and St. John Damascene (d.749) in the East and Eriugena (d. 877), St. Bede

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(d. 735), St. Bernard (d.1153) St.
Thomas Aquinas (d. 1272) Nicholas of
Cusa (d. 1464), St. John of the Cross
(d. 1591), and many other great
minds in the West. Later historical
studies of Denys' texts, especially
during the 19th century, showed
conclusively that the writings are of a

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later date (5th century) than had generally been thought. Hence, the appending of "Pseudo-" before the name of Denys (Pseudo-Denys, Pseudo-Dionysius) became common place. The extraordinary brilliance of the texts themselves, however, has been in no way dimmed. The late

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Holy Father John Paul II in his monumental encyclical *Fides et Ratio* warns insistently against an approach to Revelation that shuns metaphysics. The texts of Denys provide a majestic and profound metaphysical perspective. Deeply formed by the Divine Liturgy and the Sacred

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Scriptures, this mysterious author uses the great insights of Plato and his later disciples, expressing the deepest profundities of the faith in stunningly beautiful writings. In Denys, readers past, present, and future find a penetrating contemplative vision into the Mystery

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Areopagite of the Trinity and its creation. This book is a focused exposition of Denys' theological understanding with particular attention to the illuminating metaphysical depth of his insight. Care has been taken to prepare a text that is readable for the serious laymen accompanied with

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footnotes provide a more detailed background for the scholar.

This book examines the relationship between transcendence and immanence within Christian mystical and apophatic writings. Original essays from a range of leading,

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established, and emerging scholars in the field focus on the roles of language, signs, and images, and consider how mystical theology might contribute to contemporary reflection on the Word incarnate. This collection of essays re-examines works from such canonical figures as

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Eckhart, Augustine, Plotinus, Pseudo-Dionysius, Nicolas of Cusa, Teresa of Avila, John of the Cross, Julian of Norwich, along with the philosophical thought of Iris Murdoch, Jacques Lacan, and Martin Heidegger, and the contemporary phenomena of the Emerging Church. Presenting new

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readings of key ideas in mystical theology, and renewed engagement with the visionary and the everyday, the therapeutic and the transformative, these essays question how we might think about what may lie between transcendence and immanence.

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This monograph revisits one of the most debated aspects of Dionysian scholarship: the enigma of its authorship. To establish the identity of the author remains impossible. However, the legitimacy of the attribution of the corpus to Dionysius

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the Areopagite should not be seen as an intended forgery but rather as a masterfully managed literary device, which better indicates the initial intention of the actual author. The affiliation with Dionysius the Areopagite has metaphorical and literary significance. Dionysius is the

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only character in the New Testament who is unique in his conjunction between the apostle Paul and the Platonic Athenian Academy. In this regard this attribution, to the mind of the actual author of the corpus, could be a symbolic gesture to demonstrate the essential truth of both traditions

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As derived essentially from the same divine source. The importance of this assumption taken in its historical context highlights the culmination of the formation of the civilized Roman-Byzantine Christian identity.

" . . . that you may become partakers

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Areopagite" 2 Peter 1:4 "The theme of deification intimately touches on human identity and the actualization of humanity's ultimate purpose. It is predominantly an anthropological and soteriological expression of Christian theology. At the same time, it testifies to the

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identity of a Christian God, divine universal design, and God's economy, where the trinitarian and christological apprehension receives the central place. Theosis, both on an individual and cosmic scale, is not exiguous in its eschatological perspective, either. The testimony of

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theosis is testimony to the inexplicable mystery of divine intimacy. Deification penetrates all spheres of human existence, and can be seen as an answer to most pending ultimate questions. It is essentially practical in its manifestation and uplifting in its

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content, but nevertheless, always evasive and arcane in its comprehension." From the Introduction This book contains biblical and historical-theological essays that offer innovative approaches to the issue of theosis. The interconnections between the

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Areopagite
theology of deification and the doctrines of the Trinity, Christology, anthropology, protology, hamartiology, soteriology, and eschatology are made manifest in these fascinating new studies. It is aimed both at those who are already students of theosis and at those who

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are looking for an introductory text. It also contains a comprehensive and up-to-date bibliography for those seeking further resources on the theme.

G. K. Chesterton wrote, "Tradition means giving votes to the most

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obscure of all classes, our ancestors. It is the democracy of the dead." This book pays homage to major theologians of the Christian tradition that tell the history of theology. Matt Jenson engages in charitable yet critical exposition and dialogue with eleven select thinkers, offering a

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Arbopagite lucid, synthetic account of their theology with a view to ongoing systematic theological issues. He engages directly with core primary texts and treats individual theologians in greater depth and nuance than most overview textbooks.

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Andrew Louth examines all the traditions on which Denys' work draws: the Fourth Century Greek theologians, pagan philosophy and Syrian Christian thought. The corpus of Denys the Areopagite appeared in the sixth century and have since been

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Areopagite
deeply influential on Christian thinking both in East and West. Who their author was remains a mystery but in this book Professor Louth documents and comments on his compelling vision of the beauty of God's world and his revelation, together with his profound

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Awareness of the ultimate mystery of the unknowable God who utterly transcends all being.

This book examines the relationship between transcendence and immanence within Christian mystical and apophatic writings. Original

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essays from a range of leading, established, and emerging scholars in the field focus on the roles of language, signs, and images, and consider how mystical theology might contribute to contemporary reflection on the Word incarnate. This collection of essays re-examines

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works from such canonical figures as Eckhart, Augustine, Plotinus, Pseudo-Dionysius, Nicolas of Cusa, Teresa of Avila, John of the Cross, Julian of Norwich, along with the philosophical thought of Iris Murdoch, Jacques Lacan, and Martin Heidegger, and the contemporary phenomena of the

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Emerging Church. Presenting new readings of key ideas in mystical theology, and renewed engagement with the visionary and the everyday, the therapeutic and the transformative, these essays question how we might think about what may lie between transcendence and

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Paramount in the shaping of early Byzantine identity was the construction of the church of Hagia Sophia in Constantinople (532-537 CE). This book examines the edifice from the perspective of aesthetics to

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define the concept of beauty and the meaning of art in early Byzantium. Byzantine aesthetic thought is re-evaluated against late antique Neoplatonism and the writings of Pseudo-Dionysius that offer fundamental paradigms for the late antique attitude towards art and

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Areopagite beauty. These metaphysical concepts of aesthetics are ultimately grounded in experiences of sensation and perception, and reflect the ways in which the world and reality were perceived and grasped, signifying the cultural identity of early Byzantium. There are different types of aesthetic

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data, those present in the aesthetic object and those found in aesthetic responses to the object. This study looks at the aesthetic data embodied in the sixth-century architectural structure and interior decoration of Hagia Sophia as well as in literary responses (ekphrasis) to the building.

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The purpose of the Byzantine ekphrasis was to convey by verbal means the same effects that the artefact itself would have caused. A literary analysis of these rhetorical descriptions recaptures the Byzantine perception and expectations, and at the same time reveals the cognitive

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processes triggered by the Great Church. The central aesthetic feature that emerges from sixth-century ekphraseis of Hagia Sophia is that of light. Light is described as the decisive element in the experience of the sacred space and light is simultaneously associated with the

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Areopagite. It is argued that the concepts of light and wisdom are interwoven programmatic elements that underlie the unique architecture and non-figurative decoration of Hagia Sophia. A similar concern for the phenomenon of light and its epistemological dimension is

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reflected in other contemporary monuments, testifying to the pervasiveness of these aesthetic values in early Byzantium.

Rigorously studying the inexpressible expression provoked by the silenced testimony of the Holocaust survivor,

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in Jean-François Lyotard ' s The
Differend, and the religious faithful,
in Pseudo-Dionysius ' The Divine
Names, proves to dissolve the
apparent heterogeneity of
postmodernism and Neoplatonist
Christian mysticism and open radical
new lines of dialogue. Expressing the

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Inexpressible critically evaluates each thinker and tradition, rethinks witnessing, testimony, sublimity, and apophaticism, and then engages them together to forge a new reading of silence and eros.

Erasmus of Rotterdam (1466-1536)

Page 53/58

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hailed Origen of Alexandria (185-254) as a holy priest, a gifted homilist, a heroic Christian, and a celebrated exegete and theologian of the ancient Church. In this book Thomas Scheck presents one of the fruits of Erasmus's endeavors in the field of patristic studies (a particularly

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A neglected field of scholarship within Erasmus studies) by providing the first English translation, annotated and thoroughly introduced, of Erasmus' final work, the Prefaces to his Edition of Origen's writings (1536). Originally published posthumously two months after Erasmus's death,

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the work surveys Origen of Alexandria's life, writings, preaching, and contribution to the Catholic Church. The staggering depth and breadth of Erasmus's learning are exhibited here, as well as the maturity of his theological reflections, which in many ways anticipate the irenicism of

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the Second Vatican Council with respect to Origen. Erasmus presents Origen as a marvelous doctor of the ancient Church who made a tremendous contribution to the Catholic exegetical tradition and who lived a saintly life.

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4