

# Evagrius Of Pontus The Greek Ascetic Corpus

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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

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translation is based largely on modern critical editions and has a wealth of supporting features

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 theologians and historians of religion and in some detailed studies of well and less well known religious traditions from across the world

this book is a reflection on the meaning of spiritual darkness especially those difficult places in human experience where meaning seems to elude us where we are emptied out and are compelled to dig deeper into who we truly are douglas e christie takes up this facet of experience in ordinary human experience but also in relation to the christian contemplative and mystical traditions where such experience is often understood to be both painful and transformative allowing the mind and heart to open in love

a masterly distillation of the central teachings of the eastern christian tradition of prayer and discipleship rowan williams former archbishop of canterbury many are familiar with the orthodox jesus prayer also known as the prayer of the heart as a central prayer for monastics 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 nicholas worssam franciscan friar and theologian reflects on the wealth of eastern orthodox christian spirituality through the teachings of its key figures and texts including evagrius of pontus john climacus isaac of syria maximus the confessor symeon the new theologian and gregory palamas in the stillness waiting provides an accessible introduction to these saints of eastern christianity and how they serve as wise spiritual guides for all christians today

william desmond taking issue with common popular and scholarly views of the ancient greek cynics contends that early cynics like antisthenes and diogenes were not cultural outcasts or marginal voices in classical culture rather the cynic movement through the fourth century b c had deep and significant roots in what desmond calls the greek praise of poverty desmond demonstrates that classical views of wealth were complex and allowed for the admiration of poverty and the virtues it could inspire he explains cynicism s rise in popularity in the ancient world by exploring the set of attitudes that collectively formed the greek praise of poverty desmond argues that in the fifth and fourth centuries b c economic political military and philosophical thought contained explicit criticisms of wealth and praise of poverty

a masterly distillation of the central teachings of the eastern christian tradition of prayer and discipleship rowan williams former archbishop of canterbury many are familiar with the orthodox jesus prayer also known as the prayer of the heart as a central prayer for monastics 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 nicholas worssam franciscan friar and theologian reflects on the wealth of eastern orthodox christian spirituality through the teachings of its key figures and texts including evagrius of pontus john climacus isaac of syria maximus the confessor symeon the new theologian and gregory palamas in the stillness waiting provides an accessible introduction to these saints of eastern christianity and how they serve as wise spiritual guides for all christians today

the ladder of divine ascent the work of an otherwise shadowy figure john climacus meaning of the ladder abbot of st catherine s sinai ca 579 649 ce is one of the most popular and enduring classics of greek ascetic spiritual direction hailed as the great synthesis of early ascetic writings the ladder presents a spirituality self consciously rooted in the literary and theological tradition of the desert fathers and the great old men of gaza despite its incredible popularity among monastic and lay readers the ladder is virtually unknown in scholarship in this work jonathan l zecher offers a sustained study of the ladder s spiritual vision which is contextualized within an equally sustained genealogical survey of climacus own tradition the ladder is built up through the memory of death a term referring to admonitions of early authors to remember one s inevitable but unknowable death and to contemplate the divine judgment which would follow to cultivate particular ascetic christian lifestyles in their readers in the literature that formed climacus every aspect of the memory of death varied considerably but climacus draws these together in the ladder so that death and the judgment which follows defines a symbolic framework within which monks reflect on their past and approach the future climacus also took up metaphorical practices of dying to oneself and others to craft an idea of spiritual progress in the imitation of christ taking into account failure and frailty at the heart of this study is the abiding question of how tradition forms and in the ladder is an outstanding example of how unflinching fidelity to tradition results in a creative synthetic achievement

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