



Gregory of Nazianzus

Collected Works

DELPHI  CLASSICS

Ancient Classics Series

The Collected Works of
GREGORY THE THEOLOGIAN

(c. 329-390)



Contents

The Translations

Brief Introduction: Gregory of Nazianzus

Orations

Letters

The Greek Texts

List of Greek Texts

Selected Dual Texts

Dual Greek and English Texts

The Biographies

Gregorius Nazianzenus (1911) by Henry Wace

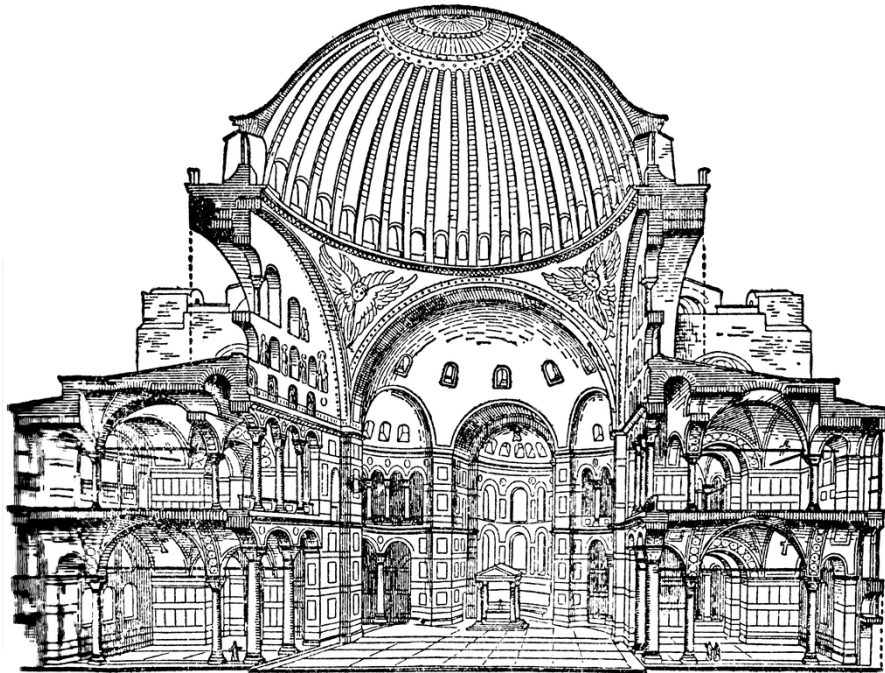
Saint Gregory of Nazianzus (1913) by David Oswald Hunter Blair

The Delphi Classics Catalogue



© *Delphi Classics* 2024
Version 1

The Collected Works of
GREGORY OF NAZIANZUS



By Delphi Classics, 2024

COPYRIGHT

Collected Works of Gregory of Nazianzus



First published in the United Kingdom in 2024 by Delphi Classics.

© Delphi Classics, 2024.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without the prior permission in writing of the publisher, nor be otherwise circulated in any form other than that in which it is published.

ISBN: 978 1 80170 200 3

Delphi Classics

is an imprint of

Delphi Publishing Ltd

Hastings, East Sussex

United Kingdom

Contact: sales@delphiclassics.com

DELPHI  CLASSICS

www.delphiclassics.com

The Translations



Güzelyurt, a town in Aksaray Province, in the Central Anatolia region of Turkey — Gregory was born to Greek parents in the family estate of Karbala outside the village of Arianzus, near Güzelyurt and Nazianzus.



The believed site of Gregory's estate

Brief Introduction: Gregory of Nazianzus



From '1911 Encyclopædia Britannica', Volume 12

GREGORY, ST, OF NAZIANZUS (329-389), surnamed Theologus, one of the four great fathers of the Eastern Church, was born about the year A.D. 329, at or near Nazianzus, Cappadocia. His father, also named Gregory, had lately become bishop of the diocese; his mother, Nonna, exercised a powerful influence over the religious convictions of both father and son. Gregory visited successively the two Caesareas, Alexandria and Athens, as a student of grammar, mathematics, rhetoric and philosophy; at Athens he had for fellow-students Basil, who afterwards became bishop of Caesarea, and Julian, afterwards emperor. Shortly after his return to his father's house at Nazianzus (about the year 360) Gregory received baptism. He resolved to give himself to the service of religion; but for some time, and indeed more or less throughout his whole life, was in a state of hesitation as to the form which that service ought to take. Strongly inclined by nature and education to a contemplative life spent among books and in the society of congenial friends, he was continually urged by outward circumstances, as well as by an inward call, to active pastoral labour. The spirit of refined intellectual monasticism, which clung to him through life and never ceased to struggle for the ascendancy, was about this time strongly encouraged by his intercourse with Basil, who induced him to share the exalted pleasures of his retirement in Pontus. To this period belongs the preparation of the *Φιλοκαλία*, a sort of chrestomathy compiled by the two friends from the writings of Origen. But the events which were stirring the political and ecclesiastical life of Cappadocia, and indeed of the whole Roman world, made a career of learned leisure difficult if not impossible to a man of Gregory's position and temperament. The emperor Constantius, having by intrigue and intimidation succeeded in thrusting a semi-Arian formula upon the Western bishops assembled at Ariminum in Italy, had next attempted to follow the same course with the Eastern episcopate. The aged bishop of Nazianzus having yielded to the imperial threats, a great storm arose among the monks of the diocese, which was only quelled by the influence of the younger Gregory, who shortly afterwards (about 361) was ordained to the priesthood. After a vain attempt to evade his new duties and responsibilities by flight, he appears to have continued to act as a presbyter in his father's diocese without interruption for some considerable time; and it is probable that his two *Invectives* against Julian are to be assigned to this period. Subsequently (about 372), under a pressure which he somewhat resented, he allowed himself to be nominated by Basil as bishop of Sasima, a miserable little village some 32 m. from Tyana; but he seems hardly, if at all, to have assumed the duties of this diocese, for after another interval of "flight" we find him once more (about 372-373) at Nazianzus, assisting his aged father, on whose death (374) he retired to Seleucia in Isauria for a period of some years. Meanwhile a more important field for his activities was opening up. Towards 378-379 the small and depressed remnant of the orthodox party in Constantinople sent him an urgent summons to undertake the task of resuscitating their cause, so long persecuted and borne down by the Arians of the capital. With the accession of Theodosius to the imperial throne, the prospect of success to the Nicene doctrine had dawned, if only it could find some courageous and devoted champion. The fame of Gregory as a learned

and eloquent disciple of Origen, and still more of Athanasius, pointed him out as such a defender; nor could he resist the appeal made to him, although he took the step reluctantly. Once arrived in Constantinople, he laboured so zealously and well that the orthodox party speedily gathered strength; and the small apartment in which they had been accustomed to meet was soon exchanged for a vast and celebrated church which received the significant name of Anastasia, the Church of the Resurrection. Among the hearers of Gregory were to be found, not only churchmen like Jerome and Evagrius, but also heretics and pagans; and it says much for the sound wisdom and practical tact of the preacher that he set himself less to build up and defend a doctrinal position than to urge his flock to the cultivation of the loving Christian spirit which cherishes higher aims than mere heresy hunting or endless disputation. Doctrinal, nevertheless, he was, as is abundantly shown by the famous five discourses on the Trinity, which earned for him the distinctive appellation of θεολόγος. These orations are the finest exposition of the Catholic doctrine of the Trinity as conceived by the orthodox teachers of the East, and they were directed especially against the Eunomians and Macedonians. "There is perhaps no single book in Greek patristic literature to which the student who desires to gain an exact and comprehensive view of Greek theology can be more confidently referred." With the arrival of Theodosius in 380 came the visible triumph of the orthodox cause; the metropolitan see was then conferred upon Gregory, and after the assembling of the second ecumenical council in 381 he received consecration from Meletius. In consequence, however, of a spirit of discord and envy which had manifested itself in connexion with this promotion, he soon afterwards resigned his dignity and withdrew into comparative retirement. The rest of his days were spent partly at Nazianzus in ecclesiastical affairs, and partly on his neighbouring patrimonial estate at Arianus, where he followed his favourite literary pursuits, especially poetical composition, until his death, which occurred in 389 or 390. His festival is celebrated in the Eastern Church on the 25th and 30th of January, in the Western on the 9th of May (duplex).

His extant works consist of poems, epistles and orations. The poems, which include epigrams, elegies and an autobiographical sketch, have been frequently printed, the *editio princeps* being the Aldine (1504). Other editions are those of Tollius (1696) and Muratori (1709); a volume of *Carmina selecta* also has been edited by Dronke (1840). The tragedy entitled *Χριστὸς πάσχω* usually included is certainly not genuine. Gregory's poetry did not absorb his best energies; it was adopted in his later years as a recreation rather than as a serious pursuit; thus it is occasionally delicate, graphic, beautiful, but it is not sustained. Of the hymns none have passed into ecclesiastical use. The letters are entitled to a higher place in literature. They are always easy and natural; and there is nothing forced in the manner in which their acute, witty and profound sayings are introduced. Those to Basil introduce us to the story of a most romantic friendship, those to Cleodius have theological value for their bearing on the Apollinarian controversy. As an orator he was so facile, vigorous and persuasive, that men forgot his small stature and emaciated countenance. Forty-five orations are extant. Gregory was less an independent theologian than an interpreter. He was influenced by Athanasius in his Christology, by Origen in his anthropology, for, though teaching original sin and deriving human mortality from the Fall, he insists on the ability of the human will to choose the good and to co-operate in the work of salvation with the will of God. Though possessed neither of Basil's gift of government nor of Gregory of Nyssa's power of speculative thought, he worthily takes a place in that triumvirate of Cappadocians whom the Catholic Church gratefully recognizes as having been, during the critical struggles in the latter half of

the 4th century, the best defenders of its faith. The *Opera omnia* were first published by Hervagius (Basel, 1550); the subsequent editions have been those of Billius (Paris, 1609, 1611; aucta ex interpretatione Morelli, 1630), of the Benedictines (begun in 1778, but interrupted by the French Revolution and not completed until 1840, Caillau being the final editor) and of Migne. The *Theological Orations* (edited by A. J. Mason) were published separately at Cambridge in 1899.

Scattered notices of the life of Gregory Nazianzen are to be found in the writings of Socrates, Sozomen, Theodoret and Rufinus, as well as in his own letters and poems. The data derived from these sources do not always harmonize with the account of Suidas. The earlier modern authorities, such as Tillemont (*Mem. Eccl.* t. ix.) and Leclerc (*Bib. Univ.* t. xviii.), were used by Gibbon. See also C. Ullmann, *Gregorius von Nazianz, der Theologe* (1825; Eng. trans. by G. F. Coxe, M.A., 1857); A. Bénéoit, *St Grégoire de Nazianze; sa vie, ses œuvres, et son époque* (1877); Montaut, *Revue critique de quelques questions historiques se rapportant à St Grégoire de Nazianze* (1879); F. W. Farrar, *Lives of the Fathers*, i. 491-582, and F. Loofs in Hauck-Herzog's *Realencyk. für prot. Theologie*, vii. 138.



Gregory of Nazianzus, as depicted on a 1550 Russian icon



A Byzantine-style icon depicting the Three Holy Hierarchs: (left to right:) Basil the Great, John Chrysostom and Gregory the Theologian.

Orations



Translated by Charles Gordon Browne and James Edward Swallow, 'Nicene and Post-Nicene Fathers', Second Series, Vol. 7, 1894

CONTENTS

- Oration 1. On Easter and His Reluctance.
- Oration 2. In Defence of His Flight to Pontus
- Oration 3. To Those Who Had Invited Him, and Not Come to Receive Him.
- Oration 7. Panegyric on His Brother S. Cæsarius.
- Oration 8. On his Sister Gorgonia.
- Oration 12. To His Father, When He Had Entrusted to Him the Care of the Church of Nazianzus.
- Oration 16. On His Father's Silence, Because of the Plague of Hail.
- Oration 18. On the Death of his Father.
- Oration 21. On the Great Athanasius, Bishop of Alexandria.
- Oration 27. The First Theological Oration
- Oration 28. The Second Theological Oration.
- Oration 29. The Third Theological Oration.
- Oration 30. The Fourth Theological Oration
- Oration 31. The Fifth Theological Oration
- Oration 33. Against the Arians and Concerning Himself.
- Oration 34. On the Arrival of the Egyptians.
- Oration 37. On the Words of the Gospel
- Oration 38. On the Theophany, or Birthday of Christ.
- Oration 39. Oration on the Holy Lights.
- Oration 40. The Oration on Holy Baptism.
- Oration 41. On Pentecost.
- Oration 42. The Last Farewell in the Presence of the One Hundred and Fifty Bishops.
- Oration 43. Funeral Oration on the Great S. Basil, Bishop of Cæsarea in Cappadocia.
- Oration 45. The Second Oration on Easter.



Icon of Gregory the Theologian, fresco from Kariye Camii, Istanbul

Oration 1. On Easter and His Reluctance.



I. IT IS the Day of the Resurrection, and my Beginning has good auspices. Let us then keep the Festival with splendour, Isaiah 66:5 and let us embrace one another. Let us say Brethren, even to those who hate us; much more to those who have done or suffered anything out of love for us. Let us forgive all offenses for the Resurrection's sake: let us give one another pardon, I for the noble tyranny which I have suffered (for I can now call it noble); and you who exercised it, if you had cause to blame my tardiness; for perhaps this tardiness may be more precious in God's sight than the haste of others. For it is a good thing even to hold back from God for a little while, as did the great Moses of old, Exodus 4:10 and Jeremiah Jeremiah 1:6 later on; and then to run readily to Him when He calls, as did Aaron Exodus 4:27 and Isaiah, Isaiah 1:6 so only both be done in a dutiful spirit; — the former because of his own want of strength; the latter because of the Might of Him That calls.

II. A Mystery anointed me; I withdrew a little while at a Mystery, as much as was needful to examine myself; now I come in with a Mystery, bringing with me the Day as a good defender of my cowardice and weakness; that He Who today rose again from the dead may renew me also by His Spirit; and, clothing me with the new Man, may give me to His New Creation, to those who are begotten after God, as a good modeller and teacher for Christ, willingly both dying with Him and rising again with Him.

III. Yesterday the Lamb was slain and the door-posts were anointed, and Egypt bewailed her Firstborn, and the Destroyer passed us over, and the Seal was dreadful and reverend, and we were walled in with the Precious Blood. Today we have clean escaped from Egypt and from Pharaoh; and there is none to hinder us from keeping a Feast to the Lord our God — the Feast of our Departure; or from celebrating that Feast, not in the old leaven of malice and wickedness, but in the unleavened bread of sincerity and truth, 1 Corinthians 5:8 carrying with us nothing of ungodly and Egyptian leaven.

IV. Yesterday I was crucified with Him; today I am glorified with Him; yesterday I died with Him; today I am quickened with Him; yesterday I was buried with Him; today I rise with Him. But let us offer to Him Who suffered and rose again for us — you will think perhaps that I am going to say gold, or silver, or woven work or transparent and costly stones, the mere passing material of earth, that remains here below, and is for the most part always possessed by bad men, slaves of the world and of the Prince of the world. Let us offer *ourselves*, the possession most precious to God, and most fitting; let us give back to the Image what is made after the Image. Let us recognize our Dignity; let us honour our Archetype; let us know the power of the Mystery, and for what Christ died.

V. Let us become like Christ, since Christ became like us. Let us become God's for His sake, since He for ours became Man. He assumed the worse that He might give us the better; He became poor that we through His poverty might be rich; 2 Corinthians 8:9 He took upon Him the form of a servant that we might receive back our liberty; He came down that we might be exalted; He was tempted that we might conquer; He

was dishonoured that He might glorify us; He died that He might save us; He ascended that He might draw to Himself us, who were lying low in the Fall of sin. Let us give *all*, offer *all*, to Him Who gave Himself a Ransom and a Reconciliation for us. But one can give nothing like oneself, understanding the Mystery, and becoming for His sake all that He became for ours.

VI. As you see, He offers you a Shepherd; for this is what your Good Shepherd, who lays down his life for his sheep, is hoping and praying for, and he asks from you his subjects; and he gives you himself double instead of single, and makes the staff of his old age a staff for your spirit. And he adds to the inanimate temple a living one; to that exceedingly beautiful and heavenly shrine, this poor and small one, yet to him of great value, and built too with much sweat and many labours. Would that I could say it is worthy of his labours. And he places at your disposal all that belongs to him (O great generosity! — or it would be truer to say, O fatherly love!) his hoar hairs, his youth, the temple, the high priest, the testator, the heir, the discourses which you were longing for; and of these not such as are vain and poured out into the air, and which reach no further than the outward ear; but those which the Spirit writes and engraves on tables of stone, or of flesh, not merely superficially graven, nor easily to be rubbed off, but marked very deep, not with ink, but with grace.

VII. These are the gifts given you by this august Abraham, this honourable and reverend Head, this Patriarch, this Resting place of all good, this Standard of virtue, this Perfection of the Priesthood, who today is bringing to the Lord his willing Sacrifice, his only Son, him of the promise. Do you on your side offer to God and to us obedience to your Pastors, dwelling in a place of herbage, and being fed by water of refreshment; knowing your Shepherd well, and being known by him; John 10:14 and following when he calls you as a Shepherd frankly through the door; but not following a stranger climbing up into the fold like a robber and a traitor; nor listening to a strange voice when such would take you away by stealth and scatter you from the truth on mountains, Ezekiel 34:6 and in deserts, and pitfalls, and places which the Lord does not visit; and would lead you away from the sound Faith in the Father, the Son, and the Holy Ghost, the One Power and Godhead, Whose Voice my sheep always heard (and may they always hear it), but with deceitful and corrupt words would tear them from their true Shepherd. From which may we all be kept, Shepherd and flock, as from a poisoned and deadly pasture; guiding and being guided far away from it, that we may all be one in Christ Jesus our Lord, now and unto the heavenly rest. To Whom be the glory and the might for ever and ever. Amen.

DELPHI  CLASSICS

End of Sample