

Cambridge University Press

978-0-521-11647-3 - The Catechetical Oration of Gregory of Nyssa

Edited By James Herbert Srawley

Excerpt

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ΛΟΓΟΣ ΚΑΤΗΧΗΤΙΚΟΣ.

Πρόλογος.

Ὁ τῆς κατηχήσεως λόγος ἀναγκαῖος μὲν ἔστι τοῖς προεστηκόσι τοῦ μυστηρίου τῆς εὐσεβείας, ὡς ἂν πληθύνουτο τῇ προσθήκῃ τῶν σωζομένων ἢ ἐκκλησία, τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου τῇ ἀκοῇ τῶν ἀπίστων προσαγομένου. οὐ μὴν ὁ αὐτὸς τῆς διδασκαλίας τρόπος 5 ἐπὶ πάντων ἀρμόσει τῶν προσιόντων τῷ λόγῳ, ἀλλὰ κατὰ

Πρ. 1 Verba ο της κατ. usque ad μυθοποιας (p. 2, l. 15) deperdita sunt in f. Desunt folia nonnulla in g || 2 μυστηριου] βιου vulg || 4 τη ακοη] την ακοην 1

Prologue. *The importance of catechetical teaching. Variety of method is necessary in dealing with the different standpoints of heresy and unbelief. Thus in dealing with atheism we shall adduce the art and wisdom shown in the ordering of the world as a proof of the existence of God. In dealing with polytheists we shall urge the perfection of God's attributes as a proof of the unity of God.*

1. Ὁ τῆς κατ. λόγος] 'the catechetical method of discourse.' The gen. defines the character of λόγος. Κατηχεῖν is used of Christian oral instruction in Lk. i 4, Acts xviii 25, 1 Cor. xiv 19, Gal. vi 6. An early example of a manual of Christian instruction is found in the *Didache*, of which Athanasius says (*Fest. Ep.* 39) that, though not included in the Canon, it was appointed for the instruction

of new converts. Under the influence of the School of Alexandria such instruction developed into a philosophical presentation of the faith to meet the needs of cultured heathen. The present *Or. Cat.* is a manual for catechists who are engaged in the instruction of educated converts.

2. προεστηκόσι] 'those who have charge of' or 'the ministers of,' Cp. Rom. xii 8, 1 Thess. v 2, 1 Tim. v 17. Similarly Justin M. speaks (*Apol.* i 67) of ὁ προεστὼς in the Christian assembly.

ἰδ. τοῦ μυστ. τ. εὐσ.] 1 Tim. iii 16. Τὸ μυστ. is often used alone to denote the Christian religion or creed.

3. προσθήκη τ. σωφ.] a reminiscence of Acts ii 47.

ἰδ. τοῦ κατὰ τὴν δ. π. λ.] Tit. i 9. Ἡ διδαχὴ is the Apostolic deposit of faith.

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2

GREGORY OF NYSSA

τὰς τῶν θρησκευῶν διαφορὰς μεθαρμόζειν προσήκει καὶ
τὴν κατήχησιν, πρὸς τὸν αὐτὸν μὲν ὀρῶντας τοῦ λόγου
σκοπόν, οὐχ ὁμοιοτρόπως δὲ ταῖς κατασκευαῖς ἐφ' ἐκάστου
κεκρημένους. ἄλλαις γὰρ ὑπολήψεσιν ὁ Ἰουδαῖων
5 προεὶληπται καὶ ὁ τῷ ἑλληνισμῷ συζῶν ἐτέροις, ὃ τε
'Ανόμοιος καὶ ὁ Μανιχαῖος καὶ οἱ κατὰ Μαρκίωνα καὶ
Οὐαλεντίνου καὶ Βασιλείδην καὶ ὁ λοιπὸς κατάλογος
τῶν κατὰ τὰς αἱρέσεις πλανωμένων ἰδίαις ἕκαστος ὑπο-
λήψεσι προεὶλημμένοι ἀναγκαίαν ποιούσι τὴν πρὸς τὰς
10 ἐκείνων ὑπονοίας μάχην· κατὰ γὰρ τὸ εἶδος τῆς νόσου καὶ
τὸν τρόπον τῆς θεραπείας προσαρμοστέον. οὐ τοῖς αὐτοῖς
θεραπεύσεις τοῦ Ἑλληνος τὴν πολυθείαν καὶ τοῦ Ἰουδαίου
τὴν περὶ τὸν μονογενῆ θεὸν ἀπιστίαν, οὐδὲ ἀπὸ τῶν αὐτῶν
τοῖς κατὰ τὰς αἱρέσεις πεπλανημένοι ἀνατρέψεις τὰς
15 ἡπάτημένας περὶ τῶν δογμάτων μυθοποιίας· οὐ γὰρ δι'

1 om kai 1 vulg || 3 om ἐφ' ἐκάστου 1 vulg || 4 χρωμενους efl vulg ||
5 ο τω ἑλλ.] om ο vulg || 9 προεὶλημμενος d || 11 θεραπείας] ἰατρίας 1' ||
15 ου γαρ] incipit f

3. κατασκευαῖς] Krabinger rightly gives the sense 'non eodem modo in singulis probando et confirmando.' Κατασκευή = 'a constructive argument,' 'a proof.'

5. προεὶληπται] 'is pre-possessed with.'

ib. συζῶν] 'he that is born and bred in Hellenism.' Cp. *de Bapt.* p. 425 (Migne) οἱ ταῖς ἀκαθαρταῖς συζῶντες.

6. Ἀνόμοιος] i.e. the extreme Arian position, which Gregory attacks in his work against Eunomius. The starting-point of Eunomius' theology was the idea that the Divine Being is incapable of movement or self-communication, and that the being (οὐσία) must be distinguished from the energy (ἐνέργεια) of God. It was by the latter that all things were called into being.

ib. Μανιχαῖος] whose dualistic teaching Gr. has in view continually

throughout the present book. See esp. his treatment of the origin of evil in cc. 5—8, his defence of human generation in c. 28, and his teaching upon the ἀποκατάστασις in c. 26.

13. μονογενῆ θεόν] John i 18. See Hort's *Dissertation on μονογενῆς θεός in Scripture and tradition*. The phrase μονογενῆς θεός is found repeatedly in Athanasius, and was also used by Basil. Even Arius and Eunomius employed it, giving to it, of course, their own interpretation. For Gr.'s use of the phrase see c. 39, and cp. *Quod non sint tres dñi*, pp. 129, 132 (Migne); *de Fide*, pp. 136, 137 (Migne).

ib. οὐδὲ ἀπὸ τ. αὐ.] 'Nor will you, in the case of those who have gone astray among heresies, overthrow by the same arguments in each case their deluded romances concerning their doctrines.'

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CATECHETICAL ORATION

3

ὡν ἂν τις ἐπανορθώσαιο τὸν Σαβέλλιον, διὰ τῶν αὐτῶν ὠφελήσει καὶ τὸν Ἀνόμοιον, οὐδὲ ἢ πρὸς τὸν Μανιχαῖον μάχη καὶ τὸν Ἰουδαῖον ὀνίνησιν, ἀλλὰ χρή, καθὼς εἴρηται, πρὸς τὰς προλήψεις τῶν ἀνθρώπων βλέπειν καὶ κατὰ τὴν ἐγκειμένην ἐκάστῳ πλάνην ποιεῖσθαι 5 τὸν λόγον, ἀρχάς τινας καὶ προτάσεις εὐλόγους ἐφ' ἐκάστης διαλέξεως προβαλλόμενον, ὡς ἂν διὰ τῶν παρ' ἀμφοτέροις ὁμολογουμένων ἐκκαλυφθεῖη κατὰ τὸ ἀκόλουθον ἢ ἀλήθεια. οὐκοῦν ὅταν πρὸς τινα τῶν ἐλληνιζόντων ἢ διάλεξις ᾗ, καλῶς ἂν ἔχοι ταύτην ποιεῖσθαι τοῦ λόγου 10 τὴν ἀρχήν. πότερον εἶναι τὸ θεῖον ὑπέιληφεν, ἢ τῷ τῶν ἀθέων συμφέρεται δόγματι; εἰ μὲν οὖν μὴ εἶναι λέγοι, ἐκ

1 ἐπανορθωσοιτο dnp || 4 υποληψεις l vulg || 9 αληθεια] διανοια vulg || οταν] exstant seqq in euth 12456 || 10 ταυτην αρχ. π. τ. λ. dhnp* euth 12 (ταυτην την 4) 56

1. Σαβέλλιον] used, as often, for an adjective, 'Sabellian.' Sabellius maintained that the three personal names, Father, Son, and Holy Spirit, represent mere phases and energies of One Divine Being. But, beyond the fact that he denied the essential Trinity and identified the Father and the Son, there is considerable obscurity about his teaching. Athanasius (*Or. c. Ar. iv 25*) attributes to him the statement: ὡσπερ διαιρέσεις χαρισμάτων εἰσί, τὸ δὲ αὐτὸ πνεῦμα, οὕτω καὶ ὁ πατήρ ὁ αὐτὸς μὲν ἐστί, πλατύνεται δὲ εἰς υἱὸν καὶ πνεῦμα, and he implies that Marcellus held the same view (*Or. c. Ar. iv 13*). But it is probable that Athanasius in attacking Marcellus and proving that his teaching led to Sabellianism has not carefully distinguished the views of the two teachers. See Zahn *Marcellus*, 1867, pp. 198 sq., Robertson *N. and P. N. F.* vol. iv, p. 431 sq.

4. προλήψεις] 'preconceptions,' almost 'prejudices,' answering to προεληπται above. The Stoics

distinguished between προλήψεις, conceptions built on experience without elaborate reasoning, and ἐννοιαί, conceptions reached by the consciously applied reason.

6. ἀρχάς τινας] 'propounding in each discussion certain principles and reasonable propositions.'

9. οὐκοῦν] In dealing with the representatives of Hellenic thought the first step is to make sure that they recognize the existence of God. The next step is to lead them to acknowledge the unity of God. The section which follows, as far as the end of c. 3, is found in Euthymius *Zig. Pan. Dogm.* pt i, tit. 1, pp. 33 sq. (Migne).

10. ἐλληνιζόντων] 'Ελλην practically = 'heathen' as opposed to Jew, as in the N.T., e.g. Gal. iii 28.

12. ἀθέων] such as the later Academics. The Epicureans too were practical atheists, not denying the existence of the gods, but contending that they took no part in the government of the world.

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4

GREGORY OF NYSSA

τῶν τεχνικῶς καὶ σοφῶς κατὰ τὸν κόσμον οἰκονομουμένων
 προσαχθήσεται πρὸς τὸ διὰ τούτων εἶναι τινα
 δύναμιν τὴν ἐν τούτοις διαδεικνυμένην καὶ τοῦ παντὸς
 ὑπερκειμένην ὁμολογήσαι· εἰ δὲ τὸ μὲν εἶναι μὴ ἀμφι-
 5 βάλλοι, εἰς πλῆθος δὲ θεῶν ταῖς ὑπονοίαις ἐκφέροιο,
 τοιαύτη χρῆσώμεθα πρὸς αὐτὸν τῇ ἀκολουθίᾳ. πότερον
 τέλειον ἢ ἑλλιπὲς ἡγεῖται τὸ θεῖον; τοῦ δὲ κατὰ τὸ εἰκὸς
 τὴν τελειότητα προσμαρτυροῦντος τῇ θείᾳ φύσει, τὸ διὰ
 10 ἀπαιτήσωμεν, ὡς ἂν μὴ σύμμικτον ἐκ τῶν ἐναντίων
 θεωροῖτο τὸ θεῖον, ἐξ ἑλλιποῦς καὶ τελείου. ἀλλ' εἴτε
 κατὰ τὴν δύναμιν, εἴτε κατὰ τὴν τοῦ ἀγαθοῦ ἐπίνοιαν,
 εἴτε κατὰ τὸ σοφὸν τε καὶ ἄφθαρτον καὶ αἰδίου καὶ εἴ-
 15 τι ἄλλο θεοπρεπὲς νόημα τῇ θεωρίᾳ προσκείμενον τύχοι,
 ἐν παντὶ τὴν τελειότητα θεωρεῖσθαι περὶ τὴν θείαν φύσιν

3 διαδεικ.] δεικνυμένην ehn euth || 4 ἀμφίβαλοι fh || 5 πλῆθον d ||
 θεων] θεοτητων fl vulg || 6 χρῆσομεθα p euth || 10 ἀπαιτήσωμεν p euth
 -ομαι l -ομαι f || 12 ἐπινοίαν] ἐννοια efl || 14 τυχη ef

1. τεχνικῶς κ. σοφῶς] Τεχν. refers to the finished and artistic skill displayed in individual parts of Creation, while σοφῶς refers to the wise adaptation of means to ends.

3. δύναμιν] 'a certain power which is plainly manifested in created things and transcends the whole.'

5. εἰς πλῆθος] 'he led astray by his notions to believe in a plurality of gods.'

6. ἀκολουθία] 'course of argument.'

7. τοῦ δέ] 'And if he, as is probable, testifies to the perfection of (lit. testifies perfection to) the Divine Nature, let us require him to grant that this perfection extends through everything that is observed in the Deity.'

12. ἐπίνοιαν] In his answer to

Eunomius' second book Gr. discusses this word. Eunomius had disparaged ἐπίνοια on the ground that the faculty denoted by it was untrustworthy and created monstrosities. He thus appears to have used it in the sense of 'fancy.' Gr. however defends ἐπίνοια and defines it as ἐφοδος εὐρετική τῶν ἀγνωσμένων, διὰ τῶν προσεχῶν τε καὶ ἀκολουθῶν τῇ πρώτῃ περὶ τὸ σπουδαζόμενον νοήσει τὸ ἐφεξῆς ἐξευρίσκουσα. It is in his view an inventive faculty and at the same time it is more trustworthy than 'fancy.' It is best represented here by 'imagination' or 'conception.' See further on the word Wilson *N. and P. N. Fathers*, vol. v, p. 249.

13. εἴ τι ἄλλο] 'any other thought worthy of God that might happen to be connected with the subject of our contemplation.'

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CATECHETICAL ORATION

5

κατὰ τὸ εὐλογον τῆς ἀκολουθίας ταύτης συγκαταθήσεται. τούτου δὲ δοθέντος οὐκέτ' ἂν εἴη χαλεπὸν τὸ ἐσκεδασμένον τῆς διανοίας εἰς πλῆθος θεῶν πρὸς μιᾶς θεότητος περι-αγαγεῖν ὁμολογίαν. εἰ γὰρ τὸ τέλειον ἐν παντὶ δοίη περὶ τὸ ὑποκείμενον ὁμολογεῖσθαι, πολλὰ δὲ εἶναι τὰ τέλεια 5 διὰ τῶν αὐτῶν χαρακτηριζόμενα λέγοι, ἀνάγκη πᾶσα ἐπὶ τῶν μηδεμιᾶ παραλλαγῇ διακρινομένων ἀλλ' ἐν τοῖς αὐτοῖς θεωρουμένων ἢ ἐπιδείξαι τὸ ἴδιον ἢ, εἰ μηδὲν ἰδιαζόντως καταλαμβάνοι ἢ ἔννοια ἐφ' ᾧ τὸ διακρίνον οὐκ ἔστι, μὴ ὑπονοεῖν τὴν διάκρισιν. εἰ γὰρ μήτε παρὰ 10 τὸ πλεόν καὶ ἔλαττον τὴν διαφορὰν ἐξευρίσκοι, διότι τὴν ἐλάττωσιν ὁ τῆς τελειότητος οὐ παραδέχεται λόγος, μήτε τὴν παρὰ τὸ χεῖρον καὶ προτιμότερον· οὐ γὰρ ἂν ἔτι θεότητος ὑπόληψιν σχοίη οὐδ' ἡ τοῦ χείρονος οὐκ ἄπεστι προσηγορία· μήτε κατὰ τὸ ἀρχαῖον καὶ πρόσφατον· τὸ 15 γὰρ μὴ αἰεὶ ὄν ἐξω τῆς περὶ τὸ θεῖον ἔστιν ὑπόληψεως·

2 δοθέντος]+ημιν fl || 9 καταλαβοι fl vulg || 13 om την euth 126 || 14 ὑποληψιν]+τις f τις σχοιη υποληψιν l

2. τὸ ἐσκεδασμένον] *'the thought which he has dissipated over a plurality of gods.'*

4. εἰ γάρ] The argument of Gr. in the following passage is as follows. The perfection of God's attributes prevents us from attributing to the Divine Nature any diversity or plurality. For such diversity could only arise from the differences of degree in which the separate entities possessed these attributes. Otherwise there would be no reason for maintaining their distinct and separate existence. But such differences of degree, involving 'more' and 'less' are excluded by the very idea of 'perfection.' *'For if he were to admit that he acknowledges absolute perfection in the being of whom we speak, but were to maintain that there are many of these perfect entities, marked by the same charac-*

teristics.'

5. τὸ ὑποκείμενον] here = 'the subject matter of our discourse.'

6. ἐπὶ τῶν μηδ.] *'in the case of things which are distinguished by no variation, but are observed to possess the same attributes.'*

8. εἰ μηδέν] *'if thought grasped nothing in the way of peculiarity in beings between whom no distinguishing mark exists, he should cease to assume such distinction.'*

13. οὐ γάρ] a parenthesis. The main sentence is resumed after προσηγορία, and again broken by another parenthesis τὸ γὰρ...ὑπόληψεως.

14. ὑπόληψιν σχοίη] Some MSS insert τις, but the subject is the antecedent of οὐ. *'For a being, with reference to whom the term "worse" is not excluded, could no longer be supposed to be God.'*

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[More information](#)

6

GREGORY OF NYSSA

ἀλλ' εἰς καὶ ὁ αὐτὸς τῆς θεότητος λόγος, οὐδεμιᾶς ἰδιότητος ἐν οὐδενὶ κατὰ τὸ εὐλογον εὐρισκομένης, ἀνάγκη πᾶσα πρὸς μιᾶς θεότητος ὁμολογίαν συνθλιβήναι τὴν πεπλανημένην περὶ τοῦ πλήθους τῶν θεῶν φαντασίαν.
 5 εἰ γὰρ τὸ ἀγαθὸν καὶ τὸ δίκαιον, τό τε σοφὸν καὶ τὸ δυνατὸν ὡσαύτως λέγοιτο, ἢ τε ἀφθαρσία καὶ ἡ αἰδιότης καὶ πᾶσα εὐσεβῆς διάνοια κατὰ τὸν αὐτὸν ὁμολογοῖτο τρόπον, πάσης κατὰ πάντα λόγον διαφορᾶς ὑφαιρουμένης
 10 συνυφαιρεῖται κατ' ἀνάγκην τὸ τῶν θεῶν πλήθος ἀπὸ τοῦ δόγματος, τῆς διὰ πάντων ταυτότητος εἰς τὸ ἐν τὴν πίστιν περιαιούσης.

1. 'Ἄλλ' ἐπειδὴ καὶ ὁ τῆς εὐσεβείας λόγος οἰδέ τινα

1 ἰδιοητος] αιδ- d || 3 μιαν θεοητος dehnpe euth || 6 η αιδιοηης] om η d euth 5 vulg

1. ἀλλ' εἰς] 'but the idea of Godhead is one and the same, no particularity, naturally enough, being discovered in any one respect.'

2. ἀνάγκη] 'the mistaken fancy of a plurality of gods cannot help being reduced to confess that Deity

is one.'

6. ὡσαύτως λέγοιτο] 'were ascribed to it in an equal degree.'

The argument of this passage is reproduced, and the language closely followed in Ps.-Cyril *de Trin.* 4 and also in Io. Damasc. *de Fid. Orth.* i 5.

CHAPS. I—IV. THE CHRISTIAN DOCTRINE OF GOD.

1. In refuting polytheism, however, we must defend our argument against Judaism. It will be granted that Deity has a Logos; otherwise God would be without reason (λόγος). But this Logos corresponds to the nature of God, and as God's nature is infinitely higher than that of man, so must the Logos of God be proportionately higher. Man is mortal and his logos transitory. In God the Logos corresponds to His nature and is eternal and self-subsistent. At the same time the Logos is living and does not share life, but possesses it absolutely. This further involves the possession of will and the power to effect what He wills. The will of

the Logos is directed to good ends, for goodness is an attribute of God. The Universe exhibits the wisdom, power, and goodness of the Logos. The Logos, moreover, is distinct from Him Whose Logos He is. Thus is our position defined against the errors alike of Hellenism and Judaism. The Logos is living and active, and yet is one in nature and attributes with the Father from Whom He is derived.

12. ὁ τῆς εὐσ.] 'the doctrine of our religion.'

ib. οἰδε] Kr. renders 'solet,' but it may mean simply 'is able' to perceive.

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CATECHETICAL ORATION

7

διάκρισιν ὑποστάσεων ἐν τῇ ἐνότητι τῆς φύσεως βλέπειν, ὡς ἂν μὴ τῇ πρὸς τοὺς Ἕλληνας μάχῃ πρὸς τὸν Ἰουδαισμόν ἡμῖν ὁ λόγος ὑπενεχθῆι, πάλιν προσήκει διαστολῇ τινὶ τεχνικῇ καὶ τὴν περὶ τοῦτο πλάνην ἐπανορθώσασθαι. οὐδὲ γὰρ τοῖς ἔξω τοῦ καθ' ἡμᾶς δόγματος ἄλογον εἶναι τὸ 5 θεῖον ὑπείληπται· τοῦτο δὲ παρ' ἐκείνων ὁμολογούμενον ἱκανῶς διαρθρώσει τὸν ἡμέτερον λόγον. ὁ γὰρ ὁμολογῶν μὴ ἄλογον εἶναι τὸν θεὸν πάντως λόγον ἔχει τὸν μὴ ἄλογον συγκαταθήσεται. ἀλλὰ μὴν καὶ ὁ ἀνθρώπινος ὁμωνύμως λέγεται λόγος. οὐκοῦν εἰ λέγοι καθ' ὁμοιότητα 10

1. 3 ὑπενεχθῆσεται e || 7 διορθώσει d

1. ὑποστάσεων] For a full discussion of the history of this word see Bethune-Baker *Texts and Studies*, vol. vii, no. 1, p. 75. In its earlier sense it was synonymous with οὐσία, as in the anathema of the Nicene Creed (ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας). Both Basil and Gr. occasionally employ it in this earlier sense. Cp. *infra* c. 4 *sub fin.* λόγον ἐν οὐσίᾳ καὶ πνεῦμα ἐν ὑποστάσει. The later formula however to which currency was given by the teaching of the Cappadocians was *μία οὐσία ἐν τρισὶν ὑποστάσεσιν*. For the distinction of ὑπόστασις and οὐσία according to this view cp. Basil *Ep.* ccxxvii 6 οὐσία δὲ καὶ ὑπόστασις ταύτην ἔχει τὴν διαφορὰν ἣν ἔχει τὸ κοινὸν πρὸς τὸ καθ' ἕκαστον: and still more precisely in *Ep.* xxxviii 3 τοῦτο οὖν ἐστὶν ἡ ὑπόστασις, οὐχ ἡ ἀόριστος τῆς οὐσίας ἐννοια, μηδεμίαν ἐκ τῆς κοινότητος τοῦ σημαίνοντος ὁμοῦ ἐν εὐρίσκουσα, ἀλλ' ἡ τὸ κοινὸν τε καὶ ἀπερίγραπτον ἐν τῷ τινὶ πράγματι διὰ τῶν ἐπιφαινομένων ιδιωμάτων παριστώσα καὶ περιγράφουσα. It thus denotes 'a particular centre of conscious being.' As Dr Moberly (*Atonement and Personality*, p. 158 sq.) has pointed out, the word is free from many of the associations which have gathered round the word 'person' in its later

Western sense.

ib. φύσεως] It is not necessary to assume that φύσις is here used loosely in the sense of οὐσία. The latter word denotes 'being,' while φύσις denotes the 'quality' of such 'being,' and has reference to the attributes. But in many cases where the writer might have used οὐσία, his thought is sufficiently expressed by φύσις.

3. ὑπενεχθῆι] 'our argument may not lapse into Judaism,' i.e. a barren monotheism, admitting of no distinction in the Divine Being.

ib. διαστολῇ τ. τ.] 'a skilful distinction,' such as is involved in the διάκρισις ὑπ. referred to above.

5. τοῖς ἔξω] The most conspicuous example is Philo. But the belief in a Word as a mediating influence was not confined to Alexandria. In Palestine it affected the language of the Targums.

ib. ἀλογον] implies the absence of 'reason,' as well as 'word.'

7. διαρθρώσει] 'will make our argument sufficiently clear.'

10. οὐκοῦν] 'If then he were to say that he formed his idea of the Word of God exactly on the analogy of our human counterparts, he will thus be led on to a higher notion.' With this illustration from the human λόγος cp. Tert. *adv. Prax.* c. 5.

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[More information](#)

8

GREGORY OF NYSSA

τῶν παρ' ἡμῖν καὶ τὸν τοῦ θεοῦ λόγον ὑπονοεῖν, οὕτω μεταχθήσεται πρὸς τὴν ὑψηλοτέραν ὑπόληψιν. ἀνάγκη γὰρ πᾶσα κατάλληλον εἶναι πιστεύειν τῇ φύσει τὸν λόγον, ὡς καὶ τὰ ἄλλα πάντα. καὶ γὰρ δύναμις τις καὶ ζωὴ καὶ
 5 σοφία περὶ τὸ ἀνθρώπινον βλέπεται· ἀλλ' οὐκ ἄν τις ἐκ τῆς ὁμωνυμίας τοιαύτην καὶ ἐπὶ τοῦ θεοῦ τὴν ζωὴν ἢ τὴν δύναμιν ἢ τὴν σοφίαν ὑπονοήσειεν, ἀλλὰ πρὸς τὸ τῆς φύσεως τῆς ἡμετέρας μέτρον συνταπεινούνται καὶ αἱ τῶν τοιούτων ὀνομάτων ἐμφάσεις. ἐπειδὴ γὰρ φθαρτὴ καὶ
 10 ἀσθενὴς ἡμῶν ἢ φύσις, διὰ τοῦτο ὠκύμορος ἢ ζωὴ, ἀνυπόστατος ἢ δύναμις, ἀπαγῆς ὁ λόγος. ἐπὶ δὲ τῆς ὑπερκειμένης φύσεως τῷ μεγαλείῳ τοῦ θεωρουμένου πᾶν τὸ περὶ αὐτῆς λεγόμενον συνεπαίρεται. οὐκοῦν κἂν λόγος θεοῦ λέγῃται, οὐκ ἐν τῇ ὀρμῇ τοῦ φθεγγόμενου καὶ τὴν ὑπόστασιν
 15 ἔχειν νομισθῆσεται, καθ' ὁμοιότητα τοῦ ἡμετέρου μεταχωρῶν εἰς ἀνύπαρκτον· ἀλλ' ὥσπερ ἡ ἡμετέρα φύσις ἐπίκηρος οὐσα καὶ ἐπίκηρον τὸν λόγον ἔχει, οὕτως ἡ ἀφθαρτος καὶ αἰεὶ ἐστῶσα φύσις αἰδίου ἔχει καὶ ὑφεστῶτα τὸν λόγον. εἰ δὲ τοῦτο κατὰ τὸ ἀκόλουθον ὁμολογηθεῖ

5 τα ανθρωπινα d || 6 τοιαυτην] + τινα d || 13 αυτην vulg || 14 om και fh euth || 17 επικηρος] ανυπαρκτος f

3. κατάλλ.] 'corresponding to.'

8. συνταπ.] Such words as 'power,' 'life,' 'wisdom' have a lower significance in the case of men than in that of God.

10. ὠκύμορος] 'fleeing.'

ib. ἀνυπόστατος] 'unsubstantial,' i.e. having no separate existence of its own. Hence 'shadowy,' 'unreal.'

11. ἀπαγῆς] lit. 'not fixed,' 'unstable.' Similarly Ath. c. Ar. ii 34, 35. Cp. Iren. c. Haer. ii 13. 8.

ib. ὑπερκειμένης] 'transcendent.' See *antea*, p. 4, l. 3 δύναμιν τὴν... τοῦ παντός ὑπερκειμένην.

12. τῷ μεγαλείῳ] 'along with the greatness of the object of our contemplation.' For μεγαλεῖον = 'mag-

nitude' see c. 2, p. 14.

14. ὑπόστασιν] 'it will not be thought to have its subsistence in the expression of him who speaks.' Ἐπόστασις is here 'that in virtue of which a thing is what it is,' the essence or being of a thing. A human word is merely the expression of the speaker's mind. It has no ὑπόστασις apart from such expression, and in the utterance it passes out of existence (*μεταχωρῶν εἰς ἀνύπαρκτον*). The Divine Logos is αἰδίου and ὑφεστῶς.

16. ἀλλ' ὥσπερ] The argument of this chapter is partly reproduced in Ps.-Cyril Al. *de Trin.* c. 5, and in Io. Damasc. *de Fid. Orth.* i 6.

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Excerpt

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CATECHETICAL ORATION

9

τὸ ὑφεστάναι τὸν τοῦ θεοῦ λόγον αἰδίως, ἀνάγκη πᾶσα ἐν
 ζωῇ τοῦ λόγου τὴν ὑπόστασιν εἶναι ὁμολογεῖν. οὐ γὰρ
 καθ' ὁμοιότητα τῶν λίθων ἀψύχως ὑφεστάναι τὸν λόγον
 εὐαγές ἐστιν οἶεσθαι. ἀλλ' εἰ ὑφέστηκε νοερόν τι χρῆμα
 καὶ ἀσώματον ὧν, ζῆ πάντως· εἰ δὲ τοῦ ζῆν κεχώρισται, 5
 οὐδὲ ἐν ὑποστάσει πάντως ἐστίν. ἀλλὰ μὴν ἀσεβὲς
 ἀπεδείχθη τὸν τοῦ θεοῦ λόγον ἀνυπόστατον εἶναι. οὐκοῦν
 συναπεδείχθη κατὰ τὸ ἀκόλουθον τὸ ἐν ζωῇ τοῦτον θεω-
 ρεῖσθαι τὸν λόγον. ἀπλῆς δὲ τῆς τοῦ λόγου φύσεως κατὰ
 τὸ εἰκὸς εἶναι πεπιστευμένης καὶ οὐδεμίαν διπλόην καὶ 10
 σύνθεσιν ἐν ἑαυτῇ δεικνυούσης, οὐκέτ' ἂν τις κατὰ μετου-
 σίαν ζωῆς τὸν λόγον ἐν ζωῇ θεωροῖη· οὐ γὰρ ἂν ἐκτὸς εἴη
 συνθέσεως ἢ τοιαύτη ὑπόληψις, τὸ ἕτερον ἐν ἑτέρῳ λέγειν
 εἶναι· ἀλλ' ἀνάγκη πᾶσα, τῆς ἀπλότητος ὁμολογουμένης,
 αὐτοζωῆν εἶναι τὸν λόγον οἶεσθαι, οὐ ζωῆς μετουσίαν. εἰ 15
 οὖν ζῆ ὁ λόγος ὁ ζωῆ ὧν, καὶ προαιρετικὴν πάντως δύναμιν

5 ων] on l || 8 ζωη] τη ζωη l || 12 εν ζωη θ. τ. λογον l vulg τη ζωη f
 || 15 om ειναι f || 16 ζη] ζωη e || ο ζωη] ως ζ: dehn̄p euth || προαιρετικην]+
 ητοι θελητικην euth 1456 || δυναμιν εχει παντως l vulg

1. ἐν ζωῇ...εἶναι] ‘that the sub-
 sistence of the Word is living.’
 For the phrase εἶναι ἐν see c. 24
 δεῖ γὰρ διὰ πάντων τὸ θεῖον ἐν
 ταῖς πρεπούσαις ὑπολήψεσιν εἶναι.
 Gr. is illustrating the doctrine of
 distinctions in the Divine Being by
 an analysis of human consciousness.
 But it might be urged that the
 human analogy does not suggest
 the idea of distinct hypostases.
 This further step Gr. attempts to
 prove by showing that all relation-
 ships within the Divine Being must
 be living, and in order to be living
 in the full sense they must be per-
 sonal. Augustine approached the
 same question from the moral con-
 sciousness and the idea of Divine
 Love. See *de Trin.* vi 5, viii 10,
 ix 2.

6. οὐδὲ ἐν ὑποστάσει] ‘it does not
 possess any subsistence at all,’ i.e.

it is ἀνυπόστατος like the human
 λόγος, which Gr. has declared to be
 ἐπίκτητος.

10. διπλόην] ‘doubleness.’ Δι-
 πλόη is used of that which has a
 double character, e.g. the fold of
 a garment, or the overlapping of the
 bones in the skull. Here it is used
 of the combination of different ele-
 ments.

11. κατὰ μετουσίαν] ‘consider the
 Word as living by a participation in
 life.’ This, acc. to Gr., would
 involve διπλόη and σύνθεσις, whereas
 he maintains that the Word is αὐ-
 τοζωή. The Word does not partake
 of life, as we do. Life is absolutely
 His. Cp. *infra* αὐτοζωῆν...οὐ ζωῆς
 μετουσίαν.

15. εἰ οὖν] As a result of the
 possession of life we must postulate
 that the Word possesses will and the
 power to carry out what He wills.

ἔχει· οὐδὲν γὰρ ἀπροαίρετον τῶν ζώντων ἐστί· τὴν δὲ
 προαίρεσιν ταύτην καὶ δυνατὴν εἶναι κατὰ τὸ ἀκόλουθον
 εὐσεβές ἐστι λογίζεσθαι· εἰ γὰρ μὴ τις τὸ δυνατὸν
 ὁμολογοίη, τὸ ἀδύνατον πάντως κατασκευάσει· ἀλλὰ
 5 μὴν πόρρω τῆς περὶ τὸ θεῖον ὑπολήψεως ἐστί τὸ
 ἀδύνατον· οὐδὲν γὰρ τῶν ἀπεμφαινόντων περὶ τὴν
 θεῖαν θεωρεῖται φύσιν, ἀνάγκη δὲ πᾶσα τοσαύτην εἶναι
 ὁμολογεῖν τοῦ λόγου τὴν δύναμιν, ὅση ἐστί καὶ ἡ πρό-
 θεσις, ἵνα μὴ τις μίξις τῶν ἐναντίων καὶ συνδρομὴ περὶ
 10 τὸ ἀπλοῦν θεωροῖτο, ἀδυναμίας τε καὶ δυνάμεως ἐν τῇ
 αὐτῇ προθέσει θεωρουμένων, εἴπερ τὸ μὲν τι δύναται, πρὸς
 δέ τι ἀδυνατῶς ἔχει· πάντα δὲ δυναμένην τὴν τοῦ λόγου
 προαίρεσιν πρὸς οὐδὲν τῶν κακῶν τὴν ῥοπήν ἔχειν·
 ἀλλότρια γὰρ τῆς θείας φύσεως ἢ πρὸς κακίαν ὄρμη·
 15 ἀλλὰ πᾶν ὃ τι πέρ ἐστιν ἀγαθόν, τοῦτο καὶ βούλεσθαι,
 βουλομένην δὲ πάντως καὶ δύνασθαι, δυναμένην δὲ μὴ
 ἀνεέργητον εἶναι, ἀλλὰ πᾶσαν ἀγαθοῦ πρόθεσιν εἰς
 ἐνέργειαν ἄγειν· ἀγαθὸν δὲ ὁ κόσμος καὶ τὰ ἐν αὐτῷ
 πάντα σοφῶς τε καὶ τεχνικῶς θεωρούμενα· ἄρα τοῦ

1 ζωντων] οντων d || 5 εστιν υποληψεως e || 6 των απεμφ.] απεμφαινον των l vulg || 7 om δε fl vulg || 11 τι] τοι vulg || δυναται n euth || 12 εχει dnp euth om εχει vulg || 15 ο τι περ] οπερ e || 17 προθεσιν] προαιρεσιν vulg

4. κατασκευάσει] 'he will prove' or 'establish.' Cp. κατασκευαῖς πρόλ. p. 2.

6. τῶν ἀπεμφαινόντων] 'Ἀπεμφαίνειν is 'to present a different appearance,' 'to be incongruous,' a common word in Gr. Cp. c. 10 ὅσον εὐκρεπές ἐστι...δεξάμενος, τὸ ἀπεμφαῖνον ἀποποιείσθω. Cp. also c. 15 ὡς ἀναρμοστά τε καὶ ἀπεμφαίνοντα περὶ τῆς θείας φύσεως δογματιζόντων.

8. πρόθεσις] used as almost equivalent to προαίρεσις.

12. πάντα δέ] A further step in the argument, postulating goodness as a necessary quality of the activity

of the Word. 'Ροπή='inclination,' ὄρμη='impulse.'

17. ἀνεέργητον] 'inoperative,' 'inactive.' A common word in Gr. Cp. c. 4 ἀνεέργητά τε καὶ ἀνυπόστατα τὰ παρ' ἡμῶν ῥήματα.

18. ἀγαθόν] 'The outcome of the activity of the Word is to be seen in the Universe, which is the expression of His character.'

19. σοφῶς] For this predicative force of adverbs and adverbial clauses with θεωρεῖν cp. c. 2, p. 14 μετὰ πνεύματος θεωρουμένου, and esp. c. 16 τὸ δ' ὅσον ἐν τῇ φύσει... διεξοδικῶς θεωρεῖται.