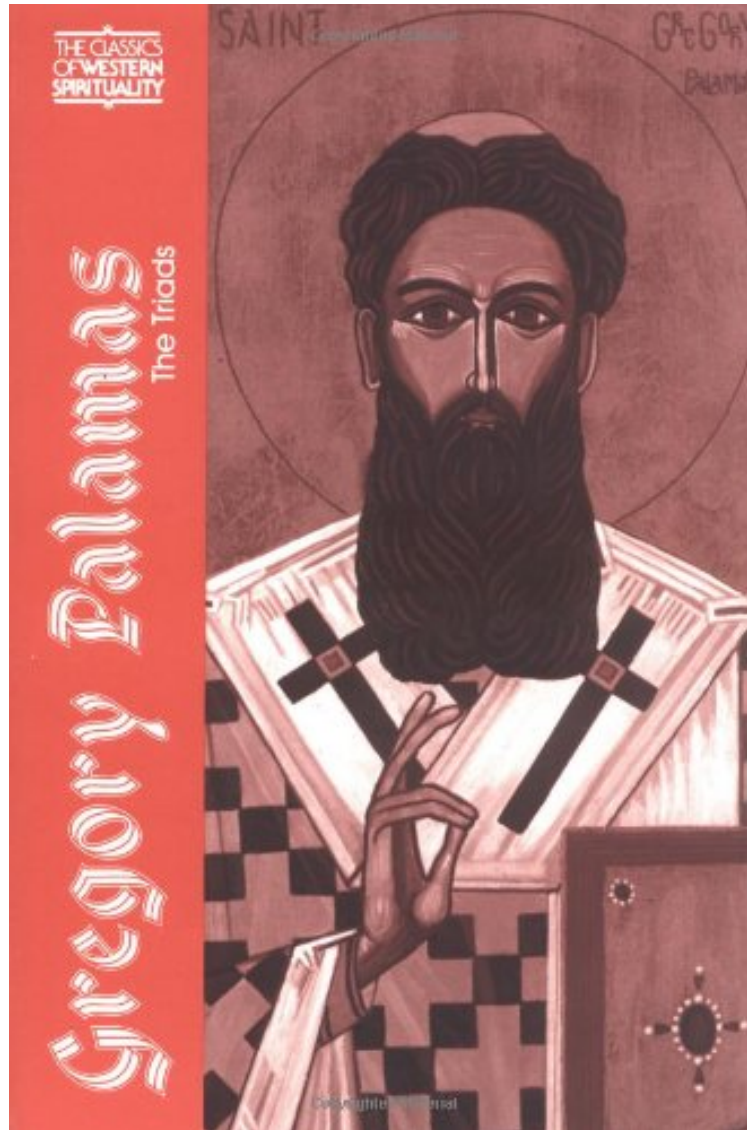


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Gregory Palamas : Gregory Palamas: The Triads (Classics of Western Spirituality) before purchasing it in order to gage whether or not it would be worth my time, and all praised Gregory Palamas: The Triads (Classics of Western Spirituality):

9 of 9 people found the following review helpful. Great book, just missing a few thingsBy AnonymousI have only one complaint with this translation: some parts were taken out. Here, an excerpt from the Foreword:"I have taken the liberty of occasionally eliminating passages that are of purely rhetorical and polemical nature, and such omissions are

indicated in our text by ellipsis point."This saddened me while I read this, as many times when it was indicated there was an omission at interesting points, of which would have been nice to know all of what he wished to say, regardless of what others think of how important it is. So, besides the somewhat frequent omissions, it is a good book and I would recommend it to all who are interested in Christian Theology, specifically of the Orthodox.6 of 7 people found the following review helpful. Words and rules to appreciate the subtle messages of hesychasmBy PtrIoannisThroughout "The Triads" from the 14th-century, St. Gregory Palamas is caught in a conundrum of apophatic silence and apodictic experiential observations. On the one hand, Palamas must describe the ineffable energy of the divine presence as manifest in a monk's hesychasm. By the same token, Palamas must avoid scholastic formulations about hesychasm, which were promulgated by Latin immigrants in Athos, chief among whom was one Latin monk Barlaam. Scholastic reasoning was formulaic and required every manifestation of God to fit into conditional sentences and quid-pro-quo logic.This 110-page translation of "The Triads" gathers pastoral, theological didactic, and spiritual counsels to ascertain the major obstacles to knowing God according to Barlaam and his Calabrian brothers (from Italy). Liberal treatment of earlier hesychasts and iconodoules in this text, such as St. Maximos the Confessor, provide evidence that Palamas considered the task at hand not his alone, but instead the task of the collective Orthodox communion.On a more practical side, Palamas and Barlaam go head to head with differences about planned insensibilities. Deprivations such as fasting from food and sleep, according to Palamas and the hesychasts, provide occasions for God to unfold his loving plans for us; Barlaam discredits these occasions as outside the realm of God's grace.But for the Hesychast, the effort is to remove distractions from mind and body, such as comfort level, and instead focus all attention on the heart, awaiting the day when the Lord will restore the heart in divine grace. After having restored the heart in divine grace, Palamas quotes from the Apostle, "God has given His Spirit to cry in our hearts, Abba, Father (Gal. 4:6).The "Classics of Western Spirituality" (Paulist Press) have gone far to bring eastern and western spiritual classics to a wide audience since the mid-to-late 1970's. Publications in the series now outnumber 50. This volume, although recent, bears witness to the mark that at least two team members left Western jurisdictions right around the time that this volume was released. Two publication-team members, a renowned Lutheran Reformation historian, Jaroslav Pelikan and wife, and the Jesuit-mystical theologian, George Maloney, S.J. were received into Holy Orthodoxy by chrismation.1 of 1 people found the following review helpful. Meyendorff's introduction is very rich to enter into Palamas' TheologyBy Izabel M. L. JveraJohn Meyendorff gives here a very interesting view of the historical theological battle between Palamas and his opponents that helps the saint to develop his theories and affirm them in a very personal and authentic manner.God bless him!

Gregory Palamas (1296-1359) -monk, archbishop, and eminent theologian- was a major figure in fourteenth-century Orthodox Byzantium. His greatest work, In Defense of the Holy Hesychasts (known commonly as The Triads), was written between 1338 and 1341 as a response to the charges of the Calabrian philosopher Barlaam against the monastic groups known as hesychasts. Barlaam denied the legitimacy of their spiritual methods, which included the famous "Jesus Prayer," and discredited their claims to experience the divine presence. Palamas devoted his career as a theologian to the defense of the truth central to hesychasm: God is accessible to personal experience, because he shared His own life with humanity. This book contains extensive excerpts from Palamas' famous work that, in the words of the book's distinguished editor John Meyendorff, "introduce the reader into the very substance of the religious experience of the Christian East."

Language NotesText: English, French, Greek (translation)About the AuthorJohn Meyendorff, Professor Byzantine and Eastern European History at Fordham University, is an Orthodox priest, a holder of the D. es L. (Sorbonne), and the author of several books on Orthodoxy.John Meyendorff, Professor Byzantine and Eastern European History at Fordham University, is an Orthodox priest, a holder of the D. es L. (Sorbonne), and the author of several books on Orthodoxy.