

**VERBALIZATION OF THE CONCEPT *LIGHT*
IN THE DISCOURSE OF St. GREGORY THE THEOLOGIAN**

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In the article the author investigates verbalization of the concept LIGHT in the discourse of Gregory the Theologian, analyzes cataphatic and apophatic means of defining God as Light, studies the linguistic representation of notion of Incarnation and Resurrection of Christ as the victory of light over darkness, as well as the notion of human's illumination with the Divine Light in the way of his ascension to God.

Key words: the ancient Greek language, the Greek patristics, the concept LIGHT, verbalization, cataphatic and apophatic theology, Gregory the Theologian.

The theme of light is one of the key themes in the homilies of St. Gregory the Theologian. Works of the holy hierarch abound with a great number of expressions which can only be understood in the right way in view of the cognitive significance of notion of God as the Trinity Light for the author and the of human's being capable of communion with God through illumination and enlightenment. According to J. Egan, St. Gregory the Theologian uses the terminology of light, on the one hand, to describe God, on the other hand, – the human mind, and to illustrate its potential of cognition of God while still in this life [Egan 1989, 474]. In his works the holy hierarch profoundly researches the depths of the mystical theology, underlining the possibility of human's illumination by the Divine light, as well as of human's achieving the likeness of God.

The patristic lexicon of J. Lampe registers the following meanings of the word $\tau\acute{o}$ $\phi\acute{\omega}\varsigma$: 1) "physical light"; 2) "spiritual light", which, within the frames of the patristic discourse, may be treated as: a) "the light of God"; b) "the light of Christ"; c) "light of High Ghost, light by which alone man may see light of God"; d) "light of angels"; e) "light of kingdom of God"; f) "divine light as revealed to or attained by man by moral, intellectual and spiritual illumination" [Lampe 1961, 1504–1507]. Therefore, the patristic discourse verbalizes the notions of: a) the Divinity as light; b) the perfect human, who, through spiritual ascension, becomes light *κατὰ εἰκόνα καὶ ὁμοιότητα* "in image and likeness".

God as Light in the works of Gregory the Theologian

The notions of the Divine Light, which are of such a great importance for Gregory the Theologian, are deeply rooted in the biblical outlook, where the incarnation of Christ is conceptualized as the advent of Light, illuminating the whole creation. As VI. Lossky asserts, "The Holy Scripture abounds with expressions concerning light, Divine illumination, God who is given the name of Light. For the mystical theology of the Eastern Church these are not metaphors, nor rhetoric devices, but words that express a real aspect of the Divinity" [Lossky 2007, 281]. Saint John says in his First Epistle: *ἡ ἀγγελία ἦν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία* [1 Jn. 1, 5] "this is the message we have heard from Him

and proclaim to you, that God is light and in Him there is no darkness at all". Christ Himself has said to his disciples: *Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου* [Jn. 8, 12] "I am the light of the world". In the works of St. Gregory the Theologian God is frequently called *τὸ φῶς* "Light". The author often uses the expression *τὸ φῶς τῆς θεότητος* [Or. 8, 23 SC 405, 296; Or. 21, 31 SC 270, 174] "Light of the Divinity". Describing the properties of the Holy Trinity, the author repeatedly uses vocabulary units with the meaning of light. He names God *ἐν φῶς καὶ τρεῖς* "The One and the Trinitarian Light", the One Light – *κατὰ τὸν τῆς οὐσίας λόγον, εἶπουν θεότητος* "according to the notion of essence, that is of the Divinity", the Trinitarian Light – *κατὰ τὰς ιδιότητας, εἶπουν ὑποστάσεις* "according to the personal properties, that is hypostases" [Or. 39, 11 SC 358, 170–172]. In another homily the holy hierarch calls God *τὸ τρισσὸν φῶς καὶ ἀμέριστον* [Or. 40, 34 SC 358, 276] "The Trinitarian and Indivisible Light", *φῶς τὸ ἐν Πατρὶ, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι θεωρούμενον* [Or. 40, 5 SC 358, 204] "The Light, contemplated in Father, Son and the Holy Spirit", which testifies to the interrelation of the trinitarian and the mystical theology of the author. The theology of the Trinity Light is clearly stated by the following expression of the author: *νῦν ἡμεῖς καὶ τεθεάμεθα καὶ κηρύσσομεν, ἐκ φωτὸς τοῦ πατρὸς φῶς καταλαμβάνοντες τὸν υἱὸν ἐν φωτὶ τῷ πνεύματι, σύντομον καὶ ἀπέριπτον τῆς τριάδος θεολογίαν* [Or. 31, 3 SC 250, 280] "now we have seen and declare the harmonious and perfect theology of the Holy Trinity, having received from the Light of Father the Light of Son in the Light of the Spirit".

It should be noted that in his works St. Gregory the Theologian attempts to find a certain correlation to the Trinity doctrine in physics of heavenly bodies and optical laws, however, finally stating the untenability of such an analogy. Particularly, in his homilies the author observes that relations in the Holy Trinity are frequently compared to the Sun, its rays and light, although, in his opinion, in making such a comparison there is a hazard of depriving Son and the Holy Spirit of independence, submitting Them to Father, and making Them *δυνάμεις θεοῦ* "powers of God", because *οὔτε γὰρ ἀκτίς, οὔτε φῶς, ἄλλος ἥλιος, ἀλλ' ἥλιακαὶ τινες ἀπόρροιαί, καὶ ποιότητες οὐσιώδεις* [Or. 31, 32 SC 250, 340] "neither ray nor light is not another Sun, but only Sun flows and its essential properties". Also evaluating the comparison of the Trinity doctrine to the regularity of refraction and reflection of light, the author comes to deny the existence of identity between them either: *μαρμαρυγὴν τινα ἥλιακὴν τοίχῳ προσαστράπτουσαν, καὶ περιτρέμουσαν ἐξ ὑδάτων κινήσεως, ἣν ἡ ἀκτίς ὑπολαβοῦσα διὰ τοῦ ἐν μέσῳ ἀέρος, εἶτα σχεθεῖσα τῷ ἀντιτύπῳ, παλμὸς ἐγένετο καὶ παράδοξος. ἄττει γὰρ πολλαῖς καὶ πυκναῖς ταῖς κινήσεσιν, οὐχ ἐν οὔσα μᾶλλον ἢ πολλά, οὐδὲ πολλὰ μᾶλλον ἢ ἐν, τῷ τάχει τῆς συνόδου καὶ τῆς διαστάσεως, πρὶν ὄψει κρατηθῆναι, διαδιδράσκουσα. Ἄλλ' οὐδὲ τοῦτο θέσθαι δυνατὸν ἐμοί* [Or. 31, 32 SC 250, 340] "on the wall there appears sunshine when a sunbeam is dispersed in the air and then is reflected from the smooth surface of water, and when this surface is ruffled, sunshine begins to flicker and jump quickly hither and thither, now losing the unity and dissolving

into numerous pieces, now merging together once again, escaping from visual perception due to the high velocity of moving. However, it seems to me that here it is not possible to draw a parallel [to the Divine substance]". St. Gregory the Theologian explains that in the above-named illustration we may notice a certain dependence of sunshine from what brings it into motion, whereas there does not exist anything that would make the Divinity move.

As Hypostases of the Holy Trinity are consubstantial, this analogy does not make sense [Or. 31, 33 SC 250, 340]. Hence, the essence of the Holy Trinity and the nature of the Trinitarian Light can't be explained by means of analogies with the laws of physical light.

In the homilies of St. Gregory the Theologian τὸ φῶς "light" in the meaning of God is described by both cataphatic and apophatic means. Among cataphatic means predominate qualitative adjectives with the semantics of power, might, and plenitude, as well as adjectives in the superlative degree of comparison, while among apophatic means prevail negative adjectives and constructions pointing at the incognizability of the essence of the Divine Light and its definition by means of negation, which is demonstrated below.

a) Cataphatic definitions of τὸ φῶς "Light" in the meaning of God in the homilies of St. Gregory the Theologian

- 1) *πρῶτον* [Or. 40, 10 SC 358, 218; Or. 40, 37 SC 358, 284; Or. 28, 31 SC 250, 172; Or. 44, 3 PG 36, 609 etc.] "the first";
- 2) *ἀκρότατον* [Or. 40, 5 SC 358, 204; Or. 32, 15 SC 318, 116] "the supreme";
- 3) *μέγα* [Or. 39, 9 SC 358, 166; Or. 39, 20 SC 358, 194; Or. 44, 3 PG 36, 609; Or. 45, 2 PG 36, 625 etc.] "great";
- 4) *μέγιστον* [Or. 44, 3 PG 36, 609] "the greatest";
- 5) *τέλειον* [Or. 39, 2 SC 358, 152] "perfect";
- 6) *ἀληθινόν* [Or. 39, 1 SC 358, 150] "true";
- 7) *ἀειλαμπές* [Or. 44, 3 PG 36, 609] "ever-shining";
- 8) *ὑπέρλαμπρον* [Or. 38, 14 SC 358, 136] "above-bright";
- 9) *τρισόν* [Or. 40, 34 SC 358, 276] "Trinitarian";
- 10) *τριλαμπές* [Or. 44, 3 PG 36, 609] "triple-bright";
- 11) *αὐτὸ ἑαυτοῦ θεωρητικόν τε καὶ καταληπτικόν, ὀλίγα τοῖς ἔξω χεόμενον* [Or. 40, 5 SC 358, 204] "contemplatable and cognizable in itself, and only to a little extent flowing on what exists outside";
- 12) *φωτίζον πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον* [Or. 39, 1 SC 358, 150] "illuminating every human who comes to the world";
- 13) *πάσης φωτιστικὸν λογικῆς φύσεως* [Or. 40, 5 SC 358, 204] "illuminating every rational creature";
- 14) *ἀεὶ πρὸς τὸ ὕψος ἔλκον διὰ τῆς ἐφέσεως* [Or. 32, 15 SC 318, 116] "elevating above through the striving".

The last three cataphatic definitions of God as light indicate His action upon human. With these expressions the author points to the possibility of rational creature to be illuminated with the Divine Light and be elevated to the Almighty. Adjectives expose the triple nature of God as Light. Other cataphatic definitions are mostly of general character and do not aim at describing the inner essence of the Divine Light.

**b) Apophatic definitions of τὸ φῶς "Light" in the meaning of God
in the homilies of St. Gregory the Theologian**

- 1) ἀπρόσιτον [Or. 40, 5 SC 358, 204; Or. 44, 3 PG 36, 609; Or. 30, 13 SC 250, 252] "unapproachable";
- 2) ἄρρήτον [Or. 40, 5 SC 358, 204] "unspeakable";
- 3) ἄχρονον [Or. 40, 6 SC 358, 208] "not subject to time";
- 4) ἀκραιφνέστατον [Or. 40, 37 SC 358, 284] "unmerged", "pure";
- 5) ἀμέριστον [Or. 40, 34 SC 358, 276; Or. 45, 2 PG 36, 625] "indivisible";
- 6) ἀδιάδοχον [Or. 44, 3 PG 36, 609] "unchangeable";
- 7) οὔτε νῶ καταληπτὸν, οὔτε λόγῳ ῥητόν [Or. 40, 5 SC 358, 204] "inconceivable for the mind, unspeakable for the word";
- 8) οὔτε ἀρχάμενον, οὔτε παυσόμενον [Or. 44, 3 PG 36, 609] "having neither beginning nor end";
- 9) οὔτε μετρούμενον [Or. 44, 3 PG 36, 609] "unmeasurable", "defying description".

In the works of St. Gregory the Theologian the verb φωτίζω "to light up", "to illuminate" is attributed to the action of the Divinity, directed on His creation, particularly, the author claims that God φωτίζει ἀόρατον κόσμον [Or. 21, 1 SC 270, 112] "lights up the invisible world", καθημένους ἐν σκότει καὶ σκιᾷ θανάτου φωτίζει [Or. 5, 29 SC 309, 350; cf. Mt. 4, 16] "illuminates those who sit in darkness and in the shadow of death". The seme "light up" as an action of God in the homilies of the author, apart from the word φωτίζω, is verbalized by synonymical means, especially, descriptive expressions: Θεὸς λόγῳ τὸ σκότος ἔλυσε "God dissolved darkness with His word", λόγῳ τὸ φῶς ὑπεστήσατο "established light with His word", λόγῳ τὴν νῦν σκοτόμηναν λύσας εἰς τὸ φῶς ἅπαντα ἐπανήγαγεν "having dispersed the present darkness with His word, brought everything to light" [Or. 5, 31 SC 309, 356].

In his homilies St. Gregory the Theologian frequently refers to the passages from the Holy Scripture where God is described by metaphors and allegories with the semantics of light. Particularly, in his homily "In sanctum Pascha" the author cites a verse from Psalm 104, saying that God φῶς ἀναβάλλεται, ὡς ἱμάτιον [Or. 45, 18 PG 36, 649] "wraps himself in light as with a garment".

The Son of God, according to the Holy Scripture, in the homilies of St. Gregory the Theologian is called φῶς [Or. 29, 17 SC 250, 212; Or. 30, 6 SC 250, 236; Or. 30, 20 SC 250, 268; cf. Jn. 8, 12; Jn. 1, 5] "Light" ἢ ἀπαύγασμα [Or. 29, 17 SC 250, 212; cf. Hb. 1, 3] "Shine". The Divine Logos is called by the author τὸ ἐκ τοῦ φωτός φῶς [Or. 38, 13 SC 358, 132] "Light of Light", as it is stated in the Nicene Creed. The incarnation of the Son of God is described by the holy hierarch in categories with the semantics of light: φῶς, τὸ τοὺς ποιμένας περιεστράψαν, ἡνίκα τὸ ἄχρονον φῶς τῷ χρονικῷ ἐμίγνυτο· φῶς, τὸ τοῦ προδραμόντος ἀστέρος ἐπὶ Βηθλεὲμ κάλλος, ἵνα

καὶ Μάγους ὀδηγήσῃ, καὶ δορυφορήσῃ τὸ ὑπὲρ ἡμᾶς φῶς, μεθ' ἡμῶν γενόμενον [Or. 40, 6 SC 358, 208] "it was light that illuminated the shepherds when the unchangeable Light merged with the temporal one; there was light in the beauty of the star which travelled to Bethlehem to show the road to the Magi so that they might present gifts to the Light that is above us but at once it settled with us". On Mount Tabor Christ ἀστράπτει, καὶ ἡλίου φωτοειδέστερος γίνεται [Or. 29, 19 SC 250, 218] "is illuminated more brightly than a lightning and becomes more shining than the Sun" in order to thus show us the future state of a glorified human. Allegorically interpreting the passage *Lc. 15, 8–9*, St. Gregory the Theologian by the lamp (ὁ λύχνος) means the flesh of Christ (ἡ σὰρξ). In another place, speaking of the body of Christ (τὸ σῶμα), the author uses participle II with the semantics of light (λαμπρυνθείς), saying that it is τῷ Πάθει καλλωπισθέντος, καὶ τῇ Θεότητι λαμπρυνθέντος [Or. 45, 25 PG 36, 657] "adorned with suffering and illuminated with the Divinity".

The Holy Spirit is also characterized by St. Gregory the Theologian as φῶς [Or. 31, 3 SC 250, 280] "light", ἀντοφῶς [Or. 31, 29 SC 250, 334], φωτιστικόν [Or. 31, 29 SC 250, 334], that which gives ἔλλαμψιν [Or. 31, 33 SC 250, 342] "enlightenment". Therefore, the use of vocabulary units by the author testifies to his notion of God as the Trinitarian Light.

The Resurrection of Christ as the victory of light over darkness

The holy day of Christ's Resurrection is described by St. Gregory the Theologian by linguistic means with the semantics of light. The homily *"In laudem patris"* demonstrates compatibility of the word τὸ φῶς "light" with the words νεκρῶν "to kill" and ἀνίστημι "get up", "resurrect" in the passage concerning the death and resurrection of Christ: ὑπὸ πλουσίῳ φωτὶ τὴν σωτηρίαν ἡμῶν αὐτῶν ἑορτάζομεν, καὶ τῷ φωτὶ δι' ἡμᾶς νεκρωθέντι συννεκρωθέντες, καὶ ἀνισταμένῳ συνανιστάμεθα [Or. 18, 28 PG 35, 1017] "in great light we are commemorating our salvation, having died with the Light, killed for our sake, and having resurrected with the One Who resurrected".

The Easter night is conceptualized as ἡ λαμπρὰ νύξ λύουσα τὸ σκότος τῆς ἀμαρτίας [Or. 18, 28 PG 35, 1017] "the light night dissolving the darkness of night". The eve of the holiday is described as λαμπροφορία καὶ φωταγωγία "shine-bringing and light-leading", because God's people δαψιλεῖ τῷ πυρὶ τὴν νύκτα καταφωτίζοντες "light up the night with abundant fire", imitating τοῦ μεγάλου φωτὸς ἀντίτυπος "the image of the Great Light" [Or. 45, 2 PG 36, 624]. Everything that concerns the grand event of Christ's Resurrection is described by means with the semantics of light. Even the clothes of the angel who brought the news of the Resurrection are compared to φέγγος ἀστραπῆς διερχομένης [Or. 45, 1 PG 36, 624] "the glare of lightening flying by".

The idea of ἡ ἔλλαμψις "enlightenment" in the homilies of St. Gregory the Theologian

The theme of enlightenment with the Divine Light (ἡ ἔλλαμψις) as a necessary prerequisite of human's deification (ἡ θέωσις), cognitively significant for the patristic discourse, was studied in the works by V. Nemychenkov [Nemychenkov 2007], J. Egan [Egan 1989], C. Moreschini [Moreschini 1973], A. Choufrine [Choufrine 2002], N. Russell [Russell 2004], D. Kalleres [Kalleres 2007]. Beyond doubt, for St. Gregory the Theologian the theme of the Divine Light and human's approaching It through purification (ἡ κάθαρσις) and enlightenment (ἡ ἔλλαμψις) is of great importance. According to the conception of the author, enlightenment by the Divine Light (ἡ ἔλλαμψις) becomes an indispensable prerequisite of a soul's meeting with the Holy Trinity and its attaining deification (ἡ θέωσις) [Alfeev 2001, 362–370; Spidlik 1971, 75–83; Kalleres 2007, 172–173]. As A. Torrance notes, for St. Gregory the Theologian "the final purpose enlightenment with the Divine Light is ἡ θέωσις" [Torrance 2009, 63]. In the homily *"In laudem Athanasii"* the author mentions τὸ πρὸς αὐτὸν ἀνάγεσθαι, ἢ ἐπανάγεσθαι διὰ τῆς συγγενοῦς ἐλλάμψεως [Or. 21, 1 SC 270, 110] "ascension to God or returning to Him through enlightenment". Neoplatonist Plotin saw deification in purification of mind, enlightenment with the Divine Light and total identification with the One [Losev 1980, 379, 447–448], with a person absolutely losing his/her individual features which differ him/her from the One. Metropolitan Il. Alfeev claims that by theosis and mystical contemplation of the Divine Light Plotin means ecstasy and dilution into the impersonal One, whereas St. Gregory the Theologian means it as a meeting with the personal Divinity as the Trinity [Alfeev 2001, 364–365]. Apart from that, deification for St. Gregory the Theologian becomes possible only as a result of Christ's incarnation [Torrance 2009, 63]. Hence, deification and enlightenment with the Divine Light are interpreted in quite a different way in the works by Plotin and St. Gregory the Theologian.

In the homily *"In laudem Athanasii"* St. Gregory the Theologian, hinting at a character of the work, says: Ὡτινι μὲν οὖν ἐξεγένετο, διὰ λόγου καὶ θεωρίας διασχόντι τὴν ὕλην καὶ τὸ σαρκικὸν τοῦτο, εἴτε νέφος χρηὲ λέγειν, εἴτε προκάλυμμα, Θεῶ συγγενέσθαι, καὶ τῷ ἀκραιφνεστάτῳ φωτὶ κραθῆναι, καθόσον ἐφικτὸν ἀνθρωπίνῃ φύσει· μακάριος οὗτος, τῆς τε ἐντεῦθεν ἀναβάσεως, καὶ τῆς ἐκεῖσε θεώσεως [Or. 21, 2 SC 270, 112–114] "Who managed to overcome the essence of flesh through words and contemplation, as if breaking through thick clouds, to become related to God and united with the Purest Light, as much as it is possible for the human nature, is really blessed, for he attained resettlement from here to heavens and deification". In the above-mentioned passage it is underlined that human has to Θεῶ συγγενέσθαι "become related to God" and τῷ ἀκραιφνεστάτῳ φωτὶ κραθῆναι "become united with the Purest Light", and thus to attain τῆς θεώσεως "deification". The similar idea is represented in one of the epigrams by St. Gregory where it is said that godlike (θεοειδής) human becomes μετόχος φωτὸς ἀκηρασίου [Anth. Pal., Lib. VIII, epigr. 1] "partaker of the Pure

Light". In the homily *"In sanctum baptismum"* the author directly exhorts God's people: γενώμεθα φῶς "let us become light", λαβώμεθα τοῦ πρώτου καὶ ἀκραιφνεστάτου Φωτός "let us unite with the First and the Purest Light" [Or. 40, 37 SC 358, 284].

In his works St. Gregory the Theologian frequently uses the verb φωτίζω in passive voice with the meaning "to be illuminated". Particularly, the author speaks of enlightenment of eyes, hearing and language: φωτισθῶμεν τὸν ὀφθαλμὸν "let our eyes be illuminated", φωτισθῶμεν ἀκοὴν "let our hearing be illuminated", φωτισθῶμεν γλῶσσαν "let our language be illuminated" [Or. 40, 38 SC 358, 284–286]. Synonymous to φωτίζω is the verb ἀυγάζω "to light up", "to irradiate", which is also inherent in the author's vocabulary: ἐν τῷ Πνεύματι τοῦ Θεοῦ τὸν Υἱὸν ἀυγάσθητι, τὸ τρισσὸν φῶς καὶ ἀμέριστον [Or. 40, 34 SC 358, 276] "to be illuminated in the Holy Spirit of God by the Son, with the Trinitarian and Indivisible Light". The word περιαστρέπτω is used with the similar meaning "to shine", "to glow", "to be wrapped with light", for example, ἐνὶ φωτὶ περιαστρέφθητε καὶ τρισὶ [Or. 39, 11 SC 358, 170] "wrap yourselves with the One and Trinitarian Light".

The possibility of human's illumination with the Divine Light and Its contemplation with pure soul and mind is instantiated by the author by insertion of precedent texts from the Holy Scripture, e.g. ἐν τῷ φωτὶ Κυρίου θέασαι φῶς [Or.40, 34 SC 358, 276; cf. Ps. 35, 10] "in the light of God see the Light", Κύριος δὲ φωτισμός μου [Or.40, 36 SC 358, 280; cf. Ps. 26, 1] "God is my illumination", φωτίζεις δὲ σὺ θαυμαστῶς ἀπὸ ὀρέων αἰωνίων [Or.40, 36 SC 358, 280; cf. Ps. 75, 5] "You are irradiating wonderfully from the eternal mountains", προσέλθετε πρὸς αὐτὸν καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ [Or.40, 24 SC 358, 248; cf. Ps. 33, 6] "those who look to Him are radiant; their faces are never covered with shame".

Representing the notions of ἡ ἔλλαμψις "illumination" in the homily *"In laudem Basilii Magni"*, St. Gregory the Theologian refers to the authority of the Holy Scripture, using the allusion on the New Testament parable of the wise virgins who met the Bridegroom in time with their lamps lit up: Θεὸς ὁ μόνος τῶν καθαρῶν ψυχῶν ἐστὶ νυμφίος, καὶ τὰς ἀγρύπνουσ ἐαυτῷ συνεισάγει ψυχάς, ἐὰν μετὰ λαμπρῶν τῶν λαμπάδων αὐτῷ καὶ δαψιλοῦς τῆς τοῦ ἐλαίου τροφῆς ἀπαντήσωσιν [Or. 43, 62 SC 384, 260] "God is the only Bridegroom of pure souls and joins them when they come out to meet Him with their lamps full with oil". In this context ἡ λαμπρὰ λαμπάς "a lamp lit up" is associated with the enlightened state of the soul.

The teleology of human's illumination with the Divine Light

For St. Gregory the Theologian the mystics of light is both teleological and eschatological. The final purpose of the human existence is his perfect and purest illumination with the Light of the Holy Trinity in the Heavenly Kingdom. The author exhorts God's people to spiritual ascension so that, having become perfect light, to be worth of standing

in front of the Great Light (*φῶτα τέλεια τῷ μεγάλῳ φωτὶ παραστάντες* [Or. 39, 20 SC 358, 194–196]). In the homily *"In sancta lumina"* the author says: *φῶς γενώμεθα τέλειον, τελείου φωτὸς γεννήματα* [Or. 39, 2 SC 358, 152] "let us become perfect light, children of the Perfect Light". In the poetry of St. Gregory the Theologian there meet the image of human mind as a persecutor and that of evasive God, who runs away as soon as man has approached Him, making him incessantly climb the ever higher peaks on the way to illumination with the Divine Light:

*Ἦτοι ὁ μὲν πηγὴ φαέων, φάος οὔτ' ὀνομαστόν,
Οὔθ' ἔλετόν, φευγόν τε νόου τάχος ἐγγύς ἰόντος,
Αἰὲν ὑπεκπροθέον πάντων φρένας, ὧς κε πόθοισι
Τεινώμεσθα πρὸς ὕψος αἰεὶ νέον* [Περὶ νοερῶν οὐσιῶν PG 439, 7–10].
"There is One who is the Source of lights, a light inexpressible,
Eluding capture, fleeing the speed of a pursuing mind
Whenever it approaches, forever outstripping the minds of all,
That we may be drawn by desires to a height which is ever new".

During earthly life human is able to join only *μετρίως τὴν μίαν ἀγγὴν ἐκ μιᾶς τῆς θεότητος* [Or. 39, 20 SC 358, 196] "partially the one shine of the One", a fuller illumination is possible only after the glorification of human nature. As the author says, *Θεοῦ νῦν μικραῖς ἐλλαμπόμεθα ταῖς ἀνγαῖς, καὶ ὅσον γινώσκειν, οὗ κεχωρίσμεθα* [Or. 8, 19 SC 405, 288] "now God illuminates us with little rays of his light for us to understand from whom we are parted". In his 28th homily St. Gregory the Theologian claims that what illuminates us in our earthly life is just *βραχεῖα τις ἀπορροή... καὶ οἶον μεγάλου φωτὸς μικρὸν ἀπαύγασμα* [Or. 28, 17 SC 250, 136] "a little stream ... or a small gleam of the Great Light". In this very homily the author notes that *μέσος ἡμῶν τε καὶ θεοῦ ὁ σωματικὸς οὗτος ἴσταται γνόφος* "there is a barrier between us and God, corporeal darkness" so that man does not become too arrogant if he contains in himself *τὸ φῶς ὅλον* "all the light" [Or. 28, 12 SC 250, 124]. Human flesh (*ἡ σάρξ*) is called by St. Gregory the Theologian *τοῦ ἐπιπροσθούντος τῆ ψυχῆ νέφους, καὶ οὐκ ἐάντος καθαρῶς ἰδεῖν τὴν θεῖαν ἀκτῖνα* [Or. 39, 8 SC 358, 164] "a cloud which covers the soul and does not let it clearly see the Divine ray". The author suggests that if a person adheres to the commandments (*ἐντολῶν τήρησις*), he/she gradually attains the purification of flesh (*σαρκὸς κάθαρσις*) and thus becomes worth of the illumination (*ἡ ἔλλαμψις*).

The author represents the notion of partial illumination on the earth when mentioning the appearance of Christ to Saul in his way to Damascus and saying that the latter partook *βραχεῖα τοῦ μεγάλου φωτὸς λαμπηδόνι* [Or. 39, 9 SC 358, 166] "a little shine of the Great Light". Even after becoming light in the Kingdom of Heaven man is not identified with the Divine Light, because it is only *αὐτὸ ἐαυτοῦ θεωρητικόν τε καὶ καταληπτικόν, ὀλίγα τοῖς ἔξω χεόμενον* [Or. 40, 5 SC 358, 204] "contemplatable and cognizable in itself, and only to a little extent flowing on what exists outside"

St. Gregory the Theologian says that in the Kingdom of Heaven those who have purified their mind will receive the reward of *φῶς, τουτέστι Θεὸν ὀρώμενόν τε καὶ γινωσκόμενον, κατὰ τὴν ἀναλογίαν τῆς καθαρότητος* [Or. 40, 45 SC 358, 306] "Light, that is God, visible and cognizable to the extent of the observer's purity".

In the homilies of St. Gregory the Theologian the heavenly destiny of a saint is described in the categories with the semantics of light: *βασιλεῖ τῷ μεγάλῳ παριστάμενος, καὶ τοῦ ἐκεῖθεν φωτὸς πληρούμενος* [Or. 7, 17 SC 405, 222] "and he is standing in front of the Great King, being replenished with light". The heavenly state of his sister Gorgonia is described as *τῆς ἀνωτάτῳ Τριάδος ἔλλαμψις καθαρωτέρα τε καὶ τελεωτέρα, μηκέτι ὑποφενγούσης τὸν δέσμιον νοῦν καὶ διαχεόμενον ταῖς αἰσθήσεσιν, ἀλλ' ὅλης ὄλῳ νοῖ θεωρουμένης τε καὶ κρατουμένης, καὶ προσαστραπτούσης ταῖς ἡμετέραις ψυχαῖς ὄλῳ τῷ φωτὶ τῆς θεότητος* [Or. 8, 23 SC 405, 296] "the purest and the most perfect illumination from the Almighty Trinity that is no longer fleeing from mind, captivated and distracted because of sensual perception, but is being contemplated and perceived with the entire mind, and illuminated souls with the whole light of the Divinity". The Kingdom of Heaven is defined by the author as *ἡ ἐκεῖθεν λαμπρότης, τοῖς ἐνταῦθα κεκαθαρμένοις* [Or. 40, 6 SC 358, 208] "the shine of that place for those who have purified themselves here".

Therefore, the texts of the homilies of St. Gregory the Theologian contain a great number of expressions representing the author's notions of the possibility of the mystical illumination of human with the Divine Light on the way of ascension to the Trinity God.

The sacrament of baptism as ὁ φωτισμός "enlightenment"

In the works of St. Gregory the Theologian the theme of illumination with the Divine Light is tightly connected with the sacrament of baptism which is frequently called ὁ φωτισμός [Or. 40, 6 SC 358, 208; Or. 40, 24 SC 358, 248] "enlightenment", τὸ φώτισμα [Or. 40, 3 SC 358, 200] "illumination". Emphasizing the mystical aspect of the sacrament, the holy hierarch says that τὸ φώτισμα "illumination" is *βίου μετάθεσις, Λόγου κοινωνία, φωτὸς μετουσία, σκότους κατάλυσις, ὄχημα πρὸς Θεόν, συνεκδημία Χριστοῦ, νοῦ τελείωσις* [Or. 40, 3 SC 358, 200–202] "the change of life, communion with the Logos, partaking of the Light, release from darkness, the chariot to God, following Christ, improvement of mind". These expressions clearly testify to understanding of the sacrament of baptism as the possibility of the mystical ascension to the Kingdom of God, granted to human. It is curious that here the author uses a metaphor, platonic in its origin, ὄχημα πρὸς Θεόν "the chariot to God". Plato talks about the human essence in the context of the ascension to the Superior Good and describes the contemplation of ideas as a winged chariot (τὸ ὑπόπτερον ζευγός) moving through celestial spheres and contemplating the ideas and the Superior Good, whose carrier (νοῦς "mind") rides two conjugated horses, the first of which is body and the second is soul

[Pl. Phaedr. 246b-256e]. The image of chariot of the soul (*τὸ ὄχημα τῆς ψυχῆς*) receives a new interpretation in the neoplatonist discourse, particularly, in the works of Iamblichus and emperor Julian who understand it as a means of theurgical ascension. According to D. Birukov, the theme of "souls' ascension to the Divine sphere of the Sun King with the help of sunbeams and the chariot (*ὄχημα*) of the soul" is peculiar to the discourse of Julian [Birukov 2007, 58]. The assertion of St. Gregory *τὸ φῶτισμά ἐστι ὄχημα πρὸς Θεὸν* "illumination (in the baptism) is the chariot to God", although resounding with precedent expressions of Plato and Neoplatonists, should be understood figuratively in the sense that illumination in the baptism enables a person to ascend to God.

The holy hierarch emphasizes the necessity of the right understanding of the Trinity doctrine for those, who come up to the sacrament of baptism, particularly he has to profess the divinity of the Holy Spirit not to remain *ἀφώτιστος μετὰ τὸ φῶτισμα* [Or. 34, 11 SC 318, 218] "unilluminated after the illumination". The author claims that otherwise *οἴμοι τῆς λαμπρότητος, εἰ μετὰ τὸν λουτρὸν μεμελάνωμαι, εἰ λαμπροτέρους ὀρῶ τοὺς οὐπω κεκαθαυμένους* [Or. 34, 11 SC 318, 218] "what is the use for him from the Light if after the baptismal bowl he remains black, if those who have not yet been purified look lighter than him".

Hence, the vocabulary of St. Gregory the Theologian contains a significant number of words with the semantics of light that are often combined in synonymic rows, especially, words denoting the action of the Trinity Light in relation to human: *φωτίζω* "to illuminate", "to enlighten", *ἐλλάμπω* "to shine", *ἀγλάζω* "to irradiate", "to enlighten", *περιαστράπτω* "to shine", "to gleam", "to be wrapped with light". For the mystical theology of the author the key terms are *ὁ φῶτισμός* "illumination" in the meaning of baptism, *ἡ ἔλλαμψις* "illumination with the Divine Light", *φωτὸς μετουσία* "communion with the Light". The homilies of St. Gregory the Theologian represent the notions of God as the Trinity Light (*τὸ τρισσὸν φῶς*), the essence of which is not cognizable for the human mind. The incarnation of Christ is understood as the advent of Light, illuminating the whole world and overcoming darkness. The author constantly emphasizes the human's possibility of communion with the Divine Light through illumination and enlightenment.

У статті досліджується вербалізація концепту СВІТЛО у дискурсі Григорія Богослова, аналізуються катафатичні та апофатичні засоби визначення Бога як Світла, досліджується мовна репрезентація уявлень про Воплощення та Воскресіння Христа як перемогу світла над темрявою, а також уявлення про осяяння людини Божественним Світлом на шляху сходження до Бога.

Ключові слова: давньогрецька мова, грецька патристика, концепт СВІТЛО, вербалізація, катафатичне та апофатичне богослов'я, Григорій Богослов.

В статье исследуется вербализация концепта СВЕТ в дискурсе Григория Богослова, анализируются катафатические и апофатические средства определения Бога как Света, рассматривается языковая репрезентация представлений о Воплощении и Воскресении Христа как о победе света над тьмою, а также представлений об озарении человека Божественным Светом на пути восхождения к Богу.

Ключевые слова: древнегреческий язык, греческая патристика, концепт СВЕТ, вербализация, катафатическое и апофатическое богословие, Григорий Богослов.

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