**St Nicholas Cabasilas**

**Life**

Read DL 43. Beginning with the Doxology.

Born 1322 or 1323 in Thessaloniki. Was well educated and went into imperial service.

 His uncle Nilus Cabasilas was bishop of Thessaloniki from 1360 to 1361, immediately following Palamas. Nilus defended Palamism and attacked the Western interpretation of the Creed, the primacy of the Pope of Rome and the Great Schism.

Went into monasticism in 1354. Manganon Monastery near Constantinople.

 Perhaps did other things, bringing hesychasm to the Holy mountain.

Died certainly after 1387. In that year, Thessalonica fell to the Turks. Other sources say that he died after 1391 in monasticism

Nicholas worked in politics at a young age, where he made the acquaintance of John IV Kantekouzenos. When John VI was forced from the throne, he retired to the monastery and Cabasilas went with him. Cabasilas also changed from a civil servant to a devoted monk. Perhaps he attained to the priesthood.

 **John VI:** A maternal relative of the [Palaiologoi](https://en.wikipedia.org/wiki/Palaiologos), he was declared co-emperor on 26 October 1341, and was recognized as senior emperor for ten years after the end of the [civil war](https://en.wikipedia.org/wiki/Byzantine_civil_war_of_1341%E2%80%931347) on 8 February 1347. Deposed by John V in 1354, he became a monk, dying on 15 June 1383.

 Kantakouzenos retired to a [monastery](https://en.wikipedia.org/wiki/Monastery), where he assumed the name of Joasaph Christodoulos and occupied himself with literary labors.

In 1367 Joasaph was appointed the representative of the [Eastern Orthodox Church](https://en.wikipedia.org/wiki/Eastern_Orthodox_Church) to negotiate with the [Latin Patriarch of Constantinople](https://en.wikipedia.org/wiki/Latin_Patriarch_of_Constantinople) [Paul](https://en.wikipedia.org/wiki/Paul%2C_Latin_Patriarch_of_Constantinople) to attempt a reconciliation of the Eastern Orthodox and [Roman Catholic](https://en.wikipedia.org/wiki/Roman_Catholic) Churches. They agreed to call a grand ecumenical council to be attended by the [Pope](https://en.wikipedia.org/wiki/Pope) and all the Patriarchs and bishops and archbishops of both the eastern and western churches.[[5]](https://en.wikipedia.org/wiki/John_VI_Kantakouzenos#cite_note-5) This plan was subsequently refused by Pope [Urban V](https://en.wikipedia.org/wiki/Urban_V) and so nothing came of it.

Kantakouzenos died in the [Peloponnese](https://en.wikipedia.org/wiki/Peloponnese) and was buried by his sons at [Mistra](https://en.wikipedia.org/wiki/Mistra) in [Laconia](https://en.wikipedia.org/wiki/Laconia).

 Kantakouzenos also wrote a defense of [Hesychasm](https://en.wikipedia.org/wiki/Hesychasm), a Greek mystical doctrine.

**Relationship to later Byzantine Emperors**

 **Their Timeline and overview**

**Union of Latin and Greek churches**

1054

1203

1274 Council of Lyons: was held after emperor Michael VIII Palaiologos had recovered Constantinople and considered, among other issues, emperor Michael's pledge to reunite the Eastern Church with the West. Many representatives from the Western countries, but only Michael’s ambassador and some Orthodox clergy.

 Concerning the Union of the Churches, the Orthodox delegation arrived in Lyons on [June 24](https://orthodoxwiki.org/June_24), 1245 and presented a letter from emperor Michael. On Feast of Peter and Paul, [June 29](https://orthodoxwiki.org/June_29), Pope Gregory celebrated a [Mass](https://orthodoxwiki.org/Mass) in the Church of St. John in which both sides took part. During the Mass, the Orthodox clergy sang the [Nicene Creed](https://orthodoxwiki.org/Nicene-Constantinopolitan_Creed) with the addition of the [Filioque](https://orthodoxwiki.org/Filioque) clause three times.

 The council did not provide a lasting solution to the [schism](https://orthodoxwiki.org/Schism). While the emperor was eager to heal the schism, the Orthodox clergy did not accept it. Patriarch [Joseph I (Galesiotes) of Constantinople](https://orthodoxwiki.org/Joseph_I_%28Galesiotes%29_of_Constantinople), who opposed the council, abdicated and was succeeded by [John Bekkos](https://orthodoxwiki.org/John_XI_Bekkos_of_Constantinople) who favored the union. In spite of a sustained campaign by Patr. Bekkos to defend the union intellectually, and with vigorous and brutal repression of opponents by emperor Michael, the Orthodox Christians remained implacably opposed to union with the Latin "[heretics](https://orthodoxwiki.org/Heretic)". Michael's death in December 1282 finally put an end to the union of Lyons. His son and successor Andronicus II repudiated the union. Patr. Bekkos was forced to abdicate. He was eventually exiled and then imprisoned until his death in 1297.

1438-39 Council of Ferrera Florence. Started in Ferrera, but moved to Florence due to plague conditions.

Discussed purgatory, filioque

 Mark of Ephesus was by all accounts the only delegate present for the signing of the final documents who refused to do so.

1595 Union of Brest: The **Union of Brest** was the 1595-1596 decision of a number of Orthodox bishops in the region of what is modern Ukraine, Poland and Belarus ("Rus'") to depart from the Orthodox Church and place themselves under the [Pope of Rome](https://orthodoxwiki.org/Roman_Catholic_Church) in order to avoid being ruled by the newly established [Patriarch of Moscow](https://orthodoxwiki.org/Church_of_Russia). Thus was formed the **Unia**, from whence derives the term ***Uniate***.

At the time, the church in the area included most Ukrainians and Belarusians, under the rule of the Polish-Lithuanian Commonwealth.

 The union was strongly supported by the king of Poland and grand duke of Lithuania but opposed by some [bishops](https://orthodoxwiki.org/Bishop) and prominent nobles of Rus' and perhaps most importantly by the nascent Cossack movement for Ukrainian self-rule. The result was "Rus' fighting against Rus'" and the splitting of many traditionally Orthodox Christian people from their ancestral Church.

**On the Palamite side of the controversy.**

**Works**

Before retirement to the monastery, in imperial service, he wrote on issues of social justice in a decadent and decaying society. There was lots of yearning for a union with the Latin West, and Cabasilas wrote against this idea.

**Against Nicephoros Gregoras** (an opponent of Palamas)

**Commentary on the Divine Liturgy**

**Life in Christ**

**Mystic**

 **What is a mystic?**

 **It follows that he is a sacramental theologian.**

**The Life in Christ**

Read back cover.

The Anaphora reading in the KYF handouts.

Mysticism is about a relationship of the reason endowed, those who exercise their gifts.

Western mysticism involves the out of body, the enraptured, the ecstasy of being out of the mind. They experience the pains with stigmata, and have human sensations take the place of the relationship with the Person of Christ.

Then St. Maximus the Confessor expounds a little on what might be called the psychology of the mystic: "The mind is the organ of wisdom; reason is the organ of knowledge; natural conviction derived from both is the organ of faith formed in accordance with both of them; natural love of men is the organ of the gift of healing. For each Divine gift of grace there is a corresponding natural organ capable of receiving it, as experience, or as power or as predisposition.

"Namely: a man who has purified his mind of all sensory fantasies receives wisdom; a man who has established his reason as master of passions inherent in us, that is, or anger and lust, receives knowledge; a man who by his mind and reason becomes firmly convinced of Divine things receives all-powerful faith; a man who has progressed in natural love of men, when completely freed from self-love, receives the gift of healing..."

Again, the early Christian mystic's repudiation of imagination stands in stark contrast to later developments in the Church: "Imagination is the fruit of passion, the imprint of an image representing something that is or seems to be sensory. Therefore no imagination can be admitted in relation to God, for he exceeds all mind."

Although often using terminology which seems strange to the modern reader, St. Maximus tried to define his terms as he went along: "On purity of mind: That mind is pure which, freed from ignorance, is illumined by Divine light.... On purity of soul; That soul is pure which, freed from passions, is ceaselessly made glad by Divine love... on purity of heart: That heart is pure which, always presenting to God a formless and imageless memory, is ready to receive nothing but impression which come from Him, and by which he is disposed to desire to become manifest to it.... Passionlessness is a peaceful disposition of the soul, through which it is not easily moved to evil.” <http://www.orthodox.cn/patristics/apostolicfathers/mystic.htm>

Lossky: The eastern tradition has never made a sharp distinction between mysticism and theology; between personal experience of the divine mysteries and the dogma affirmed by the Church. The following words spoken a century ago by a great Orthodox theologian, the Metropolitan Philaret of Moscow, express this attitude perfectly: 'none of the mysteries of the most secret wisdom of God ought to appear alien or altogether transcendent to us, but in all humility we must apply our spirit to the contemplation of divine things'.[1] To put it in another way, we must live the dogma expressing a revealed truth, which appears to us as an unfathomable mystery, in such a fashion that instead of assimilating the mystery to our mode of understanding, we should, on the contrary, look for a profound change, an inner transformation of spirit, enabling us to experience it mystically. Far from being mutually opposed, theology and mysticism support and complete each other. One is impossible without the other. If the mystical experience is a personal working out of the content of the common faith, theology is an expression, for the profit of all, of that which can be experienced by everyone. Outside the truth kept by the whole Church personal experience would be deprived of all certainty, of all objectivity. It would be a mingling of truth and of falsehood, of reality and of illusion: 'mysticism' in the bad sense of the word. On the other hand, the teaching of the Church would have no hold on souls if it did not in some degree express an inner experience of truth, granted in different measure to each one of the faithful. There is, therefore, no Christian mysticism without theology; but, above all, there is no theology without mysticism. It is not by chance that the tradition of the Eastern Church has reserved the name of 'theologian' peculiarly for three sacred writers of whom the first is St. John, most 'mystical' of the four Evangelists; the second St. Gregory Nazianzen, writer of contemplative poetry; and the third St. Symeon, called 'the New Theologian', the singer of union with God. Mysticism is accordingly treated in the present work as the perfecting and crown of all theology: as theology par excellence.”

Frequent communion reading. **LIC 6.14.1**

Recreation **LIC 4.17.1a.**

**The Exposition of the Divine Liturgy.**

**A Commentary on the Divine Liturgy**

**The Life in Christ**

**Against Usurers**

**Life of St. Theodora**

**On the Nonsense of Gregoras Only a fragment of the text is in Migne; also, the text is now attributed to** [**Nilus Cabasilas**](http://www.voskrese.info/spl/XnilusCabasilas.html)**.**

**Illegal Acts of Officials Against Things Sacred Formerly attributed to** [**Nilus Cabasilas**](http://www.voskrese.info/spl/XnilusCabasilas.html) **and now believed to be the work of Nicholas Cabasilas.**