

Further Reading*

GENERAL STUDIES

For a reliable and thorough historical survey, with full bibliography, see Michael Angold (ed.), *The Cambridge History of Christianity*, vol. 5. *Eastern Christianity* (Cambridge 2006). John Antony McGuckin, *The Orthodox Church. An Introduction to its History, Doctrine and Spiritual Culture* (Malden/Oxford 2008), and Augustine Casiday (ed.), *The Orthodox Christian World* (London/New York 2012), cover much the same ground as I have done in the present volume, but in considerably greater detail. Fr McGuckin has edited *The Encyclopaedia of Eastern Orthodox Christianity*, 2 vols. (Malden 2011); consult also Graham Speake (ed.), *Encyclopedia of Greece and the Hellenic Tradition*, 2 vols. (London/Chicago 2000). Other useful reference works are Ken Perry and others (ed.), *The Blackwell Companion to Eastern Christianity* (Malden/Oxford 2007); and Mary Cunningham and Elizabeth Theokritoff (ed.), *The Cambridge Companion to Orthodox Christian Theology* (Cambridge 2008). For a Protestant appraisal, see Donald Fairbairn, *Eastern Orthodoxy through Western Eyes* (Louisville/ London 2002).

BYZANTIUM

For an up-to-date overview, see Jonathan Shepard (ed.), *The Cambridge History of the Byzantine Empire c. 500-1492* (Cambridge

* Only works in English are included.

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2008). Earlier studies by Orthodox specialists include John Meyendorff, *Imperial Unity and Christian Divisions: The Church 450-680 A.D.* (Crestwood 1989); Andrew Louth, *Greek East and Latin West A.D. 681-1071* (Crestwood 2007), and Aristeides Papadakis and John Meyendorff, *The Christian East and the Rise of Papacy: The Church 1071-1453 A.D.* (Crestwood 1994). J. M. Hussey, *The Orthodox Church in the Byzantine Empire* (Oxford 1986), is a good overall survey, although giving little attention to the lives of the saints and the religion of the people. On the Church's charitable work, see Demetrios J. Constantelos, *Byzantine Philanthropy and Social Welfare* (new ed., New Rochelle 1991).

Patristic and Byzantine Theology. John Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes* (New York 1974), is an excellent general introduction. For a classic treatment by one of the outstanding twentieth-century Orthodox theologians, see the three volumes by Georges Florovsky, *The Eastern Fathers of the Fourth Century; The Byzantine Fathers of the Fifth Century; and The Byzantine Fathers of the Sixth to Eighth Centuries*, in *The Collected Works*, vols. 7-9 (Vaduz/ Belmont 1987), but unfortunately he usually fails to provide references to the sources. On Christology, consult John Meyendorff, *Christ in Eastern Christian Thought* (Crestwood 1975): a sound presentation, but he underestimates Dionysius. Andrew Louth, *The Origins of the Christian Mystical Tradition: From Plato to Denys* (Oxford 1981), is very helpful.

On individual Fathers, the following can be recommended:

Andrew Louth, *Denys the Areopagite* (London 1989); *Maximus the Confessor* (London 1996); *St John Damascene* (Oxford 2002).

Lars Thunberg, *Microcosm and Mediator: The Theological Anthropology of Maximus the Confessor* (new ed., Chicago 1995).

Hilarion Alfeyev, *The Spiritual World of Isaac the Syrian* (Cistercian Studies 175: Kalamazoo 2000).

For the writings of Symeon the New Theologian, see *The Discourses*, tr. C. J. deCatanzaro (The Classics of Western Spirituality:

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New York 1980); *The Practical and Theological Chapters and Three Theological Discourses*, tr. Paul McGuckin (Cistercian Studies 41; Kalamazoo 1982); *On the Mystical Life*, tr. Alexander Golitzin, 3 vols. (Crestwood 1995-7); *The Epistles*, tr. H. J. M. Turner (Oxford 2009); *Hymns of Divine Love*, tr. George A. Maloney (Denville, no date). The most reliable presentations of Symeon are Basil Krivocheine, *In the Light of Christ: St Symeon the New Theologian* (Crestwood 1987), and Hilarion Alfeyev, *St. Symeon the New Theologian and Orthodox Tradition* (Oxford 2000).

Extracts from Gregory Palamas, *The Triads*, have been translated by Nicholas Gendle (The Classics of Western Spirituality: New York 1983). A concise but comprehensive account of Hesychasm is provided by John Meyendorff, *St Gregory Palamas and Orthodox Spirituality* (Crestwood 1974); his major work, *A Study of Gregory Palamas* (London 1964), still remains fundamental.

The Schism between East and West. Steven Runciman, *The Eastern Schism* (Oxford 1955), and Henry Chadwick, *East and West: The Making of a Rift in the Church. From Apostolic Times until the Council of Florence* (Oxford 2003), both provide an authoritative historical overview. See also Aidan Nichols, *Rome and the Eastern Church: A Study in Schism* (2nd ed., San Francisco 2010). A highly perceptive analysis of the underlying cultural and intellectual issues is to be found in Yves M.-J. Congar, *After Nine Hundred Years* (New York 1959). Philip Sherrard, *The Greek East and the Latin West* (London 1959), is intelligent but sometimes overstated.

On the controversy concerning the Holy Spirit, see A. Edward Sicienski, *The Filioque: History of a Doctrinal Controversy* (Oxford 2010). The classic study on Photius is still Francis Dvornik, *The Photian Schism: History and Legend* (Cambridge 1948). Richard Haugh, *Photius and the Carolingians: The Trinitarian Controversy* (Belmont 1973), is well argued but less eirenic. On the Papal claims, for a Roman Catholic approach, see Francis Dvornik, *Byzantium and the Roman Primacy* (2nd ed., New York 1979); for an Orthodox view, see Philip Sherrard, *Church, Papacy and Schism* (London 1978). Joseph Gill, *The Council of Florence* (Cambridge 1959), provides a scholarly

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account of the historical facts, but fails to appreciate the theological viewpoint of the Orthodox.

On the interaction of Palamism and Western Scholasticism, consult A. N. Williams, *The Ground of Union: Deification in Aquinas and Palamas* (Oxford 1999); David Bradshaw, *Aristotle East and West: Metaphysics and the Division of Christendom* (Cambridge 2004); Marcus Plested, *Orthodox Readings of Aquinas* (Oxford 2012).

THE TURKISH PERIOD

The best general account is still Steven Runciman, *The Great Church in Captivity: A Study of the Patriarchate of Constantinople from the Eve of the Turkish Conquest to the Greek War of Independence* (Cambridge 1968). On the situation of Christians under Ottoman rules, see the two books of Bat Ye'or, *The Dhimmi: Jews and Christians under Islam* (London/Toronto 1985), and *The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitude. Seventh-Twentieth Century* (London/Madison 1996). On Orthodox/Catholic relations, see Charles A. Frazee, *Catholics and Sultans: The Church and the Ottoman Empire 1453-1923* (Cambridge 1983), and Timothy Ware, *Eustratios Argenti: A Study of the Greek Church under Turkish Rule* (new ed., Eugene 2014). George A. Maloney, *A History of Orthodox Theology since 1453* (Belmont 1976), is a pioneering study, not always accurate in detail, covering Slavs and Romanians as well as Greeks. Colin Davey, *Pioneer for Unity* (London 1987), is highly informative about Kritopoulos. George Williams, *The Orthodox Church of the East in the Eighteenth Century* (London 1868), deals with the negotiations between the Non-Jurors and the Orthodox.

On spiritual life during the Turcocratia, see the studies by Constantine Cavarnos in the series 'Modern Orthodox Saints': *St. Cosmas Aitolos* (Belmont 1971); *St. Macarios of Corinth* (Belmont 1971); *St. Nicodemus the Hagiorite* (Belmont 1974). Nomikos Michael Vaporis has translated the sermons of St Kosmas in *Father Kosmas the Apostle of the Poor* (Brookline 1977). For the personal teaching of St Nicodemus of the Holy Mountain, see his work *A Handbook of Spiritual*

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Counsel, tr. Peter A. Chamberas (The Classics of Western Spirituality; New York 1989). Accounts of the New Martyrs, often based on the testimony of eye-witnesses, can be found in Nomikos Michael Vapouris, *Witnesses for Christ: Orthodox Christian Neomartyrs of the Ottoman Period 1437–1860* (Crestwood 2000). On the impact of the Enlightenment, see Paschalis M. Kitromilites, *Enlightenment and Revolution: The Making of Modern Greece* (Cambridge, MA/London 2013).

MODERN GREECE

On events leading to the grant of autocephaly by the Ecumenical Patriarchate, see Charles A. Frazee, *The Orthodox Church and Independent Greece* (Cambridge 1969). Peter Hammond, *The Waters of Marah* (London 1956), provides a moving if at times idealized picture of the Greek Church in the late 1940s. Mario Rinvoluceri, *Anatomy of a Church: Greek Orthodoxy Today* (London 1966), indicates the steady encroachments of secularization. For more recent developments, consult Kallistos Ware, 'The Church: A Time of Transition', in Richard Clogg (ed.), *Greece in the 1980s* (London 1983); Victor Roudometof and Vasilios N. Makrides (ed.), *Orthodox Christianity in 21st Century Greece* (Farnham/ Burlington 2010).

The Greek Diaspora. Theodore E. Dowling and Edwin W. Fletcher, *Hellenism in England* (London 1915), contains much curious information, but is incomplete and often inexact. Theodore Saloutos, *The Greeks in the United States* (Cambridge, MA 1964), is much more thorough. See also George Papaioannou, *The Odyssey of Hellenism in America* (Thessalonica 1985), and Charles C. Moskos, *Greek Americans: Struggle and Success* (2nd ed., New Brunswick 1989).

RUSSIA

For a concise general account, see Thomas Bremmer, *Cross and Kremlin. A Brief History of the Orthodox Church in Russia* (Grand Rapids/ Cambridge 2013). For a more detailed treatment, consult Dimitry V. Pospelovsky, *The Orthodox Church in the History of*

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Russia (Crestwood 1998). Georges Florovsky, *Ways of Russian Theology*, in *The Collected Works*, vols. 5–6 (Belmont/ Vaduz 1979, 1987), is fundamental, albeit sometimes partisan. The most important primary texts can be found in G. P. Fedotov, *A Treasury of Russian Spirituality* (London 1950). *The Russian Religious Mind*, by the same author, 2 vols. (Cambridge, MA 1946, 1966), covering the tenth to fifteenth centuries, is partly outdated, but still well worth reading. Dimitri Obolensky, *The Byzantine Commonwealth: Eastern Europe 500–1453* (London 1971), is excellent on the conversion of the Slavs, as on many other matters. John Meyendorff, *Byzantium and the Rise of Russia* (Cambridge 1981), is mainly concerned with the fourteenth century. On the monastic tradition, see Sergius Bolshakoff, *Russian Mystics* (Cistercian Studies 26: Kalamazoo 1977); Muriel Heppell (tr.), *The Paterik of the Kievan Caves Monastery* (Harvard 1989); Pierre Kovalevsky, *St Sergius and Russian Spirituality* (Crestwood 1976). For a Ukrainian perspective, consult Sophia Senyk, *A History of the Church in Ukraine*, vol. 1: *To the End of the Thirteenth Century*; vol. 2: *1300 to the Union of Brest* (Orientalia Christiana Analecta 243, 289: Rome 1993, 2011).

On the seventeenth-century disputes involving Patriarch Nikon, see Paul Meyendorff, *Russia, Ritual, and Reform* (Crestwood 1991). The outward organization of the Church in the Synodal period is well covered by Gregory L. Freeze, *The Russian Levites: Parish Clergy in the Eighteenth Century* (Cambridge, MA 1977), and *The Parish Clergy in Nineteenth-Century Russia: Crisis, Reform, Counter-Reform* (Princeton 1983). On the inner life, see Nadejda Gorodetsky's sensitive studies, *Saint Tikhon Zadonsky: Inspirer of Dostoevsky* (London 1951), and *The Humiliated Christ in Modern Russian Thought* (London 1938).

On Paisy Velichkovsky, read his own autobiography, tr. J. M. E. Featherstone, *The Life of Paisij Velyčkovs'kyj* (Harvard 1989), along with other source material contained in Fr Seraphim (Rose), *Blessed Paisius Velichkovsky* (St Herman of Alaska Brotherhood, Platina 1976); cf. Sergii Chetverikov, *Starets Paisii Velichkovskii* (Belmont 1980). On St Paisy's Romanian links, see Bishop Seraphim Joantă, *Romania: Its Hesychast Tradition and Culture* (Wildwood 1992). A striking,

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although personal, account of St Seraphim of Sarov is provided by Iulia de Beausobre, *Flame in the Snow* (London 1945); for a more factual treatment, see Valentine Zander, *St Seraphim of Sarov* (London 1975). *The Way of a Pilgrim*, the anonymous apologia for the Jesus Prayer, has been translated by, among others, R.M. French (London 1954). On the Optino *starsy*, see Macarius, *Russian Letters of Direction 1834–1860*, ed. Iulia de Beausobre (London 1944), and John B. Dunlop, *Staretz Amvrosy: Model for Dostoevsky's Staretz Zossima* (Belmont 1972). See also Scott M. Kenworthy, *The Heart of Russia: Trinity-Sergius, Monasticism and Society after 1825* (New York 2010). On women's monasticism in the nineteenth century, see Brenda Meehan, *Holy Women of Russia* (San Francisco 1993). For extracts from St John of Kronstadt's *My Life in Christ*, arranged thematically, see W. Jardine Grisbrooke (ed.), *Spiritual Counsels of Father John of Kronstadt* (London 1967); cf. Nadieżda Kizenko, *A Prodigal Saint: Father John of Kronstadt and the Russian People* (University Park, PA 2000).

Nicolas Zernov, *The Russian Religious Renaissance of the Twentieth Century* (London 1963), is based in part on personal contacts with leading members of the renewal movement. There is a balanced selection of material in Alexander Schmemmann (ed.), *Ultimate Questions: An Anthology of Modern Russian Religious Thought* (New York 1965). For a good account of one of the most original Russian theologians at the start of the twentieth century, see Avril Pyman, *Pavel Florensky: A Quiet Genius* (New York 2010); compare Loren Graham and Jean-Michel Kantor, *Naming Infinity: A True Story of Religious Mysticism and Mathematical Creativity* (Cambridge, MA 2009). On the Church situation immediately before the Revolution, consult John Shelton Curtiss, *Church and State in Russia: The Last Years of the Empire 1900–1917* (New York 1940), and James W. Cunningham, *A Vanquished Hope: The Movement for Church Renewal in Russia 1905–1906* (Crestwood 1981). See also Hyacinthe Destivelles, *The Moscow Council (1917–1918): The Creation of the Conciliar Institutions of the Russian Orthodox Church* (Notre Dame 2014).

The Church under and after Communism. The best of the older accounts are Walter Kolarz, *Religion in the Soviet Union* (London

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1961), and Nikita Struve, *Christians in Contemporary Russia* (London 1967). Dimitry Pospelovsky, *The Russian Church under the Soviet Regime 1917–1982*, 2 vols. (Crestwood 1984), although thorough, is one-sided in its treatment of the Russian emigration. Jane Ellis, *The Russian Orthodox Church: A Contemporary History* (London 1986), covering the period 1965–85, is objective yet deeply concerned. Among the many books on Solzhenitsyn, Oliver Clément, *The Spirit of Solzhenitsyn* (London 1976), has the advantage of being written by a distinguished Orthodox thinker.

For developments since the fall of Communism, see Jane Ellis, *The Russian Orthodox Church: Triumphalism and Defensiveness* (Oxford/London 1996); Geraldine Fagan, *Believing in Russia – Religious Policy after Communism* (London/ New York 2013). On Fr Men, see Elizabeth Roberts and Ann Shukman, *Christianity for the Twenty-First Century: The Life and Work of Alexander Men* (London 1996). The persecution and revival of Eastern-rite Catholicism are recounted by Serge Keleher, *Passion and Resurrection – The Greek Catholic Church in Soviet Ukraine 1939–1989* (L'viv 1993).

Russian Missions. For a careful overview, including also the Greeks, see James J. Stamooolis, *Eastern Orthodox Mission Theology Today* (Maryknoll 1986). On the Alaskan mission, see Paul D. Garrett, *St Innocent Apostle to America* (Crestwood 1979), and the well-chosen anthology by Michael Oleksa, *Alaskan Missionary Spirituality* (New York 1987); also Sergei Korsun and Lydia Black, *Herman, A Wilderness Saint: From Sarou, Russia to Kodiak, Alaska* (Jordanville 2012). On Japan, consult H. V. Remortel and P. Chang (ed.), *St. Nikolai Kasatkin and the Orthodox Mission in Japan* (Point Reyes Station, CA 2003).

The Russian Emigration. For a general picture, consult Marc Raeff, *Russian Emigration, 1919–1939* (New York/ Oxford 1990). On the Russians in Paris, see Antoine Arjakovsky, *The Way. Religious Thinkers of the Russian Emigration in Paris and their Journal, 1925–1940* (Notre Dame 2013). Most of Sergius Bulgakov's writings are now available in English translation: see in particular his 'major trilogy', *The Lamb of God* (2008), *The Comforter* (2004), and *The Bride of the Lamb* (2002),

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all published by Eerdmans (Grand Rapids). A clear introduction to Bulgakov's complex speculations concerning Sophiology can be found in Rowan Williams, *Sergii Bulgakov: Towards a Russian Political Theology* (Edinburgh 1999); see also Paul Valliere, *Modern Russian Theology: Bukharov, Soloviev, Bulgakov. Orthodox Theology in a New Key* (Edinburgh 2000). On Florovsky, consult Andrew Blane (ed.), *Georges Florovsky: Russian Intellectual and Orthodox Churchman* (Crestwood 1993), and Paul L. Gavrilyuk, *Georges Florovsky and the Russian Religious Renaissance* (Oxford 2013). On the somewhat neglected figure of Nicolas Afanassieff, see Aidan Nichols, *Theology in the Russian Diaspora: Church, Fathers, Eucharist in Nikolai Afanas'ev (1893-1966)* (Cambridge 1989). Alexander Elchaninov, *The Diary of a Russian Priest* (London 1967), is excellent as an informal introduction to Orthodox pastoral theology; compare the more systematic presentation by Kyprian Kern, *Orthodox Pastoral Service* (Rollinsford 2009). Sergei Hackel, *Pearl of Great Price: The Life of Mother Maria Skobtsova (1891-1945)* (London 1981), describes the life of a Russian nun who protected Jews in occupied Paris during the Second World War and died in the gas chambers at Ravensbrück. On the Russians (and others) in the USA, consult Constance J. Tarasar (ed.), *Orthodox America 1794-1976* (New York 1975). On the Russian presence in England, see the exhaustive but highly interesting account by Christopher Birchall, *Embassy, Emigrants, and Englishmen: The Three Hundred-Year History of a Russian Orthodox Church in London* (Jordanville 2014).

ORTHODOX THEOLOGY

General studies. Vladimir Lossky, *The Mystical Theology of the Eastern Church* (London 1957), is invaluable and deserves frequent re-reading. See also Lossky's other books, *The Vision of God* (London 1963), *In the Image and Likeness of God* (Crestwood 1974), and *Orthodox Theology: An Introduction* (Crestwood 1978). Andrew Louth, *Introducing Eastern Orthodox Theology* (London 2013), covers all the main teachings in a clear way; for a more detailed exposition, compare Hilarion Alfeyev, *Orthodox Christianity*, vol. 2. *Doctrine and Teaching of the Orthodox Church* (Crestwood 2012). The

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Dogmatics of Dimitru Staniloae have been published in English under the title *The Experience of God*, 6 vols. (Brookline 1994–2013). Kallistos Ware, *The Orthodox Way* (new ed., Crestwood 1995), emphasizes the link between doctrine and prayer. On tradition and change in Orthodoxy, see Trine Stanning and Lina Molokotos-Liederman (ed.), *Innovation in the Orthodox Christian Tradition? The Question of Change in Greek Orthodox Thought and Practice* (Farnham/ Burlington 2012); Aristotle Papanikolaou and Elizabeth Prodromou (ed.), *Thinking Through Faith: New Perspectives from Orthodox Christian Scholars* (Crestwood 2008); Patrick Viscuso, *A Quest for Reform of the Orthodox Church: The 1923 Pan-Orthodox Congress* (Berkeley 2006).

Biblical Theology. Not a field in which twentieth-century Orthodox have excelled, although some useful contributions have begun to appear, such as Veselin Kesich, *The Gospel Image of Christ* (new ed., Crestwood 1992), and John Breck, *Spirit of Truth: The Holy Spirit in Johannine Tradition*, vol. I (Crestwood 1991). Georges Florovsky, *Bible, Church, Tradition: An Eastern Orthodox View*, in *The Collected Works*, vol. I (Belmont 1972), is a masterly summary of the basic guidelines.

The Church. Alexis Khomiakov's essay, 'The Church is One', in W. J. Birkbeck, *Russia and the English Church* (London 1895), is an impressive statement of the unity between the earthly and the heavenly Church. Sergius Bulgakov, *The Orthodox Church* (London 1935), is helpful on the interdependence of hierarchy and laity and on the reception of the Church councils. Florovsky's essay, 'The Catholicity of the Church', in *Bible, Church, Tradition*, pp. 37–55, says more in nineteen pages than most authors do in several volumes. On 'eucharistic ecclesiology', see the eloquent but overstated presentation by Nicolas Afanassieff, 'The Church which presides in love', in John Meyendorff (ed.), *The Primacy of Peter* (new ed. Crestwood 1992), but this makes too sharp a contrast between 'eucharistic' and 'universal' Ecclesiology; more balanced is the presentation in his major work *The Church of the Holy Spirit* (Notre Dame 2007). 'Eucharistic ecclesiology' is also upheld by John D. Zizioulas (now Metropolitan

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of Pergamon), *Being as Communion: Studies in Personhood and the Church* (London/ Crestwood 1985). For Orthodox introductions to Canon Law, see Panteleimon Rodopoulos, *An Overview of Orthodox Canon Law* (Rollinsford 2007); John H. Erickson, *The Challenge of our Past* (Crestwood 1991); and Archbishop Peter L'Huillier, *The Church of the Ancient Councils: The Disciplinary Work of the First Four Ecumenical Councils* (Crestwood 1996).

The Theology of Creation and the Ecological Crisis. This is a theme of deep concern to the present Patriarch of Constantinople: see, for example, John Chryssavgis (ed.), *On Earth As in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew* (New York 2012). Elizabeth Theokritoff, *Living in God's Creation. Orthodox Perspectives on Ecology* (Crestwood 2009), is wise and perceptive. Philip Sherrard, *The Rape of Man and Nature: An Enquiry into the Origins and Consequences of Modern Science* (Ipswich 1987), is powerfully argued but at times unduly negative.

Human Nature, Sexuality, Marriage. On the distinctive gifts of woman, see Paul Evdokimov, *Woman and the Salvation of the World* (Crestwood 1994). Christos Yannaras, *The Freedom of Morality* (Crestwood 1984), is a courageous and controversial reassessment of Orthodox teaching on asceticism and sexuality; compare Philip Sherrard, *Christianity and Eros* (London 1976). Panayiotis Nellas, *Deification in Christ: Orthodox Perspectives on the Nature of the Human Person* (Crestwood 1987), deals in particular with the image of God and the fall. On the theology of marriage, see the challenging discussion by Paul Evdokimov, *The Sacrament of Love: The Nuptial Mystery in the Light of Orthodox Tradition* (Crestwood 1985), and the more factual treatment by John Meyendorff, *Marriage: An Orthodox Perspective* (second ed., Crestwood 1975); both include the marriage service. John and Lyn Breck, *Orthodox Thinking on Bioethics. Stages on Life's Way* (Crestwood 2005), deals with topics that most Orthodox writers avoid.

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Sacramental Theology. Among Alexander Schmemmann's many works in this field, *For the Life of the World: Sacraments and Orthodoxy* (Crestwood 1973) is especially valuable. See also *Introduction to Liturgical Theology* (London 1966); *Great Lent* (Crestwood 1969); *Of Water and the Spirit* (Crestwood 1974) (on Baptism); and his last work, published posthumously, *The Eucharist: Sacrament of the Kingdom* (Crestwood 1988). The older study by 'A Monk of the Eastern Church' (Lev Gillet), *Orthodox Spirituality* (new ed., London 1978), is simple yet profound. The finest Byzantine treatment is by St Nicolas Cabasilas, *The Life in Christ*, tr. C. J. deCatanzaro (Crestwood 1984). Archimandrite Vasileios, *Hymn of Entry: Liturgy and Life in the Orthodox Church* (Crestwood 1984), by a former abbot on the Holy Mountain, shows how all things find their unity in the Eucharist.

On Confession, see St Nikodemos the Hagiorite (Nicodemus of the Holy Mountain), *Exomologetarion: A Manual of Confession* (Thessalonica 2006), and John Chryssavgis, *Repentance and Confession in the Orthodox Church* (Brookline 1990). On the priesthood, consult Joseph J. Allen, *The Ministry of the Church: the Image of Pastoral Care* (New York 1986). On the ordination of women to the priesthood, the different opinions existing in Orthodoxy are reflected in two works: Elizabeth Behr-Sigel, *The Ministry of Women in the Church* (Redondo Beach 1991), and Thomas Hopko (ed.), *Women and the Priesthood* (new ed., Crestwood 1999). On sacramental healing, see Paul Meyendorff, *The Anointing of the Sick* (Crestwood 2009).

LITURGICAL WORSHIP

For a translation of the Divine Liturgy in 'traditional' language, see *Service Books of the Orthodox Church*, ed. Bishop Herman of Philadelphia, 2 vols. (St Tikhon's, South Canaan 1984); in 'contemporary' English, see *The Divine Liturgy of Our Father among the Saints John Chrysostom*, tr. Ephrem Lash (Archdiocese of Thyateira and Great Britain: Milton under Wychwood 2011). Hugh Wybrew, *The Orthodox Liturgy* (London 1989), deals clearly and simply with the history of the rite; those who wish to go deeper can consult Hans-Joachim Schultz, *The Byzantine Liturgy* (New York 1986), and the massive

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multi-volume work of Robert A. Taft, published in the series *Orientalia Christiana Analecta* under the title *A History of the Liturgy of St John Chrysostom* (still in progress: Rome 1975 onwards). 'A Monk of the Eastern Church' (Lev Gillet), *Serve the Lord with Gladness* (Crestwood 1990), contains short but beautifully expressed meditations on the Liturgy. For the classic Byzantine interpretation, see St Nicolas Cabasilas, *A Commentary on the Divine Liturgy*, tr. J. M. Hussey and P. A. McNulty (new ed., London 1978).

Service Book of the Holy Orthodox-Catholic Apostolic Church, tr. Isabel Florence Hapgood (2nd ed., New York 1922), is a comprehensive collection of material, prepared with the blessing of St Tikhon of Moscow while Russian Archbishop in America, and still widely used by English-speaking Orthodox. *The Liturgikon: the Book of Divine Services for the Priest and Deacon* (Englewood 1989), issued by the Antiochian Archdiocese in the USA, is superior to Hapgood in translation and arrangement. Full texts for Christmas, Epiphany, and seven of the other Great Feasts are contained in *The Festal Menaion*, tr. Mother Mary and Archimandrite Kallistos Ware (London 1969). For Lenten services, see *The Lenten Triodion* (London 1978), and *The Lenten Triodion: Supplementary Texts* (St Tikhon's, South Canaan 2007), by the same translators; for the Paschal season, see *The Pentecostarion* (Holy Transfiguration Monastery, Boston 1990). 'A Monk of the Eastern Church' (Lev Gillet), *The Year of Grace of the Lord* (Crestwood 1980), comments on the Scripture readings for Sundays and Great Feasts throughout the liturgical year, while Metropolitan Anthony (Bloom), *Meditations on a Theme: A Spiritual Journey* (London/ Oxford 1972), deals particularly with the Gospels in the pre-Lenten period.

On Vespers and the Presanctified Liturgy, read N. D. Uspensky, *Evening Worship in the Orthodox Church* (Crestwood 1985). On Church music, see Dimitri Conomos, *Byzantine Hymnography and Byzantine Chant* (Brookline 1984).

For the daily prayers used at home, see *A Manual of Eastern Orthodox Prayers* (The Fellowship of St Alban and St Sergius, London 1945) (also includes the rite of Confession); *Prayer Book* (revised ed., Holy Trinity Monastery, Jordanville 1986); *Daily Prayers for Orthodox Christians*, ed. N. M. Vaporis (Brookline 1986).

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INNER PRAYER

Many of the basic texts are to be found in *The Philokalia*: see the new translation (from the Greek) by G. E. H. Palmer, Philip Sherrard and Kallistos Ware, vols. i-iv (London 1979-95: one vol. to follow). There is an earlier translation (from the Russian text of St Theophan) of selected portions, by E. Kadloubovsky and G. E. H. Palmer, in 2 vols.: *Writings from the Philokalia on Prayer of the Heart* (London 1951); *Early Fathers from the Philokalia* (London 1954). Igumen Chariton of Valamo, *The Art of Prayer: An Orthodox Anthology* (London 1966), consisting mainly of extracts from St Theophan the Recluse and St Ignaty Brianchaninov, is easier than *The Philokalia* and might serve as an introduction to it.

The best 'initiation' into the Jesus Prayer is 'A Monk in the Eastern Church' (Lev Gillet), *The Jesus Prayer* (new ed., Crestwood 1987). Irénée Hausherr, *The Name of Jesus* (Cistercian Studies 44: Kalamazoo 1978), is learned but at times perverse. On the practical use of the Prayer, see Kallistos Ware, *The Power of the Name: The Jesus Prayer in Orthodox Spirituality* (Fairacres Publication 43: new ed., Oxford 1986), and *The Jesus Prayer* (Catholic Truth Society: London 2014). On the controversy concerning the Name of Jesus, see Tom Dykstra, *Hallowed be Thy Name. The Name-Glorifying Dispute in the Russian Orthodox Church and on Mt. Athos, 1912-1914* (St Paul 2013).

MONASTICISM

Derwas J. Chitty, *The Desert a City* (Oxford 1966), on the early history of monasticism in Egypt and Palestine, is the work of an expert who loved the Judaeen wilderness. Peter Brown, *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity* (London 1989), is a brilliant analysis of the wider cultural context. Primary sources include St Athanasius, *The Life of Antony*, tr. R. C. Gregg (The Classics of Western Spirituality: New York 1980); *The Sayings of the Desert Fathers. The Alphabetical Collection*, tr. Sister Benedicta Ward (new ed., London/ Oxford 1981) (the

FURTHER READING

Apophthegmata - particularly important); *The Ascetic Writings of Basil*, tr. W. K. Lowther Clarke (London 1925); Cyril of Scythopolis, *Lives of the Monks of Palestine*, tr. R. M. Price (Cistercian Studies 114; Kalamazoo 1991); St John Climacus, *The Ladder of Divine Ascent*, tr. Colm Luibheid and Norman Russell (The Classics of Western Spirituality: New York 1982). N. F. Robinson, *Monasticism in the Orthodox Churches* (London 1916), includes the monastic profession rites. On the ministry of the 'elder', the *geron* or *starets*, see Irénée Hausherr, *Spiritual Direction in the Early Christian East* (Cistercian Studies 116; Kalamazoo 1990), and Kallistos Ware, 'The Spiritual Guide in Orthodox Christianity', *The Inner Kingdom* (Crestwood 2000), pp. 127-51.

Mount Athos. Graham Speake, *Mount Athos: Renewal in Paradise* (2nd ed., Limni 2014), is the best general account, while Philip Sherrard, *Athos: The Holy Mountain* (London 1982), writes perceptively on the inner experience of the Athonite monk. On the life and writings of St Silouan, read the book by his disciple Archimandrite Sophrony (Sakharov), *St Silouan the Athonite* (Tolleshunt Knights 1991).

ICONS

On the theology and the spirituality of the icon and its place in worship, the three best studies available in English are Leonid Ouspensky and Vladimir Lossky, *The Meaning of Icons* (new ed., Crestwood 1982); Leonid Ouspensky, *Theology of the Icon*, 2 vols. (new ed., Crestwood 1992); and Paul Evdokimov, *The Art of the Icon: A Theology of Beauty* (Redondo Beach 1990). For a simpler introduction, see John Baggley, *Doors of Perception - icons and their spiritual significance* (London/ Oxford 1987). On the practical technicalities of icon painting, see Aidan Hart, *Techniques of Icon and Wall Painting: Egg Tempera, Fresco, Secco* (Leominster 2011).

On the Iconoclast controversy, consult Jaroslav Pelikan, *Imago Dei: The Byzantine Apologia for Icons* (New Haven 1990). For the primary sources, see St John of Damascus, *On the Divine Images*, tr. Andrew Louth (Crestwood 2003); St Theodore the Studite, *On the*

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Holy Icons, tr. Catharine P. Roth (Crestwood 1981). The decisions of the 787 Council are translated in Daniel J. Sahas, *Icon and Logos: Sources in Eighth-Century Iconoclasm* (Toronto 1986). Gervase Mathew, *Byzantine Aesthetics* (London 1963), is inspiring but often obscure. For the urgent relevance of the icon in our desacralized society, see Philip Sherrard, *The Sacred in Life and Art* (Ipswich 1990).

REUNION

Dictionary of the Ecumenical Movement, ed. Nicholas Lossky and others (Geneva/ Grand Rapids 1991), contains many articles by Orthodox or about Orthodoxy. The involvement of the Orthodox Church in reunion schemes from the fifteenth century onwards is described by Georges Florovsky and Nicolas Zernov in *A History of the Ecumenical Movement 1517-1948*, ed. Ruth Rouse and Stephen Charles Neill (3rd ed., Geneva 1986). For a fuller version of Florovsky's text, see his *Collected Works*, vols. 2 and 4 (Belmont 1974, 1975); cf. also vols. 13-14 (Vaduz/ Belmont 1989).

Documentation on the various 'dialogues' in which the Orthodox are involved can be found in Jeffrey Gros, Harding Meyer and William D. Rusch (ed.), *Growth in Agreement II. Reports and Agreed Statements of Ecumenical Conversations on a World Level 1982-1998* (WCC Publications, Grand Rapids/ Cambridge 2000). On Orthodox relations with Rome, consult E. J. Stormont (ed.), *Towards the Healing of Schism: The Sees of Rome and Constantinople* (New York 1987); John Borelli and John H. Erickson (ed.), *The Quest for Unity: Orthodox and Catholics in Dialogue* (Crestwood/ Washington, DC 1996); Adam A. J. DeVille, *Orthodoxy and the Papacy. Ut Unum Sint and the Prospects of East-West Unity* (Notre Dame 2011).

On relations with Anglicanism, see William Palmer, *Notes on a Visit to the Russian Church in the Years 1840, 1841*, ed. Cardinal Newman (London 1882), a vivid personal narrative of an exploratory journey; W. J. Birkbeck, *Russia and the English Church* (London 1893), containing the important Khomiakov-Palmer correspondence; J. A. Douglas, *The Relations of the Anglican Churches with the Eastern-Orthodox* (London 1921), which discusses the question of

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intercommunion; V. T. Istavridis, *Orthodoxy and Anglicanism* (London 1966), a useful summary; *Anglican-Orthodox Dialogue: The Dublin Agreed Statement 1984* (London 1984), also including the Moscow Agreed Statement (1976) and the Athens Report (1978) on the ordination of women priests; *The Church of the Triune God: The Cyprus Agreed Statement* (London 2006).

On Orthodoxy and the World Council of Churches, see Gennadios Limouris (ed.), *Orthodox Visions of Ecumenism: Statements, Messages, and Reports on the Ecumenical Movement 1902-1992* (Geneva 1994).