

Orthodox Faith and Life Bibliography

Where non-Orthodox publishers below are specified, this is with reference to content entirely agreeable to Orthodox Faith and Life.

Introduction

The websites for many of the publishers are:

Ancient Faith Publishing at: <https://store.ancientfaith.com>

Denise Harvey, publisher at: <https://deniseharveypublisher.gr>

Holy Cross Orthodox Press at: <https://holycrossbookstore.com>

Holy Trinity Publications at: <https://www.holytrinitypublications.com/>

Indiktos Publishing, Athens, Greece at:

<https://notofthisworldiconsandbooks.com/collections/books/indiktos>

Institute of Orthodox Christian Studies at: <https://www.iocs.cam.ac.uk>

International Orthodox Theological Association (IOTA) at: <https://iota-web.org>

Light and Life Publishing at: <https://www.light-n-life.com>

Orthodox Logos at: <https://www.theorthodoxlogos.com>

Orthodox Research Institute at: <http://www.orthodoxresearchinstitute.org/>

Orthodox Witness at: <https://www.orthodoxwitness.org>

Paulist Press at: <https://www.paulistpress.com> (RC)

SPCK Publishing at: <https://spckpublishing.com> (Anglican)

St Herman of Alaska Brotherhood at: <https://sainthermanmonastery.com>

St Sebastian Orthodox Press at: <https://sebastianpress.org/>

St Tikhon's Monastery Bookstore and Press at: <https://stmpress.com/>

St Vladimir's Seminary at: <https://svspress.com>.

SLG Press at: <https://www.slgpress.co.uk> (Anglican)

T. & T. Clark at: <https://www.bloomsbury.com> (secular)

Discounts are often available from a publisher when ordering directly for a parish bookstall. Alternatively, books can be ordered directly from local

bookshops or online at: <https://www.abebooks> (second hand), <https://www.amazon.co.uk>, <https://blackwells.com.uk> or <https://waterstones.com>. Also, <https://orthodoxwiki.org> is a helpful resource.

Do not be perturbed by the large number of books that are listed. Select one category and a few books: “A job well begun can become a job well done.”

The books have been arranged into the categories below:

Asceticism: Tito Colliander’s *The Way of the Ascetics: The Ancient Tradition of Discipline and Inner Growth* (St Vladimir’s Seminary Press, 2001) is an outstanding reflection on prayer and the ascetic life.

Archbishop Averky (Taushev)’s *The Struggle for Virtue in a Modern Secular Society* (Holy Trinity Publications, 2014) explains why “asceticism is just as essential for those exercising on the spiritual field as bodily training is essential for those exercising on the field of physical contests” (p. xiv). Sustained practical advice is offered about “the importance of spiritual discernment” (chapter 2), “reawakening our conscience” (chapter 5), “resisting evil” (chapter 8) and “waging unseen warfare” (chapter 9). The Subject Index and Scriptural Index are quite comprehensive.

See also Nicholas Cabasilas’ *The Life in Christ* (St Vladimir’s Seminary Press, 1974) and Archdeacon John Chryssavgis’ “The Spiritual Way” in Mary B. Cunningham and Elizabeth Theokritoff (Eds.), *The Cambridge Companion to Orthodox Christian Theology* (Cambridge University Press, 2008), pp. 150-163.

Biblical Exegesis: The interpretation of specific Biblical passages has been greatly assisted by the 29 volumes of *Ancient Christian Commentary on Scripture*, which translate into English the writings of the Church Fathers for both the Old and New Testaments. Further information on each volume is available from: <https://bestcommentaries.com/series/ancient-christian-commentary-on-scripture-accs/>. This publication from InterVarsity Press (IVP) is also available as a cassette. Subject and Scripture indices and short identifications of each Church Father are also given. Although this is an outstanding resource, some have commented that the evangelical publishers have had an editorial hand as to which Father’s writings have been cited in certain topics and which have not; for example, concerning the Theotokos. Nonetheless, for the writings that are cited, this is an invaluable patristic exegetical compendium.

The Orthodox historian and theologian, Jaroslav Pelikan, has written an outstanding theological commentary on *the Book of Acts: Brazos Theological Commentary* (SCM Press, 2006) for which the contents and index and some pages can be viewed at: https://smile.amazon.co.uk/Acts-Brazos-Theological-Commentary-Bible/dp/1587433540/ref=sr_1_7?crid=1DBUC7XCJS07U&keywords=jaroslav+pelikan&qid=1660512767&s=books&sprefix=jarosl%2Cstripbooks%2C69&sr=1-7&asin=1587433540&revisionId=&format=4&depth=1

In *The Face of Christ in the Old Testament* (St Vladimir's Seminary Press, 1974) George A Barrois writes: "The end is Christ, and our objective is to show how the reading of the Old Testament in the light of Tradition leads us to Him in whom the Law and the Prophets were fulfilled."

Archimandrite Aimilianos of Simonopetra has written a beautiful book, *Psalms and the Life of Faith* (Indiktos, 2011). For further information see: https://www.academia.edu/10981780/Elder_Aimilianos_Psalms_and_the_Life_of_Faith

Ancient Faith Publishing has published many books of Biblical exegesis by Father Patrick Henry Reardon and Father Lawrence C. Farley. The new introduction by Father Patrick to *Christ in the Psalms* (2011) is especially insightful.

Biblical Hermeneutics: The principles used by the Orthodox Church in studying the Bible have been set out concisely and comprehensively by Father John Breck in *Scripture in Tradition: The Bible and Its Interpretation in the Orthodox Church* (St Vladimir's Seminary Press, 2001). "The Eastern Church Fathers stressed that the Bible ... was born and shaped in a community of faith. They understood Scripture to be an essential element of Holy Tradition: the apostolic witness passed down and developed into the fundamental teachings of Orthodox Christianity."

In *The New Testament: An Orthodox Perspective: Scripture, Tradition, Hermeneutics* (Holy Cross Orthodox Press, 1997) Father Theodore G. Stylianopoulos describes Biblical hermeneutics as "the art of lifting up into consciousness the processes that actually do take place in our reading and responding to the Scriptures." He "discerns three steps or moves: the exegetical, the evaluative/interpretive, and the transformative... [which] prove mutually stimulating in a dynamic interplay" (pp. xi-xiv).

Father Eugen J. Pentiu opens his *The Old Testament in Eastern Orthodox Tradition* (Oxford University Press, 2014) with the words: “The purpose of this book is to provide a general overview and a succinct analysis of the primary modes in which the Old Testament has been received and conveyed within Eastern Orthodox tradition.” The key theme is “One Bible, Two Covenants.” See also Bernhard Anderson’s *The Living World of the Old Testament* (Longman, 1988).

Oxford University Press has just published a comprehensive, expensive hardback edition of Father Eugen J. Pentiu’s *Oxford Handbook of the Bible in Orthodox Christianity*. A summary of the 41 chapters by different authors is available at: https://smile.amazon.co.uk/Oxford-Handbook-Orthodox-Christianity-HANDBOOKS/dp/0190948655/ref=sr_1_2?crd=2MW0N2KVPQA0&keywords=Oxford+handbook+of+bible&qid=1660565266&s=books&prefix=oxford+handbook+of+bible%2Cstripbooks%2C77&sr=1-2. A paperback edition will no doubt follow in due course.

Church History: For key original documents with notes see: C. K. Barrett, *The New Testament Background: Selected Documents* (SPCK, revised edition, 1987). The writings of St Clement, St Ignatius, St Polycarp, St Barnabas and The Didache are covered in *Early Christian Writings: The Apostolic Fathers* (Penguin Books, 1987 revised edition with notes from Father Andrew Louth). J. Stevenson offers *A New Eusebius: Documents Illustrating the History of the Church to AD 337* (SPCK, new edition, 1987). For excerpts and comments on the early ecumenical councils, see Archbishop Peter L’Huillier’s *The Church of the Ancient Councils: The Disciplinary Work of the First Four Ecumenical Councils* (St Vladimir’s Seminary Press, 1996). Jaroslav Pelikan carries this history forward with *The Spirit of Eastern Christendom, 600-1700* (University of Chicago Press, 1974).

For a succinct and outstanding history of the first 2,000 years of the Church, see “Part One: History” in *The Orthodox Church* (Penguin Books, revised edition, 1993) by Timothy Ware (Metropolitan Kallistos). For a more recent publication consider the excellent prayer-provoking *The Eastern Orthodox Church: A New History* (Yale University Press, 2020) by Archpriest John Anthony McGuckin.

Desert Fathers: The title of Stelios Ramfos’ *Like a Pelican in the Wilderness* is drawn from Psalm 101/102.6: “I have become like a pelican in the wilderness...” The translator’s preface suggests: “Antony, Macarius, Arsenius and many others went into the desert to strip themselves down to the essential core of their being

so that they could be transformed by God. Even if we cannot imitate them, they have much to teach us” (p. xi).

Sister Benedicta Ward’s *The Desert Fathers: Sayings of the Early Christian Monks* (Penguin, 2003) and *The Sayings of the Desert Fathers: The Alphabetical Collection* (Cistercian Publications, 1975), with an introduction from Metropolitan Antony (Bloom) of Sourozh, complement each other well, providing an extensive collection of writings from the Desert Fathers and Mothers.

Also of considerable value is Archdeacon John Chryssavgis’ *In the Heart of the Desert: The Spirituality of the Desert Fathers And Mothers: with a translation of Abba Zosimas’ Reflections* (World Wisdom Books, revised 2008).

300 meditations are translated and introduced by Father John Anthony McGuckin in *The Book of Mystical Chapters: Meditations on the Soul’s Ascent from the Desert Fathers and Other Early Christian Contemplatives* (Shambhala, 2002).

Diaconal Ministries: The comprehensive study by Archdeacon John Chryssavgis, *Remembering and Reclaiming Diakonia: The Diaconate Yesterday and Today* (Holy Cross Orthodox Press, 2009) is praised in an introduction from Metropolitan John (Zizioulas) of Pergamon for its “liturgical dimension and pastoral significance” (p. x). Archdeacon John’s conclusion notes the words of the deacon as the Divine Liturgy begins: “It is time to act for the Lord!” which he writes can equally be translated as “It is time for the Lord to act!” This two-fold translation indicates that “the Lord actually does far more than we could ever do or imagine during the Liturgy... as well as in our own lives. What more could we every ask for than that?” (p. 105).

See also Archpriest Gregory Hallam’s “The Diaconate in Today’s Church” at: <https://www.equip-orthodox.com/app/download/12495572/diaconate.pdf> (2011).

Dogmatic Theology: Father John Romanides in his *Empirical Dogmatics*, published by Metropolitan Ierotheos Vlahos, is a very good source for the understanding of Orthodox faith and life. It can be acquired here ...

<https://www.pelagia.org/empirical-dogmatics-volume-1.en.aspx>

<https://www.pelagia.org/empirical-dogmatics-volume-2.en.aspx>

<https://uncutmountainpress.com/shop/product/patristic-theology/>

In *How Are We Saved: The Understanding of Salvation in the Orthodox Tradition* (Light and Life Publishing, 1996) and *The Orthodox Way: Revised Edition* (St Vladimir's Seminary Press, 2019) Metropolitan Kallistos (Ware) offers profound reflections on Orthodox theology and experience. Father John Behr, Father Andrew Louth and Dr. Dimitri Conomos have edited an impressive Festschrift for Metropolitan Kallistos, *Abba: The Tradition of Orthodoxy in the West* (St Vladimir's Seminary Press, 2003). The World Council of Churches has published Metropolitan Kallistos' *Orthodox Theology in the Twenty-first Century* in which the "dominant motif ... is the thesis that while, during the twentieth century, the primary theological issue was ecclesiological—that is, the problem of the identity and nature of the Church—in the twenty-first century, in light of rapid development in science and information technology, environmental biotechnology, environmental ethics and bioethics, the quintessential problem for Orthodox theology will be anthropological" (p. 10).

This theme of anthropology as "the meaning and destiny of the human person" is developed in a series of essays by Bishop Maxim Vasiljević entitled *History, Truth, Holiness: Studies in Theological Ontology and Epistemology* (St Sebastian Orthodox Press, 2014). In Chapter 4 (pp. 67-117), Bishop Maxim considers: (1) Fundamentals of the biochemical basis of anthropology; (2) The biochemical otherness and/or the transcendent existential otherness; (3) Biochemistry behind the ascetic ethos; (4) Is there a physiology of spirituality? [He responds, Yes, "but this does not hold true unconditionally, especially when the faith and theology of the Christian Church are concerned."]; (5) Biochemistry in the community of the Church: the conquest of the selfish genes; (6) Does a biochemistry of freedom exist? [He responds firmly, "No"]; (7) Biochemistry and the Eschaton; and (8) Implications, which lead him "toward a synthesis of a person-energy-oriented approach to theology." He urges that: "Orthodox theology needs to develop an ethos of freedom and love in order to create a *bioethical culture* [in which] ... complete healing [of the person] would be understood as possible only through Jesus Christ."

Of the Greek author Christos Yannaras, Metropolitan Kallistos has written that he "has been regarded with good reason as the most creative and prophetic religious thinker at work in Greece today. His ideas in *Orthodoxy and the West* (Holy Cross Orthodox Press, 2006), are never less than bold and challenging, and

are written in a particularly perceptive manner about the relationship between Greek Orthodoxy and Western culture.”

Jesus: Fallen? The Human Nature of Christ Examined from an Eastern Orthodox Perspective (Orthodox Witness, 2013) begins with a citation of St Maximus the Confessor: “The investigation of these things exceeds our reason and our capacity for proof; it is only grasped by the faith of those who reverence the mystery of Christ with upright hearts.” Some 50 chapters offer balanced insights into divine will and human will (pp. 114-120), synergy and free will (126-142), how the two natures, human and divine, exist in Christ (pp. 227-242), and *theosis* (pp. 500-508).

Metropolitan John D. Zizioulas’ *Being as Communion* (St Vladimir’s Seminary Press, 1997) has been said to have “a fair claim to be one of the most influential theological books of the later twentieth century.” It has been followed by *Communion and Otherness: Further Studies in Personhood and the Church* (T & T Clark, 2006) and *The One and the Many: Studies on God, Man, the Church and the World Today* (St Sebastian Orthodox Press, 2010). In the last volume, the Metropolitan urges that “we must be prepared to open up the frontiers of theology to other sciences and cultural concerns” (p. xxii).

Other important studies include *The Cambridge Companion to Orthodox Christian Theology*, with many outstanding essays, edited by Mary Cunningham and Elizabeth (Cambridge University Press, 2008); Protopresbyter Michael Pomazansky’s *Orthodox Dogmatic Theology: A Concise Exposition* (3rd Edition, St. Herman of Alaska Brotherhood, 2005); *Light through Darkness: The Orthodox Tradition* by Archdeacon John Chryssavgis (Darton, Longman & Todd, 2004); and Father Dimitru Staniloae’s, *Orthodox Spirituality: A Practical Guide for the Faithful and a Definitive Manual for the Scholar* (St Tikhon’s Seminary Press, 2002) which sets out how to move from purification to illumination to perfection. Six volumes of Father Dimitru’s *The Experience of God* have been published by Holy Cross Orthodox Press.

Ecology and Environmental Studies: *Creation as Sacrament: Reflections on Ecology and Spirituality* (T. & T. Clark, 2019) by Archdeacon John Chryssavgis has been described by one reviewer as “one of the best books available on theology and ecology.” In the Foreword, Metropolitan John (Zizioulas) of Pergamon writes of how “the ascetic or spiritual principle ... places essential and fundamental limits on human greed or selfishness which accounts for the misuse and abuse ... of the earth’s resources” (p. xi). Archdeacon John focuses on “restoring the

shattered image of the world (pp. 1-12) and then uses “the lens of grace” to set out “the relational aspect of all creation” (pp. 15-24). The witness of the Church Fathers (pp. 28-46) and of the Desert Fathers and Mothers (pp. 47-66) clarifies the wisdom of the Word and the beauty of the world (pp. 69-84). The concluding chapter, “The Way Forward” (pp. 203-207), sets out the leadership of Ecumenical Patriarch Bartholomew and Pope Francis “advancing and advocating for the care of God’s creation.” See also Archdeacon John’s *Light Through Darkness: The Orthodox Tradition* (Darton, Longman & Todd, 2004) in which Chapter 7, “The Book of Nature: Theology, Ecology and Spirituality” tells the story of “formative moments” for Archdeacon John personally.

Of Elizabeth Theokritoff’s *Living in God’s Creation: Orthodox Perspectives on Ecology* (St Vladimir’s Seminary Press, 2009), Peter Bouteneff writes in the Introduction: “If you want to live a truly Christian life, you must inhabit the earth in a way that is mindful of the whole creation—humanity in particular, but also the entirety of non-human creation, spiritual and material.... That is the utterly convincing argument of this book” (p. 9). Dr. Theokritoff considers “Themes in the Church Fathers” (chapter 1), “The Ascetic Tradition and the Use of the World” (chapter 2), “The Saints and Their Environment” (Chapter 3), “God’s Creation in Orthodox Worship” (chapter 4), “Sacramental Life and Sacramental Living” (chapter 5) and “Themes in Contemporary Orthodox Theology” (chapter 6).

Among the many books Dr. Theokritoff has translated from the Greek to English is Anestis G. Keselopoulos’ *Man and the Environment: A Study of St Symeon the New Theologian* (St Vladimir’s Seminary Press, 2001). Dr. Keselopoulos presents both “the theological dimension [of] ... relations between man and creation, and ... the eucharistic use of the world as lived out for centuries by the Orthodox Church” (pp. 9-10). St Symeon’s life and writings are linked to a “view of the universe, discovered through ascetic practice [that] manifests the inner, divine principle in all material things [highlighting] the personal dimension of the cosmos and ... the uniqueness of the human person” (pp. 11-12).

Ecumenism: In *The Inner Kingdom*, Bishop (now Metropolitan) Kallistos (Ware) offers a balanced view: “I have never been convinced by the rigorist claim that the sacramental life and grace of the Holy Spirit can exist only within the visible limits of the Orthodox Church. Vladimir Lossky is surely right to maintain that, despite an outward separation non-Orthodox communities still retain invisible links with the Orthodox Church.... Thus on Lossky’s view, which I willingly make

my own, non-Orthodox communities continues in varying degrees to participate in the Church's life of grace. Yet it still remains true that, while these non-Orthodox communities possess part of the saving and life-giving truth, in Orthodoxy alone is the *fullness* of that truth to be found" (p. 9).

This approach is echoed by Father Georges Florovsky who closes his essay, "The Limits of the Church," with the exhortation: "The whole of our attention and our will must be concentrated and directed towards removing the stubbornness of dissension. 'We seek not conquest,' says St. Gregory of Nazianzen, 'but the return of our brethren, whose separation from us is tearing us apart.'" (See *The Patristic Witness of Georges Florovsky: Essential Theological Writings*, edited by Brandon Gallaher and Paul Ladouceur (T. & T. Clark, 2019).

The extensive participation of Orthodox scholars in meetings of the World Council of Churches (WCC) has been set out by Tamara Grdzeldze in "Orthodoxy and Ecumenism" in Father John Anthony McGuckin's *The Concise Encyclopedia of Orthodox Christianity* (pp. 167-174; Wiley Blackwell, 2014). She acknowledges that "the very character of ecumenical prayer, its eclectic nature, often raises many questions. The stark difference of ethos involved in a typical ecumenical worship service is apparent to any Orthodox who attend.... Cultural misunderstanding is liable to cause problems as much as genuine theological differences" (p. 171).

Equipping the People to Serve:

The Antiochian priest, Father A. James Bernstein, has written a book ideally suited to help catechists draw Protestants, Roman Catholics or Jews into the fullness of the Orthodox faith. Father James' book, *Surprised by Christ: My Journey from Judaism to Orthodox Christianity* (Ancient Faith Publishing, 2008) explains succinctly "why the Scriptures are not enough" (chapter 8) and how to experience "the divine fire of God's love" (chapter 19). As Metropolitan Jonah writes in the Foreword: "This book ... contains an excellent presentation of [a growing] spiritual and intellectual movement from evangelicalism, with its cultural roots deep in the Western tradition, to Orthodox Christianity" (p. 10).

Dr. Ann Mitsakos Bezzerides (Director of the Office of Vocation & Ministry at Hellenic College Holy Cross) has edited an important study, *Christ at Work: Orthodox Christian Perspectives on Vocation* (Holy Cross Orthodox Press, 2006) with further details at: <https://www.youtube.com/watch?v=cH-m2RUxNbg>.

Authors include Paul Meyendorff, Father Theodore Stylianopoulos, Demetrios S. Katos and Father Paul Nadim Tarazi.

William C. Mills has edited a valuable study, *Called to Serve: Readings on Ministry from the Orthodox Church* (Orthodox Research Institute, 2010.) The 10 chapters consider the work of Nicholas Afanasiev, Father Alexander Schmemmann, Father Sergius Bulgakov, Metropolitan Kallistos Ware, Metropolitan Maximos of Pittsburgh, Father George Florovsky, Elizabeth Behr-Sigel, Nicholas Berdyaev and others.

For an Orthodox perspective on the many translations of the Bible that are available, see Father John Whiteford's *An Orthodox Look at English Translations of the Bible* at: <https://orthochristian.com/81240.html>.

For those in the parish who wish to embark on a sustained study of the Orthodox Faith, with the award of a diploma after three years of home study and essays, consider the E-Quip course at: <https://www.equip-orthodox.com/>.

Homiletics: *The Apostolic Gospel* (Holy Cross Orthodox Press, 2015) by Father Theodore G. Stylianopoulos sets out the power of “apostolic preaching” to communicate “the blessings of the gospel not as echoes from the past but as present-day realities” (p. ix). He explains how “when preached with faith [the Gospel] gives birth to faith where none exists and strengthens faith where it is weak. The Gospel is inherently self-authenticating because it is “the power of God for salvation to everyone who believe (Rom 1.16)” (p. x). Drawing upon the imagery of St Athanasius and St John Chrysostom, Father Theodore concludes that: “The preaching of the Gospel becomes a sunrise upon the world, dispelling darkness, driving away demons, and giving light and life to the world” (p. 94).

Seed for the Sower: Preaching Matters by Father Alexander Goussetis considers the development of preaching in the Orthodox Church, with a focus on how the saints have preached (Holy Cross Orthodox Church, 2011; pp. 3-23). Father Alexander insists that: “Preachers must inform and teach the fundamentals of the gospel so that their flock can articulate the faith within a pluralistic society” (p. 22). A large portion of the book is sermons given by Father Alexander, linked to different seasons of the year, wedding sermons and eulogies (pp. 27-146).

Iconography: *The Meaning of Icons* (St Vladimir's Seminary Press, 1982) begins with two outstanding essays: “Tradition and Traditions” by Vladimir Lossky and “The Meaning and Language of Icons” by Leonid Ouspensky.” Then the two authors illustrate and explain more than 70 icons. In the Foreword, Titus

Burckhardt writes: “The art of icons is a sacred art in the true sense of the word. It is nourished wholly on the spiritual truth to which it gives pictorial expression.”

Of Paul Evdokimov’s *The Art of the Icon: A Theology of Beauty* (Oakwood Publications, 1990), Olivier Clément writes: “The book begins with the biblical and patristic vision of beauty and then, in the light of that vision ... continues with a theology of the icon in which the human person becomes something like the sacrament of Light where history is already drawn up into eternity. The final section is a series of commentaries on ten faithfully produced icons....”

In the Foreword to Father Maximos Constas’ *The Art of Seeing: Paradox and Perception in Orthodox Iconography* (St Sebastian Orthodox Press, 2014), Bishop Maxim (Vasiljević) urges readers to “let yourself into his relentlessly personal approach to Christ with humble obedience, [so that] then the mystery of Christ’s two natures united in one hypostasis will be revealed” (p. 9).

Extensive details on different ways to prepare and paint (or as the Orthodox say, “write”) icons are given in three books: *The Icon: Image of the Invisible: Elements of Theology, Ascetics and Technique* by Egon Sendler (Oakwood Publications, 1988); *Colour as Light in Byzantine Painting: Theory and Practice with a Guide to Egg Tempera with Underpainting* by George Kordis (St Sebastian Orthodox Press, 2021); and *Techniques of Icon and Wall Painting: Egg Tempera, Fresco, Secco* (Gracewing, 2011) by Aidan Hart. See also *Beauty, Spirit, Matter: Icons in the Modern World* (Gracewing, 2014) by Aidan Hart which sets out his approach to writing icons.

Jim Forest’s *Praying with Icons* (Orbis Books, 2002) describes how “little by little I have found myself drawn to icons until, both in church and at home, they are at the heart of my life.” “He now takes the reader on the same journey through many saints and appropriate prayers, with excellent exhortations on “the need to pray” (pp. 29- 39) and “Praying in Body and Soul” (pp. 40-50), with 16 beautiful colour plates.

Liturgy: Hieromonk Gregorios’ *The Divine Liturgy: A Commentary in the Light of the Fathers* (Newrome Press, second English edition, corrected and redesigned, 2020; translated from the Greek by Elizabeth Theokritoff) has “been compiled from the eucharistic experiences of the saints and presents the Divine Liturgy as it was actually lived by them, and as it is still lived within the Church. For even today, in these difficult times, there are hearts that burn with His love (cf. Luke 24:32) and experience His presence at the Altar and people who during the

Divine Liturgy concelebrate with the angels and saints, and truly live in the blessed Kingdom of the Triune God” (p. xvi). This profound book links the wisdom of the Church Fathers to each section of the Divine Liturgy.

Father Emmanuel Hatzidakis’ *The Heavenly Banquet: Understanding the Divine Liturgy* (Orthodox Witness, third edition, 2013) has been described by a Greek Orthodox and a Romanian Orthodox Archbishop as “accessible to the casual reader and expert alike.” The focus is firmly on liturgical education, providing “a basic understanding of what is happening [with] the goal [being] to provide such basic understanding to the inquisitive worshiper, while keeping in mind that the Divine Eucharist is a Mystery” (p. 36). Biblical accounts of the institution of the Divine Liturgy are linked to Anaphora Prayer (pp. 32-33). The full text of the Divine Liturgy is given, with insights from Church Fathers and modern Orthodox scholars.

In a careful translation that required years of work, Dr. Jonathan J. Armstrong in collaboration with Shawn Fowler and Tim Wellings consider *On the Ecclesiastical Mystagogy* by St Maximus the Confessor (St Vladimir’s Seminary Press, 2019). In a comprehensive introduction to the life and work of St Maximus, Dr. Armstrong writes: “His legacy is his synthesis of a number of theological streams of his predecessors, drawing them together into a coherent system. This achievement required of Maximus a depth and breadth of soul that is truly remarkable” (p. 20).

Marriage and Sexuality: Five significant texts are: Vladimir Berzonsky’s *The Gift of Love* (St Vladimir’s Seminary Press, 1985), Archdeacon John Chryssavgis’ *Love, Sexuality, and the Sacrament of Marriage* (Holy Cross Orthodox Press, 2008), Paul Evdokimov’s *The Sacrament of Love: The Nuptial Mystery in the Light of Orthodox Tradition*, Father John Meyendorff’s *Marriage: An Orthodox Perspective* (St Vladimir’s Seminary Press, 2000), and Philip Sherrard’s *Christianity and Eros: Essays on the Theme of Sexual Love* (Denise Harvey, Publisher, 1995).

Moral Theology: Summer Kinard explains clearly in *Of Such Is the Kingdom: A Practical Theology of Disability* (Ancient Faith Publishing, 2019) “how God was at work” in her and her children’s disabilities. She writes: “Disability is not a boundary to holiness, because God is with us. But it can sometimes be an obstacle to full participation in the life of the Church, simply because many do not understand what is needed to help people with disabilities overcome any

physical, mental, or interpersonal challenges they may face in church and in leading an Orthodox Christian life.”

Natural Theology: Founded in 2017, the International Orthodox Theological Association (IOTA) at: <https://iota-web.org> now has more than 1,000 members. IOTA Publications aspires to become the gold standard of Orthodox scholarship worldwide.” *Natural Theology in the Eastern Orthodox Tradition* (IOTA Publications, 2021) edited by David Bradshaw and Richard Swinburne documents how “contrary to a common misconception, the Church Fathers did not disparage discursive reasoning, even if some held the contemplative agency of the deified *nous* in higher regard. Furthermore, the appeals to revelation, religious experience, and the testimony of the Church Fathers, should not be understood as displacing reason or rendering it superfluous, but as presupposing reason’s auxiliary role” (p. x).

Parish Leadership: In chapter 3, “The Gospel in the Parish,” of *The Way of Christ: Gospel, Spiritual Life and Renewal in Orthodoxy* (Holy Cross Orthodox Press, 2002), Father Theodore G. Stylianopoulos stresses the importance of “the ‘internal mission’ of the Church, namely, the evangelization of rank-and-file Orthodox Christians at the level of the parish. The crux of the matter is the ministry of evangelism to the baptized” (p. 53). Father Theodore urges that through this evangelization and “worship, catechesis, pastoral guidance, philanthropy and mission” the parish can be transformed. “When a sufficient number of believers shine the light of Christ, then the local parish itself, by the grace of God, becomes a burning bush of God’s presence for all to see, rejoice and respond” (p. 69).

Parish leadership is inexorably linked to pastoral care. Archbishop John Shahovskoy’s *The Orthodox Pastor: A Guide to Pastoral Theology* (St Vladimir’s Seminary Press, 2008, second edition) is written not only for priests and deacons, but also for “church wardens, teachers, parents, musicians—anyone involved in parish life” with the goal of “the Christ-like management of a parish community.”

In the closing chapter of *Theology as a Surprise: Patristic and Pastoral Insights* (St Vladimir’s Seminary Press, 2018), Bishop Maxim Vasiljević writes of “The art of Priesthood with excerpts from letters to a young priest” (pp. 225-237). Bishop Maxim boldly seeks to provide “a narrative explanation of what it means to be a priest—that is, a servant leader in the twenty-first century.... Your task is to reawaken within your parish a true sense of the eucharistic offering as

something authentic, genuine and truthful, a chaste fruit of a community experiencing the Resurrection, the only true life you want to lead” (p. 232).

See also the many presentations and online conferences of Orthodox Christian Leadership Initiative at: <https://www.orthodoxsevantleaders.com>

Pastoral Care: In keeping with John 6.41, Deacon Stephen Muse has written many books and articles on pastoral care. Of particular interest is *Being Bread* (Orthodox Research Institute, 2013) which he offers “in celebration of Him who, in surprising ways and unexpected circumstances, becomes the precious and pure gift of our daily *being* bread so that we may learn together the mystery of becoming bread for others in return.” In *When Hearts Become Flame: An Eastern Orthodox Approach to the Dia-Logos of Pastoral Counseling* (Orthodox Research Institute, 2011) he focuses on the importance of allowing “each person the freedom to be who they are” (p. iv), as well on “what it means to be a spiritual medic” (p. 97 f.). With James Burg and Halina Woroncow, Deacon Stephen has also edited a collection of 24 conference articles entitled *Pain, Suffering and Resilience: Orthodox Christian Perspectives* (St Sebastian Orthodox Press, 2018).

In *The Anointing of the Sick* (St Vladimir’s Seminary Press, 2009) Paul Meyendorff sets out “the healing ministry of the Church,” as well as the “Theology of the Rite of Anointing,” with numerous pastoral suggestions. He insists that: “Healing is too important to be left solely to the medical profession. Yet that is exactly what our modern society has done.... As a result, while we may be very good at addressing the physical aspects of sickness, we altogether neglect its spiritual side.... True healing, which is both physical and spiritual, can be given only by Christ, who is the ‘Physician of our souls and bodies.’”

Dr. Nicole Roccas, in *Time and Despondency: Regaining the Present in Faith and Life* (Ancient Faith Publishing, 2017), considers why we reject the present and how we can reclaim the present and re-present reality. She begins with the words of Metropolitan Anthony (Bloom) of Sourozh: “Learn to master time, and you will be able—whatever you do, whatever the stress, in the storm, in tragedy, or simply in the confusion in which we continuously live—to be still, immobile in the present, face to face with the Lord.”

Matushka Constanina Palmer has written two books of considerable value: *The Scent of Holiness: Lessons from a Women’s Monastery* (2012) and *The Sweetness of Grace* (2017) (both Ancient Faith Publishing) which offer many “stories of faith, courage, struggle and everyday miracles.”

In *Care of Souls in the Classic Tradition* (1984, Fortress Press), Thomas C. Oden applies the principles of St Gregory's pastoral care to all Christians, especially evident in St Gregory's *The Book of Pastoral Rule* (St Vladimir's Seminary Press, 2007). As George E. Demacopoulos writes in the Introduction to that later translation, a key goal is "transforming the priest into a spiritual father." (pp. 17-20). St Gregory "not only communicated a model of spiritual direction that was distinctly ascetic, but he also imparted to the priest all of the spiritual authority of the solitary holy man" (p. 23).

Pastoral Theology: Of Archdeacon John Chryssavgis' *Soul Mending: The Art of Spiritual Direction* (Holy Cross Orthodox Press, 2000), Metropolitan Kallistos writes in the foreword: "When ... he speaks about repentance, he does not underestimate the pain and suffering which a genuine *metanoia* or 'change of mind' demands from us. But he also emphasizes that repentance means resurrection; it is a new way of loving God, our neighbor—and our self.... Two chapters are devoted to clergy misconduct, sexual and otherwise, and to the abuse of children.... I have found my own spiritual imagination enlarged by reading these pages, and so (I am confident) will others as well."

Continuing with the theme of repentance and confession considered by Archdeacon John above (pp. 20-34), Archimandrite Seraphim Aleksiev writes in *The Forgotten Medicine: The Mystery of Repentance* (St Xenia Skete Press, 1994) of "how to prepare before [confession], what to do when we are with the confessor, and what to do afterwards." Archimandrite Seraphim's other writings include *The Meaning of Suffering and Strife & Reconciliation*" (all of which are available from St Herman of Alaska Brotherhood at: <https://www.sainthermanmonastery.com/category-s/1887.htm>).

In the Foreword to Jean-Claude Larchet's *The Theology of Illness* (St Vladimir's Seminary Press, 2002) Father John Breck writes of how this book "offers us fresh insight into the mystery of evil, sin and illness, and their place within our struggle toward holiness... [in which] the ultimate resolution of the mystery of illness and suffering is provided by the healing touch of Christ Himself, the Physician of our souls and bodies" (p. 8).

This theme of Christ the Physician is lived out in Albert S. Rossi's *Becoming a Healing Presence* (Ancient Faith Publishing, 2014) and a powerful podcast "Becoming a Healing Presence" in which through Christ we learn to bring healing to others." Dr. Rossi suggests that "'Becoming a Healing Presence' is a code phrase for loving others as best we can. It is a code for actively listening to

others, intuiting their needs, and serving them in whatever way we can. We become a healing presence because Christ is the healing Presence through us.... Christ moves through us as a healing fire to the extent that we allow ourselves to be open and available to Him” (p. 150).

“Recovering Confession” by Archpriest Gregory Hallam and Father Emmanuel Kahn looks upon confession in a broader context as both a sacrament and a tool in our continuing efforts to live with integrity as Orthodox Christians at:

https://www.aidanorthodox.co.uk/wp-content/uploads/2020/05/Recovering_Confession.pdf

Patristics: Father John Anthony McGuckin has edited *The Concise Encyclopedia of Orthodox Christianity* (Wiley Blackwell, 2014). With its more than 400 extensive entries in more than 500 pages, this reasonably priced work prompted one reviewer to write: “In 30 years of studying Orthodox Christianity, this reviewer has seen no comparable work.” Father John has also written all the entries in *The SCM Press A-Z of Patristic Theology* (2nd edition, 2005) outlined at: https://www.google.co.uk/books/edition/The_SCM_Press_A_Z_of_Patristic_Theology/WyKFBjm7xQQC?hl=en&gbpv=1&dq=SCM+press++Acts&printsec=frontcover. Some 400 short entries, each with a bibliography, are covered in more than 350 pages of remarkable scholarship.

Olivier Clément’s *The Roots of Christian Mysticism: Texts from the Patristic Era with Commentary* (New City, 2015) considers three approaches to Patristics: “Understanding the Mystery,” “Initiation for Warfare,” and “Approaches to Contemplation.” Father Andrew Louth writes: “There are some books so good that all one wants to say is: go out, buy it and read it—it is marvellous! And so it is with this fine translation.”

The extensive writings, both poetry and prose, of St Ephrem the Syrian are introduced and translated by Professor Kathleen E. McVey in *Ephrem the Syrian: Hymns* (Paulist Press, 1989). The Syriac language roots of Orthodox spirituality have led to *The Harp of the Spirit: Poems of Saint Ephrem the Syrian* (Institute for Orthodox Church Studies, Cambridge, 2013).

F. R. Hoare has translated and edited an impressive *The Western Fathers: Being the lives of SS. Martin of Tours, Ambrose, Augustine of Hippo, Honoratus of Arles and Germanus of Auxerre* (Sheed and Ward, 1954; available from www.abebooks.co.uk). The translation seeks “to preserve as far as possible the feeling and manner of the original, and ... the task of the editor is as far as

possible to [give] the [modern] reader ... the knowledge of the setting of the Lives which the [earlier] contemporary readers had and which the writers took for granted” (p. vii).

Three other important texts are *Athanasius* by Khaled Anatolios (Routledge, 2004) [from the Routledge series on 12 Early Church Fathers], *Irenaeus of Lyons: Identifying Christianity* by Father John Behr (Oxford University Press, 2015), and *The Spirituality of St Cuthbert* by Sister Benedicta Ward (SLG Press,

The more than 60 volumes in St Vladimir’s Popular Patristic Series include St John Chrysostom, *On the Priesthood*, St Gregory The Great’s *The Book of Pastoral Rule* (2007) and *Wider Than Heaven: Eighth-Century Homilies on the Mother of God* (2008).

Pilgrim Trails: Father John Musther’s *Sacred North* (Culture and Democracy Press, 2018) is beautifully illustrated by photographs from Phil Cope with precise locations and informative texts, available at a reasonable price from: <https://www.bookscumbria.com/product/cumbrian-books/history/sacred-north/>. The bold but achievable goal is to walk “in the footsteps of the earliest Christian missionaries to Cumbria, *Northumberland*, Scotland and beyond.”

In *Britain’s Pilgrim Places*, with more than 600 lavishly illustrated pages, Nick Mayhew-Smith and Guy Hayward set out “meaningful journeys” to seek out those “special places where communities share their memories” (Lifestyle Press on behalf of The British Pilgrim Trust, 2020). Many different Christian traditions are considered, with precise locations and careful directions for each place. A comprehensive index includes many references to St Aidan, St Alban, St Andrew, St Augustine, St Bede, St Chad, St Columba, St Cuthbert, St Etheldreda, St Hilda, St Oswald and St Wilfrid, as well as more than 50 locations with icons and numerous references to Orthodox churches and other Orthodox saints.

In *Pilgrim Routes of the British Isles* (Robert Hale, 2016: www.halebooks.com) Emma J. Wells has given “the history, meaning and practices surrounding the pilgrim paths and sites” for seven pilgrim trails: St Andrew’s Way, St Cuthbert’s Way, the North Wales Pilgrim Way (Holywell to Bardsey Island), Our Lady of Caversham Pilgrimage Walk, The Pilgrim’s Way from Winchester Cathedral to Canterbury Cathedral, The Saints’ Way in mid-Cornwall and the Pilgrims’ Trail from Hampshire through Portsmouth and on to Normandy in France. Helpful maps are included, but for precise directions consult the other books on Pilgrim Trails.

Poetry: Both ancient and modern poetry often offers important insights into Orthodox Christianity. *Divine Eros: Hymns of Saint Symeon the New Theologian* (St Vladimir's Seminary Press, 2010) concludes 58 hymns with: "And recognizing that everything is perishable and mortal,/ leaving behind the things below,/ come up, I call you/ to Me the God and Saviour of everyone/ so that forever and ever you may really live,/ and you may revel in my blessings,/ which I have prepared for those who love Me (1 Cor 2.9)/ both now and always, amen unto the ages!"

Saint Mary of Egypt: A Modern Verse Life and by Professor Bonnie B. Thurston (Cistercian Publications at: www.cistercianpublications.org, 2021) sets out how the Theotokos spoke to St Mary who "then heard a faint voice/ as if from a distant place: 'If you cross the Jordan,/ you will find rest.'/ Straightaway I repaired/ to the desert to be repaired." Professor Thurston comments that St Mary was seeking the "channels [of] divine energy through which God would guide her to a life of holiness" and that "the desert is [any] place to which people flee and meet [God] and are sustained and transformed by [that] encounter with God" (pp. 29, 59, 76-77).

The Lion Christian Poetry Collection compiled by Mary Batchelor (Lion Publishing, 2001) begins with the poem, "Presence," from the 19th century poet T. E. Brown: "Expecting him, my door was open wide:/ Then I looked round/ If any lack of service might be found,/ And saw him at my side:/ How entered, by what secret stair,/ I know not, knowing only he was there." More than 500 pages of poetry conclude with C. H. Sisson's "A Letter to John Donne": "I understand you well enough, John Donne/ First, that you were a man of ability/ Eaten by lust and by the love of God/ Then, that you crossed the Sevenoaks High Street/ As rector of Saint Nicholas:/ I am of that parish/...."

Prayer: In Oliver Clément's *Three Prayers: Our Father, O Heavenly King [and] The Prayer of Saint Ephrem* (St Vladimir's Seminary Press, 2000), he writes: "In becoming incarnate, the Word assumed all of humanity, every person from every time and place. In His resurrection He raised all mankind. Whether they are many or few, the Church is comprised of those discover all this, who lucidly enter into this Light and give thanks on behalf of all" (p. 11).

In *The Church at Prayer* (St Sebastian Orthodox Press, 2012), Archimandrite Aimilianos of Simonopetra defines prayer as "the journey of the soul toward God, the purpose being to reach him and be united with him... You know how

our lungs breathe air? In the same way our souls breathe with prayer” (pp. 9-10).

In *The Way of Christ: Gospel, Spiritual Life and Renewal in Orthodoxy* (Holy Cross Orthodox Press, 2002), Father Theodore G. Stylianopoulos offers a chapter on “Prayer in Scripture and Tradition” in which he considers prayer as invocation, relationship, and communion with God, with many examples of those who have prayed well.

Metropolitan Anthony (Bloom) of Sourozh has written many helpful books on prayer, including *Living Prayer* (1966) and *School for Prayer* (1970) both published by Darton, Longman & Todd. The first book in this edition includes an informative 15-page interview with Metropolitan Anthony.

After 55 years of desert solitude, the 20th-century elder, Abba Matta of Egypt (1919-2006), known in the West as Matthew the Poor, “is widely regarded as the greatest Egyptian elder since St Antony the Great.” His writings are originally in Arabic, but translations into English are available for *Guidelines for Prayer* (St Macarius Press, 2021), *If You Love Me: Serving Christ and the Church in Spirit and the Truth* (Ancient Faith Publishing, 2021), *St Anthony: A Biblical Ascetic* (St Shenouda Press, 2014), *Orthodox Prayer Life: The Interior Way* (St Vladimir’s Seminary Press, 2003) and *Words for Our Time: The Spiritual Words of Matthew the Poor* (Conciliar Press/Ancient Faith Publishing, 2012).

There are many books on the Jesus Prayer, including *The Power of the Name: The Jesus Prayer in Orthodox Spirituality* (SLG Press, 1997) by Metropolitan Kallistos and *The Jesus Prayer* by a Monk of the Eastern Church, with a Foreword by Metropolitan Kallistos (St Vladimir’s Seminary Press, 1997). The author of this book, later identified as Father Lev Gillet, writes: “We are to call to mind Jesus Christ until the name of the Lord penetrates our heart, descends to its very depths.”

A beautiful chapter on prayer in *Our Thoughts Determine Our Lives: The Life and Teachings of Elder Thaddeus of Vitovnica* suggests: “O Lord, help every soul, and do not forget me, either. Help everyone to find peace and to love Thee, as the angels love Thee. Give us, too, the strength to love Thee as Thy Most Holy Mother loves Thee.... (p. 107)

In *Mount Athos: Renewal in Paradise* (Denise Harvey, Second Edition, 2014), with both text and photographs, Graham Speake has charted the renewal of the

many monasteries on the Holy Mountain. In *The Living Witness of the Holy Mountain: Contemporary Voices from Mount Athos* (St Tikhon's Seminary Press, 1996), Hieromonk Alexander (Golitzin) has written of the prayer life of the many saints who have lived on or visited the Mountain.

Many beautiful prayers to develop a personal rule of prayer are given in *The Path of Prayer: Four Sermons on Prayer by Saint Theophan the Recluse* (Praxis Institute Press, 1992) at: <https://praxisresearch.net>.

A complete Anthologion of more than 900 pages of offices and service variables is available from Saint Ignatius Orthodox Press at: <https://www.ignatius.cc> with instructions for use for all offices, as well as additional personal prayers.

G. E. H. Palmer, Philip Sherrard and Metropolitan Kallistos (Ware) have translated from the Greek and edited four volumes of *The Philokalia* as well as *The Philokalia on Prayer of the Heart* (Faber and Faber, 1995). "Philokalia" means "love of the beautiful, the exalted, the good," with links to the life of Jesus Christ and the saints.

Saints: *Early Christian Lives* (Penguin, 1998) translated, edited and with an Introduction by Carolinne White includes *Life of Antony by Athanasius*, *Life of Hilarion by Jerome* and *Life of Benedict by Gregory the Great*.

St Augustine of Hippo's *Confessions* (Penguin Books, 1961) is available in a modern translation by R. S. Pine-Coffin. The 1886 translation by Philip Schaff of St Augustine's *Homilies on the Gospel of St John* (Veritas Splendor Publications, 1992) contains many outstanding sermons.

John Marsden's *The Illustrated Bede* (Floris Books, 1989) and *The Illustrated Life of Columba* (Floris Books, 1995 at: <http://www.florisbooks.co.uk>) set out much helpful information about these two saints and many others around them. Robert Van de Weyer sets the wider scene in *Bede: Celtic and Roman Christianity in Britain* (Arthur James Publisher, 1997).

Robert Mountford's *The Mantle of Chad: The Living Legacy of a Seventh Century Saint* (Tentmaker Publications) offers many insights into the lives of Saints Chad, Bede, Aidan and Cedd. Sister Benedicta Ward's *The Spirituality of St Cuthbert* is also inspiring.

Trevor Jones writes in *The English Saints: East Anglia* (Canterbury Press, 1999) of more than 60 East Anglian saints and their places of association, as well as major pilgrimage and relic centres by 1066.

In an introduction to (now Metropolitan) Hilarion Alfeyev's *The Spiritual World of Isaac the Syrian* (Cistercian Publications, 2000), Metropolitan Kallistos writes: "Christ's birth in Bethlehem, Isaac maintains, is the happiest event that could possibly have occurred in the entire history of the world. Is it not absurd, then, to assign as the reason for this supremely joyful event something which might not and, indeed, should not have happened—namely, human sin? The main and only reason for the Saviour's coming on earth is not negative but positive. The reason for His Incarnation is not human sin, but divine love" (p. 10).

In the Introduction to *Maximus Confessor: Selected Writings* (Paulist Press, 1985), Jaroslav Pelikan writes: "Maximus Confessor is a member of that small and select group of saints of the Church who belong almost equally to the Western and the Eastern traditions of Christian spirituality" (p. 1). An extensive review of the saint's life and work is presented by Lars Thunberg in *Man and the Cosmos: The Vision of St Maximus the Confessor* (St Vladimir's Seminary Press, 1985). Modern translations of two main theological reflections—*Ambigua (or Difficulties)* and *Questions to Thalassius* are available in *On the Cosmic Mystery of Jesus Christ* (St Vladimir's Seminary Press, 2003).

The three volumes of St Symeon The New Theologian's *On the Mystical Life* translated from the Greek and introduced by Alexander Golitzin (St Vladimir Seminary Press, 1995-1997) focus on how "the direct experience of God in Christ ... is offered to the believer in this life" since "the Gospel ... is always contemporary, continually renewed in the Holy Spirit, and one may, rather must, live in it now just as fully as the holy ones of old... Their experience should be ours as well" (vol. 1, p. 11).

My Life in Christ: Extracts from the Diary of St John of Kronstadt (1994) urges: "Pray for all as you would pray for yourself, with the same sincerity and fervour" (p. 364). *Seasons of Repentance: Lenten Homilies of Saint John of Kronstadt* (2015) encourages us to: "Come, be healed; all are welcome to come now and throughout Great Lent." Both books are available from Holy Trinity Publications.

The life and writings of the remarkable St Seraphim of Sarov have been published in *Little Russian Philokalia, Volume 1: Saint Seraphim of Sarov* (St Herman of Alaska Brotherhood, 1996).

Wounded by Love: The Life and Wisdom of Saint Porphyrios (Denise Harvey, 2005) urges: "Pray to God with fervour and love in a calm state of mind, with meekness and gentleness, without forcing yourself. The Lord Himself will teach

us how to pray.” This collection of his writings and recordings has been edited by the Sisters of the Holy Convent of Chrysopigi. The saint died in 1991 and was glorified by the Holy Synod of the Ecumenical Patriarchate in November 2013. A video in which he speaks of his life is available at: https://youtu.be/q_ifoznlb6M.

St John Maximovitch of Shanghai and San Francisco was glorified in 1994. His uncorrupted remains are venerated to this day in San Francisco, USA. His book, *The Orthodox Veneration of the Mother of God* has been listed below under “The Thetokos.” His life and homilies are set out in *Man of God: Saint John of Shanghai & San Francisco* (Nikodemos Orthodox Publication Society, 1994).

In *Alexander Schmorell: Saint of the German Resistance* (Holy Trinity Publications, 2017), Matushka Elena Perekrestov has set out the life and writing of this remarkable young man who was executed by the Nazis in 1943 and glorified by the Russian Orthodox Church in 2012. In a letter to his parents on the day of his execution, he wrote: “I leave this life with the knowledge that I have served my deepest conviction and the truth.” His central message remains relevant to many nations today: “Nothing is so unworthy of a civilized nation as allowing itself to be ‘governed’ without opposition by an irresponsible clique that has yielded to base instinct.”

In *Christ in His Saints* (Ancient Faith, 2004) Father Patrick Reardon offers succinct introductions to the lives and thoughts of more than 100 Biblical saints from the Old and New Testaments.

G. E. H. Palmer, Philip Sherrard and Metropolitan Kallistos (Ware) have translated from the Greek and edited four volumes of *The Philokalia* compiled by St Nikodimos of the Holy Mountain and St Makarios of Corinth as well as extracts from these volumes in *The Philokalia on Prayer of the Heart* (Faber and Faber, 1992). “Philokalia” means “love of the beautiful, the exalted, the good,” with links to the life of Jesus Christ and the saints.

The four volumes of Bishop Nikolai Velimirović’s *The Prologue from Ochrid: Lives of the Saints and Homilies for Every Day of the Year* (Lazarica Press, 1985; and Generic, 2020) offer “an expanded and annotated Calendar” of the Orthodox year. The widely used *The Synaxarion: The Lives of the Saints of the Orthodox Church* by Hieromonk Makarios of Simonos Petra is available from numerous publishers, including St Sebastian Orthodox Press. Its seven hardcover volumes include an index and late additions, with six volumes, each covering two months of the liturgical calendar day-by-day, with over 550 pages in each volume.

Science, Technology and Faith: Father Dr. Christopher C. Knight, who has been described as “the world’s leading scholar on the relationship between science and Orthodox theology,” has written a comprehensive, but readily understandable study, *Science and the Christian Faith: A Guide for the Perplexed* (St Vladimir’s Seminary Press, 2020). In the introduction, Peter Bouteneff calls particular attention to Chapter 6, “The Human Mind and the Mind of God” and Chapter 7, “The Human Mind in This World and the Next.”

Faith, Science, Mystery by Dr. Gayle E. Woloschak, edited by Bishop Maxim Vasiljević with an introduction by Father John Behr (St Sebastian Orthodox Press, 2018) states firmly that: “If Christians are indeed convinced that Truth is one, Christ Himself, the one Logos who embraces all the different *logoi* of existence, there is no reason at all to be fearful of dialogue” between religion and science.”

The Theotokos: An excellent comprehensive study is Mary B. Cunningham’s *Gateway of Life: Orthodox Thinking on the Mother of God* (St Vladimir’s Seminary Press, 2015). See also Chapter 13: The Theotokos: Archetype of the Feminine in Paul Evdokimov’s *Women and the Salvation of the World: A Christian Anthropology on the Charisms of Women* (St Vladimir’s Seminary Press, 1994).

A beautiful book by St John Maximovitch of Shanghai and San Francisco, *The Orthodox Veneration of the Mother of God* (St Herman of Alaska Brotherhood, 2017) sets out the approach of a twentieth-century saint to the Theotokos. For earlier Patristic approaches to the Theotokos, see *On the Dormition: Early Patristic Homilies* (St Vladimir’s Seminary Press, 2008), translated with an introduction by Mary B. Cunningham; Jacob of Serog, *On the Mother of God* (St Vladimir’s Seminary Press, 1998); and *Wider Than Heaven: Eighth-century Homilies on the Mother of God* (St Vladimir’s Seminary Press, 2008).

Tradition: This short and profound book by Jaroslav Pelikan, *The Vindication of Tradition* (Yale University Press, 1984) begins with a quotation from Goethe: “What you have as heritage, take now as task; for thus you will make it your own.” Dr. Pelikan’s closing chapter sets out why “Tradition is the living faith of the dead, and traditionalism is the dead faith of the living” (p. 65).

In two books, *The Greek East and the Latin East: A Study in Christian Tradition* (Orthodox Logos, 2nd revised edition, 2007) and *Church, Papacy, and Schism: A Theological Enquiry* (Orthodox Logos, 2nd revised edition, 2011), Philip Sherrard boldly distinguishes between “eternal truths ... that correspond to the universal

reality of things” and “the inventions of human minds [that] represent little more than a network of lies about God, man and nature, and the relationships between them.” See also Andrew Louth’s *The Greek East and the Latin West* (St Vladimir’s Seminary Press, 2008).

The 1,700 pages of *Dictionary of the Christian Church* edited by F. F. Cross and E. A. Livingstone in the 1997 second edition, published at a reasonable price by Hendrickson Publishers, provide a comprehensive study of the traditions, theology, saints and history of Christian life over more than 2,000 years. “Dr. K. T. Ware [now Metropolitan Kallistos] was “commissioned ... to fill gaps in the coverage of Eastern Orthodoxy.” More than 300 authors have written the entries, each with further references.

In *The Orthodox Church: An Introduction to Its History, Doctrine and Spiritual Culture* (Wiley-Blackwell, 2011) Father John Antony McGuckin sets out the “mystery of Church in a variety of approaches: theological, historical, liturgical, spiritual, political, and moral” (p. xi). Remarkably, Father John offers insights important for every category of this bibliography. Chapter 2, The Orthodox Sense of Tradition (pp. 90-119) presents “Eastern Orthodox world tradition [as] the gateway to the theology of revelation.... The tradition is, theologically speaking, how the [Holy] Spirit is experienced within the Church of Christ as the charism of Truth” (p. 90).

A final book, which, like Father John’s book, is relevant to every category in this bibliography is *Thinking Orthodox: Understanding and Acquiring the Orthodox Christian Mind* (Ancient Faith Publishing, 2020) by Presbytera Dr. Eugenia Scarvelis Constantinou. Dr. Scarvelis focuses on explaining “the uniquely Orthodox mind, our *phronema* (pronounced FROH-nee-mah) [which] differs significantly not only from the mindset of the world at large but from that of other expressions of Christianity.... St Augustine attempted to follow apostolic Tradition and often succeeded, but he also applied human logic to theological questions. With the change in orientation from apostolic Tradition as the source of theology to a strong reliance of the application of reason, the phronema of the West began to diverge from that of the East” (pp. 1, 43-44).

Reverend Father Emmanuel Kahn and other contributors

Repose of the New Hieromartyr Kosmas of Aetolia, Equal-to-the-Apostles
24th August 2022