

HISTORY OF THE EASTERN CHURCH

A.D. 530 to the Present

Remote Course via Audio Recordings and Moddle-Zoom due to COVID-19 Pandemic

Instructor: Fr. Augustine Thompson O.P.

Phone: 510-596-1800

ZOOM Office Hours: Tuesday 11:00-12:00 By appointment only—when made I will send an invitation to the Zoom meeting and the exact time.

COURSE DESCRIPTION: This course surveys the history of "Eastern" Christianity from late antiquity (age of the emperor Justinian) until the present day. The focus will be on the formation three characteristic components of Eastern Orthodox Christianity: institutions, liturgy and piety, and mysticism and theology. The focus will be on Greek Christianity in the earlier part of the course and Slavic Christianity in the later. Relations with the Christian west will also be considered.

This semester DSPT will be completely distance learning due to the Coronavirus. Recordings of the lectures will be emailed to the class in time for the scheduled session, but may be listened to at any time before the arrival of the next lecture recording. Discussions will be by ZOOM meetings at the scheduled time. You will receive an invitation to log-in; do so 10 minutes before class time. If in-person classes resume at some piont in the semester we will return to sessions at DSPT. The course will be approximately 35% Zoom sessions, 65% recorded lectures.

See Technology Requirements at the end of the Syllabus.

Required Reading

The Bible. Those unacquainted with this book should become familiar with it.

Course packet containing:

The Anaphora of St. Basil

Kydones, *Apologia for his Conversion*

"The Tale of the White Cowl"

"The Life of the Archpriest Avvakum by Himself"

"The Confession" of Patriarch Cyril I Lucaris

"The Thanksgiving to Christ: of St. Tychon

Alexander Schmemmann, "The Task of Orthodox Theology Today."

Three Byzantine Saints (Crestwood NY: St. Vladimir's Seminary Press, 1993 0-913836-44-3)

\$17.27 (Prices are current on Amazon as of 7/22/17)

St. Gregory Palamas, *The Triads* (New York: Paulist Press, 1983 0-8091-2447-5) \$17.03

Nicodemus of the Holy Mountain, *A Handbook of Spiritual Counsel* (New York: Paulist, 1989 0-8091-3038-6) \$22.93

The Way of a Pilgrim and the Pilgrim Continues his Way (Garden City: Doubleday Image, 1968 0-3854-6814-8) \$9.37

Timothy (Callistos) Ware, *The Orthodox Church*, new ed. (New York: Viking, 1993 0-14-014656-3), \$7.95. OPTIONAL

The Meaning of Icons, Leonid Ouspensky and Vladimir Lossky (Crestwood NY: St. Vladimir Seminary Press, 1976 0-9138-3699-0) \$55.00 OPTIONAL

Other Requirements of Course:

1. Mid-term examination at home under “classroom conditions”: 20% of grade.
2. A careful, thoughtful essay explained on bibliography sheet (40% of grade); due in electronic format (PDF) in the instructor’s email box by noon on the Monday before Exam Week.
3. Final examination at home under “classroom conditions”: worth 40% of grade.
4. *Active* participation in ZOOM discussions

EASTERN CHRISTIANITY: SYLLABUS

Formation of the Eastern Christian Tradition

WEEK ONE: ROOTS OF EASTERN CHRISTIANITY

Read: "The Life of Daniel the Stylite" *Three Saints*

Sep. 8 – **1. Introduction to Eastern Christianity**

Sep. 11 – **2. The Holy Man**

WEEK TWO: NEW CHALLENGES

Read: "The Life of John the Almsgiver" *Three Saints*

Sep. 15 – **3. Crises and Revival**

Sep. 18 – ZOOM Discussion 1: Locating the Holy

WEEK THREE: CULTURES MEET

Optional Reading: *The Meaning of Icons*, pp. 9-56

Sep. 22 – **4. Attraction and Repulsion**

Parting the Ways

Sep. 25 – **5. The Latins Arrive**

WEEK FOUR: THEOLOGICAL RESPONSE

Have Read: Gregory Palamas, *Triads*

Sep. 29– **6. Eastern Mystical Theology**

Oct. 2–ZOOM Discussion 2: Hesychasm

YOU MUST SPEAK WITH ME IF YOU HAVE NOT YET CHOSEN A PAPER TOPIC

WEEK FIVE: THE CURTAIN FALLS

Have Read: Demetrios Kydones, *Apologia* (in reader)

Oct. 6– **7. Unionists and Anti-Unionists**

Oct. 9—ZOOM Discussion 3: A Latinophrone Apology and Review for Exam

WEEK SIX: A NEW CHRISTIAN EMPIRE

Read: "The Tale of the White Cowl" (in reader)

Oct. 13– **FIRST EXAM (AT HOME UNDER CLASSROOM CONDITIONS)**

Oct. 16– **8. The Third Rome**

WEEK SEVEN: REFORM AND REACTION

HAVE READ: "The Tale of the White Cowl" and "Liturgy of St. Basil" (both in reader)

Oct. 20– ZOOM Discussion 4: Symbol and Ritual in Russia

Oct. 23 – **9. The Zealots of Piety and the Nikonian Reform**

READING WEEK: OCTOBER 27-30

WEEK EIGHT: WESTERN ENCOUNTERS

HAVE READ: *The Life of Avvakum* (Reader)

Nov. 3 – ZOOM Discussion 5: The Old Believers

Challenges to Tradition

Nov. 6– **10. Western Temptations**

WEEK NINE: 18TH-CENTURY REBIRTH

HAVE READ: "Profession of Faith of Cyril I Lucaris" (Reader)
and "Thanksgiving of St. Tychon" (Reader)

Nov. 10–ZOOM Discussion 6: Western Influences, Cyril and Tychon

Nov. 13– **11. The Return to the Fathers**

WEEK TEN: BACK IN RUSSIA

HAVE READ: Nicodemus, *Handbook of Spiritual Counsel*

Nov. 17 – ZOOM Discussion 7: Nicodemus of the Holy Mountain

Nov. 20– **12. The Russian Imperial Church**

WEEK ELEVEN: THE RUSSIAN RENAISSANCE

Work on papers

Nov. 24 – **13. Monks and Missions**

Nov. 27: Thanksgiving (no class)

WEEK TWELVE: THE AGE OF MARTYRS

HAVE READ: *The Pilgrim*

(You need not read *The Pilgrim Continues his Way*)

Dec. 1– ZOOM Discussion 8: *The Pilgrim*

Orthodoxy Encounters Modernity

Dec. 4– **14. The Church under Communism**

WEEK THIRTEEN: CURRENT CHALLENGES

Read: Alexander Schmemmann, "The Task of Orthodox Theology Today"

Dec. 8– **15. Contemporary Orthodoxy: Theology and Politics**

PAPERS (IN PDF) DUE TODAY AT NOON IN INSTRUCTOR'S EMAIL BOX

Dec. 11– ZOOM Discussion 9: The Challenge of the Future and Review for Exam

EXAM WEEK

Dec. 15– SECOND EXAM (AT HOME UNDER CLASSROOM CONDITIONS)

TECHNOLOGY REQUIREMENTS: All students should have access to technology sufficient to complete the course successfully. This includes a computer, laptop, or tablet, with webcam & microphone, with an updated operating system (Windows, Mac, Linux) and an updated internet browser (Chrome, Firefox); high speed internet bandwidth (preferably 10 mbps or greater but at least 3 mbps); Zoom and Moodle software, and the ability to use them. If students experience any difficulties with Moodle, Zoom, or other technology, they can contact Moodle support at moodle@gtu.edu. Students will receive a response within 24 hours.

Purposes, Outcomes, and Grading Rubrics for the Course

Course Goals

This introductory level survey course seeks to impart to students:

1. A sufficient understanding of the institutional, intellectual, and cultural history of the Eastern Church from 530 to the present sufficient to allow them **intellectual integration** of deeper studies on these thinkers or those influenced by them.
2. A sense of the ever provisional nature of historical studies, which should encourage the students to model the **academic humility** and openness to contrasting opinions and methods that inform historical debate.
3. By reading difficult writers on their own and achieving the mastery necessary to perform well on the course exams, the students should begin to develop the **self-direction** necessary for their future historical study.
4. Since the essay questions for the exams will be distributed before the exam and the students encouraged to work together preparing their answers, the course will foster a climate of **collaboration** and common ownership proper to research work and teaching.
5. By encountering a thought world that is profoundly different from our own modern one, students will acquire new perspectives that will allow them to **prophetically challenge** the commonplaces and prejudices of modern culture.

Course Outcomes

1. A **broad knowledge** of the history of the Eastern Church as a whole, including its relations with the Western tradition.
2. Beyond the broad outlines, a more **focused and critical understanding** of one major writer in the Eastern tradition (the subject of a term paper).
3. The **ability to communicate** the fruits of their study, especially in class discussions..
4. The ability to bring sound historical conclusions to bear on **contemporary theological and ecclesiastical** of the modern Eastern Churches.
5. An understanding of the historical relations between the Church and **non-Christian religions**, in particular Islam.

Grading Rubrics

“A” signifies a comprehensive and accurate general understanding of the development of Eastern Christianity and a sure and solid control of the ideas of all authors studied.

“A-“ signifies a generally solid familiarity with the development of Eastern Christianity and the ability to sketch out the basic ideas of the major authors and most minor authors studied.

“B+” signified a basic familiarity with the general development of Eastern Christianity, but somewhat sketchy recall of the ideas of individual authors, including the major ones. This is only marginally satisfactory in master’s level work, even in an introductory class.

“B” signifies even less secure understanding of development and serious lacunae for even major authors. As such, although passing, this is probably not sufficient quality for master’s credit.

Below a “B” means that, for all intents and purposes, the performance is so poor that should not be used to fulfil requirements the master’s program.

NOTE: If you need special arrangements to meet the course requirements for reasons of some documented disability, please see the instructor after the first meeting of the seminar.

BIBLIOGRAPHY FOR THEME PAPERS
Modern Eastern Christianity

Choose one of these texts in our library or at Cal Berkeley and use it as the source for a "THEMATIC ESSAY" OF 7 TO 10 PAGES. "Thematic" means that you will focus on some idea or aspect of the document to write on: e.g., "The Role of Suffering in the Autobiography of Avvakum" or "The Function of Visions in the Tale of the White Cowl." (Do not use these titles, and do not write on books discussed in class.) PAPERS ON TITLES NOT LISTED BELOW WILL NOT BE ACCEPTED!

If you have trouble choosing a text to work on, or in identifying a theme, you should see me before the end of week three.

MONASTIC SOURCES (VI-IX Cent.)

- St. John Climacus, *The Ladder of Divine Ascent*, trans. C Luibheid and N. Russell (BX382.J613H 1991). The spiritual father of Orthodox monasticism.
- Cyril of Scythopolis, *Lives of the Monks of Palestine*, trans. John Binns (BR1710.C912 1991). Sixth-century stories of the Syrian monks and nuns.
- John Moschus, *The Spiritual Meadow*, tr. J. Wortley (BX385.A1 M6713 1992). Anecdotes of the eastern monks, a popular spiritual best-seller of the 600s.
- Bp. Leontius of Neapolis, *Symeon the Holy Fool*, trans. Derek Krueger (BR1720.S518 K78 1996). Seventh-century life of the famous "Fool for Christ" of the 500s, Symeon Sali--never a dull moment.
- Leontius of Damascus, *Life of Stephen of Mar Sabas*, trans. John C. Lamoreaux BR60.C5 v. 579). Life of one of a great monastic of the 700s in Palestine.
- Niketas, *The life of St Philaretos the Merciful*, trans. Lennart Rydén (UCB: BX4700.P44 R93 2002). Life a famous hermit monk by his nephew. Philaretos died in 792.

THEOLOGICAL WRITERS (VI-IX Cent.)

- Emp. Justinian I, *On the Person of Christ*, trans. P. Wensche (BT202.J87213 1991). An emperor argues for Orthodoxy against the Monophysites,
- St. Maximos the Confessor, *Selected Writings* (BR65.M4 A2513 1985) The foremost theologian and monastic writer of the 600s. There are other works of his to choose from.
- St. John of Damascus, *The Fount of Knowledge*, trans. F. Chase (BR60.F3 v. 37). The most synthetic theology of the early Byzantine period.
- Bp. Oecumenius of Tricca, *The Complete Commentary on the Apocalypse* (BS2825.3 .F56). The earliest Byzantine commentary on the Book of Revelation.
- St. Germanus of Constantinople, *On Predestined Terms of Life*, trans. Charles Garton and Leendert G. Westerink (UCB: BT810.G39131 1979). An eight-century patriarch of Constantinople grapples with the problem of predestination.
- St. Germanus of Constantinople, *On the Divine Liturgy*, trans. Paul Meyendorff (BX375.E75 G4713 1984). Classic commentary on the worship service from the 800s.

ANCIENT NON-BYZANTINE EASTERN CHURCHES CHURCHES

- St. Isaac of Nineveh, *On the Ascetical Life*, trans. M. Hansbury (BR65.I65 I83 1989). A major "Nestorian" Syrian writer of the 700s.
- St. Isaac of Nineveh, *On the Ascetical Homilies* (BR65.I65 I83 1989). More by this writer.
- Bp. Severus ibn al-Muqaffa of al-Ashmunain, *The Light of the Intellect*, trans. R. Ebied and M. Young (BR60.C5 v.366). One of the few Coptic Monophysite theologians translated (X Cent.).
- Bp. Severus ibn al-Muqaffa of al-Ashmunain, *History of the Patriarchs of the Coptic Church of Alexandria* (BR60.P25 v. 1 —warning library use only!). Chronicle of the Coptic Church.

THE ICONOCLAST CONTROVERSY (VIII-X Cent.)

- St. John of Damascus, *On the Holy Images*, trans. D. Anderson (BR65.J623 O53). The classic defense of icons.
- The Life of St. Irene Abbess of Chrysobalanton*, trans. Jan Olof Rosenqvist (UCB: BX395.I73 L4401 1986). The life of St. Irene, a famous abbess who defended the Holy Icons. She died in 940.
- St. Theodore the Studite, *On the Holy Icons*, trans. C. Roth (BX323.T44 1981). Defense of the icons by the great monastic theologian.

THE GOLDEN AGE OF BYZANTIUM (X-XI Cent.)

- Nicetas the Paphlagonian, *The Encomium of Gregory Nazianzen*, trans. James John Rizzo (BR 1720 G7 N513). A panygyric in honor of the Church Father Gregory by a tenth-century hagiographer.
- Patriarch Nicholas Mysticus of Constantinople, *Miscellaneous Writings*, ed. and trans. L. Westerink (B243.P83 1986). A tenth-century church administrator, with ideas on everything.
- St. Photius, Patriarch of Constantinople, *Homilies*, ed. and trans. C. Mango (BX330.P4613 1958) Famous adversary of western theology of the Filioque.
- St. Symeon the New Theologian, *The Discourses*, translated C. de Catanzaro (BV5039.G7 S913). A mystic of the "High Byzantine" period.
- Anna Comnena, *The Alexiad*, trans. E Sewter (DF605.C613 S49 1969). Daughter of Emp. Alexis I, a life of her father with comments on everything.

CRUSADE AND HESYCHASM (XII-XIV)

- Nicetas Choniates, *O City of Byzantium: Annals*, trans. Harry I. Magoulias (DF606.C5313 1984). The major chronicle of twelfth-century, important for the Fourth Crusade which conquered Constantinople.
- Patriarch Athanasios I of Constantinople, *Correspondence*, trans. Alice-Mary Maffry Talbot (BX395.A77 A4 1975). Letters of a mid-1200s bishop of Constantinople.
- Nicophorus Blemmydes, *A Partial Account*, trans. Joseph A. Munitiz (BX395.N5 N54 1988). Autobiographical materials by one of the major Byzantine theologians of the 1200s.
- Theoleptos of Philadelphia, *The Monastic Discourses*, trans. R. Sinkevicz (BX385.A1.T54

1992). Instructions for nuns from the 1200s.
St. Gregory Palamas, *The One Hundred and Fifty Chapters*, tr. R. Sinkewicz (BT100.G756 1988). The great hesychast theologian--do not write a paper on the *Triads*.

LATE BYZANTINES (XIV-XV Cent.)

Nicolas Cabasilas, *Life in Christ* (BX382 .C3). Perhaps the most profound spiritual writer of Late Byzantium.
Nicolaus Cabasilas, *A Commentary on the Divine Liturgy*, trans. R. M. French (BX378.C5 C243 1960). His classic commentary on the Liturgy.
Symeon of Thessalonike, *Treatise on Prayer* (BX350.S9213 1984). Commentary on the Divine Liturgy by a late Byzantine bishop.
Emperor Manuel II Palaeologus, *Letters*, trans George T. Dennis (UCB; DF503 .C73 v.8). Interesting not only for his role in church administration, but also for his relations with the papacy in the early 1400s.
Dukas, *Historia Turco-Byzantina, 1341-1462*, in *Decline and Fall of Byzantium to the Ottoman Turks*, ed. and trans. Harry J. Magoulias (UCB: DF631.A2 D8131). Write on his religious response to Council of Florence and the Turkish Conquest.

PRE-PETRINE SLAVIC (XVI-XVII Cent.) CHECK CALL NUMBERS FROM HERE

Makarios of Aleppo, *The Travels of Macarius, 1652-1666* (BX395.M3 P3 1971). A 17th century Greek records his impressions of Russian Orthodoxy.
The Paterik of the Kievian Caves Monastery (BX583.K5 K4413 1989). Short stories and saying giving the spiritual wisdom of the early hermit monks of Rus'.
Peter Moghila. Metro. of Kiev, *The Orthodox Confession of the Catholic and Apostolic Eastern Church*, ed. J. J. Overbeck (Mfiche cab ATLA 1986-1568). The Kievian catechism.

IMPERIAL RUSSIA (XVIII-XIX Cent.)

Emp. Peter the Great, *The General Regulation of Spiritual Affairs*, ed. James Cracraft, in *For God and Peter the Great* (UCB: DK129.P73 1982), pp. 1-204. Laws "modernizing" the Church.
St. Paisii Velichkovsii, *Life* (BX597.P26 L53 1989). The spiritual autobiography of a famous 18th century Ukrainian monk-bishop.
Platon, Metro. of Moscow, *The Present State of the Greek Church in Russia* (BX510.P6 1973, or his *Orthodox Doctrine of the Apostolic Eastern Church* BX320.P5613 1969). A survey and a catechism by the leader of the 18th-cent. Russian church.
The Monk Makarii, *Russian Letters of Direction, 1834-1860* (BX382.M34213 1975). A great 19th-cent. staretz gives guidance to his Spiritual Children.
Abbess Thaisia, *Letters to a Beginner* (BX578 .T42 1993). A female Staretz's letters of spiritual direction. You may also write on her autobiography, published as *Abbess Thaisia of Leushino: The Autobiography of a Spiritual Daughter of St. John of Kronstadt* (BX597.T43 T43 1989)
St. Theophan the Recluse, *The Spiritual Life and How to be Attuned to It* (BX382.F465 1995). Letters of spiritual direction to an woman aristocrat in 1880s Russia.
Ioann S. Belliustin, *Description of the Clergy in Rural Russia* (BX597.B45 A3513 1985). A

famous and explosive call for reform of the Russian clergy.
St. John of Kronstadt, *Counsels on the Christian Priesthood* (BV4011.6.J6352513 1993), or *My Life in Christ in Treasury of Russian Spirituality*, (BV5077.R8 F4 1948) pp. 350-416. Spiritual writings of the famous priest of St. Petersburg, who died in 1906.
Stephen Graham, *With the Russian Pilgrims to Jerusalem* (Mfiche cab ATLA 1988-0914). By a Russian-speaking Englishman who traveled with the pilgrimage before World War I.

RUSSIAN AMERICA (XIX Cent.)

St. Herman of Alaska, in *The Russian Orthodox Religious Mission in Alaska, 1794-1837* (UCB: F915.R4.32.R85). Writings by and about the early missionary to Alaska.
St. Innocent (Veniaminov), *Journals of the Priest Ioann Veniaminov in Alaska, 1823-1836* (SFTS: BX597.I55 A3 1993). The journal of the "Apostle of Alaska."
Alaskan Missionary Spirituality, ed. Michael Oleksa (BX497.A4 A43 1987). The best single compendium of religious writing by Orthodox missionaries in Alaska.

MODERN RUSSIAN ORTHODOXY (XX Cent.)

The "Sophiologists" (1880s-1930s)

Vladimir S. Solovyev, *Russia and the Universal Church* (BX510 .S6213 1948). This book on the reunion of Christianity began the controversy that led him out of Orthodoxy.
Sergius Bulgakov, *The Wisdom of God* (BT150 .B85 1993). His follower's famous book on the feminine aspect of God (*Sophia*).
Nikolai Berdiaev, *Freedom and the Spirit* (BT1101 .B4313 1948). An ex-Marxist follower of both of the above calls for a "spiritual religiosity"; accused of "elitist pantheism."

Religious Protest (1950s-1980s)

Patriarch and Prophets, ed. Michael Bourdeaux (BR1608.R8 B67 1970). A collection of illegal underground (*samisdat*) writings by Christians under Communism.
Dmitrii Dudko, *Our Hope* (BX 512 D8213). Transcriptions of talks by the famous priest who held open discussions on Christianity in spite of Communist persecution.

Modern Theology (1930s to 1990s)

George Florovsky, *The Ways of Russian Theology* (BX260 .F55 v. 5-6). The explosive book that inaugurated the dominant tradition in modern Orthodox theology.
Vladimir Lossky, *The Mystical Theology of the Eastern Church* (BV5082.2.L6713 1991). Most influential theology book of the 1900s, synthesizes mysticism and the Trinity.
Alexander Schmemmann, *For the Life of the World* (BX350.S36 1982). A readable spiritual "testament" by the foremost writer on worship and liturgy.
John Meyendorff, *Living Tradition* (BX320.2.M475). What Orthodoxy has to say to the modern world, by the famous historical interpreter of Gregory Palamas.
Paul Evdokimov, *Woman and the Salvation of the World* (BT704.E9313 1994). Famous Russian theologian places women's issues within Orthodoxy.
John H. Erickson, *The Challenge of Our Past* (BX320.2.E75 1991). A critical look at contemporary canon law and practice in Orthodoxy by its foremost canonist.
Alexander Bogolepov, *Toward an American Orthodox Church* (BX735.B63 1963). A founder of the Orthodox Church In America argues for "American" Orthodoxy.\

Ecumenism

- The Orthodox Church in the Ecumenical Movement: Documents and Statements, 1902-1975* (BX324 .O75). Documentation of Orthodoxy's relations with other churches.
- Coming Home: Why Protestant Clergy [in the U.S.] are Becoming Orthodox* (BX390 .C65 1992). Ex-Protestant ministers explain the attraction of Orthodoxy.

Twentieth-Century Spiritual Writers

- St. Silouan, *Wisdom from Mount Athos* (BX382 .S5 1974). The teachings of the famous Russian mystic and monk of Mt. Athos who died in the 1930s.
- Vladimir Yelchaninov, "Fragments of a Diary," in *Treasury of Russian Spirituality* (BV5077.R8 F4 1948), pp. 421-485. A diary of a Russian priest in exile after Revolution.
- Metro. Anthony (Bloom), *Courage to Pray* (BV210.2 .B5813 1974). The spirit of Orthodox prayer explained by the Russian Orthodox bishop of England.

GREEK ORTHODOXY UNDER THE TURKS (XVI-XIX Cent.)

- Patr. Jeremias II, his letters in *Augsburg and Constantinople*, trans. George Mastrantonis (BX8069 .A3213 1982). Ignore the commentary by translator, focus on Jeremias.
- Patr. Dositheus of Jerusalem, in *Acts and Decrees of the Synod of Jerusalem* (BX220 .A4513 1969). The declarations written against Cyril I's Protestantism.
- Paul Rycout, *Present [ca. 1678] State of the Greek and Armenian Churches* (BX320.R9 1970). A sympathetic Anglican visits the East under Turks.
- St. Nicodemus the Hagiorite, *Unseen Warfare* (BJ1250.N5413 1978). The famous reworking of the Catholic Jesuit Fr. Lorenzo Scrupoli's work for an Orthodox audience.
- The Rudder (Pedalion)*, trans. D. Cummings (BX343.O78 1957). Nicodemus's famous compendium of Greek canon law. Pick a part to write on--not all of it.

MODERN GREEK ORTHODOXY (XX Cent.)

- Photes Kontoglou, *Byzantine Sacred Art*, ed. Constantine Cavarinos (N7852.5.K66 1992). A famous icon painter reflects on the theology of his craft.
- Ioannes Karmires, *A Synopsis of Dogmatic Theology* (BX320.2.K3713 1973). Representative of the older "academic-scholastic" tradition in Greek theology.
- Chrestos Giannaras, *The Freedom of Morality* (BJ1250.G53 1984). The most influential contemporary Greek theologian discusses the Orthodox understanding of ethics.
- Bp. John (Zizioulas), *Being as Communion* (BX323.Z59 1985). Representative of the newer "liturgical-spiritual" tradition in Greek theology.
- Vasileios of Stravonika, *Hymn of Entry* (BX323.V3713 1984). An abbot of Mount Athos reflects on worship, the Church, and holiness.
- Breck, John, *The Sacred Gift of Life: Orthodox Christianity and Bioethics*, Crestwood NY: St. Vladimir's Seminary Press, 1998. On bioethics from an Eastern Orthodox perspective (BX323 .B745 1998).
- Guroian, Vigen. *Incarnate Love: Essays in Orthodox Ethics*. 2nd ed. Notre Dame: University of Notre Dame Press, c2002. Essays on moral issues (BJ1250.5 .G87 1987).
- Harakas, Stanley S. *Toward Transfigured Life: The Theoria of Eastern Orthodox Ethics*. Minneapolis: Light & Life 1983. Focus on theology of ethics (BX320.2 .H385 1983).

Project for Orthodox Renewal, ed. S. Sfekas and G. Matsoukas (BX735 .P76 1993).
Controversial "reports" by Greek Orthodox laity on authority, spirituality, laity,
women.

OTHER EASTERN CHURCHES

Dumitru Staniloae, *Theology and the Church* (BX695.S7). This work by the greatest
Romanian theologian contains a major reinterpretation of the "Filioque" question.
Matthew the Poor (Matta al-Miskin), *Communion of Love* (BX136.2.M368 1984). The
spiritual wisdom of a modern Coptic hermit in the Egyptian desert.
The Mariology of Emperor Zār'a Ya'eqob of Ethiopia (BX101 .O7 v.242). A selection of
writings on the Virgin Mary by the 15th-cent. emperor-theologian of Ethiopia.

BEGINNING BIBLIOGRAPHY
Modern Eastern Christianity

-----DO NOT CHOOSE FOR PAPERS-----

General Studies

The Cambridge Medieval History, vol 4: *The Byzantine Empire*.
Dimitri Obolensky and David Knowles, *The Middle Ages*, The Christian Centuries, 2
(Perhaps the best comparative study of East and West for the period).
Demetrios Constantelos, *Understanding the Greek Orthodox Church* (an introduction)
Alexander Schmemmann, *The Historical Road of Eastern Orthodoxy* (introductory historical
survey from antiquity to present)
John Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes* (Orthodox
belief in historical context)

The Late Patristic Period

Peter Brown, *Making of Late Antiquity* (the current state of the art)
J. Pelkan, *Excellent Empire* (older but very rich)
C. Mango, *Byzantium: The Empire of New Rome* (another old classic)
Derwas J. Citty, *The Desert a City* (still the best introduction to the Desert)

Iconoclast Period

P. Brown, "A Dark Age Crisis" in *Society and the Holy* (the state of the question)
H. Pirenne, Mohammed and Charlemagne (not in favor today!)
D. Obolensky, *The Byzantine Commonwealth* (a classic overview)

High Byzantine Period

George Every, *The Eastern Schism* (the only must read on this topic)
Peter Brown, "Eastern and Western Christendom in Late Antiquity: A Parting of the Ways"
in *Society and the Holy in Late Antiquity* (The must read on this period)
Francis Dvornik, *Byzantine Missions and the Slavs in European History* classic study)
J. Riley-Smith, *The First Crusade and the Idea of Crusading* (changed the whole area of
scholarship)
J. Riley-Smith, *A Short History of the Crusades* (the best scholarship in a short book)
New books on individual crusades are constantly appearing: e.g., Powell on 5th Crusade and
Madden on 4th Crusade are the ones worth reading.

Byzantine Mysticism and Palamism

Bernard McGinn, *History of Mysticism* (4 vols to date, excellent reference work)
John Meyendorff, *A Study of Gregory Palamas* (the first historical study of Palamas)
John Meyendorff, *St. Gregory Palamas and Orthodox Spirituality* (popular, but more
balanced)
Vladimir Lossky, *The Mystical Theology of the Eastern Church* (Palamism as the normative
Orthodox theology, a classic)

Late Medieval East and West to the Fall

- Deno Geanakoplos, *Constantinople and the West* (best work from an Eastern Orthodox perspective)
Joseph Gill, *Byzantium and the Papacy, 1198–1400* (best work from a Catholic perspective)
Joseph Gill, *The Council of Florence* (the only trustworthy *history* of the Council: avoid all other Catholic and Orthodox polemical works)

After the Fall and the Rise of Russia

- Steven Runciman, *The Great Church in Captivity* (the standard history of Greek Orthodoxy from 1453–1830)
Andrzej Poppe, *The Rise of Christian Russia* (essays, some in French, by the great historian of the medieval Christianization of Russia)
Paul Bashkovitch, *Religion and Society in Russia: XVI and XVII Centuries* (the first history of religious experience in this period)

The Nikonian Crisis

- Robert Crummey, *The Old Believers and the World of Antichrist*
Frederick C. Conybeare, *Russian Dissenters* (less reliable)

Imperial Russia

- Gregory Freeze, *The Russian Levites* (the standard work on 18th cent. Russian clergy)
Gregory Freeze, *The Parish Clergy in XIX Cent. Russia* (the standard work on the topic)
John Curtiss, *Church and State in Russia: The Last Years of Empire, 1900–1917* (still best narrative history of the period)

Greece after the Ottomans

- Charles A. Frazee, *The Orthodox Church and Independent Greece, 1821–1852* (the principal work in English on this period)
Emmanuel Amand de Mendieta, *Mount Athos* (probably best history of the Holy Mountain)
Mario Rinvulcri, *Anatomy of a Church: Greek Orthodoxy Today [ca. 1966]*. (mid-20th cent. Greek Orthodoxy)

North American Missions

- Gregory Afonsky, *A History of the Orthodox Church in Alaska, 1794–1917* (a survey, not always reliable)
Sergei Kan, *Memory Eternal: Tlingit Culture and Russian Orthodox Christianity through Two Centuries*. (A masterful anthropological study of the conversion of the Tlingits)

Russian Orthodoxy Under the Soviets and After

- Dimitry Pospelovsky, *The Russian Church under the Soviet Regime, 1917–1982* (the standard—but not always reliable on “diaspora” Russian Orthodox)
Gerhard Simon, *Church, State, and Opposition in the U.S.S.R.* (the best in English for pre-1960s)
Jane Ellis, *The Russian Orthodox Church: A Contemporary History* (rich in statistics and texts for the 1970s–1980s)
William C. Fletcher, *The Russian Orthodox Church Underground* (perhaps overemphasizes

importance of sectarian Orthodox movements)

Nikita Struve, *Christians in Contemporary [1960s] Russia* (the standard work in English on Russian Church in the 1960s)

Nathaniel Davis, *A Long Walk to Church* (the first serious study of Russian Orthodoxy after Communism)

Trends in Modern Eastern Orthodox Theology

Demetrios Constantelos, *Issues and Dialogues in Eastern Orthodoxy*. A survey of ecumenical and theological developments since World War II by a well-known Byzantinist.

Seeking God, Stephen K. Batalden, ed. (essays on contemporary Orthodoxy)

There is too much to review here: skim through publications like *Saint Vladimir's Quarterly* for an idea of what is going on.

A very fine annotated bibliography of books in English on Modern Eastern Orthodox history, theology, and worship is found in Timothy Ware, *The Orthodox Church*, **new ed.**, pp. 332–343.

Discussion 1
LOCATING THE HOLY

Read: "The Life of Daniel the Stylite" in *Three Byzantine Saints*

As you read this saint's life keep the following general questions in mind.

For each of the general questions you should select a different incident in the life that will serve as an illustration to your answer to the question.

I will call on one student answer each question by describing and explaining the incident he or she has selected. Others will then be called on to respond to the presentation, drawing on the incidents they have chosen.

1. Why would a Byzantine Christian take up the ascetic life, and what would he or she hope to gain from it?
2. What is the character of the ascetic life? What makes it, for the Byzantine, an authentic way to follow Christ?
3. Describe the nature of the "master-disciple" relationship in asceticism.
4. How do "ordinary" Christians view this holy man? What do they expect from him?
5. Describe the holy man's relationship with the Church hierarchy (priests, bishops, patriarch, etc.).
6. Describe the holy man's relationship with the civil authorities.
7. What accounts for the holy man's peculiar position *vis à vis* ecclesiastical and civil authorities?
8. What is the status of the holy man after death

Read: "The Life of John the Almsgiver" in *Three Byzantine Saints*

As you read this saint's life keep the following general questions in mind.

With the exception of question 1, for each of the general questions you should select at least one incident in the life that will serve as an illustration to your answer to the question.

I will call on one student answer each question by describing and explaining the incidents he or she has selected. Others will then be called on to respond to the presentation, drawing on the incidents they have chosen.

1. What was John's childhood like? How and why did he rise to become Patriarch of Alexandria?
2. What is the composition of John's "household" administration as Patriarch?
3. What is his personal life like? How does it affect those who observe it (Monophysites and Orthodox)?
4. What are John's secular responsibilities as Patriarch? What political, economic, and social issues does he face? How does he respond to them? Is he effective? Why or why not? (your will need to find several examples for this question)
5. What are John's religious responsibilities? What issues does he face? How effective is he? Why or why not?
6. What is John's attitude toward money? How do people react to it?

7. What is the significance and character of Christian almsgiving? Why is it seen as a mark of holiness?
8. How is John's holiness different from that of an ascetic saint like Daniel; how is it similar? How is he an "Imitator of Christ"?
9. What kind of miracles occur in the life? How are they different from those in the Life of Daniel?
10. Contrast Daniel and John's status after death.

Discussion 2
HESYCHASM

Read: Gregory Palamas, *The Triads*, pp. 25-111 (you had over 2 weeks to read this!)

A. "Philosophy does not save," pp. 25-30.

General question: What is the difference between philosophical and religious knowledge?
What is knowledge of the senses? How and what do we know by it?
Is knowledge of God through creatures possible? What are the limits of it?
What is the relationship between philosophy and "natural wisdom"?

B-C. Experience and Transformation, pp. 31-56.

General Question: How is real positive knowledge of God possible?
Can "negative theology" impart positive knowledge? How?
What are "the body," "the flesh," and "sin."
What are the respective roles of mind and body in knowledge of God?
What is the status of the emotions (passions), the will, and the mind in pure prayer?
What are "impassibility" and "uninterrupted remembrance"?
For those who know Buddhism: Contrast this with Nirvana.

D-F. Mystical Union, pp. 57-111.

General Question: Why is mystical union possible? How does it occur?
How do we "possess and see the glory of the Divine Nature"?
Why is this not a form of knowledge?
How can the senses and body "know God"?
Why must union with God involve contact with something "uncreated"?
Why must the "Light of Tabor" not be a symbol?
Why is union with God in Himself (God's essence) impossible?
What are the "Divine Energies"? What is their role in union?

Can there be true Christian life without mystical union?

Discussion 3
A LATINOPHRONE: DEMETRIOS KYDONES

Read: Kydones, *Apologia for his Conversion* in this packet.

Who was Demetrios Kydones? His family? Education? Career? When did he live in comparison to the authors in "Byzantium and the West"? How have conditions changed? What is the purpose of his book? Why did he write it?

How and why did he become interested in Latin theology?

What was his reaction to it? How did other Greeks view it and him?

Why did he like Thomas Aquinas? What is his view of Latin thought?

Why did he think that Greeks and Latins could come to agreement?

What is the role of the Church Fathers in his thought?

What is the reaction of other Greeks to Kydones' studies and translations?

Can you suggest reasons for these different reactions?

How does Kydones contrast the Greek and Latin churches and their leaders?

How does he view the role of the papacy?

What does he see as the real causes of the schism? How does he view the Greek attitude toward the Latins? The role of logic and rhetoric?

What principles does he propose for reaching union? Are they realistic?

Considering the great hostility between East and West, how was a man like Kydones possible in Byzantium?

Discussion 4
SYMBOL AND RITUAL IN RUSSIAN CHRISTIANITY

Have Read:

The Tale of the White Cowl *in this packet*

Be ready to outline for the class the story of the Tale.

What does the "White Cowl" (literally a kind of white cap with a veil) symbolize in the Tale?

What Christian doctrines is it identified with? Why do you think this symbolism was chosen?

What miraculous events single it out as special?

Can you suggest why someone would be chosen to receive it? (what are the characteristics of its possessors?)

Why and how does one lose it? (What do the visions tell us about this?)

What is the view of the world expressed by the Tale?

About the popes and the western, Latin, Christians?

About the patriarchs and eastern, Greek, Christians?

About Muslims ("pagan sons of Hagar")?

About the position and mission of the Russians?

What is God's will as revealed in the tale?

Who appear in the visions? Can you suggest why?

What is the Russian Church' role?

What relation between Church and state does God want?

If there is time, we will discuss:

THE ANAPHORA OF ST. BASIL THE GREAT

Read "Liturgy of St. Basil" in this packet. This text gives both the Liturgy of St. Basil (dated early 300s). Small print indicates quiet prayers, two columns means that the prayers are being read simultaneously. The discussion will focus on Basil's "Anaphora" or "Eucharistic Prayer" (that said over the bread and wine). It begins at the words "THE HOLY ANAPHORA." You may consult as a guide Nicholas Cabasilas, *A Commentary on the Divine Liturgy* (written ca. 1350, and in our library), but remember that he is commenting on John Chrysostom's Anaphora (which is considerably shorter).

What is the form and structure of Basil's Anaphora?

What is the "choir's" (i.e. people's) part?

What is the priest's part?

What is traditionally aloud; what silent?

Thy and break this long prayer into sections

(I will call on you for your division and your reasons for it)

For what are thanks given? What is God's most important gift?

How is Christ described in this prayer? Relate it to the declarations of the Councils.

What is the story that is recited by the priest beginning on p. 9?

What events are emphasized?

What are the roles of God, Jesus, the prophets, the angels, and human beings in this story?

Where do you see the influence of the definitions of Ecumenical Councils?

How is Christ's life described? What is its significance?

Describe the actions and text on text p. 10

What are the origins of this ritual?

How does it fit into Christ's life?

What is the role of the Holy Spirit in it?

What is the purpose of this ritual?

What is the nature of the prayers on text pp. 11-12?

What is the community praying for?

What is the nature of the Cosmos described here?

How does the liturgy relate us to this Cosmos?

For whom are prayers offered?

What benefits are asked for the Empire?

What is asked for the Church?

How does the prayer end?

Finally (and most importantly) how does this long prayer fit into the entire service? You will want to outline the parts of the service to answer this question.

Discussion 5
THE OLD BELIEVERS

Have Read: The Life of the Archpriest Avvakum by Himself (in this packet)

Be ready to outline for the class Avvakum's autobiography

Describe the conditions of life in the Russian Church of Avvakum's time.

Where does Avvakum find God's presence?

What role does inner experience play in his religious life?

What role do external events play? Miracles and Visions?

How does Avvakum pray? (His inspiration and sources for prayer?)

How does Avvakum understand God?

What is God like?

What is Christ like?

How do we relate to Christ?

How does Avvakum understand suffering and pain?

What is its relationship to repentance?

What is its relationship to Christ and salvation?

Why does Avvakum reject the "innovation" of the Cross with Three Fingers?

Why is this so important to him?

Why is the ritual change so important for both sides? (I hope you can say more than "it was a power struggle"--that's rather obvious and uninteresting).

For an Old Believer reader:

Besides suffering for the old rituals, why is Avvakum a saint?

What is sanctity for an Old Believer?

How is this different from the idea of sanctity of those who imposed religious reforms (e.g. Nikon)?

If you were an Old Believer, how would this autobiography:

affect the way you feel about your religion?

affect your attitude toward the Tzar?

affect how you conceive the life of a true Christian?

affect the way you understand your role in this life?

What do the events described mean for your understanding of God's plan for the world?

Discussion 6:
WESTERN CHRISTIAN INFLUENCES

Read the Confessions of Cyril and Tychon in this reader

The Confession of Cyril I Lucaris, patriarch of Constantinople and perhaps the most brilliant Greek theologian of the 17th century, is reproduced from the Acts of the Synod of Jerusalem, which condemned it as heretical in 1672. Cyril attempted to reconcile Eastern Orthodoxy with Calvinistic Protestantism.

Compare:

Cyril's understanding of the status and function of Scripture within Orthodoxy.

His understanding of icons with traditional Orthodoxy.

His attitude toward sin, faith, and free will, with traditional Orthodoxy

How does the tone of this writing differ from our earlier assigned readings?

Why is his treatment of Scripture "unorthodox"?

What is the role does the personal experience of God play for Cyril?

Would an Orthodox Christian be moved to love God by this Document? Why or why not?

Why would traditional Orthodox be shocked and scandalized by this document?

Tychon of Zadonsk, bishop of Voronezh, is the most beloved Russian saint of the modern period, but his spirituality is often criticized by modern Orthodox scholars because of its strong Roman Catholic flavor.

How does Tychon relate to Jesus Christ?

Characterize the image of Christ in his *Confession*. How does it compare to images in the image in the icons reproduced in the class text *The Meaning of Icons*?

What roles do Christ's humanity and divinity play in his vision of Christ?

What is the role of Christ's Resurrection in his piety?

Contrast these images with our earlier assigned readings.

What is the role of the Church and community in his piety?

What is the role of personal experience in his piety

How does this differ from earlier assigned readings?

What is the nature of sin? What did Christ do for us sinners?

WE WILL BEGIN WITH THESE QUESTIONS:

What qualities do these two *western-influenced* writers have in common?

What qualities make them different from the Eastern Christian texts we have read?

What differences between them allowed one westernized thinker become a saint and the other a heretic for Orthodox Christians?

Discussion 7:
NICODEMOS OF THE HOLY MOUNTAIN

Read:

Nicodemus of the Holy Mountain (1749-1809), *A Handbook of Spiritual Counsel* (date 1801), pp. 67-86, 136-233. Chapters 3 to 7 (pp. 87-135) are optional, but worth reading.

* * *

As you read, consider and be ready to answer the following questions about the views of Nicodemus:

What are the ends and purpose of Christian life?

What is the role of the body and senses in Christian life?

Are human beings ultimately good or bad?

What is the cause of sin and vice?

What is prayer?

What role do the imagination, pleasure and pain have in it?

How is Nicodemus's understanding of prayer connected to his ideas on Christian life?

Is mystical prayer possible outside a monastery? How?

How does mysticism relate to ethical behavior (the virtues)?

What is the role of the sacred scriptures of the Bible in the Christian life?

What is the role of Jesus Christ, the Incarnate Logos, in the Christian life?

Discussion 8
THE WAY OF A PILGRIM

Read:

The Way of a Pilgrim (1850s), pp. 13-94. *The Pilgrim Continues his Way* is worth reading but not required.

Be prepared to evaluate the role and significance of the following in *The Way*:

Sin and repentance

Wandering and hospitality

Solitude, silence, and nature

Interior dispositions and external expressions of prayer and piety

Poverty and compassion

The Bible, the *Philokalia*, and the "Spiritual Father" or "Elder"

God and Jesus Christ

Prayer of the Heart (The Jesus Prayer)

Mystical union with God

Be sure to consider:

The "Pilgrim" tells us that ordinary lay people are called to experience mystical union with God in prayer. How is this possible? Or is it?

Finally, how does the message of this book compare to that of Nicodemus of the Holy Mountain? How are they different? What do they have in common?

Discussion 9
ORTHODOXY IN CONTEMPORARY AMERICA

Read Alexander Schmemmann's article (in this packet):

According to Fr. Schmemmann:

What are the special problems of Orthodox theologians living in a non-Orthodox society?

What special needs of the Church should they address?

How can they relate the particular needs of American Orthodox to the ancient Orthodox tradition.

What does Schmemmann mean he says true Orthodox theology is "pastoral," "missionary," and "prophetic."

Does Eastern Orthodoxy have anything to learn from Western Christianity and modern secular society?

Finally, in your opinion (after all the things read and studied in this course), does Western Christianity and modern secular society have anything to learn from Eastern Orthodoxy?

WE WILL LEAVE TIME AT THE END OF THIS DISCUSSION FOR QUESTIONS AND REVIEW.