

Seminar in the History of Christian Thought: Prayer and Spirituality in the Early Church (THE710)

Spring 2018 (Jan. 18-May 3), Thursday 12:00-2:50 PM

Grand Rapids Theological Seminary, Wood Bldg., Room 102

Instructor: Dr. Byard Bennett (byard.bennett@cornerstone.edu)

Office hours: By appointment, Tuesdays and Thursdays 2:50-4:00 PM

Instructor's website: <http://www.didymus.org> (Early Christian Spirituality and Spiritual Direction)

This advanced-level seminar will survey the teachings on prayer and spiritual direction by major figures within the early Christian tradition (200 A.D.-400 A.D.).

The first week will briefly explore selected themes within the New Testament concerning the nature and practice of prayer.

The second and third week's discussion will provide some background for later readings by examining the supernatural and apocalyptic worldview of early Christianity. Week two will examine early Christian concepts of demonology, exorcism and spiritual warfare, which saw prayer as an activity that took place within a much larger context (a cosmic struggle). Week three will examine the work of the Spirit within the primitive Christian community, examining the connection between prayer and the communication of divine power (healing) and revelation (prophecy) in early Christian worship and evangelization.

The fourth to sixth weeks will examine public teaching in the early patristic period (third and fourth centuries A.D.) concerning the practice of prayer. Such public teaching was conducted primarily through expository sermons and treatises on the Lord's Prayer and secondarily through mystagogical catachesis (i.e. the instruction of persons seeking baptism or recently baptized concerning the nature of the sacraments, prayer and sacramental worship and the proper conditions for faithful reception of the sacraments).

The remainder of the course will be devoted to a close reading of major texts on private prayer and spiritual direction by the principal ascetic and monastic writers of the late patristic period (350 A.D.-650 A.D.). Special attention will be given to Evagrius' account of the structure and psychological dynamics of temptation (the "eight evil reasonings").

The course is intended to help students arrive at a more detailed and nuanced understanding of traditions of prayer within the early and undivided Church. The discussions of sin, temptation and spiritual guidance will also help students gain a richer and more theologically developed understanding of certain aspects of traditional pastoral care and counseling ("cure of souls").

II. Learning Outcomes

At the completion of this course, having reflected critically upon the assigned readings, you should be able to

- 1) understand and accurately define technical terms relating to the following areas of early Christian thought and practice in the Greek East:
 - a) prayer (e.g. monologistic prayer, imageless prayer, the “prayer of fire”);
 - b) repentance (e.g. *penthos*, *katanuxis*);
 - c) spiritual warfare (e.g. *phantasiai*, *akedia*, *antirrhesis*, *ekkope thelematos*, *dikaionoma*);
 - d) communion with God (e.g. *hesychia*, *apatheia*, *epektasis*);
 - e) the organization of ascetic and monastic life (e.g. *cenobium*, *lavra*, *idiorrhythmia*).

- 2) understand and accurately explain
 - a) how public teaching on prayer was provided in the early Church (e.g. catechetical and mystagogical instruction; the exposition of the Lord’s Prayer as a model prayer);
 - b) the distinction between the active life and the contemplative life (in its various forms and degrees of relative progress toward union with God);
 - c) the various accounts of the spiritual senses and how these were thought to be related to contemplative prayer and to knowing and experiencing God;
 - d) how spiritual direction was provided in the early Christian ascetic movement through the practice of spiritual fatherhood and the confession (“manifestation”) of thoughts to the spiritual father;
 - e) Evagrius’ account of the psychology of temptation and the eight evil patterns of thought and how these were adapted and developed by John Cassian and the principal early Byzantine ascetic writers;
 - f) the dynamics of repentance in ascetic literature (contrition, compunction and the gift of tears);
 - g) the use of opposing reasonings/states in combating temptations, vices and intrusive thoughts;
 - h) the alternative account of the nature and origin of evil provided by Evagrius and the Origenist wing of the ascetic movement;
 - i) the literary forms in which ascetic teaching on prayer and spiritual warfare was transmitted
 - i) the sentence and the century as literary forms in ascetic literature;
 - ii) the various compilations of the sayings and practices of the Desert Fathers and the principles underlying and guiding these collections.

The completion of learning outcomes 1.a,c,d and 2.b,e,g will be assessed through the completion of the major essay required for the course.

The completion of learning outcomes 1.a-e and 2.b,d,e,f,g will be assessed through the final exam.

The completion of learning outcomes 2.a,c,h,i will be indirectly assessed through the readings completion requirement and class discussion of the assigned readings.

Required Course Texts

The following required course texts may be purchased from the seminary bookroom or from the discount online (new and used) book retailers listed on <http://used.addall.com>. **All required course readings not contained within the following books may be found on reserve at the circulation desk at Miller Library or on e-reserve. These are marked with an asterisk (*) preceding them in the required readings list and are also listed in a separate section below for your convenience.**

Notice concerning the Hoch Bookroom: The Hoch Bookroom (HBR) sells new copies of course textbooks and supplementary texts at costs comparative to online vendors. The HBR is committed to providing textbooks through drop/add week of each semester. After drop/add week it is not guaranteed that all textbooks will remain in stock due to the nature of inventory returns. In addition to purchasing books during store hours, students can call the HBR to order books by phone and pay with a credit card. Books can be shipped to the student for a fee or can be picked up from the front desk of the GRTS Faculty Center. HBR hours and contact information are posted online at <https://www.cornerstone.edu/grand-rapids-theological-seminary/academics/hoch-bookroom/>.

--Clinton E. Arnold, *Powers of Darkness: Principalities & Powers in Paul's Letters*, Downers Grove, IL: IVP Academic, 1992. ISBN 978-0-8308-1336-0 (IVP Order Code: 1336). Orders: <http://www.ivpress.com> (\$22; online from IVP: \$19.80; Amazon: \$21.92; Christianbook.com: \$15.99) (Kindle and Google Play: \$13.19)

--Ronald A.N. Kydd, *Charismatic Gifts in the Early Church: The Gifts of the Spirit in the First 300 Years*, Peabody, MA: Hendrickson, 1984; repr. 2014. ISBN 9781619705258 (HP Item Number: 705258). Orders: <http://www.hendrickson.com> (\$14.95; Amazon: \$14.95; Christianbook.com: \$9.99) (Kindle: \$9.95)

--Kenneth W. Stevenson, *The Lord's Prayer: A Text in Tradition*, Minneapolis: Fortress Press, 2004. ISBN 9780800636500. Orders: <http://www.augsburgfortress.org> (\$29.00; Amazon: \$8.95) (Kindle: \$11.40)

--Alistair Stewart-Sykes (tr./ed.), *Tertullian, Cyprian, Origen: On the Lord's Prayer*, Crestwood, NY: St. Vladimir's Seminary Press, 2004. ISBN 978-0-88141-261-1. Orders: <http://www.svspress.com> (\$18.00; Amazon: \$18.00; \$14.49 from Christianbook.com) (Kindle: \$9.99)

--Jean-Claude Larchet, *Theology of the Body*, ed. Michael Donley (Yonkers, NY: St. Vladimir's Seminary Press, 2016). ISBN 978-0-88141-560-5. Orders: <http://www.svspress.com> (\$16.00; Amazon: \$16.00)

--Gabriel Bunge, *Spiritual Fatherhood: Evagrius Ponticus on the Role of Spiritual Father*, tr. Luis Joshua Salés (Yonkers, NY: St. Vladimir's Seminary Press, 2016). ISBN 978-0-88141-544-5. Orders: <http://www.svspress.com> (\$15.00; Amazon: \$14.98)

--Columba Stewart, OSB, *The World of the Desert Fathers: Stories and Sayings from the Anonymous Series of the Apophthegmata Patrum*, Kalamazoo, MI: Cistercian Publications, 1986. ISBN 978-0-72830-110-8 (free from the professor)

--Robert E. Sinkewicz (ed./tr.), *Evagrius of Pontus. The Greek Ascetic Corpus*, Oxford: Oxford Univ. Press, 2006. ISBN 9780199297085. Orders: <https://global.oup.com/academic/> (\$68.00; Amazon: \$67.98) (Google Play: \$54.39)

- Current students can access this book on a PC via Ebrary:

<http://0-site.ebrary.com.eaglelink.cornerstone.edu/lib/cornerstone/docDetail.action?docID=10177964>

or via EBSCO Host:

<http://0-web.b.ebscohost.com.eaglelink.cornerstone.edu/ehost/detail/detail?vid=0&sid=06ad60ad-9120-4647-83d4-f665fdc4ef%40pdc-v-sessmgr01&bdata=JnNpdGU9ZWWhvc3QtbGl2ZQ== - AN=264945&db=nlebk>

--Gabriel Bunge, *Dragon's Wine and Angel's Bread: The Teaching of Evagrius Ponticus on Anger and Meekness*, tr. Anthony P. Gythiel, Crestwood, NY: St. Vladimir's Seminary Press, 2009. ISBN 978-0-88141-337-3. Orders: <http://www.svspress.com> (\$16.00; Amazon: \$16.00)

--Gabriel Bunge, *Despondency: The Spiritual Teaching of Evagrius of Pontus on Acedia*, Yonkers, NY: St. Vladimir's Seminary Press, 2012. ISBN 978-0-88141-394-6. Orders: <http://www.svspress.com> (\$18.00; Amazon: \$18.00) (Kindle: \$9.99)

--David Brakke, *Evagrius of Pontus. Talking Back. Antirrhētikos: A Monastic Handbook for Combating Demons*, CS 229, Collegeville, MN: Cistercian Publications, 2009. ISBN 978-0-87907-329-9. Orders (Liturgical Press): <http://www.cistercianpublications.org> (paperback: \$24.95; Cistercian Product #: CS229P; Amazon: \$24.95; Christianbook.com: \$22.46) (eBook: \$14.99; ISBN 978-0-87907-968-0; Cistercian Product #: CS229E) (Kindle edition: \$10.99)

Required Readings Available from the Circulation Desk at Miller Library

--*Hilda Graef, *St. Gregory of Nyssa. The Lord's Prayer. The Beatitudes*, Ancient Christian Writers 18, Westminster, MD: Newman Press, 1954, pp. 21-84

Required Readings Available on E-Reserve at Miller Library:

--*J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337* (London: SPCK, 1987), pp. 102-108, 175-176 (on Montanist prophecy)

--*Leo McCauley and Anthony A. Stephenson (tr.), *The Works of Saint Cyril of Jerusalem*, v. 2, Washington, DC: Catholic University of America Press, 1970, 153-159, 161-167, 181-186, 198-202

--*David Brakke, "Care for the Poor, Fear of Poverty, and Love of Money: Evagrius Ponticus on the Monk's Economic Vulnerability," in Susan R. Holman (ed.), *Wealth and Poverty in Early Church and Society*, Grand Rapids: Baker Academic, 2008, 76-87

--*Richard Sorabji, *Emotion and Peace of Mind: From Stoic Agitation to Christian Temptation*, Oxford: Oxford Univ. Press, 2000, pp. 343-356 (Origen and his legacy), 357-371 (Evagrius)

--*John Eudes Bamberger, *Evagrius Ponticus: The Praktikos. Chapters on Prayer*, CS 4, Kalamazoo: Cistercian Publications 1981, pp. lxxvii-lxxi (the sentence and the century as literary forms in ascetic literature), lxxxix-xciv (prayer, contemplation and mystical theology in Evagrius)

--*Belden C. Lane, "The Desert Christians on Apathy: Caring and Not Caring," *Christian Century* (May 18, 2010), pp. 26-28

--*Siegfried Wenzel, “ Ἀκηδία. Additions to Lampe’s Patristic Greek Lexicon,” *Vigiliae Christianae* 17 (1963): 173-176

--*William Harmless, S.J. and Raymond R. Fitzgerald, S.J., “The Sapphire Light of the Mind: The *Skemmata* of Evagrius Ponticus,” *Theological Studies* 62 (2001), pp. 498-529

--*M. Parmentier, “Evagrius of Pontus’ ‘Letter to Melania’ I,” *Bijdragen, Tijdschrift voor filosofie en theologie* 46 (1985), pp. 2-38

Course Assessment

Completion of Reading Assignments and Informed Participation in Class Discussion 20%

Major Paper 50% (Due 4/26)

Final Exam 30% (5/3; 12:00-2:30 PM)

For a detailed account of the criteria by which essays will be assessed and grades assigned, please see the attached supplement to this syllabus.

Completion of Reading Assignments and Informed Participation in Class Discussion (20%):

- *CU/GRTS Attendance Policy: Students are expected to attend all classes. Students wishing to receive credit for the course may miss no more than the equivalent of two weeks’ class time.*

Beginning in the second week of the course, the first half of the class will normally be a lecture and the second half of each class will be devoted to a discussion of the assigned readings. Discussion can enhance learning in a variety of ways--e.g. class members may suggest different interpretations of a text, describe alternative ways of approaching difficult issues, or point out interesting questions that need to be addressed.

Class discussion can only achieve these goals when all members of the class have read and reflected upon **all** the assigned readings for that week and can therefore participate knowledgeably in the discussion. For this reason, students will be asked to sign a readings completion sheet at the conclusion of the discussion. (The student who has completed 100% of the assigned readings will receive 100% for that week; the student who has completed less than 100% of the assigned readings will receive 0% for that week. Note that this policy will significantly affect your final grade if you fail to complete all the assigned readings on a regular basis.)

Major Paper: Analysis of Evagrius’ Account of the Eight Evil Patterns of Thought (*Logismoi*) (20-25 pp.; Due 4/26) (50%)

- **All papers are due at the indicated time on the due date. No late papers will be accepted; please plan accordingly.**

Evagrius Ponticus developed an interesting and historically important model for understanding precisely how, when and why different forms of temptation occur and why the latter seem to have a certain power over us. Evagrius claimed that all patterns of temptation may be seen to derive from eight basic evil patterns of thought. He offered detailed descriptions of these states and related this analysis closely to the practice of the Christian life (i.e. to the Christian’s striving against the power of sin so that he or she might arrive at a higher form of prayer/union with God). Evagrius’ account had a

significant influence upon Byzantine and post-Byzantine Orthodox spirituality and also provided the basis for the Western medieval account of the seven deadly sins.

Based upon the readings assigned for 3/22-4/26, describe and analyze in detail Evagrius' account of the eight evil patterns of thought, paying close attention to

- the relation between the various demons and the eight evil patterns of thought (λογισμοί, *logismoi*);
- how and why some of the eight evil patterns of thought are associated with a particular part of the tripartite soul, while others are not;
- the logical order in accordance with which one evil pattern of thought follows another or exists in conjunction with another;
- how and why certain of these evil patterns of thought are correlated with particular stages of real or perceived advance in the Christian life;
- the relationship between
 - these eight evil patterns of thought,
 - mental representations (φαντασῖαι, *phantasiai*) of things perceived by sense perception (both as stored in one's memory and as held onto in one's imagination)
 - and the Christian ascetic's ultimate goal of
 - stillness (ἡσυχία, *hesychia*),
 - freedom from passions that disturb the soul and cloud the mind (ἀπαθεία, *apatheia*)
 - and prayer that has been purified of images derived from sense perception (=“pure prayer”).
- how the evil patterns of thought and the disturbances they cause may be dealt with by pursuing opposing states or introducing opposing reasonings into the mind.

Format and Style Required in the Essay

Essays should be in the format specified by Kate L. Turabian, Wayne C. Booth, Gregory G. Colomb and Joseph M. Williams, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8 ed. (Chicago: Univ. of Chicago Press, 2013).

- The *Grand Rapids Theological Seminary Guideline for Papers* (which is dependent upon Turabian) can be found online at <http://portal.cornerstone.edu> >GRTS >All Docs>Information This information can also be accessed by going to <http://moodle.cornerstone.edu> , searching for the “New Student Resources” course and clicking on the “General Information” tab/folder.
- The “Citation Help” (Turabian) page on the library website also contains useful resources:
 - <http://library.cornerstone.edu/content.php?pid=322881&sid=2753960>
- Essays should be carefully proofread prior to submission so that they are free of errors in spelling, grammar or syntax.
- Essays that do not evidence careful preparation and revision and lack detailed, well-organized arguments will not receive a passing grade. For a detailed

description of the criteria by which papers will be graded, see the “Marking Standards” sheet attached as a supplement to the syllabus.

- Please use inclusive language in writing your essay, e.g. “humanity” instead of “man,” where the question of gender is not explicitly in view. As noted in the GRTS academic catalog, writing and discussion should reflect the GRTS policy on inclusive language when referring to other people, regardless of their gender, nationality, culture, social class or religion.
- **All essays are due at the beginning of class on the due date. No late papers will be accepted; please plan accordingly.**

Academic Integrity

Plagiarism and cheating, like other forms of academic dishonesty, are always serious matters. **Any work submitted for this course that reproduces without proper citation material from any other writer (including an Internet source) will result in a failing grade (F) being given for the assignment and the academic dean and faculty will be notified. A second instance of plagiarism during one’s degree program will result in a failing grade in the course and suspension from seminary studies. For further details, please see the “Academic Integrity” section of the most recent version of the GRTS Academic Catalog.**

- **Do not reproduce any written material of any kind (including passages from the required readings for the paper) without proper citation (footnote or endnote), with quotation marks precisely indicating the extent of the quotation).**
- **Do not reproduce any Internet materials when researching and writing the essay.**
- **Unauthorized copying or use of copyrighted materials and/or unauthorized downloading of files can also result in criminal charges and fines. For further information, please see “Research: Copyright Questions” on Miller Library’s website.**
- **You are required to submit a copy of your essay electronically to the Turnitin dropbox at the top of the Moodle course page. Turnitin is an electronic course management database which also screens submitted essays for unacknowledged citation of written material from other writers (plagiarism). Failure to submit one’s essay to the site will result in an incomplete (I) grade being issued for the course.**

Final Exam (30%) (5/3 12:00-2:30 PM)

The exam will consist of fifteen technical terms central to the study of Greek ascetical theology and traditions of ascetical practice and which have appeared repeatedly in the readings.

- Each term must be clearly and concisely defined, using 1-5 sentences (as appropriate for the term in question).
- Where a concept or practice has been introduced by a particular writer or movement, this individual or movement must be clearly identified.

- Where the concept or practice has been interpreted in different ways (either by writers of the same period or, due to the evolution of the concept over time, by writers of different historical periods), these different understandings must be clearly and concisely explained.

To help you prepare, a copy of the final exam will be distributed in class on 4/19. Since you will have had several weeks to prepare, the exam will be graded quite rigorously.

GRTS Statement Concerning Disability Accommodation

The university will make reasonable accommodations for students with disabilities, in compliance with Section 504 of the Rehabilitation Act of 1973 and with the Americans with Disabilities Act of 1990. The purpose of accommodation process is to provide equal access to educational opportunities to students affected by disabilities, and the university does not intend that the standards be altered, nor that the essential elements of programs or courses be changed. Students having documented disabilities may apply for accommodations through Student Disability Services (SDS), which is part of the Cornerstone University Center for Student Success, located in Miller Hall on the main Grand Rapids campus.

In the event that students have questions regarding whether they are eligible for accommodations, how they might provide appropriate documentation of disabilities, or how they might handle a disagreement with a professor over accommodation or disability questions, please contact the Director of Student Success (Dr. Shannon Pothoven) or Accommodations Officer/Coordinator (Dr. Nicole McDonald) immediately at (616) 222-1596 or via email at student.success@cornerstone.edu. Further information about applying for and utilizing accommodations is provided in the Student Handbook and on the university's website at <https://www.cornerstone.edu/academics/student-disability-services/>.

Technology Policy

In the last three years I have received an increasing number of complaints from students regarding the distractions created in the classroom by other students' use of phones, messaging devices, and other electronic communications technology for non-class related purposes.

I am sympathetic to these complaints; I also personally find it distracting when students text in class and withdraw from engagement with the class and their classmates to pursue other activities.

Students may not use the internet or electronic communications technology in class in a manner that is disruptive in the class setting or is distracting to the instructor or to fellow students.

To minimize distraction and to increase classroom participation and engagement, I do not allow the use of mobile phones or iPods during class.

Each of you should use a paper notebook or binder to organize your notes, handouts and assignments for this course. Your desks should be free from any and all electronic devices – including cell phones – during class.

If you need to receive or send communications, please leave the classroom to do so.

If I observe a student receiving or sending communications during class, I will ask them to leave the classroom and, if this behavior persists, the student will be asked to attend a disciplinary meeting with myself and the dean of students to further discuss this issue.

Students who have official documentation from the Learning Center that recommends the use of technology to accommodate verified learning needs can use the specific technology that is required; if this applies to you, please see me to discuss your particular needs.

Students who wish to understand and further discuss my reasons for setting this technology policy are invited to read the following article and to schedule a meeting with me:

<http://www.psychologytoday.com/blog/hot-thought/201007/banning-laptops-in-classrooms-0>

GRTS Statement concerning Email Communication

Email is the official means for communication with every enrolled student. Students are expected to receive and read those communications in a timely fashion. Since the seminary will send official communications to enrolled students by email using their Cornerstone University email addresses (i.e., first.last@cornerstone.edu), students are expected to check their official email addresses on a frequent and consistent basis to remain informed of seminary communications.

Students can access their Cornerstone University email account as follows:

- Go to gmail.cornerstone.edu
- Enter CU username (e.g., n0236522) and password

Students can forward or IMAP their “@cornerstone.edu” email to a preferred address as follows:

- Log into CU email
- Select “Settings” in the upper right-hand corner
- Select “Forwarding and POP/IMAP”
- Follow the on-screen instructions

Students are responsible for any consequences resulting from their failure to check their email on a regular basis for official seminary communications.

GRTS Statement concerning Student Course Evaluation

In the last week of each resident course, all students are expected to complete a course evaluation (IDEA Forms, online, or course specific evaluations). For residential courses, the paper-based assessment form will be distributed and completed in class. In Ministry Residency, an evaluation form specific to the course will be distributed during the last session. For Counseling Practicum and Counseling Internships, students will complete evaluation forms which can be found on Portal. For all online courses, student evaluations will be completed within Moodle. These assessments provide an opportunity for students to offer feedback to professors on the quality of the learning experience,

feedback that informs future offerings of the course. More information about these evaluation processes will be provided late in the given semester.

Mandatory Disclosure Statement: Confidentiality and Disclosure

Students may request that information shared with a faculty or staff member in individual settings will remain confidential, except under the following conditions:

- There has been serious harm or threat of harm to self or others.
- There is reasonable suspicion of abuse of a child, elder or vulnerable person.
- There is a court order mandating disclosure of information.
- There is a dispute between a student and faculty/staff member and disclosure is necessary for resolution
- The faculty or staff member seeks appropriate consultation with CU faculty and/or administration.

Course Schedule

1/18 Introduction to Prayer in the Early Christian World

- **Prayer in the New Testament (With Special Attention to Descriptions of Corporate Prayer in the Acts of the Apostles and the Pauline Epistles)**
- **The Prayer of Widows in the Early Church**
- **The Development of the Daily Office (Liturgy of Hours) in the Early Church**

No required reading

1/25 Spiritual Warfare and Supernatural Forces of Evil in the New Testament and Early Christianity

Required Reading (147 pp.: complete by 1/25)

--Clinton E. Arnold, *Powers of Darkness: Principalities & Powers in Paul's Letters*, Downers Grove, IL: IVP Academic, 1992, pp. 19-165

2/1 Prophecy, Healing and Miracles in the New Testament and Early Christian Spirituality

Required Reading (96 pp.: complete by 2/1)

--Ronald A.N. Kydd, *Charismatic Gifts in the Early Church: The Gifts of the Spirit in the First 300 Years*, Peabody, MA: Hendrickson, 1984; repr. 2014

--*J. Stevenson and W.H.C. Frend, *A New Eusebius: Documents Illustrating the History of the Church to A.D. 337* (London: SPCK, 1987), pp. 102-108, 175-176 (on Montanist prophecy) (*ON E-RESERVE AT MILLER LIBRARY)

2/8 Teaching the Church to Pray: Early Christian Expositions of the Lord's Prayer (I)

- **Tertullian *On Prayer (De oratione)***
- **Cyprian *On the Lord's Prayer (De dominica oratione)***

Required Reading (120 pp.: complete by 2/8)

--Kenneth W. Stevenson, *The Lord's Prayer: A Text in Tradition*, Minneapolis: Fortress Press, 2004, pp. 1-35

--Alistair Stewart-Sykes (tr./ed.), *Tertullian, Cyprian, Origen: On the Lord's Prayer*, Crestwood, NY: St. Vladimir's Seminary Press, 2004, pp. 9-93

2/15 Teaching the Church to Pray: Early Christian Expositions of the Lord's Prayer (II)

Origen of Alexandria (185/6-254/5): His Teaching on Prayer and Contribution to Later Ascetic Spirituality

Required Reading (128 pp.: complete by 2/15)

--Kenneth W. Stevenson, *The Lord's Prayer: A Text in Tradition*, Minneapolis: Fortress Press, 2004, pp. 35-42

--Alistair Stewart-Sykes (tr./ed.), *Tertullian, Cyprian, Origen: On the Lord's Prayer*, Crestwood, NY: St. Vladimir's Seminary Press, 2004, pp. 95-214

2/22 Teaching the Church to Pray: Early Christian Expositions of the Lord's Prayer (III)

- Cyril of Jerusalem's *Mystagogical Catecheses*
- Gregory of Nyssa (c. 335-394) *Sermons 1-5 on the Lord's Prayer*

Required Reading (117 pp.: complete by 2/22)

--Kenneth W. Stevenson, *The Lord's Prayer: A Text in Tradition*, Minneapolis: Fortress Press, 2004, pp. 43-70

--*Leo McCauley and Anthony A. Stephenson (tr.), *The Works of Saint Cyril of Jerusalem*, v. 2, Washington, DC: Catholic University of America Press, 1970, 153-159, 161-167, 181-186, 198-202 (*ON E-RESERVE AT MILLER LIBRARY)

--*Hilda Graef, *St. Gregory of Nyssa. The Lord's Prayer. The Beatitudes*, Ancient Christian Writers 18, Westminster, MD: Newman Press, 1954, pp. 21-84 (*ON RESERVE AT THE CIRCULATION DESK OF MILLER LIBRARY)

3/1

- **The Glory and Promise of the Body**
- **The Effect of the Fall Upon the Body and the Emotions and the Consequent Need for Discernment and a Disciplined Life of Faith (*Askesis*)**
- **Spiritual Fatherhood: Discernment and Spiritual Guidance in Ascetic and Monastic Spirituality**

Required Reading (64 pp.: complete by 3/1)

--Jean-Claude Larchet, *Theology of the Body*, ed. Michael Donley (Yonkers, NY: St. Vladimir's Seminary Press, 2016), 7-65, 71, 77, 82, 95-96

3/5-3/9 SPRING BREAK (NO CLASS)

3/15 The Desert Fathers on Prayer, Compunction and Spiritual Direction

- **The *Apophthegmata patrum* (c. 500)**
- **John Moschos' (†620) *Spiritual Meadow (Pratum spirituale)* and Ascetic Biography**

Required Reading (89 pp.: complete by 3/15)

--Columba Stewart, OSB, *The World of the Desert Fathers: Stories and Sayings from the Anonymous Series of the Apophthegmata Patrum*, Kalamazoo, MI: Cistercian Publications, 1986 (55 pp.)

--Gabriel Bunge, *Spiritual Fatherhood: Evagrius Ponticus on the Role of Spiritual Father*, tr. Luis Joshua Salés (Yonkers, NY: St. Vladimir's Seminary Press, 2016), 7-11, 18, 25-29, 31-33, 35-47, 49-55

3/22 Evagrius Ponticus (346-399) (I)

- **Life of Evagrius**
- **Works of Evagrius on *Praktike* (the Active Life) and the Struggle against the Eight Evil Patterns of Thought**
 - *To Eulogios. On the Confession of Thoughts and Counsel in Their Regard*
 - *On the Vices Opposed to the Virtues*
 - *On the Eight Thoughts*
 - *Praktikos*

Required Reading (182 pp.; complete by 3/22)

--Robert E. Sinkewicz (ed./tr.), *Evagrius of Pontus. The Greek Ascetic Corpus*, Oxford: Oxford Univ. Press, 2003, xvii-xxi (life of Evagrius)

--Gabriel Bunge, *Dragon's Wine and Angel's Bread: The Teaching of Evagrius Ponticus on Anger and Meekness*, tr. Anthony P. Gythiel, Crestwood, NY: St. Vladimir's Seminary Press, 2009, 13-34

--Robert E. Sinkewicz (ed./tr.), *Evagrius of Pontus. The Greek Ascetic Corpus*, Oxford: Oxford Univ. Press, 2003, xxi-xxxii (*praktike* and the struggle against the eight evil patterns of thought), 12-90 (*Eulogios, Vices, Eight Thoughts*), 235-248 (notes on *Eulogios, Vices* and *Eight Thoughts*), 91-114 (*Praktikos*), 248-261 (notes on the *Praktikos*)

--*David Brakke, "Care for the Poor, Fear of Poverty, and Love of Money: Evagrius Ponticus on the Monk's Economic Vulnerability," in Susan R. Holman (ed.), *Wealth and Poverty in Early Church and Society*, Grand Rapids: Baker Academic, 2008, 76-87 (***ON E-RESERVE AT MILLER LIBRARY**)

3/29-4/1 EASTER BREAK (NO CLASS)

(4/1= EASTER SUNDAY)

4/5 Evagrius Ponticus (II)

- **Evagrius on the Psychology of Action: Temptation, Desire and the Will**
 - **The Platonic Tripartite Division of the Soul**
- **Evagrius on the Psychology of Temptation and Moral Responsibility: Evagrius' Transformation of the Stoic Theory of Assent**

Required Reading (193 pp.; complete by 4/5)

--Byard Bennett, Review of Richard Sorabji, *Emotion and Peace of Mind: From Stoic Agitation to Christian Temptation*, Oxford: Oxford Univ. Press, 2000 in *Bryn Mawr Classical Review* 2001.10.38, which is available online at <http://bmcr.brynmawr.edu/2001/2001-10-38.html> (8 pp.)

--*Richard Sorabji, *Emotion and Peace of Mind: From Stoic Agitation to Christian Temptation*, Oxford: Oxford Univ. Press, 2000, pp. 343-356 (Origen and his legacy), 357-371 (Evagrius) (***ON E-RESERVE AT MILLER LIBRARY**)

--David Brakke, *Evagrius of Pontus. Talking Back. Antirrhêtikos: A Monastic Handbook for Combating Demons*, CS 229, Collegeville, MN: Cistercian Publications/Liturgical Press, 2009, 13-40, 45, 47-173

Recommended Reading

--John A. Stevens, "Preliminary Impulse in Stoic Psychology," *Ancient Philosophy* 20:1 (Spring 2000), pp. 139-167

4/12 Evagrius Ponticus (III)

- **Evagrius on Anger**
- **Introduction to Evagrius' Teaching on Prayer and Contemplation**

Required Reading (129 pp.: complete by 4/12)

--Gabriel Bunge, *Dragon's Wine and Angel's Bread: The Teaching of Evagrius Ponticus on Anger and Meekness*, tr. Anthony P. Gythiel (Crestwood, NY: St. Vladimir's Seminary Press, 2009, 9-12, 35-138

--*John Eudes Bamberger, *Evagrius Ponticus: The Praktikos. Chapters on Prayer*, CS 4, Kalamazoo: Cistercian Publications 1981, pp. lxxvii-lxxxi (the sentence and the century as literary forms in ascetic literature), lxxxix-xciv (prayer, contemplation and mystical theology in Evagrius) (***ON E-RESERVE AT MILLER LIBRARY**)

--Robert E. Sinkewicz (ed./tr.), *Evagrius of Pontus. The Greek Ascetic Corpus*, Oxford: Oxford Univ. Press, 2003, xxxii-xxxvii (prayer and mystical knowledge in Evagrius)

4/19 Evagrius Ponticus (IV)

- **Evagrius on Akeidia: From the Activity/Diversion of the Sick Self to Exhaustion/Indifference**

*FINAL EXAM DISTRIBUTED*Required Reading (139 pp.: complete by 4/19)

--Gabriel Bunge, *Despondency: The Spiritual Teaching of Evagrius of Pontus on Acedia*, Yonkers, NY: St. Vladimir's Seminary Press, 2012, pp. 9-140

--*Belden C. Lane, "The Desert Christians on Apathy: Caring and Not Caring," *Christian Century* (May 18, 2010), pp. 26-28 (***ON E-RESERVE AT MILLER LIBRARY**)

--*Siegfried Wenzel, "Ἀκηδία. Additions to Lampe's Patristic Greek Lexicon," *Vigiliae Christianae* 17 (1963): 173-176 (***ON E-RESERVE AT MILLER LIBRARY**)

Optional Reading:

--Ryan LaMothe, "An Analysis of Acedia," *Pastoral Psychology* 56 (2007): 15-19,22,24-30

--Paolo Azzone, "Sin of Sadness: *Acedia vel Tristitia* between Sociocultural Conditionings and Psychological Dynamics of Negative Emotions," *Journal of Psychology and Christianity* 31(1) (2012): 18,22,28

4/26 Evagrius Ponticus (V)

- *On Thoughts*
- *Chapters on Prayer (formerly attributed to Nilus of Ancyra [† 430]; PG 79, 1165-2000)*
- **A Brief Introduction to Evagrius' Esoteric Doctrine and the Alternative Theodicy of the Origenist Movement**
 - *Skemmata (Reflections)*
 - *The Letter to Melania*

Required Reading (179 pp.: complete by 4/26)

Evagrius Teaching on Prayer and Contemplation: On Thoughts and Chapters on Prayer
 --Robert E. Sinkewicz (ed./tr.), *Evagrius of Pontus. The Greek Ascetic Corpus*, Oxford: Oxford Univ. Press, 2003, 136-182 (*On Thoughts*), 183-209 (*Chapters on Prayer*), 267-284 (notes on *On Thoughts* and *Chapters on Prayer*)

Evagrius' Esoteric Doctrine and Origenism

--Robert E. Sinkewicz, *Evagrius of Pontus. The Greek Ascetic Corpus*, Oxford: Oxford Univ. Press, 2003, pp. xxxvii-xi (Evagrius on the origin, fall and final destiny of rational beings), 210-216 (*Reflections*), 284-287 (notes on the *Reflections*)

--*William Harmless, S.J. and Raymond R. Fitzgerald, S.J., "The Sapphire Light of the Mind: The *Skemmata* of Evagrius Ponticus," *Theological Studies* 62 (2001), pp. 498-529 (***ON E-RESERVE AT MILLER LIBRARY**)

--*M. Parmentier, "Evagrius of Pontus' 'Letter to Melania' I," *Bijdragen, Tijdschrift voor filosofie en theologie* 46 (1985), pp. 2-38 (***ON E-RESERVE AT MILLER LIBRARY**)

MAJOR PAPER DUE

4/30-5/3 FINAL EXAM WEEK (Final Exam=5/3 12:00-2:30 PM)

ἡσυχία
ἀνάπαυσις

Supplementary Bibliography: Recommendations for Further Reading

Prayer and Spiritual Direction in Early Christian Spirituality

- T.A. Acton, "Early Christian Teaching on Prayer," M. Div. thesis, Concordia Theological Seminary, Fort Wayne, 1979
- David Beck, *Flames of Wisdom: Patristic Counsel for Contemporary Life*, Minneapolis, MN: Light and Life, 1994
- John F. Beddingfield, "Whether We Sit Down or Rise Up: Prayer Posture and Spiritual Direction," S.T. M. thesis, General Theological Seminary, 1999
- Merlin Schenck Berry, "Prayer as Reflected in the Writings of the Early Christian Fathers," M.A. thesis, Univ. of North Carolina at Chapel Hill, 1963
- Maria G. Bianco, Maria Ignazia Danieli, Vincenzo Lambino, Salvatore Alberto Panimolle, *Preghiera nei padri dei primi secoli*, Dizionario di spiritualità biblico-patristica 52, Rome: Borla, 2009
- Ivan Bodrozic, Antonio Bonato, Salvatore Alberto Panimolle and Sergio Zincone, *Preghiera nei padri dei secoli IV e V*, Dizionario di spiritualità biblico-patristica 53, Rome: Borla, 2009
- Roberta C. Bondi, *To Pray and to Love: Conversations on Prayer with the Early Church*, Minneapolis: Fortress Press, 1991
- Louis Bouyer, *La spiritualité du Nouveau Testament et les pères*, nouvelle éd. Révisée et augmentée, Histoire de la spiritualité chrétienne 1, Paris: Aubier, 1966 (an ET of an earlier edition appeared as *The Spirituality of the New Testament and the Fathers*, New York: Seabury Press, 1963; repr. 1982)
- P. Bright, "The Praying Logos and the Christian at Prayer in Clement of Alexandria: Critical Issues in the Patristic Prayer Corpus" in *SBL Seminar Papers 1993*, Scholars Press, 1993, pp. 808-825
- Clara Burini and Elena Cavalcanti, *La spiritualità della vita quotidiana negli scritti dei Padri*, Storia della spiritualità 3/C, Bologna: Edizioni Dehoniane Bologna, 1988
- Ferdinand Cabrol, *Le livre de la prière antique*, 5 ed., Paris: H. Oudin, 1913
- Godfrey Diekmann, "Let Us Pray; Let Us Kneel; Let Us Stand," Paper read on Mar. 3, 1978 at Conference I, "To Worship in Spirit and in Truth," of the Institute for Spirituality, St. John's Univ., Collegeville, MN) (describes how the early Christian understanding of God inspired the traditional bodily postures or gestures of worship)
- Robert W. Gaston, "Attention and Decorum in Early Christian Prayer" in *Prayer and Spirituality in the Early Church*, Everton Park, Queensland: Australian Catholic Univ., 1998, pp. 81-96
- Ambrose Eszer, "Spirituality of the Greek Fathers" in Emeterio de Cea and Jordan Aumann (eds.), *Compendium of Spirituality*, 2 vols., New York: Alba House, 1995-1996
- Vittorino Grossi, *La spiritualità dei padri latini*, Storia della spiritualità 3/B, Rome: Borla, 2002
- A.-G. Hamman, *La prière dans l'Église ancienne*, Traditio Christiana 7, Berne: P. Lang, 1989
- Robert C. Hill, "The Spirituality of Chrysostom's Commentary on the Psalms," *Journal of Early Christian Studies* 5:4 (1997), pp. 569-579

- George Kalantzis, "From the Porch to the Cross: Ancient Christian Approaches to Spiritual Formation" in Jeffrey P. Greenman and George Kalantzis (eds.), *Life in the Spirit: Spiritual Formation in Theological Perspective*, Downer's Grove, Ill.: IVP Academic, 2010
- Charles Kannengeisser, "Early Christian Spirituality," *Southwestern Journal of Theology* 45:2 (2003), pp. 4-19
- Charles Kannengeisser (ed.) and Pamela Bright (tr.), *Early Christian Spirituality*, Sources of Early Christian Thought, Philadelphia: Fortress Press, 1986
- James A. Kleist, "An Early Christian Prayer," *Orate Fratres* 22:5 (Mar. 1948), pp. 201-206 (on Polycarp of Smyrna)
- Scott M. Kyles, "'Love Your Enemies and Pray for Those Who Persecute You': The Love/Prayer for Enemies Parenthesis in Pre-Nicaean Christianity," M.A. thesis, Wake Forest Univ., Dept of Religion, 1994
- Robin Maas and Gabriel O'Donnell (eds.), *Spiritual Traditions for the Contemporary Church*, Nashville: Abingdon Press, 1990 (see B. Ramsey, "The Spirituality of the Early Church: Patristic Sources" and G. O'Donnell, "Practicum 1: Reading for Holiness: *Lectio divina*")
- Stanley Mansfield, "Widows as Guardians of Biblical Households and Prayer Warriors of the Early Church," *Evangelical Theological Society Papers (ETS-0545)* (31 pp.); available from <http://www.tren.com>
- Patrick Dennis Mason, "A Brief Study of Corporate Prayer in the Apostolic Church," M.Div. thesis, Concordia Theological Seminary, Fort Wayne, 1983
- Bernard McGinn, John Meyendorff and Jean Leclercq (eds.), *Christian Spirituality: Origins to Twelfth Century*, New York: Crossroad, 2000
- Anthony Meredith, "Patristic Spirituality" in Peter Byrne and James Leslie Houlden (eds.), *Companion Encyclopedia of Theology*, London: Routledge, 1995, pp. 536-557
- Leon Francis Milroy, "Prayer in Earliest Christianity in the Context of the Graeco-Roman World," M.A. (Honors) thesis, Univ. of New England, Armidale, NSW, Australia, 2000
- Panayiotis Nellas, *Le vivant divinisé: L'anthropologie des Pères de l'Église*, Paris: Éditions du Cerf, 1989 (discusses the patristic sources of later Byzantine thought, looking at Irenaeus of Lyons, Gregory of Nazianzus, Gregory of Nyssa, Maximus the Confessor, Nicolas Cabasilas and Nicodemus the Hagiorite)
- J.L. North, "*O mira mysteria, quod non audiantur iusti!* (Dem. 23.7): Unanswered Prayer in Aphrahat and Adolf von Harnack" in *Studia Patristica*, v. 35, Leuven: Peeters, 2001, pp. 125-131
- Ferdinand Probst, *Lehre und Gebet in den drei ersten christlichen Jahrhunderten*, Tübingen: H. Laupp, 1871
- Norman Russell, *The Doctrine of Deification in the Greek Patristic Tradition*, Oxford: Oxford Univ. Press, 2004
- Manuel Diego Sánchez, *Historia de la espiritualidad patristica*, Madrid: Editorial de Espiritualidad, 1992
- Tomás Spidlik and Innocenzo Gargano, *La spiritualità dei padri greci e orientali*, Storia della spiritualità 3/A, Rome: Borla, 1983
- Gregory E. Stirling and P.W. Van der Horst, *Prayers from the Ancient World: Greco-Roman, Jewish and Christian Prayers*, Notre Dame: Univ. of Notre Dame Press, 2003

- *Daily Prayer in the Early Church*

--Roger T. Beckwith, "The Daily and Weekly Worship of the Primitive Church in Relation to Its Jewish Antecedents. Pt. 1," *Evangelical Quarterly* 56 (Apr. 1984), pp. 65-80

--Paul F. Bradshaw, *Daily Prayer in the Early Church: A Study of the Origin and Early Development of the Divine Office*, New York: Oxford Univ. Press, 1981 (repr. 1982)

--Gabriel Bunge, *Earthen Vessels: The Practice of Personal Prayer According to the Patristic Tradition*, tr. Michael J. Miller, San Francisco: Ignatius Press, 2002 (recommended)

--William Herbert Johnston, "A Historical and Theological Study of Daily Prayer Times in the Ante-Nicene Church," Ph.D. thesis, Univ. of Notre Dame, 1980 (repr. Ann Arbor: UMI, 1982)

--John Paul Salay, "The Development of the Structures and Themes of the Liturgy of Hours from the Early Church to the Middle Ages," M.Div. research paper, Concordia Theological Seminary, Fort Wayne, 1996

--Grant S. Sperry-White, *Daily Prayer and Its Ascetic Context in the Syriac and Ethiopic Testamentum Domini*, Joensuu: University of Joensuu, 2002

--G. Woolfenden, "Daily Prayer: Its Origin in Its Function" in *Studia Patristica*, v. 30, Louvain: Peeters, 1997, pp. 364-388

- *Praying with the Early Church: Early Christian Prayers*

--Giancarlo Bernabei (ed.), *Le preghiere dei Padri: Preghiere e testi liturgici dal I° al XIV° secolo*, Bologna: Edizioni Dehoniane, 1974

--William Bright, *Ancient Collects: A Facsimile of the Fifth Edition, 1875*, Cincinnati: Forward Movement, 1993

--Joachim Camerarius, *Disputatio de piis et catholicis, atque orthodoxis precibus, & inuocatione numinis diuini: & expositae formulae harum, tam de sacris scripturas, quam aliorum usurpatione descriptae Graece, & Latine...*, Strasbourg: J. Rihelius, 1560 (a work on the proper way to pray, together with a selection of Patristic Greek prayers, with translation and commentary, for the use of students, by Joachim Camerarius, student and close friend of Philipp Melanchthon)

--Peter A. Chamberas (ed./tr.), *A Prayer Book: An Anthology of Orthodox Prayers*, Montreal: Alexander Press, 2005 (\$25 from <http://www.alexanderpress.com/books3.html>) this contains a wide variety of early Christian and Byzantine prayers, derived from both patristic writings and liturgical books, in Greek with English translation; it also includes a homily of John Chrysostom on prayer and an appendix which contains an extensive collection of patristic texts on prayer)

--Anthony F. Chiffolo, *The Saints Prayer Book*, Norwich: Canterbury Press, 1998

--F. Forrester Church and Terrence J. Mulry (eds.), *The Macmillan Book of Earliest Christian Prayers*, New York: Collier Books, 1988

--Everett Ferguson, *Early Christians Speak: Faith and Life in the First Three Centuries*, 3 ed., Abilene, TX: ACU Press, 1999 ("Some Early Christian Prayers")

--John Frederick France, *Preces veterum, sive orationes devotae ex operibus Hieronymi, Augustini, Bedae Venerabilis, Alcuini, Anselmi, Bernardi, aliorumque sanctorum, atque e liturgiis primitivis, excerptae*, new ed., London: Rivingtons, 1887

- A.G. Hamman (ed./tr.), *Prières des premiers chrétiens*, [Paris]: Desclée de Brouwer, 1981
- idem (ed./tr.), *Livre d'heures des premiers chrétiens*, [n.p.]: Desclée de Brouwer, 1982
- Nikolaos S. Hatzinikolaou, *Voices in the Wilderness: An Anthology of Patristic Prayers*, Brookline, Mass.: Holy Cross Orthodox Press, 1988
- idem, Προσευχητική φιλοκαλία “...στεναγμοῖς ἀλαλητοῖς”, Athens: Hiera Mone Simonos Petras, 1994
- Michael D. McMullen, *Clouds of Heaven: Learning to Pray with the Early Christians*, London: Triangle, 1996
- Eugene H. Peterson, *Praying with the Early Christians: A Year of Daily Prayers and Reflections on the Words of the Early Christians*, [San Francisco]: HarperSanFrancisco, 1994
- J. Manning Potts and Lycurgus Monroe Starkey (eds.), *Prayers of the Christian Church*, Nashville: Upper Room, 1980 (“Prayers of the Early Church” ed. by Potts originally published separately in 1953)
- Prayers from the Ancient Liturgies*, n.p.: n.d. (69 pp.)
- Salvatore Pricoco and Manlio Simonetti (ed./tr.), *La preghiera dei cristiani*, [Milan]: A. Mondadori, 2000 (anthology of early Christian prayers in Greek and Latin with Italian translations)
- Wilhelm Schmidt (ed./tr.), *Tägliche Heimkehr: Gebete aus alten Liturgien*, Vienna: Herder, 1963 (Latin prayers from the *Sacramentarium Veronense*, *Sacramentarium Gelasianum*, *Missale Gothicum*, *Missale Francorum*, and *Enchiridion Patristicum*, with German translation; includes morning, midday and evening prayers; prayers before and after the meal; prayers for peace; and prayers for the Church)
- Paolo Lino Zovatto, *Antiche preghiere cristiane*, Firenze: Edizioni Fussi/Casa Editrice Sansoni, 1957
- *A Brief Introduction to Spiritual Direction*
- Christopher Bryant, “The Nature of Sacramental Confession” in Cheslyn Jones, Geoffrey Wainwright and Edward Yarnold (eds.), *The Study of Spirituality*, New York: Oxford Univ. Press, 1986, pp. 568-570 (may be read rapidly)
- Raniero Cantalamessa, “Spiritual Fatherhood according to Saint Paul” in Edward G. Matthews (ed.), *Spiritual Fatherhood: Living Christ’s Own Revelation of the Father*, Omaha: Institute for Priestly Formation, 2009
- Andrew Dreitcer, “New Testament Images for Spiritual Direction,” *Way Supplement* 91 (1998), pp. 50-62 (may be read rapidly)
- Thomas Dubay, *Seeking Spiritual Direction: How to Grow the Divine Life Within*, Ann Arbor: Servant Publications, 1993
- Richard M. Gula, “Using Scripture in Prayer and Spiritual Direction,” *Spirituality Today* 36 (1984), pp. 292-306
- Wilfried Stinissen, *The Gift of Spiritual Direction: On Spiritual Guidance and Care for the Soul*, Liguori, MO: Liguori, 1999 (recommended)

Teaching the Church to Pray: Early Christian Expositions of the Lord's Prayer

--Michael Joseph Brown, *The Lord's Prayer through North African Eyes: A Window into Early Christianity*, New York: T&T Clark, 2004 (discusses Clement of Alexandria and Tertullian)

--A.G. Hamman (ed./tr.), *La prière en Afrique chrétienne*, [Paris]: Desclée de Brouwer, 1983 (tr. of treatises on prayer by Tertullian, Cyprian and Augustine, with an introduction)

--Ernest Evans (ed.), *De oratione liber. Tract on Prayer*, London: SPCK, 1953 (critical notes on text of Tertullian's treatise plus an introduction and explanatory observations)

--Aldo Intagliata (ed.), *La preghiera=De oratione*, Cavallermaggiore: Gribaudo, 1992 (notes on text of Tertullian's treatise plus a discussion of patristic exegesis of the Lord's Prayer)

--Mark Sanders, "Cyprian's *On the Lord's Prayer*: A Patristic Signpost in Luther's Penitential Theology," *Logia* (Epiphany 1998), pp. 13-18

- *Patristic Interpretations of the Lord's Prayer*

--Michael Joseph Brown, "'Panem nostrum': The Problem of Petition and the Lord's Prayer," *Journal of Religion* 80:4: (Oct. 2000), pp. 595-614

--K. Froehlich, "The Lord's Prayer in Patristic Literature" in Daniel L. Migliore (ed.), *The Lord's Prayer: Perspectives for Reclaiming Christian Prayer*, Grand Rapids: Eerdmans, 1993

--R. Hammerling, "The *Pater noster* in Its Patristic and Medieval Context: The Baptismal-Catechetical Interpretation of the Lord's Prayer" in K.A. Gersbach, F. Van Fleteren and J.C. Schnaubelt (eds.), *Proceedings of the Patristic, Medieval and Renaissance Studies Conference*, v. 18 (1993-1994), Villanova: Augustinian Historical Institute, 1996, pp. 1-24

--José Calasanz Vives y Tutó, *Expositio in orationem dominicam iuxta traditionem patristicam et theologiam*, Rome: Typis Artificum a S. Iosepho, 1903

For a popular pastoral summary of patristic interpretation of the Lord's Prayer, see

--Eugraph Kovalevsky (Bishop Jean of Saint-Denis), *A Method of Prayer for Modern Times*, tr. Esther Williams and updated to conform to the fifth French edition, Newburyport, Mass: Praxis Institute, 1993

--George D. Dragas (ed./tr.), *The Lord's Prayer According to St. Makarios of Corinth*, Rollinsford, NH: Orthodox Research Institute, 2005

Origen of Alexandria (185/6-254/5): His Teaching on Prayer and Contribution to Later Ascetic Spirituality

--Daniel Sheerin, "The Role of Prayer in Origen's Homilies" in Charles Kannengiesser and William L. Petersen (eds.), *Origen of Alexandria: His World and Legacy*, Notre Dame: Univ. of Notre Dame Press, 1988, pp. 200-214

--Daniel T. Pekarske, "Origen on the Value of Temptation for the Spiritual Life," *Studies in Formative Spirituality* 12 (1991), pp. 233-243

--Ignace de La Potterie, "Reading Holy Scripture in the Spirit: Is the Patristic Way of Reading the Bible Still Possible Today?" *Communio* 13:4 (Winter 1986), pp. 308-325

(For a further discussion of the spiritual reading of Scripture which is more systematically than historically oriented, see Denis Farkasfalvy, "The Case for Spiritual Exegesis," *Communio* 10 [Winter 1983], pp. 322-350)

--Elizabeth Dively Lauro, "The Temporal Means to the Eternal Hope: The Rehabilitation of Origen's Two Higher Senses of Scriptural Meaning," Ph.D. thesis, Univ. of Notre Dame, 2001

--Andrew Louth, *The Origins of the Christian Mystical Tradition: From Plato to Denys*, 2 ed., Oxford: Clarendon, 2007 (discusses Origen, Gregory of Nyssa and Evagrius)

--G. Joy Ritson, "Eros, Allegory and Spirituality: The Development of the Heavenly Bridegroom Imagery in the Western Christian Church," Ph.D. thesis, Graduate Theological Union, 1997 (2 vols.)

Cyril of Jerusalem on Prayer and Spirituality

--Ottorino Pasquato and B. Janelle Caiger, "Spirituality and Prayer in the Baptismal Catecheses of St. Cyril of Jerusalem" in *Prayer and Spirituality in the Early Church*, Everton Park, Queensland: Australian Catholic University, 1998, pp. 39-60

Gregory of Nyssa on Prayer and Spirituality

--St. Gregory of Nyssa, *Homilies on the Lord's Prayer: Translation and Study Guide*, tr. Theodore G. Stylianopoulos (study guide and questions by Frank Marangos), Brookline, MA: Department of Religious Education, Greek Orthodox Archdiocese of America, 2003 (can be ordered from

<http://www.goarch.org/archdiocese/departments/religioused/projects>)

--Anthony Meredith, *Gregory of Nyssa*, London: Routledge, 1999 (see "4. Gregory and Spirituality")

--Henry J.M. Turner, "St. Gregory of Nyssa as a Spiritual Guide for Today," *Eastern Churches Review* 7:1 (1975), pp. 21-24

--Bernard McGinn and Patricia Ferris McGinn, *Early Christian Mystics: The Divine Vision of the Spiritual Masters*, New York: Crossroad, 2003, pp. 135-151 (popular introduction to Gregory of Nyssa's account of unceasing desire and eternal progress toward God [*epektasis*])

--Edward René Hambye, "A Little Known Prayer of Gregory of Nyssa," *Christian Orient* 5 (Dec. 1984), pp. 183-185

The Desert Fathers on Prayer, Compunction and Spiritual Direction

- *Spiritual Direction in the Desert Fathers*

--John Chryssavgis, *Soul Mending: The Art of Spiritual Direction*, Brookline, Mass.: Holy Cross Orthodox Press, 2000 (see the extended review by Alexander Golitzin in *St. Vladimir's Theological Quarterly* 47:1 [2003], pp. 121-126)

--Donald Corcoran, "Spiritual Guidance: Role of Spiritual Directors in Christian Spirituality" in B. McGinn, J. Meyendorff and J. Leclercq (eds.), *Christian Spirituality: Origins to the Twelfth Century*, New York: Crossroads, 1985, pp. 440-452

--André Louf, "Spiritual Fatherhood in the Literature of the Desert" in *Abba: Guides to Wholeness and Holiness East and West*, Kalamazoo: Cistercian Publications, 1982, pp. 37-63

- Benedicta Ward, "Pastoral Care and the Monks: 'Whose Feet Do You Wash?'" in G. Evans, *A History of Pastoral Care*, London: Cassell, 2000, pp. 77-89
- idem, "Spiritual Direction in the Desert Fathers," *Way* 24 (1984), pp. 61-70
- Andrew Hamilton, "Spiritual Direction in the Apophthegmata," *Colloquium* 15 (1983), pp. 31-38 (ISSN 0588-3237)
- Tim Vivian and Apostolos N. Athanassakis, "Spiritual Direction from the Early Monastic Mothers and Fathers on Observing a Holy Lent: Chapter Three of the Greek Systematic Apophthegmata on Compunction," *Sewanee Theological Review* 44:1 (Christmas 2000), pp. 60-78
- Stephen P. Tsichlis, "The Spiritual Father in the Pachomian Tradition," *Diakonia* 18:1 (1983), pp. 18-30 (ISSN 0012-1959)
- Ekman P.C. Tam, "The Life of Antony and Spiritual Direction," *Logos* 37 (1996), pp. 299-322 (ISSN 0024-5895)

Translations of the Various Collections of the Lives and Sayings of the Desert Fathers

- *Historia monachorum in Aegypto (History of Monks in Egypt)*
- Norman Russell (tr./ed.), *The Lives of the Desert Fathers*, CS 34, Kalamazoo: Cistercian Publications, 1981
- *Apophthegmata patrum (Sayings of the Fathers)*
- Columba Stewart (tr./ed.), *The World of the Desert Fathers: Stories and Sayings from the Anonymous Series of the Apophthegmata Patrum*, SG 95, Oxford: Fairacres Press, 1986
- Benedicta Ward (tr./ed.), *The Sayings of the Desert Fathers*, CS 59, Kalamazoo: Cistercian Publications, 1975
- Benedicta Ward (tr./ed.), *The Wisdom of the Desert Fathers*, new ed., SG 48, Oxford: Fairacres Press, 1975
- *John Moschos' Spiritual Meadow*
- John Wortley (tr./ed.), *The Spiritual Meadow of John Moschos*, CS 139, Kalamazoo: Cistercian Publications, 1992
- Riccardo Maisano (tr./ed.), *Il Prato*, 2 corr. ed., Napoli: M. D'Auria, 2002 (2 ed. contains a new appendix=pp. 295-312, in addition to the introduction [pp. 17-57], bibliography and notes)
- Vincent Déroche (ed.) and Christian Bouchet (tr.), *Fioretti des moines d'Orient: le Pré spirituel*, Les Pères dans la foi 94-95, Paris: Migne, 2007

Popular Introductions to Life and Sayings of the Desert Fathers

- Henry L. Carrigan, *Eternal Wisdom from the Desert: Writings from the Desert Fathers*, Brewster, Mass.: Paraclete Press, 2001
- John Chryssavgis, *In the Heart of the Desert: The Spirituality of the Desert Fathers and Mothers*, Bloomington, IN: World Wisdom, 2003
- Marcel Driot, *Fathers of the Desert. Life and Spirituality*, Middlegreen: St. Paul Publications, 1992
- Mary C. Earle, *The Desert Mothers: Spiritual Practices from the Women in the Wilderness*, Harrisburg, PA: Morehouse Pub., 2007
- Mary Forman, *Praying with the Desert Mothers*, Collegeville, MN: Liturgical Press, 2005

- Segundo Galilea, *The Dawn of Our Spirituality*, Quezon City: Claretian Publications, 1990 (ET of his *Alba de nuestra espiritualidad*)
- Anselm Grün, *Heaven Begins within You: Wisdom from the Desert Fathers*, tr. Peter Heinegg, New York: Crossroad, 1999
- Simon Peter Iredale, *Interior Mountain: Encountering God with the Desert Saints*, Nashville, Abingdon, 2000
- David G.R. Keller, *Oasis of Wisdom: The Worlds of the Desert Fathers and Mothers*, Collegeville, MN: Liturgical Press, 2005
- Gregory Meyers, *Listen to the Desert: Secrets of Spiritual Maturity from the Desert Fathers and Mothers*, Liguori, MO: Triumph Books, 1996
- Linus Mundy, *A Retreat with Desert Mystics: Thirsting for the Reign of God*, St. Anthony Messenger Press, 2000
- Henri J.M. Nouwen, *The Way of the Heart: The Spirituality of the Desert Fathers and Mothers*, New York: HarperOne, 1981 (repr. 2009)
- Benedicta Ward (ed.), *Daily Readings with the Desert Fathers*, Springfield, Ill.: Templegate, 1990
- Keith Beasley-Topliffe (ed.), *Seeking a Purer Christian Life: Sayings and Stories of the Desert Fathers and Mothers*, Upper Room Spiritual Classics Series 3, Nashville: Upper Room Books, 2000

The Spirituality of the Desert: The Quest for Holiness and Spiritual Direction in the Desert Fathers

- Regina Baumer and Michael Plattig, "Geistliche Führung im Alten Mönchtum," *Presence: The Journal of Spiritual Directors International* 7:2 (2001), pp. 28-45
- John Binns, *Ascetics and Ambassadors of Christ: The Monasteries of Palestine, 314-631*, Oxford: Oxford Univ. Press, 1994 (studies the development of the monastic movement in Palestine, with particular attention to Cyril of Scythopolis and Leontius of Byzantium)
- Douglas Burton-Christie, "The Call of the Desert: Purity of Heart and Power in Early Christian Monasticism," *Pro Ecclesia* 7 (Spring 1988), pp. 216-234
- idem, *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism*, Oxford: Oxford Univ. Press, 1993
- idem, "Listening, Reading, Praying: Orality, Literacy and Early Christian Monastic Spirituality," *Anglican Theological Review* 83:2 (Spring 2001), pp. 197-201
- Mary-Paul Cancienne, "Exploring 'Community' in Desert Spirituality and Spiritual Direction Today," M.A. thesis, Santa Clara Univ., 1994.
- R. Bondi, "Sanctification in the Tradition of the Desert Fathers: A Methodist Perspective," *Asbury Theological Journal* 50-51 (Fall-Spring 1995-1996)
- Derwas J. Chitty (tr./ed.), *The Letters of Ammonas, Successor of Saint Antony*, SG 72, Oxford: Fairacres Press, 1979
- Archimandrite Chrysostomos of Etna, Theodore M. Williams and Sister Paula, *Humility*, Themes in Orthodox Patristic Psychology 1, [Etna, CA]: Center for Traditionalist Orthodox Studies, 1983 (contains a popular summary of the teaching of the Desert Fathers on humility)

- Archimandrite Chrysostomos of Etna, *Obedience*, Themes in Orthodox Patristic Psychology 2, Brookline, Mass.: Holy Cross, 1984 (popular summary of the teaching of the Desert Fathers on obedience)
- Agnès Egron, *La prière de feu dans la tradition monastique des premiers siècles chrétiens*, Paris: Éditions du Cerf, 1995
- Mark C. Engle, "Ascetical Practice in Spiritual Direction: A Study of Traditional and Contemporary Resources with Case Studies," D.Min. thesis, University of the South, 1982
- Federation of St. Gertrude, *Readings Supplement for Three-Year Reading Cycle on Monasticism* (collection of essential readings on early Egyptian ascetic and monastic spirituality and its reception and transmission by Cassian)
- Jill Gather, *Teachings on the Prayer of the Heart in the Greek and Syrian Fathers: The Significance of Body and Community*, Gorgias Dissertations 47, Piscataway, NJ: Gorgias Press, 2010
- Graham Gould, *The Desert Fathers on Monastic Community*, Oxford: Oxford Univ. Press, 1993, pp. 26-87
- I. Hadot, "The Spiritual Guide" in *Classical Mediterranean Spirituality*, Crossroad, 1986, pp. 436-459
- William Harmless, "Remembering Poemon Remembering: The Desert Fathers and the Spirituality of Memory," *Church History* 69:3 (Sept. 2000), pp. 483-518
- idem, *Desert Christians: An Introduction to the Literature of Early Monasticism*, Oxford: Oxford Univ. Press, 2004
- Irénée Hausherr, *Spiritual Direction in the Early Christian East*, tr. Anthony P. Gythiel, CS 116, Kalamazoo: Cistercian Publications, 1990
- idem, *Penthos. The Doctrine of Compunction in the Christian East*, tr. A.H., CS 53, Kalamazoo: Cistercian Publications, 1982 (essential reading for anyone with a serious interest in spiritual direction and/or ascetic/monastic spirituality)
- Michael W. Mangis, "The Integration of Psychoanalytic Psychology & Contemplative Theology: Lessons from the History of Spiritual Direction" in Mark R. McMinn and Timothy R. Phillips (eds.), *Care for the Soul: Exploring the Intersection of Psychology & Theology*, Downers Grove, Ill: InterVarsity Press, 2001, pp. 187-201 (may be read rapidly)
- Thomas Merton, "The Spiritual Father in the Desert Tradition," *Newsletter-Review (R.M. Burcke Memorial Society for the Study of Religious Experience)* 3:1 (Spring 1968), pp. 7-21
- Robert T. Meyer, "Lectio divina in Palladius" in *Kyriakon*, Münster Westfalen: Verlag Aschendorff, 1970, pp. 580-584
- idem, "Palladius and Early Christian Spirituality" in *Studia Patristica*, v. 10, Berlin: Akademie Verlag, 1970, pp. 379-390
- Timothy Pettipiece, "Eremos: The Desert as a Place of Transformation in Early Christian Spirituality," *Diakonia* 35:2 (2002), pp. 113-126 (ISSN 0012-1959)
- Lucien Regnault, *Immerwährendes Gebet bei den Vätern*, Beiheft zu den *Studia Patristica et Liturgica* 27, Köln: Luth-Verlag, 1993 (tr. into German of selections from Regnault's *Sentences des Pères* by Fides Buchheim; ed. by Wilhelm Nyssen, with discussion of monologistic prayer in the *Apophthegmata*)

- Samuel Rubenson, *The Letters of St. Antony: Monasticism and the Making of a Saint*, Minneapolis: Fortress Press, 1995, pp. 197-231
- Paul Schellbach, "'Blessed Are Those Who Mourn': *Penthos* in Early Christian Spirituality," M.Div. thesis, St. Vladimir's Orthodox Theological Seminary, 1996 (available from the Theological Research Exchange Network at <http://www.tren.com>; item #015-0278)
- Katharina Schuth, *Die Tore des Gebetes sind niemals geschlossen: Die Wüstenväter und ihr unablässiges Beten*, Theologie der Spiritualität 3, Münster: Lit, 2001 (originally presented as the author's Thesis-Philosophisch-Theologische Hochschule Münster, 2000)
- Tomás Spidlík, *The Spirituality of the Christian East: A Systematic Handbook*, tr. Anthony P. Gythiel, CS 79, Kalamazoo: Cistercian Publications, 1986
- idem, *Prayer: The Spirituality of the Christian East, Volume 2*, tr. Anthony P. Gythiel, CS 206P, Kalamazoo: Cistercian Publications, 2005
- Gedaliahu A.G. Stroumsa, "From Master of Wisdom to Spiritual Master in Late Antiquity" in David Brakke and Michael L. Satlow (eds.), *Religion and the Self in Antiquity*, Bloomington: Indiana Univ. Press, 2005, pp. 183-196
- Laura Swan, *The Desert Mothers: Sayings, Lives and Stories of Early Christian Women*, New York: Paulist Press, 2001
- Simon Tugwell, O.P., *Ways of Imperfection: An Exploration of Christian Spirituality*, Springfield, Ill.: Templegate, 1985, pp. 13-20
- Tim Vivian and Rowan A. Greer, *Four Desert Fathers: Pambo, Evagrius, Macarius of Egypt, and Macarius of Alexandria: Coptic Texts Relating to the Lausiac History of Palladius*, Crestwood, NY: St. Vladimir's Seminary Press, 2004

Evagrius Ponticus

- *Evagrius Ponticus on Prayer, Temptation and the Eight Evil Thoughts*
- Rüdiger Augst, *Acedia: Religiöse Gleichgültigkeit als Logismos und Denkform bei Evagrius Ponticus*, Saarbrücken, 1988
- John Eudes Bamberger (tr./ed.), *Evagrius Ponticus: The Praktikos. Chapters on Prayer*, CS 4, Kalamazoo: Cistercian Publications 1981, 3-42 (*Praktikos*)
- Corin-Nicolae Condrea, "Problèmes de psychologie chez Évagre le Pontique," Thèse de doctorat, Université Marc Bloch (Strasbourg), Faculté de théologie catholique, 2001
- Luke Dysinger, *Psalmody and Prayer in the Writings of Evagrius Ponticus*, Oxford: Oxford Univ. Press (see the review by Robert Sinkewicz in *Journal of Early Christian Studies* 14:3 (Fall 2006), pp. 385-386)
- Kevin Corrigan, *Evagrius and Gregory: Mind, Soul and Body in the 4th Century*, Burlington, VT: Ashgate, 2009
- Gertrude Gillette, *Four Faces of Anger: Seneca, Evagrius Ponticus, Cassian and Augustine*, Lanham, MD: Univ. Press of America, 2010
- Miriam Anne Glover, "Approaches to Anger among Recent Pastoral Care Specialists and Fourth-Century Egyptian Monks," M.A. thesis, Wake Forest Univ., 1986
- Lucrèce Luciani-Zidane, *L'acédie: le vie de forme du christianisme: de Saint Paul à Lacan*, Paris: Cerf, 2009
- Bernard McGinn and Patricia Ferris McGinn, *Early Christian Mystics: The Divine Vision of the Spiritual Masters*, New York: Crossroad, 2003, pp. 41-58 (popular introduction to Evagrius' views on ascetical practice and the contemplative life)

- Leszek Misiarczyk, *Osiem logismoi w pismach Ewagriusza z Pontu*, 2 ed., Kraków: Tyniec-Wydawnictwo Benedyktynów, 207
- Dennis L. Okholm, "To Vent or Not to Vent?: What Contemporary Psychology Can Learn from Ascetic Theology about Anger" in Mark R. McMinn and Timothy R. Phillips (eds.), *Care for the Soul: Exploring the Intersection of Psychology and Theology*, Downers Grove, Ill.: InterVarsity Press, 2001, pp. 164-186
- Columba Stewart, "Evagrius Ponticus and the 'Eight Generic *Logismoi*,'" in Richard Newhauser (ed.), *In the Garden of Evil: The Vices and Culture in the Middle Ages*, Papers in Mediaeval Studies 18, Toronto: Pontifical Institute of Mediaeval Studies, 2005, 3-34
- Angela Tilby, *The Seven Deadly Sins: Their Origin in the Spiritual Teaching of Evagrius the Hermit*, London: SPCK, 2009
- George Tsakiridis, *Evagrius Ponticus and Cognitive Science: A Look at Moral Evil and the Thoughts*, Eugene, OR: Wipf and Stock, 2010
- Simon Tugwell, O.P., *Ways of Imperfection: An Exploration of Christian Spirituality*, Springfield, Ill.: Templegate, 1985, pp. 25-32
- Kallistos Ware, "Prayer in Evagrius of Pontus and the Macarian Homilies" in Ralph Waller and Benedicta Ward (eds.), *An Introduction to Christian Spirituality*, London: SPCK, 1999, pp. 14-30

- *Evagrius on Apatheia and Imageless Prayer*

- John Eudes Bamberger, *Evagrius Ponticus: The Praktikos. Chapters on Prayer*, CS 4, Kalamazoo: Cistercian Publications 1981, pp. 45-80 (*Chapters on Prayer*)
- Jeremy Driscoll, "Apatheia and Purity of Heart in Evagrius Ponticus" in Harriet A. Luckman and Linda Kulzer (eds.), *Purity of Heart in Early Ascetic and Monastic Literature: Essays in Honor of Juana Raasch, O.S.B.*, Collegeville, MN: Liturgical Press, 1999, pp. 141-159
- idem, *Evagrius Ponticus: Ad Monachos*, Ancient Christian Writers 59, New York: Newman Press [Paulist Press], 2003 (the commentary is superb and well worth reading)
- idem, *Steps to Spiritual Perfection: Studies on Spiritual Progress in Evagrius Ponticus*, New York: Paulist Press, 2005 (well worth reading; a comprehensive companion volume to his translation of the *Ad monachos*)
- Paul Géhin (ed./tr.), *Chapitres des disciples d'Évagre*, SC 514, Paris: Cerf, 2007 (important newly discovered material)
- Eiji Hisamatsu, "Theoria in Early and Late Byzantine Spirituality: Evagrius of Pontus (c. 345-399) and Gregory of Sinai (c. 1255-1346)," in Wendy Mayer, Pauline Allen and Lawrence Cross (eds.) *Prayer and Spirituality in the Early Church, Volume 4, The Spiritual Life*, Strathfield, NSW: St. Paul's Publications, 2006, 169-178
- Columba Stewart, "Imageless Prayer and the Theological Vision of Evagrius Ponticus," *Journal of Early Christian Studies* 9:2 (Summer 2001), pp. 173-204

An article which can be read with profit on this topic of contemplation and imageless prayer, but is not specifically devoted to Evagrius is Frederic M. Schroeder, "The Vigil of the One and Plotinian Iconoclasm" in Aphrodite Alexandrakis (ed.), *Neoplatonism and Western Aesthetics*, Studies in Neoplatonism 12, Albany: SUNY Press, 2002, pp. 61-74 (a publication of the International Society for Neoplatonic Studies)

- *Evagrius Esoteric Doctrine and Origenism*

- A. Guillaumont, *Les Six Centuries des 'Kephalai Gnostika' d'Évagre le Pontique*, *Patrologia Orientalis* 28.1, Paris, 1958
- Julia S. Konstantinovsky, *Evagrius Ponticus: The Making of a Gnostic*, Burlington, VT: Ashgate, 2009
- Michael O'Laughlin, "Origenism in the Desert: Anthropology and Integration in Evagrius Ponticus," Ph.D. diss., Harvard, 1987 (available from UMI; #8719769)

Temptation, the Psychology of Temptation and Moral Responsibility

On later Christian accounts of temptation and the psychology of temptation, see

- Adolphe Tanquerey, *The Spiritual Life: A Treatise on Ascetical and Mystical Theology*, Rockford, Ill.: TAN, 2000, pp. 429-431, nos. 906-910
- J. Leclerq, "La tentation" in Philippe Delhay, J. Leclerq, Bernhard Häring and C. Vogel, *Pastorale du péché*, Tournai: Desclee, 1961
- R. Teske, "Saint Augustine on the Humanity of Christ and Temptation," *Augustiniana* 54:1 (2004), pp. 261-278
- A. Harbus, *The Life of the Mind in Old English Poetry*, Amsterdam: Rodopi, 2002 ("The Psychology of Temptation: Hagiography")
- Henrietta Leyser, "Two Concepts of Temptation" in Richard Garneson and Henrietta Leyser (eds.), *Belief and Culture in the Middle Ages: Studies Presented to Henry Mayr-Harting*, Oxford: Oxford Univ. Press, 2001, pp. 318-326
- Paul Hoffman, "Aquinas on Threats and Temptations," *Pacific Philosophical Quarterly* 86:2 (June 2005), pp. 225-242
- Steven A. Hain, "Tentatio," *Logia* 10:2 (Eastertide 2001), pp. 33-41 (temptation to sin, sin, suffering, sickness and salvation in Martin Luther's pastoral theology)
- Nathan Johnstone, "The Protestant Devil: The Experience of Temptation in Early Modern England," *The Journal of British Studies* 43:2 (2004), pp. 173-2005
- John S. Tanner, "The Psychology of Temptation in *Perelandra* and *Paradise Lost*: What Lewis Learned from Milton" in Andrew C. Skinner and Robert L. Millet (eds.), *C.S. Lewis: The Man and His Message* (Salt Lake City: Bookcraft, 1999) and reprinted in *Renascence* 52:2 (Winter 2000), pp. 131ff.
- W.W. Meissner, "Ignatius and Screwtape on Discernment: A Psychoanalytic Reading," *Archive for the Psychology of Religion* 26:1 (2005), pp. 75-116
- Kimberly Jumonville-Moore, "Looking Our Hearts in the Face: Love's Scrutiny and the Problem of Integrity in the Works of Dorothy Sayers," *Mars Hill Review* 18 (2001), pp. 43-52

The following recent philosophical discussions of the psychology of temptation and moral responsibility are worth reading:

- Tony Lynch, "Temperance, Temptation and Silence," *Philosophy. The Journal of the Royal Institute of Philosophy* 76 (296) (April 2001), pp. 251-269
- Garrett Barden, "Ethics and the Discernment of Spirits," *Ethical Perspectives. The Journal of the European Ethics Network* 8:4 (2001), pp. 254-271
- Paul M. Hughes, "The Logic of Temptation," *Philosophia. Philosophical Quarterly of Israel* 29:1-4 (May 2002), pp. 89-110

- Talbot Brewer, "The Character of Temptation: Towards a More Plausible Kantian Moral Psychology," *Pacific Philosophical Quarterly* 83:2 (June 2002), pp. 103-130
- Joseph Heath, "Practical Irrationality and the Structure of Decision Theory" in Sarah Stroud, *Weakness of Will and Practical Irrationality*, Oxford: Clarendon Press, 2003, pp. 251-273
- Chrisoula Andreou, "Temptation and Deliberation," *Philosophical Studies* 131:3 (2006), pp. 583-606

The following older articles on the psychology of temptation and its relation to philosophical and theological categories are also worth a quick look:

- John Bigelow, Susan M. Dodds and Robert Pargetter, "Temptation and the Will," *American Philosophical Quarterly* 27 (Jan. 1990), pp. 39-49
- Michael E. Bratman, "Planning and Temptation" in Larry May, Marilyn Freedman and Andy Clark (eds.), *Mind and Morals: Essays on Cognitive Science and Ethics*, Cambridge Mass.: MIT Press, 1996, pp. 293-310 (reprinted in Michael E. Bratman, *Faces of Intention: Selected Essays on Intention and Agency*, New York: Cambridge Univ. Press, 1999)
- J.P. Day, "Temptation," *American Philosophical Quarterly* 30 (April 1993), pp. 175-181
- André Godin (tr. G.J. Schlesselmann), "Temptation: The Psychology of Temptation," *Journal of Empirical Theology* 5:2 (1992), pp. 74-85
- James B. Gould, "Better Hearts: Teaching Applied Virtue Ethics," *Teaching Philosophy* 25:1 (Mar. 2002), pp. 1-26
- Kenneth Grayston, "The Decline of Temptation—and the Lord's Prayer," *Scottish Journal of Theology* 46:3 (1993), pp. 279-295
- Paul M. Hughes, "Temptation and the Manipulation of Desire," *Journal of Value Inquiry* 33:3 (1999), pp. 371-379
- A.T. Nuyen, "The Nature of Temptation," *Southern Journal of Philosophy* 35:1 (1997), pp. 91-103

John Cassian (c. 360-c. 435) and the Transmission of Greek Ascetical Piety to the Latin West

- Keith Beasley-Topliffe (ed.), *Making Life a Prayer: Selected Writings of John Cassian*, Upper Room Spiritual Classics—Series 1, Nashville: Upper Room Books, 1997 (collection of short selections from Cassian's *Institutes* and *Conferences* on prayer and spiritual warfare; intended for devotional use, this compilation uses older translations of Cassian's works)
- Augustine M. Casiday, "Apatheia and Sexuality in the Thought of Augustine and Cassian," *St. Vladimir's Theological Quarterly* 45:4 (2001), pp. 359-394
- idem, *Saint John Cassian on Prayer*, Oxford: SLG Press, 2006
- idem, *Tradition and Theology in St. John Cassian*, Oxford: Oxford Univ. Press, 2007 ("Prayer According to Cassian")
- Catherine M. Chin, "Prayer and Otium in Cassian's *Institutes*" in Maurice Wiles, Edward Yarnold and P.M. Parvis (eds.), *Studia Patristica*, vol. 35, Louvain: Peeters, 2001, pp. 24-29

- George E. Demacopoulos, *Five Models of Spiritual Direction in the Early Church*, Notre Dame, Univ. of Notre Dame Press, 2007, pp. 107-126 (“John Cassian and the Spiritual Direction of the Ascetic Community”)
- Agnès Égron (tr./ed.), *La vie spirituelle à l'école des Pères du desert*, Foi vivante 369, Paris: Éditions du Cerf, 1996 (repr. 2010) (selections from Cassian with an introduction)
- Mary Margaret Funk, *Thoughts Matter*, Continuum International, 1999 (discussion of Cassian’s teaching on watching and training thoughts)
- Hans Geybels, *Cognitio Dei experimentalis: A Theological Geneology of Christian Religious Experience*, Leuven: Leuven Univ. Press, 2007 (see “Cassian & Benedict: An Existential View on Religious Experience”)
- John J. Levko, “The Relationship of Prayer to Discretion and Spiritual Direction for John Cassian,” *Saint Vladimir’s Theological Quarterly* 40 (1996), pp. 155-171
- idem, “Temptation and Its Relation to Prayer for John Cassian,” *Diakonia* 29:2 (1996), pp. 85-94
- idem, *Cassian’s Prayer for the 21st Century*, 2 ed., Scranton, PA: Univ. of Scranton Press, 2002
- Tim Lilburn, “*Eros* in Plato and Early Christian Platonists: A Philosophical Poetics,” Ph.D. thesis, McMaster Univ., 2005 (discusses the relation between the Platonic tradition and Cassian’s ascetical theology and understanding of ascetical practice)
- Colm Luibheid (ed./tr.), *John Cassian. Conferences*, Classics of Western Spirituality, New York: Paulist Press, 1985 (translation of nine of the twenty-four *Conferences*, with a useful introduction)
- Bernard McGinn and Patricia Ferris McGinn, *Early Christian Mystics: The Divine Vision of the Spiritual Masters*, New York: Crossroad, 2003, pp. 59-75 (popular introduction to Cassian’s account of prayer and purity of heart)
- Thomas Merton, *Cassian and the Fathers: Initiation into the Monastic Tradition*, ed. Patrick F. O’Connell, MW 001, Kalamazoo: Cistercian Publications, 2004
- Edward Sellner, “Cassian and the Elders: Formation and Spiritual Direction in the Desert,” *Studies in Formative Spirituality* 13:3 (1992), pp. 305-322
- Bernhard Sirch, *O Gott, komm mir zu Hilfe: Das immerwährende Gebet bei Johannes Cassianus*, 2 ed., St. Ottilien: EOS, 1985
- Columba Stewart, “The Monastic Journey According to John Cassian,” *Word and Spirit* 15 (1993), pp. 29-40

The Transmission of Evagrius Spirituality to the Later Greek East

- Michael Lawrence Birkel, “The Contemplative as Prophet: Monastic Authority in the Works of Nilus Ancyra,” Ph.D. diss., Harvard Univ. 1986 (transmission of the Evagrius tradition in the Greek East in the early fifth century and conceptions of spiritual authority in monastic spirituality)
- Mary Forman, “Purity of Heart in the Life and Words of Amma Syncletica” in Harriet A. Luckman and Linda Kulzer (eds.), *Purity of Heart in Early Ascetic and Monastic Literature: Essays in Honor of Juana Raasch, O.S.B.*, Collegeville, MN: Liturgical Press, 1999, pp. 161-174 (discusses similarities and differences vis-à-vis Evagrius spirituality)
- Gary Ray Poe, “Spirituality of Fourth and Fifth Century Eastern Asceticism as Reflected in the Life of Saint Syncletica,” Ph.D. Southern Baptist Theological Seminary, 1995

Abba Isaiah of Sketis

- John Chryssavgis and Pachomios (Robert) Penkett (tr./ed.), *Abba Isaiah of Scetis: Ascetic Discourses*, CS 150, Kalamazoo: Cistercian Publications, 2002
- Pachomios Penkett and John Chryssavgis, *In the Footsteps of the Lord: The Teaching of Abba Isaiah of Scetis*, SG 139, Kalamazoo: Cistercian Publications, 2001
- John Chryssavgis, "Abba Isaiah of Scetis: Aspects of Spiritual Direction" in Maurice Wiles, Edward Yarnold and P.M. Parvis (eds.), *Studia Patristica*, vol. 35, Louvain: Peeters, 2001, pp. 30-40
- idem, "Practical Way of Holiness: Isaiah of Scetis and John Wesley" in S.T. Kimbrough (ed.), *Orthodox and Wesleyan Spirituality*, Crestwood, NY: St. Vladimir's Seminary Press, 2002
- Giovanni Filoramo, *Maestro e discepolo: Temi e problemi della direzione spirituale tra VI secolo a.C. e VII secolo d.C.*, Brescia: Morcelliana, 2002
- Isaiah of Scetis and St. Feofan, Bishop of Tambov and Shatsk (1815-1894), *Matericon*, Safford, AZ: St. Paisius Serbian Orthodox Monastery, 2001 (Instructions of Abba Isaiah to the honorable nun Theodora; translated from the second Russian edition prepared by St. Feofan, with an introduction by St. Theophan the Recluse)

Abba Zosimas

- John Chryssavgis, *In the Heart of the Desert: The Spirituality of the Desert Fathers and Mothers*, Bloomington, IN: World Wisdom, 2003, pp. 111-150 (Zosimas)

Mark the Monk/Mark the Hermit

- Simon Tugwell, O.P., *Ways of Imperfection: An Exploration of Christian Spirituality*, Springfield, Ill.: Templegate, 1985, pp. 41-43

Barsanuphius and John

- John Chryssavgis (tr./ed.) *Barsanuphius and John: Letters from the Desert. A Selection of Questions and Responses*, Crestwood, NY: St. Vladimir's Seminary Press, 2003
- idem, "Aspects of Spiritual Direction: The Palestinian Tradition" in Pauline Allen and Elizabeth Jeffreys (eds.), *The Sixth Century, End or Beginning*, Byzantine Australiensia 10, Brisbane: Australian Association for Byzantine Studies, 1996, pp. 126-130
- idem, "From Egypt to Palestine: Discerning a Thread of Spiritual Direction" in John Behr, Andrew Louth and Dimitri Conomos (eds.), *Abba: The Tradition of Orthodoxy in the West: Festschrift for Bishop Kallistos (Ware) of Diokleia*, Crestwood, NY: St. Vladimir's Seminary Press, 2003, pp. 299-315 (on Isaiah, Barsanuphius and John)
- Jennifer L. Hevelone-Harper, "Letters to the Great Old Man: Monks, Laity and Spiritual Authority in Sixth-Century Gaza," Ph.D. diss., Princeton Univ., 2000 (available from UMI; #0116737)
- idem, *Disciples of the Desert: Monks, Laity and Spiritual Authority in Sixth-Century Gaza*, Baltimore: Johns Hopkins Univ. Press, 2005
- Simon Tugwell, O.P., *Ways of Imperfection: An Exploration of Christian Spirituality*, Springfield, Ill.: Templegate, 1985, pp. 83-91

Dorotheus of Gaza

--Konst. V. Scouteres (Constantine Scouteris), *Abba Dorotheos: Practical Teaching on the Christian Life*, Athens: [Constantine Scouteris], 2000 (374 page book with CD-ROM that contains visual and audio material; transl., intro. and glossary by Constantine Scouteris)

John Climacus

- Agoustides Adamantios, *Human Aggression: A Pastoral and Psychological Approach to the Ladder of St. John of Sinai*, 2 ed., Library of the Sacred Metropolis of Thebes and Levadeia, Athens: Akritas, 1999 (in Greek; ἡ ἀνθρωπίνη ἐπιθετικότητα)
- Grace A. Brame, "The Prayer of Jesus and Its Relationship to Hesychasm and Orthodox Spirituality," *Patristic and Byzantine Review* 5:1 (1986), pp. 48-60
- Sabino Chialà, *Giovanni Climaco e il Sinai*, Spiritualità Orientale, Bose: Edizioni Qiqajon, 2002
- John Chryssavgis, "The Resurrection of the Body According to St. John of the Ladder," *Greek Orthodox Theological Review* 30:4 (Winter 1985), pp. 447-453
- idem, "The Notion of 'Divine Eros' in the *Ladder* of St. John Climacus," *St. Vladimir's Theological Quarterly* 29:3 (1985), pp. 191-200
- idem, "Soma-Sarx: The Body and the Flesh—An Insight into Patristic Anthropology," *Colloquium* 18 (Oct. 1985), pp. 61-66 (ISSN 0588-3237)
- idem, "John Climacus: A Biographical Note," *Patristic and Byzantine Review* 4:3 (1985), pp. 209-218
- idem, "The Theology of Tears in Saint John Climacus," *Sourozh* 22 (Nov. 1985), pp. 37-44; 23 (Feb. 1986), pp. 32-41
- idem, "The Jesus Prayer in the *Ladder* of St. John Climacus," *Ostkirchliche Studien* 35:1 (1986), pp. 30-33
- idem, "The Sources of St. John Climacus (c. 580-649)," *Ostkirchliche Studien* 37:1 (1988), pp. 3-13
- idem, *Ascent to Heaven: The Theology of the Human Person According to Saint John of the Ladder*, Brookline, Mass.: Holy Cross, 1989
- idem, *John Climacus: From the Egyptian Desert to the Sinaite Mountain*, London: Ashgate, 2004
- Chrestos Giannaras, ἡ μεταφυσικὴ τοῦ σώματος. Σπουδὴ στὸν Ἰωάννη τῆς Κλίμακος, Athens, 1971 (discussion of the body, *eros* and *apatheia*)
- idem, "Eros divin et éros humain selon S. Jean Climaque," *Contacts* 21 (1969), pp. 190-204
- Guerric, "La penitence chez Saint Jean Climaque" in *Monachisme d'Orient et d'Occident*, Association des Amis de Sénanque, 1984, pp. 53-78
- I. Hausherr, "La théologie du monachisme chez saint Jean Climaque" in *Théologie de la vie monastique*, Paris, 1961, pp. 385-410
- G. Hofmann, "Der hl. Johannes Klimax bei Photios," *Orientalia Christiana Periodica* 7:3-4 (1941), pp. 461-479
- Jean-Claude Larchet (tr. Hannelore Tretter), "Die 'Leiter des Göttlichen Aufstiegs' von Johannes Klimakos," *Ostkirchliche Studien* 49:4 (Dec. 2000), pp. 269-313
- Richard T. Lawrence, "The Three-Fold Structure of *The Ladder of Divine Ascent*," *St. Vladimir's Theological Quarterly* 32:2 (1988), pp. 101-118

- John Mack, *Ascending the Heights: A Layman's Guide to the Ladder of Divine Ascent*, Ben Lomond, CA: Conciliar Press, 1999
- Lazarus Moore (tr.), *St. John Climacus. The Ladder of Divine Ascent*, London: Faber and Faber, 1959 (the introduction by Muriel Heppell on pp. 13-33 is still worth reading)
- Sergij Obiedkov, "The Ladder of Ascent: Homily, on the 4th Sunday of Lent," *Journal of the Moscow Patriarchate* 3 (1984), pp. 33-34
- Vincenzo Poggi, "Saint Jean Climaque et Saint Ignace de Loyola," *Proche Orient Chrétien* 32:1-2 (1982), pp. 50-85
- James R. Price, "Conversion and the Doctrine of Grace in Bernard Lonergan and John Climacus," *Anglican Theological Review* 62:4 (Oct. 1980), pp. 338-362
- John E. Rexine, "St. John Climacus. St. Nectarios and the Most Holy Theotokos," *Diakonia* 16:1 (1981), pp. 67-60 (review of the 1979 rev. ed. of the English translation of the *Ladder*)
- Calogero Riggi, *Giovanni Climaco. La scala del paradiso*, Città Nuova, 1995
- Philippos Savvopoulos, *Ekstatische Person als Bildungsziel bei Johannes Klimakos: ein Beitrag zur griechisch-orthodoxen Pädagogik*, Frankfurt am Main: P. Lang, 1986
- Valentin Sventinsky, "Monasticism in the World," *Epiphany* 5:3 (Spr. 1985), pp. 74-83 (reprint from *The Orthodox Word* 18:4 [1982])
- Hierotheos Vlachos, "Illness, Cure and the Therapist According to St. John of the Ladder," *Greek Orthodox Theological Review* 44:1-4 (Spr.-Wint. 1999), pp. 109-130
- Constantine N. Tsirpanlis, "The Unity of Mankind and Ecclesial Koinonia in Early Ascetic Theology," *Patristic and Byzantine Review* 6:3 (1987), pp. 173-198
- Walther Völker, *Scala Paradisi. Eine Studie zu Johannes Climacus und zugleich eine Vorstudie zu Symeon dem Neuen Theologen*, Wiesbaden: F. Steiner, 1968
- Kallistos T. Ware, "The Origins of the Jesus Prayer: Diadochus, Gaza, Sinai" in *The Study of Spirituality*, New York: Oxford Univ. Press, 1986, pp. 175-184
- Judith Waring, "Monastic Reading in the Eleventh and Twelfth Centuries" in *Work and Worship at the Theotokos Evergetis 1050-1200*, Belfast: Belfast Byzantine Enterprises, 1997, pp. 400-419
- John Watson, "John Climacus: *The Ladder of Divine Ascent*: A Study-Review," *Coptic Church Review* 8 (Summer 1987), pp. 35-47

Symeon the New Theologian

- C.J. de Catanzaro (tr.), *Symeon the New Theologian. The Discourses*, Classics of Western Spirituality, New York: Paulist Press, 1980
- Paul John McGuckin (tr./ed.), *Symeon the New Theologian: The Practical and Theological Chapters and the Three Theological Discourses*, CS 41, Kalamazoo: Cistercian Publications, 1982 (repr. 1994)
- Alexander Golitzin, *St. Symeon the New Theologian: On the Mystical Life*, vol. 1: The Church and the Last Things; vol. 2: On Virtue and the Christian Life; vol. 3: Life, Times, Theology, Crestwood, NY: St. Vladimir's Seminary Press (the letter on confession translated in v. 3, pp. 186-203 is especially worth reading)
- H.J.M. Turner (tr./ed.), *The Epistles of St. Symeon the New Theologian*, Oxford: Oxford Univ. Press, 2009
- Innocentios Byakatonda, "The Role of Holy Scripture and the Fathers in the Spiritual Life According to Saint Symeon the New Theologian," Th.M. thesis, Holy Cross Greek

Orthodox School of Theology, 1999 (available from the Theological Research Exchange Network at <http://www.tren.com>; item #016-0019)

--V.C. Christophorides, ἡ πνευματικὴ πατρότης κατὰ Συμεῶν τὸν νέον θεόλογον, Thessalonica, 1977

--Bernard Fraigneau-Julien, *Les sens spirituels et la vision de Dieu selon Syméon le Nouveau Théologien*, Théologie Historique 67, Paris: Beauchesne, 1985

--Hilda Graef, "The Spiritual Director in the Thought of Symeon the New Theologian" in Josef A. Jungmann (ed.), *Kyriakon. Festschrift Johannes Quasten*, Munster Westfalen: Verlag Aschendorff, 1970, pp. 608-614

--Hannah Hunt, *Joy-Bearing Grief: Tears of Contrition in the Writings of the Early Syrian and Byzantine Fathers*, Leiden: Brill, 2004 (revision of the author's Ph.D. thesis, Leeds, 1999) (deals especially with Ephrem Syrus, Isaac of Nineveh, John Climacus and Symeon the New Theologian)

--idem, "Penthos and Repentance in St. Symeon the New Theologian" in Maurice Wiles, Edward Yarnold and P.M. Parvis (eds.), *Studia Patristica*, vol. 35, Louvain: Peeters, 2001, pp. 114-120

--Basil Krivocheine, *In the Light of Christ: Saint Symeon the New Theologian (949-1022). Life-Spirituality-Doctrine*, tr. Anthony P. Gythiel, Crestwood, NY: St. Vladimir's Seminary Press, 1986 (see esp. pp. 91-101 "Spiritual Direction and Fatherhood")

--Justin Sp. Popovic, *Les Voies de la Connaissance de Dieu: Macaire d'Égypte, Isaac le Syrien, Syméon le Nouveau Théologien*, tr. Jean-Louis Paliérne, Lausanne: Éd. L'Âge d'Homme, 1998

--H.J.M. Turner, *St. Symeon the New Theologian and Spiritual Fatherhood*, Byzantina Neerlandica 11, Leiden: E.J. Brill, 1990, pp. xv-xvi, 70ff. (revision of the author's thesis, Univ. of Manchester, 1985)

--Kallistos Ware, "The Spiritual Father in St. John Climacus and Symeon the New Theologian" in Elizabeth A. Livingstone (ed), *Studia Patristica*, vol.18, pt. 2, Kalamazoo, MI: Cistercian Publications, 1989, pp. 299-316

Prayer and Spiritual Direction in the Late Byzantine Period

--John Chryssavagis, "The Council of Trullo and Authority in Spiritual Direction," *Greek Orthodox Review* 40 (1995), pp. 115-123 (discussion of canon 102 of the Quinsect Synod/Second Trullan Council [691-692] and its relation to contemporary views of ecclesiastical authority)

--Gabriele Winkler, "The Jesus Prayer as a Spiritual Path in Greek and Russian Monasticism" in William Skudlarek, O.S.B. (ed.), *The Continuing Quest for God: Monastic Spirituality in Tradition and Transition*, Collegeville, MN: Liturgical Press, 1982, pp. 100-113

- *Gregory Palamas' (1296-1359) Treatise on the Spiritual Life*

--Daniel M. Rogich (tr./ed.), *Saint Gregory Palamas: Treatise on the Spiritual Life*, Minneapolis: Light and Life, 1995

--Thomas Fitzgerald, "St. Gregory the Theologian: Three Principles of Spiritual Direction," *Sobornist* 14:1 (1992), pp. 44-52

- *Theodore Studites' Testament*
--Theodore Studites, *The Testament*, tr. Nicholas P. Conostas, Washington, D.C.: Monastery of the Holy Cross, 1991 (13 pp.)
- *Theoleptos of Philadelphia and the Guidance of Princess Irene Eulogia Choumnaina Palaiologina*
--Angela C. Hero, *A Woman's Quest for Spiritual Guidance: The Correspondence of Princess Irene Eulogia Choumnaina Palaiologina*, Brookline, Mass., 1986
--idem, *The Life and Letters of Theoleptos of Philadelphia*, Brookline Mass.: Hellenic College Press, 1994
- *Nicolas Cabasilas*
--Marie-Hélène Congourdeau (ed./tr.), *Nicolas Cabasilas. La vie en Christ*, SC 355; 361, Paris: Éditions du Cerf, 2009

Spiritual Direction in the Post-Byzantine Eastern Orthodox Church

- Serge Bolshakoff, *Wisdom for the Journey: Conversations with Spiritual Fathers of the Christian East*, New York: Alba House, 2001
- Christopher C.H. Cook, *The Philokalia and the Inner Life: On Passions and Prayer*, Cambridge: James Clarke, 2011
- Tito Colliander, *Way of the Ascetics: The Ancient Tradition of Discipline and Inner Growth*, Crestwood, NY: St. Vladimir's Seminary Press, 1982 (repr. 1994)
- Archimandrite Emilianos, "The Role of the Spiritual Father in an Orthodox Monastery," *Sourozh* 27 (1987), pp. 21-23
- Paul Evdokimov, *Ages of the Spiritual Life*, tr. Michael Plekon and Alexis Vinogradov, Crestwood, NY: St. Vladimir's Seminary Press, 1998
- Joseph Peter Gillis, "Spiritual Guidance in the Orthodox Tradition," M.Div. thesis, St. Vladimir's Orthodox Theological Seminary, 1983 (61 pp., available from <http://www.tren.com> ; #015-0090)
- Muriel Heppell, "The Role of the Spiritual Father in Orthodox Monasticism" in *Monastic Studies*, Bangor, Wales: Headstart History, 1991, pp. 23-29
- Abbot Herman, "Spiritual Fatherhood to a Rootless Generation," *Epiphany Journal* 15:2-3 (1995), pp. 19-30
- Joseph Homick, "Spiritual Fatherhood in Eastern Monasticism" in Boniface Luykx and Andriy Chirovsky (eds.), *Following the Star from the East: Essays in Honour of Archimandrite Boniface Luykx*, Ottawa: Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, 1992
- I.M. Kontsevich, *The Acquisition of the Holy Spirit in Ancient Russia*, Platina, CA: St. Herman of Alaska Brotherhood, 1988
- Maxym Lysack, "The Ascetic and Sacramental Dimensions of the Spiritual Life in the Theological Reflection of Father Alexander Schmemmann, Metropolitan Hierotheos of Nafpaktos and Paul Evdokimov," Th.M. thesis, Holy Cross Orthodox School of Theology, 2000 (available from <http://www.tren.com> ; #016-0025)
- Irina Paert, *Spiritual Elders: Charisma and Tradition in Russian Orthodoxy*, DeKalb: Northern Illinois Univ. Press, 2010

- Nicholas Stebbing, *Bearers of the Spirit: Spiritual Fatherhood in the Romanian Orthodox Tradition*, CS 201, Kalamazoo: Cistercian Publications, 2003
- Sadek Raphael, "Christ Is Risen, Truly He Is Risen: Letter of Spiritual Direction," *Coptic Church Review* 11 (1990), pp. 3-7
- Fr. Theophanes (Constantine), *The Psychological Basis of Mental Prayer in the Heart*, Mount Athos: Timios Prodromos, 2006 (3 vols.: v.1 The Orthodox Doctrine of the Person; v.2 The Evagrian Ascetical System; v.3 The Hesychian Sobriety) (also available online at <http://timiosprodromos.blogspot.com>)
- Kallistos Ware, "The Spiritual Father in Orthodox Christianity," *Cross Currents* 24 (Summer-Fall 1974), pp. 296-313
- idem, "Fathers in the Spirit," *Epiphany* 9 (1989), pp. 6-8
- *Greek Orthodox Attempts to Establish the Relation Between Traditional Practices of Spiritual Direction and Contemporary Psychotherapy*
- Ioan (Ioannes) Kornarakes, *Pastoral Psychology and Inner Conflict*, tr. Esther Williams, Brookline, Mass.: Holy Cross Orthodox Press, 1991 (translation of his *Encheiridion Poimantikes Psychologias*)
- Hierotheos Vlachos, *Orthodox Psychotherapy: The Science of the Fathers*, tr. Esther Williams, [Levadeia, Greece]: Birth of the Theotokos Monastery, 1994 (repr. 1995) (psychotherapy, healing and spiritual direction)
- J. Stephen Muse, "A Case Conference Model for Clergy Continuing Education in Counseling, Confession and Spiritual Direction" in John T. Chirban (ed.), *Sickness or Sin: Spiritual Discernment and Differential Diagnosis*, Brookline, Mass.: Holy Cross Orthodox Press, 2001

Research and Writing in Theological Studies: Some General Guidelines

The Church today has an unprecedented need for Christian leaders who can clearly and accurately present the faith. Living in a culture that is aggressively secular, materialistic and inclined to trivialize religious claims, we must be able to articulate and defend the central claims of the Christian faith in a persuasive manner. In the course of our ministries, we will need both to carefully examine controversial issues within the Church and to address the competing claims made by groups outside the Church.

Theological writing must be carefully structured and critical in nature; a paper that merely summarizes the author's argument or paraphrases the author's own words is not acceptable and will not receive a passing grade. The process of researching and writing a theological paper can be broken down into the following steps:

Before Writing: Critical Reading of the Assigned Text and Note-Taking

Start reading the assigned text(s) four weeks before the assignment is due. While reading the text, take careful notes, being sure to

- identify the most important issue(s) at stake in the reading, the particular position the author is concerned to reject and the specific thesis the author is trying to defend, e.g.
 “In his *Commentary on Galatians*, Luther focused on the issue of justification by faith. Luther rejected the medieval Catholic view that one could be reconciled to God only when so much grace had been infused into one's soul that one merited the favor of God. Drawing on arguments advanced by Paul in Romans and Galatians, Luther argued that while one was still a sinner, God favorably accepted him and justified him.”
- investigate and carefully define the key terms used by the author, e.g.
 “By ‘justification’, Luther means the act by which God moves a person from the state of sin (injustice) to the state of grace (justice).”
- indicate briefly why the author feels that this issue is important and is concerned to defend the specific thesis that he or she is advancing, e.g.
 “In discussing the issue of justification by faith, Luther felt that the freedom of the believer was at stake. He believed that the medieval Catholic understanding of justification left the believer constantly in fear as to whether he or she had attained sufficient merit through good works. This, Luther believed, undermined the believer's confidence that he or she had been liberated from the terrors of sin, death and the Devil and left the believer subject to manipulation by unscrupulous ecclesiastical authorities.”
- outline the principal arguments by which the author tries to support his or her thesis, e.g.
 “In support of his thesis, Luther advanced three major arguments.” {Then one would present and explain these three arguments.}
- note the relative strengths and weaknesses of each of the principal arguments advanced by the author, e.g.,

“Luther’s challenge was important because it caused the Church to reexamine Paul’s claim that in justification the human agent ‘does not work but trusts God who justifies the wicked, his faith being credited as righteousness’ (Rom. 4:5 [NIV]). At the same time, by making a sharp distinction between justification and sanctification, Luther left himself open to the criticism that he had failed to appreciate the centrality of good works in Jesus’ teaching and the connection made by Jesus between good works, judgment and acceptance in passages such as Mt. 25.”

- As you read, jot down any questions you may have about the author’s arguments (no need to supply answers to these questions just yet). You will find these questions to be very helpful when you write the paper.
- If you are reading works by more than one author on a particular topic, write down the specific points on which the authors studied agree or disagree; these points can be tabulated under different headings. Why do the authors disagree? Do the authors agree about what the fundamental problem is? If so, why do they offer different solutions? Or do their different responses reflect the fact that they define the problem in a different way and are therefore proposing solutions to quite different questions?
- Carefully note down the bibliographic information (author, work, page number) of any material that you intend to quote or discuss within your paper. This bibliographic information must appear in the footnotes to your paper.

Developing a Thesis Statement: Structuring the First Paragraph of Your Paper

While you were taking notes on the assigned text, you noted that the author had a specific thesis which he or she was trying to defend. The author stated this thesis at the beginning of his or her work and then offered a series of arguments in support of that thesis.

When you analyze the author’s work, you also will need to develop a specific thesis of your own which you wish to defend and then offer an orderly sequence of arguments in support of that thesis. Your thesis statement should consist of a single sentence and normally will be the first sentence of the first paragraph of your paper. The thesis statement will reflect your considered judgment about the thesis and arguments advanced by the author(s) whose works you are reading. Your thesis statement should not be too broad in scope; make sure that it is sufficiently narrow and well defined that it can effectively be defended within the limits of a short essay. After the thesis statement, you should add three or four sentences which

- (a) briefly indicate why the topic under discussion is important and should be of interest to the reader and
- (b) concisely summarize the major arguments you will advance in the paper, showing how you will organize the discussion and indicating the conclusion you will draw.

After you have finished writing the first paragraph, reread the instructions for the assignment to make sure you are clear about what precisely is being required. Verify that the way you have set up the paper in the first paragraph (thesis statement and outline of arguments) answers the question(s) set by the instructor in the assignment.

Building the Argument: Organizing the Body of the Paper

Think carefully about what arguments could be given in support of the thesis statement you are trying to defend, jotting them down on a piece of paper. Now rearrange these arguments, putting them in an orderly sequence:

- (a) Place first the arguments that are most important and most likely to be broadly accepted by readers of diverse backgrounds;
- (b) Move from a *general* statement of the limitations of the author's position to show the *specific* difficulties actually arising from the position he or she has embraced. Be sure to provide thorough and accurate documentation, quoting and closely analyzing key passages from the author's work(s) and citing the relevant bibliographical information (author, work, page number) in footnotes;
- (c) Does one argument depend upon another? If so, put the latter first.

If you are analyzing the works of more than one author, be sure to carefully compare and contrast alternative points of view, noting similarities and differences in how the various authors understand the problem and work toward a solution.

Conclusion

In the final paragraph, briefly summarize the major arguments advanced in the paper and conclude by reiterating the thesis statement which you defended in the paper.

Editing and Proof-Reading

- Read your paper out loud to yourself and rewrite any sentences which are too long, are confusing or sound awkward.
- Check carefully for errors in spelling and grammar and eliminate these before submitting your paper. If English is not your first language, use your word-processing program's spell-check and grammar to check for errors and then ask a native speaker of English to read your essay.
- Remember that all papers submitted for this course *must* obey the conventions of formal written prose, e.g. one should not use contractions, colloquial expressions, first person discourse, emotional appeals, rhetorical questions, *ad hominem* arguments, unfair generalizations or a melodramatic style of presentation.