

The Greek Fathers:

An Annotated Bibliography

**Compiled by the Th.M. students of Western Seminary
May 18, 2010**

Greek Fathers Annotated Bibliography

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1. General Resources

Ayers, Lewis. (2004). *Nicaea and its Legacy: An Approach to Fourth-Century Trinitarian Theology*. Oxford, UK: Oxford University Press.

Ayers revisits the evolution of Trinitarian theology in the fourth century after Nicaea. He develops a "theological trajectory" for those who were considered "pro-Nicene" exploring the various views that rest beneath this umbrella. This is probably one of the most important recent works on Nicene theology and subsequent developments. Strongly recommended for anyone wanting to know more about this time period.

Bray, Gerald Lewis. *Biblical Interpretation: Past & Present*. Downers Grove, Ill.: InterVarsity Press, 1996.

This work presents an overview of the history of biblical interpretation. He moves through the various periods of the church and illustrates both who the major players were in short biographical sketches, as well as the development of the ideas on interpretation during that period. He does not go into a great deal of depth in each area, but provides a general introduction to the people and concepts as well as a bibliography for each section if you wanted to explore further. Thus it serves as a "who's who" in the history of interpretation and thus a good work for those wanting to study the history of hermeneutics.

Campanhausen, Hans von. *The Fathers of the Greek Church*. New York: Pantheon, 1959.

Dockery, David S. *Biblical Interpretation Then and Now: Contemporary Hermeneutics in the Light of the Early Church*. Grand Rapids, Mich.: Baker Book House, 1992.

Though I just concentrated on the portion of this book related to Alexandrian and Antiochene exegesis, it appears to be a good overview of the development of hermeneutics from scripture and the early church and its impact on today's hermeneutical practice. It is written from the Evangelical perspective and provides a good survey of information to start from as well as a decent bibliography.

Dopp, Stegmar and Wilhelm Geerlings. *Dictionary of Early Christian Literature*. New York: Crossroad, 2000.

This work proved useful in providing a timeline and summary of works for each of the Greek Fathers. As a dictionary it is of course limited, though competent.

Drobner, Hubertus R. (2007). *The Fathers of the Church: A Comprehensive Introduction*. Trans. by Siegfried S. Schatzmann. Peabody, Mass.: Hendrickson.

This work seeks to be a rather exhaustive introduction to the people, texts, and events of the early church (through John of Damascus). Since it covers so much territory, it is necessarily brief in places. Nonetheless, it provides a wealth of data and is a valuable tool for anyone wanting a resource that covers the whole period.

Evans, G.R. *The First Christian Theologians: An Introduction to Theology in the Early Church*. Malden: Blackwell Pub., 2004.

Frend, W. H. C. (1984). *The Rise of Christianity*. Philadelphia: Fortress.

An outstanding overview of the history of the church from the NT up to the time of Gregory the Great, this book is an excellent resource for anyone looking to supplement the cursory overview provided by my introductory textbooks.

Gonzalez, Justo L. *The Story of Christianity: The Early Church to the Dawn of the Reformation*, Vol. 1. San Francisco: Harper Collins Publishers, 1984.

This is great source for getting a birds eye view of the historical and cultural temperature of the day. This particular work is a two-volume set, but I believe that Gonzalez has come out with a reprint that is condensed into one book. I found some great information here concerning the emperors who were part of the several persecutions during the life of Origen, including the one that claimed the life of his father. Gonzales had an entire chapter devoted to Origen and his work. If you are looking for a historical guide to the times, you may want to consider this series as an option.

Hall, Christopher A. *Learning Theology with the Church Fathers*. Downers Grove: IVP, 2002.

Hill, Jonathan. *The History of Christian Thought*. Downers Grove: IVP, 2003.

Harvey, Susan Ashbrook and David G. Hunter, Eds. (2008). *The Oxford Handbook of Early Christian Studies*. Oxford: Oxford University Press.

An excellent series of essays dealing with Early Christian Studies (aka Patristics). Excellent chapters on diversity in the early church, Gnosticism, paganism, geographical differences, and the development of various Christian practices (e.g., penance, pilgrimage, saints) make this well worth consulting.

Jedin, Hubert, ed. *History of the Church, Volume II*. New York: Seabury Press, 1980.

This is an excellent resource for a comprehensive understanding of the context of the empire and its concern with ecclesial affairs leading up to the time of Maximus. Particularly close attention is paid to the Imperial context relating to emperor Justinian and Constans while very little is said though of Maximus himself besides short references to his work against Monothelism.

Kelly, J. N. D. (1959). *Early Christian Doctrines*. New York: Harper.

Unquestionably one of the more important studies of early Christian doctrine. A must read for anyone wanting to understand the history of theology in this period.

Litfin, Bryan M. (2007). *Getting to Know the Church Fathers: An Evangelical Introduction*. Grand Rapids: Brazos.

A very useful introductory work dealing with a number of important figures from the early church (Ignatius, Justin Martyr, Irenaeus, Tertullian, Perpetua, Origen, Athanasius, John Chrysostom, Augustine, and Cyril of Alexandria). Written at the more popular level, Litfin does a nice job giving a cursory introduction to each individual and why he thinks he/she is important for Christians to understand and engage today. He thus provides a helpful, though far from adequate, entry point for studying that person.

McGuckin, John Anthony, ed. (2004). *The Westminster Handbook to Patristic Theology*. Louisville, Ky.: Westminster John Knox.

Like most of the Westminster guides, this one provides brief encyclopedia-style entries on a wide range of people, topics, and events relevant to studying the Patristic period. As such, it can usefully serve as a quick look-up resource when seeking something more reliable than Wikipedia.

Meyendorff, John (1975). *Christ in Eastern Christian Thought*. Crestwood, N.Y., St. Vladimir's Seminary Press.

This is a terrific resource for understanding both the history and the theology of the early eastern church, with a particular emphasis on the development of its christological theology.

Need, Stephen W. *Truly Divine & Truly Human*. Peabody, MA: Hendrickson, 2008.

If you are looking for an easy to read one volume account of the Councils discussed in this class then Need does an excellent job. Specifically he covers the development of Christology in the Seven Ecumenical Councils of the Church while filling in the timeline between them.

Needham, Nick (2006). *Justification in the Early Church Fathers. Justification in Perspective: Historical Developments and Contemporary Challenges*. B. L. McCormack. Grand Rapids, Baker Academic: 25-54.

Deals with (1) the nature of "justification" language; (2) the nature of "initial justification", including the relationship between justification and baptism; and (3) justification after initial conversion. Argues that the fathers largely operated with a forensic understanding of justification. Although they could and did use "make righteous" language, it is a secondary strand and is understood to be the result of the forensic declaration. Points out that although initial justification is attributed to faith (often explicitly faith "alone), this needs to be correlated with their understanding of baptism (though they saw no tension between these two things). Points out that although the fathers often talked as though faith alone is insufficient after initial conversion, it is unclear whether they were affirming "a strict justification by works in the postconversion believer" or merely polemicizing against a "dead faith."

Nichols, Stephen J. *For Us and For Our Salvation*. Wheaton, IL: Crossway, 2007.

Nichols work is more of a description of the doctrine of Christ than a true history of that doctrine though he does an excellent job of introducing all of the key figures and councils involved in the formulation of the doctrine.

Pelikan, Jaroslav (1971). *The Christian Tradition: A History of the Development of Doctrine*. 5 vols. Chicago: University of Chicago Press.

In this series, Pelikan provides very helpful discussions of the most important theological developments during various ages of the church. Although Pelikan's discussions are helpful in orienting the student to the various debates of the period, the most helpful aspect of each volume is the wealth of primary source data and citation information provided.

Shelly, Bruce. *Church History in Plain Language*. Nashville: Thomas Nelson Publishers, 2008.

I used this book primarily to get a sense of the historical and cultural background of what was going on when Origen lived. This is a great history of the church that can be found in one volume. It has sections in it devoted to major theological figures, so I was able to glean some information from here that I did not find in other sources. I would recommend this book if one is looking for a quick overview of the times that surround their particular person of study.

Young, Frances M. *Biblical Exegesis and the Formation of Christian Culture*. Cambridge; New York: Cambridge University Press, 1997.

Young gives a fascinating examination of patristic exegesis. Her intent is to provide a reworked outline of patristic exegesis. She therefore engages in some of the basic concepts of method, use of technical terminology, the influence of the Greek schools, and the like. This work makes itself fundamental in order to get an adequate grasp of patristic exegesis.

_____. ***From Nicaea to Chalcedon*. Philadelphia: Fortress, 1983.**

The title says it all but this is a serious undertaking into the in's and out's of the Doctrine of the natures of Christ from Nicaea to Chalcedon.

2. Irenaeus

Bauer, Walter. *Orthodoxy and Heresy in Earliest Christianity*. Philadelphia: Fortress, 1934; first paperback edition, 1979.

The standard work of the field in articulating that early Christianity consisted of multiple groups, with equally valid truth claims, of which one emerged from the theological battlefield to assume the claim to orthodoxy.

Bruce, F.F. *The Canon of Scripture*. Downer's Grove: IVP Press, 1988. (170-177)

In one isolated section (170-177), as well as other, more brief occurrences scattered throughout the book, Irenaeus' role in the identification and defense of the canons of the Old and New Testaments is highlighted.

Chapman, G. Clarke. "Some Theological Reflections on Walter Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*: A Review Article." *Journal of Ecumenical Studies* 7 (1970): 564-74.

One of numerous critiques of the Bauer thesis.

Cruttwell, Charles Thomas. *A Literary History of Early Christianity: Including the Fathers and the Chief Heretical Writers of the Ante-Nicene Period*. New York: AMS Press, 1971. (374-403)

Irenaeus' life, historical situation, an eight page outline of *Against Heresies*, a section on the influence of his character and genius, and the eleven page *Letter of the Gallican Churches*, taken from Eusebius, which describes the scene of martyrdom at Vienne and Lyons.

Davidson, Ivor J. *The Birth of the Church: From Jesus to Constantine, A.D. 30-312*. Baker History of the Church, vol. 1. Grand Rapids: Baker, 2004.

One of numerous critiques of the Bauer thesis.

Decker, Rodney J. *The Rehabilitation of Heresy: 'Misquoting' Earliest Christianity*. Presented to the Bible Faculty Summit, 2007. www.NTResources.com, 1-48.

A very helpful synopsis of the Bauer thesis as well as major critiques of it, along with a summary of Ehrman's *Lost Christianities*, and his own critique of Ehrman. His bibliography is great.

Ehrman, Bart. *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew*. New York: Oxford University Press, 2003.

Ehrman has a significant following and in relation to Bauer's thesis, I think I could safely say that he is the most popular modern exponent.

Grant, Robert M. *Gnosticism and Early Christianity*. New York: Columbia University Press, 1966.

Book length treatment of Gnosticism in the early church environment.

_____. ***Irenaeus of Lyons*. New York: Routledge, 1997.**

Contains a fifty page introduction to various facets of background material to Irenaeus' life and 140 pages or so of selections of *Against Heresies* in a recent translation.

Heron, A.I.C. "The Interpretation of 1 Clement in Walter Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*." *Ekklesiastikos Pharos* 55 (1973): 517-45.

One of numerous critiques of the Bauer thesis.

Hurtado, Larry W. *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity*. Grand Rapids: Eerdmans, 2003.

Provides a good concise summary of fifty years of critiques against the Bauer thesis.

Irenaeus. *Against Heresies* in Alexander Roberts and James Donaldson, editors. *The Ante-Nicene Fathers*. Vol. 1. Grand Rapids: Eerdmans, 1885; reprinted 1975: 315-567.

Irenaeus' major work.

Jenkins, Philip. *Hidden Gospels: How the Search for Jesus Lost Its Way*. New York: Oxford University Press, 2001.

Makes a comment on the history of radically revised histories of Christianity.

McCue, James F. "Orthodoxy and Heresy: Walter Bauer and the Valentinians," *Vigiliae Christianae* 33 (1979): 118-130.

One of numerous critiques of the Bauer thesis.

Osborn, Eric. *Irenaeus of Lyons*. New York: Cambridge University Press, 2001.

Despite ordering two weeks early and the fastest shipping offered, this one came the day after the presentation. But this is the full-length, 265 page systematic of Irenaeus' theology. It also has a ten page Appendix on Gnosticism.

Pagels, Elaine. *The Gnostic Gospels*. New York: Random House, 1979.

Pagels is similar to Ehrman in that she is one of today's main voices in support of the Bauer thesis. She provides some specific instances of the skepticism that the Bauer thesis necessarily means for Irenaeus.

_____. *Reading Judas: The Gospel of Judas and the Shaping of Christianity*. New York: Penguin, 2007.

See first Pagels entry.

Porter, Stanley E. and Gordon L. Heath. *The Lost Gospel of Judas*. Grand Rapids: Eerdmans, 2007.

Has numerous sections which help to construct a general picture of the nature of Gnosticism within the context of the early Christian centuries.

Roberts, Alexander and James Donaldson. "Introductory note to Irenaeus Against Heresies," in *The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to A.D. 325*. Grand Rapids: Eerdmans Publishing, 1975. (309-313)

Irenaeus' life, and a discussion of the context surrounding and an outline of his major work: Against Heresies.

Robinson, Thomas A. *The Bauer Thesis Examined: The Geography of Heresy in the Early Christian Church*. Studies in the Bible and Early Christianity, vol. 11. Lewiston, NY: Mellen, 1988.

One of numerous critiques of the Bauer thesis.

Smith, Joseph P. *St. Irenaeus: Proof of the Apostolic Preaching*. New York: Newman Press, 1952. (22-44)

A step-by-step introduction walks through the *Proof*, from pages 22-44 discussing the theology of the *Proof* in systematic categories. Since the *Proof* is seen as almost identical to the theology Irenaeus presents in *Against Heresies*, and representative of his mature theology, this is a helpful and relatively brief tour through some of the major features of his theology.

Trebilco, Paul. "Christian Communities in Western Asia Minor into the Early Second Century: Ignatius and Others as Witnesses Against Bauer." *JETS*49/1 (March 2006): 17-44.

One of numerous critiques of the Bauer thesis.

Turner, H.E.W. *The Pattern of Christian Truth: A Study of the Relations between Orthodoxy and Heresy in the Early Church*. Bampton Lectures. London: Mowbray, 1954; reprinted Eugene, OR: Wipf and Stock, 2004.

The first major critique of the Bauer thesis.

Wilken, R.L. "Diversity and Unity in Early Christianity." *SecCent*1 (1981): 101-110.

Cited by Trebilco in commenting on the impact of the Bauer thesis.

Wright, N.T. *Judas and the Gospel of Jesus*. Grand Rapids: Baker, 2006.

Cites the James M. Robinson quote in *Newsweek* about the lack of utility of *The Gospel of Judas* for historical purposes.

Yamauchi, Edwin M. *Pre-Christian Gnosticism: A Survey of the Proposed Evidences*,” Grand Rapids: Baker, 1983; second edition.

Cited by Decker regarding the nature of Gnosticism.

3. Origen

Coptic Orthodox Church Network. “The School of Alexandria: Origen.”

<http://www.copticchurch.net/topics/patrology/schoolofalex2/index.html> (accessed January 14, 2008).

This was the most helpful website that I found and was able to use. The website is structured so that you can get a quick overview of Origen’s life, and then click on a link and go in depth to a particular topic. There was a great deal of information about Origen’s life and writings that I was able to glean here. The only problem was that it did not always site from where they took quotations from Origen’s writings. It was also difficult to discern whether they were quoting Origen, or someone who was speaking about Origen.

Crouzel, Henri. *Origen: The Life and Thought of the First Great Theologian*. San Francisco: Harper and Row Publishers, 1989.

I found this book to be one of the most helpful that I read. Crouzel was quoted in almost every secondary source that I read on Origen, and this specific book was referenced several times. It’s broken down into four sections. Section one deals primarily with the life and works of Origen. Section two takes an in depth look at his method of exegesis, going into depth about all three levels in which Origen sought meaning. Section three begins to unpack several aspects of his theology, including that of man as a spiritual being. The final section explains the several heresies that Origen is accused of being a part of, as well as those that Origen was used to settle. I think that Crouzel gives a very fair and balanced assessment of Origen, his life, and his theology.

Catholic Encyclopedia. “Origen and Origenism.” The New Advent.

<http://www.newadvent.org/cathen/11306b.htm> (accessed January 15, 2008).

This was the second most helpful website that I found. I used the information here to essentially confirm what I had already ascertained in my previous study. However, this site went into detail about the posthumous influence of Origen as well as the two following Origenistic controversies. There were also lengthy sections that broke down aspects of Origen’s doctrines as set forth in *First Principles* and *Against Celsus*. This section was extremely helpful in helping me wrap my mind around certain tenets of Origen’s theology. If you find that you need to read several different interpretations of an individual’s life and theology, this would be another good place to look.

Eusebius. *Ecclesiastical History*, Vol. 6. Translated by J.E.L. Oulton. Britain: St. Edmundsbury Press, 2000.

This book is priceless when studying Origen. Eusebius is the great Church Historian who we owe a great deal as far as the conservation of texts from church history. Volume six is dedicated almost entirely to the life and work of Origen. The one word of warning given with Eusebius is that he seems to have engaged in tendentious historiography. He was very favorable towards Origen and cannot always be relied upon to give the most unbiased opinion. He did, however, preserve many documents and letters supposedly written from Origen. I found here his letter written back to his friends in Alexandria, denouncing the idea that he taught that Satan would eventually be saved. It is a wealth of information.

McGuckin, John Anthony (2004). *The Westminster Handbook to Origen*. Louisville, Ky.: Westminster John Knox.

Like all the Westminster Handbooks this one provides helpful entries on a wide range of topics and issues relevant for studying Origen. The introduction offers a helpful overview of his life and writings.

Origen. *Commentary on the Gospel of John*, Vol. 2. Translated by Ronald E. Heine. Washington: Catholic University of America Press, 1993.

This is by far the most well known commentary that was written by Origen. It gives great insight into who Jesus claimed to be and is a worthy read. It is also an interesting commentary from an early church father and I would argue is still useful for today.

_____. *Commentary on the Epistle to the Romans*, vol. 1. Translated by Thomas P. Scheck. Washington: Catholic University of America Press, 2002.

This is another good commentary by Origen and give great insight into the thoughts of an early church father. I did not use this book as much as the others and am still interested in reading more of it.

_____. *First Principles*. Edited by G.W. Butterworth. New York: Harper and Row Publishers, 1966.

This book is essentially the first work of systematic theology known to the Christian church. Origen attempts to address many of the questions raised by those inside, and outside, of Christianity. Although we do not have a complete copy of the original, we do have a complete copy made by Rufinius in Latin. There are, however, several "clarifications" made by Rufinius. Nevertheless, it is an amazing work that will give you insight into Origen's thinking about the Trinity, the pre-existence of souls, and the role that Scripture is to play in the life of the believer.

_____. *Contra Celsum*. Edited by Henry Chadwick. New York: Cambridge University Press, 1980.

This is Origen's most prolific writing against the prevailing philosophies of the day that would categorize Christianity as the religion of the ignorant and superstitious. The book was written at the prompting of his friend Ambrose, who was afraid that such a damning critique of Christianity by a well-known philosopher could cause many who are weak in the faith to leave. It is written in response to a book written by the philosopher Celsus, entitled, *The True Word*. In it Origen defends the legitimacy of Christianity, the humanity and divinity of Jesus, the resurrection, and the authority of the God of the Bible. This book is another important read for anyone who wants to get an accurate understanding of Origen's theology.

Reno, R. R. (2006). "Origen," in *Christian Theologies of Scripture: A Comparative Introduction*. J. S. Holcomb (ed), New York, New York University Press: pp. 21-38.

Surveys Origen's understanding of Scripture and interpretation. Does a nice job showing Origen as one who interprets Scripture in ways that are completely in agreement with other Christians of his day. Points out that his interpretation of Scripture is driven by his conviction that the Bible is a depiction of a single, divine economy and that, therefore, the search for unity and commonality must be at the forefront of exegesis.

Schaff, Philip. "Arianism." In *A Religious Encyclopedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, edited by Philip Schaff. 3rd ed., Vol. 1, 134-137. New York: Funk & Wagnalls Company, 1894.

I found this to be an extremely helpful article concerning the Arian doctrine and its connection with Origen. Although the author feels that Arius misrepresented Origen, there is a section in the article where he discusses how certain of Origen's statements could easily have been misunderstood.

Von Balthasar, Hans Urs. *Origen: Spirit and Fire*. Translated by Robert J. Daly. Washington D.C., Catholic University of America Press, 1984.

This book was an anthology of several of Origen's writings, collected into one specific place. The author gives a good summary of the life of Origen and seats him within his historical context. If someone has never read anything about Origen, or read any of his own writings this would be a great place to start.

4. Athanasius

Anatolios, Khaled. *Athanasius (The Early Church Fathers)*. New York, NY: Routledge. 2004.

This book surveys the life and times of Athanasius before introducing sample readings from his works. Each work includes a brief introduction as well.

_____ . *Athanasius: The Coherence of His Thought*. New York, NY: Routledge Early Church Monographs. 2005.

This book is a systematizing (of sorts) of the theology of Athanasius. Anatolios uses the grid of Athanasius contrast between God and creation. He explores this as the unifying theme of Athanasius' theology throughout his works.

Athanasius. *Against the Arians, Discourse I*

Athanasius challenges various Arian understandings of Christ such as his eternity, being begotten, relationship to the Father, the nature of his incarnation and exaltation, as well as various debatable passages. It is his desire to defend the language of the Nicene Creed as well as further advance the notion of the equality of the Father and Son (with the Holy Spirit mentioned briefly).

. Against the Heathens.

In *Against the Heathens* Athanasius responds to those Gentiles who mock Christianity by showing the debased nature of pagan religion. He begins as the Apostle Paul does his letter to the Romans by showing the insanity of the decline of humanity into worshipping idols. Then he deconstructs idolatry itself in the tradition of the Hebrew prophets (e.g. If idols are gods, yet gods are known as creative beings, does this not make the human who made the idol the actual god? If not, then how can the thing created be called “god”?). This is followed by an attack on the character of the pagan gods. He then moves toward a proper understanding of creation as not something to be worshipped but as something to reveal the true God.

In order to show that the image of God is humanity he writes at length about the nature of the soul. It is Athanasius’ desire to show the rationality of the soul is what makes humans superior to idols, animals, and so forth and therefore able to relate directly to the Word of God whose reflection is the soul of humans. Furthermore, the order of creation points to the unity of this one God which is something that could not be accomplished if there were a plurality of gods and that there is only one God over everything.

Finally, Athanasius moves quickly to the biblical texts. He argues that this order of creation occurs through the Word of God. He displays how the Word is the agent of creation. This is his final evidence that the Christianity that the pagans mock is superior to theirs.

. Apologia Contra Arianos

This writing is more biographical than doctrinal. The Eusebian party had directed personal attacks at Athanasius. In this work he defends himself against their assertions defending his own character.

. Encyclical Epistle to the Bishops throughout the World

This letter is Athanasius’ call to unity amongst the orthodox bishops that he wrote before fleeing to Rome. He lists various outrages that have been committed by others against the church to urge support for one another. This list includes the ignoring of ecclesiastical canons, the disposing of orthodox bishops for Arians bishops, persecution of the faithful, pagan practices, as well as an attempt to attack Athanasius directly. Gregory, the Arian bishop sent to replace Athanasius is the main object of this letter.

. Defense of the Nicene Definition

This work is a response from Athanasius to a friend who has requested an account of the Nicene Council because the Arians were accusing the Council of using non-biblical language. Athanasius recounts the Council defending the decisions made there.

. On the Incarnation.

In *On the Incarnation* Athanasius sets forth his defense of the Word of God becoming human. It is part theological treatise; part apologetic. He expounds on the creation and fall of humanity which leads him to explain why it is that God could not simply choose to redeem creation without first becoming part of creation. He provides reasons for why the God-man had to appear amongst humans and how his death led to life and redemption because the Word is Life and death could not defeat the One who was eternally Life. In expectation of objections he sets forth to challenge the Jews by appealing to their Scriptures, especially the prophets, as well as the fact that the hope of the Jews—that the Gentiles would know the God of Zion—is being fulfilled because of Christ. As a challenge to the Gentiles he shows how Jesus must have been true God when juxtaposed to the pagan gods and magicians that had captured the imagination of the Gentiles world before Christ began to victoriously conquer.

. The Letter to Marcellinus

In *The Letter to Marcellinus* (also known as *On the Interpretation of the Psalms*) Athanasius attempts to encourage the recipient of his letter in his reading and interpreting the Psalms. Athanasius understands the Scriptures to be inspired by the Holy Spirit and therefore profitable, as the Apostle Paul had written. He displays the value of the Psalms by showing how each Psalm does what all the other books of the Hebrew Scriptures do yet all within the Psalter (e.g. speaks of creation, the exodus, the Law of Moses, the David kingdom, the prophecies of the prophets, and so forth). Yet he does not demise the rest of the Hebrew Scriptures but uses this connection as evidence that the same Holy Spirit is behind the composition of all these text (displaying his high regard for the Hebrew Scriptures). Finally, he shows how the Psalms let one see inside oneself and therefore are valuable for devotion to God.

. The Life of Antony.

The Life of Antony is a hagiography about the monk Antony. Antony was close friends with Athanasius and after his death he received a request to tell his story. In this hagiography one can begin to understand Antony/Athanasius' understanding of asceticism, spirituality, spiritual warfare, and demonology by observing how Antony faces his challenges. It became a standard work for aspiring monks and it functioned to sway monks against the Arians as it set forth Antony as a supporter of Nicaea.

Ayers, Lewis, "Athanasius' Initial Defense of the Term 'homoiousia': Rereading the Decretis". *Journal of Early Christian Studies*; Fall 2004; 12, 3; Research Library. Pp. 337-359.

In this article Ayers explores the evolution of Athanasius' *ousia* language as a defense of Nicaea to the more specific *homoousia* over and against the Arians who said that the Son was *homoiousia* of the Father. It became Athanasius' pattern to describe the Son as *ek tes ousias tou patros* (from the essence of the Father) followed by the clarification that the Son is *idios* or of "his own" (him being the Father) therefore *homoousia* (same substance). He gives special attention to how this word began to function once Athanasius wrote *De decretis* (*Defense of the Nicene Definition*). At the end Ayers discusses how this term was previously used in *De synodis* (*The Councils of Arminum and Seleucia*) as a means of bringing the *homoiousia* party closer to the *homoousia* against those who thought that the Son was from another substance.

Barnes, Timothy D. *Athanasius and Constantius: Theology and Politics in the Constantinian Empire*. Cambridge, MA: Harvard University Press, 1993.

Blaising, Craig Alan. *Athanasius of Alexandria: Studies in the Theological Content and Structure of the Contra Arianos, with Special Reference to Method*. "Ph.D. Diss", University of Aberdeen, 1987.

Blaising explores theological method and development through the lens of the fourth century Arian controversies. He uses *Contra Arianos* as his primary work. It is written in commentary style in order to follow along with the development of thought.

Brakke, David. *Athanasius and Asceticism*. Baltimore, MD: The John Hopkins University Press, 1995.

Brakke explores the ecclesiastical political implications of Athanasius' reconciling the ascetics of Egypt with the church hierarchy. Much like later ascetics such as Basil it was shown that leaving the ascetics

outside of the general Christian community would weaken it. Rather, Athanasius sought to find a way to bring the influence of the ascetics upon the common people while aligning with him.

Fortescue, Adrian. "Saint Athanasius (293-373)," in *The Greek Fathers: Their Lives and Writings*. San Francisco, CA: Ignatius Press, 2007. Reprinted from 1908. pp. 1-42.

This chapter is basically a short biography on Athanasius. While it alludes to the doctrinal debates it does not give a thoroughly in depth presentation on the matter. Rather, it juxtaposes Athanasius with the Arian movement from his election as bishop through his five exiles to his death displaying him as the greatest of the Greek Fathers as well as the one who single-handedly defeated Arianism.

Hall, Christopher A. "The Four Doctors of the East: Athanasius, Gregory of Nazianzus, Basil the Great and John

"Chrysostom," in *Reading Scripture with the Church Fathers*. Downers Grove, IL: IVP, 1998. Pp. 56-64.

This section on Athanasius presents the hermeneutical approach of Athanasius in the midst of the Arian controversy. It sets Arius' starting point, the indivisibility of God, against that of Athanasius, the question of what must be done for God to save humans. Since for Athanasius only God could do such a thing it was not possible that Arius' view of Jesus as a created being would suffice. Jesus must be God.

Hanson, R.P.C. "The Source and Significance of the Fourth 'Oratio contra Arianos' Attributed to Athanasius" *Vigiliae Christianae*, Vol. 42, No. 3 (Sep., 1988), pp. 257-266.

The Fourth *Oratio contra Arianos* has been determined by most scholars to not be a work of Athanasius. Hanson explores where it may have come from and whether or not it is of any significance.

Jones, Marvin D. *Hermeneutical Principles in Contra Arianos of Athanasius of Alexandria*. "D. Theo. Diss", University of South Africa, 2004.

This dissertation focuses upon the hermeneutical method found in *Contra Arianos*. It gives special attention to the eternal Sonship as well as the eternality of the functional subordination of the Son. Finally it explores the *homoousias* definition as used by Athanasius./

Lienhard, Joseph T. "Ps-Athanasius, Contra Sabellianos, and Basil of Caesarea, Contra Sabellianos et Arium et Anomoeos: Analysis and Comparison". *Vigiliae Christianae*, Vol. 40, No. 4 (Dec., 1986), pp. 365-389.

This article explores the relationship between two homilies on the Holy Spirit. One attributed to Athanasius but believed to be spurious and another attributed to Basil upon which the aforementioned one is believed to be dependent. Lienhard explores these assumptions.

Lyman, J. Rebecca (2008). "Arius and Arians." *The Oxford Handbook of Early Christian Studies*. S. A. Harvey and D. G. Hunter. Oxford, Oxford University Press: 237-257.

Provides a very nice introduction to the current status of Arius/Arianism studies and is helpful for understanding both how diverse the 'movement' actually was and the main issues leading up to and continuing the debate.

Meyer, John R. "Athanasius' Use of Paul in His Doctrine of Salvation". *Vigiliae Christianae*, Vol. 52, No. 2 (May, 1998), pp. 146-171

Meyers explores the salvation motifs of Paul as found in the writings of Athanasius as well as Athanasius' dependency upon Paul for his understanding of how the a person is saved. He explores (1) how "God in Christ" died for us; (2) "reconciliation is an action of the divine Logos; (3) the Christian dies "with Christ" in baptism; (4) a Christian lives "in Christ".

Moreschini, Claudio and Enrico Norelli. "Greek Writers of the Arian Controversy," in *Early Christian Greek and Latin Literature*. Peabody, MA: Hendrickson Publishers, 2005. pp. 20-56.

This section provides background regarding the Arian controversy. There is content on Arius, the Nicene Council, other minor characters, and Athanasius himself. The authors attempt to be objective historians on the matter. This makes for a worthwhile introduction to the context in which Athanasius is found as well as his writings.

Shapland, C.R.B. (trans.). *The Letters of St. Athanasius concerning the Holy Spirit*. New York, NY: Philosophical Library, 1951.

Shapland translated Athanasius' *Letters to Serapion on the Holy Spirit* into English for the first time. This book contains Letter I-IV attributed to the dialog between Athanasius and Serapion regarding the heresy of the Tropici who denied the deity of the Holy Spirit. It includes an introduction as well as extensive notes.

Teal, Andrew Robert. *The God-Man: An Engagement with the Theology of Athanasius of Alexandria, Its Genesis and Impact*. "Ph.D. Diss", University of Birmingham, 2006.

This dissertation explores the two natures of Christ in the thought of Athanasius and how this effected the Council of Chalcedon as well as later theologians.

Weinandy, Thomas G. (2007). *Athanasius: A Theological Introduction*. Aldershot, Ashgate.

This is a ery nice, brief introduction to Athanasius' theology, arranged primarily around Athanasius' key works. The first chapter gives a pretty cursory summary of Athanasius' life. The second and third chapters deal with his "soteriological theology" by looking at *Contra Gentes* and *De Incarnatione* and summarizing Athanasius' understanding of the Trinity and the incarnation. The fourth chapter focuses on Nicea and the Arian debates, providing Athanasius' soteriological reasons for defending the *homousion*. Chapter five has an interesting discussion of Athanasius' Christology, arguing that he does not denigrate Christ's full humanity, because he is using language to emphasize an incarnational 'becoming' that protects the one person and true deity of the son, even while maintaining full and true humanity. The sixth chapter has a nice discussion of Athanasius' on the Holy Spirit. He criticizes the earlier Athanasius for neglecting the Spirit, but in his *Ad Serapionem*, he largely makes up for this. The seventh chapter is a brief discussion of how believers are conformed to Christ with an emphasis on eucharist and monastic discipline.

5. Basil the Great

Barrios, Georges. *The Fathers Speak*. New York: St. Vladimir's Seminary Press, 1986.

This book compiles the letters of St. Basil the Great, St. Gregory of Nazianzus, and St. Gregory of Nyssa. The editor has compiled these writings into 11 different categories for this book. This book is valuable because it does a lot of the hard work of trying to figure out what a letter is about but then also provides letters from the other Cappadocians to support a view. There are two chapters of significance in this book. One is the Biographical chapter where Barrios compiled many of the letters of the Cappadocians to give a picture of their lives. The other chapter is on the Monastic Ideal, which was a very important theme for the Cappadocians, especially Basil.

Fedwick, Paul Jonathan. *The Church and the Charisma of Leadership in Basil of Caesarea*. Eugene: Wipf and Stock Pub., 1979.

This book is mostly focused on Basil's view of the church and the leadership of the church. There is a very valuable timeline of Basil's life found in Appendix A that gives a numerous amount of dates associated with Basil. It even lists most of the letters that were written by Basil and shows when they were written. This is another great book on this aspect of Basil's thought. The section on the church is very thorough and really helps explain the impact that monasticism has on Basil and his view of the church.

Hildebrand, Stephen M. *The Trinitarian Theology of Basil of Caesarea: A Synthesis of Greek Thought and Biblical Truth*. Washington D.C.: The Catholic University of America Press, 2007.

This book is a really great synthesis of Trinitarian thought found in Basil's writings. I have not read through all of this yet so I am not sure of the Catholic influence but what I have read the influence is minimal. It is actually presented from a very "orthodox" point of view (quotes are the authors). I would highly recommend this book though for someone studying the Trinitarian thought of Basil because it has proven to be a very valuable resource.

Lienhard, Joseph T. S. J. (2001). *Ousia and Hypostasis: The Cappadocian Settlement and the Theology of 'One Hypostasis'*. *The Trinity: An Interdisciplinary Symposium on the Trinity*. S. T. Davis, D. Kendall and G. O'Collins. Oxford New York, OUP: 99-122.

A very nice survey of how *ousia/hypostasis* came to be used and understood. Argues that these terms, and the 'official' trinitarian language of one *ousia* and three *hypostases* was used relatively infrequently and was a debated way of speaking for quite a while after it was adopted. Looks at some of the arguments offered by miahypostatic theologians (e.g., Marcellus). Also argues that although the Cappadocian approach was a gain in clarity, it was also a loss in that some other useful ways of speaking of Jesus (e.g. Word, Image, Power, Wisdom) were lost or diminished.

Rousseau, Philip. *Basil of Caesarea*. Berkeley: University of California Press, 1998.

This book is based mostly on the life of Basil. This book is a very thorough treatment of the life of Basil. He does not delve too much into the writings of Basil but rather the events that surrounded the writings thus creating the opportunity for Basil to write on a subject. Another reason why this is so valuable is there are not that many biographies on the life of Basil in English. Most of the other biographies on Basil are in French or Latin.

Schaff, Philip. *The Nicene and Post-Nicene Fathers Second Series Vol. VIII.* Oak Harbor: Logos Research Systems, 1997.

This was a great book on the life of Basil and his many writings. It contains a great biographical introduction to the life of Basil. It also contains many of the original works of Basil translated into English. It includes, *On the Holy Spirit, Hexaemeron*, and 361 of his letters. This is a very valuable resource to have especially if you have Logos Bible Software. This is only one volume of a 28-volume work. I would highly recommend this book just for the introduction to Basil's life and the introduction to his works.

Smith, Richard Traverse. *St. Basil the Great.* New York: Pott, Young, & Co., 1879.

This is an older book but still very good. I actually bought it off of Amazon through www.general-books.net. It is a scanned copy of the original. This is a very good introduction to Basil. He spends the first three chapters outlining the life of Basil in very short but thorough way. Then he moves to the theology of Basil especially focusing on the theology of Jesus, Holy Spirit, and Salvation. He also has a chapter that talks about what the church was going through during this time. I would recommend this book for someone doing a study on Basil. (A copy of the original in PDF format can be found on Google books.)

6. Gregory of Nazianzus

Ruether, Rosemary Radford. *Gregory of Nazianzus: Rhetor and Philosopher.* Clarendon Press. Oxford, 1969.

The author does a very good job providing the background for Gregory of Nazianzus. She is detailed without becoming too caught up in the trivia. She highlights his life starting with his secondary education and goes through to his death. This book is well written and easy to read. However, once past the background she moves into identifying the impact of classical rhetorical and philosophical training upon Gregory's theology and his writing and speaking style. While I have nothing against this, it did not seem applicable to this project so I skipped it for more pertinent reading.

Daley, Brian. *Gregory of Nazianzus.* Routledge. New York, 2006.

This book is a gem. Daley provides a well-written biography as an introduction, including sections that focus on different aspects of Gregory's life. He inserts excerpts of different orations and letters to support his analysis of Gregory's life and state. The rest of the book is broken into four sections: orations, poems, letters, and will. He provides an introduction and very brief summary for each of the eight orations he has translated for this work. The poems, letters, and will have an introduction at the beginning of their respective sections. The author also provides good endnotes for all quotes and references, both his and those of Gregory. Aside from the Book with the five orations, this was the most useful book I found for providing a good cross section of Gregory's works and some insight into those works.

Barrois, Georges. ed. *The Fathers Speak.* St. Vladimir's Seminary Press. Crestwood, 1986.

Different authors and editors have differing ideas of how to organize their materials, this one was distinct from the others I read. The editor has collected different letters, letter excerpts, and notes from the three Cappadocian Fathers, sometimes with minor commentary, and put them into topical chapters. On the one hand this does give an interesting perspective, providing sometimes a back and forth flow of conversation between letters and replies. On the other hand, when trying to focus on Gregory of Nazianzus, this does have a lot of additional material not always even secondarily related to him. This is a decent source for

anyone wanting to study these fathers in general, or as a group, but less helpful for those looking for material specifically of any one of the three.

Behr, John. ed. *On God and Christ: St. Gregory of Nazianzus The Five Theological Orations and Two letters to Cleonidas*. St. Vladimir's Seminary Press. Crestwood, 2002.

This book starts with a very brief thumbnail history of Gregory and then proceeds to a historical background for the five theological orations. The editor also provides a brief introduction to the two letters to Cleonidas. The five theological orations have their place in Church History, yet the inclusion of the two letters is a nice addition, providing additional opportunity to examine Gregory's theology.

Bray, Gerald, "The Double Procession of the Holy Spirit in Evangelical Theology Today: Do We Still Need It?" *Journal of the Evangelical Theological Society Volume 41*. Lynchburg, VA: The Evangelical Theological Society, 1998.

Professor Bray starts with the importance of the doctrine and then defines the doctrine historically. He introduces the crux of the argument between single and double procession and the linguistic basis for the different views as well as the different foundational views of proceeding: temporal mission vs. source. He does believe that a compromise is possible between the different positions that still can maintain the necessary aspects of Pneumatology. I picked this article specifically for Professor Bray's use of Gregory of Nazianzus but the article itself is interesting.

_____ . "The *Filioque* Clause in History and Theology," *Tyndale Bulletin Volume 34*. Cambridge: Tyndale House, 1983.

He begins with addressing the current validity of this question before laying out the history of the dispute regarding *filioque*. He addresses the Cappadocian Fathers including Gregory of Nazianzus and his use of procession and begotten. He gives an extensive history regarding the spilt of the Church in which the *filioque* was given as a contributing reason. He concludes with a message that the reunion of the churches over this issue will not come by choosing one side over the other, but through a heightened spirituality.

Kovach, Stephen and Peter Schemm, Jr., "A Defense of the Doctrine of the Eternal Subordination of the Son," *Journal of the Evangelical Theological Society Volume 42*. Lynchburg, VA: The Evangelical Theological Society, 1999.

This article provides a survey of what Kovach and Schemm consider historical and biblical support for the teaching of the eternal subordination of the Son. They draw the distinction between their position and Subordinationism. This article had a couple pages that dealt with Gregory of Nazianzus and his view of the Trinity which they believe supports "ontological equality but economic subordination". Their use of Gregory supported my thesis regarding how Gregory's choice of terminology proved personhood and deity for the Son and Spirit.

Helm, Paul, "Eternal Creation," *Tyndale Bulletin Volume 45*. Cambridge: Tyndale House, 1994.

This article really has absolutely nothing to do with Gregory of Nazianzus. I happened to stumble into it as I was researching and found that the author brings up a fascinating and important distinction with regards to eternity: is there duration in the timelessness of eternity. The reason it is here is because that concept impacts Gregory's teaching of begetting and procession and was worth noting in my paper. This is worth reading again for a good philosophical mindbender.

Horrell, J. Scott, "Toward a Biblical model of the Social Trinity: Avoiding Equivocation of Nature and Order." *Journal of the Evangelical Theological Society Volume 47*. Lynchburg, VA: The Evangelical Theological Society, 2004.

While I picked this article because of its topic and reference to Gregory, it was only marginally useful.

Noble, T. A., "Gregory Nazianzen's Use of Scripture in Defence of the Deity of the Spirit." *Tyndale Bulletin Volume 39*. Cambridge: Tyndale House, 1988; 2009.

This article was definitely useful towards my paper and worth reading for anybody interested in Gregory's formulation of Pneumatology. The author gives a brief synopsis of the history surrounding Gregory's fifth theological oration before digging into how Gregory used scripture in his writing and how he interpreted scripture. He then addresses Gregory's concept of progressive revelation that includes the function of the Spirit within the Church. He closes with praise for Gregory's willingness to go beyond his peers and actually name the Holy Spirit as God.

Schaff, Philip. *The Nicene and Post-Nicene Fathers Second Series Vol. VII*. Oak Harbor: Logos Research Systems, 1997.

This volume contains translations of 24 of Gregory's orations including the five theological orations with a separate introduction for the theological orations. It additionally has translations of many of Gregory's letters. The editor, Philip Schaff has done a lot of work with many different fathers and provides some beneficial succinct editorial comments at the beginning of some of the orations. I found this most useful because of its availability in electronic print for searching in Logos.

Wright, David, "The Formation of the Doctrine of the Trinity in the Early Church." *Reformation and Revival Volume 10*. Carol Stream, Illinois: Reformation and Revival Ministries, 2001.

This article was quite interesting. It had only one brief paragraph that was related to my paper, but overall provides a very nice survey of the early development of the doctrine of the Trinity. The author emphasizes that the Trinity is built from a monotheistic view of God and demonstrates through early creeds and church theologians how that was formulated. He addresses the different controversies related to the doctrine as well as some of the key points like homoousios and filioque. I found this article to be a good overview.

7. Gregory of Nyssa

Ayres, Lewis. "Deification and the dynamics of Nicene theology: the contribution of Gregory of Nyssa." *St Vladimir's Theological Quarterly* 49, no. 4 (January 1, 2005): 375-394.

Ayres argues that the root of Gregory's conception of deification is the idea that the soul's life or activity may come to mirror the divine life or activity. He sees the polemic context of Nicea and the Eunomian controversies lead Gregory to emphasize the infinite mystery of God in his explication of the doctrine of deification. God as creator is separate and distinct from his creation and yet through imitate we come to partake in union with the divine.

Coakley, Sarah (2001). 'Persons' in the 'Social Doctrine of the Trinity: A Critique of Current Analytic Discussion. *The Trinity: An Interdisciplinary Symposium on the Trinity*. S. T. Davis, D. Kendall and G. O'Collins. Oxford New York, OUP: 123-144.

Argues that there is a fair amount of confusion in much contemporary analytic discussion of the social Trinity. Contends that many of those arguing along these lines (e.g., Inwagen, Swineburne) espouse positions that are implicitly tritheistic and ultimately beholden to modern, individualistic notions of personhood. Contends that Gregory of Nyssa cannot be used to support this position. Much of the essay, then, is a discussion of Gregory's theology and particularly his analogies for the Trinity, showing that they do not imply a social, tritheistic view of God.

_____ . "Re-thinking Gregory of Nyssa: introduction--gender, Trinitarian analogies, and the pedagogy of the song." *Modern Theology* 18, no. 4 (October 1, 2002): 431-443.

This article forms the introduction to a series of articles aimed at reorienting the field of Gregory studies. In particular this series of articles hopes to tear down the disjunctions that exist in current studies between theology/spirituality, doctrine/ascetical theology, philosophy/exegesis, and sex/gender. In this article Coakley specifically tackles the notion that *Why there are Not Three Gods* is Gregory's most significant work for understanding the trinity (specifically his use of the three men analogy) and shows that even Gregory found this supposedly crucial metaphor as inadequate. By allowing the rest of the Gregory corpus to explain his theology we will find a wider and better use for Gregory's writings.

Denning-Bolle, Sara J. "Gregory of Nyssa: The Soul in Mystical Flight." *Greek Orthodox Theological Review* 34, no. 2 (June 1, 1989): 97-116.

Denning-Bolle uses Gregory's *The Soul and the Resurrection* and *The Life of Moses* to compare his ideas of the Soul to Plato's. She concludes that Gregory does use many elements of Plato's ideas of the soul without compromising his essential Christian theology.

Danielou, Jean, S.J. *From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings*. Trans. Herbert Musurillo, S.J. Crestwood, New York: St. Vladimir's Seminary Press, 1979.

This work provides the most accessible (only?) translations of Gregory's two greatest mystical works into English: the *Life of Moses* and the *Commentary on the Song of Songs*. In addition his introduction has become the de facto starting place for any current discussion of Gregory's mysticism.

Geljon, Albert-Kees. "Divine infinity in Gregory of Nyssa and Philo of Alexandria." *Vigiliae christianae* 59, no. 2 (January 1, 2005): 152-177.

Geljon looks at Gregory's doctrine of divine infinity and explores similar ideas already present in Philo to get a feel for how original Gregory's concept of divine infinity was. In this he offers a more nuanced opinion to temper Muhlenberg's claim that Gregory invented the concept of divine infinity. Geljon concludes that Gregory was inspired by Philo's writings to take up divine infinity. Nevertheless Gregory is the first to deal with this idea in a thorough way.

Farmer, Tamsin Jones. "Revealing the invisible: Gregory of Nyssa on the gift of revelation." *Modern Theology* 21, no. 1 (January 1, 2005): 67-85.

Farmer uses the framework of revelation as gift found in Gregory of Nyssa to illuminate and point towards a more useful understanding of gift giving in the hopes of aiding the current discussion by Milbank and Marion on the subject.

Ferguson, Everett. "God's infinity and man's mutability: perpetual progress according to Gregory of Nyssa." *Greek Orthodox Theological Review* 18, no. 1-2 (March 1, 1973): 59-78.

Ferguson looks at the background and imagery of Gregory's idea of perpetual progress, and goes into detail concerning its theological grounding in divine infinity and human mutability and how it relates to the spiritual life.

McCambley, Casimir. "Saint Gregory of Nyssa: Peri teleiōtētos - On perfection." *Greek Orthodox Theological Review* 29, no. 4 (December 1, 1984): 349-379.

Brother Casimir offers a new translation of *On Perfection* with a brief introduction highlight its major contributions, not least of which is Gregory's departure from Plato's view that perfection is a state of rest. Instead Gregory says that in mutable (i.e. created) beings perfection is found in constant movement towards the Good.

Norris, Richard A. "The Soul Takes Flight: Gregory of Nyssa and the Song of Songs." *Anglican Theological Review* 80, no. 4 (September 1, 1998): 517-532.

Norris argues that Gregory's interpretation of the Song of Songs is hermeneutically similar to that of Origin's and yet thematically it is truly a revision of Origin's seminal work. Where Origin finds the soul stationary in the Song Gregory finds a place for infinite movement towards the divine. In this way Gregory builds on the foundation of Origin while expanding it into one of the great works of mystical theology. Unfortunately these are not the complete works translated, but they are excerpts highlighting the various themes in Gregory's theology.

O'Connell, Patrick F. "The double journey in Saint Gregory of Nyssa: The Life of Moses." *Greek Orthodox Theological Review* 28, no. 4 (December 1, 1983): 301-324.

The Life of Moses is commonly seen as having a haphazard coherence as Gregory traces the journey of Moses through his life to illuminate the mystical ascent of the believer. O'Connell shows that greater inner coherence can be found in the Life of Moses if one sees a second journey, that of the people of Israel going to the promised land, being traced alongside the journey of Moses. He argues that it was Gregory's intent for the reader to see the interplay of both journeys as they seek to understand the path to perfection and the road to the promised land.

Robb-Dover, Kristina. "Gregory of Nyssa's 'perpetual progress.'" *Theology Today* 65, no. 2 (July 1, 2008): 213-225.

Robb-Dover argues that Gregory taught that perfection is not a destination but a journey of incessant becoming through participation in the life of God. In this she explores God's infinite nature, man's mutability and the centrality of the incarnation.

Wiles, Maurice & Mark Santer, ed. *Documents in Early Christian Thought. “Catechetical Orations.”* Cambridge UK: Cambridge University Press 1975.

This book is a collection of translation of early Church Fathers. I used this work specifically for its translation of Gregory's Catechetical Orations that I could not find elsewhere.

8. John Chrysostom

Chrysostom, *Six Books on the Priesthood.* (New York: St. Vladimir's Seminary Press 1977).

Of course anytime one has access to original sources they are of tremendous value. *On the Priesthood* provides some autobiographical accounts of John's early life (especially when understood to be literal), while providing insight into his reverence of the priesthood—the very position that would come to be his hallmark.

Baur, Chrysostomus Dom. *John Chrysostom and His time (II Vol.)* (Maryland: The Newman Press, 1960).

Baur's work was so extensive that I failed to properly interact with all of it. That said, I ran across his name several times as the authority on John Chrysostom; the fact that he addresses John in two volumes attests to this fact. Anyone interested in further studies of Chrysostom would do themselves a disservice in failing to engage with Baur.

Nassif, Bradley. “Antiochene Theoria in John Chrysostom's Exegesis.” *Exegesis and Hermeneutics in the Churches of the East: Select Papers from the SBL Meeting in San Diego, 2007, 2009.* Peter Lang.

This article by Bradley Nassif was from an SBL meeting in 2007. Foremost he was examining the Antiochene understanding of the term *theoria*, and more specifically that of John Chrysostom. He chose Chrysostom simply because he has the greatest number of works available to analyze and of course for his importance in the position of the early church. His explanation of the general concept of *theoria* as well as the Antiochene school was most helpful.

**Willey, John Heston. *Chrysostom: The Orator* (Cincinnati: Jennings and Graham 1906)
Perthes, Frederic M. *Life of John Chrysostom* (Boston: John P. Jewett and company, 1854)**

The Catholic Encyclopedia, <http://www.newadvent.org/cathen/08452b.htm> As anyone interested in studying Catholicism or the life of the Church prior to the Reformation knows, this is an extremely helpful website. It gives a through interaction of John's life and works, and many of the latter, are supplied in full.

9. Cyril of Alexandria

Cyril of Alexandria. *Commentary on the Twelve Prophets*. Trans. Hill, Robert C. The Fathers of the Church V. 115. 2 vols. Washington, D.C.: Catholic University of America Press, 2007.

This translation with introduction by Hill serves as a rather new compendium of Cyril's commentary on the minor prophets. Hill gives an ample introduction to the life of Cyril but more importantly for the context here, goes into the details of Cyril's method and theology in regards to the Old Testament. He also gives an overview of the text that Cyril most likely worked from as well as his commentary style. Within Cyril's text itself, he gives good explanatory notes to specific point Cyril makes.

_____. ***Cyril of Alexandria, Select Letters*. Trans. Wickham, Lionel R. Oxford Early Christian Texts. Oxford: Clarendon Press, 1983.**

This is a collection of selected letters of Cyril covering various aspects of his life. Wickham includes an introduction to the life of Cyril as well. Probably the most significant aspect of this collection is that it prints the Greek text (along with textual apparatus) along with the English translation. The down side to this is the number of letters presented, only ten. However, having the Greek makes this work extremely valuable to the Greek scholar who wishes to read Cyril in the original.

_____. ***St. Cyril of Alexandria : Letters*. Trans. McEnerney, John I. The Fathers of the Church V. 76-77. 2 vols. Washington, D.C.: Catholic University of America Press, 1987.**

This two volume work includes 100 of Cyril's letters spanning his whole life. Thus in addition to the expected letters in relation to the Nestorian controversy, there are also a selection of his festal letters and administrative ones pertaining to his position as bishop and of course more personal correspondence. The nice aspect of this translation is that it set to put all of the available letters in one place to make them accessible in English. Additionally, the translator gives a brief introduction to give the context for the letters as well as an outline of the people that either the letters were addressed to or who they addressed in their contents.

Hallman, J. M. "The Seed of Fire: Divine Suffering in the Christology of Cyril of Alexandria and Nestorius of Constantinople." *Journal of Early Christian Studies* 5.3 (1997): 369-92.

Kerrigan, Alexander. *St. Cyril of Alexandria, Interpreter of the Old Testament*. Analecta Biblica, 2. Roma: Pontificio Istituto Biblico, 1952.

Alexander Kerrigan's work stands as one of the fundamental texts on Cyril - especially on his examination of the Old Testament. It is an extremely thorough text. It is definitely for an academic audience steeped in languages for he uses Greek and Latin profusely without translations. The biggest strength is the depth that he explores in examining Cyril as an Old Testament interpreter both in his own right and in comparison to others. He reviews not only Cyril's methodology but also his specialized use of terms. His basic thesis seems to be to explore Cyril's idea of both the literal and spiritual sense of scripture. This he does quite well. The drawback to this work is its emphasis on Greek usage and of course that it is dated, so the bibliography is not as useful. It is very well cited in current works on this time period, however.

Loon, Hans van. *The Dyophysite Christology of Cyril of Alexandria*. Supplements to *Vigiliae Christianae*. Leiden; Boston: Brill, 2009.

Though I did not end up utilizing this source, it is a fairly current monograph about the Christological debates under Cyril of Alexandria. Specifically it seeks to address the understanding of the key theological terms in the debate and how Cyril employed them in his writings. Loon gives an extensive background into the historical context, Cyril's use of Aristotilean logic, a review of Trinitarian writing, and a look at various interpretations of the terms by various interpreters. He then goes through all of Cyril's writings pertaining to the Nestorian debate, examining the terms as they are employed in the text. It appears to be a thorough text with an updated bibliography.

Markus, R. A., William E. Klingshirn, and Mark Vessey. *The Limits of Ancient Christianity: Essays on Late Antique Thought and Culture in Honor of R.A. Markus*. Recentiores. Ann Arbor: University of Michigan Press, 1999.

The chapter in this volume, "Cyril of Alexandria's *Contra Iulianum*" by Wobert Wilken, examines Cyril's attempt to refute Julian's earlier treatise against Christianity. Wilken notes this is a seldom studied work because of its length and its lack of a good English translation. However, he notes it is a good look into Cyril's abilities as an apologist. Though Julian's work was from a previous generation, pagans opposed to Cyril were still quoting from it, and so Cyril felt it was important to address it lest any of his parishioners were led astray.

McGuckin, John Anthony, and Cyril. *St. Cyril of Alexandria : The Christological Controversy: Its History, Theology, and Texts*. Supplements to *Vigiliae Christianae*. Leiden; New York: E.J. Brill, 1994.

McGuckin's work serves as the textbook for the life of Cyril and the Nestorian controversy. It appears to be cited in this fashion throughout the literature about Cyril. He gives a good in-depth examination of the context of the Christological debates and on the life and times of Cyril before moving into the showdown with Nestorius. As such he outlines Nestorius' life as well and then both of their Christologies. Finally he delves into an assortment of Cyrils' writings that especially were in connection with the Christological controversy. Overall McGuckin provides a very readable assessment of Cyril, Nestorius, and the Christological debates of the 5th century.

McLeod, Frederick G. *Theodore of Mopsuestia*. London; New York: Routledge, 2009.

McLeod's work is a new contribution into the growing field of Theodore studies. He presents here a work similar in scope to Zaharopoulos' earlier one, but rather than focusing on just his Old Testament exegesis, he examines a collection from all his works. Though he does address Theodore's theology, namely Christology, he appears to concentrate more on his exegetical method and how this informed his writing.

O'Keefe, John. J. "Christianizing Malachi: Fifth-Century Insights from Cyril of Alexandria." *Vigiliae Christianae*. 50.2 (1996): 136.

In this article, O'Keefe attempts to show that Cyril's interpretation, as seen in his commentary on Malachi, was not dependent on his method but rather on his understanding of Christian faith, ministry, and moral behavior. O'Keefe examines the current debates about Cyril's exegetical methodology, and that of the patristics in general. The rest he focuses on how Cyril understands Malachi to be relating to Christian faith and practice. Overall he provides an excellent summation of patristic exegesis and demonstrates Cyril's particular method well. This of course is the aspect I concentrated on for my context.

_____. "'A Letter That Killeth': Toward a Reassessment of Antiochene Exegesis, or Diodore, Theodore, and Theodoret on the Psalms.' *Journal of Early Christian Studies* 8.1 (2000): 83.

O'Keefe's main premise behind writing this article is to address the significance of the Antiochene school on the course of, specifically, exegesis. Ancient writers had come to condemn the Antioch method and one of its main representatives Theodore of Mopsuestia. However, the Antiochene school saw a rise in popularity by modern scholars who saw their method of exegesis as something akin to the historical-critical method. O'Keefe's contention is that in fact, this is not so, that the Antiochene method was right to be condemned at that time as it basically removed the connection between the Old and New Testaments and undermined the functioning of the Bible as a Christian text. In the article he gives a complete survey of the Antiochene school - its main positions, persons, and methodologies. He also interacts well with the current scholarship that examines the previously held notions about Antioch. I do not necessarily agree with his whole thesis, because it seems to generalize the Antiochene school. This was certainly a dangerous tendency they could have had, but there seemed to be great difference between how the method was actually implemented.

Russell, Norman. "The Church in the Commentaries of St Cyril of Alexandria." *International Journal for the Study of the Christian Church* 7.2 (2007): 70-85.

This article examines Cyril of Alexandria's use of typology in the Old Testament literature to refer to the church. Russel gives a very informative overview of Cyril's probable exegetical method, derived from his Uncle Theophilus. He uses Cyril's exegesis mostly from the prophets to illustrate his point that Cyril was most concerned with drawing out Christology and the kerygma of the church from the Old Testament writings. Some of the typologies that Cyril makes are quite interesting and very specific, and we might say even a bit of a stretch. However, Russel uses the examples well to show Cyril's purpose in doing so.

_____. *Cyril of Alexandria. The Early Church Fathers. London; New York: Routledge, 2000.*

Much like McGuckin's book, Russel's serves as not only a good introduction to the life of Cyril, but also to his writings. Unlike McGuckin, he looks at the corpus of Cyril's works and not just those pertaining to the Nestorian controversy. Thus we have selections from his exegetical, apologetic, and Christological writings. Overall, it is a good overview from which to explore other more detailed works about Cyril.

Theodore of Mopsuestia. *Commentary on the Twelve Prophets*. Trans. Hill, Robert C. *The Fathers of the Church, V. 108*. Washington, D.C.: Catholic University of America Press, 2004.

Much like his translation and presentation of Cyril's commentary, Hill presents a good introduction and translation of Theodore of Mopsuestia's similar commentary.

Weinandy, Thomas G., and Daniel A. Keating. *The Theology of St. Cyril of Alexandria: A Critical Appreciation*. London; New York: T& Clark, 2003.

This is a collection of essays in regards to the theological understanding of Cyril. It includes such topics as his interpretive method, view of incarnation and trinity, his roles as bishop, etc. The essays are detailed in scope and help paint a more nuanced picture of Cyril in these particular areas.

Welch, Lawrence J. *Christology and Eucharist in the Early Thought of Cyril of Alexandria*. San Francisco: Catholic Scholars Press, 1994.

Lawrence Welch set out to examine the earlier Christology of Cyril before the Nestorian controversy. He primarily works from Cyril's commentary on John and in it finds Cyril to be concentrating his Christology on the nature of Christ's soul. Though this is a fairly specific study, he gives insights into Cyril's exegetical impetus for the New Testament as well as the formation of his Christology, which of course is what Cyril is best known for.

Wessel, Susan. *Cyril of Alexandria and the Nestorian Controversy: The Making of a Saint and of a Heretic*. The Oxford Early Christian Studies. Oxford; New York: Oxford University Press, 2004.

Wessel's book covers the Nestorian debate and especially examines the lives of the two men at the center - Cyril and Nestorius. Besides the aspects of their lives, she penetrates into their writings that pertain to the debate.

Zaharopoulos, Dimitri Z. *Theodore of Mopsuestia on the Bible: A Study of His Old Testament Exegesis*. New York: Paulist Press, 1989.

This is one of the earlier, and thus oft cited, works on the life and writings of Theodore. Its main purpose is to examine his exegesis on the Old Testament, though he provides a good overview of the scant details of his life as well as his general writings. The greater portion, however, is an examination on the exegetical writings of the Old Testament. His main purpose is to show through an examination of his writings, that Theodore used a historical-grammatical method much as is used in modern times. Of course this position has come under fire more recently, by this work was one of the earlier ones to solidly espouse this viewpoint.

10. Maximus the Confessor

Bathrellos, Demetrios (2004). *The Byzantine Christ: Person, Nature, and Will in the Christology of Saint Maximus the Confessor*. Oxford, OUP.

Probably the best study on the monothelite controversy and Maximus' understanding of key terms. Begins with a discussion of the historical/theological background of the controversy that serves as a nice overview of Christology from the 4th-7th centuries. Then deals with the monothelite heresy and Maximus' dyothelite approach. Concludes with a few reflections on further issues. Particularly helpful for understanding person/hypostasis, nature/essence, unity/distinction, and the nature of the will. Basically argues that we should identify two 'natural wills and energies' corresponding the two natures, while also affirming a carefully qualified 'monothelism' that denotes 'the deep unity of the two natural wills and energies of the one hypostasis' (p. 8).

Louth, Andrew (1996). *Maximus the Confessor*. New York, Routledge.

A very nice introduction to Maximus's life and thought followed by 140 pgs of selected writings.

McFarland, Ian A. (2007). "'Willing Is Not Choosing': Some Anthropological Implications of Dyothelite Christology." *IJST* 9(1): 3-23.

This was a very helpful article for understanding the nature of the 'will' in Maximus's theology. McFarland points out the distinction between the *logos* (the will as component of nature) and the *tropos* (the mode in which the will is exercised). Based on this he shows that Maximus affirmed that Christ had a fully human will (natural will) but that he did not exercise it in the same way/mode as other humans who also have a gnomic will, which is associated with deliberation and 'free' choice. Christ had no gnomic will because his natural will was always in line with the Father's; consequently, there was no deliberation in his willing. At the end of the article, he has some very helpful comments about what 'willing' must look like in our deified state on the basis of Maximus's christological conclusions.

Riches, Aaron (2008). "After Chalcedon: The Oneness of Christ and the Dyothelite Mediation of His Theandric Unity." *Modern Theology* 24(2): 199-224.

This article explores the differentiated unity of divinity and humanity in Christ through the dyothelitism of Maximus the Confessor and Constantinople III. The essay argues that the dyothelite doctrine makes concrete the *communicatio idiomatum* of difference in the unity of the Son's theandric prayer. Further, it suggests dyothelitism is the condition of the possibility of ecclesial participation in the unity of the Son's personhood, and therefore the means by which Christ continues his presence and work of salvation in the Church, which is his body. [abstract from the author]

Sherwood, Polycarp. *St. Maximus the Confessor*. New York: Newman, 1955.

Though written before the Syriac tale of Maximus was uncovered this book provides an excellent introduction to the life, theology, and anthropology of Maximus. For a theology that could be so foreign to those not familiar with Eastern Orthodoxy he does a fair job of describing it. It also includes his two works *The Ascetical Life & The Four Centuries on Charity*. Maximus was primarily a monk and his thoughts on asceticism are very practical beyond the monastery. Practicality was his intention and the second work included is 400 statements concerning the practical manifestation of Maximus' key virtue of both God and man namely charity.

Thunberg, Lars (1985). *Man and the Cosmos: The Vision of St. Maximus the Confessor*. Crestwood, N.Y., St. Vladimir's Seminary Press.

Good brief introduction to Maximus and his theology. The opening chapter gives a brief bio, and the next five chapters deal with various 'dimensions' of Maximus' theology (he prefers to call them dimensions rather than specific topics because they are five things that shape and permeate his theology): Trinity, soteriology, the 'theandric' dimension, the natural-social dimension, and the liturgical and sacramental dimension. He closes with a chapter on further reflections in which he engages two debates about Maximus' connection to later theology: his relationship to Palamas' notion of deification through participation in the divine energies and his relationship to Aquinas' theology of grace as an infused habitus.

Tollefsen, Torstein Theodor (2008). *The Christocentric Cosmology of St. Maximus the Confessor*. Oxford, OUP.

Very helpful for understanding Maximus' Christology and the Logos/logoi relationship, how this relates to the Divine being, ideas, and activity, as well as what this means for the concept of 'participation'. It is particularly good for placing Maximus in the context of other Greek thinkers and their understanding of Logos/logoi. His basic contention is that the logoi are the divine Ideas that function as the structuring principles of creation and, consequently, are the backbone of Maximus' cosmology.

Törönen, Melchisedec (2007). *Union and Distinction in the Thought of St. Maximus the Confessor*. Oxford, Oxford University Press.

The author offers the following as a very good summary of the argument in this book: "The present study explores the different ways in which St Maximus the Confessor (580-662) works out a theology of simultaneous union and distinction. The logic of union and distinction pervades all the major areas of Maximus' thought and it is the purpose of this book to present his synthesis in the light of this logic. The fundamental idea, which I shall here call the principle of simultaneous union and distinction, could be summarized in the following way: things united remain distinct and without confusion in an inseparable union. This is the starting point for our investigation. Not every pattern or idea in Maximus' thought matches exactly with it (and I have tried to avoid pushing things too far) but it does express the kind of architecture of his thought that can be traced in all the major areas of his theology" (p. 1).

Chrysostom Press. 17 March 2010 < <http://www.chrysostompress.org/saints-0121-maximus-the-confessor>>.

This is an account of Maximus the Confessor's trial in Constantinople drawing primarily from the first-hand account of his companion Anastasius who was condemned along with him. Though fanciful in its depiction it does provide a framework of the theology that he was condemned for and which ultimately was ruled as Orthodox. If nothing else it is a great read.

von Balthasar, Hans Urs. *Cosmic Liturgy: the Universe According to Maximus the Confessor*. New York: Ignatius Press, 2003.

This is a more recent and up-to-date telling of the life of Maximus the Confessor as well as a comprehensive description of his theology covering almost every subject that he dealt with. If you want to get introduced into the theology that led to the distinctives of the Eastern Orthodox Church this is a great place to start.

11. St. John of Damascus

Cannon, William Ragsdale. *History of Christianity in the Middle Ages*. Grand Rapids: Baker House Press, 1983.

This is a useful resource to understanding the historical context of St. John and his life. Cannon also provides insight to St. John's theology, especially concerning his Christology and Anthropology.

Cassidy, Frank. *Molders of the Medieval Mind*. Port Washington: Kennikat Press, Inc., 1966.

An overview on the influence of the Fathers of the Church on the Medieval schoolmen, this resource includes a beneficial but somewhat short introduction to St. John.

Daniel-Rops, Henri. *The Church in the Dark Ages*. London: J. M. Dent & Sons Ltd., 1963.

An historical overview, that provides a deeper understanding of the context of St. John. Especially interesting was the author's description of the Iconoclastic Controversy. He tells this story from several different perspectives.

St. John of Damascus. *On the Divine Images – Three Apologies Against Those Who Attack the Divine Images*. Crestwood, New York: St. Vladimir's Seminary Press, 1980.

One of St. John's most important works, this defense of the icons provides great insight on what was at stake during the Iconoclastic Controversy. John argues well for the veneration of images without for that matter and clearly makes a distinction to adoration of the Divine Word.

_____. *Writings*. Washington D. C.: The Catholic University of America Press, 1970.

St. John's most important writings gathered in one volume. Don't miss the helpful introduction to St John's life and his writings.

Louth, Martin. *St John Damascene – Tradition and Originality in Byzantine Theology*. Oxford: Oxford University Press, 2004.

An impressive piece of writing, that deals both with John of Damascus and his historical context. This book is especially helpful in that it provides numerous leads to other sources, both primary and secondary.

Packenham, Walsh. *Light and Shades of Christendom*. London: Headley Brothers, 1935.

Packenheim summarizes the life and thought of St. John. This is a helpful resource in that he elaborates on St. John's theology and also explains how his thought connects to contemporary influences. A little frustrating are his personal and highly subjective evaluations of St. John and his opponents.

Von Hefele, Karl Joseph. *A History of the Councils of the Church, from the Original Documents*. Edinburgh: T. & T. Clark, 1872, 309.

A helpful collection of writings, all connected to the Church Councils. A great resource when the Internet lacks trustworthy citations.

12. Thesis Bibliography

Clendenin, Daniel B. *Eastern Orthodox Christianity: A Western Perspective*. Grand Rapids: Baker Books, 1997.

This book really helped explain how those with western thought would understand Eastern Orthodox thought. His explanations were very thorough and valuable. There was one section on theosis but it really did not explain in depth too much. But overall value was very good to understanding Eastern Orthodox theology.

Clendin, Daniel B. “Partakers of Divinity: The Orthodox Doctrine of Theosis,” *Journal of the Evangelical Theological Society*, Vol. 37, Issue 3, 1994.

This article was really valuable in understanding the Orthodox understanding of theosis. He gave a very good overview of the doctrine and explained it very well using both the Bible and the Church Fathers.

Eckman, James P. *The Truth About Worldviews: A Biblical Understanding of Worldview Alternatives*. Wheaton: Crossway, 2004.

Overall this was a very valuable resource on worldviews. It was very succinct in describing the different worldviews but also did highlight the differences of each worldview. He had one really interesting insight that was quoted in the paper about theosis but that was the only value to this paper.

Elowsky, Joel C. *Ancient Christian Doctrine: We Believe in the Holy Spirit Vol. 4*. Downers Grove: IVP Academic, 2009.

This book had a very good section on theosis. There was a really good definition and explanation of theosis. Then following the brief overview he gave many texts that related theosis and the role of the Holy Spirit. The explanation of theosis was great and added some valuable insight to the doctrine.

Fahlbusch, Erwin and Bromiley, Geoffrey William. *The Encyclopedia of Christianity Grand Rapids: Eerdmans, 2005.*

Very good encyclopedia on Christianity. Has many articles that are very thorough in the treatment of the topic being discussed. This is a resource I go to a lot when I have questions about Christianity in general.

Hughes, Philip Edgcumbe. *The True Image: The Origin and Destiny of Man in Christ*. Grand Rapids: Eerdmans, 1989.

This book is based on an understanding of the image of God in humanity. It did not discuss theosis to thoroughly but would be a great book to use to understand the image of God in man.

Karkkainen, Veli-Matti. *One with God: Salvation as Deification and Justification*. Collegeville, Liturgical Press, 2004.

This book focused on the unity of humans with God. He tried to combine both Western and Eastern thought into a whole understanding of salvation and sanctification. It is a very short introduction to the doctrine of deification and he did not focus solely on the church fathers but also on contemporary research on the topic.

Kharlamov, Vladimir. “Rhetorical Application of *Theosis* in Greek Patristic Theology,” in Michael J. Christensen and Jeffery A. Wittung, *Partakers of the Divine Nature: The History and Development of Deification in the Christian Traditions*. Grand Rapids: Baker Academic, 2007.

This section focused on the rhetoric used by the church fathers in their application of theosis. This was very practical because he took a summary of the patristic fathers and their thought. The book as a whole is a very good book on understanding theosis from the very beginning of the doctrine to contemporary scholarship.

Louth, Andrew “The Cappadocians” in *The Study of Spirituality*, eds. Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold Jr.. New York: Oxford University Press, 1986.

This section was very helpful in discerning the Cappadocian thought on theosis and sanctification. He did a very good job of interpreting many of the writings of the Cappadocians and applying their understanding to the overall progression of the doctrine of theosis.

McGuckin, John Anthony. “The Strategic Adaptation of Deification in the Cappadocians,” in Michael J. Christensen and Jeffery A. Wittung, *Partakers of the Divine Nature: The History and Development of Deification in the Christian Traditions*. Grand Rapids: Baker Academic, 2007.

He provided a very good summary of theosis in Cappadocian thought. He provided a concise survey of the three Cappadocians and their writings. This was a very helpful section on understanding their perspective on the doctrine of theosis.

McGuckin, John Anthony. *Ancient Christian Doctrine: We Believe in One Lord Jesus Christ Vol. 2*. Downers Grove: IVP Academic, 2009.

This was a great book that had many excerpts from primary resources focused on the doctrine of Jesus Christ. There was one section focused on theosis. The excerpts he used were very well planned. But he never explained why the texts were important.

Pelikan, Jaroslav. *The Christian Tradition: A History of Development of Doctrine, Vol. 2: The Spirit of Eastern Christendom*. Chicago: Chicago Press, 1977.

This was a great overview of doctrines in Eastern thought. It was a good summary but other than that not much specific.

Rakestraw, Robert V. “Becoming Like God: An Evangelical Doctrine of Theosis.” *Journal of Evangelical Theological Society* Vol. 40 Issue 2, 1997.

This was by far the best resource I read for this paper. He gave a very good evangelical view of theosis. It was written very clearly but in a very scholarly way. His interaction with Eastern Orthodoxy was both critical but also accepting of the doctrine of theosis. His views on applying theosis to evangelicalism was very valuable.

Russell, Norman. *The Doctrine of Deification in the Greek Patristic Tradition*. New York: Oxford University Press, 2009.

Great book on the understanding of deification in Greek thought. This was by far the best book for understanding this topic. The author really outlined this belief well and explained himself thoroughly.

Schaff, Philip. *The Nicene and Post-Nicene Fathers Second Series Vols. 4-9*. Oak Harbor: Logos Research Systems, 1997.

Great resource for primary readings on the different Church Fathers.

Stavropoulos, Chrstoforos. “Partakers of Divine Nature” in *Eastern Orthodox Theology: A Contemporary Reader*, ed. Daniel B. Clendenin. Grand Rapids: Baker Academic, 2003.

This was a great resource because the different chapters revealed the modern day understanding of Eastern Orthodoxy. There was one specific chapter on the doctrine of theosis. Stavropoulos did a good but very succinct job of understanding deification from the Bible and tradition. He did not focus much on the Church Fathers but his understanding of Gen. 1:26-27 was helpful.

Vishnevskaya, Elena. “Divinization as Perichoretic Embrace in Maximus the Confessor,” in *Partakers of the Divine Nature: The History and Development of Deification in the Christian Traditions*, eds. Michael J. Christensen and Jeffery A. Wittung. Grand Rapids: Baker Academic, 2007.

This book was very valuable as a whole. But Vishnevskaya really explained Maximus’ understanding of the topic really clearly. Maximus is sometimes very hard to explain but she did an amazing job of explain his understanding of theosis.