

**BIBLIOGRAPHY**

**for the Research Project:**

***Pseudo-Dionysius the Areopagite's Reception among Key Thinkers of the 20th Century Orthodox World***

**(Vl. Lossky, Fr. Sophrony, Chr. Yannaras, J. Zizioulas)**

**Afonasin, E.** 2008: "Corpus Dionysiacum Slavicum", *ΣΧΟΛΗ*, II:1 (2008), 99-123.

**Analogia.** 2020: *The Pemptousia Journal for Theological Studies: St Sophrony the Athonite*, 11 (2020).

**Andreopoulos, A. - Harper, D.** (eds.) 2019: *Christos Yannaras: Philosophy, Theology, Culture*. London/New York.

**Bathrellos, D.** 2007: Review of Zizioulas 2006, *Σύναξη* (Athens) 102 (April-June 2007), 96a-99b.

**Blane, A.** (ed.) 1993: *Georges Florovsky: Russian Intellectual - Orthodox Churchman*. Crestwood, NY.

**Bortnyk, S.** 2014: *Kommunion und Person. Die Theologie von John Zizioulas in systematischer Betrachtung*. Berlin.

**Carabine, D. - Pallis, D.** 2016: "International Workshop Corpus Dionysiacum Areopagiticum: Ancient and Modern Readers", *Sobornost*, 38:2 (December 2016), 61-67.

**Coakley, S. - Stang, Ch.M.** (eds.) 2009: *Re-thinking Dionysius the Areopagite*. Oxford/Chichester.

**Coakley, S.** 2013: "Eastern 'Mystical Theology' or Western 'Nouvelle Theologie'?: On the Comparative Reception of Dionysius the Areopagite in Lossky and de Lubac", in Demacopoulos-Papanikolaou 2013, pp. 125-141 and 308-317.

**Collins, P.M.** 2001: *Trinitarian Theology, West and East: Karl Barth, the Cappadocian Fathers and John Zizioulas*. Oxford/New York.

**Cunningham, M.B. - Theokritoff, E.** (eds.) 2008: *The Cambridge Companion to Orthodox Christian Theology*. Cambridge.

**De Andia, Y.** (ed.) 1997: *Denys l'Aréopagite et sa postérité en Orient et en Occident. Actes du Colloque International Paris, 21-24 septembre 1994*, Institut d'Études Augustiniennes, (Série Antiquité 151), Paris.

- De Andia, Y.** 2015: "Pseudo-Dionysius the Areopagite and Maximus the Confessor", in P. Allen - B. Neil (eds.), *The Oxford Handbook of Maximus the Confessor*, Oxford, pp. 177-193.
- Demacopoulos, G.E. - Papanikolaou, A.** (eds.) 2008: *Orthodox Readings of Augustine*. Crestwood, New York.
- Demacopoulos, G.E. - Papanikolaou, A.** (eds.) 2013: *Orthodox Constructions of the West*. New York.
- Depraz, N. – Mauriac, F.** 2012: "Théo-phénoménologie I: l'amour – Jean-Luc Marion et Christos Yannaras", *Revue de Métaphysique et de Morale*, 74:2 (2012), 247-275.
- Dmitriev, M.V.** 2007: "Denys l'Aréopagite lu en Russie et en Ruthénie aud XV<sup>e</sup>-XVII<sup>e</sup> siècles. Joseph de Volokolamsk, le starets Artemij, le protopope Avvakum", *Istina*, LII (2007), 449-465.
- Edwards, M. - Pallis, D. - Steiris, G.** 2022: *The Oxford Handbook of Dionysius the Areopagite*, Oxford.
- Fahl, D. - Fahl, S.** 2005: "Edition des *Corpus areopagiticum slavicum*", *Studi Slavistici*, II (2005), 35-51.
- Froehlich, K.** 1987: "Pseudo-Dionysius and the Reformation of the Sixteenth Century", in Luibheid – Rorem 1987, pp. 33-46.
- Gallaher, B.** 2009: Review of Yannaras 2006, *Logos: A Journal of Eastern Christian Studies*, 50:3-4 (Dec. 2009), 537-542.
- Gallaher, B.** 2018: "Orthodoxy and the West - The Problem of Orthodox Self-Criticism in Christos Yannaras", in S. Mitralaxis (ed.), *Polis, Ontology, Ecclesial Event: Engaging with Christos Yannaras' Thought*, Cambridge, pp. 206-225.
- Gavrilyuk, P.L.** 2008: "The reception of Dionysius in Twentieth-century Eastern Orthodoxy", *Modern Theology*, 24:4 (Oct. 2008), 707-723 (= Coakley-Stang 2009, pp. 177-194).
- Gavrilyuk, P.L.** 2013, *Georges Florovsky and the Russian Religious Renaissance*. Oxford.
- Gnau, D.** 2005: *Person Werden. Theologische Anthropologie im Werk der gegenwärtigen orthodoxen Theologen Panagiotis Nellas, Christos Yannaras und Ioannis Zizioulas*, Inauguraldissertation zur Erlangung der Doktorwürde der Theologischen Fakultät der Albert-Ludwigs-Universität Freiburg im Breisgau [This study was subsequently published as: *Person werden: Zu Wesen und Bestimmung des Menschen in der Theologie von Panagiotis Nellas, Christos Yannaras und Ioannis Zizioulas*, Würzburg, 2015.]

**Golitzin, A.** 1994: *Et introibo ad altare Dei: The Mystagogy of Dionysius Areopagita, with Special Reference to its Predecessors in the Eastern Christian Tradition* (Ανάλεκτα Βλαπτάδων 59). Thessaloniki.

**Golitzin, A.** 1999: "A Contemplative and A Liturgist': Father Georges Florovsky on the Corpus Dionysiaticum", *St Vladimir's Theological Quarterly*, 43 (1999), 131–161.

**Golitzin, A.** 2013: *Mystagogy: A Monastic Reading of Dionysius Areopagita*, with the collaboration and ed. by B.G. Bucur (Cistercian Publications, Cistercian Studies Series: Number Two Hundred Fifty). Collegeville, MN.

**Goltz, H.** 1974: *HIERA MESITEIA. Zur Theorie der hierarchischen Sozietät im Corpus areopagiticum* (OIKONOMIA. Quellen und Studien zur orthodoxen Theologie, Bd. 4). Erlangen.

**Goltz, H.** 1979: *Studien und Texte zur slavischen Kirchenvätertradition. Zur Tradition des Corpus areopagiticum slavicum. Band 1: Die Areopagitica in der slavischen Theologie- und Kirchengeschichte; Band 2: Griechisch-kirchenslavischer Text der "Himmlischen Hierarchie" des Dionysios Areopagites; Band 3: Griechisch-kirchenslavisches und kirchenslavisch-griechisches Wörterbuch zur "Himmlischen Hierarchie" des Dionysios Areopagites* (Habilitationsschrift). Halle an der Saale.

**Goltz, H.** 1983: "Notizen zur Traditions-geschichte des Corpus areopagiticum slavicum", in J. Dummer - J. Irscher (eds.), *Byzanz in der europäischen Staatenwelt. Eine Aufsatzsammlung*. Berlin, pp. 133-148.

**Goltz, H.** 1987: "Wege der areopagitischen Theologie zu den Balkanslawen" in A.M. Ritter (ed.), *Ungarn und das Christentum Südosteuropas – Referate des VIII. Theol. Südosteuropa-Seminars in Budapest, 24.-31. August 1986*. Heidelberg, pp. 50-67.

**Grigoropoulou, E.** 2008: *The Early Development of the Thought of Christos Yannaras*, Thesis submitted for the Degree of Doctor of Philosophy, University of Durham (Department of Theology and Religion).

**Hankey, W.J.** 2008: "Misrepresenting Neoplatonism in Contemporary Christian Dionysian Polemic: Eriugena and Nicholas of Cusa versus Vladimir Lossky and Jean-Luc Marion", *American Catholic Philosophical Quarterly*, 82:4 (2008), 683-703.

**Hopko, Th.** 1996: "John Meyendorff. 1926-1992", in D.V. Musser - J.L. Price (eds.), *A New Handbook of Christian Theologians*. Nashville, TN, pp. 297-303.

**Iacovetti, Chr.** 2017: "God in His Processions. Aquinas, Palamas, and Dionysius on God's Relation to Creation", *Pro Ecclesia*, XXVI: 3 (2017), 297-310.

**Ioannidis, F.S.** (ed.) 2013: *Ιερός Αυγουστίνος: Η επίδραση της θεολογίας του σε Ανατολή και Δύση* [*Saint Augustine: The Influence of his Theology in East and West*]. Thessaloniki.

**Jugrin, D.** 2018: "Negative Theology in Contemporary Interpretations", *European Journal for Philosophy of Religion*, 10:2 (2018), 149-170.

**Kalaitzidis, P. - Papathanasiou, Th.N. - Abatzidis, Th.** (eds.) 2009: *Αναταράξεις στη Μεταπολεμική Θεολογία. Η «Θεολογία του '60»*. Θεολογικό Συνέδριο. Βόλος, 6-8 Μαΐου 2005 [*Turbulences in the Post-War Theology. The "Theology of the '60's". Theological Conference*]. Athens.

**Kalaitzidis, P.** 2013: «Π. Ιωάννης Μέγιεντορφ και π. Ιωάννης Ρωμανίδης: Δυο αντικρουόμενες ερμηνείες της παλαμικής θεολογίας» ["Fr. John Meyendorff and Fr. John Romanides: Two Conflicting Interpretations of Palamite Theology"], in Chr. Terezis et al. (ed.), *Επιστημονική Επιθεώρηση του Μεταπτυχιακού Προγράμματος «Σπουδές στην Ορθόδοξη Θεολογία* [*Scientific Review of the Postgraduate Programme "Studies in Orthodox Theology"*], vol. 4, Hellenic Open University, School of Humanities. Patras, pp. 201-234.

**Kalaitzidis, P.** 2016: «Μυστικισμός, Αποφατισμός, Καταφατική Θεολογία και τό ζήτημα της πιστότητας στην Πατερική θεολογία» ["Mysticism, Aporhaticism, Kataphatic Theology and the Issue of Loyalty to Patristic Theology"], in N. Asproulis (ed.), *Παναγιώτης Ν. Τρεμπέλας. Μεταξύ Παράδοσης και Ανανέωσης, μεταξύ Έπιστήμης και Ίεραποστολής* [*Panagiotis N. Trembelas. Between Tradition and Renewal, between Scholarship and Mission*], Volos, pp. 261-335.

**Kalaitzidis, P. - Asproulis, N.** (eds.) 2016: *Πρόσωπο, Εὐχαριστία καὶ Βασιλεία τοῦ Θεοῦ σὲ ὀρθόδοξη καὶ οἰκουμενική προοπτική. Σύναξις Εὐχαριστίας πρὸς τιμὴν τοῦ Μητροπολίτη Περγάμου Ἰωάννη Δ. Ζηζιούλα* [*Person, Eucharist and the Kingdom of God in Orthodox and Ecumenical Perspective. Festschrift in Honour of Metropolitan of Pergamon John D. Zizioulas*]. Volos.

**Kapriev, G.** (ed.) (forthcoming in 2021): *The Dionysian Traditions: Proceedings of the 24<sup>th</sup> Annual Colloquium of the Société Internationale pour l'Étude de la Philosophie Médiévale (S.I.E.P.M.), September 9-11, 2019, Varna, Bulgaria*. Brepols, Turnhout.

**Klitenik-Wear, S. – Dillon, J.** 2007: *Dionysius the Areopagite and the Neoplatonist Tradition: Despoiling the Hellenes*, (Ashgate Studies in Philosophy & Theology in Late Antiquity). Aldershot and Burlington.

**Knight, D.H.** (ed.) 2007: *The Theology of John Zizioulas: Personhood and the Church*. Aldershot and Burlington.

**Koch, H.** 1900: *Pseudo-Dionysius Areopagita in seinen Beziehungen zum Neuplatonismus und Mysterienwesen. Eine litterarhistorische Untersuchung.* Mainz.

**(Konstantinovsky), Nun Seraphima** 2010: "Method, Mysticism and Analogy: Father John Meyendorff and the Areopagitica", *Sourozh*, 106 (2010), 88(a)-103(b).

**Kotiranta, M.** 2016: "Vladimir Lossky", in Kristiansen-Rise 2016, pp. 379-392.

**Krawchuk, A. - Bremer, T.** (eds.) 2014: *Eastern Orthodox Encounters of Identity and Otherness: Values, Self-Reflection, Dialogue.* New York.

**Kristiansen, S. J.- Rise, S.** (eds.) 2016: *Key Theological Thinkers: From Modern to Postmodern*, Routledge, London and New York; (first published by Ashgate, Burlington, VT, 2013).

**Ladouceur, P.** 2019: *Modern Orthodox Theology. 'Behold, I Make All Things New' (Rev 21:5).* Preface by Andrew Louth. London, NY, Oxford, New Delhi, Sydney.

**Larchet, J.-Cl.** 1996: "L'amour des ennemis selon saint Silouane l'Athonite et dans la tradition patristique", *Buisson Ardent. Cahiers Saint-Silouane L'athonite*, (Diffusion CERF), 2 (1996), 66-95.

**Larchet, J.-Cl.** 2011: *Personne et nature: La Trinité – Le Christ – L'homme. Contributions aux dialogues interorthodoxe et interchretien contemporains.* Paris.

**Leclercq, J.** 1987: "Influence and Noninfluence of Dionysius in the Western Middle Ages", in Luibheid - Rorem 1987, pp. 25-32.

**Lossky, Vl.** 1930: "La notion des 'analogies' chez Denys le Pseudo-Aréopagite", *Archives d'histoire doctrinale et littéraire du Moyen Age*, 5 (1930), 279-309.

**Lossky, Vl.** 1944: *Essai sur la théologie mystique de l'Église d'Orient*, Aubier (Les Religions 13), Paris. (Last reprint: Les Éditions du Cerf, Paris, 2006.)

**Lossky, Vl.** 1960: *Théologie négative et connaissance de Dieu chez Maître Eckhart*, (Librairie Philosophique J.) Vrin, (Études de philosophie médiévale), Paris (reprint 1998).

**Lossky, Vl.** 1976: *The Mystical Theology of the Eastern Church*, St Vladimir's Seminary Press, Crestwood, NY; (translated from French: Lossky 1944 by members of the "Fellowship of St Alban and St Sergius" and first published in English by J. Clarke & Co. Ltd., Cambridge, 1957; printed in 1968, 1973 and 1991/reprinted in 2005).

**Louth, A.** 1989: *Denys the Areopagite* (Series: Outstanding Christian Thinkers). London/New York (reissued: 2001).

**Louth, A.** 2005: "Introduction", in Yannaras 2005, pp. 1-14.

- Louth, A.** 2015: *Modern Orthodox Theologians. From the Philokalia to the Present*. Downers Grove, IL.
- Louth, A.** 2016: "Orthodox Traditions", in P. McCosker - D. Turner (eds.), *The Cambridge Companion to the Summa Theologiae*. Cambridge, pp. 305-318.
- Loudovikos, N.** 2009: *Οί μόχθοι τοῦ προσώπου καὶ τὰ βάσανα τοῦ ἔρωτα. Κριτικοὶ Σποχασμοὶ γιὰ μιὰ Μετανεωτερικὴ Θεολογικὴ Ὀντολογία [The Terrors of the Person and the Ordeals of Love. Critical Reflection for a Post-Modern Theological Ontology]*. Athens.
- Loudovikos, N.** 2011: "Person instead of Grace and Dictated Otherness: John Zizioulas' Final Theological Position", *The Heythrop Journal*, 52 (2011), 684-699.
- Lubardić, B.** 2019: "Orthodox Theology of Personhood: A critical overview of currents, models and ideas in the 20th century", in B. Šijaković (ed.), *Ad Orientem: Essays from Serbian Theology Today*, Belgrade, pp. 144-188.
- Luibheid, C. - Rorem, P.** 1987: Pseudo-Dionysius, *The Complete Works*, transl. by C. Luibheid, foreword, notes and by P. Rorem, preface by R. Roques, introductions by J. Pelikan, J. Leclercq and K. Froehlich. Paulist Press, The Classics of Western Spirituality, New York, Mahwah.
- Mainoldi, E.S.** 2018: *Dietro 'Dionigi l'Areopagita'. La genesi e gli scopi del Corpus Dionysiacum*, Città Nuova, (Series: Institutiones. Saggi, ricerche e sintesidi pensiero tardo-antico, medievale e umanistico, 6). Roma.
- Makrides, V.N.** 2006: «Ἡ Οὐμανιστικὴ Θεολογία στό Βυζάντιο» ["The Humanistic Theology in Byzantium"]. Review article of Podskalsky 2003, *Νέα Ἑστία*, vol.160/issue 1791 (July-August 2006), 125a-149a.
- Makrides, V.N.** 2014: "The Barbarian West': A Form of Orthodox Christian Anti-Western Critique", in Krawchuk - Bremer 2014, pp. 141-158.
- Mantzaridis, G.I. - Galitis, G. - Tselegidis, D.** (eds.) 2008: *Γέροντας Σωφρόνιος, ο θεολόγος του ακτίστου φωτός. Πρακτικά Διορθόδοξου Επιστημονικού Συνεδρίου, Αθήνα (19-21 Οκτωβρίου 2007) [Elder Sophrony, the Theologian of the Uncreated Light. Proceedings of the Inter-Orthodox Scholarly Conference, Athens (19-21 October 2007)]*, Holy Monastery of Vatopedi, Mount Athos.
- Marcel, G.** 1951: *Homo Viator. Introduction to a Metaphysic of Hope*, transl. E. Craufurd, Henry Regnery Company, Chicago.
- Marion, J.-L.** 1982: *Dieu sans l'être*. Communio-Fayard, Paris.
- McEnhill, P. - Newlands, G.** 2004: *Fifty Key Christian Thinkers*. Routledge, London/New York.

- Mitralaxis, S.** 2020: "The Reception of the Theology of the Russian Diaspora by the Greek Theology of the '60s: A Case Study", *Analogia. The Pemptousia Journal for Theological Studies*, 8 (2020), 123-129.
- Nichols, A. O.P.** 1995: *Light from the East: Authors and Themes in Orthodox Theology*. London (reprint 1999).
- O'Rourke, F.** 1992: *Pseudo-Dionysius and the Metaphysics of Aquinas*. E.J. Brill, Leiden (reprinted by the University of Notre Dame Press, IN, 2005).
- Pallis, D.** 2014: "Σχεδιάγραμμα Πρόσληψης τῶν Ἀρεοπαγιτικῶν Συγγραφῶν στὴ Νεότερη Ἑλληνικὴ Θεολογία" ["Sketch of the Reception of the Areopagitic Writings in Modern Greek Theology"], *Θεολογία*, 85:1 (Jan.-March 2014), 301-326.
- Pallis, D.** 2017: "Μία «Νεοβυζαντινὴ» Πρόταση Πολιτισμοῦ; Κριτικὴ Αποτίμηση τῆς Αφομοίωσης τοῦ Ἀρεοπαγιτικοῦ Αποφατισμοῦ στὴν Πρώιμη Σκέψη τοῦ Χρήστου Γιανναρά" ("A 'Neobyzantine' Cultural Proposal? A Critical Appraisal of the Assimilation of Areopagitic Apophaticism in the Early Thought of Christos Yannaras"), *Philosophiein [Φιλοσοφεῖν: ἐπιστήμη, εὐνοια, παρρησία]*, 15 and 16 (January and June 2017), 271-298 and 277-301.
- Papanikolaou, A.** 2003: "Divine Personhood or Divine Energies: Vladimir Lossky and John Zizioulas on Conceiving the Transcendent and Immanent God", *Modern Theology*, 19:3 (2003), 357-385.
- Papanikolaou, A.** 2006: *Being with God: Trinity, Apophaticism, and Divine-Human Communion*, University of Notre Dame Press, Notre Dame, Indiana; (reprinted in 2008).
- Papanikolaou, A.** 2007: Review of Yannaras 2005, *Journal of Modern Theology*, 32:2 (2007), 301-304.
- Papanikolaou, A.** 2008: "Personhood and its Exponents in Twentieth-century Orthodox Theology", in Cunningham - Theokritoff 2008, pp. 232-245.
- Pelikan, J.** 1987: "The Odyssey of Dionysian Spirituality", in Luibheid - Rorem, 1987, pp. 11-24.
- Petrà, B.** 2015: *Christos Yannaras*, Morcelliana, (Pensiero Teologico), Brescia.
- Petros, hieromonk (Athanasios Vryzas)** 2016: *Τὸ μυστήριον τοῦ Λόγου τοῦ Θεοῦ κατὰ τὸν γέροντα Σωφρόνιο* [*The Mystery of God's Logos according to Father Sophrony*]. Doctoral Dissertation, Faculty of Theology, Aristotle-University of Thessaloniki (Subsequently published as: *Τὸ μυστήριον τοῦ Λόγου στὸν γέροντα Σωφρόνιο. Ἡ Θεολογία ὡς πνευματικὴ κατάσταση* [*The Mystery of Logos in Father Sophrony. Theology as a Spiritual State*]. Stavropegic Monastery of St John the Baptist, Essex, 2019).

- Plested, M.** 2012: *Orthodox Readings of Aquinas*. Oxford.
- Podskalsky, G.** 2003: *Von Photios zu Bessarion. Der Vorrang humanistisch geprägter Theologie in Byzanz und deren bleibende Bedeutung*. Wiesbaden.
- Prokurat, M. - Golitzin, A. - Peterson, M.D.** 1996: *Historical Dictionary of the Orthodox Church*, (Religions, Philosophies, and Movements No. 9), Scarecrow Press, Inc., Lanham, MD/London.
- Pupaza, Fr. D.** 2015: *Η Θεολογία τοῦ Καλοῦ καὶ τοῦ Ἀγαθοῦ στὸν Ἅγιο Διονύσιο τὸν Ἀρεοπαγίτη* [*The Theology of the Beautiful and the Good in Saint Dionysius the Areopagite*]. Holy Monastery of Vatopedi, Mount Athos.
- Rhodes, M.C.** 2004: *Frontiers of Reason: On Epistemology and Mystery*, Thesis submitted for the degree Doctor of Philosophy, University of Durham (Department of Theology).
- Rhodes, M.C.** 2012: *Mystery in Philosophy: An Invocation of Pseudo-Dionysius*. Lanham-Boulder-New York-Toronto-Plymouth, UK.
- Riedweg, C. - Horn, C. - Wyrwa, D.** (eds.) 2018: *Die Philosophie der Antike. Band 5. Philosophie der Kaiserzeit und der Spätantike*. Basel.
- Rikheim, L.E.** 2016: "Johannes Zizioulas", in Kristiansen-Rise 2016, pp. 435-450.
- Ritter, A.M.** 2018: *Dionys vom Areopag. Beiträge zu Werk und Wirkung eines philosophierenden Christen der Spätantike*. Tübingen.
- Rorem, P.** 1997: "Martin Luther's Christocentric Critique of Pseudo-Dionysian Spirituality", *Lutheran Quarterly*, 11 (1997), 291-307.
- Rorem, P.** 2015: *The Dionysian Mystical Theology*. Minneapolis, MN.
- Rorem, P. - Lamoreaux, J.C.** 1998: *John of Scythopolis and the Dionysian Corpus: Annotating the Areopagite*. Oxford.
- Russell, N.** 2006: "Modern Greek Theologians and the Greek Fathers", *Philosophy and Theology*, 18:1 (2006), 77-92.
- Russell, N.** 2016: "Christos Yannaras", in Kristiansen-Rise 2016, pp. 725-734.
- Russell, N.** 2019: *Gregory Palamas and the Making of Palamism in the Modern Age*. Oxford.
- Sakharov, N.V.** 2002: *I love, therefore I am: The Theological Legacy of Archimandrite Sophrony*. Crestwood, NY.
- Schäfer, C.** 2006: "Μονή, πρόοδος und ἐπιστροφή in der Philosophie des Proklos und des Areopagiten Dionysius", in M. Perkams – R.M. Piccione (eds.), *Proklos. Methode,*



*Seelenlehre, Metaphysik*. Akten der Konferenz in Jena am 18.-20. September 2003. Brill, (Philosophia Antiqua, vol. XCVIII). Leiden, Boston, pp. 340-362.

**Sophrony (Sakharov, Archimandrite)** 1988: *We Shall See Him as He Is. (The Spiritual Autobiography of Elder Sophrony)*, transl. by R. Edmonds, Stavropegic Monastery of St John the Baptist, Essex (reprinted by St Herman of Alaska Brotherhood in 2006).

**Sophrony (Archimandrite)** 1999: *Saint Silouan the Athonite*, transl. by R. Edmonds. Crestwood, NY.

**Sophrony (Sakharov, Archimandrite)** 2016: *Striving for Knowledge of God: Correspondence with David Balfour*. Stavropegic Monastery of St John the Baptist, Essex.

Stavrou, M. 2015: “La théologie trinitaire néo-patristique de Jean Zizioulas : vers une ontologie de la personne”, *Revue des sciences religieuses*, 89:4 (2015), 481-507.

**Stiglmayr, J.** 1895: “Der Neuplatoniker Proklus als Vorlage des sogenannten Dionysius Areopagita in der Lehre vom Übel”, *Historisches Jahrbuch*, 16 (1895), 253-273 and 721-748.

**Suchla, B.R.** 2008: *Dionysius Areopagita. Leben-Werk-Wirkung*. Freiburg-Basel-Wien.

**Tănase, N.** 2014: “Otherness and Apophaticism: Yannaras’ Discourse of ‘Personhood’ and the Divine Energy in the Apophatic Theognosia”, *Philotheos*, 14 (2014), 254-267.

**Vasilakis, D.A.** 2014: *Neoplatonic Love: The Metaphysics of Eros in Plotinus, Proclus and the Pseudo-Dionysius*. PhD Thesis in Philosophy submitted in King’s College, London.

**Vasilakis, D.A.** 2016: “Maximus as a Philosophical Interpreter of Dionysius: The Case of Christ as Manic Lover”, *Θεολογία*, 87:2 (2016), 103-112.

**Vasilakis, D.A.** 2017: “Dionysius versus Proclus on Undeclared Providence and its Byzantine Echoes in Nicholas of Methone”, *Studia Patristica*, vol. XCVI/22 (2017), 407-418.

**Vasilakis, D.A.** 2020: *Eros in Neoplatonism and Its Reception in Christian Philosophy: Exploring Love in Plotinus, Proclus and Dionysius the Areopagite*. London, NY, Oxford, New Delhi, Sydney.

**Vlachos, Hierotheos S.** (Metropolitan of Nafpaktos) 2007: *Οἶδα ἄνθρωπον ἐν Χριστῷ. Βίος καί πολιτεία τοῦ Γέροντος Σωφρονίου τοῦ ἡσυχαστοῦ καί θεολόγου [I know a Man in Christ: The Life and Times of Elder Sophrony, Hesychast and Theologian]*. Ἱερά Μονή Γενεθλίου τῆς Θεοτόκου (Πελαγίας), Nafpaktos.

**Vlachos, Hierotheos S.** (Metropolitan of Nafpaktos) 2020: *Ὁ ἅγιος Σωφρόνιος ὁ ἀγιορείτης καί ἡσυχαστής [Saint Sophrony, the Hagiorite and Hesychast]*. Ἱερά Μονή Γενεθλίου τῆς Θεοτόκου (Πελαγίας), Nafpaktos.

**Ware, Kallistos** 2000: "The Nearness yet Otherness of the Eternal in Meister Eckhart and St Gregory Palamas", *Eckhart Review*, 9:1 (2000), 41-53.

**Wehr, G.** 2013: *Der Mystiker Dionysius Areopagita*, ausgewählt von G. Wehr. Wiesbaden.

**Williams, R.D.** 1975: *The Theology of Vladimir Nikolaievich Lossky: An Exposition and Critique*. Thesis presented for the Degree of Doctor of Philosophy in the University of Oxford, (Wadham College), Oxford (Available online).

**Williams, R.** 2005: "Eastern Orthodox Theology", in D.F. Ford and R. Muers (eds.), *The Modern Theologians: An Introduction to Christian Theology since 1918*, (third edition). Malden, MA-Oxford-Carlton, Victoria, pp. 572-588.

**Yannaras, Chr.** 2005: *On the Absence and Unknowability of God. Heidegger and the Areopagite*, transl. by H. Ventis, edited and with an introduction by A. Louth. London.

**Yannaras, Chr.** 2006: *Orthodoxy and the West: Hellenic Self-Identity in the Modern Age*, transl. by P. Chamberas and N. Russell. Brookline, Massachusetts.

**Yannaras, Chr.** 2007: *Person and Eros*, transl. by Norman Russell. Brookline, MA.

**Zachhuber, J.** 2011: "Jean-Luc Marion's Reading of Dionysius the Areopagite: Hermeneutics and Reception History", in S. Douglass and M. Ludlow (eds.), *Reading the Church Fathers*, London, NY, pp. 3-22.

**Zizioulas, J.D.** 1985: *Being as Communion. Studies in Personhood and the Church*, St Vladimir's Seminary Press, (Contemporary Greek Theologians Series, No 4). Crestwood, NY.

**Zizioulas, J.D.** 2006: *Communion and Otherness*, ed. by P. Mc Partlan. Edinburgh.

[updated May 2022]