

## Suggestions for Reading

### *Sources in English translation*

English translations of many writings of the church fathers can be found in the nineteenth-century editions *Ante-Nicene Fathers* and *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, reprinted several times in recent decades. Though the translations are old, they are usually reliable. Many writings can be found in *The Fathers of the Church*, published by Catholic University of America Press, and *Ancient Christian Writers*, published by Paulist Press. *Oxford Early Christian Texts* is a bilingual edition with English translations and facing Greek and Latin texts.

*The Early Church Fathers* (edited by Carol Harrison) is a new series published by Routledge. Ten volumes have appeared with translations of some works that were formerly unavailable in English.

The Augustinians have begun a complete translation of all of Augustine's works into English. *The Works of Saint Augustine for the 21st Century*, published by New City Press, already includes twenty-five volumes. All of his sermons have been published.

Bindley, T. Herbert, *The Ecumenical Documents of the Faith*. London, 1925. Creed of Nicaea, Definition of the Faith of the Council of Chalcedon, letters of Cyril of Alexandria, Tome of Leo the Great, et al.

*Decrees of the Ecumenical Councils*. Volume 1: Nicaea I to Lateran V. Edited by Norman B. Tanner S.J. Washington, D.C., 1990.

### *Encyclopedias and other aids*

*Atlas of the Early Christian World*. Edited by F. van der Meer and Christine Mohrmann. New York, 1958.

*Augustine Through the Ages: An Encyclopedia*. Edited by Allan D. Fitzgerald, O.S.A. Grand Rapids, 1999. Includes individual articles on each of Augustine's writings, on his life and thought as well as on the influence of his thinking.

*Encyclopedia of Early Christianity*. 2d ed. 2 vols. Edited by Everett Ferguson. New York, 1997. All aspects of early Christian life, history, and thought.

*Encyclopedia of the Early Church*. Edited by Angelo di Berardino. Translated by Adrian Walford. New York, 1992. Similar to *Encyclopedia of Early Christianity* but written in the main by European scholars.

*Oxford Dictionary of the Christian Church*. Edited by E. A. Livingstone. New York, 1997. Best one-volume encyclopedia on the whole of Christian history but especially good on the early church.

*Oxford Classical Dictionary*. 3d ed. Edited by Simon Hornblower and Antony Spawforth. Oxford, 1996. Ancient Greece and Rome. ytd

*Late Antiquity: A Guide to the Postclassical World*. Edited by G. W. Bowersock, Peter Brown, and Oleg Grabar. Cambridge, U.K., 1999. Encyclopedia and essays on the world of "late antiquity," the fourth to eighth centuries, including articles on Islam.

### *General works on early Christian history and thought*

von Balthasar, Hans Urs. *The Glory of the Lord: A Theological Aesthetics*. Volume 1: *Seeing the Form*. San Francisco, 1982.

Brown, Peter. *The World of Late Antiquity*. London, 1971.

Cameron, Averil. *Christianity and the Rhetoric of Empire*. Berkeley, 1991.

von Campenhausen, Hans, *The Fathers of the Greek Church*. New York, 1959.

———. *The Fathers of the Western Church*. New York, 1964.

Fletcher, Richard. *The Barbarian Conversion: From Paganism to Christianity*. New York, 1997.

- Hall, Stuart G. *Doctrine and Practice in the Early Church*. London, 1991.
- Harnack, Adolph. *History of Dogma*. 3 vols. Translated by Neil Buchanan. New York, 1961.
- History of Theology*. Volume 1: *The Patristic Period*. Edited by Angelo di Berardino and Basil Studer. Collegeville, 1996.
- Kelly, J. N. D. *Early Christian Doctrines*. New York, 1958.
- . *Early Christian Creeds*. New York, 1960. Formation of the Apostles' Creed and the Nicene Creed.
- Meyendorff, Jean. *Byzantine Theology: Historical Trends and Doctrinal Themes*. New York, 1974.
- Payne, Robert. *The Holy Fire: The Story of the Fathers of the Eastern Church*. Crestwood, N.Y., 1980. Biographical sketches of major Eastern thinkers in the early church, e.g., Origen, Athanasius, Gregory Nazianzus, John Chrysostom, John of Damascus, et al.
- Pelikan, Jaroslav. *The Christian Tradition: A History of the Development of Doctrine*. Volume 1: *The Emergence of the Catholic Tradition (100–600)*. Chicago, 1971. Volume 2: *The Spirit of Eastern Christendom (600–1700)*. Chicago, 1974.
- Quasten, Johannes. *Patrology*. 4 volumes. Utrecht, n.d. Volume 4 edited by Angelo di Berardino with an introduction by Johannes Quasten. Westminster, Md., 1986. Discussion of life and individual writings of the church fathers with bibliography.
- Ramsey, Boniface. *Beginning to Read the Fathers*. New York, 1985.
- Rousseau, Philip. *The Early Christian Centuries*. London, 2002.
- Wilken, Robert L. *Remembering the Christian Past*. Grand Rapids, 1996.
- Young, Frances. *From Nicaea to Chalcedon: A Guide to the Literature and Its Background*. London, 1983.

*Suggestions for further reading by chapters. Primary sources are listed first. (See Notes for list of abbreviations.)*

Chapter 1. *Founded on the Cross of Christ*

- Clement of Alexandria*. Translated by G. W. Butterworth. Cambridge, 1982.
- St. Justin Martyr. The First and Second Apologies*. Translated with Introduction and Notes by Leslie William Barnard. *ACW*.
- Justin Martyr. *Dialogue with Trypho*. *ANF*
- Origen, *Contra Celsum* (ed. Henry Chadwick). Cambridge, U.K., 1965.
- Trigg, Joseph. *Origen. ECF*. Selections from Origen's writings.

- Chadwick, Henry. *Early Christian Thought and the Classical Tradition*. Oxford, 1966. Survey of the thinking of the early apologists.
- Grant, Robert M. *The Early Christian Doctrine of God*. Charlottesville, 1966.
- . *Greek Apologists of the Second Century*. Philadelphia, 1988.
- Hadot, Pierre. *Plotinus, or the Simplicity of Vision*. Chicago, 1993.
- Lane Fox, Robin. *Pagans and Christians*. Harmondsworth, 1986.
- Norris, Richard A. *God and World in Early Christian Theology*. New York, 1965.
- Pannenberg, Wolfhart. "The Appropriation of the Philosophical Concept of God as a Dogmatic Problem of Early Christian Theology." *Basic Questions in Theology* 2:119–83. The early apologists, on the basis of the Scriptures and the revelation in Christ, appropriated the Greek philosophical tradition critically.
- Rist, John. *Plotinus: The Road to Reality*. Cambridge, 1967.
- Stead, Christopher. *Philosophy in Christian Antiquity*. Cambridge, U.K., 1994. Early Christian thinkers as philosophers.
- Wilken, Robert. *The Christians as the Romans Saw Them*. New Haven, 1984. Survey of Greek and Roman thinkers on Christianity.

#### Chapter 2. *An Awesome and Unbloody Sacrifice*

- Brightman, F. E. *Liturgies Eastern and Western*. Oxford, 1985.
- Cunningham, Agnes. *Prayer: Personal and Liturgical*. Wilmington, 1985. Prayers from the early church.
- Cyril of Jerusalem*. Edited by Edward Yarnold, S.J. *ECF*.
- Early Sources of the Liturgy*. Edited by Lucien Deiss. New York, 1967. Translations of liturgical texts.
- On the Apostolic Tradition: Hippolytus*. An English version with Introduction and Commentary by Alistair Stewart-Sykes. Crestwood, N.Y., 2001.
- Dix, Dom Gregory. *The Shape of the Liturgy*. Glasgow, 1954. Development of classical Christian liturgies.
- Finn, Thomas. *From Death to Rebirth: Ritual and Conversion in Antiquity*. New York, 1997. Description and analysis of ancient baptismal rituals.
- Harmless, William. *Augustine and the Catechumenate*. Collegeville, Minn., 1995.
- History of Theology*. Volume 1: *The Patristic Period*. Collegeville, Minn., 1996. In particular chapters 5 and 6 by Basil Studer.
- Jungmann, Josef. *The Early Liturgy to the Time of Gregory the Great*. South Bend, 1959.

- McDonnell, Kilian. *The Baptism of Jesus in the Jordan*. Collegeville, Minn., 1996. Rich use of Eastern sources.
- Peterson, Eric. *The Angels and the Liturgy*. New York, 1964.
- Taft, Robert. *The Liturgy of the Hours in East and West*. Collegeville, Minn., 1986.

Chapter 3. *Face of God for Now*

- Augustine. *Exposition of the Psalms*. Translated by Maria Boulding, OSB. WSA.
- . *On Christian Doctrine*. Translated by D. W. Robertson. New York, 1989.
- Irenaeus of Lyons*. Translated by Robert M. Grant. ECF.
- Origen. *Commentary on the Gospel according to John*. Translated by Ronald E. Heine. 2 vols. FOC.
- Blowers, Paul M., ed. and trans. *The Bible in Greek Christian Antiquity*. South Bend, 1997.
- Bright, Pamela, ed. and trans. *Augustine and the Bible*. South Bend, 1999.
- Burton-Christie, Douglas. *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism*. Oxford, 1993.
- Cambridge History of the Bible*. Volume 1: *From the Beginnings to Jerome*. Edited by P. R. Ackroyd and C. F. Evans. Cambridge, 1970.
- von Campenhausen, Hans Freiherr. *The Formation of the Christian Bible*. Philadelphia, 1972.
- de Lubac, Henri. *Medieval Exegesis*. Volumes 1 and 2. Grand Rapids, 1998–2000.
- . *The Sources of Revelation*. New York, 1968. Translation of a chapter from de Lubac's book on Origen and chapters from his *Exégèse Médiévale*.
- Gamble, Harry Y. *Books and Readers in the Early Church*. New Haven, 1995. Production and distribution of books in early church.
- Grant, Robert M. *The Letter and the Spirit*. London, 1957.
- Kugel, James, and Rowan A. Greer. *Early Biblical Interpretation*. Philadelphia, 1986.
- Simonetti, Manlio. *Biblical Interpretation in the Early Church: An Historical Introduction to Patristic Exegesis*. Edinburgh, 1994.
- Wilken, Robert Louis. "Interpreting Job Allegorically: *The Moralia* of Gregory the Great." *Pro Ecclesia* 10 (2001): 213–30.
- . "In Defense of Allegory." *Modern Theology* 14 (1998): 197–212.

———. “St. Cyril of Alexandria: The Mystery of Christ in the Bible.” *Pro Ecclesia* 4 (1995): 454–78.

Young, Frances. *Biblical Exegesis and the Formation of Christian Culture*. Cambridge, 1997.

#### Chapter 4. *Seek His Face Always*

Athanasius. *Orations against the Arian*. *NPNF*.

Augustine. *The Trinity*. Translated by Edmund Hill. *WSA*.

———. *Sermon 52*.

*Christology of the Later Fathers*. Translated by E. R. Hardy and Cyril C. Richardson. Philadelphia, 1954. In particular Gregory of Nazianzus, “The Theological Orations” and Gregory of Nyssa, “An Address on Religious Instruction.”

Gregory Nazianzus. *The Theological Orations*. *LCC*. Also translated by Lionel Wickham and Frederick Williams in Frederick W. Norris, *Faith Gives Fullness to Reasoning*. Leiden, 1991.

Hilary. *The Trinity*. *FOC*.

*The Letters of St. Athanasius concerning the Holy Spirit*. Translated by C. R. B. Shapland. New York, 1951.

Origen. *Treatise on the Passover and Dialogue of Origen with Heraclides and His Fellow Bishops on the Father, the Son and the Soul*. Translated by Robert J. Daly, S.J. *ACW*.

———. *On First Principles*. Translated by G. W. Butterworth. New York, 1966.

Ayres, Lewis. “Remember that you are Catholic” (Serm. 52.2): Augustine on the Unity of the Triune God.” *Journal of Early Christian Studies* 8 (2000): 39–82.

Barnes, Michel René. “Rereading Augustine’s Theology of the Trinity.” In *The Trinity: An Interdisciplinary Symposium on the Trinity*, edited by S. T. Davis, D. Kendall, S.J., and Gerald O’Collins, S.J., 145–76. Oxford, 1999.

Cavadini, John. “The Structure and Intention of Augustine’s *De Trinitate*.” *Augustinian Studies* 23 (1992): 103–23.

Hanson, R. P. C. *The Search for the Christian Doctrine of God*. Edinburgh, 1988.

Jenson, Robert. *The Triune Identity*. Philadelphia, 1982.

Studer, Basil. *Trinity and Incarnation: The Faith of the Early Church*. Collegeville, Minn., 1993.

Stead, Christopher. *Divine Substance*. Oxford, 1977. Careful and penetrating study of the background and meaning of the term *homoousion*, of one substance, which appears in the Nicene Creed.

Vaggione, Richard Paul. *Eunomius of Cyzicus and the Nicene Revolution*. Oxford, 2000. Thoughtful study of Eunomius (d. 394), the most articulate non-Nicene thinker, with a fresh account of the controversies in the fourth century over the doctrine of the Trinity.

Widdicombe, Peter. *The Fatherhood of God from Origen to Athanasius*. Oxford, 1994.

Williams, Rowan, *Arius: Heresy and Tradition*. London, 1987.

———. "Sapientia and the Trinity: Reflections on *De Trinitate*." *Augustiniana* (1990): 317–32.

#### Chapter 5. *Not My Will But Thine*

Augustine. Letter 137.

Cyril of Alexandria. *Select letters*. Edited and Translated by Lionel R. Wickham. Oxford, 1983.

*Cyril of Alexandria*. Translated by Norman Russell. *ECF*.

Gregory Nazianzus. "Letters on the Apollinarian Controversy" and conciliar documents in *Christology of the Later Fathers*.

*Maximus the Confessor*. Translated by Andrew Louth. *ECF*.

*St. Cyril of Alexandria On the Unity of Christ*. Translated and with an Introduction by John Anthony McGuckin. Crestwood, N.Y., 1995.

Grillmeier, Alois. *Christ in Christian Tradition*. Volume 1. Atlanta, 1975. Volume 2, with Theresia Hainthaler. London, 1995.

Léthel, François-Marie. *Théologie de l'Agonie du Christ: La liberté humaine du fils de Dieu et son importance sotériologique mises en lumière par saint Maxime Confesseur*. *Théologie Historique* 52. Paris, 1979.

Meyendorff, Jean. *Christ in Eastern Christian Thought*. Crestwood, N.Y., 1975.

Yeago, David. "Jesus of Nazareth and Cosmic Redemption: The Relevance of St. Maximus the Confessor." *Modern Theology* 12 (1996): 163–93.

#### Chapter 6. *The End Given in the Beginning*

Augustine, *The Care to be Taken for the Dead*. In *Saint Augustine: Treatises on Marriage and Other Subjects*, translated by Roy J. Deferrari. *FOC*.

———. *The Literal Meaning of Genesis*. *ACW*.

Basil of Caesarea. *Homilies on the Hexaemeron*. *FOC*.

Gregory of Nyssa. *On the Making of Man*. *NPNF*.

- Balas, David, *Metousia Theou: Man's Participation in God's Perfection*. Rome, 1966.
- von Balthasar, Hans Urs. *Presence and Thought: An Essay on the Religious Philosophy of Gregory of Nyssa*. San Francisco, 1995.
- Bynum, Caroline Walker. *The Resurrection of the Body in Western Christianity, 200–1336*. New York, 1995.
- Callahan, J. F. "Greek Philosophy and the Cappadocian Cosmology." *Dumbarton Oaks Papers* 12 (1958): 29–57.
- Gross, Jules. *The Divinisation of the Christian according to the Greek Fathers*. Translated by Paul A. Onica. Anaheim, 2002.
- Ladner, Gerhard. "The Philosophical Anthropology of Saint Gregory of Nyssa." *Dumbarton Oaks Papers* 12 (1958): 61–94.
- Leys, R. *L'image de Dieu chez saint Grégoire de Nysse*. Brussels, 1951.
- May, G. *Creatio ex nihilo*. Edinburgh, 1994.
- Nellas, Panayiotis. *Deification in Christ*. Translated by Norman Russell. Crestwood, N.Y., 1987.
- Pelikan, Jaroslav. *What Has Athens to do with Jerusalem? Timaeus and Genesis in Counterpoint*. Ann Arbor, 1997.
- Young, Robin Darling. "On Gregory of Nyssa's Use of Theology and Science in Constructing Theological Anthropology." *Pro Ecclesia* 2 (1993): 345–63.

#### Chapter 7. *The Reasonableness of Faith*

- Augustine. *On the Usefulness of Belief and On True Religion*. Translated by John S. Burleigh, in *Augustine: Earlier Writings*. LCC.
- Aubert, Roger, *Le Problème de l'Acte de Foi*. Louvain, 1958.
- Dulles, Avery, S.J., *The Assurance of Things Hoped For*. New York, 1994.
- Teselle, Eugene. "Faith." In *Augustine Through the Ages: An Encyclopedia*, 347–50. Grand Rapids, 1999.

#### Chapter 8. *Happy the People Whose God Is the Lord*

- Augustine. *Concerning the City of God against the Pagans*. Translated by Henry Bettenson with Introduction by John O'Meara. New York, 1972.
- . *Political Writings*. Edited by E. M. Atkins and R. J. Dodaro. Cambridge, 2001.
- Eusebius of Caesarea. *The History of the Church from Christ to Constantine*. Translated by G. A. Williamson. Revised and edited by Andrew Louth. London, 1989.



- Brown, Peter. *Augustine of Hippo*. Berkeley, 2000.
- Cochrane, Charles Norris. *Christianity and Classical Culture*. New York, 1957.
- Cranz, F. E. "The Development of Augustine's Ideas on Society Before the Donatist Controversy." *HTR* 46 (1954): 255-315.
- Fortin, Ernest L. *Political Idealism and Christianity in the Thought of St. Augustine*. Villanova, 1972.
- Markus, R. A. *Saeculum: History and Society in the Theology of St. Augustine*. Cambridge, 1970.
- O'Donovan, Oliver. "Augustine's City of God XIX and Western Political Thought." *Dionysius* 11 (1987): 89-110.
- Peterson, Erik. *Monotheismus als politisches Problem. Ein Beitrag zur Geschichte der politischen Theologie im Imperium Romanum*. Munich, 1951.
- Van Oort, Johannes. *Jerusalem and Babylon: A Study into Augustine's City of God and the Sources of His Doctrine of the Two Cities*. Leiden, 1991.
- Williams, Rowan. "Politics and the Soul: A Reading of the *City of God*." *Milltown Studies* 19 / 20 (1987): 55-72.

Chapter 9. *The Glorious Deeds of Christ*

- Early Christian Latin Poets*. Edited and translated by Carolinne White. *ECF*, 2000. Translation of selections from early Christian poets.
- Prudentius*. 2 volumes. Translated by H. J. Thompson. Loeb Classical Library. Cambridge, 1969, 1979.
- Hymns of Prudentius. The Cathemerinon; or, The Daily Round*. Translated by David R. Slavitt. Baltimore, 1996.
- St. Gregory of Nazianzus. *Poemata Arcana*. Edited by C. Moreschini. Translated by D. A. Sykes. Oxford, 1997.

- Curtius, Ernest Robert. *European Literature and the Latin Middle Ages*. Princeton, 1990.
- den Boeft, J., and A. Hilhorst. *Early Christian Poetry: A Collection of Essays*. Leiden, 1993.
- Fontaine, Jacques. *Naissance de la Poésie dans l'Occident Chrétien. Études Augustiniennes*. Paris, 1981.
- Mohrmann, Christine. "La langue et le style de la poésie latine chrétienne." In *Études sur le Latin des Chrétiens* 1 (1961): 179-95.
- Raby, F. J. E. *A History of Christian Latin Poetry*. Oxford, 1953.

Chapter 10. *Making This Thing Other*

- Byzantine Defenders of Images: Eight Saints' Lives in English Translation*. Edited by Alice-Mary Talbot. Washington D.C., 1998.

- Egeria's Travels*. Translated by John Wilkinson. London, 1971.
- John of Damascus. *On the Divine Images*. Translated by David Anderson. Crestwood, N.Y., 1980.
- Theodore the Studite. *On the Holy Icons*. Crestwood, N.Y., 1981.
- Baggley, John. *Doors of Perception: Icons and Their Spiritual Significance*. Crestwood, N.Y., 1988.
- Kitzinger, E. "The Cult of Images in the Age before Iconoclasm." *Dumbarton Oaks Papers* 8 (1954): 83-150.
- Ouspensky, Leonid. *Theology of the Icon*. 2 vols. Crestwood, N.Y., 1992.
- Pelikan, Jaroslav. *Imago Dei: The Byzantine Apologia for Icons*. Princeton, 1990.
- Quenot, Michel. *The Icon: Window on the Kingdom*. Crestwood, N.Y., 1996.
- Sahas, Daniel. *Icon and Logos: Sources in Eighth-Century Iconoclasm*. Toronto, 1986.
- Schoenborn, Christoph, O.P. *God's Human Face: The Christ-Icon*. San Francisco, 1994.

#### Chapter 11. *Likeness to God*

- Ambrose. *On Duties*. *NPNF*.
- Augustine. *On the Morals of the Catholic Church*. *NPNF* and *FOC*.
- Clement of Alexandria. *The Instructor*. *ANF*; also as *Christ the Educator*, translated by Simon Wood. *FOC*.
- Gregory of Nyssa. *Homilies on the Beatitudes*. In *Gregory of Nyssa on the Beatitudes*. Edited by Hubertus R. Drobner and Albert Viciano. Translated by Stuart George Hall. Leyden, 2000. Also translated in *ACW*.
- Gregory Thaumaturgus. *Address of Thanksgiving to Origen*. In *St. Gregory Thaumaturgus: Life and Works*. Translated by Michael Slusser. *FOC*.
- John Cassian: The Conferences*. Translated and annotated by Boniface Ramsey, O.P. *ACW*.
- Tertullian. *On Patience*. *ANF*.
- The Lives of the Desert Fathers: The Historia Monachorum in Aegypto*. Translated by Norman Russell. Introduction by Benedicta Ward, S.L.G. London, 1980.
- Hadot, Pierre. *Philosophy as a Way of Life*. Oxford, 1995.
- Kirk, Kenneth E. *The Vision of God: The Christian Doctrine of the Summum Bonum*. London, 1932.
- O'Donovan, Oliver. *The Problem of Self-Love in St. Augustine*. New Haven, 1980.

- Pinckaers, Servais, O.P. *The Sources of Christian Ethics*. Washington, D.C., 1995.
- Rabbow, Paul. *Seelenfuehrung: Methodik der Exerzitionen in der Antike*. Munich, 1954.
- Rist, John. *Augustine: Ancient Thought Baptized*. Cambridge, 1994.
- Wetzel, James. *Augustine and the Limits of Virtue*. Cambridge, 1992.
- Wilken, Robert L. "Alexandria: A School for Training in Virtue." In *Schools of Thought in the Christian Tradition*, edited by Patrick Henry. Philadelphia, 1984.

Chapter 12. *The Knowledge of Sensuous Intelligence*

- From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings*. Edited and Translated by Jean Daniélou, S.J. and Herbert Musurillo, S.J. New York, 1961.
- Maximus the Confessor: Selected Writings*. Translated by George Berthold. *Classics of Western Spirituality*. Mahwah, N.J., 1985.
- Maximus the Confessor*. Translated by Andrew Louth. *ECF*.
- St. Maximus the Confessor: The Ascetic Life and Four Centuries on Charity*. Translated by Polycarp Sherwood. *ACW*.
- Origen of Alexandria, *The Song of Songs: Commentary and Homilies*. Translated by R. P. Lawson. *ACW*.
- Lactantius. *Divine Institutes*. *ANF*.
- Gregory of Nyssa. *On the Soul and Resurrection*. Translated by Catherine P. Roth. Crestwood, N.Y., 1993.
- Blowers, Paul M. *Exegesis and Spiritual Pedagogy in Maximus the Confessor: An Investigation of the "Quaestiones ad Thalassium."* Volume 7 of *Christianity and Judaism in Antiquity*. South Bend, 1991.
- . "Gentiles of the Soul: Maximus the Confessor on the Substructure and Transformation of the Human Passions." *Journal of Early Christian Studies* 4 (1996): 57–85.
- Brock, Sebastian. *The Luminous Eye: The Spiritual World Vision of Saint Ephrem the Syrian*. 2d ed. Kalamazoo, 1992.
- McGinn, Bernard. *The Presence of God*. Volume 1: *The Foundations of Mysticism*. New York, 1991. Volume 2: *The Growth of Mysticism*. New York, 1994.
- Nussbaum, Martha. *The Therapy of Desire*. Princeton, 1994.
- Sorabji, Richard. *Emotions and Peace of Mind: From Stoic Agitation to Christian Temptation*. New York, 2000.

Thunberg, Lars. *Man and Cosmos: The Vision of St. Maximus the Confessor*.  
Crestwood, N.Y., 1985.

———. *Microcosm and Mediator: The Theological Anthropology of Maximus the  
Confessor*. 2d ed. Chicago, 1995.