

Bibliography

Primary Sources

- Akindynos, 'Report to the Patriarch', *Синодик в Неделю—Православия*, Известия Русского Археологического Института в Константинополе, F. Uspenskii (ed.), (Odessa 1893) 86–92.
- , *Letters of Gregory Akindynos*, A.C. Hero (ed.), (Washington D.C. 1983).
- , *Gregorii Acindyni Refutationes Duae Operis Gregorii Palamae cui Titulus Dialogus Inter-Orthodoxum et Barlaamitam*, in C.J. Nadal (ed.), *Corpus Christianorum Series Graeca*, 31 (Louvain 1995).
- Ambrose of Milan, 'De Excessu Fratris sui Satyri', *Patrologia Latina* 16 (Paris 1980).
- Anastasius of Sinai, 'Sermon on the Transfiguration 6–10', *Melanges d'Archeologie et d'Histoire*, vol. 67 (1955) 241–244.
- Antonov, V., *Classics Of Spiritual Philosophy And The Present* (Santa Fe, N.M. 2008).
- Antonova, C., *Space, Time, and Presence in the Icon: Seeing the World With the Eyes of God* (Ashgate 2010).
- 'Apophthegmata Patrum', *The Catholic Encyclopedia*, online version, <http://www.newadvent.org/cathen/01623c.htm> (accessed 18/05/2012).
- Archimandrite Georgios, 'Theoretikos: The Neptic and Hesychastic Character of Orthodox Athonite Monasticism', http://www.greekorthodoxchurch.org/neptic_monasticism.html (accessed 11/03/2011).
- Athanasius of Alexandria, *On the Incarnation: De Incarnatione Verbi Dei*, C.S. Lewis (ed.), (Crestwood 1996).
- Augustine, *De Doctrina Christiana*, R.P.H. Green (ed.), (Oxford 1996).
- De Trinitate: (Bucher VIII–XI, XIV–XV, Anhang Buch V)*, F. Meiner (ed.), (San Francisco 2001).
- Barlaam of Calabria, 'First Letter to Palamas', *Barlaam Calabro Epistole Greche i Primordi Episodici e Dottrinari delle Lotte Esicaste*, G. Schiro (ed.), vol. 1, Istituto Siciliano di Studi Byzantini e Neogreci (Palermo 1954).

- Basil the Great, 'Basilii Opera Omnia', *Patrologia Graeca* 29 (Paris 1886).
- , *Epistulae*, *Patrologia Graeca* 32, 67–113 (Paris 1886).
- Caesarius of Arles, *Sermons*, M.M. Mueller (trans), (Washington, D.C. 1964).
- Clement of Alexandria, 'Stromates', Clemens Alexandrinus; Band II: Stromateis I–VI, O. Stählin (ed.), (Berlin 1960); Band III: Stromateis VII–VIII, O. Stählin (ed.), GCS, vol. 17 (Berlin 1970) S. 3–102.
- Cyril of Alexandria, 'Adversus Julianum Libri Decem', *Patrologia Graeca* 76, 489–1058 (Paris 1863).
- Diadochos of Photiki, 'On Spiritual Knowledge', *The Philokalia: The Eastern Christian Spiritual Texts*, G.E.H. Palmer (ed.), vol. 1 (London 1983).
- Dionysius the Areopagite, 'De Divinis Nominibus', *Patrologia Graeca* 3, 586–997 (Paris 1857).
- , 'Mystical Theology', *Patrologia Graeca* 3, 997–1065 (Paris 1857).
- , *Divine Names and Mystical Theology*, C.E. Rolt (ed.), (London 1957).
- , *Dionysius the Areopagite: The Complete Works*, C. Luibheid & P. Rorem (trans), Classics of Western Spirituality Series (New York 1987).
- , *О Небесной Иерархии* (St Petersburg 1997).
- Evagrius of Pontikos, *The Praktikos: Chapters on Prayer*, J.E. Bemberger (trans), (Spencer 1970).
- , *Chapters on Prayer*, S. Tugwell (ed.), (Oxford 1981).
- Encyclopedia Britannica*, online version, <http://www.britannica.com/EBchecked/topic/135385/contrapposto> (accessed 10/11/2011).
- Germanos I of Constantinople, *Epistulae*, *Patrologia Graeca* 98, 147–222 (Paris 1887).
- Gouillard, J., *Petite Philocalie* (Seuil 1978).
- Gregory of Sinai, 'Opera', *Patrologia Graeca* 150, 1240–1345 (Paris 1865).
- , 'Praecepta ad Hesychastas', *Patrologia Graeca* 150, 1330–1346 (Paris 1865).
- , 'On Prayer: Seven Texts', *The Philokalia: The Eastern Christian Spiritual Texts*, G.E.H. Palmer (ed.), vol. 4 (Athens 1961) 207–285.

- , 'On the Transfiguration', in D. Balfour (ed.), *St Gregory the Sinaite, Discourse on the Transfiguration, Theologia*, vol. 52, no. 4 (1981) 647–651.
- , *St Gregory the Sinaite: Discourse on the Transfiguration*, D. Balouf (ed.), (Athens 1985).
- Gregory of Nyssa, 'De Beatitudinibus', *Patrologia Graeca* 44, 1303–1327 (Paris 1863).
- , 'In Psalmos', *Patrologia Graeca* 44, 298–434 (Paris 1863).
- , 'Quod non Sunt Tres Dii', *Patrologia Graeca* 45, 11–30 (Paris 1863).
- Gregory Palamas, 'De Hesychasti', *Patrologia Graeca*, 150, 1101–1118 (Paris 1905).
- , 'Hagieriteos Tomos pro Hesychastis', *Patrologia Graeca* 150, 1225–1237 (Paris 1905).
- , 'Homily on the Transfiguration', *Patrologia Graeca* 151, 424–436; 436–449 (Paris 1905).
- , 'Operum coninuatio', *Patrologia Graeca* 151, 9–551 (Paris 1905).
- , 'Pour la Vénérable Transfiguration de Notre Seigneur, Dieu, et Sauveur Jésus-Christ; Où il est Démontré que la Lumière qui y est Apparueest Incréée', Homélie 36, *Patrologia Graeca* 151, 9–551 (Paris 1905).
- , 'Tomus Contra Barlaam et Acyndinum', *Patrologia Graeca* 151, 679–693 (Paris 1905); 717–763 (Paris 1905).
- , 'Tomi Synodici Tres in Causa Palamitarum', *Patrologia Graeca* 151, 655–671 (Paris 1905).
- , *Gregorie Palamas, Defense des Saints Hesychastes*, J. Meyendorff (ed. & trans), (Louvain 1959).
- , *Gregory Palamas: Works*, P. Chrestou (ed.), vol. 3 (1962–1972).
- , *Gregory Palamas: Works*, P. Chrestou (ed.), vol. 4 (Thessaloniki 1962, 1966, 1970).
- , *Gregory Palamas: The Triads*, J. Meyendorff (ed.), (New Jersey 1983).
- , *Douze Homélies pour les Fêtes*, Jérôme Cler (trans.), (Paris 1987).
- , *Dialogue between an Orthodox and a Barlaamite* (Oxford 1999).
- , *The Homilies of St Gregory Palamas*, C. Veniamin (ed.), (Waymart 2002).

- , *Che Cos'è L'Ortodossia: Capitoli, Scritti Ascetici, Lettere, Omelie Testo Greco a Fronte*, E. Perella (ed.), (Rome 2006).
- Gregory the Theologian, *Discourse 32–37*, C. Moreschini (ed.), SC 318 (Paris 1985).
- , *Discourse 38–41*, C. Moreschini (ed.), P. Gallay (trans), (Paris 1990).
- , 'Orationes' 27–45, *Patrologia Graeca* 36, 9–623 (Paris 1886).
- Irinaeus of Lyon, 'Adversus Haereses', *Patrologia Graeca* 7, 433–1225 (Paris 1857).
- John Chrysostom 'Spuria Contra Theatra', *Patrologia Graeca* 56, 517–564 (Paris 1862).
- , *On the Incomprehensible Nature of God*, in P.W. Harkins (trans), vol. 72 (Washington D.C. 1984).
- , *The Paschal Canon*, Archimandrite Ephrem (ed.), http://www.anastasis.org.uk/paschal_canon_with_notes.htm.
- John Climacus, Ladder of Divine Ascent, *Patrologia Graeca* 88, 1095–1130 (Paris 1884).
- John Kantacuzenos, *Johannis Cantacuzini Imperatoris Historiarum Libri IV*, L. Schopen (ed.), vol. 2 (Bonn 1830) 438–439.
- , 'Refutationes duae Prochori Cydonii et Disputatio cum Paulo Patriarcha Latino Epistulis Septem Tradita Nunc Primum Editae Curantibus', *Johannis Cantacuzeni Opera*, E. Voordeckers & F. Tinnefeld (eds), Corpus Christianorum. Ser. Graeca, vol. 16 (Belgium 1987) 3–105.
- , 'Беседа с Папским Легатом: Против Иудеев и Другие Сочинения', in G.M. Prohorov (ed. & trans), *Издательство Олега Абышко, Серия Библиотека Христианской Мысли Источники* (Moscow 2008).
- , *Historiarum Libri IV* (Nabu Press 2010).
- , 'Contra Secam Mahometicam', *Patrologia Graeca* 154, 371–692 (Paris 1866).
- John Kyparissiotēs, 'Palamitarium Transgressionu', *Patrologia Graeca* 152, 734D–736A (Paris 1866).
- John of Damascus, 'Homilae on the Transfiguration', *Patrologia Graeca* 96, 848–856 (Paris 1864).

- , *John Damascus: On Holy Images*, A.H. Allies (ed.), (London 1898).
- , *Die Schriften des Johannes von Damaskos*, 5 vols, *Patristische Texte und Studien*, P.B. Kotter (ed.), vol. 12 (Berlin 1973).
- , 'Homily of the Transfiguration', H. Weatherby (trans), *Greek Orthodox Theological Review*, vol. 32 (1987) 4–12.
- Leo the Great, 'Homily Delivered on the Saturday before the Second Sunday in Lent: On the Transfiguration: Matthew 17:1–13', <http://www.newadvent.org/fathers/360351.htm> (accessed 05/08/2010).
- Macarius the Great, *Die 50 geistlichen Homilien des Macarius*, in H. Dorries & E. Klostermann (ed.), (Berlin 1964).
- Mark the Hermit, *Sermons*, *Patrologia Graeca* 65, 893–1140 (Paris 1864).
- Maximus the Confessor, 'Ambiguorum Liber 10', *Patrologia Graeca* 91, 1031–1418 (Paris 1865).
- , 'Epistulae 6', *Patrologia Graeca* 91, 362–650 (Paris 1865).
- , 'Quaestiones ad Thalassium 28', *Exegesis and Spiritual Pedagogy in Maximus the Confessor: An Investigation of the Quaestiones ad Thalassium*, P. Blowers (ed.), (Notre Dame 1991).
- , *Избранные Творения: Пер. и Комментарии*, vol. 4 (Moscow 2004).
- Migne, J.P. (ed.), *Patrologia Graeca (electronic version)* (Stone Mountain, Ga. 2003).
- Nicephorus the Italian, 'Tractatus de Sobrietate et Cordis Custodia', *Patrologia Graeca* 147, 945–967 (Paris 1865).
- Nicholas Cabasilas, *The Life in Christ*, C.D. Catanzaro (trans), (Crestwood 1974).
- Nikephoros Gregoras, *Romaike Historia*, L. Schopen & I. Bekker (ed.), (Bonn 1829–1830).
- , 'Byzantinae Historiae 37', *Patrologia Graeca* 148, 115–119; 149, 1–503 (Paris 1865).
- , *Antirrhetika*, B.H. Veit (ed.), (Vienna 1999).
- Nikephoros of Constantinople, 'Antirrhetici Tres Adversus Constantinum Copronymus', *Patrologia Graeca* 100, 206–574 (Antirrheticus I, 205–328; Antirrheticus II, 329–74; Antirrheticus III, 375–534) (Paris 1863).

- , 'Epistula ad Leonem III Papam', *Patrologia Graeca* 100, 170–206 (Paris 1863).
- , *Logos*, *Patrologia Graeca* 100, 584–790 (Paris 1863).
- Nikiphoros the Monk, 'On Watchfulness and the Guarding of the Heart', *The Philokalia: The Eastern Christian Spiritual Texts*, G.E.H. Palmer (ed.), vol. 1 (London 1983).
- Nil Sorskij, 'The Tradition to the Disciples', in G.A. Maloney (ed. & trans), *Nil Sorsky: The Complete Writings* (Mahwah 2003).
- Origen, 'Commentaria in Evangelium Secundum Matthaeum', *Patrologia Graeca* 14, 829–1801 (Paris 1862).
- , *Commentarium in Canticum Canticorum*, in N.P. Lawson (trans.), *Song of Songs: Commentary and Homilies* (Washington D.C. 1957).
- , *Origen, Song of Songs: Commentary and Homilies*, N.P. Lawson (trans), (Washington D.C. 1957).
- , *Origen: Homilies on Genesis and Exodus*, vol. 17, *Fathers of the Church*, R. Heine (trans), (Washington DC 1982).
- Commentarii in Evangelium Johannis*, C. Blanc (ed.), 5 vols., *Sources Chrétiennes* 120, 157, 222, 290, 385 (Paris 1964–1992).
- Patriarch Philotheos, 'Enkomion', *Patrologia Graeca* 151, 558–717 (Paris 1905).
- , 'Synodical Tome of 1368', *Patrologia Graeca* 151, 693–715 (Paris 1905).
- Philo, *Philonis Alexandrini Opera Quae Supersunt*, L. Cohn (ed.), vol. 4 (Berlin 1902).
- Procopius of Gaza, 'Commentarius in Genesin', *Patrologia Graeca* 87A, 19–511 (Paris 1865).
- Pseudo-Macarius, *Patrologia Graeca* 4, 1857–1866 (Paris 1889).
- , *Pseudo-Macarius: The Fifty Spiritual Homilies and the Great Letter*, G.A. Maloney (trans) (New York 1992).
- Symeon the New Theologian, *Symeon le Nouveau Theologien*, B. Krivocheine (ed.), vol. 96 (Paris 1964).
- , *The Discourses*, C.J. de Catanzaro (ed. & trans), (Toronto 1980).
- Tertullian, *Tertullian Adversus Marcionem*, E. Evans (ed.), (Oxford 1972).

Theodore the Studite, 'Theodori Praepositi Studitarum Antirrhetici Adversus Iconomachos', *Patrologia Graeca* 99, 327B–436A (Paris 1903).

Theophanes of Nicaea, 'Refutation' I, 6 (9–10); 'Refutation' II, 1 (109–112); *Ioannis Cantacuzeni Refutationes Duae*, E. Voordeckers & F. Tinnefeld (eds), (Turnhout 1987).

Secondary Sources

Abrams, M.H., *The Mirror and the Lamp: Romantic Theory and the Critical Tradition* (Oxford 1958).

Acheimastou-Potamianou, M., *Holy Image, Holy Space: Icons and Frescoes from Greece* (1988).

Alfeyev, H., *Saint Symeon, the New Theologian, and Orthodox Tradition* (Oxford 2000).

Aghiorgoussis, M., 'Christian Existentialism of the Greek Fathers: Persons, Essence, and Energies in God', *The Greek Orthodox Theological Review*, vol. 23, no. 1 (Spring 1978) 15–42.

——, 'Orthodox Soteriology', in J. Meyendorff (trans) & R. Tobias (ed.), *Salvation in Christ: A Lutheran Orthodox Dialogue* (Augsburg 1992).

Allchin, A.M., 'The Appeal to Experience in the Triads of St Gregory Palamas', in F.L. Cross (ed.), *Studia Patristica*, vol. 8 (Berlin 1966) 323–328.

Allendale, N.J., *Byzantine Daily Worship: With Byzantine Breviary, the Three Liturgies, Propers of the Day and Various Offices* (Alleluia Press 1969).

Alpatov, M.V., 'La Trinité dans le Art Byzantine et l'Icone de Roublev', *Echoes de Orient*, vol. 30 (1927) 150–186.

——, 'Die Fresken der Kachrie Djami in Konstantinopel', *Mimchner Jahrbuch der Budenden Kuntt*, vol. 6 (Munich 1929) 345–364.

——, *Russian Impact on Art* (Moscow 1950).

——, *Всеобщая История Искусств*, vol. 3 (Moscow 1955).

——, 'La Valeur Classique de Rublev', *Commentari*, vol. 1 (1958) 25–37.

——, 'О Значении Троицы Рублева', *Этюды по Истории Русского Искусства* (Moscow 1967) 119–122.

- , 'Искусство Феофана Грека и Учение Исихастов', *Византийский Временник*, vol. 33 (1972) 190–202.
- , 'On the Global Significance of Andrey Rublyov's Art', *Khudozhnik*, vol. 12 (1980) 48–57.
- , *Феофан Грек* (Moscow 1990).
- Anastos, T.L., 'Gregory Palaamas's Radicalization of the Essence, Energies and Hypostasis Model of God', *The Greek Orthodox Theological Review*, vol. 38, no. 4 (1993) 335–339.
- Andreev, A., *Bdinski Sbornik: Literaturna Antologiiia 'Stoletie', Vidin, 1900–1999* (Bulgaria 1999).
- Andreopoulos, A., 'The Vision of Light and the Icon of the Transfiguration in the Fourteenth Century', in J. Goering et al. (eds), *Mystics, Visions and Miracles*, (Leigas 2001) 103–111.
- , 'The Mosaic of the Transfiguration in St Catherine's Monastery on Mount Sinai: A Discussion of its Origins', *Byzantion*, vol. 72, no. 1 (June 2002) 9–42.
- , 'How Do We Represent the Glory of God? Theological and Iconological Connections between the Transfiguration and the Resurrection', *La Mort et la Résurrection dans la Tradition Orthodoxe* (University of Sherbrooke 2004) 47–59.
- , *Metamorphosis: The Transfiguration in Byzantine Theology and Iconography* (Crestwood 2005).
- Angelov, D., 'Към Историята на Религиозно-Философската Мисъл в Средновековна България: Исихазъм и Варлаамитство', *Известия на Българското Историческо Дружество*, vol. 25 (1976) 73–92.
- , 'Hesychasm in Medieval Bulgaria', *Bulgarian Historical Review*, vol. 14, no. 3 (1989) 41–61.
- Angold, M., 'Eastern Christianity', *The Cambridge History of Christianity*, vol. 5 (Cambridge 2006).
- Anthopoulos, A. & Therezis, C., 'Aspects of the Relation between Faith and Knowledge according to Gregory Palamas', *Byzantinische Zeitschrift*, vol. 101, no. 1 (September 2008) 1–20.
- Archbishop Alexis (Dorodnitsyna), *Vizantiiskie Cerkovnye Mistiki 14go Veka: Grigorii Palama, Nikolaii Kavasila, i Gregorii Sinait* (Kazan 1906).

- Archbishop Chrysostomos & Hieromonk Patapios, 'Comments on the Transformation of Hellenistic Philosophic Nomenclature in the Byzantine Patristic Tradition', *Glossa: An Ambilingual Interdisciplinary Journal*, vol. 2, no. 1 (December 2006) 12.
- Archbishop S., 'Воплощение Богословских Идей в Творчестве Преподобного Андрея Рублева', *Богословские Труды*, vol. 1, no. 22 (Moscow 1981) 3–67.
- Arguelles, J. & Arguelles, M., *Mandala* (London 1972).
- Arhimandrite Cyprian, *Антропология Св. Григория Паламы* (Moscow 1996).
- Arnheim, R., 'Inverted Perspective in Art: Display', *Leonardo*, vol. 5, no. 2 (Spring 1972) 125–135.
- Arterbury, A., 'Abraham's Hospitality among Jewish and Early Christian Writers', *Perspectives in Religious Studies* (2003) 359–376.
- Avinoff, A., 'A Loan Exhibition of Russian Icons', *Art Bulletin of the Metropolitan Museum of Art*, new series, vol. 2, no. 8 (Apr., 1944) 227–232.
- Babic, G., 'Le Iconographie Constantinopolitane de l'Acatiste de la Vierge i Valachie', *Zbornik Radova Vizantiskago Institute* (Belgrade 1973) 14–15.
- , *Kraljeva Crkva u Studenici* (Belgrade 1987).
- Babić, J., 'Портрет Данила ли Изнад Улаза у Богородичину Цркву у Портрет Данила II изнад Улаза у Богородичину Цркву у Пећи', *Данило II и Негово Доба* (Belgrade 1991).
- Baggley, J., *Festival Icons for the Christian Year* (New York 2000).
- Bakalova, E., 'Към Вы і Роса за Отраженной! На Исихазма върху Изкуството 1371–1971', in P. Rusev et al (eds), *Търновска Кляжовна Школа* (Sofia 1974) 373–389.
- , 'La Societe et l'Art en Bulgarie au XIVE siècle', 'L' Influence de l'Hesychasme sur l'Art', *Actes du XIV Congress International des Etudes Byzantines II* (Bucharest 1975) 33–38.
- Bakić-Hayden, M., 'Two Methods of Contemplation: Yoga and Hesychast Prayer', *Гласник Етнографског Института САНУ*, vol. 56, no. 2 (2008) 149–157.
- Baldwin Smith, E., *Architectural Symbolism of Imperial Rome and the Middle Ages* (Princeton 1956).

- Balfour, D., 'Saint Gregory the Sinaite: Discourse on the Transfiguration', *Theologia*, vol. 52, no. 1 (1981–1983) 4–54.
- , 'Was St Gregory Palamas St Gregory the Sinaite's Pupil?', *St Vladimir's Theological Quarterly*, vol. 28 (1984) 116–30.
- , Discourse on the Transfiguration (St Bernardino 1986).
- Barnard, K.M., 'Anastasis (The Anastasis): A Study of the Iconographical Development of the Anastasis in Monumental Mosaic and Fresco Decoration during the Macedonian, Comnenian, and Palaeologian Dynasties', MA thesis, Northern Illinois University (1982).
- Barnard, L.W., 'The Emperor Cult and the Origins of the Iconoclastic Controversy', *Byzantion*, vol. 43 (1973) 13–29.
- Barth, K., 'The Christian Life', *Church Dogmatics*, vol. 4, part 4 (Grand Rapids 1982).
- Barthusis, M. et al., 'Days and Deeds of a Hesychast Saint: A Translation of the Greek Life of Saint Romylos', *Byzantine Studies/ Etudes Byzantines*, vol. 9, no. 1 (1982) 24–47.
- Bartolo-Abela, C., *The Icon of the Divine Heart of God the Father* (Apostolate-The Divine Heart 2012).
- Bauckham, R., '2 Petar and the Apokalipse of Peter', *The Fate of the Dead: Studies on the Jewish and Christian Apocalypses* (Leiden 1998).
- Bemberger, J.E., 'Evagrius Ponticus: The Praktikos and Chapters on Prayer', *Cistercian Studies Series* 4 (Spencer 1970).
- Beck, H.G., *Kirche und Theologisch Literatur im Byzantinischen Reich* (Munich 1959).
- , 'Intellectual Life in the Late Byzantine Church', in H. Jedin and J. Dolan (ed.), *From the High Middle Ages to the Eve of Reformation: Handbook of Church History* (New York 1968) 505–512.
- , 'Von der Fragwürdigkeit der Ikone', *Scripture Bulletin, Philosophie & Historie*, KL. vol. 7 (Munich 1975) 40–44.
- Beckwith, J., *Early Christian and Byzantine Art* (Oxford 1993).
- Beeley, C.A., *Gregory of Nazianzus on the Trinity and the Knowledge of God: In your Light we see Light* (Oxford 2008).

- Belting, H., *Des Illuminierte Buch in der Spatbyzantinischen Gesellschaft* (Heidelberg 1970).
- , 'Le Peinture Manuel Eugenicos de Constantinople en Georgie', *Cahiers Archaeologique*, vol. 28 (1979) 103–114.
- , 'Image, Medium, Body: A New Approach to Iconology', *Critical Inquiry*, vol. 31, no. 2 (Winter 2005) 302–319.
- Belting, H., et al., *The Mosaics and Frescoes of Scht. Mary Pammakaristos (Fethiye Camii) at Istanbul* (Washington D.C. 1978).
- Benoît, P., 'L'Îcône de la Trinité de Roublev', *Dans Renaissance de Fleury*, no. 101 (1978) 15–40.
- Ben Schomaker, *Pseudo-Dionysius de Areopagiet: Over Mystieke Theologie* (Kampen 1990).
- Bernabò, M. *Il Tetravangelo di Rabbula: Firenze, Biblioteca Medicea Laurenziana, Plut. 1.56: l' Illustrazione del Nuovo Testamento nella Siria del VI Secolo* (Roma 2008).
- Betin, L.V., 'Митрополит Киприан к Феофан Грек', *Etudes Balkaniques*, vol. 1 (Sofia 1977) 109–115.
- Beyer, H.V., 'Nichephoras Gregoras als Theologe und sein Crstes Auftreten Gegen die Hesychasten', *Jahrbuch Ostericichen Byzantinistik*, vol. 20 (1971) 171–188.
- Bigham, S., *Studies in Orthodox Iconography* (Crestwood 1995).
- Bilaniuk, 'The Mystery of Theosis or Divinization', in D. Nieman & M. Schatkin (ed.), *The Heritage of the Early Church. Essays in Honor of the Very Reverend Georges Vasilievich Florovsky*, *Orientalia Christiana Analecta*, vol. 195 (Rome 1973), 337–59.
- Bishop Sylvester, *Опыт Православного Догматического Богословия* (Kiev 1892).
- Blankoff, J., *André Roubliov et l' Art de la Russie Ancienne* (Brussels 1961).
- Boespflug, F. & Zaluska, Y., 'Le Dogme Trinitarie et l'Essor de son Iconographie en Occident de l'Epoque Carolingienne au IVe Concile du Latran 1215', *Cahiers de Civilisation Medievale*, vol. 37 (1994) 181–240.
- Bogdanovic, D., *Јован Лествичник у Византијској и Старој Српској Књижевности* (Belgrade 1968).

- Bois, J., 'Le Synode Hesychaste de 1341', *Echoes d'Orient*, vol. 6 (1903) 5–60.
- Bones, K., 'Gregory Palamas, der letzte der Grossen Byzantinischen Theologen 1296–1359', *Theologia* (Athens 1979) 7–21.
- Boonpitak, O., et al., 'Aspects of Symmetry', http://www.uic.edu/honors/learning/hc_aspects_4.pdf (accessed 02/02/2011).
- Børtnes, J. & Haggw, T., *Gregory of Nazianzus: Images And Reflections* (Copenhagen 2006).
- Bourdeau, L. & Chassé, S., 'Actes du Colloque Sites du Patrimoine et Tourisme, 2–4 Juin 2010, Québec, Canada', *Conference Proceedings World Heritage and Tourism: Managing the Global and the Local*, June 2–4, 2010 (Quebec City 2011) 621–622.
- Breck, J., 'Reflection on the Problem of Chalcedonian Christology', *St Vladimir's Theological Quarterly*, vol. 33, no. 2 (1989).
- Brehier, L., 'La Renovation Artistique sous les Paleologues et le Mouvement des Idees', in *Melanges Charles Diehl*, vol. 2 (Paris 1930) 1–10.
- Brendel, O., 'Origin and Meaning of the Mandorla', *Gazette des. Beaux-Arts*, vol. 25 (1944) 5–24.
- Brianchaninov, I. & Ware, K., *On the Prayer of Jesus* (Boston 2006).
- Brightman, F.E., 'The Hystorica Mystagoga and other Commentaries on the Byzantine Liturgy', *Journal of Theological Studies*, vol. 9 (1908) 255–256, 390–394.
- Briusova, V.G., *Бруисова Андрей Рублев и Московская Школа Иконописи* (Moscow 1998).
- Brooks, S.T., *Byzantium, Faith and Power (1261–1557): Perspectives on Late Byzantine Art and Culture* (New York 2006).
- Browning, R., *The Byzantine Empire* (Washington D.C. 1992).
- Brubaker, L., *Vision and Meaning in Ninth Century Byzantium: Image as Exegesis in the Homilies of Gregory of Nazianzus* (Cambridge 1999).
- Buchthal, H., *The Miniatures of the Paris Psalter: A Study in Middle Byzantine Painting* (London 1938).
- , 'Notes on Some Early Palaeologan Miniatures', *Kunsthistorischen Forschungen Otto Piicht zu Seinem 70* (Salzburg 1972) 36–43.

- , 'Toward a History of Palaeologan Illumination', in K. Weitzmann (ed.), *The Place of Book Illumination in Byzantine Art* (Princeton 1975) 143–178.
- Bucur, B.G., 'The Theological Reception of Dionysian Apophaticism in the Christian East and West: Thomas Aquinas and Gregory Palamas', *The Downside Review*, vol. 125, no. 439 (April 2007) 131–146.
- Bulgakov, S., *Благодатные Заветы Преподнаго Сергия Русскому Богословствованию* (Moscow 1926).
- Bunge, G., *The Rublev Trinity: The Icon of the Trinity by the Monk–Painter Andrei Rublev* (Crestwood 2007).
- Burrell, D. & Moulin, I., 'Albert, Aquinas, Dyonisus', *Modern Theology*, vol. 24, no. 4 (October 2008) 633–669.
- Buschevitch, E.P., 'The Limits of Hesychasm: Some Notes on the Monastic Spirituality in Russia 1350–1500', *Forsch sur Osteurop Gesc*, vol. 38 (1986) 97–109.
- Bychov, V.V., *The Aesthetic Face of Being: Art in the Theology of Pavel Florensky* (Crestwood 1993).
- Bynum, C.W., *The Resurrection of the Body in Western Christianity, 200–1336* (1995).
- Cage, J., *Color and Meaning: Art, Science and Symbolism* (University of California Press 2000).
- Calian, C.S., *Theology without Boundaries: Encounters of Eastern Orthodoxy and Western Religion* (Louisville 1992).
- Carile, A., *Η Θεσσαλονίκη ως Κέντρο Ορθοδόξου θεολογίας- Προοπτικές στη Ευρώπη Ευρώπη* (Thessaloniki 2000).
- Carlton, C.E., 'Transfiguration and Resurrection', *Journal of Biblical Literature*, vol. 80, no. 3 (Sept. 1961) 233–240.
- Carr, A.W., 'Two Manuscripts by Joasaph in the United State', *The Art Bulletin*, vol. 63, no. 2 (June 1981) 182–190.
- Carter, F.S., 'Celestial Dance: A Search for Perfection, Dance Research', *The Journal of the Society for Dance Research*, vol. 5, no. 2 (Autumn 1987) 3–17.
- Casey, M., *The Trinity of Rublev* (London 1981).
- Cavarnos, C., *Byzantine Thought and Art* (Belmont 1986).

- , 'Byzantine Churches of Thessaloniki: An Illustrated Account of the Architecture and Iconographic Decoration of Seven Byzantine Churches of Thessaloniki, Together with Important Historical Data', MA thesis, Institute for Byzantine and Modern Greek Studies (Belmont 1995).
- Caviness, H., 'Images of Divine Order and the Third Mode of Seeing', *Gesta*, vol. 11, no. 2 (1983) 99–120.
- Chadd, L., 'From Byzantium to El Greco', MA thesis, Courtald Institute of Art (2004).
- Chaillot, C., 'Contemplating Rublev's Icon: The Authority of the Trinity and the Community of Man and Women in the Church', *The Ecumenical Review*, vol. 60, no. 1–2 (Jan.–Apr. 2008) 137–144.
- Charalampidis, C., 'The Representation of the Uncreated Light (Lux Increata) in the Byzantine Iconography of the Transfiguration of Christ', *Arte Medievale*, vol. 1 (2003) 129–136.
- Chatzidakis, M., *L'Icone Byzantine, Saggi e Memorie di Storia dell'Arte*, vol. 2 (Venezia 1959), 11–40.
- , 'Classicisme et Tendances Populaires au XIVe Siècle: Recherches sur l'Évolution du Style', *XIVe Congrès International des Études Byzantines, Bucarest, Septembre 1971, Actes I* (Bucharest 1971).
- , *Studies in Byzantine Art and Archaeology* (London 1972).
- , 'Classicisme et Tendances Populaires au XIVe Siècle', *Actes du XIVème Congrès International des Études Byzantines (Bucarest 1971)*, vol. 1 (Bucharest 1974) 153–188.
- , *Hellenike Techne: Byzantina Psephidota* (Athens 1994).
- , *The Mosaics of Hosios Loukas* (Athens 1997).
- Chatzidakis, M. & Grabar, A., *Byzantine and Early Medieval Painting* (New York 1965).
- Chembaras, P.A., 'The Transfiguration of Christ: A Study in the Patristic Exegesis of Scripture', *St Vladimir's Theological Quarterly*, vol. 14, no. 1–2 (1970) 48–65.
- Cheremeteff, M., 'The Transformation of the Russian Sanctuary Barrier and the Role of Theophanes the Greek', PhD thesis (University of Oregon, 1987).

- , 'The Uncreated Light: Hesychasm, Theophanes the Greek and Russian Iconostasis', *Записки Русской Академической Группы в США* (Moscow 1988) 125–162.
- , 'The Transformation of the Russian Sanctuary Barrier and the Role of Theophanes the Greek', in A. Leong (ed.), *Millennium: Christianity and Russia, A.D. 988–1988* (Crestwood 1990) 107–121.
- Chizhyevskiy, D., 'Житие Стефана Пермского, Епископа Пермского', *Apophoreta Slavica II* (Mouton 1959).
- Christou, P., 'Double Knowledge According to Gregory Palamas', *Studia Patristica*, vol. 9 (Leuden 1966) 20–29.
- , 'The Teaching of Gregory Palamas on Man', *Myrobyblos: Online Library of the Church of Grace*, http://www.myriobiblos.gr/texts/english/christou_palamas.html.
- Chrysavgis, J., *John Climacus: From the Egyptian Desert to the Sinaite Mountain* (London 2004).
- Clucas, L.M., 'The Hesychast Controversy in Byzantium in the Fourteenth Century: A Consideration of the Basic Evidence', PhD thesis, University of California (1975).
- , 'Eschatological Theory of Byzantine Hesychasm: A Parallel to Joachim de Fiore', *Byzantinische Zeitschrift*, vol. 70, no. 2 (October 1977) 324–346.
- Conceva, M., 'За Търновската Живописна Школа', *Търновска Книжовна Школа 1371–1971* (Sofia 1974).
- Constan, E.C., *The Wall Paintings of the Panagia Olympiotissa at Elasson in Northern Thessaly*, vol. 1 (Athens 1992) 224–227.
- Contenau, G., 'La Representation des Divinites Solaires en Babylonie', *Revue Biblique*, vol. 12 (1917).
- Cooper, H.R., *Slavic Scriptures: The Formation of the Church Slavonic Version* (Boston 1981).
- Cormack, R., *Byzantine Art* (Oxford 2000).
- , '... and the Word was God: Art and Orthodoxy', in A. Louth & A. Casiday (eds.), *Byzantine Orthodoxies: Papers from the Thirty-Sixth Spring Symposium of Byzantine Studies, University of Durham, 23–25 March 2002* (Aldershot 2006) 111–115.

- Corneanu, N., 'The Jesus Prayer and Deification', *St Vladimir's Theological Quarterly*, vol. 39 (1995) 19.
- Cotsonis, J., 'The Virgin with the Tongues of Fire on Byzantine Lead Seals', *Dumbarton Oaks Papers*, vol. 48 (1994) 221–227.
- Cummings, C., 'The Name of Jesus', *Cistercian Studies Series*, vol. 44 (Kalamazoo 1978) 220–209.
- Ćurčić, S., 'Medieval Royal Tombs in the Balkans: An Aspect of East, or West Question', *Greek Orthodox Theological Review*, vol. 29 (1984) 175–94.
- , 'Divine Light: Symbol and Matter in Byzantine art', lecture, Onassis Foundation, 2 Jul. 2007; http://www.onassis.gr/enim_deltio/foreign/08/lecture_07.php (accessed 25 Aug. 2010).
- Ćurčić, S. & Mauriki, D., *The Twilight of Byzantium: Aspects of Cultural and Religious History in the Late Byzantine Empire: Papers from the Colloquium held at Princeton University* (Princeton 1991).
- Cutler, A., 'The Marginal Psalter in the Walters Art Gallery: A Reconsideration', *Journal of Walters Art Gallery*, vol. 35 (1977) 36–61.
- , 'Main Sources of Patronage in Byzantium', *Jahrbuch der Österreichischen Byzantinistik*, vol. 31 (Vienna 1981) 759–82.
- Cvetković, B., 'Intentional Asymmetry in Byzantine Imagery: The Cvetkovićthe Apostles in St Sophia of Ohrid and later Instances', *Byzantion*, vol. 76 (2006) 74–96.
- Dale, T.E.A., *Relics, Prayer, and Politics in Medieval Venetia: Romanesque Painting in the Crypt of Aquileia Cathedral* (Princeton 1997).
- D'Alsace, P.B.D., *La Mount Tabor* (Paris 1900).
- Danielou, J., *Theologie du Judeo-Christianisme* (Paris 1958).
- Daniilia, S., et al., 'The Byzantine Wall Paintings from the Protaton Church on Mount Athos, Greece: Tradition and Science', *Journal of Archaeological Science*, vol. 34, no. 12 (December 2007) 1971–1984.
- Danilova, I.E., 'Иконографический Состав Фресок Рождественской Церкви Ферапонтова Монастыря', *Истории Русского и Западноевропейского искусства Материалы и Исследования* (Moscow 1960) 103–117.
- Darrouzes, J., (ed.), *Symeon the Nouveau Theologien: Chapitres Théologiques Gnostiques et Pratiques* (Paris 1951).

- , 'Lettre Inédite de Jean Cantacuzene Relative a la Controverse Palamite', *Revista Eclesiástica Brasileira*, 7 (1959) 7–50.
- Dechow, J.F., *Dogma and Mysticism in Early Christianity: Epiphanius of Cyprus and the Legacy of Origen* (Macon 1988) 19–23.
- Deletant, D.J., 'Some Aspects of the Byzantine Tradition in the Rumanian Principalities', *Slavonic and East European Review*, vol. 59, no. 1 (January 1981) 1–14.
- Delvoye, S., 'Chronique Archaeologique', *Byzantion* 34 (1964) 135–160.
- Demina, N.A., *Андрей Рублев и Художники его Круга* (Moscow 1963).
- , О Связях Андрея Рублева и Мастеров его Круга с Искусством и Культурой Киевской и Владимиро —Суздальской Руси, *Андрей Рублев и его Эпоха* (1963) 125–141.
- , *Троица Андрея Рублева* (Moscow 1963).
- de Muralt, E., *Catalogue des Manuscrits Grecs de la Bibliothèque Impériale Publique* (St Petersburg 1864).
- Demus, O., *Byzantine Mosaic Decoration* (London 1948).
- , 'The Style of Kariye Djami and its Place in the Development of Palaeologan Art', in P. Underwood (ed.), *The Kariye Djami: Studies in the Art of Kariye Djami and its Intellectual Background* (Princeton 1975) 109–159.
- Demus, O. & Diez, E. *Byzantine Mosaics in Greece, Hosios Lucas & Daphni* (Harvard 1931).
- Demus, O. & Kessler, H.L., *The Mosaic Decoration of San Marco* (Venice 1988).
- Dennis, G.T., 'The Deposition of the Patriarch Calecas', *Jahrbuch der Österreichischen Byzantinistik*, vol. 9 (1960) 51–55.
- de Régnon, T., *Etudes sur la Sainte Trinité*, vol. 1 (Paris 1892).
- Devos, P., 'La Version Slave de la Vie de S. Romylos', *Byzantium* 31 (1961) 149–187.
- Di Achille, A.M., 'Sur Iconographia Trinitaria Medievale: La Trinita del Santuario sul Monte Autore Presso Valapietra', *Arte Medievale*, vol. 2, no. 5 (1991) 49–73.

- Didron, N., *Iconographie Chretienne. Histoire de Dieu* (Paris 1843), E.J. Millington (trans), (New York 1851).
- Dilke, O.A.W., 'Cartography in the Ancient World: A Conclusion', in J.B. Harley & D. Woodward (eds), *History of Cartography*, vol. 1 (Chicago 1987) 276–279.
- Dimitrieva, M., 'Rospisi Hrama Spasha Preobrazenija na Kovaleve (1380) v Novgorode', PhD thesis, Lomonosov Moscow State University (Moscow 2003).
- Dinkler, E., *Das Apsismosaik von S. Apollinare in Classe* (Cologne 1964).
- , 'La Peinture Murale de Resava: Ses Origines et sa Place dans la Peinture Byzantine', *L'Ecole de la Morava et son Temps, Symposium de Resava 1968* (Belgrade 1972) 277–291.
- , *Византијске Фреске у Југославију* (Belgrade 1974).
- , 'La Peinture Murale Byzantine XIIe et XIIIe siècles', *Acts of 15th International Congress of Byzantine Studies Athens 1976*, vol. 10 (1979) 159–252.
- Djordjevic, I.M., 'The Dialogue Relationship between the Virgin and Christ in East Christian Art: Apropos of the Discovery of the Figures of the Virgin Mediatrix and Christ in Lesnovo', *Zograf*, vol. 38 (2000) 13–28.
- Djurić, V.J., *Византијске фреске у Југославију* (Belgrade 1974).
- , *Манастир Раваница и Раванички Живопис 1381–1981* (Belgrade 1981).
- , 'Les Miniatures du Manuscrit Parisinus Graecus 1242 et le Hesichasme', *L'Art de Thessaloniques et de Pays Balcaniques et les Courants Spirituels au XIVe Siecle: Recueil des Rapports du IVe Colloque Serbo-Grec* (Belgrade 1987) 89–94.
- , *Sopočani* (Belgrade 1991).
- Dodd, E. C., *Medieval Painting in the Lebanon* (Reichert 2004).
- Dodecanese, A., 'Ἡεσυχασμὸς ἀνδ' τῆς Ὁαλλ Πατινιγὸς ἐν τῇς Κηθρη οφ Στ. Νικόλας, Κηελι, Νίκος', *Αρχαιολογικὸν Δελτὸν*, vol. 54 (1999).
- D'Onofrio, G. & Struder, B., *The History of Theology: Middle Ages* (2008).
- Downey, G., 'Description of the Church of the Holy Apostles at Constantinople', XVII, *Transactions of the American Philosophical Society*, vol. 47, part 6 (1957) 903–904.

- , 'The Tombs of the Byzantine Emperors at the Church of the Holy Apostles in Constantinople', *The Journal of Hellenic Studies* (The Society for the Promotion of Hellenic Studies 1979) 27–51.
- Dragas, G.D., 'The Synodical Procedure followed in the Hesychastic Disputes', *The Greek Orthodox Theological Review*, vol. 45 (2000) 631–646.
- Drpic, I., 'Art, Hesychasm and Visual Exegesis: Parisinus Graecus 1242 Revisited', *Dumbarton Oaks Papers*, vol. 62 (2008) 217–247.
- Dufrenne, S., 'La Manifestation Divine dans l'Iconographie Byzantine de la Transfiguration, Nicee II, 787–1987', B. Boespflug & N. Lossky (eds), (Paris 1987).
- Dulskis, R., 'Τρυς Ηεσυχηιοσ Πακοποσ, Βεδανσιοσ Ι Αθτεντισκα Κρικσκιονισκοιο ΜαλδινγημοΚοκυβε, Λωγωσ', *A Journal of Religion, Philosophy, Comparative Cultural Studies and Art*, vol. 44 (2005) 50–58.
- , 'Hesychastic Ideas in the Oeuvre of St Andrei Rublev, *Logos-Vilnius* (2007) 126–142.
- Dyadakova, K., *Science in Russia, Browsing through a Book: Monasteries in Russia* (Moscow 2003).
- Dzuric, V.J., *Byzantinischen Fresken in Jugoslawien* (Munich 1976).
- Eastmond, A., *Art and Identity in Thirteenth-Century Byzantium: Hagia Sophia and the Empire of Trebizond* (Oxford 2004).
- Ekonomtseyev, I., 'Исихазм и Возрождение: Исихазм и Проблема Творчества, *Златоуст*, vol. 1 (Moscow 1992) 139–170.
- Elsner, J., 'Image and Iconoclasm in Byzantium', *Art History* (1988) 471–491.
- , 'The Viewer and the Vision: The Case of the Sinai Apse', *Art History*, vol. 17, no. 1 (March 1994) 81–102.
- , *Art and the Roman Viewer* (Cambridge 1995).
- Emchenko, E.B., *Стоглав: Исследование и Текст* (Moscow 2000).
- Evdokimov, P., *L' Orthodoxie, Delachaux et Niestle* (Paris 1959).
- , 'The Icon of the Holy Trinity', *Lutheran World*, vol. 23, no. 3 (1976) 166–170.
- , *The Art of Icon: A Theology of Beauty* (Crestwood 1998).

- Every, G., *The Time of the Spirit: Readings through the Christian Year* (Crestwood 1984).
- Evseeva, L.M., 'Две Символические Композиции в Росписи XIV века Монастыря Зарэма', *Византийский Временник*, vol. 43 (1982) 134–140.
- , *Эсхатология 7000 Года и Возникновение Высокого Иконостаса* (Moscow 2000).
- Farkansfalvy, D., 'The Ecclesial Setting of Pseudepigraphy in Second Peter', *The Second Century*, vol. 5, no. 1 (1985–1986) 3–29.
- Featherstone, J.M., *Theodore Methochites's Poems to Himself* (Vienna 2000).
- Fedorov, G.P., *The Russian Religious Mind* (Harvard 1946).
- , *The Russian Religious Mind: Kievan Christianity, The Tenth to the Thirteenth Centuries* (Harvard 1966).
- Feldman, L.H., *Judaean Antiquities 1–4, Translation and Commentary* (Leiden 2000).
- Fideler, D., *Jesus Christ, Son of God: Ancient Cosmology and Early Christian Symbolism* (New York 1993).
- Fiene, D.M., 'What is the Appearance of Divine Sophia?', *Slavic Review*, vol. 48, no. 3 (Autumn 1989) 449–476.
- Filindash, L.V., 'Hesychasm and its Influence on Byzantine and Russian Iconography in XIV and XIV century', PhD thesis (Moscow 2005).
- Florensky, P., 'Троице-Сергиевой Лавры. Сергиева монастыря и в России', *Троице-Сергиевой Лавры Сергиева монастыря* (Moscow 1919).
- , 'Иконостас', *Собрание Сочинений*, vol. 1 (Paris 1985).
- , 'St Gregory Palamas and the Tradition of the Fathers', *St Gregory Palamas: Collected Works*, vol. 1 (Vaduz 1987) 105–120.
- , *The Inverted Perspective and other Writings* (Bucharest 1997).
- , 'Reverse Perspective', in N. Misler (ed.), *Beyond Vision: Essays on the Perception of Art* (London 2002).
- Florovsky, G., *О Почитании Софии Премудрости Божией в Византии и на Руси, Труды 5-го Съезда Пусских Академических Организаций за Границей* (Sofia 1932).

- Forsyth, G.H. & Weitzmann, K., *The Monastery of Saint Catherine at Mount Sinai* (Princeton 1973).
- Fortescue, A. 'Hesychasm', *The Catholic Encyclopedia*, <http://www.newadvent.org/cathen/07301a.htm> (accessed 25/11/2009).
- Frazer, M.E., 'Church Doors and the Gates of Paradise: Byzantine Bronze Doors in Italy', *Dumbarton Oaks Papers*, vol. 27 (1973) 145–162.
- Fryde, E., *The Early Palaeologan Renaissance 1261–1360* (Leiden 2000).
- Fyeoktistov, L.A.A., *Города Рoccus* (Moscow 2007).
- Gabelic, S., *Manastir Lesnovo: Istorija i Slikarstvo* (Belgrade 1998).
- Gabra, G., *The Treasures of Coptic Art and Architecture in the Coptic Musum and Churches of Old Cairo* (Cairo 2007).
- Galavaris, C., *Studies in Manuscript Illumination* (Princeton 1969).
- , 'Στη μνήμη του Ανδρέα Γρηγ, Ευγγόπουλου (1891–1979)', *Δελτίον ΧΑΕ*, vol. 10 (1980–1981) 85–94.
- Gambero, L.S.M., *Mary and the Fathers of the Church: The Blessed Virgin Mary in Patristic Thought* (San Francisco 1999).
- Gamillscheg, M.H., *Die Symbolik von Licht und Finsternis in der Orthodoxen Ikonographie* (Vienna 1979).
- Gasparov, B. & Raevsky-Hughes, O., *Slavic Cultures in the Middle Ages* (Los Angeles 1993).
- Gavryooshin, N.K., *Философия Русского Религиозного Искусства XVI–XXвв* (Moscow 1993).
- Geanakoplos, D., *Constantinople and the West: Essays on The Late Byzantine (Palaeologan) and Italian Renaissances and The Byzantine and Roman Churches* (Wisconsin 1989).
- Gelzer, H., 'Abriss der Byzantinischen Kaisergeschichte', in K. Krumbaker (ed.), *Geschichte der Byzantinischen Litteratur* (Munich 1897) 911–1067.
- Georgios, I.M., 'Spiritual Life in Palamism', in J. Rait et al. (eds), *Christian Spirituality: High Middle Ages and Reformation*, vol. 17 (New York 1987) 208–222.
- Gerke, F., *La Metamorphosi nell'Arte Protobyzantine*, vol. 7 (Rome 1960) 99–111.

- Gerstel, S.E.J., 'Civic and Monastic Influences on Church Decoration in Late Byzantine Thessalonike: In Loving Memory of Thalia Gouma-Peterson', Symposium on Late Byzantine Thessalonike, *Dumbarton Oaks Papers*, vol. 57 (2003) 225–39.
- , 'The Chora Parekklesion, the Hope for a Peaceful Afterlife, and Monastic Devotional Practices', in H.A. Klein et al. (eds), *The Kariye Camii Reconsidered*, Istanbul Research Institute Symposium Series 1 (Istanbul 2011) 107–145.
- Giakalis, A., *Images of the Divine: The Theology of Icons at the Seventh Ecumenical Council* (New York 1994).
- Gianelli, G., *Un Progetto di Barlaam per l'Unione delle Chiese: Studi e Testi* (Vatican 1946).
- , 'Una "Editio Maior" delle "Quaestiones et Dubia" di S. Massimo il Confessore', a paper given at the Ninth International Congress of Byzantine Studies, Thessaloniki, 1953, *Scriptoria Minora: Studi Byzantine et Neolennici*, vol. 10 (1963) 215–224.
- Gillet, L. & Ware, K., *The Jesus Prayer* (Crestwood 1987).
- Glebova, A. et al., 'Древнерусское Искусство в Собрании Вологодского Музея-Заповедника: Путеводитель по Экспозиции', *Северный Паломник*, vol. 11 (2004) 20–22.
- Gligorijević-Maksimović, M., 'Classical Elements in the Serbian Painting of the Fourteenth Century', *Byzantine Studies*, vol. 47 (2007) 363–370.
- Goldfrank, D.M., 'Burn, Baby, Burn: Popular Culture and Heresy in Late Medieval Russia', *The Journal of Popular Culture* 31, no. 4 (1998) 17–32.
- , *The Monastic Rule of Iosif Volotsky* (Kalamazoo 2000).
- Goleizovskii, N.K., 'Пресвятая Троица и Домостроительство', *Журнал Московской Патриархии*, vol. 7 (1960) 32–40.
- , 'Заметки о Феофане Греке', *Византийский Временник*, vol. 24 (Moscow 1964).
- , 'Послание Иконописцу и Отголоски Исихазма в Русской Живописи на Рубеже XV–XVI вв', *Византийский Временник*, vol. 26 (1965) 219–238.
- , 'Исихазм и Русская Живопись XIV–XV', *Византийский Временник*, vol. 29 (1968) 196–210.

- , 'Факты, События, Люди: Живописец Дионисий и его Школы', *Вопросы Истории*, no. 3 (March 1968) 214–217.
- , 'Заметки о Творчестве Феофана Грека', *Византийский Временник*, vol. 24 (1969) 139–143.
- , 'Икона Живоначальной Троицы', *Журнал Московской Патриархии*, vol. 7 (1972) 69–76.
- , 'Искусство Феофана Грека и Учение Исихастов', *Византийский Временник* (1974) 139–149.
- , 'Воплощение Богословских Идей в Творчестве Преподобного Андрея Рублева', *Богословские Труды*, no. 22 (1983) 3–67.
- Golubtsov, M., 'Пресвятая Троица и Домостроительство', *Журнал Московской Патриархии*, vol. 7 (1960) 37–50.
- , 'Икона Живоначальной Троицы', *Журнал Московской Патриархии*, vol. 7 (Moscow 1972) 69–76.
- , 'Воплощение Богословских Идей в Творчестве Преподобного Андрея Рублева', *Богословские Труды*, no. 22 (1983) 3–67.
- Gouma-Peterson, T., 'Christ as Ministrant and the Priest as Ministrant of Christ in a Palaeologan Program of 1303', *Dumbarton Oaks Papers*, vol. 32 (1978) 197–216.
- , 'Manuel and John Phokas and Artistic Personality in Late Byzantine Painting', *Gesta*, vol. 22, no. 2 (1983) 159–170.
- Grabar, A., 'Les Frescoes de Ivanovo et le Art de la Palaeologes', in *Le Art de la Fin du l' Antiquiti at du Moyen Age* vol II (Paris 1968).
- , *Byzantium: Byzantine Art in the Middle Ages* (London 1966).
- , 'The Artistic Climate in Byzantium during Palaeologan Period', in P.A. Underwood (ed.), *The Kariye Djami*, vol. 4 (Princeton 1975) 7–8.
- , *Christian Iconography: A Study of its Origins* (Princeton 1986).
- Grace, M., 'Spirit-Centred Eastern Fathers: Symeon the New Theologian and Gregory Palamas', *Diakonia*, vol. 31, no. 2 (1998) 129–38.
- Grant, R.M., 'Greek Literature in the Treatise the Trinitate and Cyril Contra Julianum', *Journal of Theological Study*, vol. 15 (1964) 265–299.

- Grigorii Camblak, *Похвала Слово за Евтимий [похвала за Евтимий]* (Sofia 1971).
- Grotowski, L. & Skrzyniarz, S., 'Towards Rewriting? New Approaches to Byzantine Archaeology and Art', *Series Byzantina*, vol. 8 (2010) 45–65.
- Grover, Z., 'Mandala Symbolism and Use in the Mysticism of Hugh of St Victor', *History of Religions*, vol. 12, no. 4 (1973) 317.
- Grozdanov, C., *Saint Sophia of Ohrid* (Zagreb 1991).
- , 'Христос Цар, Богородица Царица, Небесните Сили и Светите Воини во Живописот од XIV и XV век во Трескавец', *Културно Наследство 1985–86* (Skopje 1998) 5–20.
- , 'On the Conceptual and Thematic Foundations of the Fresco Paintings in the Diaconicon of the Church of Virgin Peribleptos in Ohrid', *Zograf*, vol. 33, (2009) 93–100.
- Grozdanov, C. & Misguich, L.H., *Kurbinovo* (Belgrade 1992).
- Grypeou, E. & Spurling, H., *The Exegetical Encounter Between Jews and Christians in Late Antiquity* (Leiden 2009).
- Guéranger, Abbot D.P., *The Liturgical Year*, vol. 12 (Powers Lake 1983).
- Guilland, R., 'Les Poésies Inédites de Théodore Métochite', *Byzantion*, vol. 3 (1937) 264–245.
- Guillaumont, A., *Les Six Centuries des 'Kephalaia Gnostica' d'Evagre le Pontique*, *Patrologia Orientalis* 28 (Paris 1958).
- Guran, P., 'Jean VI Cantacuzène, l'Hésychasme et l'Empire: Les Miniatures du Codex Parisinus Graecus 1242', *Actes des Colloques Internationaux, L'Empereur Hagiograph: 13–14 Mars 2000 et 'Reliques et Miracles', 1–2 Novembre 2000 tenus au New Europe College* (Bucharest 2001) 73–121.
- Guran, P. & Flusin, B., 'L'Empereur Hagiographe: Culte des Saints et Monarchie Byzantine et Post-Byzantine', *Actes des Colloques Internationaux, L'Empereur Hagiograph: 13–14 Mars 2000 et 'Reliques et Miracles', 1–2 Novembre 2000 tenus au New Europe College* (Bucharest 2001).
- Hamann-McLean, R. & Hallensleben, H., *Die Monumen-Talmalerei in Serbien und Makedonien* (Giessen 1963).
- Hamburger, J.F., *St John the Divine: The Deified Evangelist in Medieval Art and Theology* (Berkeley 2002).

- Harries, R., *The Passion in Art* (Ashgate 2004).
- Hart, T., 'Nicephoros Gregoras: Historian of the Hesychast Controversy', *Journal of Ecclesiastical History*, vol. 2 (1951) 169–179.
- Hausherr, I., 'L'Hesychasm: Etude de Spiritualite', *Orientalia Christiana Periodica*, vol. 22 (1965) 5–40.
- Haussig, H.W., *A History of Byzantine Civilization*, J.M Hussey (trans), (London 1971).
- Hedrick, J.K.N., 'Visual Constructions in the Reign of Justinian: A Neo-Platonic Influence', *Journal of History and Social Science* (Spring 2010) 5–19.
- Heil, G. & Ritter, A.M., *Pseudo-Dionysius Areopagita: De Coelesti Hierarchia, De Ecclesiastica Hierarchia, De Mystica Theologia, Epistulae* (Berlin 1991).
- Heimann, A., 'L'Iconographie de la Trinite: L'Art Chretien', *Revue Mensuelle*, vol. 1 (September 1934) 37–54.
- Hellmo, G., *Adventus Domini: Eschatological Thought in 4th-Century Apses and Catecheses* (Brill 1989).
- Hennecke, E., *New Testament Apocrypha* (New York 1963).
- Hepell, M., 'The Hesychast Movement in Bulgaria: The Turnovo School and its Relations with Constantinople', *Eastern Churches Review*, vol. 1 (1975) 9–20.
- Hero, A.C., 'Some Notes on the Letters of Gregory Akindynos', *Dumbarton Oaks Papers*, vol. 36 (1982) 221–226.
- Hillis, G.K., 'To Be Transformed by a Vision of Uncreated Light: A Survey on the Influence of the Existential Spirituality of Hesychasm on Eastern Orthodox History', http://www.arts.ualberta.ca/axismundi/2001/to_be_transformed_part1.php (accessed 15/03/2011).
- Hills, J.V., *Parables, Pretenders and Prophecies: Translation and Interpretation in the Apocalypse of Peter 2*, *Revue Biblique*, vol. 98 (1991) 560–573.
- Hisamatsu, E., 'The Significance of the Transfiguration for Hesychasm', *Kobe Kaisei Review*, vol. 44 (2005) 129–40.
- Hjort, O., 'Oddities and Refinements: Aspects of Architecture, Space and Narrative in the Mosaics of Kariye Camii', in J.O. Rosenqvist (ed.), *Interaction and Isolation in Late Byzantine Culture, Papers Read at a Colloquium held at the Swedish Research Institute in Istanbul, 1–5 December, 1999* (Stockholm 2004) 27–44.

- Hosking, G.A., *Russia and Russians* (Harvard 2003).
- Hughes, L., 'Inventing Andrei: Soviet and Post-Soviet Views of Andrei Rublev and his Trinity Icon', *Slavonica*, vol. 9, no. 2 (Nov. 2003) 83–90.
- , 'Art and Liturgy in Russia: Rublev and his Successors', *The Cambridge History of Christianity*, vol. 5, *Eastern Christianity*, M. Angold (ed.), (Cambridge 2006).
- Hulme, W.H., *The Middle-English Harrowing of Hell and Gospel of Nicodemus*, vol. 100 (Montana 1907).
- Hunger, H., 'Herbert, Johannes Chortasmenos', *Wiener Byzantinische Studien*, vol. 7 (1969) 29–33.
- Hunt, P., 'Andrei Rublev's Old Testament Trinity Icon: Problems of Meaning, Intertextuality, and Transmission', *A Journal of Russian (Religious) Thought*, vol. 7–12 (2002–2007) 15–46.
- , 'The Wisdom Iconography of Light: The Genesis, Meaning and Iconographic Realization of a Symbol', *Byzantinoslavica*, vol. 67, no. 1 (2009) 5–118.
- , 'Andrei Rublev's Old Testament Trinity Icon in Cultural Context', in V. Tsurikov (ed.), *The Trinity-Sergius Lavr in Russian History and Culture: Readings in Russian Religious Culture*, vol. 3 (Jordanville 2006) 99–122.
- Ilin, M.A., *Искусство Московской Руси Эпохи Феофана Грека и Андрея Рублева: Проблемы, Хипотезы, Исследования* (Moscow 1976) 50–58.
- Ioganson, I., 'Великий Русский Художник', *Правда* (14 Sept. 1960).
- Ivanov, I., 'Bulgarskoto Българското Книжовно Влияние в Русия при Митрополит Киприан', *Izvestiya na Institut za Bulgarska Literature* (Sophia 1958).
- James, M.R., *The Apocryphal New Testament* (Oxford 1924).
- Janin, R., *Les Eglises et les Monastires des Grands Centres Byzantins Bithynie, Hellespont, Latros, Galesios, Tribizonde, Athines, Thessalonique* (Paris 1975).
- Jazikova, I.K., 'Учение о Фаворском Свете и Иконография, Богословие Иконы: Учебное Пособие' (1995), <http://nesusvet.narod.ru/ico/books/yazyk/yazyk9.htm> (accessed 31/01/2012).
- , 'Богословие Иконы', <http://www/wco.ru/biblio/books/jazyk1/H09-Thm/> (accessed 15/9/2011).

- Jeremias, M., *Die Holtur des Basilika S. Sabina in Rom* (Tubingen 1980).
- Jevtic, A., 'Recontre de la Scholastique et de l'Hesychasme dans l'Oeuvre de le Nilus Cabasilas', *L'Art de Thessalonique et des Pays Balkaniques et les Courants Spirituels au XIVE Siècle Recueil des Rapports du IVe Colloque Serbo-Grec 1987, Éditions Spéciales: Balkanološki Institut*, vol. 31 (1987) 149–157.
- , *The Heavenly Kingdom in Serbia's Historic Destiny*, in B. Dorich & B.W.R Jenkins eds), (Kosovo 1992) 63–69.
- Jolivet-Lévy, C., *Etudes Cappadociennes* (London 2002).
- Jones, C., et al., *The Study of Spirituality* (Durham 1986).
- Jones, J.D., (trans), *The Divine Names and Mystical Theology* (Wisconsin 1980).
- Jordanov, S., *Skalniot Manastir Sv. Archangel Michael pri Selo Ivanovo* (Varna 2009).
- Kallistos, W., 'The Human Person as an Icon of the Trinity', *Sobornost*, vol. 8, no. 2 (1986) 18.
- Kalokyris, D., *The Essence of Orthodox Iconography* (Brookline 1971).
- Kałużniack, E., 'Werke des Patriarchen von Bulgarien Euthymius (1375–1393)'; *Nach den besten Handschriften hrsg von Emil Kałużniacki* (Munich 1901).
- Kantorowicz, E.H. & Jordan, W.C., *The King's Two Bodies: A Study in Mediaeval Political Theology* (Princeton 1997).
- Karahan, A., 'The Palaeologan Iconography of the Chora Church and its Relation to Greek Antiquity', *Konsthistorisk Tidskrift: Journal of Art History*, vol. 2, no. 3 (1997) 89–95.
- , 'Byzantine Holy Images: Transcendence and Immanence', *Orientalia Lovaniensia Analecta*, vol. 176 (Leuven 2010) 109–138.
- Kartsonis, A.A., *The Anastasis: The Making of an Image* (Princeton 1986).
- , *Treasures of Mount Athos* (Thessaloniki 1997).
- Katsioti, A., 'Ἡεσυχασμ ἀνδ της Ωαλλ Παιντινγς ιν της Cηθpcη οφ Στ. νικολας, Cηελι, Νικος', *Αρχαελογικον Δελτον*, vol. 54 (1999) 327–342.
- Kazakova, N.A. & Lur'e, Ia. S., *Антифеодальные Еретические Движения на Руси Xiv-Начала Xvi века* (Moscow 1955).

- Kenna, M.E., 'Icons in Theory and Practice: An Orthodox Christian Example', *Harvard Review*, vol. 24, no. 4 (1985) 344–359.
- Kesich, V., 'Resurrection, Ascension, and the Giving of the Spirit', *The Greek Orthodox Theological Review*, vol. 25 (1980) 249–259.
- Kessler, H.L., *Spiritual Seeing: Picturing God's Invisibility in Medieval Art* (Philadelphia 2000).
- Kiselinkov, V.S., 'Житието на Св. Теодосий', *Търновски Като Исторически Паметник* (Sofia 1926).
- Kitzinger, E., 'The Byzantine Contribution to Western Art of the Twelfth and Thirteenth Centuries', *Dumbarton Oaks Papers*, vol. 20 (1966) 25–47.
- Klein, A., et al., 'The Chora Parekklesion, the Hope for a Peaceful Afterlife and Monastic Devotional Practices', *The Kariye Camii Reconsidered*, Istanbul Research Institute Symposium Series, vol. 1 (Istanbul 2011) 107–145.
- Kluchevsky, V.O., 'Значение Преподобного Сергия для Русского Народа и Государства', *Богословский Вестник* (November 1892) 190–204.
- Kniazeff, A., 'La Theotocos dans le Offices du Temps Paschal', *Irenikon*, vol. 1 (1961).
- Koester, H., *History, Culture And Religion of the Hellenistic Age* (Philadelphia 1982).
- Комес, А.И., 'Роль Княжеского Заказа в Построении Софийского Собора в Киеве', *Древнерусское Искусство: Художественная Культура Домонгольской Руси* (Moscow 1972) 50–64.
- Kondakov, N.P., *Histoire de l' Art Byzantin Considéré Principalement dans les Miniatures*, 2 vols. (Paris 1886–1891).
- , 'Лицевой Иконописный Подлинник', *Иконография Господа Бога нашего и Снаса Иисуса Христа* (St Petersburg 1905).
- Konstantinova, K., 'Някои Моменти на Българо-Византийските Связи', *Старобългарска Литература* (Sofia 1971).
- Kopylov, V., 'Hesychasm and Creative Activity of Andrei Rublev', paper given to the 16th International Patristic Byzantine Symposium in Thessaloniki 26th May 1999, *Patristic and Byzantine Review*, vol. 18–19 (1999) 41–47.
- , 'Hesychasm and Creative Work of Andrei Rublev', *Patristic and Byzantine Review*, vol. 18–19 (2000) 41–47.

- Kornakov, D., 'Манастирот Зрзе', *Културно — Моментисториско Наследство Наследство во Ср. Македонија*, vol. 11 (1972) 15–19.
- Kostic, D., 'Један Податак о Антиисихастичком Расположењу меѓу Србима Средином', *Хиландарски Зборник*, no. 10 (1998) 221–233.
- Kovalevsky, O., *Saint Sergius and Russian Spirituality*, E.W. Jones (trans) (Crestwood 1976).
- Kravyets, B. & Medvedeva, L.P., *Иосиф Волоцкий* (Moscow 1993).
- Kristeller, P.O., *Renaissance Thought and the Arts: Collected Essays* (Princeton 1980).
- Krivocheine, B., 'Аскетическое и Богословское Учение Святого Григория', *Seminarium Kondakovianum*, vol. 8 (Prague 1931) 99–116.
- , *In the Light of Christ: Saint Symeon the New Theologian* (Crestwood 1987).
- Krivocheine, B. (ed.) *St Symeon the New Theologian* (Crestwood 1986).
- Kroning, W., 'Zur Transfiguration der Cappella Palatina in Palermo', *ZKunstw*, vol. 9 (1956) 162–179.
- Kuhlman, J., *Die Taten des Einfachen Gottes. Eine Römisch-Katholische Stellungnahme zum Palamismus* (Würzburg 1968).
- Kuyumdzieva, M., 'The Face of God's Divinity: Some Remarks on the Origin, Models and Content of the Trinity Images of Synthronoi Type in Post-Byzantine Painting', *Scripta & e-Scripta*, vol. 5 (2007) 161–182.
- Kuz'min, N., 'Андрей Рублев', *Новый Мир*, vol. 10 (Moscow 1960).
- Kvividze, V., et al., *Воскресение Иисуса Христа: Иконография, Православная Энциклопедия*, vol. 9 (Moscow 2005) 414–423.
- , 'La Methode d'Oraison Hesychaste', *Orientalia Christiana Periodica*, vol. 2, no. 2 (Rome 1927) 101–209.
- Lane, B.C., 'Sinai and Tabor: Apophatic and Kataphatic Symbols in Tension', *Stoicorum Veterum Fragmenta*, no. 13–14 (1992–1993) 189–205.
- Lange, R., *The Resurrection* (London 1967).
- Laourdas, B., 'Φιλορενοθ Πατριαρχοθ Κωνσταντινοπολεω': Δεγκωνμιον ειγ' το;ν 'Αγιον Δημηγτριον', *Μακεδονικαν*, vol. 2 (1941–1952) 558–582.

———, *Νικολάου Καβάσιλα προσφώνημα καὶ ἐπιγράμματα εἰς ἄγιον Δημήτριον* (Athens 1952).

Latash, M.L., *Synergy* (New York 2008).

Lawrence et al., 'Anastasis: Icon, Text and Theological Vision', *Australian EJournal of Theology*, vol. 7 (2006), http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_7/cross.htm.

Lazarev, V.N., 'Byzantine Ikons of the Fourteenth and Fifteenth Centuries', *The Burlington Magazine for Connoisseurs*, vol. 71, no. 417 (Dec. 1937) 249–261.

———, *История Византийской Живописи*, 2 vols. (Moscow 1947–1948).

———, *Живопись Пскова: История Русского Искусства*, vol. 2 (Moscow 1954).

———, *Дионисий и его Школа* (Moscow 1955).

———, *Феофан Грек и его Школа* (Moscow 1961).

———, *Andrej Rublev* (Milan 1966).

———, *Андрей Рублев и его Школа* (Moscow 1966).

———, *Storia Della Pittura Bizantina* (Torino 1967).

———, *Страницы Истории Новгородской Живописи* (Moscow 1977).

———, *History of Byzantine Art* (Moscow 1986).

———, 'История Византийской Живописи', *Искусство* (1986) 117–118.

———, 'Русская Иконопись от Истоков до Начала XVI века', *Искусство*, no. 83 (2000) 79–80.

Lebedev, A., *Ветхозаветное Вероучение во Времена Патриархов* (St Petersburg 1886).

Lebedev, L.L. 'Кто Изображен на Иконе Троица Андрея Рублева?', *Наука и Религия*, vol. 10 (1988) 60–64.

Lee, D.A., *Transfiguration* (Chicago 2004).

Leonidovna, K. *Русская икона XIV–XVI веков* (Moscow 1988).

La Methode d'Oraison Hesychaste', *Orientalia Christiana Periodica*, I. Hausherr (ed.), vol. 2, no. 2 (Rome 1927) 101–209.

- Likhachyov, D., *Культура Руси Времени Андрея Рублева и Епифания Премудрого Конец XIV–Начало XV в* (St Petersburg 1962).
- Lin'kov, A., 'Коллекция А.В. Морозова', *Литературная Россия*, no. 33 (1978).
- Lison, J., 'La Divination selon Grégoire Palamas: Un Sommet de la Théologie Orthodoxe', *Irenikon*, vol. 67, no. 1 (1994) 59–70.
- Lixačev, D.S., *Некоторые Задачи Изучения Второго Южнославянского Влияния в России: Исследования по Славянскому Литературоведению и Фольклористике* (Moscow 1960).
- , *Nekotorye Zadachi Izucheniia Vtorogo Iuzhnoslavianskogo Vliianiia v Rossii, Issledovaniia po Slavianskomu Literaturovedeniiu i Fol'kloristike* (Moscow 1960).
- , *Культура Руси Времени Андрея Рублева и Епифания Премудрого* (Moscow 1962).
- , 'The Illuminations of the Greek Manuscript of the Akathistos Hymn (State Historical Museum Synodal Gr. 429)', *Dumbarton Oaks Papers*, vol. 26 (1972) 253–262.
- , *Vizantitskaia Miniatiura* (Moscow 1977).
- Lock, C., 'The Space of Hospitality: On the Icon of the Trinity Ascribed to Andrei Rublev', *Sobornost: Incorporating Eastern Churches Review*, vol. 30, no.1 (2008) 23–53.
- Loerke, C., 'Observations on the Representation of Doxa in the Mosaics of S. Maria Maggiore, Rome, and St Catherine's, Sinai; Essays in Honor of Harry Bober', *Gesta*, vol. 20, no. 1 (1981) 15–22.
- Lossky, V., 'La Théologie Négative dans la Doctrine de Denys l'Aréopagite', *Revue des Sciences Philosophiques et Théologiques*, vol. 28 (1939) 204–221.
- , *The Mystical Theology of the Eastern Church* (Crestwood 1957).
- , *The Vision of God* (Beds 1963).
- , *Мистическое Богословие* (Kiew 1991).
- , *Theology of the Icon* (New York 1996).
- Louth, A., *Denys the Areopagite* (London 1989).
- , 'Light, Vision and Religious Experience in Byzantium', *The Presence of Light: Divine Radiance and Religious Experience* (Chicago 2004) 85–103.

- , 'The Oak of Mamre, the Fathers and St Andrei Rublev: Patristic Interpretation of the Hospitality of Abraham and Rublev's Icon of the Trinity', in V. Tsurikov (ed.), *The Trinity Sergius Lavra in Russian History and Culture* (London 2005) 91–96.
- Macarios of Corinth & Nicodemos of the Holy Mountain, in G.E.H. Palmer (ed.), *The Philokalia: The Eastern Christian Spiritual Texts*, vol. 4 (Athens 1961) 121–131.
- Mackenzie, D., *Migration of Symbols* (Whitefish 2003).
- Macculloch, J.A., *The Harrowing of Hell: A Comparative Study of an Early Christian Doctrine* (Edinburgh 1930).
- Maglenovski, J.D., 'The Virgin as the Fountain of Life: Gems of a Late and Post-Byzantine Motif', *Zbornik Matice Srpske za Likovne Umetnosti*, vol. 1, no. 32–33 (2002) 183–192.
- , *Theotokos-Zivonosni Istocnik: Dragulj Jedne Kasne I Postvizantiske Teme* (Belgrade 2003) 188–192.
- Maguire, H., 'The Mosaics of Nea Moni: An Imperial Reading', *Dumbarton Oaks Papers*, vol. 46, *Homo Byzantinus: Papers in Honor of Alexander Kazhdan* (1992) 205–214.
- Majeska, G.P., *Russian Travelers to Constantinople in the Fourteenth and Fifteenth Centuries* (Washington D.C. 1984).
- Makaryk, I. R., *About the Harrowing of Hell* (Kiev 1989).
- Makseliene, S., 'The Glory of God and its Byzantine Iconography', MA thesis, The Central European University Budapest (1998).
- Malickii, K.N., 'Панагия Русского Музея с Изображением Троицы', *Материалы по Русскому Искусству*, vol. 1 (St Petersburg 1928).
- , 'К Истории Композиций Ветхозаветной Троицы', *Seminarium Kondakovianum*, vol. 2 (Prague 1928) 33–45.
- Maloney, G., *Russian Hesychasm: The Spirituality of Nil Sorsky* (Hague 1973).
- , *Pseudo-Macarius: The Fifty Spiritual Homilies and the Great Letter* (New York 1992).
- Marcel, R., *Répertoire des Bibliothèques et des et des Cataloguesdes Manuscripts Grecs*, 2nd ed. (Paris 1958).

- Markovic, M., 'Илустрације Патеричких Прича у Припрати Хиландарског Католикона', *Осам Векова Хиландара* (Belgrade 2000).
- Mathews, T., *Byzantine Aesthetics* (New York 1971).
- Mauck, B., 'The Mosaic of the Triumphal Arch of S. Prassede: A Liturgical Interpretation', *Speculum*, vol. 62, no. 4 (October 1987) 813–828.
- Mauropoulou-Tsioumē, C., *Buzantinhu Qessa* (Paris 1927).
- , *Vlatadon Monastery* (Thessaloniki 1987).
- Mavrodinova, L., *Stenata Zivopis v Balgaria do Kraja na XI vek-Sofija* (Sofia 1996).
- Mayer, M.J., *Die Realenzyklopädie für Protestantische Theologie und Kirche*, vol. 14 (1904).
- M.B., 'Hesychasm: Its Development and Basic Characteristics', *Canadian Catholic Review* (June 1988) 228–232.
- McGinn, J.A., *The Transfiguration of Christ in Scripture and Tradition* (Lewiston 1986).
- , 'Trinity Higher than any Being! Imagining the Invisible Trinity', *Aesthetic des Unsichtbaren* (Erschienen 2004) 77–93.
- McKenna, S., 'Saint Augustine: The Trinity', *The Fathers of the Church*, vol. 46 (Washington D.C. 1963).
- Meiner, F., (ed.), *De Trinitat: (Bucher VIII–XI, XIV–XV, Anhang Buch V): Lateinisch-deutsch* (San Francisco 2001).
- Medakovic, D., 'Bogorodica Zivonosni Istocnik u Srpskoj Umetnosti', *Zbornik Radova Vizantološkog Instituta*, vol. 5 (Belgrade 1958) 201–218.
- Medvedev, I.P., *Sovremennaya Bibliografiya Isihastshih Sporov v Vizantii 14go Veka* (1973).
- Metropolitan Hierotheos of Nafpaktos, Οί Δεσποτικές Εορτές: *The feasts of the Lord* (Lebadeia 1995).
- , 'Saint Gregory Palamas as a Hagiorite', http://www.pelagia.org/htm/b16.en.saint_gregory_palamas_as_a_hagiorite.03.htm, (accessed 24/10/2010).
- Metropolitan Hierotheos of Nafpaktos & E.E. Cunningham-Williams, *Orthodox Psychotherapy* (Athens 2005).

- Metropolitan Tseemee, 'Βυζαντινή Θεσσαλονίκη', *Θεσσαλονίκη: ΠΕΚΟΣ, Γέκδοση* (1996) 130–132.
- Meyendorff, J., 'Les Debutes de la Controverse Hesychaste', *Byzantion*, vol. 23 (1953) 104–108.
- , 'L'Origine de la Controverse Palamite: La Premiere Lettre de Palamas a Akindynos', *Theologia*, vol. 25 (1954) 602–630.
- , 'La Première Lettre de Palamas à Akindynos', *Theologia*, vol. 25 (Athens 1955) 602–630.
- , 'Humanisme Nominaliste et Mystique Cretienne a Byzance au XIVE Siecle', *Nouvelle Revue Theologique*, vol. 79, no. 9 (Louvain 1957) 905–914.
- , 'Introduction à l'Etude de Grégoire Palamas', *Patristica Sorbonensia*, vol. 3, no. 38 (Paris 1959).
- , 'Introduction', *Defense de Saints Hesychasts, Texte Critique, Traduction et Notes*, 2 vols (Louvain 1959).
- , 'L'Iconographie de la Sagesse Divine dans la Tradition Byzantine', *Cahiers Archeologiques*, vol. 10 (Paris 1959) 259–277.
- , *A Study of Gregory Palamas*, G. Lawrence (trans), (London 1964).
- , 'Spiritual Trends in Byzantium in the Late Thirteenth and Early Fourteenth Centuries', *Arte et Societé à Byzance sous les Paleologues: Acts du Colloque Organise par l' Association Internationale des Etudes Byzantines in Venice en Septembre 1968* (Venice 1971).
- , 'Spiritual Trends in Byzantium in the Late Thirteenth and Early Fourteenth Centuries', in P. Underwood (ed.), *Kariye Dzami* (Princeton 1975) 103–106.
- , 'Le Theme du Retour en Soi dans le Doctrine Palamite du XIV siecle', *Byzantine Hesychasm: Historical, Theological and Social Problems* (London 1972) 204–206.
- , *Gregorie Palamas: Defense des Saint Hesychastes*, 2nd edn (Louvain 1973) 596–569.
- , 'L'Hésychasme: Problèmes de Sémantique', in *Mélanges D' Histoire des Religions Offerits à H.-Ch. Puech* (Paris 1973), 543–47.
- , *Byzantine Hesychasm: Historical, Theological and Social Problems: Collected Studies* (London 1974),.

- , 'О Византийском Исихазме и его Роли в Культурном Историческом Развитии Восточной Европы: История Церкви и Восточно-Христианская Мистика', *Труды Отдела Древнерусской Литературы*, vol. 29 (Moscow 1974) 291–305.
- , 'Society and Culture in the Fourteenth Century: Religious Problems', in M. Berza & E. Stanescu (eds), *Actes du XIV Congres International des Etudes Byzantines, Bucarest, 6–12 Septembre, 1971* (Bucharest 1974) 111–124.
- , *St Gregory Palamas and Orthodox Spirituality*, A. Fiske (trans), (New York 1974).
- , 'Spiritual Trends in Byzantium in the Late Thirteenth and Early Fourteenth Centuries', in P. Underwood (ed.), *Kariye Dzami*, (Princeton 1975) 103–106.
- , *Orthodox Theology in the Modern World* (New York 1981).
- , *Byzantine Theology: Historical Trends and Doctrinal Themes* (New York 1983).
- , 'Is "Hesychasm" the Right Word? Remarks on Religious Ideology in the Fourteenth Century', *Harvard Ukrainian Studies*, vol. 7 (1983) 447–457.
- , 'Wisdom-Sophia: Contrasting Approaches to a Complex Theme', *Studies on Art and Archeology in Honor of Ernst Kitzinger on His Seventy-Fifth Birthday*, vol. 41 (1987) 391–401.
- , 'Mount Athos in the Fourteenth Century, Spiritual and Intellectual Legacy', *Dumbarton Oaks Papers*, vol. 42 (1988) 157–65.
- , *Byzantium and the Rise of Russia: A Study of Byzantino-Russian Relations in the Fourteenth Century* (Crestwood 1989).
- , 'New Life in Christ: Salvation in Orthodox Theology', *Theological Studies*, vol. 50 (1989) 481–499.
- , 'О Византийском Исихазме и его Роли в Культурном Историческом Развитии Восточной Европы', *История Церкви и Восточно-Христианская Мистика* (Moscow 2003).
- Meyendorff, P., *St Germanus of Constantinople: On the Divine Liturgy, Trans., Introduction and Commentary* (Crestwood 1984).
- Miklosich, F.R.V., *Monumenta Serbica: Spectantia Historiam Serbiae Bosnae Ragusii* (Vienna 1858).

- Miller, D., 'Rublev's Old Testament Trinity or the Appearance of the Holy Mother of God to Saint Sergius: Dual Iconographic Signifiers of the Holy Trinity, Monastery in the First Centuries of its Existence', PhD thesis (1992).
- Millet, G., *Recueil des Inscriptions Chrétiennes de l' Athos Paris* (Paris 1904).
- , *Monuments Byzantins de Mistra* (Paris 1910).
- , *La Peinture du Moyen-Age en Yougoslavie* (Paris 1954).
- , *Recherches sur l' Iconographie de l' Evangile aux XIVe, XVe et XVIe Siecles d' Après les Monuments de Mistra, de la Macedoine et du Mont Athos* (Paris 1968).
- Millet, G. & Frolow, A., *La Peinture du Moyen Âge en Yougoslavie: Serbie, Macédoine, et Monténégro*, vol. 3 (Paris 1962).
- Millet, G. & Velmans, T., *La Peinture du Moyen Age en Yougoslavie: Serbie, Macédoine et Monténégro*, vol. 4 (Paris 1969).
- Milosavljevic, B., 'Basic Philosophical Texts in Medieval Serbia', www.doiserbia.nb.rs/ft.aspx?id=0350-76530839079M (accessed 11/01/2012).
- Miner, E., 'The Monastic Psalter of the Walters Art Gallery', in Weitzmann et al. (eds), *Late Classical and Mediaeval Studies in Honor of Albert Mathias Friend* (Princeton 1955).
- Miquel, D.P., 'Gregoire Palamas, Docteur de l' Experience', *Irenikon*, vol. 37 (1964) 227–237.
- , 'L'Experience Sacrementelle selon Nicolas Kabasilas', *Irenikon*, vol. 2 (1965) 130.
- Misguich, L., *Kurbinovo: Les Fresques de Saint-Georges et la Peinture Byzantine du XIIe Siècle* (Brussels 1975).
- Mitrovic, L.W. & Okunev, N., 'La Dormition de la Sainte Vierge dans la Peinture Orthodoxe', *Byzanlinoslavica*, vol. 3 (1931) 134–174.
- Miziolek, J., 'Transfiguratio Domini in the Apse at Mount Sinai and the Symbolism of Light', *Journal of the Warburg and Courtauld Institutes*, vol. 53 (1990) 42–60.
- Moore, A.C., *Iconography of Religions: An Introduction* (Minneapolis 1977).

- Moraru, A., 'Bulgarian Hesychasts in the XIVth Century and Romanian Monasticism Publication: Studia Universitatis Babes-Bolyai', *Orthodox Theology*, vol. 1–2 (1998) 53–60.
- Moroziuk, R.P., 'Origen and Apophaticism: The Case of Asomaton in I, 1.1–9 of the Peri Archon', *Logos*, no. 34 (1993) 587–600.
- Moshin, V.A., 'О Периодизации Пусско-Южнославянских Литературных Связей X–XV вв', *Труды Отдела Древнерусской Литературы* (St Petersburg 1963) 28–106.
- Mouriki, D., 'Αφηγηματική Σκηνή ή Εικονιστική Παράσταση', *Δελτίον της Χριστιανικής Αρχαιολογικής Εταιρείας*, vol. 4, no. 3 (1962–1963) 87–114.
- Muller, L., 'Epiphanius, Die Legenden des Heiligen Sergij von Radonez', *Slavische Propylaen*, vol. 17 (Munich 1967) 40–49.
- Myslivec, J., 'Verklarung Christi', in E. Kirschbaum & W. Braunfels (eds), *Lexikon der Christlichen Ikonographie*, vol. 4 (Wien 1959) 416–421.
- Nadal, J.S., 'La Critique par Akindynos de l'Herméneutique Patristique de Palamas', *Istina*, vol. 19 (1974) 297–328.
- , *Gregorii Acindyni Refutationes duae Operis Gregorii Palamae cui titulus Dialogus inter Orthodoxum et Barlaamitam* (Louvain 1995).
- Nasr, S.H. 'The Prayer of the Heart in Hesychasm and Sufism', *Greek Orthodox Theological Review*, vol. 31, no. 1–2 (1986).
- Necipoğlu, N., *Byzantine Constantinople* (Brill 2001).
- Nellas, P., *Deification in Christ: The Nature of Human Person*, N. Russell (trans), (New York 1987).
- Nelson, R. 'Taxation with Representation': Visual Narrative and the Political Field of the Kariye Camii', *Art History*, vol. 22, no. 1 (1976) 156–182.
- , *Visuality Before and Beyond the Renaissance: Seeing as Others Saw* (Cambridge 2000).
- , *Later Byzantine Painting: Art, Agency and Appreciation* (Ashgate 2007).
- Nelson, R.S. & Lowden, J., 'The Palaeologina Group: Additional Manuscripts and New Questions', *Dumbarton Oaks Papers*, vol. 45 (1991) 59–68.
- Nes, S., *The Uncreated Light: An Iconographical Study of the Transfiguration in the Eastern Church* (Edinburgh 2007).

- Nicol, D.M., *The Byzantine Family of Kantakouzenos (Cantacuzenus) ca. 1100–1460: A Genealogical and Prosopographical Study* (Washington, DC 1968).
- , 'The Byzantine Church and Hellenic Learning in the Fourteenth Century', *Studies in Church History* (Leiden 1969) 23–57.
- , 'Thessalonica as a Cultural Centre in the Fourteenth Century', *Studies in Late Byzantine History and Prosopography* (London 1986).
- , *The Reluctant Emperor: A Biography of John Cantacuzene, Byzantine Emperor and Monk, c. 1295–1383* (Cambridge 1996).
- , *The Last Centuries of Byzantium 1261–1453* (Cambridge 1972).
- Nicoletta, I., 'Chorós: Dancing into Sacred Space of Chora', *Byzantion*, vol. 75 (2005) 199–224.
- Nikeforov, N., 'Икона Святой Троицы Преподобного Андрея Рублева', *Источник: Православная Жизнь*, vol. 51, no. 5 (1955).
- Nikitin, A., 'Кто Написал Троицу Рублева?', *Наука и Религия*, vol. 10 (1988) 44–48.
- Nikolova, B., *Православните Църкви през Българското Средновековие IX–XIV* (Sofia 2002).
- Obolensky, D., *The Byzantine Commonwealth: Eastern Europe 500–1453* (Crestwood 1971).
- , *Bogomils: A Study of Balkans Neo-Manichaeism* (Cambridge 2004).
- Окунев, N.L., 'Црква Св. Ђорђе у Старом Нагорићану', *Гласник Скопског Научног Друштво*, vol. 5 (1919).
- , 'Арилъе, Памятник Сербского Искусства XIII в', *Seminarium Kondakovianum*, vol. 8 (Prague 1936) 221–258.
- , 'Lesnovo', P. Lemerle (trans), *L'Art Byzantin Chez les Slaves, Les Balkans: Mélanges Théodore Uspenskij*, vol. 1 (Paris 1930) 222–263.
- Omont, A., *Miniatures des Plus Anciens Manuscrits Grecs de la Bibliothèque Nationale du VIe au XIe Siecle* (Paris 1929) 58–59.
- , *Inventaire Sommaire des Manuscrits Grecs de la Bibliothèque Nationale* (Paris 1886).
- Onasch, K., *Icons* (New York 1969).

- Opie, J.L., 'The Trinity in Andrei Rublev's Icon of the Holy Trinity', *Il Mondo e il Sovramondo del'Icona* (Florence 1998) 197–209.
- Orange, H.P.L., 'Lux Aeterne: La Adorazione della Luce nell'Arte Tardoantica e l'Alto Medioevale', *Rendiconti della Pontificia Accademia Romana di Archaeologia*, vol. 67 (Roma 1974–1975) 78–142.
- Orthodox Spirituality* (Crestwood, N.Y. 1997).
- Ostashenko, E.I. 'Троица Ветхозаветная', *Сергиево-Посадского Музея-Заповедника и Проблема Стиля Живописи Первой Трети* (St Petersburg 2002).
- Ostrogorsky, G.A., 'Афонские Исихасты и их Противники', *Записки Русского Научного Института Велграде* (Belgrade 1931).
- , *History of the Byzantine State*, J. Hussey (trans), (New Brunswick 1969).
- Otis, B., 'Gregory of Nyssa and the Cappadocian Conception of Time', *Studia Patristica*, vol. 117 (1976) 339–241.
- Oulsufiev, Y., 'The Development of Russian Icon Painting from the Twelfth to the Ninethenth Century', *Art Bulletin*, vol. 12, no. 4 (December 1930) 347–373.
- Ouspensky, L., *Ocerki po Istorii Vizantiskoi Obrazovanosti* (St Petersburg 1982).
- , *The Theology of the Icon* (Crestwood 1992).
- Ouspensky, L. & Lossky, V., *The Meaning of Icons* (1982).
- Ousterhout, R. 'Temporal Structuring in the Chora Parekklesion', *Gesta*, vol. 34, no. 1 (1995) 63–76.
- Panayotidi, M., 'Les Tendances de la Peinture de Thessalonique en Comparaison avec Celles de Constantinople comme Expression de la Situation Politico-Economique de ces Villes Pendant le XIV siecle', *National Hellenic Research Foundation, Institute of Byzantine Research, International Symposiums*, vol. 3 (Athens 1996) 351–362.
- Panofsky, E., *Studies in Iconology: Humanistic Themes in the Art of the Renaissance* (Oxford 1939).
- Papadopoulos, S., 'Essai d'Interpretation du Theme Iconographique de la Paternite dans l'Art Byzantin', *Cahiers Archeologiques*, vol. 17 (1968) 121–136.

- Papamichael, O., *St Gregory Palamas, Archbishop of Thessaloniki* (Alexandria 1911).
- Papanikolaou, D., 'Divine Energies or Divine Personhood: Vladimir Lossky and John Zizioulas on Conceiving the Transcendent and Immanent God', *Modern Theology*, vol. 19, no. 3 (July 2003) 359.
- Parani, M.G., *Reconstructing the Reality of Images: Byzantine Material Culture* (2003).
- Parry, K., 'Theodore Studites and Patriarch Nicephoros', *Byzantion*, vol. 59 (1989) 164–183.
- , *Depicting the Word: Byzantine Iconophile Thought of the Eighth and Ninth Centuries* (Leiden 1996).
- Paschos, P.B., 'La Θεολογία de la Μεταμόρφωση', *Ερως Ορθοδοξίας εκδ Αποστολικής Διακονίας* (Athens 1978) 51–57.
- Patterson, J., 'Hesychast Thought as Revealed in Byzantine, Greek and Romanian Church Frescoes: A Theory of Origin and Difussion', *Revue Études Sud-Est Européenes*, vol. 16, no. 4 (1978) 663–670.
- Payne, D., 'The Revival of Political Hesychasm in Greek Orthodox Thought: A Study of the Hesychast Basis of the Thought of John S. Romanides and Christos Yannaras', PhD thesis, Baylor University (2006).
- Pedoe, D., *Geometry and the Liberal Arts* (Harmondsworth 1976).
- Pelekanidis, S.M., *The Treasures of Mount Athos Illuminated Manuscripts Miniatures — Headpieces — Initial Letters* (no year of publication assigned).
- Pelikan, J., 'Council of Father or Scripture: The Concept of Authority in the Theology of St Maximus the Confessor', in D. Neiman & M. Schatkin (eds), *The Heritage of the Early Church*, *Orientalia Christiana Analecta* 195, (Roma 1973) 227–288.
- Peltomaa, L.M., 'The Image of the Virgin Mary in the Akathistos Hymn', *Medieval Mediterranean*, vol. 35 (Leiden 2001).
- Percival, R., *The Seven Ecumenical Councils, Nicene and Post-Nicene Fathers*, vol. 14 (1956), <http://www.ccel.org/ccel/schaff/npnf214.txt> (accessed 20/02/2012).

- Perl, E.D., 'Grégoire Appuie sa Spiritualité sur une Métaphysique Cohérente, plus Cohérente Même que Celle de Thomas d'Aquin en ce qui Découle du Néo-platonisme', *Dionysius*, vol. 14 (1990) 105–130.
- Peterson, T.G., 'The Parekklesion of St Euthymius in Thessalonica: Art and Monastic Policy under Andronicus II', *Art Bulletin*, vol. 58 (1976).
- , 'Manuel and John Phokas and Artistic Personality in Late Byzantine Painting', *Gesta*, vol. 22, no. 2 (1983) 159–170.
- Petkovic, S., *La Peinture Serbe du Moyen Age II* (Belgrade 1930).
- , 'Serbian Painting at the Time of George Brankovic (1427–1456)', *Jahrbuch der Österreichischen Byzantinistik*, vol. 32, no. 5 (1982) 195–203.
- , 'The Lives of Hermits in the Wall Painting of the Katolikon of the Monastery at Josanica', in C. Moss & K. Kiefer (eds), *Byzantine East and Latin West, Art Historical Studies in Honor of Kurt Weitzmann* (Princeton 1995) 289–98.
- Petrov, V. & Pryanishnicov, N., 'The Formulas of Beautiful Proportions', *Number and Thought*, vol. 2 (Moscow 1979) 72–92.
- Phillips, G., 'La Grâce chez les Orientaux', *Ephemerides Theologicae Lovanienses*, vol. 48 (1972) 38–47.
- Picchio, R., 'Hesychastic Components in Gregory Camblak's Eulogy of Patriarch Euthymius of Trnovo', in R. Lenček et al. (eds), *Proceedings of the Symposium on Slavic Cultures, Columbia University, November 14, 1980* (Sofia 1983) 132–143.
- Pierce, S., *From Abacus to Zeus: A Handbook of Art History* (Englewood Cliffs 1977).
- Plamondon, L.P., 'Divine Illumination: Light as Mystical Imagery in Transfiguration and Anastasis Scenes of Byzantine Iconography', MA thesis, Northern Illinois University (1998).
- Plugin, V.A., 'О Происхождении Троицы Рублева', *История СССР*, vol. 2 (Moscow 1987) 64–79.
- , 'Сергий Радонежский, Дмитрий Донской, Андрей Рублев', *История СССР* (Moscow 1989) 71–88.
- , 'Мастер Святой Троицы', *Труды и Дни Андрея Рублева* (Moscow 2001).

- Podskalsky, G., 'Gottesschau und Inkarnation, zur Bedeutung der Heilsgeschichte bei Gregorios Palamas', *Orientali Christiana Periodica*, vol. 35 (1969) 124–157.
- , *Theologie und Philosophie in Byzanz* (Munich 1977).
- , 'Review of Theosis bei Palamas und Luther', *Byzantinische Zeitschrift*, vol. 91 (1998) 118–120.
- Pokrovsky, N.V., *Notes on Monuments of of Russian Iconography and Art* (St Petersburg 1900).
- Polemēs, I., *Theophanes of Nicaea: His Life and Works*, vol. 20 (Vienna 1996).
- Politis, K., 'Jean-Joasaph Cantacuzène fut-il Copiste?', *Revue des Études Byzantines*, vol. 14 (1956) 195–199.
- Polyvios, K., 'From the Resurrection to the Ascension: Christ's Post-Resurrection Appearances in Byzantine Art', PhD thesis, University of Birmingham (2010).
- Ромыловский, I.V., *Житие Святого Григория Синаита: Записки Ист.-Филол. Фак* (St Petersburg 1894–1896).
- Popov, G.V., *Živopis i Miniijatjura Moskvi Seredini XV Načala XVI Veka* (Moscow 1975).
- , 'Икона Григория Паламы из ГМИИ и Живопись Фессалоник Поздне-Византийского Периода', *Искусство Западной Европы и Византии* (Moscow 1978).
- Popova, O.S., *Russian Illuminated Manuscripts* (London 1984).
- , *Особенности Искусства Пскова. из Кн. Отблески Христианского Востока на Руси* (Milan 1993).
- , 'Medieval Russian Painting and Byzantium', in R. Grierson (ed.), *Gates of Mystery: The Art of Holy Russia* (Fort Worth 1992).
- Popovich, L.D., *Personification in Palaeologan Painting 1261–1453* (Bryn Mawar Colledge 1963).
- Pospielovsky, D., *The Orthodox Church in the History of Russia* (Crestwood N.Y. 1998).
- Pribitkov, V.S., 'Сквозь Жар Души: О Трех Древнерус', *Живописцах: А. Рублеве, Дионисию, С. Ушакове* (Moscow 1968) 22–25.

- Prokhorov, G.M., 'Публицистика Иоанна Кантакузина 1367–1371', *Византийский Временник*, no. 27 (1968) 318–341.
- , 'Исихазм и Общественная Мысль в Восточной Европе в 14в', *Литературные Связи Древних Славян*, vol. 23 (1968) 86–108.
- , *Памятники Литературы Византийско-Русского Общественного Движения Эпохи Куликовской Битвы* (St Petersburg 1977).
- , 'L' Hésychasme et la Pensée Sociale en Europe Orientale au XIV Siècle', *Revue Francaise de l'Orthodoxie Paris*, vol.31, no. 105 (1979) 25–63.
- , 'Гимны на Ратные Темы Эпохи Куликовской Битвы', *Труды Отдела Древнерусской Литературы*, vol. 37 (Moscow 1983) 286–304.
- , 'Послание Титу-Иерарху Дионисия Ареопажита в Славянском Переводе и Иконография Премудрость Созда Себе Дом', *Труды Отдела Древнерусской Литературы*, vol. 38 (1985) 11–12.
- , *Памятники Переводной и Русской Литературы XIV–XV веко* (Leningrad 1987).
- , 'John Kantacuzenos, Диалог с Иудеем', *Труды Отдела Древнерусской Литературы*, vol. 41 (1988) 331–346, vol. 42 (1989) 200–227, vol. 43 (1990) 305–323.
- , 'Pakhomii Serb', in D.S. Lixačev (ed.), *Slovar' Knizhnikov i Knizhnosti Drevnei Rusi*, vol. 2, (Moscow 1987–1993) 167–177.
- , *Dionisii Aeropagit* (St Petersburg 1995).
- Prolovic, J., 'Списки рукописи XIII и XIV века у Бечу и Монастир Хиландар', *Хиландарски Сборник* (Beograd 1986) 213–215.
- Quenot, M., *The Resurrection and the Icon* (New York 1997).
- Radchenko, K.F., *Religioznoe i Kul'turnoe Dvizhenie v Bolgarii v Epokhu pered Turetskim Zavoevaniem* (Kiev 1898).
- Radovanovic, J., *Ikonografska Istrazivanja Srpskog Slikarstva XIII i XIV Veka* (Belgrade 1988).
- Rahner, H., *Griechische Mythen in Christlicher Deutung. Greek Myths and Christian Mystery*, B. Battershaw (trans.), (London 1963).
- , 'The Christian Mystery of the Sun and Moon', *Greek Myths and Christian Mystery*, B. Buttershaw (trans.) (London 1963).

- Raushenbah, M.L., *Пространственные Построения в Живописи* (Moscow 1980).
- Rautman, M.L., 'The Church of the Holy Apostles in Thessaloniki', PhD thesis, University of Indiana (1984).
- Raya, J. & De Vinck, J., *Byzantine Daily Worship; With Byzantine Breviary, the Three Liturgies, Propers of the Day and Various Offices* (Allendale 1969).
- Reimer, J., 'The Spirituality of Andrei Rublev's Icon of the Holy Trinity', *Acta Theologica Supplementum*, vol. 11 (2008) 167–169.
- Reste, M., *Byzantine Wall Painting in Asia Minor*, vol. 1 (New York 1984).
- Reynolds, M.A., 'The Octagon in Leonardo's Drawings', <http://markareynolds.com/?p=89> (accessed 10/03/2012).
- Riasanovsky, V. & Steinberg, M. D., *A History of Russia* (New York 2005).
- Richardson, C.R.D., 'The Doctrine of the Trinity: Its Development, Difficulties and Value', *The Harvard Theological Review*, vol. 36, no. 2 (April 1943) 109–134.
- Rigo, A. 'Grigorio il Sinaita', in G. Conticello & V. Conticello (eds), *La Theologie Byzantine* (Turnhout 2002) 30–130.
- Rist, J.M., *Augustine: Ancient Thought Baptized* (Cambridge 1996).
- Rizhov, Y., 'Философия Иконы в Традициях Востока и Запада', http://www.gumer.info/ryjov_filikon.php (accessed 23/06/2011).
- Robertson, A., *The Bible of St Mark, St Mark's Church the Altar and Throne of Venice* (Venice 1898).
- Rogich, D., 'Homily 34 of Gregory Palamas', *The Greek Orthodox Theological Review*, vol. 33, no. 2 (1988) 135–166.
- Romanides, J.S., 'Notes on Palamite Controversy and Related Topics', *The Greek Orthodox Theological Review*, vol. 6, no. 2 (1960/61) 186–205; vol. 9, no. 2 (Winter 1963/64) 225–270.
- , 'Saint Gregory Palamas 1296–1359: Introduction to the Theology of the Romans against the Franks', in J. Romanides & D.D. Kontostergios (eds), *Romans and Roman Fathers of the Church* (Thessaloniki 1984).
- Rorem, P., *Pseudo-Dionysius: A Commentary on the Texts and an Introduction to their Influence* (New York 1993).

- Ross, L.E., *Medieval Art: A Topical Dictionary* (Greenwood 1996) 10–11.
- Rossum, J., 'The Logoi of Creation and the Divine Energies in Maximus the Confessor and Gregory Palamas', *Studia Patristica*, vol. 27 (1993) 212–217.
- Roussanova, T.B., 'Painted Messages of Salvation: Monumental Programs of the Subsidiary Spaces of Late Byzantine Monastic Churches in Macedonia', PhD thesis, University of Maryland (2005).
- Rudolph, K., *Gnosis* (San Francisco 1985).
- Runciman, S., *The Last Byzantine Renaissance* (Cambridge 1970).
- Rusev, P., et al., *Похвално Слово за Евтимий от Григорий Цамблак* (Sofia 1973).
- , 'Търновска Книжовна Школа 1371–1971', *Международен Симпозиум Велико Търново, 11–14 Октомври 1971* (Sofia 1974).
- Russell, N., 'Prochoros Cydones and the Fourteenth-Century Understanding of Orthodoxy', in A. Louth & A. Casiday (eds), *Byzantine Orthodoxies* (Durham 2006) 75–91.
- Ruzsa, G., 'Une Icone Inconnue Representant les Apotres Pierre et Paul et la Question de l' Hesychasme', *Jahrbuch der Osterreichischen Byzantinistik*, vol. 32, no. 5 (1982) 545–549.
- Sandmel, S., *Philos's Place in Judaism: A Study of Conceptions of Abraham in Jewish Literature* (Jersey City, NJ 1972).
- Sakovic, A.G., *Narodnaja Gravirovannaja Kniga Vasilija Korenja 1692–1696* (Moscow 1983).
- Saltykov, A.A., 'Иконография Троицы Андрея Рублева', *Древнерусское Искусство XIV–XV* (Moscow 1984) 77–85.
- , *Музей Древнерусского Искусства Имени Андрея Рублева* (St Petersburg 1989).
- Schaff, P. & Wace, H., 'Justin Martyr: Second Apology (Dialogue with Trypho)', from *Ante-Nicene Fathers*, vol. I (Grand Rapids 1955) 188–270.
- Schiller, G., *Iconography of Christian Art*, J. Seligman (trans), 2 vols (London 1971).
- Schmidt, D.H., 'The Peters Writing: Their Redactors and their Relationships', PhD thesis, Northwestern University 1972.

- , *God Seekers: Twenty Centuries of Christian Spiritualities* (Grand Rapids 2008).
- Schwartz, E.B., *The Wolfenbüttel Sketchbook Reconsidered* (New York 1973).
- SedRajna, G., *L'Art Juif: Orient et Occident* (Paris 1975).
- Serracino Inglott, P., 'La Trasfigurazione come Epiphania Monarchica', *Arta Christiana*, vol. 60 (1971) 67–96.
- Setton, K.M. 'The Byzantine Background to the Italian Renaissance', *Proceedings of the American Philosophical Society*, no. 100 (1956) 1–76.
- Ševčenko, I., 'The Decline of Byzantium seen Through the Eyes of its Intellectuals', *Dumbarton Oaks Papers*, vol. 15 (1961) 167–186.
- , 'Theodore Metochites, the Chora, and the Intellectual Trends of his Time', in P. Underwood (ed.), *The Kariye Djami* (London 1967) 17–91.
- , *Society and Intellectual Life in Late Byzantium* (London 1981).
- , 'The Decline of Byzantium Seen through the Eyes of its Intellectuals', *Society and Intellectual Life in Late Byzantium* (London 1981) 171–172.
- Sinkewicz, R.E., 'A New Interpretation of the First Episode in the Controversy Between Barlaam the Calabrian and Gregory Palamas', *Journal of Theological Studies*, no. 31 (1980) 489–490.
- , 'The Doctrine of the Knowledge of God in the Early Writings of Barlaam the Calabrian', *Mediaeval Studies*, vol. 44 (1982) 181–242.
- , 'Christian Theology and the Renewal of Philosophical and Scientific Studies in the Early Fourteenth Century: The Capita 150 of Gregory Palamas', *Pontifical Institute of Mediaeval Studies*, vol. 48 (1986) 334–351.
- , *Saint Gregory Palamas: The One Hundred and Fifty Chapters* (Toronto 1988).
- Simić-Lazar, D., 'Observations Sur le Rapport Entre les Décors de Kalenić, de Kahrié Djami et de Curtea de Argeş', *Cahiers Archéologiques*, no. 34 (1986) 143–160.
- , *Kalenić et la Dernière Période de la Peinture Byzantine* (Paris 1995).
- Sirku, P., *Литургические Труды Патриарха Евфимия* (St Petersburg 1890).
- , 'К Истории Исправления Книг в Болгарии в XIV веке' (St Petersburg 1898).

- , *Житие Григория Синаита Составленное Константинопольским Патриархом Каллистом, Жития по Рукописи XVIв. С. Истор-Археологические Введ* (St Petersburg 1909).
- Skliris, S., 'The Person of Christ and the Style of Icons, A Mystery Great and Wondrous', *Byzantine and Christian Museum. Exhibition of Icons and Ecclesiastical Treasures 28 May – 31 July 2001* (Athens 2001).
- Skorobogaseva, E.A., 'Троице Сергиева Лавра и Иконография "Троица Ветхозаветная" в Северных Письмах XVII века', *Троице-Сергиева Лавра в Истории, Культуре и Духовной Жизни России, Материалы IV Международной Конференции 20 Сентября – 1 Октября 2004 Года* (Moscow 2007) 228–243.
- Sjögren, P.O., *The Jesus Prayer: Lord Jesus Christ, Son of God, Have Mercy upon Me* (Minneapolis 1975).
- Smirnova, E. S., 'Иконы XIV – Начала XVI века', <http://rus-icons.ru/publication/detail.php?ID=256>] (accessed 4/08/2011).
- , *Litsevye Rukopisi Velikogo Novgoroda XV Vek* (Moscow 1994).
- , 'Иконографический Вариант 'Сошествия во Ад Ростов, Москва, Север', *Иконы Русского Севера: Двинская земля, Онега, Каргополье, Поморье, Статьи Материалы* (Moscow 2005) 141–161.
- Smith, M., 'The Origins and Significance of the Transfiguration Story', *Union Seminary Quarterly Review*, vol. 36 (1980) 39–44.
- Smolčić-Makuljević, S., 'The Treskavac Monastery in the 15th Century and the Programme of Fresco Painting of the Nave in the Church of the Dormition of the Mother of God', *Zbornik Matice Srpske za Likovne Umetnosti*, vol. 37 (2009) 43–79.
- Snyman, D., 'In the Gaze of God: Aspects of the Spiritual Significance of Rublev's Holy Trinity', MA thesis, Rhodes University (2001).
- Sokolov, I.I., *Житие Иже во Святых Отца Нашего Григория Синаита* (Moscow 1904).
- Sokolova, N.I., *Selected Works of Russian Art: Architecture, Sculpture, Painting, Graphic Art: 11th – Early 20th Century* (St Petersburg 1976).
- Spatharakis, J., *The Portrait in Byzantine Illuminated Manuscripts* (Leiden 1976).
- , *The Left-Handed Evangelist: A Contribution to Palaeologan Iconography* (Pindar 1998).

- Specieris, K., *Изображения Эллинских Философов в Церквах* (Athens 1964).
- Spieser, M., 'Le Programme Iconographique des Portes de Sainte-Sabinem', *Journal des Savants* (1991) 47–81.
- Stikas, E.G., 'Une Église des Paléologues aux Environs de Castoria', *Byzantinische Zeitschrift*, vol. 51 (1958) 100–112.
- Starodubcev, D., 'Богородица Живоносни Источник у Раваници: Питања Порекла Слике' (unpublished paper) accessed 5/06/2011, in situ (Belgrade 2011).
- Steenberg, M.C., 'The Nativity of the Paschal Christ', <http://www.monachos.net/content/liturgics/liturgical-reflections/434-nativity-of> (accessed 15/02/2012).
- Steiner, G., *Real Presences* (University of Chicago 1991).
- Stiernon, D., 'Bulletin sur le Palamisme', *Revue des Etudes Byzantines*, vol. 30 (1972) 231–341.
- Stikas, G., 'Une Église des Paléologues aux Environs de Castoria', *Byzantinische Zeitschrift*, vol. 51 (1958) 100–112.
- Stojanović, S., 'Настанак, Ширење и Прихватање Исихазма у Средњовековне Србије' (accessed 3/11/2009).
- Strezova, A., 'Knowledge and Vision of God in the Cappadocian Fathers', *Theandros*, vol. 5, no. 1 (2007) <http://www.theandros.com/cappavision.html> (accessed 20/3/109).
- , 'Relations of Image to its Prototype in Byzantine Iconophile Theology', *Byzantinoslavica*, vol. 66, no. 1–2 (2008) 87–106.
- Subotic, G., *Ohridskata Slikarska Skola od XV Vek* (Ohrid 1980).
- Tachiaos, L., 'Le Mouvement Hesychaste Pendant les Dernières Décennies du XI^{Ve} Siècle', *Kleronomia*, vol. 6, no. 1 (1974) 122–125.
- , 'Hesychasm as a Creative Force in the Fields of Art and Literature', *L'Art de Thessalonique et des Pays Balkaniques et les Courants Spirituels au XIV^e Siècle*, (Belgrade 1987) 117–123.
- Taft, R.F., 'The Living Icon: Touching the Transcendent in Palaeologan Iconography and Liturgy', in S. Brooks (ed.), *Byzantium: Faith and Power 1261–1557 Perspectives of Late Byzantine Art and Culture* (New York 2007) 54–62.

- Talbot-Rice, D., *Art of Byzantine Era* (London 1963).
- , *Byzantine Painting: The Last Phase* (London 1968).
- , *Byzantine Art and its Influences* (London 1973).
- Talbot-Rice, D. & Talbot-Rice, T., *Icons and their History* (Overlook Press 1974).
- Talbot, M.A., 'Epigrams of Manuel Philes on the Theotokos tes Peges and its Art', *Dumbarton Oaks Papers*, vol. 48 (1994) 131–165.
- Tatic-Djuric, M., 'Image et Message de la Theotokos Sorce de Vie', *Association Internationale d'Etudes du Sud-Est European Bulletin*, vol. 9–23, no. 1–2 (Bucharest 1993) 31–47.
- Teholiz, L., 'Religious Mysticism and Socialist Realism: The Soviet Union Pays Homage to the Icon Painter', *Art Journal*, vol. 21, no. 2 (Winter 1961–1962) 72–78.
- Teitelbaum, B., 'The Knowledge of God', *Eirenikon*, vol. 3, 1 (Fall 1982) 40–47.
- Terzian, E., *The Aesthetics and Poetics of Art in Eastern Christian Iconography: A Mythopoetic Perspective* (Carpentaria 2003).
- Teteriatnikov, N., 'New Artistic and Spiritual Trends in the Proskynetaria Fresco Icons of Manuel Panselinos, the Protaton', in L. Mavromates (ed.), *Manuel Panselinos and his Age* (Athens 1999) 101–125.
- Thomson, F.J., 'Corpus Slavonic Translations Available in Muscovy: The Cause of Old Russia's Intellectual Silence and a Contributory Factor to Muscovite Cultural Autarky', in *Christianity and the Eastern Slavs*, vol. 1, B. Gasparov & O. Raevsky-Hughes (eds), *Slavic Cultures in the Middle Ages* (Los Angeles 1993) 179–215.
- Thundberg, L., *Microcosm and Mediator: The Theological Anthropology of Maximus the Confessor* (Chicago 1965) 137–139.
- , 'The Human Person as an Image of God', *Christian Spirituality*, vol. 16 (1985) 291–311.
- Thuren, L., 'Style Never Goes out of Fashion: 2 Peter Reevaluated', in S.T. Porter & H. Olbricht (eds), *Rhetoric, Scripture and Theology: Essays from the 1994 Pretoria Conference* (Sheffield 1996).
- Tikhomirov, M.N., *Андрей Рублев и его Эпоха: Вопросы Истории* (Moscow 1967).

- Titz, A., 'Some General Features of the Compositions of the Icons of Rublyov and His School', *Ancient Russian Art of the Fifteenth and Early Sixteenth Centuries* (Moscow 1963) 22–53.
- Tkacz, C.B., *The Key to the Brescia Casket* (Paris 2001).
- , *Государственный Русский Музей, Санкт-Петербург: Живопись XIII — начала XX Века, Изобразительное Искусство* (St Petersburg 1993).
- Todic, B., *Gračanica: Slikarstvo* (Belgrade 1988).
- , *Staro Nagoricano* (Belgrade 1993).
- , *Serbian Medieval Painting: The Age of King Milutin* (Belgrade 1999).
- Todorova, R.G., 'Mandorla in Eastern Orthodox Iconography — Light or Space', http://www.sustz.com/Proceeding08/Papers/THEOLOGICAL%20STUDIES/Todorova_Rostislava.pdf (accessed 10/03/2011).
- , 'New Religion — New Symbolism: Adoption of Mandorla in Christian Iconography', *Collection of Scientific Works, Ninth Symposium Niš and Byzantium*, 3–5 June 2010, vol. 9 (Niš 2011) 47–64.
- Toti, M., 'Anthropological Significance of the Hesychastic Method of Prayer, Some Historico-Religious Aspects of Morphology of the Ascetic Praktiké', *Archaeus: Studies in History of Religions*, vol. 11–12 (2007–2008) 117–132.
- Touraille, J., *Philocalie Des Peres Neptiques: Fascicule 7 Thalassius l' African, Jean Damascene, Abbe Philemon, Theognoste, Philothee le Sinaite, Elie l' Ecdicos, Theophane le Climaque* (Kidderminster 1991).
- Treadgold, W., *Renaissance before the Renaissance: Cultural Revivals of Late Antiquity and the Middle Ages* (Stanford 1984).
- Treadwell, P., *The Resurrection of Eve: A Study of the Anastasis in the Kariye Camii* (London 1988).
- Trites, A.A., *The Transfiguration of Christ: A Hinge of Holy History* (Lancelot 1994).
- Troizky, I.E., *Arsenius and the Arsenites* (St Petersburg 1873).
- Trubetskoi, E.N., *Умозрение в Красках: Три Очерка о Русской Иконе* (Moscow 1991).

- Tselengidis, D., 'The Contribution of Saint Gregory Palamas to Hesychasm: Theological Pressumption of the Life in the Holy Spirit', http://www.saintnicodemos.org/documents/Final_Tselengides_Word.pdf (accessed 10/07/2010).
- Tsirpanlis, C.N., 'Byzantine Humanism and Hesychasm in the Thirteenth and Fourteenth Centuries: Synthesis or Antithesis, Reformation or Revolution', *The Patristic and Byzantine Review*, vol. 5, no. 12 (1993), 13–23.
- , 'Epistemology, Theognosis, the Trinity and Grace in St Gregory Palamas', *Patristic and Byzantine Review*, vol. 13, no. 1 (1994) 5–27.
- Tugwell, S., *Chapters on Prayer* (Oxford 1981).
- Turner, P. & Coffey, K., *Understanding the Revised Mass Texts* (Chicago 2010).
- Uliyanov, O.G., 'В Филоксения Авраама: Библейская Святыня и Догматический Образ', *Богословские Труды*, vol. 35 (1999) 225–229.
- , *Воплощение Тринитарного Догмата в Иконе 'Архангел Михаил с Деяниями' из Соборания Музеев Московского Кремля, Троицкие Чтения 2003–2004 гг* (Moscow 2004) 141–142.
- , *О Месте Иконы Живоначальной Троицы в Праздничном Ряду Русского Иконостаса Троицкие Чтения 2003–2004 гг. Большие Вяземы* (Moscow 2004).
- , 'Была ли Литургическая Реформа при Митрополите Алексии в Русской Православной Церкви', in V.T. Pashuto & A.A. Zemina (eds), *Восточная Европа в Древности и Средневековье, Проблемы Источниковедения: XVII Чтения памяти* (Moscow 2005) 268–271.
- Underwood, P.A., 'The Fountain of Life in Manuscripts of the Gospels', *Dumbarton Oaks Papers*, vol. 5 (1950) 43–138.
- , 'First Preliminary Report on the Restoration of the Frescoes in the Kariye Camii at Istanbul by the Byzantine Institute 1952–54', *Dumbarton Oaks Papers*, vol. 9 (1956) 253–288.
- , 'Notes on the Work of the Byzantine Institute in Istanbul: 1955–1956', *Dumbarton Oaks Papers*, vol. 12, (1958) 269–287.
- , *The Kariye Djami*, vol. 2 (New York 1966).
- Ungureanu, C., 'Dialogue between Sphere and Cube: The Secrete Geometry of Byzantine Icons', *Cultura: International Journal of Philosophy of Culture and Axiology*, vol. 6 (2006) 82–96.

- Upadhyaya, O., *The Art of Ajanta and Sopoćani: A Comparative Study: an Enquiry in Prāna Aesthetics* (1994).
- Uspenskiĭ, A., *Semiotics of the Russian Icon* (Philadelphia 1976).
- Van Antwerp Fine, J. *The Late Medieval Balkans: A Critical Survey from the Late Twelfth Century* (Michigan 1994).
- Van Rosum, J., *Palamism and Church Tradition: Palamism, its Use of Patristic Tradition, and its Relationship with Thomistic Thought* (New York 1985).
- Van Unnik, V.C., *Patristica, Gnostica, Liturgica* (Leiden 1983).
- Vasic, M.M., *Жуча и Лазарица: Студије из Српске Уметности Средњег Века* (Belgrade 1928).
- , 'L'Hésychasme dans l'Eglise et l'Art des Serbes du Moyen Age', *L'Art Byzantin Chez les Slaves, Les Balkans: Mélanges Théodore Uspenskij*, vol. 1 (Paris, 1930) 110–123.
- Vasileva, O.A., *Иконы Пскова* (Moscow 2006).
- Veletev, A., 'Богословское Содержание Иконы: Святая Троица Андрея Рублева', *Журнал Московской Патриархии*, no. 8 (1972) 63–75; no. 10 (1974) 62–65.
- Velimirović, N., *The Life of St Sava* (Platina 1989).
- Velmans, T., 'Les Fresques d'Ivanovo et la Peinture Byzantine à la fin du Moyen Âge', *Journal des Savants*, no. 1 (1965) 358–412.
- , 'Les fresques de Saint-Nicolas Orphanos à Salonique et la Decoration Monumentale au XIVe Siècle', *Cahiers Archéologiques*, vol. 16 (1966) 145–148.
- , 'L'Iconographie de la Fontaine de Vie dans la Tradition Byzantine a la fin du Moyen Age', *Synthronon: Bibliotheque des Cahiers Archeologiques*, vol. 2 (Paris 1968) 119–134.
- , 'Le Portrait dans l'Art Religieux à l'Époque des Paléologues et son Témoignage sur la Société Byzantine', *Art et Société à Byzance sous les Paléologues: Actes du Colloque Organisé par l'Association Internationale des Études Byzantines à Venice en Septembre 1968* (Venice 1971) 93–148.
- , 'Infiltrations Occidentales dans la Peinture Murale Byzantine au XIVe et au Début du XVe siècle au XIV et au Debut du XVe Siecle', in V. Duric (ed.), *L'École de la Morava et son Temps: Symposium de Résava 1968* (Belgrade 1972) 37–48.

- , 'La Peinture Murale Byzantine a la Fin du Moyen Age', *Bibliothèque des Cahiers Archeologiques*, vol. 1, no. 1 (Paris 1977) 242–246.
- , 'Le Rôle de l'Hésychasme dans la Peinture Murale Byzantine du XIVE et XVe Siècles', in P. Armstrong (ed.), *Ritual and Art: Byzantine Essays for Christopher Walter* (London 2006) 182–226.
- , *Art et Mentalité à Byzance* (Paris 2009).
- Velnee, G., 'Οι Άγιοι Απόστολοι Θεσσαλονίκης και η Σχολή της Κωνσταντινούπολης', *Akten des XVI International Byzantinistenkongress*, vol. 2, no. 4 (Vienna 4–9 October), *Jahrbuch der Österreichischen Byzantinistik*, vol. 32, no. 4 (1981) 457–467.
- Vigne, D., 'La Théologie Apophasique de Saint Grégoire Palamas', *Bulletin de Littérature Ecclésiastique*, vol. 106, no. 4 (2005) 349–364.
- Vikan, G. (ed.), *Illuminated Greek Manuscripts from American Collections* (Princeton 1973).
- Voloshinov, A.V., 'The Old Testament Trinity of Andrey Rublyov: Geometry and Philosophy', *Leonardo*, vol. 32, no. 2 (1999) 103–112.
- Voordeckers, E., 'Examen Codicologique du Codex Parisinus Graecus 1242', *Scriptorium*, vol. 21 (1967) 288–294.
- Vopovz, O., *Ascesi e Trasfigurazione: Immagini dell' Arte Bizantina e Russa nel XIV Secolo* (Milan 1996).
- Voronov, L., 'Андрей Рублев-Великий Художник Древней Руси', *Богословские Труды*, no. 14 (1975) 83–86.
- Vzdornov, G.I., 'Новооткрытая Икона 'Троицы' из Троице-Сергиевой Лавры', *Троица Андрея Рублева: Антология* (Moscow 1970) 129–132.
- , *Фрески Феофана Грека в Церкви Спаса Преображения в Новгороде* (Moscow 1976).
- , *The Frescoes of Theophanes the Greek in the Church of the Transfiguration in Novgorod* (Moscow 1976).
- Walther, F.I., *Codices Illustres: The World's Most Famous Illuminated Manuscripts 400 to 1600* (Cologne 2005).
- Walzl, F., 'The Liturgy of the Epiphany Season and the Epiphanies of Joyce', *Publications of the Modern Language Association of America*, vol. 80, no. 4 (Sept. 1965) 436–450.

- Ware, K., 'The Jesus Prayer in St Gregory the Sinai', *Eastern Churches Review*, vol. 4, 1 (1972) 3–21.
- , 'God Hidden and Revealed: The Apophatic Way and the Essence–Energies Distinction', *Eastern Churches Review*, vol. 7, no. 2 (1975) 132–145.
- , *Act out of Stillness: The Influence of Fourteenth-Century Hesychasm on Byzantine and Slavic Civilisation* (Toronto 1995).
- , *The Inner Kingdom: The Collected Works* (Crestwood 2000).
- , 'La Transfiguration du Christ et la Souffrance du Monde', *Soperim*, no. 294 (January 2005) 20–26.
- Ware, K. & Dillon, J.M., 'The Value of the Material Creation', *Symbolae Osloenses: Norwegian Journal of Greek and Latin Studies*, vol. 6, no. 3 (Summer 1971) 154–165.
- , *The Orthodox Way* (Crestwood 1995).
- , *Dionysius the Areopagite and the Neoplatonist Tradition: Despoiling the Hellenes* (Crestwood 2007).
- Waring, L.F., 'Art in the Life of the Yugoslavs', *The Slavonic and East European Review*, vol. 24, no. 63 (January 1946) 180–188.
- Weiss, G., *Joannes Kantakuzenos: Aristokrat, Staatsmann, Kaiser und Mönch, in der Gesell Schaftsentwicklung on Byzanz im 14* (Munchen 1969).
- Weitzmann, K., 'The Selection of Texts for Cyclical Illustration in Byzantine Manuscripts', *Byzantine Books and Bookmen: A Dumbarton Oaks Colloquium* (Washington D.C 1975) 69–109.
- , *The Icon: Holy Images—Sixth to Fourteenth Century* (New York 1978).
- Wice, H. & Smith, W., *A Dictionary of Christian Biography, Literature, Sects and Doctrines* (1880) 258–261.
- Wilberding, E., 'A Defense of Dionysius the Areopagite by Rubens', *Journal of the History of Ideas*, vol. 52, no. 1 (Jan.–Mar., 1991) 19–34.
- Williams, J., 'The Apophatic Theology of Dionysius the Pseudo-Areopagite', *Downside Review*, vol. 117 (1999) 157–172.
- Williams, R., *The Dwelling of the Light: Praying with Icons of Jesus* (Norwich 2003).

- Wilson, J.F., *The Story of Caesarea Philippi, Lost City of Pan* (London 2004).
- Winkelmann, F., 'Andrei's Icon of the Old Testament Trinity: Observation on its Interpretation', *Byzantinoslavica*, vol. 50, no. 2 (1989) 197–202.
- , 'Die Trinitatsikone Andrei Rubljovs', *Bemerkungen zu Ihrer Interpretation*, vol. 50, no. 2 (1989) 197–202.
- Wright, N.T., 'Jesus's Resurrection in the Early Christian Texts: An Engagement', *Journal for the Study of the Historical Jesus*, vol. 3, no. 2 (2005) 197–208.
- Wybrew, H., *The Orthodox Liturgy: The Development of the Eucharistic Liturgy in the Byzantine Rite* (Crestwood 1990).
- Xyngopoulos, A., *The Mosaic Decoration of the Church of the Holy Apostles in Thessaloniki* (Thessaloniki 1953).
- , 'Saint Demetre le Grand Duc Apocafkos', *Ellenica*, vol. 15 (Thessalonica 1957) 127–128.
- , *The Wall Paintings of St Nicholas Orphanos in Thessaloniki* (Athens 1964).
- , 'Les Fresques de l'Église des Saints-Apotres a Thessalonique', *Art et Societe a' Byzance sous les Paleologues: Bibliothkque de l'Institut Hellinique d'Études Byzantines et Postbyzantines de Venice*, vol. 4 (Venice 1971) 83–89.
- Yadim, S., 'The Italo-Cretan Religious Painting and the Byzantine-Palaeologan Legacy', *Edebiyat Fakültesi Dergisi: Journal of Faculty of Letters*, vol. 25, no. 1 (June 2008) 267–279.
- Yangazoglou, S., 'Philosophy and Theology: The Demonstrative Method in the Theology of Saint Gregory Palamas', *The Greek Orthodox Theological Review*, vol. 41, no. 1 (1996) 1–18.
- Yannaras, C., 'The Distinction between Essence and Energies and its Importance for Theology', *St Vladimir's Theological Quarterly*, vol. 19 (Summer 1975) 232–245.
- Young, M., *Biblical Exegesis and the Formation of Christian Culture* (Cambridge 1997).
- Young, S.H., 'Relations between Byzantine Mosaic and Fresco Technique', *Jahrbuch der Österreichischen Byzantinistik*, vol. 25 (1976) 269–278.

Žikić, B., 'Културни Херој као Морални Трикстер: Свети Сава у Усменом Предању Срба из БиХ', *Bulletin of the Ethnographical Institute SASA*, vol. 46 (1997), 122–128.

Zlatarski, V.N., *Житие на Теодосий Търновски* (Sofia 1962).

Zotov, A., 'Народность Искусства Андрея Рублева', *Искусство*, vol. 9 (1960) 60–63.

Zvonok, N.S., 'Исихазм как Духовный Источник Русской Иконы', <http://www.nbu.gov.ua/e-journals/vsunud/2008-1E/08znsiri.htm> (accessed 8/07/2011).

This text taken from *Hesychasm and Art: The Appearance of New Iconographic Trends in Byzantine and Slavic Lands in the 14th and 15th Centuries*,
by Dr Anita Strezova, published 2014 by ANU Press,
The Australian National University, Canberra, Australia.