

CHRISTIANITY: EASTERN ORTHODOXY

- Ambrosius, Bishop of Joensuu, "'Jesus Christ - the life of the world' in Orthodox iconography," in *Icons, windows on eternity*, Geneva: WCC Pubns, 1990, p. 205-211
- Antony, of Choziba, fl. 634, [Vita Sancti Georgii Chozibitae. English], *Life of Saint George of Choziba; and, The miracles of the Most Holy Mother of God at Choziba*, Tim Vivian and Apostolos N. Athanassakis, trans., San Francisco: International Scholars Publications, 1994.
- Bigham, Stephane, "Allegorical Personification in Orthodox Iconography," in *Sacred Art Journal*, 13 (Je 1992), p. 58-67.
- Bigham, Stephen, "Death and Orthodox iconography," in *Saint Vladimir's Theological Quarterly*, 29 No 4:325-341 1985.
- Blau, Eleanor, "Astoria sings joyful praises as a lost symbol is found. (icon of St. Irene returned to St. Irene Chrysovalantou Greek Orthodox Church)," in *The New York Times*, Dec 29 1991, v141, Sec. 1, p22(L), col 1.
- Bleakley, Fred R., "Questions of Belief Arise Once Again Over 'Weeping Icon': Insurer, for One, Has No Faith In Large Claim for Jewels Removed From Picture [St Irene Chrysovalantou, Astoria, Queens, NY]," in *Wall Street Journal*, 75 (Jl 15 1994), p. A1,A4.
- Bowes, Marie, "Evidence of the kingdom: the New York weeping icons," in *Epiphany*, 6 No 4:37-39 Sum 1986.
- Cavarnos, Constantine, *St. Arsenios of Paros: remarkable confessor, spiritual guide, educator, ascetic, miracle-worker, and healer: an account of his life, character, message and miracles*, Belmont, Mass.: Institute for Byzantine and Modern Greek Studies, 1978.
- Cavarnos, Constantine, *St. Methodia of Kimolos: remarkable ascetic, teacher of virtue, counselor, comforter, and healer (1865-1908): an account of her life, character, miracles, and influence, together with selected hymns from the akolouthia in honor of her, and a letter to her sister Anna*, Belmont, Mass., U.S.A.: Institute for Byzantine and Modern Greek Studies, 1987.
- Cavarnos, Constantine, and Mary-Barbara Zeldin, *St. Seraphim of Sarov: widely beloved mystic, healer, comforter, and spiritual guide: an account of his life, character and message, together with a very edifying conversation with his disciple Motovilov on the acquisition of the grace of the Holy Spirit, and the Saint's spiritual counsels*, Belmont, Mass.: Institute for Byzantine and Modern Greek Studies, 1980.
- Chirban, John T., "Healing and Orthodox spirituality," in *The Ecumenical Review*, July 1993, v45, n3, p337(8).
- Chirban, John T., *Healing: Orthodox Christian perspectives in medicine, psychology, and religion*, Brookline, Mass.: Holy Cross Orthodox Press, 1991.
- Chrysostomos, Bishop of Oreou, "Iconography and the inner life: icons as spiritual vision reified," in *Patristic and Byzantine Review*, 7 no 2-3:184-191 1988.
- Clendenin, Daniel B., "From the Verbal to the Visual : Orthodox Icons and the Sanctification of Sight," in *Christian Scholar's Review* 25, no 1 (1995), p. 30-46.
- Connor, Carolyn L., *Art and miracles in medieval Byzantium: the crypt at Hosios Loukas and its frescoes*, Princeton, N.J.: Princeton University Press, 1991.
- Constantelos, Demetrios J., "Physician-Priests in the Medieval Greek Church," *Greek Orthodox Theological Review* 14 (1967): 141-53.
- Constantelos, Demetrios, "Medicine, Byzantine," and "Hospitals, Byzantine," in *Dictionary of the Middle Ages*, Joseph R. Strayer, ed., New York: Scribner, 1982-1989.
- Crisafulli, Virgil S., and John W. Nesbitt, *The Miracles of St. Artemios: a collection of miracle stories by an anonymous author of seventh century Byzantium*, trans. Virgil S. Crisafulli, New York: E.J. Brill, 1997.

- Darling, Frank C., "Healers in the Eastern Orthodox Church (Fourth and Fifth Centuries)," in *Christian Healing in the Middle Ages and Beyond*, Boulder: Vista Publications, 1990, pp. 95-113.
- Dubisch, Jill, "Death and social change in Greece," *Anthropological Quarterly*, Oct. 1989, v62, n4, p189(12).
- Dubisch, Jill, "Greek women: sacred or profane [social and symbolic roles; religious life]" in *Journal of Modern Greek Studies*, 1 No 1:185-202 My 1983
- Dubisch, Jill, "Men's time and women's time: history, myth, and ritual at a modern Greek shrine," *Journal of Ritual Studies*, 5:1-26 Wint 1991.
- Dubisch, Jill, "Pilgrimage and popular religion at a Greek holy shrine," in *Religious orthodoxy and popular faith in European society*, Princeton, NJ: Princeton University Press, 1990, p. 113-139.
- Duncan-Flowers, "A Pilgrim's Ampulla from the Shrine of St. John the Evangelist at Ephesus," in *The Blessings of Pilgrimage*, Robert Ousterhout, ed., Chicago: University of Illinois Press, pp. 125-39.
- Edelstein, Ludwig, "The Distinctive Hellenism of Greek Medicine," in *Bulletin of the History of Medicine* 40 (1966):197-225.
- Edelstein, Ludwig, "The Professional Ethics of the Greek Physician," in *Bulletin of the History of Medicine* 30 (1956): 391-419.
- Fried, Joseph P., "Queens faithful seek new miracle for stolen 'weeping icon.' (Thieves steal gold and jewelry laden icon valued and \$800,000 from St. Irene Chrysovalantou Greek Orthodox Church in Queens, New York, New York)," in *The New York Times*, Dec 25 1991, v141, p10(N) p33(L), col 2.
- Galadza, Peter, "The role of icons in Byzantine worship," in *Studia Liturgica*, 21 no 2:113-135 1991.
- Gehring, Luke, "Cardial veneration--or cardiac arrest? [Orthodox view of Catholic veneration of the Sacred Heart]," in *Living Orthodoxy*, 11:21-23 J1-Ag 1989.
- Gordon, Benjamin Lee, *Medieval and Renaissance Medicine*, New York: Philosophical Library, 1959, ch. 3.
- Groen, Basilius, "The Anointing of the Sick in the Greek Orthodox Church," in *The Pastoral Care of the Sick*, Mary Collins and David N. Power, eds., London: Trinity Press International, 1991, pp. 50-59.
- Hacke, Sergei, ed., *The Byzantine Saint, Spring Symposium of Byzantine Studies*, San Bernardino, Calif.: Borgo Press, 1983.
- Hall, Christine, "The Use of Holy Oils in the Orthodox Churches of the Byzantine Tradition," in *The Oil of Gladness: Anointing in the Christian Tradition*, Martin Dudley and Geoffrey Rowell, eds., London: Liturgical Press, 1993, pp. 101-112.
- Harakas, Stanley S., "The Eastern Orthodox Tradition," in *Caring and Curing: Health and Medicine in the Western Religious Traditions*, Ronald L. Numbers and Darrel W. Amundsen, eds., New York: Macmillan Publishing Company, 1986, pp. 146-72.
- Harakas, Stanley S., *Health and medicine in the Eastern Orthodox tradition : faith, liturgy, and wholeness*, New York : Crossroad, 1990.
- Harvey, Susan Ashbrook, "Physicians and Ascetics in John of Ephesus" An Expedient Alliance," in *Symposium on Byzantine Medicine*, ed., John Scarborough, Washington, DC: The Dumbarton Oaks Papers, vol. 38, 1984.
- Herzfeld, Michael, "Icons and identity: religious orthodoxy and social practice in rural Crete," in *Anthropological Quarterly*, 63:109-121 J1 1990.
- Horden, Peregrine, "Saints and Doctors in the Early Byzantine Empire: The Case of Theodore of Sykeon," in *The Church and Healing*, W. J. Sheils, ed., vol. 19 of *Studies in Church History*, Oxford: Published for the Ecclesiastical History Society by Basil Blackwell, 1982.

- Iwaszewicz, Martha, "The Visit to Argentina of the Miraculous Iveron Myrrh-Streaming Icon to the Mother of God," in *Orthodox Life*, 42 (My-Je 1992), p. 36-49.
- Kalavrezou-Maxeiner, Ioli, "Images of the mother when the Virgin Mary became meter theou," in *Dumbarton Oaks papers*, no 44. Washington, DC: Dumbarton Oaks Research Library and Collection, 1990, p. 165-172
- Keenan, Mary Emily, "Gregory of Nazianzus and Early Byzantine Medicine," *Bulletin of the History of Medicine* 9 (1941):8-30.
- Keenan, Mary Emily, "St. Gregory of Nyssa and the Medical Profession," *Bulletin of the History of Medicine* 15 (1944): 150-61.
- Kokosalakis, "Icons and Non-Verbal Religion in the Orthodox Tradition," in *Social Compass* 42, no 4 (D 1995), p. 433-449.
- Kucharek, Casimer, *The Sacramental Mysteries: A Byzantine Approach*, Allendale, N.J., 1976.
- Lambertsen, Isaac E., trans., "An Account of the Miraculous Icons of the Holy Greatmartyr George, Which Are Located in the Monastery of Zographou on Mount Athos [trans. from The Protection of the Most High over Athos,]," in *Living Orthodoxy*, 16 (Mr-Ap 1994), p. 3-5.
- Lorch, Donatella, "Queens church robbed of 'weeping' icon. (St. Irene of Chrysovalantou Greek Orthodox Church)," in *The New York Times*, Dec 24 1991, v141, pA1(L), col 2.
- Magoulias, Harry J., "The Lives of the Saints as Sources of Data for the History of Byzantine Medicine in the Sixth and Seventh Centuries," in *Byzantinische Zeitschrift* 57 (1964):127-50.
- Maguire, Henry, *The icons of their bodies: saints and their images in Byzantium*, Princeton, N.J.: Princeton University Press, 1996.
- Mathewes-Green, Frederica, "The kissing part: orthodox devotion," in *The Christian Century*, April 13 1994, v111, n12, p375(1).
- n.a., "Cyprus icon is said to weep (icon of Virgin Mary and baby Jesus near Nicosia)," in *The New York Times*, Feb 10 1997, v146, pA9(L), col 1.
- Nikolaou, Theodor, "The Place of the Icon in the Liturgical Life of the Orthodox Church," in *Greek Orthodox Theological Review* 35 (Wint 1990), p. 317-332.
- Ozoline, Nicolas, "The Theology of the Icon," in *Greek Orthodox Theological Review*, 38 (Spr-Wint 1993), p. 281-290.
- Papademetriou, George C., "Exorcism and the Greek Orthodox Church," in *Exorcism Through the Ages*, St. Elmo Nauman, Jr., ed., New York: Philosophical Library, 1974, pp. 43-56.
- Phougias, Methodios G, Metr., "Icons in patristic theology and spirituality, eastern and western," in *Sacred Art Journal*, 11:7-10 Mr 1990.
- Scarborough, John, ed., *Symposium on Byzantine Medicine*, Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1985.
- Sidoroff, Matti, "Man as the Icon of God," in *Greek Orthodox Theological Review*, 38 (Spr-Wint 1993), p. 24-25.
- Soot, Mona Karadshche, "The Theology of the Placement of Icons in the Church: An Historical Perspective," in *Sacred Art Journal*, 14 (Je-S 1993), p. 229-243.
- Stanley, Alessandra, "Greek church casts doubt on weeping icon. (Greek Orthodox Archdiocese of North and South America suspicious of weeping icon at St. Irene Chrysovalantou Greek Orthodox Cathedral)," in *The New York Times*, Jan 1 1992, v141, p16(N) p33(L), col 4.
- Talbot, Alice-Mary, *Faith Healing in Late Byzantium: the posthumous miracles of the Patriarch Athanasios I of Constantinople by Theoktistos the Stoudite*, Brookline, MA: The Hellenic College Press, 1983.

Tamarkin, Civia, "In an eastern Orthodox Chicago church, a weeping Madonna and child bring throngs to pray hope for miracles. (St. Nicholas Albanian Orthodox Church)," in *People Weekly*, Jan 19 1987, v27, p44(2).

Van Dusen, Wilson, "The Rediscovery of an Ancient Way to Work with an Icon [long-term meditation on single icon]," in *Sacred Art Journal*, 12 (Mr 1991), p. 3-10.

Vsevolod, Monk, "700th Anniversary of the Wonderworking Kursk Root Icon of the Sign [photos]," in *Orthodox Life* 45 (N-D 1995), p. 7-10.

Ware, Kallistos T, Bp., "The human person as an icon of the Trinity," in *Sobornost (incorporating Eastern Churches Review)*, ns 8 No 2:6-23 1986.