

Chapter 1 : Review: Modern Orthodox Thinkers | Bob on Books

*Modern Orthodox Thinkers* ebook Andrew Louth, one of the most respected authorities on Orthodoxy, introduces us to twenty key thinkers from the last two centuries.

The genre goes back to Fr. Another noteworthy example is *Orthodoxy and the West*: Instead, he sees genuine Orthodox theology as open to dialogue with the West while still having its distinctive marks. Louth is also kinder to his authors than Fr. Florovsky and Yannaras were. He writes about them with greater sympathy, perhaps because he knew some of them personally. He details the axis between Paris and New York—the cities that hosted the best Orthodox theological minds in the twentieth century. Sergius Institute in Paris and St. Louth includes in his survey some great thinkers of the late Soviet era, too, such as Fr. These authors faced a difficult task of witnessing about their faith in the Orwellian newspeak of Soviet totalitarianism. Louth devotes particular attention to the Philokalic movement, which began in the eighteenth century at Mount Athos in Greece. It produced a compilation of ascetic writings titled *Philokalia*. This book was translated into many languages and triggered spiritual revival in several Orthodox countries. It exercised a profound impact on modern theological developments. Louth is warmly appreciative in his description of the origins of the Philokalic movement, and rightly so. One wishes, however, that he had added some criticism to his description. Some of its leaders, such as St. Nikodemos the Hagiorite and St. Makarios Notaras, were as open and creative as Louth suggests. Athanasios of Paros were blinkered promoters of the idea of an isolated and self-sufficient Greek East, something later taken up by Florovsky and Yannaras to bad effect. Like Mother Thekla born Marina Sharf, the Russian who became an abbess of a tiny community near Whitby in England and attempted to bring Orthodoxy into English thought through readings of Shakespeare, Keats, and George Herbert, Louth uses English poetry to explicate Orthodox theology. Eliot; and between Vladimir Lossky, a connoisseur of the Western mysticism who developed a popular system of Orthodox dogmatic theology, and John Keats. The effort to explain and critique modernity on the basis of the theology of the Church Fathers was propounded by Fr. Florovsky at the theological congress in Athens in 1936. It sought to redefine modern Orthodox identity on the basis of the figure and theology of St. Gregory Palamas, archbishop of Thessaloniki in the fourteenth century. The distinction Louth makes between these two efforts is original. He had been one of the early proponents of this idea, which presents Russia as a self-sufficient civilization that should stay away from the West. Though he would later denounce it, elements of this idea could still be seen in his almost paranoid obsession with Western influences in Orthodox theology. Neo-Palamism is even more anti-Western. Palamas argued against his contemporary Western theologians, including St. Thomas Aquinas, and the neo-Palamists repurposed his argument as a polemic against the West. They are especially outspoken in their contempt for Augustine. Louth, however, seems to be fond of the bishop of Hippo. To be Orthodox does not mean to be against Augustine, he insists. But all this is presented in an irenic fashion. Louth does not prosecute cases against the chauvinist excesses and cultural captivity of the figures he admires. At times, Louth is personal and even autobiographical. He describes the people whom he knew, and he discusses his interactions with the ideas of people he did not meet. Its Russian translation was a turning point for many young people in the early 1990s, myself included. *Modern Orthodox Thinkers* should inspire another generation of scholars. It is a great and entertaining story narrated by someone who is equal to those whom he talks about. Because it is free from the polemics that characterize the similar works of Fr. Georges Florovsky and Christos Yannaras, it is the best summary of modern Orthodox theology that we have—even if it is something less than a synthesis of the kind that the sharper-elbowed figures he surveys often provided.

### Chapter 2 : Modern Orthodox Thinkers : Andrew Louth :

*Summary: Biographical sketches and theological summaries of some of the leading thinkers in the modern Orthodox Church from Russia to Paris to Mount Athos to England and the US, and the significant role the Philokalia has played in Orthodox thought and piety.*

Each chapter provides a brief overview of the life of the thinkers, a survey of their writings, and a focused look at selected aspects of their thought. There is something here for almost any reader who is looking to glean from Orthodox thought. There is a sense of intimacy in the way that Louth presents the theology of each one that makes it go beyond a mere presentation of thought and towards an experiential awareness of the way theology is done. Too often, surveys of theological writers skip over the contributions women have made throughout history. Not so in this book, in which women thinkers are some of the most interesting people presented. After the loss of a child, she pursued a life of helping others, taking the place of a Jew to go into a concentration camp, only to be executed in a gas chamber, again having taken the place of someone else. Her theology was that of lived theology, and it challenges readers to pursue the same lived faith for their own lives. One difficulty with the book is that it will, at times, be completely impenetrable for the uninitiated including the current reviewer. Other things are referenced in an offhand manner which gives little ground for readers to understand what is being discussed. First, it brings into focus the notion of a Christian life lived, whether by someone in the church or as someone who seeks to live as a Christian. Second, it will spur readers to a deeper understanding and exploration of Orthodox thought. Third, the breadth of topics will open readers to new avenues to explore. The book comes recommended. I was provided with the book for review by the publisher. I was not required to provide any sort of feedback whatsoever. Book Reviews

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Chapter 3 : Orthodox Jewish philosophy - Wikipedia

*Modern Orthodox Thinkers: From the Philokalia to the Present [Andrew Louth] on racedaydvl.com \*FREE\* shipping on qualifying offers. Andrew Louth, one of the most respected authorities on Orthodoxy, introduces us to twenty key thinkers from the last two centuries.*

Review This brilliant book by an acclaimed scholar and theologian is a revised version of public lectures given by the author over the course of several years at the Amsterdam Centre for Eastern Orthodox Studies. The Philokalia is a collection of Byzantine ascetic and mystical texts from the fourth to the fourteenth century. Its publication in Venice and later appropriation in different cultures not only sets the time frame of the work, but also gives the author a constant point of reference, providing him with a guiding principle and approach to modern Orthodox theology through personal religious engagement and prayer. It can be said that while Louth is narrating the story about modern Orthodox theologians in his book, he is at the same time "less evidently perhaps" expounding his own theology. This is reflected in the very selection of personalities and themes as well as in his deeply personal interpretations and critical engagements with them. The book is divided into twenty-one chapters dedicated to one, two, or sometimes a small group of thinkers. At first Louth presents the publication of the Philokalia as the recovery of a spiritual and theological tradition characterized by a return to the Fathers and an emphasis on inner prayer and the role of spiritual fatherhood. Fathers Florensky and Bulgakov represent the so-called sophiological strand in the twentieth century. It is remarkable that he sets his overall reflections on Bulgakov against similar concerns expressed in Western theology by Barth, Rahner, and von Balthasar. The Western context is demonstrated and discussed in relation to many other Orthodox thinkers. Louth then turns to the thought of Dumitru Staniloae and St Justin Popovic who were vastly influential in their homelands, Romania and Serbia. Most of the thinkers considered in the book were clergy, but there are quite a few laymen and women as well. However, in the penultimate chapter on theology in Russia under communism we do not find any women. Louth writes about these Orthodox thinkers while engaging with their thought, linking them to problems of our times. This makes the book deeply theological and thought-provoking. The strong personal stance of *Modern Orthodox Thinkers* is manifested among other things in the short biographical sketches of the theologians. This creates the feeling of multiple personal encounters. It is challenging to embrace a vast amount of historical material such as this, and some minor inaccuracies have crept in. Two of them can be mentioned here. In order to receive the degree, Florensky had to omit part of his publication dedicated to the idea of Sophia. The situation was particularly ambiguous because public discussion had already started before the thesis defense. Overall, the book is extremely relevant and its appearance is most timely. The book is highly recommended as a beautiful introduction to the world of modern Orthodox theology, as well as a rewarding and thought-provoking reading for experts. About the Reviewer s:

**Chapter 4 : Modern Orthodox Thinkers | Reading Religion**

*Father Andrew Louth unfolds the story of Orthodox theology presenting "a history of Orthodox thinkers, rather than a history of Orthodox thought" (xiii). The Philokalia is a collection of Byzantine ascetic and mystical texts from the fourth to the fourteenth century.*

Biographical sketches and theological summaries of some of the leading thinkers in the modern Orthodox Church from Russia to Paris to Mount Athos to England and the US, and the significant role the Philokalia has played in Orthodox thought and piety. In twenty-one chapters, Andrew Louth, professor emeritus of patristic and Byzantine studies and an Orthodox priest, gives us sketches of the lives and theological contributions of twenty-eight significant thinkers within the Orthodox Church. There are several things that keep this from simply being a disconnected collection of biographies. The Philokalia represent teachings of a number of the early Church Fathers concerning contemplative prayer that provides the groundwork for the "hesychast" quietness movement. This movement of renewal had deep roots and led the Orthodox Churches out of the problems that dogged them at the end of the eighteenth century. It is difficult not to see St Nikodimos as preparing the Greek Church under the Ottoman Empire for the independence it was to achieve in the course of the nineteenth century, providing it with what was needed for its spiritual, liturgical and canonical or structural well-being. The path before it was to be long and hard, and there is still much to be done, as we shall see. The organization of the book is roughly chronological, but also follows a course through several countries as well as topics. The second generation included Paul Evdokimov, John Meyendorff, and Alexander Schmemmann, the latter two key in the development of modern Orthodoxy in America when they left Paris to take positions at St. The trail goes on to Romania, Serbia, Greece and England. One of the things that is striking is the number of women included in the narrative and the other is the number of lay figures who play a major role in Orthodox thought, particularly Philip Sherrard, who in partnership with Metropolitan Kallistos helped translate the Philokalia into English. In many ways, the Revolution, far from destroying Orthodoxy, created a diaspora that resulted both in the missionary spread of Orthodoxy and the theological flourishing of Orthodox thought. One thing that might have been helpful would have been a glossary of Orthodox terms. Non-Orthodox readers may find themselves at a loss confronting terms like "hesychia" or "Archimandrite" or "Palamite. This, and his chapters on each thinker, provides a doorway to further exploring the makers of modern Orthodoxy. This review summary makes this sound like just so many names, but what Louth does is bring these people to life, with photographs, biographies, and a focus on their distinctive theological contributions, often given to us in their own words. The Orthodox would contend that it is really the rest of us who have split off from them and that they represent a Christianity connected to both conciliar and patristic Christianity. The book acquaints us with how these modern Orthodox thinkers have appropriated these sources, including the collection of writings that make up the Philokalia, to address the spiritual concerns of modern men and women. In recent years, both Protestants and Catholics have been rediscovering these sources as well. Might the Orthodox have something to teach us of the love of God and neighbor, of how God might be encountered afresh in liturgy, in silence, and in life? Yet Andrew Louth, who serves as a priest in the Russian Orthodox parish in Durham and is professor emeritus of patristic and Byzantine studies at Durham University, England, as well as a visiting professor of Eastern Orthodox theology at the Amsterdam Centre of Eastern Orthodox Theology in the Faculty of Theology, the Free University, Amsterdam, has made what at first appears insurmountable into something obtainable. This scholarly tome leads an interested reader through the development of a particular stream of Eastern Orthodox thought that winds its way from Mount Athos, to Russia, on to Paris, over into Greece, across to America and to finally settle in England. The Philokalia was compiled in the eighteenth century by two Orthodox monks, St. Nikodimos of the Holy Mountain and St. Makarios of Corinth, on Mount Athos as an instructive guide for other monks. The work collected texts written by earlier Christian pastors, monks, theologians and spiritual guides as part of a renewal movement within the Orthodox Church that

sought to restore the tradition of Byzantine monasticism, return to the Fathers, reestablish the importance of a monasticism that focused on prayer, especially the Jesus Prayer, and restore the role of spiritual fatherhood 9. Though the multi-volume work of the Philokalia was meant for monastic renewal, once it was published and began to be read by a larger Orthodox audience, it became part of a watershed moment in the history of Orthodox theology. The author weaves and walks his way through numerous Orthodox examples, most of whom were not theologically trained, and many who were not ordained clergy. Each chapter gives just enough biographical data to help the reader feel informed about the particular person being discussed, and then the sample aspects of how the Philokalia worked into and out of that persons experience are graciously opened up and worked through. It appears to me that the author is fair in his approach and judicious in his analysis. Some of the subjects that are covered with quite a bit of regularity are Sophiology, apophatic theology over and above the kataphatic, starets and the starchestvo, the Jesus Prayer, Gregory Palamis, palamism and neo-palamism, and monasticism. Louth is skillful in translating concepts and ideas that may be foreign to the non-Orthodox reader, while keeping the flow of the book from stalling.

### Chapter 5 : Modern Orthodox Thinkers : From the Philokalia to the Present Day | eBay

*Andrew Louth, one of the most respected authorities on Orthodoxy, introduces us to twenty key thinkers from the last two centuries. He begins with the Philokalia, the influential Orthodox collection published in which marked so many subsequent writers.*

The Philokalia and its influence<sup>2</sup>. Vladimir Solovev and Sophia<sup>3</sup>. Fr Pavel Florensky and the nature of reason<sup>4</sup>. Fr Sergii Bulgakov and the nature of theology<sup>5</sup>. Nicolas Berdyaev--creativity, freedom and the person<sup>6</sup>. Fr Georges Florovsky and the neo-patristic synthesis<sup>7</sup>. Apophatic theology and deification: Myrrha Lot-Borodine and Vladimir Lossky<sup>8</sup>. Modern Orthodox dogmatic theology: Paul Evdokimov and the love and beauty of god Fr John Meyendorff and the Greek neo-Palamites Theology of patristic renewal: Elisabeth Behr-Sigel, Olivier Clment Mother Thekla Sharf and the English acculturation of Orthodoxy St Silouan and Fr Sophrony: Theology in Russia under communism: Metropolitan Kallistos and the theological vision of the Philokalia

Further Reading

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Reviews "By following the trajectory of Orthodox thought wherever it has blossomed across the world, this revelatory book charts a whole new constellation in the cosmos of Eastern Christianity. The celebrated English Orthodox theologian gives us the chance to meet the living icons for whom Orthodoxy was an existential, rather than confessional, guide. It is an anthology with the secret project of pursuing a tradition of thought that refuses to separate the good, the just and the beautiful. A book to read and re-read. The wonderfully surprising grace of this work is that it succeeds in communicating not only the thought of the major figures in modern Orthodox theology but the spiritual wellsprings of that thought in Orthodox prayer and liturgy. An equally inspired feat is his presentation of the rich diversity of modern Orthodoxy, comprising clerical and lay theologians, both men and women, hailing from a great variety of backgrounds and perspectives. This is a work of scholarship that is imbued with a Eucharistic spirit. The reader will feel both nourished by its erudition and deeply grateful for its illumination of the manifold manifestations of the Spirit in modern Orthodoxy. Not only was *Modern Orthodox Thinkers* helpful to me in pointing out some of the unique ways Orthodoxy views the Christian faith, but it also pulled together the historical developments of the Orthodox Church in America and gave me a richer understanding of several of the Orthodox writers I have read in the past. For those already familiar with the general scope of modern orthodox theology, this will be an essential work distinguishing and comparing the variety of orthodox theologians. This is sure to become the standard handbook on the ways of Orthodox theology in the nineteenth and twentieth century inspired by, and inspiring, the love of the good and beautiful. It will become the standard text in courses on the Eastern Church and its thought for years to come. A thoroughly engaging introduction to the ways of modern Orthodox theology. Praise to Andrew Louth for his extraordinary breadth and depth in painting a multicolored portrait of the many faces of Orthodox theology since the late eighteenth century.

### Chapter 6 : "Modern Orthodox Thinkers" by Andrew Louth. A Review | Michael Philliber - racedaydvl.com

*"Rewarding and timely, Modern Orthodox Thinkers is both an informative introduction to a gallery of individual thinkers and a coherent meditation on the significance of Orthodox thought in the modern world." (Avril Pyman, FBA, reader emerita in Russian literature, University of Durham).*

### Chapter 7 : Book notes: Modern Orthodox Thinkers, Chapter | Myrtle Skete

*Modern Orthodox Thinkers: From the Philokalia to the Present Day by Andrew Louth Andrew Louth, one of the most respected authorities on Orthodoxy, introduces us to twenty key thinkers from the last two centuries.*

### Chapter 8 : A Gentle Orthodoxy by Cyril Hovorun | Articles | First Things

## DOWNLOAD PDF MODERN ORTHODOX THINKERS

*Modern Orthodox Thinkers*, Andrew Louth, ed. (Oxford: InterVarsity Press, 2003). Summary: Biographical sketches and theological summaries of some of the leading thinkers in the modern Orthodox Church from Russia to Paris to Mount Athos to England and the US, and the significant role the Philokalia has played in Orthodox thought and piety.

Chapter 9 : Book Review: "Modern Orthodox Thinkers" by Andrew Louth | J.W. Wartick - "Always Ha

Andrew Louth's *Modern Orthodox Thinkers From the Philokalia to the Present* (July 10, 2010). admin Leave a comment  
Written by one of the leading scholars of patristic and Byzantine theology who is himself an Orthodox priest, Andrew Louth's study fills a major gap.