

*Experiencing the antiquity of the past
opens up the future potential of the present.*¹

CHAPTER ONE: INTRODUCTION

During most of the Soviet era religious expression was strictly discouraged. Since the dissolution of the USSR in 1991, religious following has increased and there has been a resurgence of traditional religions, particularly that of Orthodox Christianity.² The Orthodox-Protestant interactions have been increased both in the East and in the West.

The current circumstances of the Russian Christianity stimulate the rethinking and reconsidering the Orthodox past in order to make the present more meaningful not only for the Russian Orthodoxy but also for the whole Christendom.³ In spite of this, this study attempts to survey the landscape of the Russian Orthodox religious thought relevant to bible interpretation and *hermeneutics*.⁴

¹ Jörn Rüsen, *Studies in Metahistory* (Pretoria: HSRC, 1993), 89.

² Among the introductions to the Russian Orthodox Church and to Eastern Christianity in general, for example, see: N. Arseniev, *Holy Moscow: Chapters in the Religious and Spiritual Life of Russia in the 19th century* (New York, 1940); Peter Bouteneff, *Orthodox Spirituality* (Templegate, 1997); Daniel Clendenin, ed. *Eastern Orthodox Theology: A Contemporary Reader* (Baker, 1995); George Fedotov, *The Russian Religious Mind*, Vol. 1: Kievan Christianity: The Tenth to the Thirteenth Century; Vol. 2: The Middle Ages - XIII-XV cc. John Meyendorff, ed., (Cambridge, MA: Harvard University Press, 1966); Florovsky, *Ways One*; Florovsky, *Ways Two*; George Maloney, *Gold, Frankincense, and Myrrh: An Introduction to Eastern Christian Spirituality* (Crossroad, 1997); Nichols, Robert L. and Theofanis George Stavrou, eds. *Russian Orthodoxy under the Old Regime* (Minneapolis: University of Minnesota Press, 1978); John Meyendorff, *The Orthodox Church: Its Past and Its Role in the World Today*, trans. from French by John Chaplin (Pantheon Books, 1962); A. Schmemmann, *Historical Road of Eastern Orthodoxy* (Crestwood: St. Vladimir's Seminary Press, 1963); *Ibid.*, *Ultimate Question: An Anthology of Modern Russian Religious Thought* (Crestwood: St. Vladimir's Seminary Press, 1991); Timothy Ware, *The Orthodox Church*, 2nd ed. (Penguin, 1993). Also see BIBLIOGRAPHY.

³ Jaroslav Pelikan appropriately emphasizes that the circumstances of the contemporary Christianity lay in the history of all the Churches - Roman Catholic, Eastern Orthodox and Protestant. See esp. his *Christian Doctrine and Modern Culture (since 1700)*, vol. 5 of *The Christian Tradition: A History of the Development of Doctrine* (Chicago: University of Chicago Press, 1989).

⁴ The term *hermeneutics*, as used throughout this work, refers to the problem of understanding *the biblical texts*. Traditionally hermeneutics was entitled to the formulation of rules for the understanding of an ancient text, especially in linguistic and historical terms. The interpreter was urged to begin with the language of the text, including grammar, vocabulary and style. He examined its linguistic, literary, and historical context. In other words, traditional hermeneutics began

The present study focuses on the history of bible interpretation and biblical hermeneutics within the Russian Orthodox Church with specific group of readers in mind - the biblical experts outside the Russian Orthodox confessional borders, both in the East and in the West. We will pursue our investigation from inside the Orthodox theological framework.

Although we are aware that, whatever degree of intellectual honesty we will manifest, it is impossible totally to overcome our Protestant background. The fact that many Russians who belong to a relatively young Christian tradition of Evangelicals (especially so-called Evangelical Christians-Baptists and Pentecostals) had come from the Orthodox Church, emphasized the need for the rightful attention to be paid in regard to Orthodoxy which they had carried with them as an integral part. In general it is acknowledged that there is some *resemblance* between the Russian Evangelicals and Orthodox.⁵ Yet, in order to distinctly discern the similarities and differences between the Orthodox and Evangelical hermeneutics, one has to be acquainted to the Orthodox hermeneutics.

with the recognition that a text was conditioned by a given historical context. Since the 19th century, hermeneutics tends to include philosophical theories of meaning and understanding in addition to the theories of literary interpretation. Nineteenth-century hermeneutic theorists such as Friedrich Schleiermacher (1768-1834) and Whilhelm Dilthey (1833-1911) considered understanding to be a process of both grammatical and psychological reconstruction; that is to say, the reconstruction by the reader of the original text and intention of the author. In this view, the text is the expression of the thoughts of its author and interpreters must attempt to put themselves within the author's "horizon" in order to relive the creative act. See Jeanroad Werner, G. "Hermeneutics" in *A Dictionary of Biblical Interpretation*, eds. R. J. Coggins and J. L. Houlden, (London: SCM Press, 1990), 282-284. Later, the German philosopher Martin Heidegger (1889-1976) proposed the theoretical reality of a "hermeneutic circle", referring to the way in which, in understanding and interpretation, part and whole are related in a circular way: in order to understand the whole it is necessary to understand the parts and vice versa. This is the condition of possibility of all human experience and enquiry. As the result, "hermeneutics in the more recent sense of the term begins with the recognition that historical conditioning is two-sided: *the modern interpreter, no less than the text, stands in a given historical context and tradition*". Anthony C. Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Grand Rapids, MI: Eerdmans, 1980), 11.

Nowadays, hermeneutics "has become a highly technical and philosophical oriented field of discussion". S. E. Porter, ed. *Handbook to Exegesis of the New Testament* (Leiden: Briel, 1997), 25. Bearing this in mind, the usage and meaning of *hermeneutics*, in the scope of the present study, will be restricted to the science of Bible interpretation, which primarily deals with a literary corpus of the Old and New Testaments as its material object. It is in this sense the term will be used in the clauses – biblical hermeneutics or Orthodox hermeneutics. [Furnishing a complex set of rules for finding and expressing the meaning of the biblical books may be said to be a formal object of biblical hermeneutics.] Consideration will also given to the process of understanding of the Bible, as it is reflected and formed in the exegetical writings of the Russian Orthodox theologians and exegetes.

⁵ See, for example: Mark Elliott, "Eastern Orthodox and Slavic Evangelicals: What Sets Them Both Apart From Western Evangelicals," *East-West Church & Ministry Report*, 3 (Fall 1995), 15-16; also see Osborn's article where he outlines the relationships between Orthodox and Evangelical Protestant hermeneutics. Grant Osborn, "The many and One: The Interface Between Orthodox and Evangelical Protestant Hermeneutics," *SVTQ* 39-3 (1995): 281-304.

The hypothesis of this dissertation is that many Orthodox fundamental principles of interpretation correlated and corresponded with general principles of biblical interpretation; yet, in essence they form “Russian Orthodox biblical hermeneutics”. This dissertation seeks to establish a firm outline of the essential elements of Orthodox biblical hermeneutics as they developed in the history of interpretation. It seeks to stimulate the appearance of new works in the field under review and to assist researchers at the start of their careers.

1.1 The Need for this Study

For many centuries the Orthodox Church regarded the Bible as “absolutely central to every aspect of Orthodox life, from its liturgical celebration to its mission within the world at large.”⁶ Until now, however, the history of Bible interpretation in the Russian Orthodox Church and the analysis of the Orthodox hermeneutics has been a virtually uncultivated and barely surveyed field. No study performed on the Russian Orthodox Church that concentrate on the Orthodox perspective on scripture and which could introduce the experts in the biblical scholarship to the Orthodox bible hermeneutics, attested in the Russian Orthodox Church, has yet been undertaken. It is not difficult to demonstrate the insufficiency of relevant studies in: (1) the Russian Orthodox literature; and (2) the western literature.

For decades, the Russian Orthodox scholars have produced numerous works investigating both the Old Testament and the New Testament. Yet, there has been no study performed that will *conjointly* outline the history of bible interpretation and the hermeneutical issues that are specifically important for an understanding of biblical interpretation within the Russian Orthodox Church. Furthermore, merely a few formal studies of the Orthodox biblical hermeneutics have been undertaken.⁷ A few decades ago, Fr. Kniazev claimed that the Russian Orthodox theology, in contrast to western theological thinking, still has to construct its own *orthodox hermeneutics*.⁸

⁶ John Breck, “Orthodox Principles of Biblical Interpretation,” *SVTQ* 40 (1996): 80.

⁷ Cf. Alexander Men’, “K Istorii Russkoi Pravoslavnoi Bibleistiki,” [“Toward the History of Russian Orthodox Biblical Studies,”] *BT* 28 (1987): 281.

⁸ Alexii Kniazev, “O bogovdukhnovennosti Sv. Pisaniia,” [“About the Inspiration of a Sacred Scripture,”] *Pravoslavnaia Mysl’* (Paris: YMCA PRESS, 1951), 114.

In the Russian Orthodox literature there only a very small number of studies that focus on the topic of bible interpretation in the Orthodox Russia exist.⁹ These studies are short and general. They predominantly focus on a historical overview of the history of the Bible translations into the Russian language.¹⁰ That is important, for a literature on the Russian orthodox exegetes, albeit not too extensive does exist, though no synthesis has been made to interlink the history of bible interpretation and hermeneutics. The exception is a short article by Alexander Men' (d. 1990), "K Istorii Russkoi Pravoslavnoi Bibleistiki", published in 1987. In this essay, Men' briefly comments on the history of bible interpretation and supplies his account with brief comments on the Orthodox hermeneutics.¹¹ The study offers the detailed bibliographical information and names the major Orthodox expositors of the Bible. Moreover, Men' groups the Orthodox exegetes according to their main research interests. There are two main factors, however, that have been insufficiently emphasized in the article. First, Men' does not trace the close tie between the methods of interpretation adopted by the Orthodox exegetes and the Orthodox hermeneutics. Secondly, he does not specifically link the history of bible interpretation in the Orthodox Church with the historical contexts of the church and society in Russia.

It is necessary to say that in the recent years, the Eastern Orthodox scholars, outside of Russia, have written several studies that suggest an Orthodox answer to what biblical scholars call "the hermeneutical problem".¹² Yet, studies known to us do not focus on the

⁹ See F. Eleonskii, "Otechestvennye trudy po izucheniiu Biblii v XIX v.," ["The Russian indigenous works of Biblical studies in XIX c.,"] *KhCh* (1901) 1: 5-28; 5: 633-660; N. Glubokovskii, *Russkaia Bogoslovskaja Nauka v ee istoricheskom i noveishem sostoianii* [*Russian Theological Discipline in its historical development and present state*] (Warsaw: Synodal Press, 1928); Iannuarii (Ivliev), "Vklad Sankt-Peterburgskoi Dukhovnoi Akademii v Russkuiu Bibliistiku," ["Contribution of St. Petersburg Ecclesiastic Academy for Russian Biblical Scholarship,"] *A Jubilee Edition of Theological Works* (1986): 192-198; Iannuarii (Ivliev), "Biblical Scholarship in Russian Orthodox Church in XX cc.," Unpublished paper presented at *Theological Conference of the Russian Orthodox Church Feb. 7-9, 2000* (<http://www.russian-orthodox-church.org.ru>); Mikhail (Luzin), *Stoletie iz istorii tolkovaniia Biblii u nas v Rossii* [*The Century of Bible Interpretation in Russia*] (M.: 1878); M. Nikol'skii, "Nasha Bibleiskaia Nauka," ["Our Biblical Science,"] *PO* 1 (1875): 184-196; N. Troitskii, "Russkaia Bibleiskaia nauka i ee sovremennye zadachi," ["The Russian Biblical Studies and Their Modern Objectives,"] *ChOLDP* 10 (1877).

¹⁰ Esp. Mikhail (Luzin), *Bibleiskaia Nauka: Ocherk Istorii Tolkovaniia Biblii. Kniga Pervaia* [*Biblical Science: The History of Bible Interpretation. Book One*] (Tula: Fortunatova, 1898), 115-149; S. Sol'skii, "Upotreblenie i izuchenie Biblii v Rossii," ["The Use and Study of the Bible in Russia,"] *PO* (1868) 10: 145-180; 11: 251-270; (1869) 2: 190-221; 4:38-577; 6: 797-822.

¹¹ *Men'*, 272-289.

¹² Florovsky provides a good expression of the Eastern Orthodox position on Scripture. His thematic articles are collected in *Florovsky, BCT*. See also the American and Greek Orthodox authors. For example, see: Thomas Hopko, "The Bible in the Orthodox Church," *SVTQ* 14, 1-2

Bible interpretation in the Russian Orthodox Church. Theodore G. Stylianopoulos in his recent *The New Testament: An Orthodox Perspective (Volume One: Scripture, Tradition, Hermeneutics)*, for example, discusses the Eastern Orthodox hermeneutics by referring only to the scholars of the Greek Orthodox Church and the American Orthodox Church. He neglects the Russian Orthodox theologians (with the exception of G. Florovsky who mainly worked and published in France and in the United States of America).

The majority of western pre-modern and modern handbooks and surveys of the history of biblical scholarship, the Eastern Orthodoxy is mostly and habitually dismissed. A clear orientation towards the western branch of the Christian church is maintained throughout. Among the recent examples of such orientation there is the comprehensive work of G. Bray, *Biblical Interpretation: Past and Present* (Grove: Inter Varsity Press, 1996). The author emphasizes that his book was written from the conviction that “the Christian bible belongs to the church, which is the primary place where it is read and used.”¹³ The book covers about twenty centuries of the history of bible interpretation and refers to many earlier and later critics. Nevertheless, it gives absolutely no attention to the bible interpretation in the Eastern Orthodoxy (whether in the past or in the present). One could possibly think that Bray’s study, together with the works of others, consciously rule out the Orthodox Church as *the primary place where the Bible is read and used* and understand the church in terms of the western branch of the Christian church. The argument is not to ridicule Bray’s method of writing history of Christian bible interpretation. The point is, however, that the historiography of biblical interpretation should in no way be in tune with the current practice of modern scholarly biblical research. The historiography of the bible interpretation should not stay restricted by confessional or national boundaries.

The main guideline of the present study, therefore, has been the conviction that the Russian Orthodox Church is an organic part of the Universal Church and, therefore, the

(1970); 66-99; John Breck, “Theoria and Orthodox Hermeneutics,” *SVTQ* 20, 4 (1976): 195-219; John Breck, “Orthodoxy and the Bible Today,” in *The Legacy of St. Vladimir*, ed. John Breck and others. (Crestwood, NY: St Vladimir's Seminary Press, 1990) 141-157; John Breck, “Orthodox Principles of Biblical Interpretation,” *SVTQ* 40 (1996): 77-93; Vaselein Kesich, “Biblical Studies in Orthodox Theology: A Response,” *GOTR* 17, 1 (1972): 63-68; Vaselein Kesich, “The Orthodox Church and Biblical Interpretation,” *SVTQ* 37, (1993): 343-351; A. Ugolnik, “An Orthodox Hermeneutics in the West,” *SVTQ* 27:2 (1983): 93-118; Theodore Stylianopoulos, *The New Testament: An Orthodox Perspective* (Brookline, Mass.: Holy Cross Orthodox Press, 1997), 15-43; Elias Oikonomos, *Bibel and Bibelwissenschaft in der orthodoxen Kirche* in *Stuttgarter Bibelstudien* 81 (Stuttgart: KBW Verlag, 1976); Savas Agoridis, “Biblical Studies in Orthodox Theology,” *GOTR* 17,1 (1972): 51-62; Savas Agoridis, *The Bible in the Greek Orthodox Church* (Athens: University of Athens, 1976).

¹³ G. Bray, *Biblical Interpretation: Past and Present* (Grove: Inter Varsity Press, 1996), 8.

study of history of Bible interpretation and biblical hermeneutics in the Orthodox tradition is obligatory.

1.2 The Research Problem and Purpose of this Study

Archimandrite Iannuarii (Ivliev), in his address to the participants of the recent theological conference of the Russian Orthodox Church, stated that at the end of the XX century the Orthodox biblical scholarship does not exist in Russia in its classical sense.¹⁴ His statement somewhat contradicts his earlier essay on Russian Orthodox biblical interpretation, where Fr. Iannuarii argued that:

During the 19th century, the Russian biblical studies as scientific discipline achieved the distinguished results. The accomplishments of the prominent Russian biblical scholars of the beginning of the 20th century can be appropriately placed along with the highest achievements of a concurrent biblical scholarship worldwide...¹⁵

The purpose of this dissertation, however, is not to advocate *pro* or *contra* Russian biblical scholarship, but to place the emphasis on the history of biblical interpretation in the Russian Orthodox Church and on Orthodox biblical hermeneutics. This study also does not attempt to compare the history and approaches of the Orthodox biblical interpretation with the developments within the Protestant and Roman Catholic confessions. The purpose of this study is to provoke an awareness of the focus on the historical character and controlling factors of inquiry of biblical interpretation in the Russian Orthodox Church. By means of surveying the history of biblical interpretation within the Russian Orthodox Church, analysing the anthropological aspects as relevant to the hermeneutics and pursuing single-case study – the New Testament hermeneutics as reflected in the writings of the Russian Orthodox ordained priest and biblical scholar Archbishop Vasilii (Dmitrii Ivanovich

¹⁴ “В конце 20-го столетия, если и можно говорить о православной библеистической школе, то её (и то лишь в становлении) можно распознать только в Университетах Афин и Фессалоники.” Iannuarii (Ivliev), “Biblical Scholarship in Russian Orthodox Church in XX cc.,” Unpublished paper presented at the theological conference of the Russian Orthodox Church “*Orthodoxy on the Threshold of the New Millemniun*”, which was held in Moscow (February 7-9, 2000) (<http://www.russian-orthodox-church.org.ru>). Lezov forwards similar conclusion. See S. Lezov, *Kanonicheskie Evangeliiia [The Canonical Gospels]* (M.: Nauka, 1993).

¹⁵ “Русская библеистика как научная дисциплина в течении XIX столетия, достигает столь замечательных успехов, что достижения ее видных представителей в начале XX в. с полным правом можно поставить в один ряд в ряд с крупнейшими завоеваниями мировой библеистики того времени...” Iannuarii (Ivliev), “Vklad S.-Peterburgskoi Dukhovnoi Akademii v russkuiu bibliistiku,” [“Contribution of St. Petersburg Ecclesiastic Academy for Russian Biblical Scholarship,”] *A Jubilee Edition of BT* (1986): 192.

Bogdashevskii, 1861-1933) this study intends to attribute to filling the gap that exists in the knowledge about the Russian Orthodox approach of interpreting the Bible. We sincerely hope that this study will serve the processes of theological enrichment of all the Christian traditions.

1.3 Methodology and Limits of this Research

The matter of establishing the historical trends of bible interpretation within the Russian Orthodox Church is a crucial one. Without doubt, to display a historical account, requires a fixed methodology and certain limitations. Though one needs to begin at one point in history, a full-blown historical study on Bible interpretation in the Russian Orthodox Church is outside the scope of this study. Chapter Two will indicate a specific point of view that this dissertation is maintaining in the realm of general ideas of historiography and specify the methodological approach applied to the treatment of the topic in this dissertation.

This dissertation seeks to present a coherent analysis of the Russian Orthodox approaches to the Bible as well as to establish a firm outline of the essential elements of Orthodox biblical hermeneutics as they developed in the history of interpretation. This dissertation is not meant to treat the problem exhaustively, but rather it should be understood as an initial plunge into an ocean of the Orthodox published materials, relevant to the field of biblical interpretation. Therefore, this study does not attempt to undertake more than merely to note the most specific hermeneutical contours, outlined in the history of bible interpretation within the Russian Orthodox Church.

1.4 The Design of this Study

The main aims of this dissertation is to survey the biblical interpretation in the history of the Russian Orthodox Church, from the *Kiev period* of its history (X-XIII cc.) till the *Synodal period* (1721-1917) and to concentrate on the Orthodox biblical hermeneutics within this period of the Church history.

Chapter Two starts out with a few remarks about the scientific conceptions of historiography and then specifies the methodological approach applied to the treatment of the subject in this dissertation. In addressing the methodological question in Chapter Two,

choose the most appropriate method for our purpose - to survey the biblical interpretation in the history of the Russian Orthodox Church.

Chapter Three, then focuses on the characteristics and controlling factors of inquiry of the bible interpretation in the Russian Orthodox Church. This chapter situates the issue in its larger historical context of the Russian Orthodox Christianity. The overview of the bible interpretation in the Russian Orthodox Church is structured around the main historical phases: (1) Kievan period (X-XIII cc.); (2) the period of Tartar invasion (1280-1480); (3) the period of ecclesiastic self-establishment (XV-XVIII cc.); and (4) the 19th century Russia – beginning of the 20th . The historical survey of biblical interpretation will be done specifically from the viewpoint of this dissertation - to discern the Russian Orthodox biblical hermeneutics. In some cases, when the hermeneutical approaches will reappear in the periods of history of interpretation, the repetitions of the findings will be unavoidable.

The next three chapters, 4-6 respectively, will provide a reflection of the Orthodox biblical hermeneutics. In order to make our focus on the Russian Orthodox biblical hermeneutics feasible, this dissertation will attempt to contour the biblical hermeneutics reflected and implied in: (1) the Orthodox theological teaching about *ἄνθρωπος*; and (2) the writings of the Russian Orthodox ordained priest biblical scholar Archbishop Vasilii (Dmitrii Ivanovich Bogdashevskii, 1861-1933).

Consequently, Chapter Four narrows our focus from a general historical perspective to a specific theoretical position of the Orthodox Church that communicates to the issues of biblical hermeneutics. This chapter shows how the Orthodox anthropological ideas shape the Orthodox biblical hermeneutics.

Chapter Five performs a case study, limiting our analysis to the writings of one particular scholar - Dmitrii Bogdashevskii.¹⁶ Bogdashevskii is chosen for his significant contribution to the Russian Orthodox New Testament scholarship. A case study of Bogdashevskii's hermeneutics will be performed because it is advantageous to have a detailed study of one writer as an example of the hermeneutical trends attested in the Russian Orthodox Church.

This chapter attempts, therefore, to examine Bogdashevskii's career as an exegete of the New Testament. This is not a comprehensive study of Bogdashevskii as such. We will present an analysis and an explanation of the major hermeneutical principles of Bogdashevskii's, as well as his exegetical methodology. From this perspective, we will

¹⁶ The detailed grounds for selecting Bogdashevskii, as the representative of the Russian Orthodox biblical scholarship, will be specified in Chapter 5.

consider one central aspect, namely the way in which Bogdashevskii approaches the New Testament. For doing so, we will examine Bogdashevskii's homiletic and exegetical material.

Chapter Six will identify and summarize in the light of what was done previously the hermeneutical issues that are specifically important for an understanding of biblical interpretation within the Russian Orthodox Church. It is an interpretation of the Russian Orthodox hermeneutical perspective based on the analysis of the preceding chapters. The presentation of this interpretation is based on and makes frequent reference to the analysis set forth in preceding chapters. This chapter is preconditioned by the assumption that the study of the history of biblical interpretation, within the Russian Orthodoxy, served a better understanding of the Orthodox hermeneutics.

The study concludes with a recapitulation and summary of the findings of the dissertation.

1.5 Note on Composition

The nature of the topic and a concern for a wider group of potential readers also require comment on the composition in presenting the data in this study (in terms of the technical aspect of the text).

Firstly, in citing the Russian sources, English translations will be used when available, although the originals will be compared. Otherwise, translation from Russian will be my own. Comments on the sources and the Russian text will be occasionally interspersed in the text or footnotes. This will also serve for a control over scientific accuracy in presenting the information.

Secondly, to facilitate the important function of conversation of Russian written language into the characters of English (particularly in bibliographic data) I will use a commonly used method of conversion – *Transliteration*. This method will facilitate the representation of the Russian alphabet by Roman literal alphabet (resulting in Anglicising) as unambiguously as possible. There is no complete satisfactory system of transliteration. In reconstitution of the Russian texts and documents in its original form, a system of transliteration, based on the international system for transliteration of Slavic Cyrillic characters, approved by the Library of Congress and the American Library Association¹⁷, will be used throughout this dissertation. For a system of transliteration, employed in this dissertation, see Appendix I.

¹⁷ See "Congress Cataloging Service," *Bulletin 119* (Fall, 1976): 63; *ALA-LC Romanization Tables: Transliteration Schemes for Non-Roman Scripts/Approved by the Library of Congress and the American Library Association*. Compiled and ed. by Randall K. Barry, (Washington: Library of Congress, 1997), 184.

In a system of transliteration, employed in this dissertation, a particular effort is made to keep to a minimum the letters groups and diacritical marks. In using proper names and places I will generally maintain the Russian form (in transliteration). The exceptions are standard names such as Moscow. These do not need transliteration. In this dissertation the adjectival proper name-ending *-skii* instead of *-sky* will be used. In the case of Russians who have published extensively in English, I have retained their own preferred spelling of the names: thus Florovsky, and not Florovskii.

Thirdly, to avoid confusion by the variation in the spellings and transliterations, at the first time of referring to the person or a source, I will use both versions: transliterated from Russian into English (according to ALA-LC system) and English translation. Afterward, I will give only the translations. Capitalization in book titles also follows Russian usage. Nevertheless, stylistic consistency in the abovementioned matters and absolute consistency of application of the system of transliteration is virtually impossible.