

FASTING: THE CONVERGENCE BETWEEN THE ORTHODOX CHRISTIAN TRADITION AND THE CONTEMPORARY MEDICAL PARADIGM

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ABSTRACT

The present scientific paper explores the convergence between the practice of fasting in the Orthodox Christian tradition and the recent scientific discoveries in the medical domain, with accent on the process of autophagy. The paper pursues the evolution of the concept of fasting from a biblical and patristic perspective, analyzes the ecclesial regulations concerning the fasting periods and puts in parallel these multisecular practices with the modern research that culminated in the granting of the Nobel Prize for Medicine in 2016 for the discovery of the autophagy mechanisms. The study highlights the remarkable convergence between the traditional ascetic practice and the presentday scientific paradigm regarding the benefits of fasting for the physical and spiritual health of the human being.

Keywords: cult; fasting; autophagy; tradition; liturgical;

INTRODUCTION

Fasting represents one of the oldest spiritual and therapeutic practices in the history of mankind, being met in diverse forms in most religious traditions. In the Orthodox Christianity, fasting occupies a central place, being considered not just an ascetic practice with spiritual value, first of all, but also a means of purification and healing of the body, secondly. Fasting is an ancient practice, having a primordial role in the believers' coming closer to God and to moral perfection. For a long time, this therapeutic dimension of fasting was regarded with skepticism by the modern medicine, being considered a religious superstition rather than a practice with real health benefits.

However, the last decades have brought a fundamental reevaluation of this perspective. The modern scientific research, culminating in the granting of the Nobel Prize for Medicine in 2016 to Yoshinori Ohsumi for the discovery of the mechanisms of autophagy¹, has put in a new light the traditional practices of fasting, highlighting its benefits

¹ Nobel Prize Official Site, “The Nobel Prize in Physiology or Medicine 2016”,
<https://www.nobelprize.org/prizes/medicine/2016/summary/>, accessed on April 20, 2025.

on the cellular and metabolic level. In this context, we witness a remarkable convergence between the traditional wisdom of the Orthodox Church and the discoveries of contemporary science. The present study aims to explore this convergence, by analyzing, in parallel, the biblical and patristic fundaments of the Orthodox fasting and the modern scientific research on autophagy and intermittent fasting.

1. THE BIBLICAL AND PATRISTIC FUNDAMENTS OF FASTING

The practice of fasting has deep roots in the biblical tradition. In the Old Testament, one of the best-known examples is that of Moses, who fasted for 40 days on Mount Sinai, as he received the Tables of the Law: “And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water.” (Exodus 34:28). This type of total fast (complete abstinence from food and drink) appears as a special preparation for a direct meeting with the divinity.

In the Book of prophet Daniel, we find another type of fasting, closer to what we nowadays call “plant-based diet”: “In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.” (Daniel 10:2-3). This type of fasting, involving abstinence from certain foods considered pleasant or luxury foods, will become, later on, the dominant model in the Christian practice.

In the New Testament, the most significant example is that of the Saviour Jesus Christ, who fasted for 40 days and 40 nights in the wilderness before the beginning of His activity: “And when he had fasted forty days and forty nights, he was afterward an hungred” (Matthew 4:2). This episode establishes a model for the practice of fasting in Christianity and lays at the basis of the institution of the 40-day Lent preceding Easter.

Jesus also offered explicit teachings on fasting, highlighting the importance of practicing it sincerely, with discretion: “But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly “ (Matthew 6:17-18). These words highlight the deeply personal and spiritual dimension of fasting, as intimate dialogue with God, beyond any ostentation or external formalism.

During the post-apostolical and patristic period, the practice of fasting went through a progressive development and systematization. *The Didache* or *Teaching of the Twelve Apostles*, an early Christian document of the first century, already mentions the Wednesday and Friday fasts: “Let not your fasts be with hypocrites, for they fast on Mondays and Thursdays, but do you fast Wednesdays and Fridays.”² These days have been chosen to commemorate the betrayal and respectively the crucifixion of Christ.

The Holy Church Fathers have developed a deep theology of fasting, seeing in it not just an ascetic practice, but also a means of fighting against sinful passions and of restoring the communion with God. Saint Basil the Great, in his work *On Fasting*, underlines the

² “The Didache or Teaching of The Twelve Apostles”, VIII, in *The Apostolic Fathers*, col. “The Loeb Classical Library”, vol. I, translated by Kirsopp Lake, London: William Heinemann; New York: The Macmillan Co., 1912, p. 321.

multiple benefits of this practice: “Fasting guards infants, chastens the young, dignifies the old (...), fasting is the beginning of repentance”.³

Saint John Chrysostom, in his numerous homilies about fasting, insists on its social and caritative dimension: “For of what use is fasting, when the mind is full of wickedness; when ye blame others, when ye condemn them, bearing about beams in your eyes, and do all for display? Nay, before all this ye ought to have cast out vain glory, to be proficient in all the other duties, in charity, meekness, brotherly love.”⁴. This perspective on fasting, integrating the physical, spiritual and social dimension, will become characteristic for the Orthodox understanding of this practice.

2. FASTING IN THE TRADITION AND PRACTICE OF THE ORTHODOX CHURCH

During the first Christian millenium, the practice of fasting gradually crystallized in the form that we know today in the Orthodox Church. Until the fourth century, the general framework of Lent was established, of 40 days, preceding Easter. Later on, the other three major periods of fasting were added: the Nativity Fast, the Fast of the Holy Apostles Peter and Paul and the Fast of Dormition of the Theotokos.

Lent (the Fast leading up to Easter) is the most important and the strictest of all the fasts. It is a 40-day period, to which the Week of the Passions is added, and precedes the greatest Christian feast, the Resurrection of the Lord. This fast commemorates the 40-day fast of Jesus in the wilderness and prepares the believers for the feast of the Resurrection. From the perspective of food, during this period, Christian believers renounce products of animal origin (meat, eggs, dairy), and on certain days (Wednesdays, Fridays and during the first and the last week of the Lent) a more restrictive fast is recommended, without oil and wine⁵.

The Nativity Fast (the Fast leading up to Christmas) is observed for 40 days, starting with November 15 and ending on Christmas Eve (December 24). It is a less restrictive fast than Lent, allowing fish consumption on Saturdays and Sundays and on certain feast days. This fast prepares the believers for the feast of the Nativity of the Lord and has a character that is dominantly of joy and expectation⁶.

The Fast of the Holy Apostles Peter and Paul has a variable duration and starts on the first day after the Sunday of All the Saints (which is the first Sunday after the Pentecost) and ends on June 28, on the eve of the celebration of the Holy Apostles. The duration of this fast can vary up to maximum 28 days, depending on the date of Easter. It is considered a less restrictive fast, allowing fish consumption on Saturdays and Sundays and on certain feast

³ ST BASIL THE GREAT. *About Fasting (De jejunió)*, “Sermon 2”, 5, 7 translated by Kent Berghuis, PG 31. 192B, 195D, <https://bible.org/seriespage/appendix-1-basil's-sermons-about-fasting#P1625>. Last modified July 11, 2007.

⁴ ST JOHN CHRYSOSTOM, *Homilies on the Gospel of St. Matthew*, Part II: Homilies 26-58, Homily XXX, translated by George Prévost, Gorgias Press, 2011, pp. 441.

⁵ *The Rudder (Pedalion)*, ST NICODEMOS THE HAGIORITE (ed.), translated by Denver Cummings, Orthodox Christian Education Society, Chicago, Illinois, ²1983, p. 215: *Interpretation to Apostolic canon 69*, “Xyrophagy is the eating of food once a day, at the ninth hour, without eating olive oil or drinking wine, as we have explained in the Interpretation of Apostolic Canon 44 (...) Canon 50 of Laodicea commands us to eat dry food (xyrophagy) throughout the Great Forty Days or Great Fast, as divine Epiphanius says in *Hairesei LXV*”.

⁶ Nicușor TUCĂ, *Post – Spovedanie – Euharistie*, Editura Arhiepiscopiei Tomisului, Constanța, 2014, pp. 45-49.

days⁷. The Fast of Dormition of the Theotokos is the shortest of the major Fasts, being observed for just two weeks, between August 1 and August 14. It is a quite strict fast, similar to Lent, although permitting fish consumption on the Transfiguration Day (August 6). This fast prepares the believers for the celebration of the Dormition of the Theotokos (August 15)⁸.

Beside the four major Fasts, the Orthodox Church also prescribes a fast on the days of Wednesday and Friday. On Wednesday, the fast commemorates the betrayal of Jesus by Judas, and on Friday, it commemorates His Crucifixion and Death. Exceptions from this weekly fast are the weeks marked in calendar as such: the Bright Week (after Easter), the Week after the Pentecost, the Week of the Publican and the Pharisee, and the period between Christmas and the Epiphany.

In the Orthodox tradition, beside Wednesday and Friday, the day of Monday can be a day of fasting, especial in the monastic environments. Monday is dedicated to honouring the Holy Angels and is observed as a day of fasting in remembrance of the beginning of Lent, which always begins on a Monday, and as a continuation of the ascetic practice after the participation to the Holy Liturgy on Sunday.

The spiritual dimension of the Orthodox fast: In the Orthodox tradition, the fast is never reduced to a simple abstinence from food, but it is understood as a practice involving both the body and the soul. Thus, the physical fasting needs to be accompanied by the fasting of the soul: abstaining from bad thoughts, ugly words, unworthy deeds.

The Orthodox fast has several important spiritual dimensions:

Ascetic dimension: Fast is a form of asceticism, of spiritual exercise by which the believer disciplines his body and strengthens his will. By voluntarily renouncing certain foods and pleasures, man demonstrates his freedom from instincts and material lusts.

Penitential dimension: Fast is related to repentance, being a means of ransom for sins and of reconciliation with God. Abstinence from food symbolizes the desire for spiritual cleansing and return to God.

Liturgical and community dimension: Fast in the Orthodoxy is never a purely individual practice but always has a community and liturgical dimension. The believers fast together, as a single body of Christ, preparing for celebrating together the great feasts.

Eschatological dimension: Fast anticipates the Kingdom of God, being a pre-tasting of the eternal life in which man will be delivered from all needs and material dependencies.

Therapeutic dimension: Finally, fasting is seen as having beneficial effects on the health of both the body and the soul. This therapeutic dimension, intuited and affirmed by the patristic tradition, is confirmed today by the modern scientific research, as we will see next.

⁷ “[T]hat which is called the fast of the Holy Apostles, and which is observed, not on account of the Holy Apostles, as some say, not on account of the descent of the Holy Spirit, but preeminently and principally on account of the preceding seven days rest, as the Injunctions of the Apostles say (Book 5, Chapter 20) — consequently and according to the concomitant reason, because the divine Apostles fasted and were thus sent out to preach; or it was then (say the Acts, in Chapter 13: 3) «when they had fasted and prayed, and had laid their hands on them, they sent them away» as the Orthodox Confession says (on page 109).” *The Rudder (Pedalion)*...., p. 375. Cf. *These Truths We Hold - The Holy Orthodox Church: Her Life and Teachings*, compiled and edited by a monk of St. Tikhon's Monastery, St. Tikhon's Seminary Press, South Canaan, Pennsylvania, 1986, pp. 85-88.

⁸ *The Rudder (Pedalion)*...., p. 375: “But we ought to observe these particular fasts, not with xerophagy, [eating dry foods] as in the case of the Great Fast, but with wine and olive oil and the eating of fish except on Wednesdays and Fridays that fall within these fasting periods, and except during the fast of August, on the occasion of which we partake of fish only once, on the Fast of Transfiguration.”

3. AUTOPHAGY AND THE MODERN MEDICAL RESEARCH. THE DISCOVERY OF AUTOPHAGY AND THE NOBEL PRIZE OF 2016

The term “autophagy” comes from Greek and literally means “to eat oneself” (αὐτός - self, φαγεῖν - to eat). This cellular process was noticed for the first time in the 1960s, but its molecular mechanisms remained largely unknown until the revolutionary research of the Japanese biologist Yoshinori Ohsumi in the 1990s. He clarified the mechanisms by which cells degrade and recycle their own components. For these fundamental discoveries, Yoshinori Ohsumi was awarded the Nobel Prize for Medicine in 2016⁹.

Autophagy is a fundamental cellular process by which cells degrade and recycle their own components. Under normal conditions, this process helps maintain cellular homeostasis by eliminating the deteriorated or nonfunctional components. Under stress conditions, for instance the lack of nutrients (starvation or fasting), autophagy gets more intense, permitting the cell to survive by recycling its own components to generate energy and construction materials¹⁰.

The process of autophagy involves the formation of membranary structures (autophagosome), which surround the cellular material meant for degradation. These fuse with lysosomes, which contain digestive enzymes, forming autolysosomes. In the autolysosomes, the captured content is broken down, and the resulting components are recycled and reused by the cell¹¹.

The benefits of autophagy for health

Recent research highlighted numerous benefits of autophagy for health, many of them being directly related to the practice of fasting:

Delaying ageing: Autophagy contributes to eliminating the deteriorated cellular components and to maintaining cellular integrity, which can slow down ageing. Experimental studies on organisms show that stimulating autophagy can extend life duration¹².

Protection against neurodegenerative diseases: Autophagy plays a crucial role in the prevention of the buildup of abnormal proteins in the brain, a process involved in diseases like Alzheimer's and Parkinson's. Fasting, by stimulating autophagy, may have neuroprotective effects¹³.

Reducing inflammation: Autophagy contributes to regulating the immune response and to reducing chronic inflammation, a factor involved in numerous diseases, from cardiovascular diseases to cancer¹⁴.

Anticancer effects: Autophagy may play a double role in cancer - in initial stages it can prevent the development of tumors by eliminating deteriorated cells, but in advanced

⁹ Nobel Prize Official Site, “The Nobel Prize in Physiology or Medicine 2016”, <https://www.nobelprize.org/prizes/medicine/2016/summary/>, accessed on April 20, 2025.

¹⁰ N. MIZUSHIMA, M. KOMATSU, “Autophagy: renovation of cells and tissues”, in *Cell*, 147(4), 2011, pp. 728-741. <https://doi.org/10.1016/j.cell.2011.10.026>.

¹¹ B. LEVINE, G. KROEMER, “Autophagy in the pathogenesis of disease”, in *Cell*, 132(1), 2008, pp. 27-42. <https://doi.org/10.1016/j.cell.2007.12.018>.

¹² R. de CABO, M.P. MATTSON, “Effects of Intermittent Fasting on Health, Aging, and Disease”, in *New England Journal of Medicine*, 381(26), 2019, pp. 2541-2551. <https://doi.org/10.1056/nejmra1905136>.

¹³ M. ALIREZAEI *et al.*, “Short-term fasting induces profound neuronal autophagy”, in *Autophagy*, 6(6), 2010, pp. 702-710. <https://doi.org/10.4161/auto.6.6.12376>.

¹⁴ B. LEVINE, G. KROEMER, “Autophagy in the pathogenesis of disease”, pp. 27-42.

stages it can help tumoral cells get well under stress conditions. Research suggests that controlled modulation of autophagy can be useful in the treatment of cancer¹⁵.

Metabolism regulation: Autophagy contributes to maintaining sensitivity to insulin and preventing insulin resistance, a factor involved in type 2 diabetes. At the same time, it plays a role in the metabolism of lipids and in preventing excessive fat accumulation in the liver¹⁶.

Improving the immunity function: Autophagy participates in the elimination of intracellular pathogenic agents (viruses, bacteria) and the presentation of antigens, processes that are essential for inborn and adaptive immunity¹⁷.

Intermittent fasting and autophagy activation

Research has demonstrated that fasting represents one of the strongest autophagy activators¹⁸. Studies have shown that autophagy begins to be significantly activated after about 12-16 hours of fasting, and maximal effects are obtained after 24-48 hours of food abstinence. This fact has led to the development of the concept of “intermittent fasting”, a nutritional approach alternating normal nutrition periods with partial or total fasting periods¹⁹.

There are several intermittent fasting protocols, of which the best known are:

Method 16/8: It involves the limitation of food consumption to a window of 8 hours a day and fasting for the rest of 16 hours. For example, the consumption of all the meals between 12:00 and 20:00, followed by fasting until 12:00 the next day.

Method 5:2: It means normal nutrition for 5 days a week and drastically reducing the caloric intake (about 500-600 calories) during the other 2 days, non consecutive²⁰.

Alternative fasting: It alternates the days of normal nutrition with days of total fasting or severe caloric restriction²¹.

Method “eat-stop-eat”: It involves 1-2 days of total fasting per week, separated by days of normal nutrition²².

4. THE CONVERGENCE BETWEEN THE ORTHODOX TRADITION AND MODERN MEDICINE

Parallelisms between the Orthodox fasting and intermittent fasting

Analyzing the traditional practice of the Orthodox fasting and the modern intermittent fasting protocols, we can identify numerous parallelisms and convergences:

Alternation of the periods of fasting and eating: Both the Orthodox fasting, and the intermittent fasting involves the cyclic alternation of the periods of food restriction with

¹⁵ B. LEVINE, G. KROEMER, “Autophagy in the pathogenesis of disease”, pp. 33-35.

¹⁶ V.D. LONGO, M.P. MATTSON, “Fasting: molecular mechanisms and clinical applications”, in *Cell Metabolism*, 19(2), 2014, pp. 181-192. <https://doi.org/10.1016/j.cmet.2013.12.008>.

¹⁷ V. D. LONGO, M. P. MATTSON, “Fasting: molecular mechanisms and clinical applications”, pp. 185-186.

¹⁸ M.P. MATTSON, V.D. LONGO, M. HARVIE, “Impact of intermittent fasting on health and disease processes”, in *Ageing Research Reviews*, 39, 2017, pp. 46-58. <https://doi.org/10.1016/j.arr.2016.10.005>.

¹⁹ R. de CABO, M.P. MATTSON, “Effects of Intermittent Fasting on Health, Aging, and Disease”, pp. 2541-2551.

²⁰ Harvard Health Publishing, “Intermittent fasting: Surprising update”, <https://www.health.harvard.edu/blog/intermittent-fasting-surprising-update-2018062914156>, accessed on April 20, 2025.

²¹ M.P. MATTSON, V.D. LONGO, M. HARVIE, “Impact of intermittent fasting on health and disease processes”, pp. 46-58.

²² M.P. MATTSON, V.D. LONGO, M. HARVIE, “Impact of intermittent fasting on health and disease processes”, p. 50.

periods of normal eating. In the case of the Orthodox fasting, this alternation manifests itself both on the level of the week (Wednesday and Friday as fasting days), and on the level of the year (the four major Fasts alternated with periods of non restriction)²³.

Similar duration of the restriction periods: The traditional daily Orthodox fasting typically meant a single meal at the end of the day, after the service of evening prayer (Vespers), which roughly corresponds to a nutrition window of 4-6 hours and a fast of 18-20 hours, similar to the modern intermittent fasting protocols of the 16/8 type or even stricter²⁴.

Qualitative vs. quantitative restrictions: The Orthodox fasting focuses on qualitative restrictions (elimination of certain food categories), while the intermittent modern fasting focuses more on temporal and quantitative restrictions. However, in practice, the Orthodox fasting also often involves a quantitative diminution, according to the patristic exhortation to moderation²⁵.

The cyclic dimension: Both approaches admit the importance of cyclicity in alimentation and of the alternation between the periods of restriction and the periods of normal alimentation. This cyclicity is in harmony with the natural rhythms of the body and can contribute to the optimization of the metabolic processes²⁶.

It is important to mention that the benefits of the Orthodox fasting for health may derive not just from the activation of autophagy, but also from the qualitative changes in alimentation: increased consumption of foods of vegetal origin (fruits, vegetables, integral cereals, legumes, nuts and seeds) rich in antioxidants, fibers and phytocomplexes with protective effects²⁷.

The holistic dimension: integration of the body and the spirit

The Orthodox tradition always supported a holistic vision on the human person, rejecting the radical dualism separating the body from the soul. Saint Gregory Palamas affirmed that man is neither just soul, nor just body, but the unity of the soul and the body²⁸. In this perspective, fasting is not aimed only at the spiritual benefits, but also at the human health, the two dimensions being inseparable.

Similarly, modern medicine evolves more and more towards a holistic approach, recognizing the importance of the psychological, social and spiritual factors in maintaining

²³ Alexander SCHMEMANN, *Introduction to Liturgical Theology*, col. "The Library of Orthodox Theology", no. 4, The Faith Press Ltd, London & The American Orthodox Press, Bangor, Maine, ²1970, p. 149: "What is meant here by the term fast is not a complete abstinence from food but primarily the regulation of its quantity and quality."

²⁴ Alexander SCHMEMANN, *Great Lent: Journey to Pascha*, St Vladimir's Seminary Press, Crestwood, New York, 1990, pp. 41-44.

²⁵ ST BASIL THE GREAT, *About Fasting (De jejunió)*, "Sermon 2", 6, translated by Kent Berghuis, PG 31. 193B, <https://bible.org/seriespage/appendix-1-basil's-sermons-about-fasting#P1625>. Last modified July 11, 2007.

²⁶ V.D. LONGO, M.P. MATTSON, "Fasting: molecular mechanisms and clinical applications", pp. 181-192.

²⁷ K.O. SARRI *et al.*, "Effects of Greek Orthodox Christian Church fasting on serum lipids and obesity", in *BMC Public Health*, 3, 2003, p. 16. <https://doi.org/10.1186/1471-2458-3-16>.

²⁸ ST GREGORY PALAMAS, *The Homilies*, translated by Christopher Veniamin, Mount Thabor Publishing, 2022, pp. 63, 81: "we are made up of soul and body" (Homily 9: "In the Time of Fasting and Prayer"); "Man has a double [composition]: the outer man, that is, the body, and our inner man, that is, the soul." (Homily 11: "On the Precious and Life-Giving Cross").

health and in the healing process. The concept of “integrative medicine” and the growing interest in the relation between stress, inflammation and disease reflects this trend²⁹.

Fasting, in both traditions, is seen as having effects both on the body, and on the mind and the spirit. The physiological effects of fasting (reducing inflammation, normalizing metabolism, activating autophagy) are complementary with its psychological and spiritual effects (mental clarity, self-discipline, increased compassion)³⁰.

In the Orthodox tradition, fasting is always integrated in a larger spiritual context, which includes prayer, mercy and other ascetic practices. This spiritual framework offers fasting a sense and a motivation transcending the purely physiological benefits, potentially contributing to its therapeutic effects by psycho-neuro-immunological mechanisms³¹.

CONCLUSIONS

The remarkable convergence between the traditional practice of the Orthodox fasting and the modern scientific discoveries on autophagy and intermittent diet benefits offers an eloquent example of constructive dialogue between religion and science. Far from being in conflict, the two perspectives complete each other, offering a deeper and more nuanced understanding of the complex relation between food, health and spirituality.

The Orthodox tradition of fasting, with its multimillennial history and its biblical and patristic foundation, can be reinterpreted and turned to good value once more in the light of the recent scientific discoveries. In their turn, autophagy and the therapeutic effects on fasting can benefit of the wisdom accumulated in the Orthodox ascetic practice, which has developed intricate methods of integrating food restriction in a larger spiritual and community context.

On the practical level, this convergence between tradition and science can inspire integrated approaches of fasting, combining the physiological benefits of the food restriction with the spiritual and community dimensions of the traditional practice. Such approaches could be extremely valuable in the context of the contemporary society, marked by diet imbalances, sedentary life style and disconnection from the natural rhythms and the spiritual dimension of existence.

To conclude, the dialogue between the Orthodox Christian tradition of fasting and the contemporary medical paradigm on autophagy offers a model of integration of the traditional wisdom with the modern scientific knowledge, for the benefit of a more holistic vision on health and human wellbeing.

However, for the Orthodox Christian believer, the time of fasting becomes, above all, a "school of liberation from sins" and of mortification of the sinful passions. Fasting is a ruling for discipline with the help of which the Church guides her believers along the way of an authentic Christian living and exhorts them to fulfill all virtue and fully honor God for the divine grace to become completely at work for salvation.

²⁹ National Institute on Aging, “Calorie Restriction and Fasting Diets: What Do We Know?”, <https://www.nia.nih.gov/health/calorie-restriction-and-fasting-diets-what-do-we-know>, accessed on April 20, 2025.

³⁰ M.P. MATTSON, V.D. LONGO, M. HARVIE, “Impact of intermittent fasting on health and disease processes”, pp. 46-58.

³¹ DUMITRU STĂNILAOE, *Spiritualitate și comuniune în Liturghia ortodoxă* [Spirituality and Communion in the Orthodox Liturgy], Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2004, pp. 156-160.

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