THE MYSTERY OF CHRIST




ΙΣ
ΧΣ
Ο ΩΝ
ΔΟΤΗΣ

THE MYSTERY OF CHRIST

An Athonite Catechism

Written by the Cell of the Resurrection
on the Holy Mountain of Athos

Translated by Fr. Peter Heers,
Gregory Heers and Nicholas Nelson



Uncut Mountain Press
Florence, Arizona
2026

THE MYSTERY OF CHRIST
An Athonite Catechism

© 2026 **Uncut Mountain Press**
Florence, AZ
+1 (520) 895-1804 | info@uncutmountainpress.com

All rights reserved
under International and Pan-American Copyright Conventions.
uncutmountainpress.com

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—without the prior written permission of the publisher. The only exception is brief quotations.

Scriptural quotations are taken from the KJV. For the Old Testament, where the KJV differs from the Greek, quotations are from Sir Lancelot Brenton's translation of the Septuagint. Quotations from the Psalms are taken from *The Psalter According to the Seventy* by Holy Transfiguration Monastery in Brookline, MA. Quotations from the liturgical texts of the Church are likewise taken from the translations of Holy Transfiguration Monastery.

Images are provided and used by the permission of the Holy Monastery of Saint John the Forerunner, Metamorfosi, Halkidiki, Greece.

The Cell of the Resurrection on the Holy Mountain of Athos.

The Mystery of Christ: An Athonite Catechism—1st edition.
Translated by Fr. Peter Heers, Gregory Heers and Nicholas Nelson.

ISBN: 978-1-63941-086-6

Copyright for the Greek edition
© 2022 by the Holy Monastery "Saint John the Forerunner,"
630 88 Metamorfosi, Halkidiki, Greece
Tel.: 2375061592 and 2375061103
FAX: 2375061103

First Printing: November 2026.

Printed in Canada.

CONTENTS

Abbreviations 15
Preface 17

PART I
THE PRE-EXISTENCE OF THE LOGOS

I. The Revelation in Christ 29
a. Stages of Revelation **29**
b. Christ, the Fullness of Revelation **32**
c. Characteristics of the Divine Revelation **34**

II. Theophanies of the Fleshless Logos 38
a. The Son as Creator **41**
b. The Hospitality of Abraham **45**
c. The Sacrifice of Abraham **49**
d. Appearances to Jacob **50**
e. The Burning Yet Unconsumed Bush **53**
f. He That Leads Israel Out of Egypt **54**
g. The God-Seer's Quest for the Face of God **57**
h. The Lawgiver **59**
i. The Vision of the Prophet Isaiah **61**
j. "The Ancient of Days" **62**
k. He That Preserved the Three Youths in the Furnace **66**
l. Other Manifestations of the Fleshless Logos **67**

III. Types, Symbols, and Prefigurements **71**

a. Types **75**

1. Adam **75**
2. Abel **80**
3. Seth **82**
4. Noah **82**
5. Melchizedek **85**
6. Isaac **88**
7. Joseph **90**
8. Job **93**
9. Moses **94**
10. Joshua **96**
11. Samson **98**
12. David **99**
13. Solomon **100**
14. Elias **101**
15. Jeremiah **103**
16. Daniel **104**
17. Jonah **105**
18. Zorobabel and Joshua, Son of Josedech **106**
19. High Priest of the Old Testament **109**

b. Symbols **110**

1. The Lamb **110**
2. The Bronze serpent **111**
3. The Scapegoat **112**

c. Prefigurements **113**

1. The Pascha of the Law **113**
2. Prefiguration of the Crucifixion **114**
3. The Sign of Jonah **116**

IV. Prophecies **117**

a. The Coming Messiah **120**
b. His Birth **133**
c. Public Ministry **138**
d. Passion, Crucifixion, and Death **143**
e. Burial and Resurrection **154**
f. Other Christological Prophecies **157**

V. Names of the Pre-Incarnate Logos **160**

a. The Name **161**
b. The Angel of the Lord **161**
c. I AM (Yahweh) **164**
d. The Servant of the Lord **166**
e. The Ancient of Days **167**
f. The Wisdom of God **167**
g. Other Names of the Son **168**

VI. Testament, Law, and Worship **170**

a. Stages in the Religion of Israel **170**
b. The Testament of Sinai **173**
c. The Law of Moses **176**
d. The Worship Ordained by the Law **179**
e. Christ, the End of the Law **184**

PART II
THE INCARNATION

I. The Second Person of the Holy Trinity **189**

a. The Triune God **189**
b. Unions and Distinctions in the Holy Trinity **191**
c. Christ revealed the Holy Trinity **197**

II. The Christological Dogma **201**

a. The Assumption of Human Nature in the Hypostasis of God the Word **201**

b. The Properties of the Two Natures **204**

c. Two Wills **207**

d. Two Energies **209**

e. The Theandric Energy **210**

f. The Communication of Idioms **212**

g. The Flesh of Christ **213**

III. The Earthly Life of Jesus **216**

a. The Annunciation **216**

b. The Birth **220**

c. The Circumcision **225**

d. The Meeting in the Temple **226**

e. The Childhood of Jesus **229**

f. The Baptism **231**

g. The Temptations in the Wilderness **236**

h. The Beginning of His Public Ministry **240**

i. The Transfiguration **241**

j. The Resurrection of Lazarus **244**

k. The Triumphant Entry into Jerusalem **247**

l. The Mystical Supper **251**

m. The Agony in Gethsemane **255**

n. The Trial of Jesus **261**

o. The Crucifixion **270**

p. The Descent into Hades **282**

IV. Messiah - Christ **286**

a. The Anointing of the Messiah **286**

b. His Testimony About Himself **289**

c. Messianic Witnesses **292**

1. From Heaven **293**

2. From the Angels **294**
3. From the Scriptures **295**
4. From the Miracles **296**
5. From His Omniscience **296**
6. From His Teaching **297**
7. From His Holiness **297**
8. From His Goodness **298**
9. From the Prophecies of the New Testament **298**
10. The Witness of the Forerunner **300**
11. The Witness of the Apostles **301**
12. From the Elements of Nature **302**
13. From the Resurrection **303**

d. Characteristics of the Messiah **303**
1. His Form **303**
2. The Beauty of His Virtues **307**

e. Divine Properties **316**

V. The Threefold Dignity **319**

a. The Prophetic Dignity **322**
b. The High-Priestly Dignity **324**
c. The Royal Dignity **327**

VI. Names and Christological Titles **330**

a. Emmanuel **331**
b. Jesus **332**
c. The Christ - The Messiah **333**
d. The Lord **334**
e. The Lord Jesus Christ **336**
f. The Son of Man **336**
g. The Son of God **338**
h. The Son of David **340**
i. The Savior **340**
j. The Servant of God **341**

k. The Prophet **342**
l. The Rabbi - The Teacher **342**
m. The Mediator **343**
n. The Word (Logos) **344**
o. The Lamb of God **345**
p. The Holy One **345**
q. The Righteous One **346**
r. The Prince or Author **346**
s. The Nazarene **346**
t. The Bridegroom **347**
u. "He Who Is and Who Was and Who Is to Come" **347**
v. The Judge **348**
w. The Only-Begotten and the First-Born **348**
x. The Lord or the King of Glory **349**
y. Other Names **350**

VII. Omniscience 352

VIII. Sinlessness 357

IX. The Authority to Forgive Sins 362

X. The Gospel of Salvation 365
a. The Divine Teacher **365**
b. The Listeners **367**
c. The Preaching of the Gospel **371**
1. The Four Gospels **371**
2. Words of Grace and Truth **373**
3. Content and Basic Concepts **377**
4. The New Commandment of Love **379**
5. The Sermon on the Mount **381**
6. The Parables **383**
7. The Influence of the Gospel on the World **386**

XI. The Miracles 391

PART III
THE EXALTATION

I. Resurrection, the Victory Over Death 403
a. The Importance of the Event **403**
b. His Resurrection Is Incontrovertible **405**
c. His Resurrection Is Unique **408**
d. Fruits of the Resurrection **412**

II. Ascension, the Highest Honor for Man 416
a. Fulfillment of the Divine Economy **416**
b. The Highest Honor for Man **418**
c. The Benefits of the Ascension **420**
d. Prelude to His Second Coming **422**

III. Pentecost, the Descent of the Holy Spirit 423
a. The Outpouring of the Holy Spirit **423**
b. The Grace of the Holy Spirit **425**
c. A Shower of Gifts **427**
d. A Permanent Gift to the Church **429**
e. An Eschatological Feast **430**

IV. The Church, the Body of Christ 431
a. The Mystery of the Church **431**
b. The Holy Trinity and the Church **433**
c. Christ, the Head of the Church **434**
d. Salvation through the Mysteries **436**
e. The Unity of the Church **437**
f. Continual Pentecost **439**
g. Properties and Characteristics of the Church **440**

V. Christ in the Divine Eucharist **446**

a. The New and Most Sublime Mystery **446**
b. A Synopsis of the Divine Economy **448**
c. Christ Truly Present **449**
d. Aspects of the Mystery **451**
e. Communicants of the Mystical Supper **452**
f. The Mystery of the Unity of the Church **454**
g. Revelation of the Kingdom of God **457**

VI. The Final Judgement **460**

a. The Second Coming of Christ **460**
b. The Son Is the Judge **464**
c. The Dread Tribunal **466**

VII. The Kingdom of God **470**

a. Meaning and Definition **470**
b. Israelites, the Sons of the Kingdom **471**
c. Aspects of the Kingdom of God **473**
d. Conditions of Entry **473**
e. Ways of Living the Kingdom **476**
f. A Description of Its Characteristics **478**
g. The Kingdom of God and the Church **482**
h. The Kingdom of God and Paradise **484**

References **489**

Bibliography **548**



Theophanes, Stavronikita Monastery, Mount Athos

The Christ



PREFACE

The search for God is a pan-human phenomenon, and the thirst to know and commune with Him is an irresistible necessity of the soul. Nevertheless, sin and the ignorance of God led men to believe in mortal persons, irrational beasts and natural phenomena as in gods, in their search for salvation; and thus they worshipped created things instead of the Creator God.

In the history of mankind, many Saviors appeared at various times; yet one is the true God and the only Savior, the God-Man Jesus Christ, because He is

- The only one that fashioned man, gave him self-governance, and respects his freedom;
- The only one that was prophesied by many prophets before His birth, and who Himself prophesied;
- The only one that proved and confirmed His Divinity by His presence and miracles;
- The only one that revealed true knowledge of God, the faith in the Holy Trinity, and manifested the mystery of the

hypostatic union of the divine and human natures in His Person;

- The only sinless one, and the only one who (as God) forgave sins and transmitted to others the authority to forgive sins;
- The only one that knew all things, past, present, and future;
- The only one that taught the most perfect teaching, the Gospel of salvation, which regulates men's relationships with God and with each other in the best possible way;
- The only vanquisher of death, who resurrected dead men and even His own self, and who, with His many appearances, proved His Resurrection to be true;
- The only one that was taken with His body up into the heavens before the eyes of His Disciples, and who yet remains with us;
- The only one that truly loved man and sacrificed Himself for his salvation.

In the God-Man, what was human and natural co-existed together with what was divine and supernatural, since He is perfect God and perfect man. In His weakly human nature He hid His divine omnipotence, which He would uncover with His divine deeds at will. He combined divine majesty with the utmost humility, surpassing compassion with righteous judgement. In His person the past, the present, and the future come together, since He is the creator of the world and of time, the lord of history and the last judge, "which is, and which was, and which is to come" (Rev. 1:8).

More than anyone else, Christ did good but also received in recompense the greatest ingratitude. He was worshipped, but also warred against. He taught the truth, and yet He was slandered as a deceiver. He knew all things and all men, yet whole multitudes did not know Him.

He surpasses all heroes of history, because He sacrificed Himself not simply for the good of His people, but for the salvation of all men. He is greater than all the martyrs, because none suffered as much as Christ did; for while He strengthened the martyrs with His Grace and alleviated their pains, in His own Holy Passion He did not employ His divine power.

Christ is unique, the only "new thing under the sun" (Eccl. 1:9). He is, of course, of one essence with the Father and the Holy Spirit and of one essence with men, yet He differs from the Father and the Holy Spirit, and from His Mother and from us, in that He, one and the same, is both God and man. "For this we know to be the most special property of the subsistence of Christ,"[1] for there has never been another God-Man.

Everything about the God-Man bears the seal of

- the majestic, the God-befitting, the paradoxical, because the paradox is a characteristic of God and of the perfect, since only God is perfect;
- unsurpassed *kenosis* (self-emptying), since, being God, He became man;
- beneficent offering and sacrificial love, since in His earthly life He benefited everyone, healed the sick, and gave His life as ransom for the salvation of the world;
- faithfulness to His words, His deeds, and His promises;
- His perfect and absolute ontological sinlessness.

Christ is "the mystery which hath been hid from ages and from generations" (Col. 1:26). He was the fulfilment of the prophecies of the Old Testament. All the Old Testament speaks of Him. He is the central axis, since all things revolve around His person and conclude in His person. Much more is Christ the central figure in the Gospels. The Gospel narrative is the history of His presence on earth, of all the things that Jesus did and said. Yet the mystery of Christ was always the most central topic of patristic theology, as well. "The doctrine of our faith has as its foundation and beginning our Lord Jesus Christ."[2]

As a result, Christ is the prince of both Old and New Testament, the head of the Church, the center of our faith and of our worship, the beginning, middle, and end of all the ages, the Lord of history, our Judge and Savior. According to the Apostle Paul, Christ is "all in all" (Col. 3:11).

Christ's relationship with the Father and the Holy Spirit, the union of the two natures in one hypostasis, all that He did and taught, and all other things that refer to Christ constitute (as the



I. THE REVELATION IN CHRIST

a. Stages of Revelation

God is revealed first of all through His creation, which is the image of His glory. "The beauty in the order of nature teaches us that God exists, and that He created and governs the universe" (St. Gregory the Theologian).[15] All of creation reveals that God is creator. The heavens declare the glory of God (Ps. 18:1), moving the spectator to wonder at his creator. God created the world, and all that is within it, and He is the Lord of the heavens and the Earth (Acts 17:24). Nature is a kind of gospel, the natural gospel, which reveals God.

Creation reveals the wisdom and the omnipotence of God, just as a statue reveals its creator, the artist. Men know God through the magnificence and the beauty of His creation. From the degree of beauty of created things, their creator is likewise understood (Wis. 13:5).

From created things, man, who is fashioned in the image and the likeness of God (Gen. 1:26), is led by his intellect (*nous*) back to God.

Their being led to the slaughter foreshadowed the passion according to the flesh of Him who was the God-Man, whereas the fact that they did not suffer foretold the impassible nature of His divinity" (St. Gregory Palamas).[225]

Joseph	Christ
—Of all his brothers, he was the child most beloved of his father Jacob. "He was loved by their father both as later-born and as the son of Rachel, and as excelling in virtue; so they began to envy him as they saw him being preferred in honor" (Theodoret of Cyrrhus).[226]	—Christ was likewise the beloved Son of God the Father, as He bore witness during His Baptism. Christ, too, was delivered over because of envy (Mt. 27:18; Mark 15:10).
—"Joseph was sent by his father to his brethren."	—"Christ, too, was sent to His brethren by the heavenly Father."
—"Joseph was thrown into a pit."	—"Christ was laid down in a tomb."
—"Joseph was sold by his brethren to the Egyptians."	—"And Christ was sold by His fellow-countrymen through the traitor Judas in exchange for thirty pieces of silver."
—"As Joseph was mourned as dead in his father's house, while he came and ruled in Egypt,"	—"so also Christ is reckoned as dead by the Jews, but the nations believe that He lives and reigns unto the ages" (Procopius of Gaza).[227]
—Joseph came naked out of the house of the Egyptian woman, leaving behind his garment,	—and Christ came naked out of the tomb, leaving behind the funeral shrouds and the sudarion (the cloth over His face; John 20:7) in the empty sepulcher.



VI. TESTAMENT, LAW, AND WORSHIP

a. Stages in the Religion of Israel

Wandering in the wilderness amidst hostile nations, with no inheritance of land, the Hebrew people were wretched for their misadventures. At the same time, however, they were blessed, for they were the only people on earth that had true knowledge of God (*theognosia*). All the other peoples worshipped the idols and sacrificed even their children to the non-existent gods. The Israelite people was the people of God, adopted by God Himself, with whom He made a Covenant and who received from His hands the Law and the promises. They enjoyed God's daily care and protection and His guidance towards the Land of Promise. Truly the Lord was the hope, the glory, and the boast, and the inheritance of Israel.

God had a special providence for the Israelites, wishing to keep them from being mixed with the nations and corrupted, so that rather at the proper time they might prepare the other peoples for the coming of Christ. "God showed His care for men with the



Theophanes, Stavronikita Monastery, Mount Athos

The Transfiguration

life along with their vision" (Menaion).[622] The disciples "beheld the glory" of the Transfiguration "as much as they could bear."

Christ "showed that His entire body gushed forth the glory of His Divinity and from all the members of His body His light shone forth, not as Moses did, whose flesh externally gave off light" (St. Ephraim).[623] Christ is the source of uncreated light, whereas Moses on Sinai had this light shining upon him externally and his face was lit up. Moses was only a recipient of the light, whereas Christ is



Dechani Monastery, Serbia

Christ casting the merchants out of the Temple

for Christ, while the others divide His clothing among themselves. The babes exalt Christ on the foal, while the elders hang Him on the Cross. The children venerated Christ's feet, but those ones fixed them with nails. The children offer Him a hymn of doxology; the Hebrews, vinegar. The children offer Christ honor; they, gall" (St. Epiphanius of Cyprus).[639]

Jesus sat upon an ass, fulfilling the prophecy, and "gave to the prophecy another beginning again, by what He was doing typifying beforehand the things to come. … He proclaimed beforehand the calling of the unclean Gentiles [symbolized by the ass], and that He should rest upon them, and that they should yield to Him and follow Him, and prophecy succeeded to prophecy" (St. John Chrysostom).[640]

Thereafter, when He had cleansed the Temple, driving out the tradesmen that had made it a house of trade and a den of thieves—tolerated by the religious leadership—and healed the sick, He kindled the utmost envy in the enraged High Priests and



Christ (Hagia Sophia, Constantinople)

He was **true** in everything, **direct** and **sincere**, judging without respect to persons, something that was recognized by His enemies the Pharisees and the Herodians: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men" (Mt. 22:16). While they spoke with excessive flattery the Lord did not fall into their trap; rather, perceiving their cunning He called them hypocrites.

He did not tolerate the hypocrisy of the Scribes and the Pharisees. He referred to them thus: "evil and adulterous generation," "offspring of vipers," "serpents," "children of the devil," "liars," "hypocrites," revealing their cunning and hypocrisy. The ruler of the synagogue who prevented the masses from coming for healing on the Sabbath, supposedly in order to observe the holy day, the



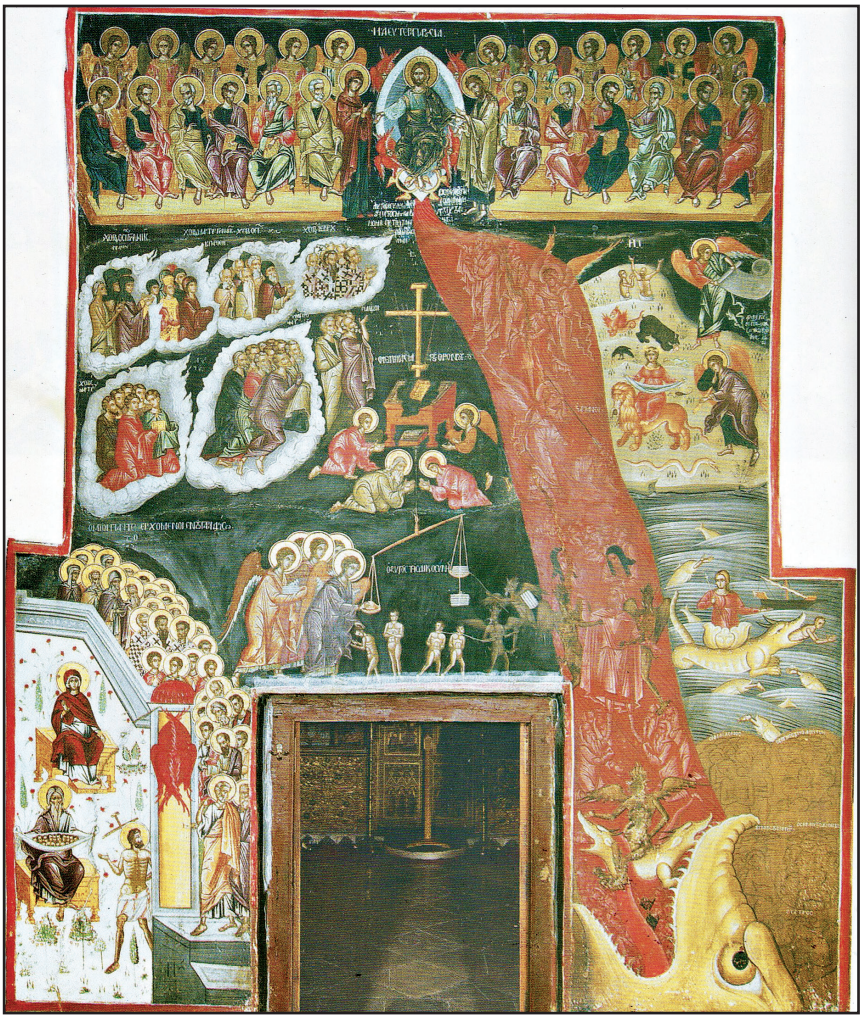
V. THE THREEFOLD DIGNITY

The political, social, and religious life of the people of Israel was defined by the persons that bore the three dignities of King, High Priest, and Prophet. The first two were usually hereditary and lifelong, and those that held them were consecrated in a special ceremony—the anointing—and were therefore called "christs" ("anointed ones"); but the gift of prophecy was given to worthy men, so that they might proclaim the will of God and awaken the people of God.

The Hebrews were first ruled by Judges, then by Kings, and later by High Priests, from the Babylonian Captivity till Christ. But when Christ came, the true Judge and King and High Priest, then all previous forms of government ceased (Zigabenus).[822]

The kings of the Hasmonean Dynasty* were also endued with the high priestly dignity. At other times, however, as in the case of

* The Hasmoneans were the descendants of the family of the Maccabees, named after the head of the family. Starting with Simon [143–135 B.C.], the second-born son of Mattathias, the dignities of king and high priest coexisted in one person. Simon was proclaimed by the people high priest, general commander, and ethnarch [i.e. king], and this was the title borne by his successors also. See ΘΗΕ, 8:507; G. Galitis, *History of the New Testament Era* (Thessalonica 1999), 46.



Varlaam Monastery, Holy Meteora

The Second Coming



I. RESURRECTION, THE VICTORY OVER DEATH

a. The Importance of the Event

The Resurrection of Christ inaugurates the beginning of a new life, a second creation, the age to come. It constitutes the culmination of the divine Economy on earth and the commencement of the new creation. As the supreme and unique event, with unfathomable soteriological consequences for mankind, it was prefigured in the Old Testament, foretold by the Prophets, and proclaimed in advance by Christ Himself.

The Lord foreshadowed His Resurrection with the sign of Jonah and with the sign of the Temple. Yet this announcement was not understood, not even by His disciples. Still more clearly, He foretold many times that He would suffer and rise again (Mark 8:31; 10:34; 14:28); and after His Transfiguration, He instructed the three disciples who had witnessed the vision to tell no one, "until the Son of Man has risen from the dead" (Mt. 17:9).

— *Δογματικὴ καὶ Συμβολικὴ Θεολογία τῆς Ὀρθοδόξου Καθολικῆς Ἐκκλησίας* (*Dogmatic and Symbolic Theology of the Orthodox Catholic Church*), vol. 1, Thessaloniki 2009.

— *Ἰησοῦς Χριστός - ἡ ζωὴ τοῦ κόσμου* (*Jesus Christ - The Life of the World*), Periodical "Gregory Palamas", tribute to His Holiness Metropolitan Panteleimon II of Thessaloniki.

— *Κριτικὸς ἔλεγχος τῶν ἐφαρμογῶν τῆς Θεολογίας* (*Critical Study of the Applications of Theology*), in the Acts of the Second Orthodox Theological Convention, Athens 1980, pp. 411-439.

Trakatellis, Demetrios (Metropolitan)

— *Χριστὸς ὁ προϋπάρχων Θεός (Christ the Preeminent God*), 1992.

Trembelas, N. Panagiotis

— *Ἀπολογητικαὶ Μελέται* (*Studies in Apologetics*), vol. IV, Athens 1999.

— *Ἰησοῦς ὁ ἀπὸ Ναζαρέτ* (*Jesus of Nazareth*), Athens 1955.

— *Δογματικὴ* (*Dogmatics*), volumes 1-3, Athens 1959-1961.

Tsingos, A. Vasileios

— *Δογματικὴ τῆς Ὀρθοδόξου Ἐκκλησίας* (*Dogmatics of the Orthodox Church*), pub. Ostracon, Thessaloniki 2017.

Vellas, M. Vasileios

— *Ἑβραϊκὴ Ἀρχαιολογία* (*Hebrew Archaeology*), Athens 1984.

— *Θρησκευτικαὶ Προσωπικότητες τῆς Παλαιᾶς Διαθήκης* (*Religious Figures of the Old Testament*), Athens: Ennoia, 2008.

— "Mal'ak jahve," *Ἐκκλησιαστικὸς Φάρος Ἀλεξανδρείας* (*Ecclesiastical Lighthouse of Alexandria*), 30 (1931). pp. 254-286, 321-347.

UNCUT MOUNTAIN PRESS TITLES

The Works of our Father Among the Saints, Nikodemos the Hagiorite

Vol. 1: *Exomologetarion: A Manual of Confession*
Vol. 2: *Concerning Frequent Communion of the Immaculate Mysteries of Christ*
Vol. 3: *Confession of Faith*

The Works of our Father Among the Saints, St. Hilarion (Troitsky)

Vol. 1: *On the Dogma of the Church: An Historical Overview of the Sources of Ecclesiology*
Vol. 2: *Bible, Church, History: A Theological Examination*

The Works of our Father Among the Saints, St. Raphael of Brooklyn

Vol. 1: *In Defense of St. Cyprian*
Vol. 2: *On the Steadfastness of the Orthodox Church*
Vol. 3: *Union with Rome? Reading through the Encyclical of Pope Leo XIII*

Books by Archpriest Peter Heers

Fr. Peter Heers, *The Ecclesiological Renovation of Vatican II: An Orthodox Examination of Rome's Ecumenical Theology Regarding Baptism and the Church*, 2015
Fr. Peter Heers, *The Missionary Origins of Modern Ecumenism: Milestones Leading up to 1920*, 2007
Fr. Peter Heers, *Formation in the Love of Truth*, 2024

Other Available Titles [edit]

St. Gregory Palamas, *Apodictic Treatises on the Procession of the Holy Spirit*
Elder Cleopa of Romania, *The Truth of our Faith*
Elder Cleopa of Romania, *The Truth of our Faith, Vol. II*
Fr. John Romanides, *Patristic Theology: The University Lectures of Fr. John Romanides*
Demetrios Aslanidis and Monk Damascene Grigoriatis, *Apostle to Zaire: The Life and Legacy of Blessed Father Cosmas of Grigoriou*
Protopresbyter Anastasios Gotsopoulos, *On Common Prayer with the Heterodox According to the Canons of the Church*
Robert Spencer, *The Church and the Pope*
G. M. Davis, *Antichrist: The Fulfillment of Globalization*
Athonite Fathers of the 20th Century, Vol. I

Fr. Alexander Webster and Fr. Peter Heers, Editors, *Let No One Fear Death*
Subdeacon Nectarius Harrison, *Metropolitan Philaret of New York*
Elder George of Grigoriou, *Catholicism in the Light of Orthodoxy*
Archimandrite Ephraim Triandaphillopoulos, *Noetic Prayer as the Basis of Mission and the Struggle Against Heresy*
Dr. Nicholas Baldimtsis, *Life and Witness of St. Iakovos of Evia*
On the Reception of the Heterodox into the Orthodox Church: The Patristic Consensus and Criteria
Patrick (Craig) Truglia, *The Rise and Fall of the Papacy*
The Divine Service of the Eighth Œcumenical Council
The Orthodox Patristic Witness Concerning Catholicism
Hieromartyr Seraphim (Zvezdinsky), *Homilies on the Divine Liturgy*
Abbe Guettée, *The Papacy*
Fr. George Metallinos, *I Confess One Baptism*
Acts of the Eighth Œcumenical Council
George (Pachymeres), *Errors of the Latins*

Select Forthcoming Titles

St. Maximus the Confessor, *Opuscula: Theological and Polemical Works*
Fr. Peter Heers, *Going Deeper in the Spiritual Life*
Fr. Peter Heers, *On the Body of Christ and Baptism*
Athonite Fathers of the 20th Century, Vol. II



This 1st Edition of

The Mystery of Christ

Written by the Cell of the Resurrection on the Holy Mountain of Athos, typeset in Baskerville, and printed in this two thousand and twenty sixth year of our Lord's Holy Incarnation is one of the many fine titles available from Uncut Mountain Press, translators and publishers of Orthodox Christian theological and spiritual literature. Find the book you are looking for at

uncutmountainpress.com

GLORY BE TO GOD
FOR ALL THINGS

AMEN.