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## THE SPIRITUALIZATION OF THE TIME DURING THE LITURGICAL APODOSIS OF CHURCH FEASTS

By

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### Abstract

In this paper, which is part of a Master (*The psychological meaning of the liturgical Apodosis of Christian feasts*), a psychological interpretation of the spiritualization of time is attempted, which is experienced by every believer during the *Apodosis* of a Christian feast. Institution, after seven days of a feast (i.e. *Apodosis*), originated from the Jewish Sabbath, passed away and is a global — although Christian has been replaced today with Sunday — a springboard for humanitarian, ecological, moral, social, qualitative, cultural, socioeconomic, political and spiritual guides, measures and related initiatives. Thus, Sunday, and every festive *Apodosis* is an extremely necessary existence-psychological act, function, experience and situation for each person, if the person wants to remain human, and mainly free from any kind (material or mental) addictions and idols.

**Keywords:** *Apodosis, Church Holyday, ecclesiastical time, liturgical time, Ogdoas.*

### Short Introduction

Every ecclesiastical act does not necessarily refer to God alone, but similarly to humans too (i.e. the *Other*, from a psychoanalytic point of view), both individually and collectively. Thus, every Christian Feast, as well as its *Apodosis*, has an interactive function (mostly, and) on the “*Symbolique*”<sup>1</sup> (according to J. Lacan), of each person.

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<sup>1</sup> *Symbolique*, according to Lacan J., is a system of signifiers (signifier elements) referencing one another and interconnecting to one another, i.e. a network, with a function no other than the law, i.e. the presence and the request of the Other, suggesting the subject as the support of a symbolic class, which gains its meaning through the naming of the affinity terms. *Symbolique* is organized even before the birth of a person, and each person is introduced to it mainly through conquering language. The subject resides within language – language surrounds it like an ‘atmosphere’ – before the subject is even born, as the object of desire (or non-desire) of the subject’s parents. Therefore, this function is independent from the subject embodying it. Thus, *Symbolique* means, essentially, a structure or a phenomena cluster within the Other’s space, what the Ancient Greeks called ‘Fate’ (*Εἰμαρμένη*); see Lacan, J., “*Réponses à des étudiants en philosophie sur l’objet de la psychanalyse*”, *Cahier pour l’analyse*, No.3, May-June 1966, transl. Kallia F., *Answers*, published by ERASMOS, Athens 1982, pp. 70-71. Cf. Balmary M., *The forbidden sacrifice*, p. 145.

In order to attempt a psychological interpretation of the concept of Apodosis, on one hand we would have to examine what psychological time might be, and on the other, to examine, in brief, the psychological impact of the Christian Feasts on the faithful Christian, in general. More specifically, in this article, I shall underline the individualization of the religious experience (depending on age, gender, cognitive pattern, culture, and family and/or social education, type and level of religiousness/spirituality or faith, etc.), given that the current functional concept of the *Apodosis* may be understood and experienced differently by a child<sup>2</sup>, a teenager<sup>3</sup>, a man<sup>4</sup> and a woman<sup>5</sup>. On the other

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<sup>2</sup> For religiousness in children see Tamminen K., "Religious Experiences in Childhood and Adolescence: A Viewpoint of Religious Development between the Ages of 7 and 20", *The International Journal for the Psychology of Religion* 4/2 (1994) 61-85, Giesenberg A., "Spiritual development and young children", *European Early Childhood Education Research Journal* 8/2 (2007) 23-37, Erricker E., "Children's spirituality and postmodern faith", *International Journal of Children's Spirituality* 12/1 (2007) 51-60, Yastion L., *Pause Now*, Hamilton Books, 2009, Eaude T., "Happiness, emotional well-being and mental health – what has children's spirituality to offer?", *International Journal of Children's Spirituality* 14/3 (2009) 185- 196, Holder M.D., B. Coleman & J.M. Wallace, "Spirituality, Religiousness and Happiness in Children Aged 8-12 Years", *Journal of Happiness Studies* 11/2 (2010) 131-150, Mueller C.R., "Spirituality in Children: Understanding and Developing Interventions", *Pediatric Nursing* 36/4 (2010) 197-208, Mountain V., "Four links between Child Theology and children's spirituality", *International Journal of Children's Spirituality* 16/3 (2011) 261-269.

<sup>3</sup> For religiousness in teenagers, see Moraitis D.N., Research on the religiousness of pupils (fellowship thesis), Athens 1936, Regnerus M.D., "Religion and positive adolescent outcomes: A review of research and theory", *Review of Religious Research* 44/4 (2003) 394-413, King P.E. & Boyatzis C.J., "Exploring adolescent spiritual and religious development: current and future theoretical and empirical perspectives", *Applied Developmental Science* 8/1 (2004) 2-6, Smith C. & Denton M., *Soul searching: The religious and spiritual lives of American teenagers*, New York 2005, Heaven P.C. & Ciarrocchi J., "Personality and religious values among adolescents: A three-wave longitudinal analysis", *British Journal of Personality* 98/4 (2007) 681-694, Bobkowski P.S., "Adolescent Religiosity and Selective Exposure to Television", *Journal of Media and Religion* 8/1 (2009) 55-70, Yonker J.E., Schnabelrauch C.A. & Dehaan L.G., "The relationship between spirituality and religiosity on psychological outcomes in adolescents and emerging adults: A meta-analytic review", *Journal of Adolescence* 35/2 (2012) 299-314, Huuskens L., Ciarrocchi J. & Heaven P., "The longitudinal relationships between adolescent religious values and personality", *Journal of Research in Personality* 47/5 (2013) 483-487.

<sup>4</sup> For religiousness in men see Francis L.J., Penson A.W. & Jones S.H., "Psychological types of male and female Bible College students in England", *Mental Health, Religion & Culture* 4/1 (2001) 23-32, Seidler V.J., *Rediscovering Masculinity — Reason, Language and Sexuality* (1989), Routledge, London & New York, 2004.

<sup>5</sup> For religiousness in women see Walker B.G., *The Woman's Dictionary of Symbols and Sacred Objects*, HarperOne 1988, Cloke G., "This Female man of God" — *Women and spiritual power in the patristic age, AD 350-450*, Routledge, London & New York, 1995, Francis L.J., Penson A.W. & Jones S.H., "Psychological types of male and female Bible College students in England", *Mental Health, Religion & Culture* 4/1 (2001) 23-32, Sawyer D.F., *Women and Religion in the First Christian Centuries* (1996), Routledge, London & New York, 2003, Griffith A.B., "Completing the Picture: Women and the Female Principle in the Mithraic Cult", *Numen* 53 (2006) 48-77,

hand, I shall point out its cognitive, moral, experiential, emotional, and behavioral (practical) impact.

Indeed, the *Apodosis* of a feast may be experienced differently by man (bourgeois, farmer, literate or not, religious or atheist), by a woman, or by children. In the meantime, each one of these categories has its own degree or level of religiousness/spirituality, in order to experience Apodosis. In general, however, children, directly or indirectly, usually receive a specific influence from each parent on religious/spiritual and on ecclesiastical/worship issues.

Besides, the psychological study of the Apodosis could be performed through various approaches: on one hand, in terms of the “material” (see, for example, the historical-philological and theological study of the relevant hymnography, the interpretive comments, or the entire liturgical atmosphere from a psychological and spiritual aspect, etc.) and on the other hand, in terms of the psychological Schools and certain related psychoeducational concepts (see, for example, gender, reduction, similarity, representation, psychological symbols, Archetypes, dreams, attention, memory, desire/lust, motivation, intuition, emotions, consolidation of the lessons of the Feast with Apodosis<sup>6</sup>, etc.).

### **The psychological and existential time in general**

In Cosmology as well as in Anthropology (sympathetic nervous system regulating the exchange of matter, with which the unconscious<sup>7</sup> is connected), time is seen as a “function of the psyche”<sup>8</sup>, i.e. as an internal experience<sup>9</sup>. Thus, even the sense of physical time constitutes an existential-psychological category. Existential time is experienced indirectly through our experiences as a fundamental dimension of our mental world<sup>10</sup>. According to M. Heidegger, the concept of *Dasein* (the human existence) constitutes a procedure of temporality<sup>11</sup>.

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Miller – McLemore B.J., *“Women, Psychology, and Religion”*, Vanderbilt University Divinity School and Graduate Department of Religion, 2008, Klyman C.M., *A Psychoanalytic Perspective of Women in the Bible*, Association for Religion and Intellectual Life, 2014.

<sup>6</sup> Filias G.N., *The meaning of the “Eighth Day” worship of the Orthodox Church*, pp. 221, 260 (Greek edition)

<sup>7</sup> Tomasidis Ch., CH., *Introduction to Psychology*, Athens 2002, p. 129 (Greek edition)

<sup>8</sup> Theodorakopoulos I.N., *General Psychology*, issue A, Athens 1947, p. 54 (Greek edition)

<sup>9</sup> Tomasidis Ch.Ch., *Introduction to Psychology*, p. 124.

<sup>10</sup> Papanoutsos E. P., *Discourse and Human being*, Athens 1971, p. 23 (Greek edition): “Here the duration, the rhythm of motion, the fluctuations of density, the full and the void, the repetitions, the periodicity, the short or long pauses, and anything else that constitutes the character of existential time are components, properties, content (and not containing) of all conscious, non-conscious, semi-conscious situations and functions, whether they are classified to ‘dispositions’ or to ‘operations’ (*energemata*), or to any other category for which a psychological analysis is required to characterize its findings with more specify”.

<sup>11</sup> Heidegger M., *Sein und Zeit*, Halle [Salle], 1927, p. 327.

The psychologist B. Schneevogt<sup>12</sup> has showed that instinctive people characterized by spontaneity appreciate time better; there is a “primitive” and a “cognitive” perception of time (which takes place in the mesencephalon and the diencephalon). The “primitive” perception of time is a fine example of the “wisdom” of our body, i.e. of the blind functions of our biological existence, while the “cognitive” perception of time is based on observation, judgment, and reflection. The latter is an example of conscious awareness, wisdom, and logic. Thus, the first appears to be a product of the unconscious, while the second is a product of the conscious<sup>13</sup>.

The Christian Fathers of the Church, having demonstrated that time is a (logical) human device, taking its meaning from the very existence of the humans themselves, and at the same time giving meaning to it, have studied time in relation to the three “theological virtues” (*faith, hope, and love*). In other words, they correlated the flow of earthly human time to the ethos and spirituality “in Christ” (see spiritual temporality). Basil of Caesarea distinguishes human time in biological (i.e. of the body) and psychological (of the psyche, and soul)<sup>14</sup>.

During the psychological time, historical events are repelled or temporally displaced forwards or backwards. This means that the present acts in a formative way to past events, attaching a new meaning or aspect to them<sup>15</sup>.

Furthermore, the psychological time “in Christ”, i.e. the time of the spiritual person, first becomes friendly and familiar to its human carrier (i.e. it is tamed and sheds its wild and threatening nature, becoming acceptable and this is how it is perceived), and it is then filled with Grace, sanctified, and deified: it is rendered Divine-human (*theanthropical*). This essentially means that the faithful Christian person lives their transformed psychosomatic time in constant repentance and humility, faith (trust), eschatological hope and love towards God, the fellow human beings, and themselves. Therefore, the (past and/or future) time for a Saint is transformed to a constant Eucharist and praise on the one hand, and on the other, it is experienced as an eternal present.

### **The anxious anticipation**

It is true that man, and especially children, approaches the future with hope and expectation<sup>16</sup>; much more so with a sense of sacred enthusiasm for the “in Christ”

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<sup>12</sup> Rochracker H., *Einführung in die Psychologie*, Wien, Innsbruck: Urban und Schwarzenberg, 1965, p. 126.

<sup>13</sup> Tomasidis Ch.Ch., *Introduction to Psychology*, p. 129 (Greek edition).

<sup>14</sup> Basil of Caesarea, *The ‘Hexameron’* 3, 10, MPG 29, 54.

<sup>15</sup> Mourellos G., *Transfigurations of time*, Athens 1990, pp. 22-23.

<sup>16</sup> Mantzaridis G.I., *Time and man*, Thessalonica 1999, p. 119, Bratsiotis P.I., “*The anticipation of the End of Days in Orthodox Worship*”, Reprint from the Scientific Yearbook of the Athens School of Theology, Issue XVII, pp. 61-77, Athens 1971 (Greek edition).

faithful man of the Church<sup>17</sup>, who knows and believes that “our Lord Himself”<sup>18</sup> or “the Son of Man is coming”<sup>19</sup>, “the kingdom of heaven is approaching”<sup>20</sup>, and “the time is near”<sup>21</sup>. At the same time, he is praying “Thy Kingdom come”<sup>22</sup>, hoping that the Lord will come (*Maranatha*, “Come, our Lord”)<sup>23</sup>. Thus, one may argue that the entire New Testament resides in the field of “time”, the Old Testament having completed its own “time” (see cycle)<sup>24</sup>.

The Jewish, since the eve, i.e. the day before Saturday (Friday afternoon) is prepared in any way (candle illumination, cooking, singing the Song of Songs<sup>25</sup>, etc.), to welcome Saturday like a Queen visits their home with her company<sup>26</sup>.

For the faithful Christian, the anticipation (expectation) of the Apodosis of a Christian feast is characteristic; the faithful Christian is in a hurry to relive the sacred events referred to in the main day of the feast, since in this way he finds spiritual rest and mental peace. Thus, the anticipation of the Apodosis works psychologically as a time delay, a pause or a tardiness of time.

The duration of the Apodosis varies. However, the extension or elongation of the celebration time keeps the faithful Christians in an alert, eschatological, apocalyptic, intense and dynamic mood, on the psychological and spiritual level; a personal ‘Messianism’, where the faithful await the “time” of the comer and perpetually coming<sup>27</sup> Messiah/Savior (cf. *Kingdom of God*) in his life: “Let us all stay awake to meet the Lord” is the Psalm heard in Churches on Monday of St. Thomas<sup>28</sup>. Thus, from the main day of the Christian Feast up to the day of the Feast’s Apodosis, similar to the Shulamite in the Song of Songs,

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<sup>17</sup> Meyendorff J., “The Time of Holy Saturday”, in: J.J. Allen (Ed.), *Orthodox Synthesis – The Unity of Theological Thought* (pp. 51-63), St. Vladimir’s Seminary Press, Crestwood – New York, 1981, pp. 55.

<sup>18</sup> Matthew, 24,42.

<sup>19</sup> Matthew, 24, 44, Luke 12, 40.

<sup>20</sup> Matthew, 3, 2,4, 17.

<sup>21</sup> 22, 10.1, 3. Cf. P.I. Bratsiotis P.I., “*The anticipation of the End of Days in Orthodox Worship*”, Reprint from the Scientific Yearbook of the Athens School of Theology, Issue XVII, pp. 61-77, Athens 1971 (Greek edition).

<sup>22</sup> Matthew, 6, 10. Luke, 11, 2.

<sup>23</sup> To Corinthians I, 16, 22.

<sup>24</sup> Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist*, Thessalonica 1959/1964, p. 40 (Greek edition).

<sup>25</sup> As mentioned in the Tohorot of the Mishnah, all songs are holy, but the Song of Songs is the holiest (*Yadayim* 3, 5).

<sup>26</sup> Heschel A.J., *The Sabbath*, Farrar, Straus and Groux, New York 1951/2005, pp. 65-66.

<sup>27</sup> AP 1,4. Cf. To Corinthians I, 10, 11, To Thessalonians First, 5, 2, Timothy A, Philip 4, 5. Cf. Agouridis S., “God and History according to Cappadocians”, in: *God and History according to the Orthodox Tradition* (pp. 75-88), Seminar of the Theologists of Thessalonica, Thessalonica, 1966, p. 78.

<sup>28</sup> Bratsiotis P. I., “The anticipation of the Second Coming in Orthodox Worship”, Reprint from the *Scientific Yearbook of the School of Theology of Athens*, Vol. XVII, pp. 61-77, Athens 1971.

the true believer experiences a holy lust<sup>29</sup>, a holy anguish, and, eventually, an ambivalence, not much different from the eschatological expectation of the Second Coming of Christ, for the “holy marriage” (see *Hierogamy*) with the sacred Saturday (the bridegroom – Christ): “Behold the Bridegroom cometh, in the midst of the night”<sup>30</sup>. Besides, according to rabbinic literature too, the keeping of the Sabbath is connected to the coming of the Messiah<sup>31</sup>. But since the Jews still wait for their anticipated Messiah, they wish for the Sabbath to linger and be extended in time, as much as possible, since it brings them solace, joy, hope, optimism, and gaiety.

At the same time, the ecclesiastical prolongation of the time of the Feasts, through their Apodosis, offers the opportunity, as well as the physical and bio-psychological time alike, for the faithful Christian to ponder more carefully and deeper regarding the narrated fact of a Feast, resulting in the spiritual “intellectualization”, i.e. the mental uptake of the meaning of the Feast and, in general, their immersion –through the enlightenment by the Holy Spirit- in the theology of the Feast.

Saint John Chrysostom is aware and specifically points out the psychology of the expectation/anticipation (and, at the same time, of the presence of the Coming one) in the Catechumen (see longing, desire, anxiety, impatience, turmoil, anguish, anxiety) for their baptism, comparing it with the week from Easter until the appearance of the Lord to the Catechumen (by the other Disciples and Apostles) Apostle Thomas: “*Et cur non statim illi apparuit, sed post dies octo? Ut antea a discipulis institutus et edoctus, in majus traheretur desiderium, et magis in future confirmaretur*”<sup>32</sup>.

Therefore, the continuous Apodoses in the annual Feast calendar, further to their periodicity, should be experienced as not yet completed events (or “points” of the linear time) of “now” (i.e. being in an “*in-between*” state between time and eternity) up to now (“yet”)<sup>33</sup>, since they refer to an “open” and continuous spiritual process of eschatological anticipation/expectation for the end, i.e. the redemptive achievement or salvation (*completion*).

### **The transfiguration of calendar time to spiritual time.**

According to St. Gregory the Theologian, if man realizes that the present world is relative and finite, he will be able to achieve salvation by spiritually analyzing and

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<sup>29</sup> Heschel A. J., *The Sabbath*, Farrar Straus and Groux, New York 1951/2005, pp.53

<sup>30</sup> Bratsiotis P. I., “The anticipation of the Second Coming in Orthodox Worship”, Reprint from the *Scientific Yearbook of the School of Theology of Athens*, Vol. XVII, pp. 6, Athens 1971.

<sup>31</sup> Graetz M. J., “Sabbath”, *Encyclopaedia Judaica*, Thomson-Gale, 2007<sup>2</sup>, vol. 17, p. 618.

<sup>32</sup> St. John Chrysostom, *In the St. John Gospel*, Hom. LXXXVII, MPG 59, 473.

<sup>33</sup> Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist*, Thessalonica 1959/1964, p. 40 (Greek edition).

utilizing this experience. Thus, the faithful Christian has the possibility to approach salvation and the eternal new life through the Incarnation, the Lord's Passions, and the Resurrection of Jesus Christ, the Son and Word of God: "ὥσπερ ἡ πρώτη κτίσις τὴν ἀρχὴν ἀπὸ Κυριακῆς λαμβάνει..., οὕτω καὶ ἡ Δευτέρα πάλιν ἐκ τῆς αὐτῆς ἄρχηται, πρώτη οὖσα τῶν μετ' αὐτήν, καὶ ὀγδοὰς ἀπὸ τῶν πρὸ αὐτῆς, ὑψηλῆς ὑψηλοτέρα, καὶ θαυμασίας θαυμασιωτέρα" (just as the first creation begins on Sunday, so does Monday again being first of all who follow, and called the Eight, because of the days that have preceded it, is higher than any higher and more wonderful than any other wonderful)<sup>34</sup>.

In the same way that Christ's Church accepts and baptizes everything created to make it non-perishable (and provide salvation), the Church has done the same thing for physical and historical time. In this way, ecclesiastical (worshiping) time from calendar year becomes Liturgical year. All day of the year is invested with a sacred content, in a way that the succession of days becomes a succession of Feasts. The Orthodox ecclesiastical (Patristic and ascetic) experience teaches us that, either in the original experience of the Sacrament of the Holy Eucharist, or during a prayer "of the heart" (see *Noetic prayer*), the physical (secular/social) time is mentally transformed for every faithful Christian. Indeed, in a religious (mystical) manner, and more so during the days of the Great Feasts or their respective Apodosis, the secular (psychological) time becomes sanctified (i.e. "Sabbatized", cleansed), and is transfigured to spiritual time (as achieved by the Torah, according to the Jewish, that, as is wrapping around the scroll, suggests the non-existence of a beginning and an end<sup>35</sup>), while spiritual time is mystically transfigured into Divine-human (Theanthropic) time (created-uncrated) time, i.e. into a time that enters and "inter-mixes" with eternity.

More specifically, this means that, on the other hand, the linear-cyclical theological time<sup>36</sup> is comprised by the week (7) and at the same time by the (illuminated) *Ogdoas* (Octave), i.e. the *sanctity* (behind every creative development of the world and of man) and *eternity* (suggesting perfection, i.e. *deification*)<sup>37</sup>. For this reason, Clement of Alexandria identified Saturday (as Sunday) with the *Ogdoas*<sup>38</sup>, talking about the splendor and sanctity of the *Ogdoas* (*kedushah*), given that the Lord "...and fulfilled the Law, accepted circumcision of the flesh"<sup>39</sup>. So here we may see, overall, that the threefold form of **purification** is

<sup>34</sup> Gregory Nazianzen, *In the new Sunday* 44, MPG 36, 612.

<sup>35</sup> Kepnes S., *Jewish Liturgical Reasoning*, Oxford University Press 2007, pp. 85, 107.

<sup>36</sup> Tsitsigkos S. K., *Elements of Cognitive Psychology of Religion*, Athens 2018, p. 37.

<sup>37</sup> Andreas of Crete, Speech VI, *On our Lord Jesus Christ circumcision* and St. Basil, MPG 97, 920C.

<sup>38</sup> Clement of Al., *Stromata* 6, 16 (pp. 502, 13), MPG 9, 364C.

<sup>39</sup> Apolytikion of the Feast of our Lord's Circumcision [January 1<sup>st</sup>, during winter solstice: New Year's Day, transferred from the 24<sup>th</sup> (later 23<sup>rd</sup>) of September, birth day of Octavius

repeated ("vestibule" - repentance of the "carnal" and/or "psychological" man), **enlightenment** ("nave" - baptism: integration of the "psychological" man in the body of Christ, entering into the light of Christ) and **deification** ("Holy Sanctuary" - Divine Communion: illumination of the "spiritual" man).

This flow of the "mystical" time is now achieved through a (spiritual-transcendental) reduction, which transforms the "phenomena", the things seen, into "noumena"<sup>40</sup>, things meant. The great Romanian theologian Mircea Eliade (1907-1986) composed Analytical Psychology of the well-known Swiss psychiatrist and psychoanalyst C. Jung (1875-1961) with Eastern Christianity, and argues that the (psychological and mental) rise or development in the existence of every human being towards "self-identification" (*Verselbstung*) or "perfection" (completion) could be based on the Christian Faith in the true presence of the Transcendent (see Incarnation of Christ), besides history, in human experience, constituting the so-called, according to the Kabbalah, "Superconscious" (*Keter* = the first Sefirot)<sup>41</sup>. However, even so, the "noumena" will always "require burial"<sup>42</sup> according to St. Maximus the Confessor; i.e. all human thoughts require "Sabbatism" (i.e. Apodosis) to become "Christified", i.e. rendered in Christ, and more so the physical (secular) time, in order to become sanctified and rendered Christlike<sup>43</sup>.

This spiritual and the final transformation of time takes place mystically, as part of the Sacraments, in the Church (collectively) with the entire liturgical Church Year, and of course, it also takes place in the heart (as an experience) of each faithful Christian (personally). Indeed, among others, the Church reflects this psychological and mental transformation towards a transgression of the created time<sup>44</sup>, within the ecclesiastical circle of the feasts, beyond any other cultural, secular (physical) counterpart; this is what the Jews did, and still does, *mutatis mutandis*, when they impose human time (i.e. the Sabbath time, meaning the Divine Order) on physical time<sup>45</sup>. This means, that on the one hand, all the days in the year are invested as we have already seen, with a sacred content, and on the other hand, that the entire life of a faithful person becomes a constant thanksgiving, that is, a holy Feast. The faithful

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Augustus) [cf. biological conception of John the Baptist: 23<sup>rd</sup> of September (autumn equinox)] and then (on 462 BC), on the 1<sup>st</sup> of September (*Indictio*).

<sup>40</sup> Symeon N. Theologian, *Ethics*, pp. 233-241, published by Darrouzès J., "Traité théologiques et éthiques", *Sources Chrétiennes* 129 (1967) 282-284.

<sup>41</sup> Eliade M., *No Souvenirs*, Harper & Row, San Francisco 1977, p. 83.

<sup>42</sup> St. Maximus the Confessor, *Chapters on Theology and Economy* 1, 67 MPG 90 1108B.

<sup>43</sup> Mantzaridis G. I., *Time and man*, Thessalonica 1999, p. 114.

<sup>44</sup> Fountoulis I.M., *"The Calendar of the Orthodox Church. Genesis and formation"*, *Ritual themes*, Athens 2009, p. 39.

<sup>45</sup> Kepnes S., *Jewish Liturgical Reasoning*, Oxford University Press 2007, p. 109. Thus, the meaning of the Judaic Sabbath is different from the paganistic (Babylonian) Šapattu, which is merely a celebration of nature (S. Kepnes, *ibid*)



Christian lives on earth, but residing in Heaven! Thus, the Church year depicts and describes the Heavenly State and unlimited celebration, where “God... amidst gods”<sup>46</sup> and Angels “with man” celebrate<sup>47</sup>. Therefore, the entire life of each faithful Christian is a constant celebration, as is emphatically pointed out by the Church Fathers.

Indeed, the Apostle Paul, Clement of Alexandria<sup>48</sup>, and Origen<sup>49</sup>, point out the fact that in Christianity, every day should be considered as sanctified, and the entirety of time should be considered as a Feast, for the thanksgiving and the glorification of God<sup>50</sup>.

On the other hand, the Christian meaning –from the Theology point of view- of Apodosis, as previously seen, regarding the transfiguration of physical (secular) time into the eschatological “time” of eternity, stimulates similar experiences of an apocalyptic presence of God (see *Epiphany*) for an ecclesiastically true (authentic) believer, in a linearly developing (see amelioration and perfection<sup>51</sup>) and dynamic reality<sup>52</sup>.

### The condensation of time

In the book of *Genesis*, the Orient, according to the Old Testament, signifies the **exile** (or the separation) from a land and at the same time the **re-entrance** (or return) to it<sup>53</sup> (see “eighth gate” according to Mithraism)<sup>54</sup>. The interconnection, the reversal and, finally, this mystical anachronism of the beginning and the end<sup>55</sup> (i.e. a Sacral ambivalence) that corresponds to the numbers 7, 8, and 1<sup>56</sup>, or 1 and 10<sup>57</sup>, is constantly apparent throughout the Bible, but also in the Divine Worship of the Orthodox Eastern Church, which considers death co-existing

<sup>46</sup> John of Damascus, *Canon of the Transfiguration*, ode VIII, mod. a

<sup>47</sup> Fountoulis I. M., “*The Calendar of the Orthodox Church. Genesis and formation*”, *Ritual themes*, Athens 2009, p. 34 (Greek edition).

<sup>48</sup> *Stromata*, disc. VII, chapter 7, MPG 9, 403.

<sup>49</sup> *Against Celsus* VIII, MPG 11, 1551.

<sup>50</sup> Moraitis D. N., “*Feasts*” *Religious and Moral Encyclopedia*, Vol. 5 (1964) 739.

<sup>51</sup> Gregory of Nyssa, *On Perfection*, MPG 46, 285C.

<sup>52</sup> See Hebr. 6, 5. Cf. Mantzanas K.D., *Time: The hidden lord of History*, Athens 2006, p. 119.

<sup>53</sup> Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist*, Thessalonica 1959/1964, p. 69, Langer D., *The Seventh and the First*, Urim Publications, Jerusalem – New York 2012, p. 96.

<sup>54</sup> Freke T. & Gandy P., *Jesus mysteries* (1999), transl. Sideri D., published by Enalios, Athens 2001<sup>6</sup>, p. 416.

<sup>55</sup> MacKenzie I., *The anachronism of time. A theological study into the nature of time*, Norwich: The Canterbury Press, 1994.

<sup>56</sup> Heschel A.J., *The Sabbath*, Farrar, Straus and Groux, New York 1951/2005, p. 73.

<sup>57</sup> The tenth and final plague of the Pharaoh (death of the first-borns) was initially pre-told by God to Moses (see Rabbi A.D. Kahn, *Echoes of Eden, Sefer Shmot*, Salvation and Sanctity: Insights into the weekly Torah portion, *Our Press*, Gefen Publishing House Ltd, Jerusalem 2012, p. 77).

with the Resurrection, grief co-existing with triumph, Lord's Passions co-existing with the Divine Glory, mourning co-existing with joy<sup>58</sup>.

When studying how the time of the "days" functions in the Apodosis of a Christian Feast, we may notice that the septet (7), the unit (1) and the eighty (*Ogdoas* = 8) are mystically intermixed; that is because one **week** equals **one** day, and the septet is merged (co-exists) with the **eighth**, the *Ogdoas*. Thus, the linear and/or increasing continuity (and, simultaneously, co-existence) of the numbers **six** (created: *Friday*), seven (sanctification: *Saturday*) and eight (eschatological expectation: *Sunday*), besides the Jewish perception that the seventh day (*Sabbath*) stands between the *Hexameron* and the *Ogdoas*<sup>59</sup>, also refers to the interpretation of the Sacrament of Holy Communion by the St. Maximus the Confessor<sup>60</sup>. The Vespers on Good Friday for example, begin on the ninth hour, i.e. at 15:00, the time when Christ died on the Cross, thus marking the beginning of "Holy Saturday"<sup>61</sup>. As a result, eight (8) actions are compressed (condensed) in the six (6) days of Creation<sup>62</sup>. This, after all, is implied by the concept of the creative (first) Beginning, which, while starting to move in a linear manner, also constitutes the symbolism of the center (i.e. Archetype or Divine Plan), i.e. of the cycle<sup>63</sup>, the entirety of God's creation. In Freudian Psychoanalysis, we know the so-called "selected event"<sup>64</sup>, which is a selection of psychological material on the subject, which imposes its presence as a "liaison", aiming at establishing its presence. This selection of psychological material of the past appears in the "present", for example, during a serious or sacred event, with an interaction between the Divine, a priest and a faithful person, revealing the so-called "pulse of meaning"<sup>65</sup>.

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<sup>58</sup> Bratsiotis P. I., "The anticipation of the End of Days in Orthodox Worship", Reprint from the Scientific Yearbook of the Athens School of Theology, Issue XVII, pp. 73, Athens 1971.

<sup>59</sup> Heschel A. J., *The Sabbath*, Farrar, Straus and Groux, New York 1951/2005, p. 53.

<sup>60</sup> Archbishop Hierotheos (Vlachos), "Liturgical time in ecclesiastic life", in: *Between two centuries* (pp. 399-409), Holy Monastery of The Birth of the Nativity of the Theotokos (Pelagia) 2000, p. 409.

<sup>61</sup> Meyendorff J., "The Time of Holy Saturday", in: Allen J. (Ed.), *Orthodox Synthesis – The Unity of Theological Thought*, pp. 51-63, St. Vladimir's Seminary Press, Crestwood – New York, 1981, p. 55.

<sup>62</sup> Atwell J. A., "An Egyptian Source for Genesis I", *The Journal of Theological Studies* 51/2 (2000) 468.

<sup>63</sup> Skaltsi P., "Alternation and repetition in Holy Worship", *Ephemerios* 4 (July-August 2016), p. 15.

<sup>64</sup> Bion W. R., *Elemente der Psychoanalyse* (Elements of Psychoanalysis), Karnac, London – New York, 1963.

<sup>65</sup> Skoulika A., "Thoughts of repetitions in the works of Freud", [www.pschoanalysis.gr/documents/deltia/D\\_51/4\\_Epanalipsi\\_Skoulika\\_a.pdf](http://www.pschoanalysis.gr/documents/deltia/D_51/4_Epanalipsi_Skoulika_a.pdf). Cf. Potamianos A., *Against the self*, Athens 2008, p. 164.

Besides, in Judaism, the Sabbath is a crucial, important and historical symbol<sup>66</sup>. This very relationship of the Sabbath with the present world is created, as is clearly seen, especially in the Fourth Gospel, where there is a reference of a spiral movement within circles (i.e. “thought fitting in circles” (*Umkreisendes Denken*)<sup>67</sup>. In other words, the Church is constantly striving to transfigure and transform the world, without ever “freezing”, objectifying or absolutizing time at a specific point in a paganish manner, but looking forward to God's everlasting gifting in the future<sup>68</sup>.

The concept of cyclical time obviously corresponds to the existential-psychological time, where every “time” (psychological stop), i.e. a desire, a performance, a reflection, an emotion, an impulse, or an experience, happens to be unique; time, itself, as an existential “moment” (set in now) constitutes a point (marginal event charged with meaning, attitude, or rotation) in the (constant) linear motion of physical time.

The Jewish calendar describes the transfer of time as a cycle, which takes one year to complete, thus transforming linear time in a constantly repeating (functional) annual cycle; this repetitive process introduces eternity (that is, the sanctity of the Sabbath) in historical time<sup>69</sup>, each and every time. According to the Jewish family rituals for worship of the Sabbath (cf. *Shalom Bayit* = family peace), the day before the Sabbath, every Jewish housewife had to prepare and place two loaves of bread on the table, actually, one on top of the other [indication of the absolute continuity] in remembrance of the double food harvest in the desert (see *manna*), which were then covered [indication of signifier] with a towel<sup>70</sup>. On the other hand, the Kabbalists have always interpreted the Sabbath as a sign of divine unity<sup>71</sup>. Indeed, the time of “now” (or “today”) in Christianity refers to the unity of (past and future) events before and after the Crucifixion<sup>72</sup>.

This aforementioned time intermixing (Hebrew: *Eruv*) psychologically constitutes a combination or “condensation” of time, which usually exists in the function of the imagination or dreaming. According to Psychoanalysis, condensation in dreams occurs a) by completely omitting certain latent

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<sup>66</sup> Heschel A. J., *The Sabbath*, Farrar, Straus and Groux, New York 1951/2005, p. 82.

<sup>67</sup> Stählin W., *Das Johanneische Denken*, Luther – Verlag, Witten 1954, Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist*, Thessalonica 1959/1964, pp. 35, 58.

<sup>68</sup> Agouridis S., “God and History according to the Holy Bible”, in: *God and History according to the Orthodox Tradition*, pp. 9-21, Seminar of the Theologists of Thessalonica, Thessalonica, 1966, p. 19.

<sup>69</sup> Kepnes S., *Jewish Liturgical Reasoning*, Oxford University Press 2007, p. 104.

<sup>70</sup> Graetz M. J., “Sabbath”, *Encyclopaedia Judaica*, Thomson – Gale, 2007<sup>2</sup>, vol. 17, p. 618.

<sup>71</sup> Kaplan Z., “Eruv”, *Encyclopaedia Judaica*, Thomson – Gale, 2007<sup>2</sup>, vol. 6, p. 484.

<sup>72</sup> Agouridis S., *Time and Eternity (Eschatology and Mysticism) in the theological teachings of John the Evangelist*, Thessalonica 1959/1964, pp. 44, 45.

elements, b) by integrating in the apparent content of the dream only apart from many complexes, and c) by placing latent elements, which share a common feature, in the apparent content of the dream and combine these together. Thus, among the many and varied characteristics of an event, which, however, have a common feature, a complex (confused and vague) image is formed in the (latent) dream<sup>73</sup>.

In addition to the Old Testament, Rabbinic, Cabbalistic, and (Christian) Patristic texts often speak of the contraction of time<sup>74</sup> or the “convergence of times”. Events that happened 1 or 5 or 50 years ago are gathered together, in the context, for example, of an ideal yesteryear<sup>75</sup>, or “today”, in a manner that the mind understands everything as timeless and synchronous<sup>76</sup>. This phenomenon is mentioned, among other things, by S. Freud as a defense mechanism, which usually takes place during a dream<sup>77</sup>.

Theologically, the initial origin of the above phenomenon corresponds to the “time” of the creation of the world, where, according to the Mosaic *Hexameron*, the time between the Eternity of God and the time of His (current) present [cf. verbal creation of light: *eidophone*<sup>78</sup>] converges, without intermittent moments, and without the known extensions or divisions of past, present and future<sup>79</sup>.

“Day one” (יום) is placed exactly where the eighth day begins (Sunday): 8 = 1. Carl Jung took the composition of the number eight (8) from the two Gnostic quartets (of light and darkness) by psychologically analyzing the concepts of light (conscious) and darkness (unconscious) or the “personal Hades”, i.e. underworld, of our soul<sup>80</sup>.

In Hebrew, and especially in Rabbinic, literature, there is the term *Eruv* (ערוב), which covers a variety of symbolic acts, which allow for the attainment of various forbidden acts, on Sabbaths and feast days, emphasizing the entrance of what is “forbidden” within the sphere of the “permitted”. By the composition, in this way, of what is “forbidden” with what is “permitted” together (*Mysterium tremendum et fascinans*)<sup>81</sup>, or of any two dimensions or poles, e.g. “private” and “public”, with a “common” third, the so-called “marginal Eruv” (*Eruv tehumin*), i.e. an arch, a gate, or an intermediate (in space-time)

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<sup>73</sup> Freud S., *Introduction to Psychoanalysis*, transl. Pangalos A., published by Gkovostis, Athens, pp. 141-142.

<sup>74</sup> Kepnes S., *Jewish Liturgical Reasoning*, Oxford University Press 2007, p. 82.

<sup>75</sup> Mantzaridis G. I., *Time and man*, Thessalonica 1992, p. 47.

<sup>76</sup> Arch. Sofronios, *St. Silouan the Athonite*, Essex, England, 1988<sup>4</sup>, pp. 48, 50.

<sup>77</sup> Freud S., *Abriss der Psycho-analyse, (Basic Principles of Psychoanalysis)*, transl. Kosmas T., published by M. Abraham, Athens, p. 48.

<sup>78</sup> Tsitsigkos S. K., *Elements of Cognitive Psychology of Religion*, Athens 2018, p. 176.

<sup>79</sup> Kepnes S., *Jewish Liturgical Reasoning*, Oxford University Press, p. 89.

<sup>80</sup> Tsitsigkos S. K., *Elements of Cognitive Psychology of Religion*, Athens 2018, p. 46.

<sup>81</sup> Heschel A. J., *The Sabbath*, Farrar, Straus and Groux, New York 1951/2005, p. 60.

“stop” (temporary residence in a “location”) which, subsequently, becomes itself the starting point (in space-time) for another limited (sabbatical) course, movement, energy, or action. The rationale for this invention is derived, as already mentioned, by the Divine Command for the provision of adequate food for the Jews in the desert (and later to permanently settled families) for two meals, prepared the day before the Sabbath<sup>82</sup>.

Therefore, the Apodosis of the Feast seems to intensify the psychological significance of the “limitation” (terms, commands, prohibitions, management, etc.), either in the Jewish Sabbath or later, in the Christian Sunday. These “limitations” may initially appear to those that have not known and have not tasted spirituality, as burdensome prohibitions, but in reality, they are suggestions and/or guidelines (“road maps”) for a, as humanly as possible, higher quality, more humane, and more spiritual life. A life that will be exclusively centered around God and the human person (self-concentration, prayer, Church worship, charity, etc.). But, while the Jewish restrictions of the Sabbath seem absolute, almost “Manichaeism” (e.g. banning even of the personal petitionary prayer, forgiveness/repentance, etc.)<sup>83</sup> with a tendency to distance themselves from anything secular (fearing perhaps some closeness to idolatry), Christian Sunday not only tolerates but also encourages repentance, mutual forgiveness, self-control, self-criticism, Church worship, Holy Communion, prayer, Bible study, virtuous living, etc. In conclusion, the Christian Apodosis seems to be able to enhance the dialectic between personal freedom (diversity/expressiveness in a multitude of ways) and self-restraint (homogeneity/compliance).

### **The psychology of the *recycling* of time.**

The concept of recycling has always been known in religions (in Buddhism, the “eightfold path”, in Hinduism *Kalpa* = 4,320,000,000 years)<sup>84</sup>, in Philosophy [in Ancient Greece *Fate* (Εἰμαρμένη), F. Nietzsche, the Dionysian eternal self-destruction and self-creation, etc.] and in Cosmology<sup>85</sup> (the oscillating universe theory of Plato, A. Friedman, A. Sandage, etc.). Despite the well-known linear historical and the eschatological notion of time in Judeo-Christianity, often the semantic concepts of the cycle and recycling make their appearance in various ways (grammatical, ritualistic, typological, allegorical, mystical, psychological, etc.) In the Bible (Old and New Testaments), the Holy Tradition (Church Fathers and decisions of the Ecumenical Councils) and the liturgical life of the Church, however, not absolutized as physical habitual states (*Zeitigung*), as is

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<sup>82</sup> Graetz M. J., “Sabbath”, *Encyclopaedia Judaica*, Thomson – Gale, 2007, vol. 17, p. 620.

<sup>83</sup> Heschel A. J., *The Sabbath*, Farrar, Straus and Groux, New York 1951/2005, p. 30.

<sup>84</sup> Eliade M., *Eternal Return: Cosmos and History* (1969), Princeton: Princeton University Press, 1971, p. 34.

<sup>85</sup> Eliade M., *Eternal Return: Cosmos and History*, p. 36.

the case with natural Religions and Ancient Greece. That is why the Christian Ogdoas is not repeated in a cyclical motion, like the Apodosis, but it is a situation “διὰ τὸ ἔξω κεῖσθαι τοῦ ἐβδομαδικοῦ τούτου χρόνου... ἵνα οὖν πρὸς τὴν μέλλουσιν ζωὴν τοῦ αἰῶνος τὴν εἰκόνα... τὴν ὁμήλικα τοῦ φωτός... Κυριακὴν... τὴν τῇ ἀναστάσει τοῦ Κυρίου τετιμημένην...” (“...due to the fact that it is out of weekly time...in order to refer psycho-pedagogically to the future life, which is contemporaneous with light...Sunday...which has been honored because of the resurrection of the Lord”)<sup>86</sup>.

This recycling in worship is well-known in the Ritual of the Divine Services in our Church, especially in the Holy Monasteries and especially during the period of Lent (see, for example, the double recitation of the Psalter and other Bible Readings)<sup>87</sup>.

The current image of the recycling of the (psychological) time, naturally, has different effects on the child, the adolescent, the man and the woman: religious/spiritual, moral, emotional, and behavioral.

Indeed, the functional recycling of (sacred) time raises a variety of questions regarding our self-consciousness (our psychological identity), the width and depth of the mental understanding of the meaning of the (recycled) time of the Feast in relation to the vector of our life, and of the possibility or the type, as well as the extent, of the degree our will can intervene.

To summarize, through the Ogdoas Apodosis, the primordial consciousness of man (the unconscious<sup>88</sup>) is “awakened”, the one that restores human existence in the sense of its prelapsarian (pre-falling) state<sup>89</sup>, therefore, finally achieving completion and harmonization of the unconscious with the conscious<sup>90</sup>.

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<sup>86</sup> Basil of Caesarea, *Hexameron* 2, 8, MPG 49C-52B.

<sup>87</sup> Fountoulis I. M., “Liturgical peculiarities of the Lenten Services”, *Ritual Issues*, vol. I, chap. 3, ADEE, Athens 2009, p. 56.

<sup>88</sup> For the prelapsarian unconscious, see Tsitsigkos S.K., *The human soul according to St. John Chrysostom*, Athens 2000, p. 81; cf. C. G. Jung, *The Psychology of the Unconscious*, published by G. Anagnostidis, “Library for everyone”, C. Jung, *The Undiscovered Self*, transl. R. F. C. Hull, London and Henley, Routledge & Kegan Paul, 1958, V. White, *God and the Unconscious* (1952), Fontana Books, 1960.

<sup>89</sup> Filias G. N., *The Sense of the “Eighth Day” in Orthodox Christian Worship*, Athens 2010, p. 252.

<sup>90</sup> Mijolla - Mellor S de, “Time”, *International Dictionary of Psychoanalysis*, ed. A. de Mijolla, Macmillan Reference USA, Thomson – Gale, 2005, vol. III, pp. 1756-1758.

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