

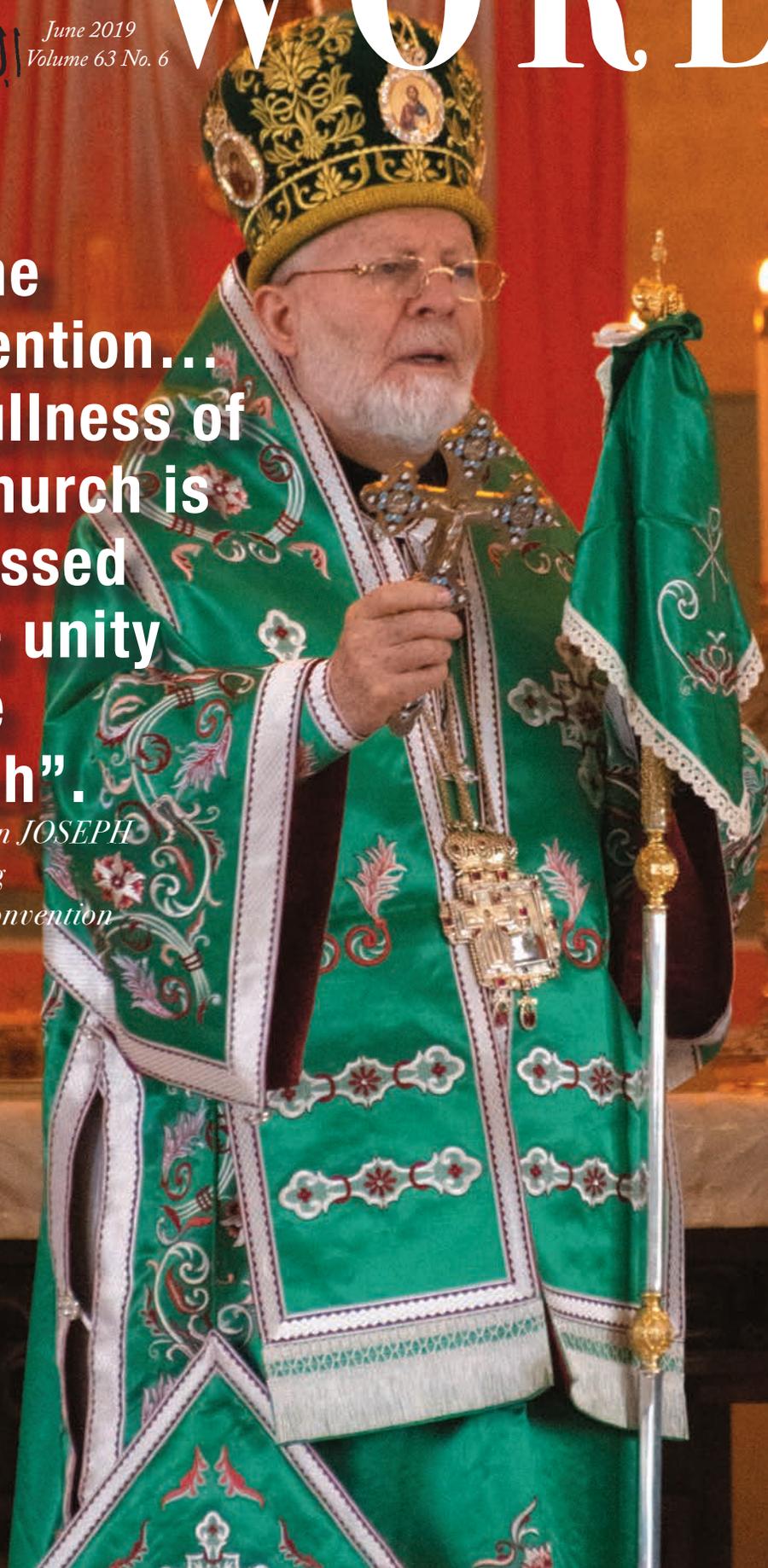
# THE WORD



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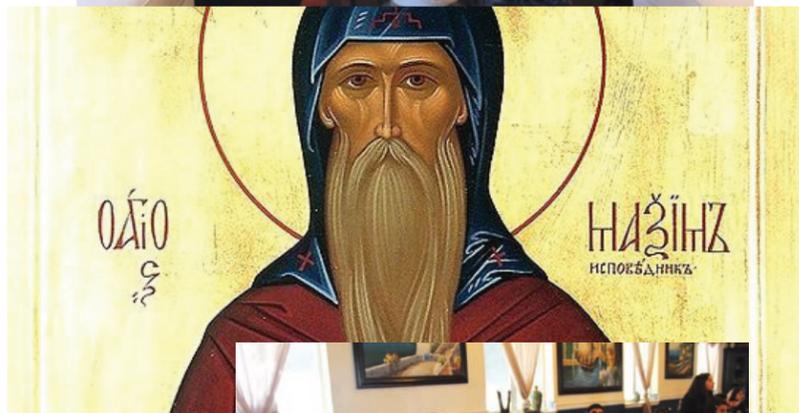
**“At the  
Convention...  
the fullness of  
the church is  
expressed  
in the unity  
of the  
church”.**

*Metropolitan JOSEPH  
on attending  
the 2019 Convention*



# THE WORD

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Letters to the editor are welcome and should include the author's full name and parish. Submissions for "Communities in Action" must be approved by the local pastor. Both may be edited for purposes of clarity and space. All submissions e-mailed and provided as a Microsoft Word text or editable PDF. Please do not embed artwork into the word documents. All art work must be high resolution: at least 300dpi.

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## The Holy Synod Meeting of Antioch to Address the Pastoral Challenges Facing Today's Family



**P**atriarch JOHN X of Antioch has dedicated the next Holy Synod to the Family. He has called for the holy hierarchs of the Antiochian Church discuss the current challenges facing the family, and people generally, in their rapidly changing social and scientific dimensions. The bishops are being asked to reflect on the way in which modern concepts relate to our traditional values

and faith. The Synod Fathers will discuss how we are to address the current situation regarding the family, and how we might meet the challenges at the parish and diocesan levels. The subjects of the meeting will be organized under four headings: a description of the current situation by region; contemporary social developments facing the family; bioethical issues; and the possibility of pastoral therapeutic interventions. After the bishops receive reports on the state of the family in regions throughout the Patriarchate, they will study the phenomena of secularization and globalization, and their impact

on the faith and spiritual life of parishioners and families. The very way people think today has changed, as the world has adopted new and different ways of living. Worldwide communication has become instantaneous, and many have relationships with a wide circle. The Internet and new global pseudo-family has allowed individuals to refashion traditional understandings of what it means to be human, to love, to be spiritual, to respond to God, and to interact with others around them. The bishops will discuss these things, and their impact on our families and personal identities.

The bishops will also consider the effects of these phenomena on the self-understanding of men and women, on the family, and on the Church. We will then discuss the way in which the sexualization of society has challenged our teachings and family values, the state of education worldwide, and gender confusion. We will also talk about the challenges of mixed marriages within multi-religious and inter-religious communities. We will not shy away from the reality of the spread of cohabitation, the increased postponement of marriage, and the challenges of addiction in our parishes and families.

We will then address the bioethical issues of our time, end-of-life issues, and the positions of various Christian traditions.

Following this study, the Fathers will examine possible pastoral, therapeutic interventions, as we try to minister to our faithful, calling them to Christ's abundant life. We will discuss possible positive uses of modern means like Facebook, Twitter, and websites. We will also look at Christian marriage, the ways people find spouses today, marriage preparation and enrichment, family conflicts, meeting the challenges of people with special needs, care for our elderly, and end-of-life accompaniment.

The agenda of this meeting is very ambitious and exciting. We are blessed with leadership in our Church willing to seek practical ways to pastor Christ's flock. This has long been the brilliance and fame of Antioch. Antioch is and has always been particularly practical, pastoral and faithful. Please pray for our bishops, pastors, theologians, therapists, and physicians, as we take on the challenges of our time. Your witness, love, and support will prepare our bishops and faithful to hear the truth of God from God as we gather, as we have for two thousand years, in synod with faith, humility, openness, and good will.

HIS EMINENCE METROPOLITAN JOSEPH THANKS THOSE WHO SENT PRAYERS AND GOOD WISHES ON THE OCCASION OF HIS NAME'S DAY. THROUGH THE INTERSESSIONS OF ST. JOSEPH OF ARIMATHEA, MAY GOD GRANT WISDOM AND FORBEARANCE TO THE PEOPLE OF HIS HOLY CHURCH IN THE SPLENDOR OF HIS EMPTY TOMB.

# GRAND RAPIDS: YOU'LL LOVE IT HERE!

ANTIOCHIAN CONVENTION 2019

THE TIME HAS COME AT LAST. FROM JULY 21 TO 28, OUR ANTIOCHIAN ORTHODOX ARCHDIOCESE WILL HOLD ITS 54TH BIENNIAL CONVENTION IN GRAND RAPIDS, MICHIGAN. YOUR HOST CHURCH, ST. NICHOLAS, HAS BEEN PLANNING FOR YOUR ARRIVAL THE PAST FOUR YEARS. WE ARE SO READY TO WELCOME YOU!



Our city of Grand Rapids, nestled on the banks of the Grand River, in Pure Michigan, has been a best-kept secret for years, but no longer. Once known as the Furniture Capitol of the World and home of President Gerald Ford, we're now known as the *Cool City*, *Beer City USA*, and the "Leading Place to Visit, Live,

Work, and Raise a Family." We're a mid-size community, with all the attributes of a big city and none of the negatives. We're family friendly, safe, affordable, and hassle-free, congestion-free, smog-free. Ask anyone. We love it here!

Metropolitan JOSEPH visited us recently, to put his stamp of approval on our convention

The Most Reverend Metropolitan JOSEPH

The Right Reverend Bishop BASIL

The Right Reverend Bishop THOMAS

The Right Reverend Bishop ALEXANDER

The Right Reverend Bishop JOHN

The Right Reverend Bishop ANTHONY

The Right Reverend Bishop NICHOLAS

Founded in Arabic as *Al Kalimat* in 1905 by Saint Raphael (Hawaweeny) Founded in English as *The WORD* in 1957 by Metropolitan ANTONY (Bashir)

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plans. He told us, “In Grand Rapids, we are making history. Because of this convention, Orthodoxy will be heard.” He went on to proclaim, “I need the people. The people need the hierarchs. The clergy and people together, that’s why we need this Convention.” Sayidna affirmed why it’s important we all attend AC2019. “We go to the Convention to please God and to bring more unity in our life and in our society. All of us are one group, one family, one Archdiocese.” We belong together.

We’ve been having the time of our life preparing for AC2019. The hotel rooms are top notch (4-star, 4-diamond) at hugely discounted prices. The Grand River runs alongside the hotels and convention center, and the cafés, pubs, boutiques, museums, urban market are all within walking distance.

We’re maintaining all the spiritual traditions of the Convention, like Bible study and services, Bible Bowl and Oratorical Festival, but we added something new: “Nightly Chats with Sayidna” and “Ask Abouna.” There is at least one workshop or event in which every person can take part. For the first time, we have a special workshop for priests, put on by Faithtree.

At Kids’ Club, young children will learn how to worship through their five senses, and tour the Children’s and Public Museums. To celebrate 50 years of SOYO, there will be an All-Teen Dance. The Young Adults will tour nationally-renowned breweries in Grand Rapids. At the Family Riverwalk Street Fair, we’ll serve up tacos and sliders, beer kegs and jugglers, balloon and face artists, and stilt walkers. There will be a wonderful Archdiocese Women’s Lunch and an Order of St. Ignatius Dinner. We’ll be going “from Broadway to Grand Rapids” with a high-caliber musical production, featuring some of

the best talent in our Archdiocese. At the “Haffi - Yallah...Let’s Dance,” there will be a Moroccan theme, with henna artists, a belly dancer, Arabic music for our *dabke*, and *mazza*. Then, instead of the typical banquet, we’ll light the night with a Dinner-Dance Gala – few speeches, exquisite food, and an emotional look back at 40 years of memories of the Antiochian Village.

We have excursions to the Ford Presidential Museum, to an original Frank Lloyd Wright house, and a tour of the Grand Rapids Heritage Hill District. We’ll take you to the Frederick Meijer Gardens and Sculpture Park, among the top-30 must-see locales in the world. And you can’t leave Grand Rapids without experiencing unsalted, shark-free Lake Michigan, with the longest freshwater shoreline anywhere. We’re stealing you away to the beaches and bringing a towel for you. If you can’t go, extend your trip to Michigan and visit one resort town after another, minutes from each other, up and down the Michigan Coast. You won’t believe how stunning, breathtaking the area is: a summer place like no other.

AC2019 is about all of us Antiochian Orthodox being together, to meet new friends and rekindle old friendships; to get to know our beloved hierarchs and clergy; to worship, learn, grow in our faith, compete, and have great fun with each other. If you’re not here in Grand Rapids with us, it just won’t be the same without you. *You’ll love it here!* Go to [ac2019gr.org](http://ac2019gr.org) for all things convention: register, book your hotel, purchase an event package and buy other tickets, and get ready to roll.



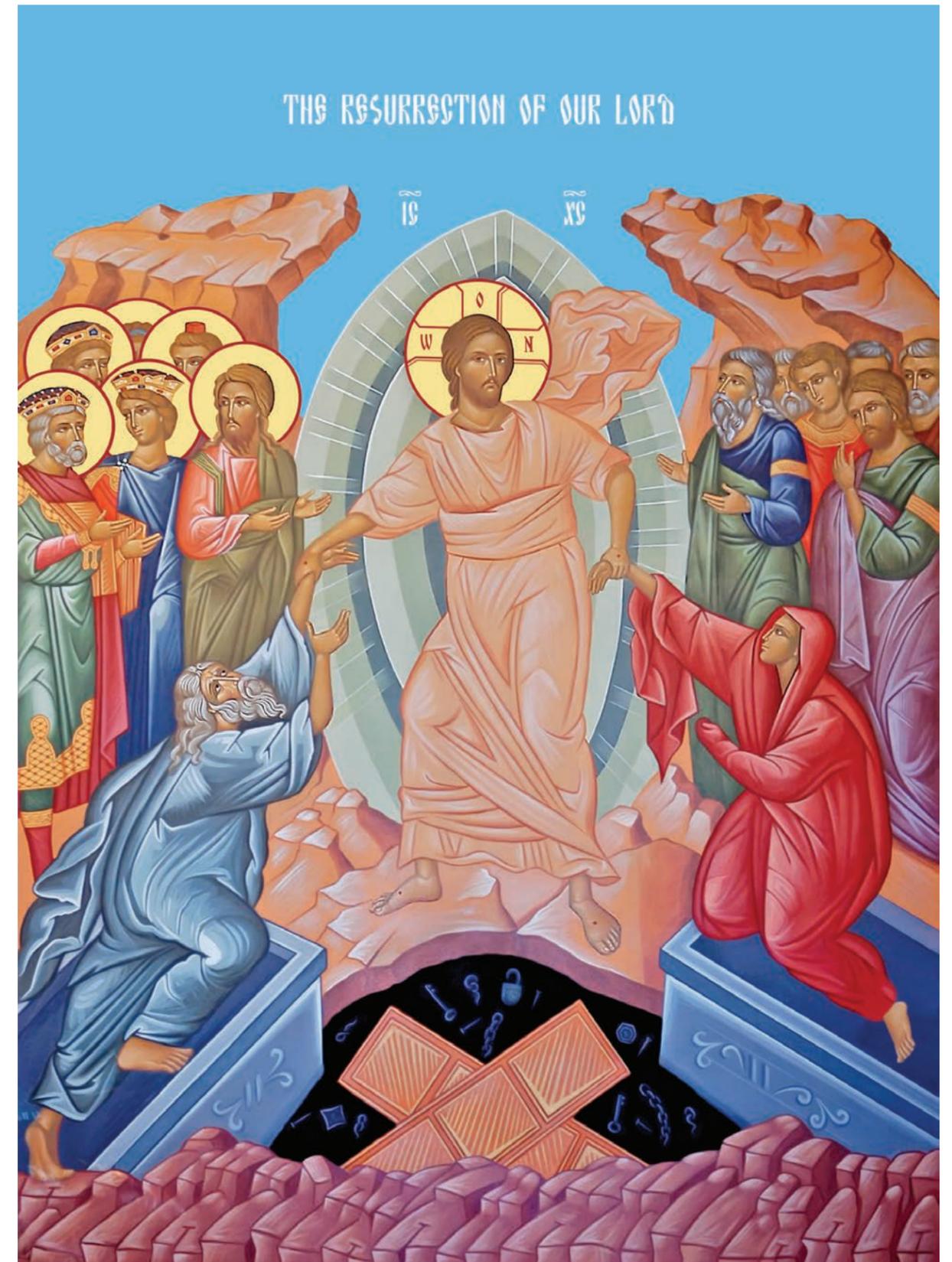
# THE CHALICE OF JOY

Fr. Peter Kavanaugh, Pastor

“Shine! Shine!  
O New Jerusalem!  
The glory of the Lord has  
shone upon you!  
Exult and be glad!  
It is the day of resurrection!  
Let us be illumined for  
the feast!  
Pascha!  
The Pascha of the Lord!”

There is no joy without Pascha, and there is no Pascha without joy. Christ has broken open the tomb. It was once a place of death. It is now a womb of light. The stone blocking the tomb was the stone blocking our souls. Now it has been rolled away, and the gates of heaven are open. There is no sweeter joy than the joy of Pascha, and it pours out for us to take. If we let that joy in our heart, we will taste the resurrection in every drink and hear its music in every breeze. Pascha is a chalice of joy, and we must never stop drinking from it.

What did they see in the tomb? “An angel of the Lord ... his countenance like lightning, and his clothing as white as snow” (Matthew 28:2–3). Artists travel the world to find the right kind of light, and spend their lives in hope



of capturing it. Imagine the light on that morning when the angel announced the news. Lightning is thrilling and sublime. Snow is pure and refreshing. This is the light of the resurrection. His words are no less profound: “Do not be afraid” (Matthew 28:5). There is no room for fear in the resurrection light. It is thick with joy.

The angel’s countenance was like lightning, but what did that compare to the voice of Christ, whose first word was: “Rejoice!” It is not a trite greeting. He is announcing something new. In the beginning, God spoke and created the heavens and the earth. Today, God speaks, “Rejoice!” pointing to the quality of a new heaven and earth. When the prophet writes, “The Lord hath reigned, he is clothed in majesty” (Psalm 93:1), he is speaking of Pascha. Today, the world is lit in beauty; it is beauty permeated with the paschal light. Rejoice! It is Pascha! We may enter that New Jerusalem today, and no longer turn back.

He spoke, “Rejoice!” and they knelt at his feet and worshiped. Wonder is not a strong enough word for what they felt. Adoration does not do it justice. “Into the region of awe, in deepest solitude there is a road right out of the self, a commerce with ... the naked Other, imageless ... unknown, undefined, desired” (C. S. Lewis). The mystics all grasp at words to explain their encounter with God. Every-

grumble even in heaven, so that heaven becomes hell. No, Christ invites us to a different life, and that is the life of Pascha.

The Pascha light has been lit and burns in our hearts. We must feed that flame day and night. This is our work in Pascha. “Whatever is true, whatever is noble, whatever is right, whatever is pure ... think about such things” (Philippians 4:8). For forty days we fasted. Now, for forty days, we feast. Our labor through Lent was to detach from our pleasures, from food, drink, and celebration. Now, the Church tells us to return to our pleasures, but with a new mindset. With the same vigor that we fasted, we must now cherish the good in creation. What is the universe, but one banquet table laid out for our joy? Feast and give praise.

Jesus met the apostles saying, “Rejoice! So they came and held Him by the feet and worshiped” (Matthew 28:9). Worship is the only attitude fit for the soul. Worship Christ when you savor your coffee and accomplish your daily routines. Worship Christ when you step outside and feel the sunlight or the shade of the clouds. Worship Christ when you meet your loved ones, co-workers, or enemies. It is the Day of Resurrection and there is no room for bitterness. It is Pascha, and there is not enough time to waste in hurt and sadness. Our God who says, “Open thy mouth wide, and I will fill it” (Ps. 81:10),

## “Do not be afraid” (Matthew 28:5). There is no room for fear in the resurrection light. It is thick with joy.

thing falls short, yet the encounter is always at hand. You do not need to climb a mountain or retreat to a cave to find it. When the resurrected Christ first spoke, “Rejoice,” he offered us a new life. We can enter that joy now and any moment when we bring our heart to Pascha.

Christ’s first word, “Rejoice,” gives us a direction. We cannot call ourselves Christian if we are bitter and glum. There is no room for grumbling in paradise. If we spend our lives now with our eyes cast towards our feet, then we will remain with our eyes cast downwards for eternity. A grumbler will

offers us the chalice of Pascha joy. Open your hearts and He will pour.

A philosopher once insisted, “Fairy tales say that apples were golden only to refresh the forgotten moment when we found that they were green. They make rivers run with wine only to make us remember, for one wild moment, that they run with water” (G.K. Chesterton, *Orthodoxy*). This is the Pascha theme. We should come through this season as changed men and women. We must spend our lives learning to see in the simple apple and common stream the light of Pascha. Everything is beautiful

in Christ. Everything is transformed in the paschal light. Christ is risen from the dead and we are risen with him.

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (Isaiah 61:10).

Are you tempted to be dour and depressed? Do you know what Pascha means? The tomb is

*whole world a living sign of it.*

*Glory to Thee; on my knees, I kiss the traces of Thine unseen hand.*

*Glory to Thee, enlightening us with the clearness of eternal life.*

*Glory to Thee for the hope of the unutterable, imperishable beauty of immortality.*

*Glory to Thee, O God, from age to age.*

How could a man write these words, tortured in a concentration camp? How else, but through the indelible joy of Pascha? We, too, must drink from

# “Rejoice!”

empty and there is no longer death. St. Paul told us to be Pascha Christians when he wrote to the Corinthians: “The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly” (1 Corinthians 15: 27–28). When we were dead, in the tomb, choked by sin and fear, we were made of dust. Christ saved us from that dour life when he rose from the dead. We need no longer turn back to the dust. Let the dust be dust. Let yesterday keep its hurts. Let yesterday keep its bitterness. Today is the day of Resurrection.

In 1940, Fr. Gregory Petrov died in a Soviet prison camp. Among his possessions was found a poem, the Akathist of Thanksgiving. Behind those frozen walls, the saint wrote these piercing words:

*Thou hast brought me into life as into an enchanted paradise. We have seen the sky like a chalice of deepest blue, where in the azure heights the birds are singing. We have listened to the soothing murmur of the forest and the melodious music of the streams. We have tasted fruit of fine flavor and the sweet-scented honey. We can live very well on Thine earth. It is a pleasure to be Thy guest...*

*Glory to Thee for the warmth and tenderness of the world of nature.*

*Glory to Thee for the numberless creatures around us.*

*Glory to Thee for the depths of Thy wisdom, the*

that chalice. We must turn to the joy of Christ and let it take us.

Christ is Risen from the dead!

Christ is Risen!

The light of Pascha  
shines in everything!

Christ is Risen!

The hope he offers  
burns in our hearts!

Christ is Risen!

There is no more death,  
all is beautiful!

Christ is Risen! Glorify Him!

Fr. Peter Kavanaugh, Pastor  
St. Benedict Orthodox Church, Wichita Falls, Texas

## Metropolitan JOSEPH Hosts Russian Patriarchal Bishop and Consul General of Russia



**H**is Eminence Metropolitan JOSEPH hosted a paschal luncheon for His Grace Bishop MATTHEW of Sourozh, and the Consul General of Russia in New York City, His Excellency Sergei K. Ovsyannikov, at the Archdiocesan Headquarters in Englewood, New Jersey on Tuesday, May 7, 2019. Bishop MATTHEW serves the Russian Patriarchal parishes in Great Britain, but is also serving as the Interim Administrator for the parishes in the U.S.A. and Canada. Also present were V. Rev. Fr. Thomas Zain, Vicar General of the Antiochian Archdiocese, Rev. Fr. Mark Rashkov, the Chancellor of the Russian Patriarchal parishes in the U.S.A., and Russian Vice-Consul Alexey Topolskiy.

After exchanging paschal greetings, the leaders discussed various issues of importance in the Orthodox Christian world, including the ongoing ecclesiastical impasse in Ukraine, the meeting in April between the Patriarchs of Antioch and Jerusalem in Cyprus, and the ongoing armed conflict in Syria. His Eminence expressed his gratitude to His Excellency for all Russian President Vladimir Putin and his government have done to help alleviate the suffering in Syria, and their great efforts in helping to stabilize that country, and in driving out the terrorist groups that have wreaked havoc on peoples of all faiths – and especially the Syrian Christians.

The leaders also discussed the upcoming pilgrimage to Russia by His Eminence and a group of twenty-five clergy, Archdiocesan trustees and other pilgrims, that will take place from May 13 to 27. His Holiness Patriarch KIRILL of Moscow and all Rus' invited His Eminence to participate in his name-day celebration on May 24 (Old Calendar) and to visit the holy places of Moscow and St. Petersburg. After exchanging gifts, the leaders enjoyed a wonderful lunch prepared by the Archdiocesan staff.

## Out of Your Head, Into the Rhythms

ON THE CYCLES OF THE HOLY CHURCH



Photo by Jordan D. Albert

**A**long the coast of Mt. Athos, overlooking the rich blue Aegean Sea at sunset, a novice arrived at his elder's cell to discover him on his patio overlooking the magnificence. "What are you doing, Father?" The elder, before turning into his cell to begin evening prayers, replied, "Masevo elie" – "I am gathering fuel."

What is the difference between *metaphysics* and *theology*? Metaphysics may be understood as investigation into being, into the relationship of mind and matter, into hidden qualities of not uncreated but created reality. The word comes from Aristotle who, apparently, never used it; the fourteen books of his *Metaphysics* were given that title by an editor a hundred years after the books appeared. Instead, to describe his interest in the causes and principles of all things he used words like *first philosophy*, *first science*, *wisdom*, and, yes, even *theology*. These terms, however, shared a common meaning: metaphysics studies the physical and what is *after* or *beyond* the physical, yet

*still within the created.*

Theology, in contrast, is experience of God, encounter with God, transfiguration in God, immediate vision of the uncreated, personal Divine. Theology is the inner life of the Church. We call to mind the familiar observation of the fourth-century Evagrius Ponticus: "If you are a theologian, you will pray truly; if you pray truly, you are a theologian."<sup>1</sup> Where the concerns of metaphysics lie with the created, the concerns of theology lie with the Uncreated – with the Uncreated, yes, but also with those created conditions in our lives necessary for the Uncreated to be known in the physical here and now. So, theology cares about conditions such as prayer, love, work, rest, purity of heart, asceticism, moral choices – even entering the symphony of nature – in its pursuit of the uncreated. To turn a familiar phrase, metaphysics studies *this* and *that*, while theology is encounter with the *other*.

*Metaphysics* or *theology*: which was our good father on his patio practicing? Maybe both, for he took into himself all that he encountered in the created world

before him – the Aegean blue, the buttery glow and warmth of the setting sun, the breeze – and carried within him as he turned inside to light the *lampada* before his icons to resume his search, his fellowship, his worship of the Uncreated. *This* water and *that* shoreline inspired his reach for the wholly *Other* Who is beyond all waters and all shorelines.

#### UNNECESSARY CHOICES

When our culture does its thinking – if it does any thinking at all – it often thinks in unnecessary binaries. Important debates lie stripped of complexity and reduced to absurdly conflicting choices: Is technology good or bad? Immigration – yes or no? Should we support business or protect the environment? Is America getting better or worse? Is Google making us smarter or dumber? One of these unnecessarily binary questions – science or religion? physical or spiritual? the observable or the invisible? – forces us to put all our epistemic eggs in one basket: searching for knowledge with, as C. S. Lewis’s *Screwtape* might say, *either* the materialists *or* the magicians.

The question, however, seems to forget that great men of religion have been scientific and great men of science have been religious:

- St. Luke of Simferopol, an accomplished surgeon and academic, was at the same time a saintly bishop, while Galileo, the father of modern astronomy, was, in his own way, devoutly Catholic;
- St. Porphyrios nourished his mind on medical and physics textbooks, while Johannes Kepler, known for his laws of planetary motion, devoted his science to articulating how the life of the Trinity was reflected in every level of creation;
- St. Anatolius of Alexandria, the pious bishop of Laodicea, found time to write ten books on mathematics, while Sir Isaac Newton, who defined laws of motion and universal gravitation, was a zealous, if admittedly strange, Christian.

These esteemed figures yawn when forced into any false choice between science or religion, the physical or the spiritual, the observable or the invisible.

Recently, a television talk show host – who prides himself on his progressive, atheistic views – invited onto his program a guest to represent religion. What was the first question the host asked? “Isn’t religion

anti-intellectual?” The question meant that either the host knows nothing of either religion or history – an ignorance that is, itself, anti-intellectual – or, he knows, and was simply being provocative and unfair. Either way, the debate of what it means to be a person of faith in the modern age falls backward as once again valuable airtime is wasted on the false binary of *either* physical reality *or* spiritual perspective.

Does it have to be this way? Like our Athonite father on the patio – whose delight in the created one minute fueled his desire for the Uncreated the next – can we, in a precise and careful sense, have the best of both worlds? Maybe nothing brings that exquisite possibility closer to us than the divine services of the holy Orthodox Church.

#### THE CYCLES OF EARTH

Maple trees are among the first to reveal a change in seasons. Airplane pilots report that, from above, a forest in early fall looks like a green suit wearing a red-gold cap. As days gradually shorten, sap flows more slowly from the ground up, affecting upper branches first. Top leaves receive more sunlight, maturing faster and completing their life-cycle before leaves further down, bringing the change in color. After this, winter. Then, spring and summer. Then, fall again.

Thus, a *rhythm* or *cycle*. A cycle is “a repeating pattern” – more fully, “a recurring period of time in which certain events or phenomena repeat in the same order and at the same intervals.”

All that we do on this beautiful earth – a planet “charged with the grandeur of God,” as the poet Gerard Manley Hopkins describes it – depends on cycles, or rhythms, that our creative God embeds in it: humans, plants, animals, water, air, soil, rocks. All interact to make up and sustain these basic cycles of nature. The carbon cycle, the nitrogen cycle, the phosphorous cycle, the water cycle – these and other natural processes churn elements in various forms between different parts of the environment, working together to produce the air we breathe, the water we drink, the food we eat, the clothes we wear, the wheat we use to bake our *prospora*, the wine we use to celebrate the Eucharist, the sap and oils that make our incense, even the gasoline that powers our cars. God has filled His creation with cycles that, when working well together, set the conditions on earth for life to grow.

The preacher opens the book of Ecclesiastes by

noticing these cycles of nature: “The sun rises and the sun goes down, and hastens to the place where it rises. The wind blows to the south, and goes round to the north; round and round goes the wind, and on its circuits the wind returns. All streams run to the sea, but the sea is not full; to the place where the streams flow, there they flow again” (1:5–7).

It’s not just nature that relies on cycles. How often have successful people attributed their success to certain things they do every day, or on a recurring basis? Cyclically, they revisit their goals, or take a risk, or work a little bit on a big problem, or focus on important things. To what do they attribute their success in work? To consistently entering these cycles, these rhythms, these fundamentals.

And that most glorious creation of all – the human being – relies on cycles within his or her body during every twenty-four hour period: *appropriation*, which is eating and digestion; *assimilation*, absorption and use; and *elimination*, cleansing and waste. Then, appropriation again. When these bodily cycles are working well together, they help resist disease, maintain weight, and keep a person in good working order.

Now, if the Lord has embedded cycles into nature, where we deal with life; and into our work, where we deal with the mind; and into our anatomy, where we deal with the body; might He also have embedded cycles into His Church, where we deal with the most important creation of all – the *soul*?

#### THE RHYTHMS OF CHURCH

Let’s bring these two ideas together: using the created to reach for the Uncreated,<sup>2</sup> as did our good monk on the patio, and the cycles within the Church that heal that precious cosmos of the human soul.

The story is told of a worldly man who went to see a wise elder. After a few pleasantries over tea, the man reached the point of his visit: “I am not a peace. My life is busy but not meaningful; I am successful but not happy.”

“My dear man,” the elder replied, “you are not happy because you occupy yourself with carnal life yet your true self yearns for spiritual life. You are feeding that which should be starved and starving that which should be fed. Spiritual life is simple, not easy but simple. If you want to be saved, live the rhythms of the Church – there is grace in them.”

“What rhythms?” the man asked.

“Only concern yourself with four: the daily

rhythm, the weekly rhythm, the monthly rhythm, the yearly rhythm. There is order to many things in nature: night follows day, summer follows spring, season follows season, tides rise and fall and rise again. To live within these rhythms of nature and not fight them is to accept reality. You see?”

“Yes,” the man replied. “And the Church?”

“Yes, God has established rhythms in His Church, too. Live these rhythms with natural and unforced attention, and you will grow in holiness without great unnatural effort. As with the natural world, to live these rhythms in our spiritual world and not fight them is to accept reality. As the Apostle said, you must ‘redeem the time for the days are evil’” (Ephesians 5:16). The elder helped the man return home with a new way of living his life.

We will take the hand-off from our wise elder and consider these four cycles – daily, weekly, monthly, yearly – so that we may not only find a good way of living our lives, but also encourage anyone in our care to find a good way to live theirs.

#### THE DAILY CYCLE

To the Orthodox way of living there is a *daily cycle*, realized in both *communal* and *individual* settings. When we speak of the communal daily cycle, we speak of what Syriac Christians call the *shehimo* prayers – a word that means *common* or *ordinary*, referring to those seven offices of prayer offered on ordinary days when no feast is being celebrated. “Seven times a day I praise Thee because of Thy righteous judgments”<sup>3</sup> seems to be referring to that Hebrew reckoning of a twenty-four hour day into seven offices of prayer, so that the remembrance of God may never be far from head, heart, and hand. That daily rhythm has come down to us as the communal services of *Vespers*, *Compline*, *Midnight Office*, *Matins*, *Third Hour*, *Sixth Hour*, and *Ninth Hour*.

What is happening in these communal daily offices? The Church invites us to notice the created world and, as did our good Athonite father on the patio, use it as “fuel of inspiration” for transcending through the created to reach for the Uncreated. *Vespers*, offered around sundown, connects that “setting of the sun” with our “Gladsome Light” who is the Christ. *Compline*, offered later, prays that in the encroaching blackness – so often a devil’s playground – God would preserve us from “every dark voluptuousness of night.” *Matins*, offered around dawn or shortly after, takes a sluggish, tired body, so that,

All that we do on this beautiful earth – a planet “charged with the grandeur of God,” as the poet Gerard Manley Hopkins describes it – depends on cycles, or rhythms, that our creative God embeds in it: humans, plants, animals, water, air, soil, rocks.

“rising from sleep we fall down before Thee, O Good One.” It gives “glory to Thee who has shown us the light” – the physical light of a new day, and especially the noetic light of illumination. Notice our journey, then, toward the Creator *not in spite of* creation, but *through* creation; the services tolerate no gnostic disgust for materiality.

We call this daily cycle of offices *communal*, because it’s usually offered within a monastery – it is cohesion, fellowship, unity for disparate persons. We refer to this unity in the Divine Liturgy when we pray, “with one accord to make our common supplications unto Thee.” After all, we are saved together, but we are damned alone.

Yet the remembrance of God while by ourselves is important, too. So another expression of the daily cycle is *individualized* or private. This is the cycle of morning and evening prayers found in our prayer books that begin and close a day, usually at home. These may be offered by a *person* standing before icons, by a *couple* (though some married couples report a lot of tension around the act of praying together), or a *family*. (Some of our families, in trying to keep tiny toddler bundles of passion still for prayers, report that family prayer time may be *time*, but it feels neither like *family* nor *prayer*.) Priests tell their parishioners that – whether as individuals or as a community – one unflinching test to prove the existence of the devil is to try to keep a prayer rule. “When I want to do good, evil is close at hand” (Romans 7:21).

A daily and personal cycle of prayer matters because every follower of Jesus needs a brief, simple, doable way to dialogue with Him – not to merely think about Him, or to appreciate or admire or consider Him, but to address Him. *Imitation* alone of Christ is like rowing a boat with one oar: it’s important, but only one part of the experience. *Participation* in Christ is the other oar, and both are necessary for a straight line and safe passage. Prayer is both imitation *and* participation. Not only does our Lord’s own prayer life give us an example to follow, but our prayer carries us in the Holy Spirit to Christ Himself, who reconciles us with the Father. This prayer discipline, too, is preferably assigned by a spiritual father or priest or bishop, rather than as the product of one’s changing and “pre-illuminated” whims.

The story is told of a married couple who, like many converts, found Orthodoxy through the Internet. They ordered books, listened to podcasts, watched videos. From one website they found a

prayer rule that fascinated them: fifty prostrations each night before bed.

Beginning this rule, they fell in love with it. Weeks later they found an Orthodox parish about an hour from home and, while developing a relationship with the priest, told him about their amazing bodily discipline. He replied, “Great, that’s great! But, from now on, I’d like you to do not fifty, but just ten prostrations.”

“Ten,” the couple thought, “that’s it? We’re going backwards!” They did as directed, however. Later, they admitted confusion: “We don’t understand, Father. We can’t do the prayer rule of ten prostrations. We used to do fifty. What happened?” Father said, “Yes, as long as it was your idea, fifty was easy, but once it became an obedience, ten was too many.”

So, the daily cycle of some kind of formal prayer rule is important. Random thoughts of urgent need shot like arrows heavenward throughout the day is not the same as a prayer rule. Arrows of need are good. A prayer rule, however, trains the body, acquaints the soul with boredom, gives one a bannister to hold when grace withdraws, helps us decrease so He can increase (cf. John 3:30), establishes some sacred space in the home, and makes our own the prayerful words of Scripture and the saints.

Following the ethos of the psalms, the saints invited the Holy Spirit into the painful difficulties of their lives, then turned their experience of His comfort into written prayer. So, when we pray the words of the saints, we’re accepting that same energy, that same Spirit. We’re following that same pattern, but making the comfort of the Spirit our own. Maybe this is what the Apostle Paul had in mind when he wrote to the Roman Christians, “The Spirit helps us in our weakness. We do not know how we ought to pray” (Romans 8:26). We use our own spontaneous words when speaking to Christ, yes, but also the words of men and women who have a lot more experience welcoming Him into the heart than do we.

When we express reluctance or confusion about daily prayer – How do I do it? What do I do? When? – we might be encouraged to *work with our strengths*. To some, God has given ways of connecting with His love that come more naturally than other ways. Work with those. Some folks love to read, but aren’t as willing to stand before icons to offer long, formal prayers. So, read a lot, but pray before your icons a little, because that prayer is important. Others people might resonate with the Jesus Prayer, but aren’t

really readers. So practice the Jesus Prayer a lot, but read in the tradition a little, because that reading is important.

To fisherman our Lord speaks of fish; to shepherds He speaks of sheep; to tax collectors He speaks of money; to each human being He speaks of whatever will spark the heart. This is the hypostatic, or personal, dimension of our salvation. For the Lord is more than *a* shepherd, isn’t He? The Lord is *my* shepherd (Psalm 23:1). While all of us share a common human *nature*, each of us enjoys a *mode of being* uniquely ours. Salvation as personal experience means that while salvation is a common need shared by all, each person suffers a brokenness particular to him. Each, therefore, will experience a healing in Christ equally particular. This is why salvation is utter mystery. We sense this communal-yet-hypostatic dynamic when, in the Anaphora of Divine Liturgy, we ask that the Lord Himself will “distribute these gifts here spread forth unto *all of us* for good [the communal], according to the *individual need* of each [the hypostatic].”

No matter the daily cycle, we shall expect temptation, for no journey toward the love of God unfolds without temptation to settle for less.

#### THE WEEKLY CYCLE

In addition to the circadian, or *daily*, cycle of communal and individual services, the Orthodox live a weekly rhythm centered around preparation for the miracle of the Awesome Mysteries of Christ – the Holy Eucharist – and their reception. Daily rhythms in nature are easily identifiable – day and night, tides rising and falling, plant life thriving with the sun and wilting without – while a weekly rhythm in nature may be harder to detect.

We don’t want to “over-biologize” the wisdom of God, but scientists are identifying a *circaseptan* (seven-day) dynamic to the human body in particular: heartbeat, blood pressure, body temperature, hormone levels, and even the common cold are being observed as seven-day phenomena. It may be interesting, too, to note that the enzyme within human blood that causes clotting – *prothrombin* – is found to be at its highest in an infant one week after birth, and never again as high after that. This brings another noteworthy dimension to the Circumcision of Christ. Again, however, we don’t want to make more of these observations than they deserve.

While there may be a biological dimension to the

weekly cycle, we’re interested in a different *circaseptan* rhythm. When does the Orthodox week begin?: Saturday evening, with Great Vespers. This means that we begin our week not with our reception of the “medicine of immortality,” but with preparation for it. We begin each week as we began life itself: in a state of need, of dependence, of yearning. We begin our week in need of the grace of the Eucharist, just as we begin our life in need of the grace of baptism. Indeed, we begin each day in a state of need, for “unto Thee I rise early at dawn, my soul *thirsts* for Thee, my flesh *longs* for Thee” (Psalm 63:1). In everything, the day, the week, life or death, we begin with the need for relationship.

When typically unfolding, this weekly cycle begins with our preparation for the Eucharist and continues with our reception of the Eucharist. Then a few days later it includes the two fasting days that help us prepare for the Eucharist again: Wednesday, to accept our Lord’s betrayal and our part in it, and Friday, to accept our Lord’s crucifixion and our part in that. Once again we’re getting in touch with our need for a Savior.

For parishioners, it may be suggested that a good and general weekly rhythm might be observing those fasting days, attending Great Vespers on Saturday, and offering the pre-Communion and Thanksgiving Prayers around Holy Communion. And if one can head over to the church midweek for a service, that’s a great boost, too.

Within each weekly cycle are tonal cycles and commemoration cycles: Sunday, of the Resurrection; Monday, with the angelic hosts; Tuesday, with the Baptist and Forerunner John; Wednesday and Friday, with the holy Cross; Thursday, with the holy Apostles and St. Nicholas, in particular; and Saturday, with remembrance of the departed.

Let us lament one detail about liturgizing in an increasingly secular America. Even though most of our citizenry stopped attending weekly church long ago, Sunday was still sacred in the cultural mind – no sports, no liquor sales, no work shifts, no school events, no unnecessary labors. This is changing, as Sunday is no longer set aside for the celebration of the resurrection of the Christ, but is just one more opportunity for the revelry of the flesh. Divine Liturgy on Sunday morning is only one of a growing buffet of choices for parishioners. We bemoan this loss of the sacredness of Sunday, a lamentable change.

A daily and personal cycle of prayer matters because every follower of Jesus needs a brief, simple, doable way to dialogue with Him – not to merely think about Him, or to appreciate or admire or consider Him, but to address Him.

## THE MONTHLY CYCLE

In addition to the daily cycle of personal and communal prayer and the weekly cycle of fasting preparation for Holy Communion and its reception, we may note a monthly cycle. This mostly involves the great Mystery of Reconciliation. To speak poetically: as the moon hangs bright and full in a dark sky each month, so can we brighten and fill our souls with grace in a dark world each month through confession of sin and reconciliation with the Gladsome Light of God and His Body. As with liturgical participation, there is room for diversity of practice here. Yet we are seeing this increasingly common encouragement for clergy and parishioners alike: make confession about once each month but certainly not fewer than once during each of the four great fasts, and also whenever the conscience is troubled or the need arises.

The monthly cycle of regular confession – embedded into one’s calendar as one might embed that basketball game with the guys, or book night with the ladies, or date night with the spouse – helps to move spiritual life away from feeling and emotion, and into the faculty of the will. Then, life in the Church becomes less whim and more discipline, habit, lifestyle. Faith, in addition to something we feel, becomes something we *do*.

Why regular confession? Tucked into St. Paul’s writings we find a small verse, seemingly little-known among American Christians: “If we judge ourselves, we will not be judged” (1 Corinthians 11:31). God does not judge twice. Because it involves self-condemnation, the Mystery of Reconciliation is our practical way of judging ourselves so that we might not be judged. By accepting Confession’s gentle rebuke now, we escape the Judgment’s great rebuke later; by enduring temporary shame now, we escape eternal shame later.

And what about the priest? Should he observe regular confession? While a parishioner can abstain from communing on any Sunday he feels especially defiled, the priest cannot. The Chalice must be consumed, therefore the priest lives in more frequent danger of “eating and drinking condemnation unto himself” (1 Corinthians 11:29) – thus giving rise to a priest’s need to confess as often if not more often than his parishioners.

The story is told of a priest who got into a terrible argument with his wife on a Saturday night, with explosive words and real refusals to forgive or reconcile. His conscience was so troubled during Sunday morn-

ing’s Divine Liturgy – most priests know that feeling of the sanctuary as *furnace* – that when the time came for the priest to commune, he simply didn’t. After the Liturgy, he did not consume the Chalice.

Instead, with his spirit troubled and his mind ringing with our Lord’s caution against approaching Him in a state of unforgiveness, Father covered the holy Gifts with a cloth on the table of *Proskomedi*, kept a vigil candle burning before them, and departed the Altar. Twice each day the priest returned to the Altar to pour a bit of oil into the vigil lamp and a bit of wine into the Chalice to preserve the Gifts therein. Sunday, Monday, Tuesday – after three days of getting over his funk and dealing with the argument and reconciling with his wife, in effect receiving her blessing to commune – the priest finally returned to the Altar with a clear conscience, poured in a bit more wine with hot water into the Chalice, and consumed the Gifts.

## THE YEARLY CYCLE

Finally, after the daily cycle of personal and communal prayer; the weekly cycle of preparation for, and reception of, Holy Communion; and the generally-monthly cycle of the Mystery of Reconciliation, we find the yearly cycle of both Moveable and Immoveable Feasts and Fasts, with Great and Holy Pascha as its glorious axis.

The Moveable Feasts vary from year to year, depending on the date of Great and Holy Pascha: these are the celebrations of Palm Sunday, Holy Ascension, and Pentecost. The Immoveable Feasts fall on the same date each year. All the feasts of the Mother of God (her Nativity, her Entry, her Annunciation, her Dormition) are fixed, while some feasts of the Lord (His Nativity, His Presentation, His Baptism, His Transfiguration, and the Exaltation of His Cross) are also fixed. The yearly cycle also includes commemorations of great saints, of wonderworking icons and other holy objects, and critical events in Church history.

It is especially here, in the yearly cycle of our great Church, that we see an understanding of time not as strictly linear or circular, but as a great spiral. It has a beginning and an end, but with recurring daily, weekly, and yearly events. God gives us Great Lent, as He did last year, but it’s encountered as new; He gives us the season of spring, as He did last year, but it always feels like a novelty; He gives us Pentecost, as He did last year, but it’s always unprecedented. The Lord of

history meets us in the here and now, giving us the present grace in the present hour, all as we journey toward the *eschaton*.

These daily, weekly, monthly, and yearly cycles are not “hyper-spiritualized,” as if materiality doesn’t matter. Instead, these rhythms of the Church baptize all the rhythms involved in a well-ordered life: the rhythm of going to a job, and coming home, and going again; of growing close to our loved ones, and falling away, and growing close again; of doing yard work, and seeing everything growing, and doing yard work again; of exercising the body, and letting it rest, then exercising again; of receiving grace, and grace withdrawing, and receiving again. These cycles and more are tucked into our liturgical cry that we “commend ourselves and each other and *all our life* unto Christ our God.” They all involve interacting with creation in pursuit of the Uncreated, seeing all things in Christ and Christ in all things.

God has peppered His creation with pleasures and goods, tiding us over until we are ready for something more, something other – something that moth and rust do not destroy (cf. Matthew 6:19). By the grace of God and motivated by love for God, we gradually wean ourselves off created comforts and enter a darkness of unknowing, “trampling down all carnal desires so that we may enter a spiritual manner of living, both thinking and doing such things as are well-pleasing to Thee.” Simple rhythmic practices like daily prayer or appointed fasting or weekly Vespers or regular confession – and rhythms such as giving to the poor, earning money, then giving again; being quiet, speaking, then being quiet again; dwelling in nature, returning to our duties, then dwelling in nature again – all these introduce into our lives a gentle discomfort that pries us loose from addictions to carnality, as we go searching for the arms of the gentle but challenging Jesus.

The Church does not look upon the created for analogies as to what the Uncreated is like, yet “an intelligent use of conceptual images and their corresponding physical objects produces self-restraint, love, and spiritual knowledge.”<sup>4</sup> She embraces the natural world in its manifold complexity and contour, and in sacraments and services offers it to the Creator: “Thine own of Thine own, we offer unto Thee, in behalf of all and for all.”

For we are human *microcosmic*, uniting the material and spiritual. With the grace that flows from above, humans become lords of all creation; without

that grace, humans become lunatics over all creation, and that is why “creation groans with eager longing for the revealing of the sons of God” (Romans 8:19). Our simplest advice here? Get out of your heads and into the rhythms.

## THE WAY TO LIFE

A group of local pastors meets monthly at a local restaurant for fellowship. Baptist, Church of Christ, Disciples of Christ, Episcopalian, Methodist, Presbyterian – good men desiring good things for their flocks. In the safety of the group, however, each confesses to the same burden: depending on what his members are dealing with, he must sometimes guide them *away* from his church’s official teachings.

From his denomination’s doctrine, each picks parts that are healthy and life-giving from, increasingly, parts that are sick and soul-destroying. The Episcopalian pastor encourages his people to come to the liturgy from the Book of Common Prayer, yes, but quietly tells them they should not live together before marriage, or pray for the souls of their departed pets. The Baptist minister tells his folks that, yes, a personal relationship with Jesus is necessary, but quietly teaches that, no, having a beer at the Super Bowl party will not damn you to hell. The Presbyterian pastor heartily embraces his church’s position on the sovereignty of God, yes, but quietly reassures his flock that, no, you’re not among the pathetic elect predestined by God for eternal fire.

Among this group sits the lone Orthodox priest, listening with compassion. And *immense gratitude*. He suffers burdens – yes, staggering burdens – but this particular burden of picking and choosing from his Church’s teaching does not afflict him. In fact, not only does He not need quietly to guide those in his care away from some of his tradition’s teachings, but he knows the sweet relief to be had from constantly nudging his folks away from his own cunning and toward the salvific lifestyle percolating in the daily, weekly, monthly, yearly rhythms of holy Church. A big part of his ministry will be learning how to get his wisdom, his psychology, his emotionalism out of the way, so that his parishioners, but chiefly he himself, will see more clearly the nourishment embedded within Mother Church.

For these cycles, he thinks to himself silently as his pastoral friends lament, are not just a way *of* life: they are the way *to* life.

Fr. John Oliver

1. *Treatise on Prayer*, p. 61.
2. Romans 1:20: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”
3. Psalm 119:164.
4. St. Maximos the Confessor, *Four Hundred Texts on Love*, Third Century, 1.

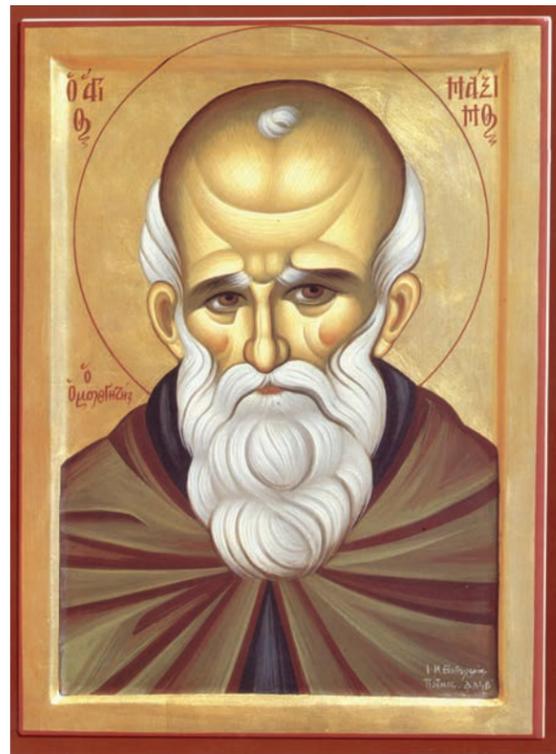
THE SPACE BETWEEN VIRTUE AND PASSION:  
**St. Maximus the Confessor**

Nicholas A. Pappas

The *Atlantic Magazine* article of August 2018, “Find Your Passion Is Awful Advice,” sounds an alarm for teachers, parents and students, contemplating the consequences that flow from such advice.<sup>1</sup> The authors opine that it’s time to rethink the use of the word passion, (πάθη – but not as in “We worship your πάθη, O Christ!”) when referring to a person’s interests. They assume that passions are developed, and not discovered. Had they considered the works of St. Maximus the Confessor (“Maximus”), the authors might have drawn a different conclusion.

PASSIONS AND VIRTUES

The notions of *passion* and its sister, *virtue*, have been examined, and the terms re-defined and re-purposed, since human beings began to reflect on human nature. Homer’s *Iliad* is a narrative of passions. The central figure, Archilleas, is suffused with anger, as the *Iliad*’s first sentence shows: “The wrath sing, goddess, of Peleus’ son, Archilleas, that destructive wrath which brought countless woes upon the Achaeans.” Unfortunately, an anger-management class would not have cured this passion. Passions are not always simple: within them can be suffering or agony, as well as glee or delight. Passions are impetuous, giving rise to irresistible, iniquitous impulses that effectively impede human beings from acting virtuously.



The concept of *virtue* (αρετή), like *passion*, developed over time. Homer describes Odysseus as virtuous, characterizing *mastery* as a mark of virtue. Greek philosophers viewed virtue in the context of comparisons. Virtues, once innate to human beings, are good in a way recognizable by all. They are not *discovered*; rather, they are self-evident, and to be nurtured and developed so that they become habitual in practice.

Virtues are a measure of a person’s character, and reflect the depths of his soul. Virtue’s sword battles the passions via reason, while simultaneously shielding the soul from the passions’ blows. When virtues incur wounds in battle, the passions intensify. The passions are obstructionists. This open, ongoing warfare between two motives (passion and virtue) required clarification. The ancient paradigm needed,

at a minimum, adjusting. Indeed, a new paradigm could replace it, and St. Maximus was open to the challenge; his exploration of the soul’s obscure side bore fruit.

CHRISTIANITY REQUIRED A UNIQUE IDENTITY

In the time of St. Maximus, Christians needed an identity, separate from competing faiths, for different reasons. They needed to cement the schism with Judaism, to combat heresies, and to forge a cosmological framework, frequently using a syllogistic method (μεθοδολογία συλλογιστική). St. Maximus contributed to this sharpening of identity by co-opting Plato’s understanding of virtue and passion, and adapting it to the thought of the earlier Church Fathers, incorporating New Testament references. He also reformulated ancient philosophical principles, ranking these virtues according to their value. His work unleashed a rejuvenated theology.

By doing so, St. Maximus reconfigured the respective roles of virtue and passion. The opposition of passion to virtue was no longer absolute. It was not a symbiotic (συμβιωτικό) relationship, nor was an epiphytic (επίφυτο) one, in which one action (passion) is dependent on the other (virtue). Instead, St. Maximus articulated the existence of a common ground, a space between the two.

PASSIONS – MULTI-DIMENSIONAL

Passions, according to St. Maximus, were homologous (ομόλογος) to vice and “nearly always indicate something evil.” Unchecked, they breed additional passions, giving rise to destructive emotions: anger, hatred, and fear. Passions, however, also point to the goodness of creation; they presuppose that things can be enjoyed, and that one can be impartial, and not overcome by passion. They are divisible into natural (φυσικός or εκ φύσεως) and unnatural (αφύσικος or παρά φύση). Passions of the body, such as lust, are considered “impure in sin of deed.” Passions of the mind begin with false understandings, issue in fervent thoughts, and invariably conclude with acquiescence to sin. Passions of the soul, according to St. Maximus, are “impure in not acting according to nature,” with self-love crowned as the ‘king of all passions.’ All the other passions can be traced back to it.

The only way to defeat the evil passions is to overcome them by fertilizing the virtues so that

they grow strong and “separate the mind from the passions.” The Christian is to employ love and self-mastery in order to “keep the mind detached from things and from their representations.” Once the mind is emancipated from the passions, it may without a scintilla of distraction “engage contemplation of the natural order in meditation.” We learn, however, that all passions, per se, are not evil. Rather, God bestowed humankind with a certain “spiritual capacity for pleasure,” a passion whereby human beings could savor God.

VIRTUES – MULTI-DIMENSIONAL

Christ is the source of virtue; the nature of virtue’s character (χαρακτήρα) is to help free the human person *of* the passions and *from* the passions. St. Maximus approaches the virtues multidimensionally: virtue of the body, virtue of the mind, and virtue of the soul. Once cultivated, activated virtues engage and suppress the passions; they de-clutter the optic (οπτικός) path, from the incorporeal retina to the spiritual cerebral cortex. Thus they liberate the *nous*, the faculty of intellectual perception, to witness and encounter God. This development is available to all through vigorous training (ἄσκησις), forming the full human synthesis: body and soul. Without the virtues’ active engagement, humankind would not be afforded another opportunity, subsequent to the Fall, to be transfigured and to become deified.

SAY IT AIN’T SO

It wasn’t always so, however, according to the Saint. He opined that Man was – at one time – free of “deceitful passions of the imagination,”<sup>2</sup> as God did not make pleasure and pain when He first created humankind. St. Maximus was persuaded that humankind was not intended to inherit “corruption, pain, worldly pleasure, and death.” The passions, however, were fastened to the expelled “irrational part of human nature” as a result of the sin of Adam, Man’s Fall from perfection, and evil’s crooked ways. The consequences were devastating. The Fall stripped Man of his pure discernment of God, obfuscated his understanding of God’s relationship to Man and to others created in His Image, and further hindered the human capacity to see (κατανοώ, not βλέπω) creation as God perceives it.

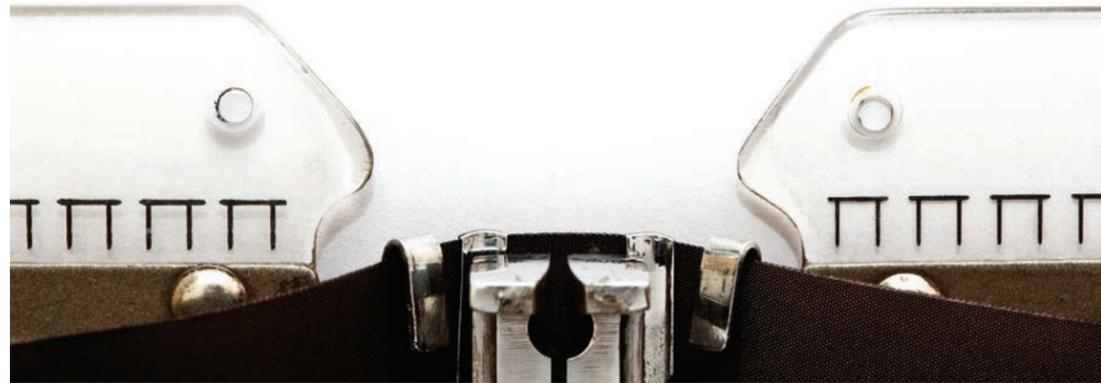
St. Maximus moved beyond the simple opposition of passion to virtue. Rather than framing the relation as a complete dichotomy (διχοτόμηση),

he transmuted the passions into active agents of change, by which human beings may freely and voluntarily draw closer to God. St. Maximus supports his argument that passions of the soul are not natural, but “contrary to nature,”<sup>3</sup> and comport with humankind’s fallen nature. He claimed, however, that passions could be acceptable when directed towards God, and good for those who are spiritually solemn, sober and staid. One can convert desire (επιθυμία) into the mind’s longing for sacred things, transform pleasure (ηδονή) into joy when

to become the light unto that earth ... so that ... he might liberate human nature from its bondage to these things under the Evil One, and endow it with the inextinguishable light of true knowledge and the indefatigable power of the virtues.”<sup>4</sup>

The authors of *The Atlantic* piece, “Find Your Passion Is Awful Advice,” concluded that it’s time to rethink the use of the word *passion*, when referring to someone’s interests. We should draw the same conclusion, but for different reasons. Their argument was founded on the premise that passions

## What is your why?



**The passions are to be eviscerated through the virtues; the one exception to this endeavor is found in that space between passion and virtue. This space is reserved for those passions deemed acceptable when directed towards God.**

lured towards divinity, and convert “fear (φόβος) into concerns for punishment for sins committed.” Grief (λυπη) is repurposed into repentance for evil conduct, and the passions are thus made weapons to obliterate evil, to embrace virtue, and to obey God. St. Maximus’ thesis became the doctrine of the good use (χρησεις) of passions. In his many descriptions of the passions, they are spiritually non-partisan, ready to be transmogrified into those virtues associated with humankind’s nature before the Fall. St. Maximus’ words speak for themselves: “For it was necessary, necessary in truth, for him

are developed and not discovered. St. Maximus would have differed: they are neither developed nor discovered; rather, they were affixed to Man with his eviction from Paradise. The passions are to be eviscerated through the virtues; the one exception to this endeavor is found in that space between passion and virtue. This space is reserved for those passions deemed acceptable when directed towards God. Otherwise, humankind’s quest to bask in the “inextinguishable light of true knowledge” is unattainable.

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Ph.D. Studies in  
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2. *Ambiguum*, 45.
3. Centuries on Love, II.16.
4. *Ad Thalassium*, 64.

# St. Cyril of Alexandria: Defender of the Theotokos

Fr. Daniel Daly

“WHEN JESUS CAME INTO THE REGION OF CAESAREA PHILIPPI, HE ASKED HIS DISCIPLES SAYING ‘WHO DO PEOPLE SAY THAT I, THE SON OF MAN, AM?’ SO THEY SAID, ‘SOME SAY JOHN THE BAPTIST, SOME ELIJAH, AND OTHERS JEREMIAH OR ONE OF THE PROPHETS.’ HE SAID TO THEM, ‘BUT WHO DO YOU SAY THAT I AM?’ (MATTHEW 16:13-15)

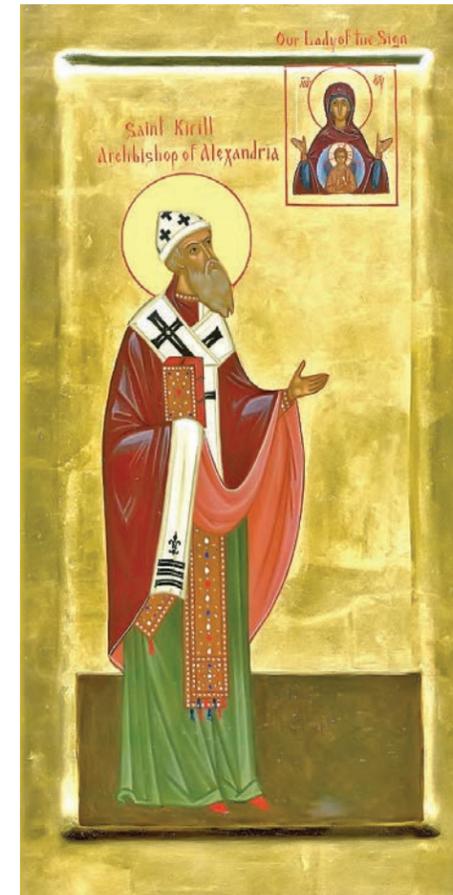
For Christian people, there can be no questions of more importance than these two questions. They concern the identity of Jesus of Nazareth. Each question is important. If the “people” regard Him as the Son of God, they can build a human society guided by his teachings. The second question is one that affects each person who hears the Gospel. The answer of each will determine how they live for the rest of their lives.

St. Peter, inspired by the heavenly Father, certainly gave the correct answer, but the issue of the identity of Jesus did not simply go away, and probably never will. St. John the Evangelist, who spoke of Jesus as the “Word made flesh” whose glory he had seen, had to insist that the One whom he had seen was “that which we heard, which we have looked upon, and our hands have handled ...” (1 John 1:1-3). Jesus was a real, historic person with a real body. This needed to be affirmed

by John because the heretical Docetists claimed that the physical body of Jesus only “seemed” to be real. It was only an “appearance.” There was no Incarnation, no suffering and no death for the Person of Jesus, and consequently no salvation.

The identity of Jesus was debated for the next four centuries. The theologian who would write the definitive answer to the question was St. Cyril of Alexandria (376-444). He has been called the greatest Christologist.

Between the time of the Apostles Peter and John, and the fifth-century era of Cyril, the question of the identity of Jesus arose many times. It would be impossible here to cover in any detail the entirety of the Christological controversies in the first four centuries. However, some of the more noteworthy figures would include the Jewish Christian sect of the *Ebionites*, who simply regarded Him as the natural son of both Joseph and Mary;



*Theodotus of Byzantium*, who in the Second Century argued that Jesus was a human being “adopted” by God, probably when He was baptized by John in the Jordan; and the third-century *Sabellius*, who advocated the concept of “modalism,” in which the Three Persons of the Godhead were simply seen as three different “modes” of the One God.

While some denied the full divinity of Jesus, others would eliminate his complete humanity. The Docetists denied that Jesus had a human body. The followers of Apollinarius of Laodicea believed that the Word of God simply united with human flesh, with the Logos replacing the human soul of Jesus.

These early heresies did not go unanswered. In the First Century, St. Ignatius of Antioch continued the fight against the Docetists. In the Second Century, Docetism became more fully developed in the form of *Gnosticism*, a serious heresy that spread throughout the Mediterranean world. The “gnostic” Jesus was born without any participation of the material world. He was part of the gnostic *pleroma* of divine beings who descended into the material world. In his famous *Adversus Heresias*, St. Irenaeus, Bishop of Lyons, defended the historical Christ.

As troublesome as these early years were, in the Fourth Century a heresy arose that might be compared to a plague of locusts. Arising out of Egypt, it spread throughout the East. The Gothic tribes carried it to western Europe, to Spain and North Africa. Named after its founder Arius, a deacon of Alexandria, it is the heresy we know as *Arianism*. In 325 Emperor Constantine, not wishing to have his Empire divided, called the Christian bishops to Nicea to resolve the problem. The Council of Nicea produced the first part of the Nicene creed, insisting that Jesus was of the *same* substance as the Father. He was true God from true God. Arius had denied His divinity.

The battle against Arius was begun by his fellow Alexandrian, St. Athanasius. Arianism in various forms did not disappear after the Council of Nicea. Many would argue the Jesus had a nature that was “similar” to the Father, rather than one that was the *same* as the Father. By the late Fourth Century, Arianism had taken over the city of Constantinople. St. Jerome lamented, “*The whole world groaned, and was astonished to find itself Arian.*”

The Second Ecumenical Council was called in 381 in Constantinople to continue the fight against Arianism, but also to condemn the theology of

Apollinarius who taught that Jesus had an incomplete humanity.

In 431 the Third Ecumenical Council met in Ephesus to challenge Nestorius, the Patriarch of Constantinople, who refused to accept the title *Theotokos* (“God-bearer”) for the Virgin Mary. *It was during this controversy that St. Cyril of Alexandria became perhaps the most important defender, not only of the title of Theotokos, but of the identity of Jesus Christ.*

Cyril was a most prolific writer. Prior to his controversy with Nestorius, his works were largely exegetical and anti-Arian. It is not possible to do justice to the entirety of his writings here, so we will focus on the events of the Nestorian controversy.

### THE LIFE OF CYRIL

We know very little about the early years of St. Cyril. He was born in the town of Didoussya, Egypt, c. 378. His maternal uncle Theophilus was the Archbishop of Alexandria. It is most likely that his uncle guided his education. St. Cyril’s studied the theologians of Alexandria: Origen, Didymous the Blind, St. Athanasius, and even St. John Chrysostom. John McGuckin notes that “he was evidently schooled in rhetoric, but the substance of his learning is built upon the twin pillars biblical theology and the prior patristic tradition.”<sup>1</sup> Scripture and the Church Fathers will be the foundation of his theology.<sup>2</sup>

We meet St. Cyril in a somewhat awkward situation, at least for us. He was in Constantinople with his uncle Theophilus, where they went to depose St. John Chrysostom. A group of Egyptian monks had come to Constantinople complaining of how they were being treated by Bishop Theophilus. In 403 Emperor Arcadius demanded that Theophilus come to Constantinople to apologize to St. John. Theophilus arrived with *twenty-nine of his suffragan bishops* (a lesson Cyril would remember later), held a council and challenged St. John. As things turned out, it was St. John Chrysostom who was called to apologize. St. John was deposed from his office at the Synod of the Oak in 403, with the support of Theophilus and Cyril. He was not deposed for his theology, but rather for disciplinary reasons. This did not prove to be a permanent estrangement between these two Fathers of the church. Cyril would later use the writings of St. John and speak of him as a standard of Orthodoxy. During subsequent years

Cyril was groomed for the position of archbishop. After the death of his uncle he was consecrated on October 18, 412.<sup>3</sup>

### NESTORIUS AND THE CONTROVERSY

Nestorius was born in the city of Germanicia in the province of Syria. He was a student of Theodore of Mopsuestia. He lived as a priest monk near Antioch. It is likely that he was chosen to be the Patriarch of Constantinople because of his fame as a preacher. He was probably recommended by his friend, Patriarch John of Antioch. In 428 Nestorius arrived in Constantinople with a number of monks, the most problematic of whom would be the priest Anastasius. Nestorius managed to incur the antipathy of the monastics towards Constantinople, sending them back into their monasteries, and in particular the very rich and powerful sister of the Emperor, Pulcheria. He publicly refused to give her communion in the sanctuary with her brother. (This was a privilege of the Emperor.) Pulcheria opened a church for herself and the dissident monastics. Although her brother initially supported Nestorius, Pulcheria and the monastics allied themselves with Cyril.

John McGuckin describes Nestorius as a “consistent, if none too clear, exponent of the longstanding Antiochene dogmatic tradition.”<sup>4</sup> Nestorius was greatly surprised that what he had always taught in Antioch without any controversy whatsoever should prove to be so objectionable to the Christians of Constantinople.

Nestorius’s rejection of the term *Theotokos* was not new. It had been rejected by his teacher Theodore of Mopsuestia back in Antioch. What had been a non-issue in Antioch, became in Constantinople a debate that rose to the importance of Arianism and Apollinarism, both of which were resolved by an Ecumenical Council. Nestorius decided to hold a public debate over the issue of the *Theotokos*. His spokesman was the monk Anastasius, who “repeated the longstanding argument: ‘Let no man call Mary Mother of God for she was but a woman, and it is impossible for God to be born of a woman.’”<sup>5</sup> Nestorius was fond of using the term “strictly speaking” in his writings. His adversaries mocked him with the expression “If Mary is not, strictly speaking, the Mother of God, then her son is not, strictly speaking, God!”<sup>6</sup> What troubled his

adversaries was that his refusal to accept the term *Theotokos* implied *that there were two separate persons in Christ, one divine and one human*. A divided Christ meant that there was no real unity between the divine and the human. If so, this called salvation itself into question. Believing that a council would decide in his favor, he asked the Emperor for a council. But the Emperor called the council not in Constantinople, but in the City of Ephesus, which was the most important shrine of Mary. This placed Nestorius at a serious disadvantage.

### THE ISSUE

The complex theological question was “*How did the Eternal Word, the Second Person of the Trinity, unite Himself to humanity in the Person of Jesus Christ?*” Alternatively, “*What was the relationship between the divine and the human in Christ?*” At issue were the full divinity of Christ and His full humanity, and most important, His existence as One Person. Was His humanity simply “absorbed” by his divinity?<sup>7</sup> What did it mean either to say that Mary was *Theotokos* or to deny it? *Who* did she give birth to? Nestorius of Constantinople was the spokesman for what would be regarded as the heresy of Nestorianism, the denial of the term *Theotokos* for Mary the mother of Jesus Christ. Cyril was his adversary. In the dispute Cyril would clarify the questions regarding Christology and permanently make the term *Theotokos* or Mother of God an established part of the theology and piety of the Church.

### THE COMPLICATING FACTORS LANGUAGE

Among the complicating factors of the controversy was *language*. In English, we can simply say that Jesus had a human nature and a divine nature, and that they were united in One Person. Unfortunately, words such as *ousia* (nature) and *hypostasis* (individual) might be used interchangeably. The terminology was problematic.<sup>8</sup>

### ANTIOCH VERSUS ALEXANDRIA

A further complication was the differing theologies of Antioch in Syria and Alexandria in Egypt. Each had its unique history as a theological center. Antioch tended to “hold apart Christ’s divine and human natures” and the Alexandrian school “stressed their dynamic unity.”<sup>9</sup> Each school had its own theologians. Antioch had Lucian, Diodore of

1. John, McGuckin, *St. Cyril of Alexandria and the Christological Controversy*, (Crestwood, N.Y.: St. Vladimir Seminary Press), p. 3. McGuckin's work is a comprehensive and very readable account of the events of St. Cyril's life and the Council of Ephesus.

2. The appeal of St. Cyril to both Scripture and the Fathers sets the pattern of theology for the Church. Johannes Quasten notes, "It is certainly his merit that from now on Patristic testimony stands with Scriptural as authority in theological argumentation" (*Patrology*, vol. 3, Westminster, Maryland: Christian Classics Inc., p. 135).

3. Western historians have treated St. Cyril in a negative light. This partly due to the anti-Christian biases of the "Age of Enlightenment" and the anachronistic treatment of the fifth-century Alexandrian church. The Australian scholar Mario Baghos, challenging the questionable treatment of Cyril, has shown Cyril to be the saint that the church has always regarded him to be ("Enlightenment Legacy, Turbulence in Alexandria and the conflicting representations of Athanasius and Cyril," in the *St. Vladimir Seminary Quarterly*, Yonkers, NY, 62:3, 2018, pp. 201–238.).

4. *Op. cit.*, p. 22.

5. *Ibid.* p. 29.

6. *Ibid.*

7. J.N.D. Kelly notes that with Cyril's Alexandrian background, "the Christological problem did not present itself to him as that of

Tarsus, Theodore of Mopsuestia, John Chrysostom, and Theodore of Cyrus. Alexandria had Origen, Clement of Alexandria, Didymous the Blind and the great St. Athanasius. Each school had its representative in the current debate. Nestorius was of the Antiochian tradition and Cyril represented the Alexandrian tradition.

## ALEXANDRIA VERSUS CONSTANTINOPLE

The third canon of the First Council of Constantinople (381) stated that "the Bishop of Constantinople, however, shall have *the prerogative of honor after the Bishop of Rome*; because Constantinople is New Rome." Although Constantinople, founded in 320, was the *New Rome* and the City of Constantine, Alexandria was far older as a center of Christianity. Founded by Alexander the Great in 331 BC., the city was second only to Rome in its size and wealth. It was the city where the Septuagint Bible was translated several centuries earlier. It was the home of the philosopher Plotinus who would influence later Christian authors. The church of Alexandria was founded by the Apostle Mark. It was the city of Origen and St. Athanasius. That these two cities and their churches would be competitive is understandable. The two Antiochians, St. John Chrysostom and Patriarch Nestorius, were driven from their sees by Alexandrian patriarchs.

## THE TERM THEOTOKOS

The term *Theotokos* had been used for more than a century before its rejection by Nestorius. Origen (184–253) may have been the first to use the term. It was used by the fourth-century theologians Athanasius in 330 and Gregory the Theologian in 370. The Antiochian Theodore of Mopsuestia (350–428) may have been the first to deny the title. "Mary bore Jesus, not the Word, for the Word remained omnipresent, although from the beginning he dwelt in Jesus in a peculiar manner. Thus Mary is properly the Mother of Christ (*Christotokos*), but not the Mother of God (*Theotokos*)." Nestorius was a pupil of Theodore in Antioch.

What was needed was a clear resolution of the doctrine of Christology. Mariology and Christology were now part of a common debate. If Nestorius denied the term *Theotokos*, he was undermining the Incarnation. The term *Theotokos* had serious repercussions not only for Mary, but even more for

Christ.<sup>10</sup>

The opponents of Nestorius were able to gain the support of Cyril of Alexandria and the monks of Egypt. Both Nestorius and Cyril sent appeals to Pope Celestine in Rome. This resulted in a Roman council which condemned the teaching of Nestorius. Cyril was appointed to pronounce the sentence of deposition on Nestorius if he did not submit.

In December of 430, delegates were sent from Alexandria to Constantinople to condemn Nestorius. Cyril's letter to Nestorius also attached 12 anathemas, and told Nestorius he had ten days to retract his position. The letters of Nestorius to Pope Celestine went unanswered. As a consequence of the dispute, the Emperor arranged for the Council to be held in Ephesus in 431.

The clarity of Cyril's theology is expressed in his first letter to *Nestorius*.<sup>11</sup>

For we do not say that the nature of the Word was changed and became flesh, or that it was converted into a whole man consisting of a soul and body; but rather that the Word having personally united to himself to flesh animated by a rational soul, did in an ineffable and inconceivable manner become man and was called the Son of Man, not merely as willing or being pleased to be so called, neither on account of taking to himself a person but because the two natures being brought together in a true union; there is of both one Christ and one Son; for the difference of the natures is not taken away by the union, but rather the divinity and the humanity make perfect for us the one Lord Jesus Christ by their ineffable and inexpressible union.

...

But since, for us and for our salvation, he personally united to himself a human body, and came forth of a woman, he is in this way said to be born after the flesh; for he was not first born a common man of the holy Virgin and then the Word came down and entered into him, but the union being made in the womb itself he is said to endure a birth after the flesh, ascribing to himself the birth of his own flesh.... This was the sentiment of the holy Fathers; *therefore they ventured to call the holy Virgin, the Mother of God (Theotokos)*, not as if the nature of the Word or his divinity had its beginning from the holy

Virgin but because of her was born the holy body with a rational soul to which the Word being personally united is said to be born of the flesh."<sup>12</sup>

## THE COUNCIL OF EPHESUS

On November 19, 430, Emperor Theodosius II, yielding to the request of Nestorius, called for the Council that would meet in Ephesus on Pentecost, June 7 of the following year. Ephesus was the city of the most famous Marian shrine. This gave Cyril an initial advantage.

By June 7, Nestorius and his sixteen bishops were the first to arrive. Upon his arrival in Ephesus the local Metropolitan Memnon would not allow him to use any of the churches and did not greet him. Cyril and his entourage of fifty bishops were greeted as visiting dignitaries. The bishops of the Ephesus region and Jerusalem supported Cyril. Other than the papal delegates, Italy was not represented, nor was North Africa. The Council was largely an Eastern affair.

Cyril opened the Council on June 22, 431. He did not wait for the arrival of John of Antioch and his Syrian delegation, which would have been more favorable toward Nestorius. The representatives of Pope Celestine had also not arrived.

Nonetheless, against the advice of the representative of the Emperor, and coercing him to read the official document from the Emperor, Cyril opened the Council officially. The letters of both Cyril and Nestorius were read. Cyril's was approved and Nestorius's was condemned. The Creed of Nicaea was reaffirmed, and Nestorius was deposed and excommunicated. Cyril had won the day in this first session. The approval of the emperor was still not a given, however.

The Syrian delegation were at a marked disadvantage in coming to Ephesus. Some bishops had to journey from Persia and Arabia. Antioch was still over seven hundred miles from Ephesus. The Antiochian delegation arrived four days late. Not surprisingly, they were angry at being left out of the proceedings. They held their own council, at which they excommunicated Cyril and Memnon, the bishop of Ephesus, and the bishops who had supported Cyril. The weeks that followed were a time of conflict and chaos on all sides.

After the arrival of the papal delegation, six more sessions were held in Ephesus. Both Nestorius and

Cyril wrote letters to Emperor Theodosius, pleading their cases. Many in Constantinople were demanding the deposition of Nestorius. The Emperor decided to reject both the Council headed by Cyril and that of John of Antioch. The bishops were not allowed to leave Ephesus until the matters were settled. Representatives of the two factions were called to meet at Chalcedon. John of Antioch no longer supported Nestorius, while the supporters of Cyril were adamant in their support. In the end, Emperor Theodosius allowed Nestorius to return to his monastery. Cyril was allowed to return to Alexandria. Cyril had been victorious. His theology and language would be used by the Council of Chalcedon in 451.

The importance of Cyril's victory cannot be minimized. The term *Theotokos* affirmed unequivocally that the one born of Mary, who suffered, died, and rose again, was one Person, God incarnate. The rejection of the term would have meant a Christ divided into two persons. A simply human Christ could not restore us to God. Any other understanding of Christ than Cyril's becomes confused and misleading. The salvation of man began at the moment when the Word of God became incarnate in the womb of Mary, who is truly *Theotokos*.

In time the differences between Alexandria and Antioch were settled. Antioch accepted the term *Theotokos*. Cyril accepted the fact that while their language was different, their faith was one.

Was Nestorius really guilty of the heresy of Nestorianism? That debate continues today. His later writings insist that he did not believe that there were "two persons" in Christ. Nonetheless, Nestorianism is a heresy. We are indebted to Cyril in two very important ways. He provided the most complete and Orthodox answer to the question of the identity of Jesus Christ, and he assured the position of Mary as Mother of God for all generations. Much of modern Christianity needs to rediscover not only the title *Theotokos*, but the implication for the understanding of the mystery of salvation.

Fr. Daniel Daly

explaining the union of two disparate natures.... He thought rather of two phases or stages in the existence of the Logos, one prior to and the other after the Incarnation. The Logos as he liked to say 'remains what He was' (*Early Christian Doctrines*, Peabody, Mass.: Prince Press, 2000), p. 319.

8. "He (Cyril) used the term *physis* and *hypostasis* without any distinction to signify 'nature' as well as 'person'" (Quasten, *op. cit.*, p. 139).

9. N.D. Kelly, *Dictionary of Popes*, (Oxford: Oxford University Press, 1986), p. 41.

10. McGuckin, *Op. Cit.*, p. 21

11. This is from only one of a number of significant letters written by Cyril in this controversy. Nestorius also wrote many letters. A discussion of the Council of Ephesus, including the documents of the Council, may be found in *Nicene and Post-Nicene Fathers, Second Series*, vol. 14, *The Seven Ecumenical Councils*, pp.192–242.

12. *Ibid.*, p. 198.

# Food for Hungry People Program

FOOD FOR HUNGRY PEOPLE & CHARITABLE OUTREACH 2017 - 2018				
AND WORLD FOOD DAY - POUNDS OF FOOD COLLECTED				
	FFHP	2017 WFD	FFHP	2018 WFD
	2017	POUNDS	2018	POUNDS
UPDATED May 1, 2019				
<b>OTTAWA, EASTERN CANADA</b>				
<b>AND UPSTATE NEW YORK</b>				
<b>NOVA SCOTIA</b>				
St. Anthony-Halifax	\$500.00	450	\$0.00	65
<b>UPSTATE NEW YORK</b>				
St. George-Albany	\$1,000.00	300	\$1,000.00	300
St. Michael-Glenora	\$378.00	650	\$485.50	
St. George-Hagarty Falls	\$400.00	1,000	\$150.00	
St. George-St. Glenn Falls	\$192.15		\$220.70	
St. Elias-Syracuse	\$564.00	2,200	\$533.00	
St. George-New Hartford	\$332.45		\$562.02	
<b>ONTARIO</b>				
Holy Transfiguration-London	\$50.00		\$200.00	
St. Elias Cathedral Ottawa	\$6,794.00	850	\$6,396.00	1,220
St. George-Richmond Hill	\$250.00		\$225.00	
St. Mary-Mississauga	\$0.00 All Year		\$0.00 All Year	
St. Ignatius-St. Catharines	\$415.20	156	\$100.00	73
Christ the Saviour Mission- Waterloo	\$0.00		\$150.00	
<b>QUEBEC</b>				
St. Mary-Montreal	\$0.00		\$50.00	
St. George-Montreal	\$3,642.00	2,457	\$6,148.00	
St. Nicholas-Montreal	\$205.00		\$300.00	
St. John The Baptist Mission- Laval	\$0.00		\$0.00	
<b>PRINCE EDWARD ISLAND</b>				
St. Peter & Paul-Charlottetown	\$90.00		\$1,050.00	
<b>TOTAL OTTAWA, EASTERN CANADA</b>				
<b>AND UPSTATE NEW YORK</b>				
	<b>\$16,813.40</b>	<b>7,963</b>	<b>\$17,530.22</b>	<b>1,658</b>
<b>NEW YORK AND WASHINGTON DC</b>				
<b>CONNECTICUT</b>				
St. Nicholas-Bridgeport	\$1,800.00 All Year		\$1,300.00 All Year	
St. George-Danbury	\$585.79 All Year		\$70.00 All Year	
<b>DISTRICT OF COLUMBIA</b>				
St. George-Washington DC	\$300.00 All Year		\$200.00 All Year	
<b>MARYLAND</b>				
St. Peter & Paul-Potomac	\$1,800.00 All Year		\$1,250.00 All Year	
<b>NEW JERSEY</b>				
St. Anthony-Spenfield	\$660.00	480	\$515.00	325
St. George-Little Falls	\$80.00		\$150.00	
St. Stephens-S Plainfield	\$540.00		\$50.00	
<b>NEW YORK</b>				
St. Mary-Brooklyn	\$1,540.00		\$1,344.00	
St. Nicholas Cathedral-Brooklyn	\$1,510.00		\$1,225.00	
St. John the Baptist - Levittown	\$400.00		\$0.00	
Church of Virgin Mary-Yonkers	\$475.00	5,000	\$0.00	
St. James - Poughkeepsie	\$0.00 All Year		\$0.00 All Year	
St. Anthony-Melville	\$0.00		\$0.00	
St. Ignatius Mission-Florida	\$25.00		\$910.00	
<b>PENNSYLVANIA</b>				
St. George-Allentown	\$1,100.00	300	\$1,000.00	300
<b>TOTAL NEW YORK &amp; WASHINGTON DC</b>				
	<b>\$10,816.79</b>	<b>5,780</b>	<b>\$8,022.00</b>	<b>625</b>
<b>CHARLESTON/OAKLAND &amp; MID-ATLANTIC</b>				
<b>DELAWARE</b>				
St. Andrew-Lewes	\$419.22 All Year		\$660.65 All Year	
<b>DISTRICT OF COLUMBIA</b>				
<b>MARYLAND</b>				
St. Mary-Hunt Valley	\$80.00		\$400.00	
Holy Cross-Linthicum	\$25.00	550	\$0.00	
St. James The Apostle- Westminster	\$560.00		\$270.00	
St. John The Baptist-Levittown	\$194.00	600	\$0.00	
St. Gregory-Silver Spring	\$214.31	96	\$1,004.00	126
<b>PENNSYLVANIA</b>				
St. George-Altoona	\$70.00		\$172.56	
St. Mary-Chambersburg	\$1,350.25 All Year		\$776.05 All Year	
St. John Evangelist-Beaver Falls	\$1,414.86		\$1,593.00	
St. George-Bridgeville	\$845.00 All Year		\$785.00 All Year	
St. Ellen-Brownsville	\$1,730.00		\$30.00	
St. Anthony-Butler	\$78.73		\$160.77	
St. Paul-Emmaus	\$50.00		\$65.00	
St. Michael-Greensburg	\$0.00		\$1,733.96	
St. Mary-Johnstown	\$1,375.00 All Year		\$2,218.00 All Year	
St. John Chrysostom-York	\$1,944.46	2,005	\$1,600.00	
St. Michael-Monaca	\$103.00		\$25.00	
St. Elias-New Castle	\$1,910.00		\$2,240.00	
St. George-New Kensington	\$550.00	76,860	\$660.00	
St. George Cathedral-Pittsburgh	\$145.00		\$1,633.50	
St. Philip-Souderton	\$2,500.00 All Year		\$3,089.99 All Year	
St. George-Liggett Darby	\$0.00		\$0.00	
St. Mary-Wilkes-Barre	\$2,275.00 All Year		\$2,015.00 All Year	
Holy Ascension Mission-West Chester	\$471.36		\$794.90	
<b>VIRGINIA</b>				
St. Patrick-Bealton	\$290.00		\$470.00	822
St. Basil the Great-Hampton	\$125.00		\$325.00	
St. Raphael of Brooklyn Mission-Charlottesville	\$0.00		\$50.00	
Holy Trinity-Lynchburg	\$1,068.75		\$1,050.00	
<b>WEST VIRGINIA</b>				
St. Nicholas-Beckley	\$215.00 All Year		\$310.00 All Year	
St. George Cathedral-Charleston	\$3,135.00 All Year		\$3,055.00 All Year	
Church of Holy Spirit-Huntington	\$287.00 All Year		\$0.00 All Year	

FOOD FOR HUNGRY PEOPLE & CHARITABLE OUTREACH 2017 - 2018				
AND WORLD FOOD DAY - POUNDS OF FOOD COLLECTED				
	FFHP	2017 WFD	FFHP	2018 WFD
	2017	POUNDS	2018	POUNDS
<b>NYL CHARLESTON/OAKLAND &amp; MID-ATLANTIC</b>				
	<b>\$23,123.95</b>	<b>80,611</b>	<b>\$27,227.38</b>	<b>948</b>
<b>TOLEDO AND THE MIDWEST</b>				
<b>IOWA</b>				
St. George-Cedar Rapids	\$2,319.00 All Year		\$1,047.00 All Year	
St. Raphael of Brooklyn-Iowa City	\$251.05 All Year		\$169.75 All Year	
<b>ILLINOIS</b>				
St. Nicholas-Urbana	\$2,020.00 All Year		\$1,650.00 All Year	
St. George-Cicero	\$680.81		\$260.00	
All Saints-Chicago	\$3,155.06	3,436	\$3,431.97	12,057
St. Elias-Peoria	\$25.00		\$25.00	
St. George-Spring Valley	\$1,874.64		\$2,331.69	
Holy Transfiguration-Warrenville	\$318.00		\$394.00	207
St. Mary-Peoa Heights	\$1,362.20	1,072	\$1,220.00	1,220
St. John of Damascus- Carbondale	\$0.00		\$105.85	
<b>INDIANA</b>				
All Saints-Bloomington	\$1,322.00	103,353	\$662.00	183,575
St. John Chrysostom-Fort Wayne	\$622.59 All Year		\$256.00 All Year	
Holy Resurrection-Hoosier	\$0.00		\$0.00	
St. George-Fishers	\$1,945.63	502	\$2,968.85	547
St. George-Terre Haute	\$375.00		\$550.00	
St. Mary-Goshen	\$1,173.24		\$254.54	
St. Mary of Egypt-Greenwood	\$669.00	3,196	\$485.00	412
St. Ananias Mission-Evanville	\$0.00	300	\$0.00	300
<b>KENTUCKY</b>				
St. Andrew-Lexington	\$600.91	300	\$600.00	
St. Michael-Louisville	\$2,665.00	91,250	\$2,060.00	91,225
Holy Apostles-Bowling Green	\$171.88	1,725	\$484.77	
<b>MICHIGAN</b>				
St. Mary-Berkeley	\$0.00		\$0.00	
St. George-Troy	\$1,390.00		\$1,090.00	
St. George-Flint	\$1,093.42 All Year		\$1,438.56 All Year	
St. George-Grand Rapids	\$1,500.00 All Year		\$1,300.00 All Year	
St. Nicholas-Grand Rapids	\$3,750.05 All Year		\$4,309.00 All Year	
St. Mary-John Mountain	\$25.00		\$0.00	
Basilica of St. Mary-Livonia	\$870.00	300	\$240.00	
St. James-Williamston	\$0.00	260	\$280.00	
St. James-Williamston	\$0.00		\$0.00	
Holy Cross Mission-Dorr	\$744.26		\$0.00	
Holy Incarnation-Allen Park	\$0.00		\$0.00	
St. Willibrord Mission Station-Holland	\$650.00		\$2,100.00	
<b>MINNESOTA</b>				
St. George-West St. Paul	\$405.19	1,813	\$615.77	
<b>MISSOURI</b>				
All Saints of North America-Maryland Heights	\$391.00 All Year		\$420.69 All Year	
St. John The Theologian-Cape Girardeau	\$253.15		\$146.75	
<b>OHIO</b>				
St. George-Akron	\$50.00 All Year		\$700.00 All Year	
St. George-Canton	\$988.50		\$1,020.00	
St. Luke The Evangelist Mission-Chagrin Falls	\$500.00		\$2,000.00	
St. George-Cleveland	\$415.00 All Year		\$900.00 All Year	
St. James-Loveland	\$0.00		\$0.00	
St. Matthew-N Royalton	\$958.34	7,500	\$502.00	
St. Elias-Sylvania	\$600.00 All Year		\$620.00 All Year	
St. George Cathedral-Toledo	\$625.00		\$25.00	
St. Mark-Yungtown	\$800.00 All Year		\$650.00 All Year	
St. Barnabas-Springfield	\$341.44 All Year		\$500.00 All Year	
<b>ONTARIO</b>				
St. Ignatius Antioch-Windsor	\$0.00		\$0.00	
<b>WISCONSIN</b>				
St. Elias-La Crosse	\$482.26	135	\$291.59	
St. Nicholas-Cedarburg	\$791.42	2,194	\$1,085.89	2,100
St. Ignatius-Madison	\$200.00	2,581	\$500.00	2,880
<b>TOTAL TOLEDO AND THE MIDWEST</b>				
	<b>\$38,470.06</b>	<b>215,826</b>	<b>\$40,264.67</b>	<b>294,523</b>
<b>WORCESTER AND NEW ENGLAND</b>				
<b>MASSACHUSETTS</b>				
St. Michael-Zollit	\$225.62		\$260.00	
St. Mary-Cambridge	\$1,419.71 All Year		\$1,314.51 All Year	
St. John of Damascus-Dedham	\$3,548.92		\$3,274.91	
St. George-Lawrence	\$1,127.00		\$850.00	
St. George-Lowell	\$1,160.00		\$872.00	
St. George-Norwood	\$3,174.50	1,412	\$3,647.76	
St. George-W Roxbury	\$1,965.00	6,500	\$2,395.00	6,500
St. George Cathedral-Worcester	\$3,581.10	200,000	\$2,872.96	
St. Stephen- Springfield	\$0.00 All Year		\$0.00	243
Emmanuel-Warren	\$0.00		\$0.00	
<b>RHODE ISLAND</b>				
St. Mary-Pawtucket	\$355.00 All Year		\$130.00 All Year	
<b>TOTAL WORCESTER AND NEW ENGLAND</b>				
	<b>\$16,557.05</b>	<b>207,912</b>	<b>\$16,237.14</b>	<b>6,743</b>
<b>MIAMI AND THE SOUTHEAST</b>				
<b>ALABAMA</b>				
Church of the Annunciation-Birmingham	\$0.00		\$0.00	
St. Michael-Dothan	\$233.93		\$162.00	
<b>ARKANSAS</b>				
St. Nicholas-Springdale	\$80.00		\$0.00	
Holy Trinity-Little Rock	\$530.00	350	\$1,300.00	300
<b>FLORIDA</b>				
St. George Cathedral-Coral Gables	\$1,987.00	4,000	\$820.00	
St. Philip-Davie	\$100.00	542	\$0.00	558

# 2017-2018 Donations

FOOD FOR HUNGRY PEOPLE & CHARITABLE OUTREACH 2017 - 2018				
AND WORLD FOOD DAY - POUNDS OF FOOD COLLECTED				
	FFHP	2017 WFD	FFHP	2018 WFD
	2017	POUNDS	2018	POUNDS
St. Andrew-Eustis	\$523.00		\$182.57 All Year	
St. George-Jacksonville	\$1,280.00	300	\$1,265.00	10,000
Our Lady of Regla-Miami	\$100.00		\$150.00	
St. Anthony the Great-Melbourne	\$195.01	241	\$220.05	240
St. Peter the Apostle Mission- Bonita Springs	\$0.00	5,000	\$0.00	
St. George-Orlando	\$343.00	32,056	\$334.00	35,000
St. Basil-Silver Springs	\$360.00		\$230.00	
St. Nicholas-St. Petersburg	\$884.50 All Year		\$174.00 All Year	
St. Mary-W Palm Beach	\$563.00		\$647.00	
Holy Cross-Ormond Beach	\$775.08		\$608.00	
St. Paul-Naples	\$322.85 All Year		\$671.57 All Year	
St. Andrew The Apostle-Pensacola	\$345.00		\$762.00	
St. Ignatius-Boca Raton	\$0.00		\$65.00	
<b>GEORGIA</b>				
St. Elias-Atlanta	\$1,327.00		\$3,276.49	
St. Stephen-Hiram	\$500.00	2,560	\$500.00	2,675
St. James Mission- Buford	\$450.00	180	\$100.00	
<b>LOUISIANA</b>				
Archangel Gabriel-Lafayette	\$0.00		\$0.00	
St. Basil-Metairie	\$100.00		\$100.00	
<b>MISSISSIPPI</b>				
St. George-Vicksburg	\$100.00		\$100.00	
St. Peter-Madison	\$130.00		\$100.00	
<b>NORTH CAROLINA</b>				
St. Peter & Paul-Boone	\$50.00		\$0.00	
All Saints-Raleigh	\$2,238.20	1,583	\$2,878.32	1,073
St. Raphael-Holly Springs	\$0.00		\$0.00	
<b>SOUTH CAROLINA</b>				
St. Catherine-Aiken	\$0.00		\$0.00	
St. Barnabas-Levinston	\$175.00		\$25.00	
St. Nicholas-Myrtle Beach	\$50.00		\$245.00	
Christ the Saviour-Anderson	\$0.00 All Year		\$0.00 All Year	
<b>TENNESSEE</b>				
Holy Resurrection-Johnson City	\$0.00		\$0.00	
St. Ignatius-Franklin	\$890.00	136,050	\$1,043.00	
St. John-Memphis	\$890.00 All Year		\$650.00 All Year	
St. Elizabeth-Hurricane	\$1,041.81		\$135.53	
St. Nicholas-Jackson	\$0.00		\$313.33	
<b>TOTAL MIAMI AND THE SOUTHEAST</b>				
	<b>\$16,621.38</b>	<b>162,912</b>	<b>\$17,075.86</b>	<b>49,740</b>
<b>WICHITA AND MID-AMERICA</b>				
<b>COLORADO</b>				
St. Luke- Erie	\$1,132.55 All Year		\$1,294.00 All Year	
St. Augustine of Hippo-Denver	\$877.22		\$1,033.30	
St. Elias-Anvada	\$0.00		\$10,000.00	
St. Mark-Denver	\$30.00		\$0.00	
St. Columba-Lafayette	\$0.00 All Year		\$272.00 All Year	
St. James-Fort Collins	\$108.82		\$164.55	
St. John Chrysostom-Lakewood	\$780.82		\$466.00	
<b>KANSAS</b>				
St. Michael the Archangel-Wichita	\$166.26		\$164.56	

# COMMUNITIES IN ACTION

## BISHOPS JOHN AND THOMAS VISIT ST. PATRICK, BEALETON, VIRGINIA

On Sunday, March 17, 2019, the Feast of Saint Patrick, St. Patrick Orthodox Church of Bealeton, Virginia, celebrated its Twelfth Patronal Feast. The weekend was marked by ordinations, feasting, and the presence of both Bishop JOHN and Bishop THOMAS, and dear friends of the parish. Festivities began Saturday evening with the celebration of Vespers, during which David McCready was ordained a sub-deacon; David will shortly be ordained to the priesthood and assigned to a parish in Denver.

Vespers was followed by Benediction/Adoration, after which everyone gathered in the parish hall for a Lenten meal of lentils and rice, and enjoyed what has become a yearly tradition: peppering our dear bishops with questions. The resulting topics of conversation were widely varied, but, as always, both Bishop JOHN and Bishop THOMAS offered a wealth of wisdom and encouragement.

One such topic was the role of altar servers. While Bishop JOHN admitted that he may have had more fun as an altar server than as a bishop, he emphasized the position's significance. "The altar servers are there to work. The kingdom of God is orderly, and the altar servers maintain that heavenly order throughout the Divine Liturgy."

When asked how to handle the current conflicts in Ukraine, Bishop JOHN's advice was simple: love more, talk less. He encouraged us to be peacemakers and keep ourselves from fruitless arguments, while remaining steadfast in our faith.

One of our younger parishioners, seven-year-old Max Kyhl, asked Bishop THOMAS what being a bishop was like, and his answer was poignant and convicting. He remarked on the sacrifices, including the exhaustion of constant travel and the absence of a traditional family. He emphasized the joy in having spiritual children scattered all across the country, and how each parish visit feels like a family reunion. His final, heartfelt admonition was to "love what God gives you."

Sunday morning, one hundred and sixty parishioners packed themselves into the sanctuary, which was adorned with beautiful spring blooms and an abundance of glowing candles. Guests included visiting seminarians from St. Vladimir's Seminary and other out-of-town friends of St. Patrick's. The mass was rendered especially joyful by the ordination of sub-deacon David Nicodemus to the diaconate, the addition of two new St. Patrick's catechumens, and the elevation of Fr. Patrick to the esteemed rank of Archpriest.

A delicious Irish feast followed, and everyone was heartily grateful that this year, St. Patrick's Day (which always falls during Holy Lent) finally landed on a Sunday.

As we all crowded into the parish hall and it became clear that not everyone would get a seat, Bishop THOMAS quipped, "I always knew this church would be too small." Despite the insufficient space, there was, most importantly, more than enough food to go around.

While fellowship and celebration were beautiful features of this festive weekend, the ultimate take-away came from the corresponding admonitions of Bishop JOHN and Bishop THOMAS. During the homily, Bishop THOMAS explored the role of the priesthood, both as it pertains to the ordained guide of a parish and to each parishioner. He commended the labor and resulting growth of our community, led by the faithful guidance of our own priest, Fr. Patrick, but he continually returned to the Parable of the Talents – the parable our parish has heard every Saint Patrick's Day for the last twelve years. As always, the message offered by that parable and our bishops was the same: the work isn't over – it is just beginning.

## TEEN SOYO CHAPTERS GATHER FOR LENTEN RETREAT

More than forty teens from the Northern California Deanery spent a Saturday in Great Lent together, enjoying food, fun, and fellowship. They came from four Antiochian parishes: St. Nicholas Church, San Francisco; Church of the Redeemer, Los Altos Hills;



St. James Church, Modesto; and Holy Virgin Mary Church, West Sacramento. The last mentioned hosted the retreat on Saturday, March 23, 2019.

They began the day getting to know one another over a Lenten lunch. After that, they headed to Old Town Sacramento where they had ice-breakers by the waterfront. The teens toured the

historic railroad and Old Schoolhouse, and capped their excursion with a visit to a candy shop that they essentially took over!

The teens returned to Holy Virgin Mary Church for a workshop led by the pastor, Fr. Paul Baba, entitled *Four Ways to Live Orthodoxy*. He shared with the teens the classic Christian work, *Unseen Warfare: The Spir-*

*tual Combat and Path to Paradise*. It reads:

"The only things that God demands of you are

1. That you should grieve in your heart at having offended Him.
2. That you should abhor sin above all things, any sin, great or small.
3. That you should give yourself



up to Him entirely and care for one thing only, with all the love and longing of your heart – to conform to His will always and in everything

you do, and be forever fully obedient to Him alone.  
4. That you should have firm faith in Him and an unshakeable trust that He will

have mercy upon you, will cleanse you of all your sins, and will protect you from all your enemies, both visible and invisible.”

After that, the teens had an “Ask Abouna” session with Fr. Paul and Fr. George Baalbaki, the pastor of St. Nicholas Church in San Francisco. That led to evening worship in Great Vespers, followed by a Lenten dinner and *zalabyeh* for dessert! Afterward, the presidents and representatives from the four Teen SOYO chapters talked about activities in their churches.

In conclusion, we had an amazing time!

Through this retreat we understand the need for more like this, and we compiled a list of the attendees with contact information so that we could tell them about future activities. Soon, we hope to gather youth advisors from around the deanery, to organize, and to strengthen bonds with their teens in our Lord, God and Savior Jesus Christ and His Orthodox Church.

The teens are so grateful to His Eminence Metropolitan JOSEPH for blessing this retreat; to Fr. Paul and Fr. George for their spiritual guidance; to the families, the volunteers and the young adults for their coordination; and to all the teens who participated.

Sub-deacon Ilyan Baalbaki and Nicholas Baba



Diocese of Worcester and New England announces the 81st  
**2019 PARISH LIFE CELEBRATION**  
Saturday June 22, 2019  
St George Orthodox Church  
55 Emmonsdale Rd  
West Roxbury MA

Hosted by  
St Stephen Springfield & Emmanuel Warren

Teen do ALL THINGS through Christ who strengthens me.

Celebrating the 40th anniversary of the Antiochian Village

Celebrating 60 years of the Western Rite

**SCHEDULE OF EVENTS**

- 8:15: ORTHOS
- 9:00: REGISTRATION
- 9:30: HIERARCHICAL DIVINE LITURGY
- FEATURING ANTIOCHIAN VILLAGE MUSIC
- 11 - 12:45: AWARDS & GENERAL ASSEMBLY BRUNCH
- 1 - 1:45: PRESENTATION ON CONFERENCE THEME
- 2 - 3:25: GATHERINGS FOR THE FOLLOWING:
  - PARISH LEADERSHIP
  - PARISH COUNCIL ORDER OF ST IGNATIUS & ADULTS
  - ANTIOCHIAN WOMEN, MEN, TEEN SOYO & YOUTH
- 3:30 - 5:30: BIBLE BOWL
- 6:30 - 8:00: DINNER AND NEW ENGLAND'S GOT TALENT

Register [antiochianevents.com/Worcester.html](http://antiochianevents.com/Worcester.html)

Faithtree

**IT TAKES More Than ONE**

BUILDING A THRIVING MINISTRY TEAM

A WORKSHOP FOR CLERGY  
**WEDNESDAY, JULY 24**  
11AM-4PM // GRAND RAPIDS, MI  
ANTIOCHIAN ARCHDIOCESE CONVENTION

[FAITHTREE.ORG](http://FAITHTREE.ORG)

**DOMSE**  
DIOCESE OF MIAMI & THE SOUTHEAST

PARISH LIFE CONFERENCE  
JUNE 12-15, 2019

(All Saints Church, Raleigh, NC)

REGISTER NOW: [ANTIOCHIANEVENTS.COM/RALEIGH.HTML](http://ANTIOCHIANEVENTS.COM/RALEIGH.HTML)

2019 ANTIOCHIAN ORTHODOX ARCHDIOCESE

## ANTIOCHIAN HOUSE OF STUDIES MASTER OF THEOLOGY IN PASTORAL CARE & COUNSELING

Are you a clergyman interested in furthering your education in counseling?

Are you a lay person interested in a Church vocation in pastoral care or chaplaincy?

Consider the AHOS Master of Theology in Pastoral Care & Counseling program:

- \* 12 unique courses in Pastoral Theology with therapeutic application to individuals, families, and communities in crisis.
- \* Yearly residency weeks with didactic presentations from leading voices in Orthodox pastoral care, chaplaincy, and professional counseling.
- \* An accredited 400-hour practicum, accomplished in a student's own location over the course of 2 years.
- \* Coursework accomplished at a distance, which includes directed reading, audio-visual training resources developed by the program faculty, regular essays and oral examinations to demonstrate both comprehension and application of the course materials, and bi-monthly VTC sessions with a small group and mentor.
- \* A robust research project which responds to a local issue in pastoral care from a clear foundation in the Orthodox pastoral theological tradition, and which culminates in a major thesis.

The Church is Our Spiritual Hospital. We're Training First Responders.

For more information, visit or contact us through [www.tahos.org](http://www.tahos.org)

DIocese OF LOS ANGELES AND THE WEST ANNOUNCES THE 67TH ANNUAL



## 2019 Parish Life Conference San Diego, California! July 2nd - July 7th, 2019

Hosted by St. Anthony the Great Antiochian Orthodox Christian Church  
For a COMPLETE List of Scheduled Events & INFO Visit: [www.AntiochianEvents.com](http://www.AntiochianEvents.com)

### Highlights!

Order of St. Ignatius Reception  
Brunch with Metropolitan JOSEPH  
Metropolitan JOSEPH'S Address  
Workshops  
DJ & Teen Dance

More . . .  
Sunday Hierarchical Liturgy  
Surfing with Abouna-  
(Fr. Nathan Thompson)  
Teen SOYO  
BIBLE BOWL!  
Daily Divine Services

KEYNOTE SPEAKER: Nathan Hoppe missionary to Albania for nearly 20 years, now is witnessing the resurrection of the Orthodox faith!



Book Your Room NOW!  
We're ALREADY filling up!  
[www.AntiochianEvents.com](http://www.AntiochianEvents.com)



### DEADLINES:

Hotel Reservations: June 18, 2019  
Early Bird Registration: June 1, 2019  
Souvenir Journal: May 1, 2019  
Creative Festival: April 1, 2019  
Oratorical Festival: June 20, 2019  
Bible Bowl: June 20, 2019



Register Today! at: [www.AntiochianEvents.com](http://www.AntiochianEvents.com) (click on Los Angeles)

## A TABLE IN THE PRESENCE RETREAT FOR ORTHODOX COMBAT VETERANS



Orthodox Christian combat veterans of OEF and OIF:

The dust remains on your boots and in your rucksacks.

Your fallen brothers remain in your hearts and minds.

Combat is a threshold that cannot be uncrossed.

Your stories are not easy to tell. Who can bear them?

BUT GOD KNOWS THEM ALL.  
AND HIS LOVE FOR YOU ENDURES FOREVER.

Your Orthodox Military Chaplains  
and some veteran clergy have planned a retreat.

No cost – just get to us, if you can. We'll take care of the rest.

WE GATHER TO TALK. WE GATHER TO PRAY.  
TO STAND SHOULDER TO SHOULDER AND TO FACE GOD.

Columbus Day Weekend 2019 at the Antiochian Village

Funding provided by the Order of Saint Ignatius of Antioch  
To register, contact Barli Ross at [barli@antiochianvillage.org](mailto:barli@antiochianvillage.org)

## 2019 DIOCESAN PARISH LIFE CONFERENCES

Diocese of Miami  
June 12–15, 2019  
Hosted by All Saints Church  
Raleigh, NC

Diocese of Wichita  
June 18–23, 2019  
Hosted by St. Peter Church  
Fort Worth, TX

Diocese of Toledo  
June 19–23, 2019  
Hosted by St. Nicholas Church  
Champaign, IL

Dioceses of Oakland, New York and Charleston  
June 26–30, 2019  
Hosted by St. John Chrysostom Church  
York, PA  
Held at the Antiochian Village

Diocese of Ottawa  
July 3–7, 2019  
Hosted by St. George Church  
Richmond Hill, ON

Diocese of Los Angeles and Eagle River  
July 4–7, 2019  
Hosted by St. Anthony Church  
San Diego, CA

Diocese of Worcester  
June 22, 2019  
Hosted by St. Stephen (Springfield) and Emmanuel  
(Warren)  
Held St. George Church, Boston

Dioceses of Charleston/Oakland &  
New York/Washington D.C.



JUNE 26-30, 2019



Hosted by St. John Chrysostom,  
York, PA

FAMILY ACTIVITIES  
ATMOSPHERE  
FUN!

Antiochian Village Conference & Retreat Center • Ligonier, PA

LODGING: [registration.antiochianvillage.org/2019PLC](http://registration.antiochianvillage.org/2019PLC)  
EVENT REGISTRATION: [antiochianevents.com](http://antiochianevents.com)

Keynote Address:  
"Lay Ministry in the Church"



Fr. Nicholas Belcher

## 81<sup>ST</sup> ANNUAL PARISH LIFE CELEBRATION DIOCESE OF WORCESTER AND NEW ENGLAND

Hosted by St. Stephen (Springfield) and Emmanuel (Warren)  
at  
St. George Orthodox Church  
55 Emmonsedale Rd., West Roxbury, MA  
Saturday, June 22, 2019

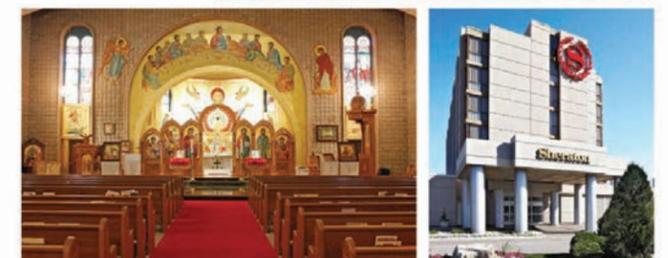
Celebrating  
the 40<sup>th</sup> Anniversary of the Antiochian Village,  
60 Years of Western Rite Worship,  
and Over 120 Years of Our Ministry in New England

Theme:  
*I can do all things through Jesus Christ Who Strengthens Me*

- |                        |  |
|------------------------|--|
| 8:00 a.m.              | Orthros  |
| 9:00 a.m.              | Hierarchical Divine Liturgy<br>(with a mix of Diocese and Village Music)   |
| 10:30 a.m. – 2:45 p.m. | Awards and General Assembly Brunch   |
| 12:45 – 2:15 p.m.      | Presentation on Conference Theme:<br>Fr. Seraphim Moslener   |
| 2:15 – 2:45 p.m.       | Gatherings for Parish Council,<br>Order of St. Ignatius and Adults<br>Antiochian Women<br>Mens' Groups<br>Teens<br>Youth |
| 2:45 – 4:30 p.m.       | Bible Bowl   |
| 4:30 – 5:15 p.m.       | Vespers – Western Rite /Winners of<br>Oratorical Contest   |
| 5:30 – 7:30 p.m.       | Dinner and "New England Got Talent"  |

## DIOCESE OF OTTAWA TORONTO PLC 2019

JULY 4-7,  
2019



HOSTED BY: ST. GEORGE CHURCH, TORONTO

HOTEL BOOKING NOW OPEN

For more information: [www.stgeorgeto.org](http://www.stgeorgeto.org)  
Email: [plc2019to@gmail.com](mailto:plc2019to@gmail.com)

Both hotels are located at: 600 Highway 7,  
Richmond Hill, ON

Sheraton Parkway North Toronto \$129 + tax  
Best Western \$109 + tax

St. George Antiochian Orthodox Church  
9116 Bayview Avenue, Richmond Hill, Ontario L4B 3M9



**GRAND RAPIDS:  
YOU'LL LOVE IT HERE!**

**ANTIOCHIAN  
ORTHODOX  
ARCHDIOCESE  
CONVENTION  
2019**

## AC 2019 IS GOING TO BE REALLY FUN!

Don't let anyone stay home...bring the whole family to our **RIVERWALK FAMILY PARTY**. Inside and outside the Convention Center, overlooking the Grand River, there will be a **Stilt Walker, Juggler, Balloon Artist, and Caricaturist**. Sliders and Street Tacos are the evening fare with Ice Cream Carts and Beer Kegs flowing. **Welcome Everyone!**

Move over *America's Got Talent* and *The Voice*. We have **'From Broadway to Grand Rapids.'** Some of the best talent in our Archdiocese will wow us with song and dance. **Get ready to be entertained.**

Next, it's **'YALLAH'** - Let's Dance...enjoy our **HAFLI** with a Live Arabic Band, Henna Artists, Photo Booth, and Mazza Plates. **Dabke into the night. Yallah!**

Finally, our **"LIGHT THE NIGHT"** GALA...a dinner-dance with **exquisite cuisine, fabulous music**, and emotional moments as we pay a 'tribute in lights' to the 40th Anniversary of the Antiochian Village. **Memories.**

**WE HAVE THE FUN ALL PLANNED FOR YOU!  
THERE WILL BE CELEBRATIONS FOR EVERYONE.**



**BOOK YOUR HOTEL, PURCHASE YOUR  
EVENT PACKAGE & EXCURSION TICKETS,  
AND EXPERIENCE GRAND RAPIDS!  
GO TO [AC2019GR.ORG](http://AC2019GR.ORG)**

