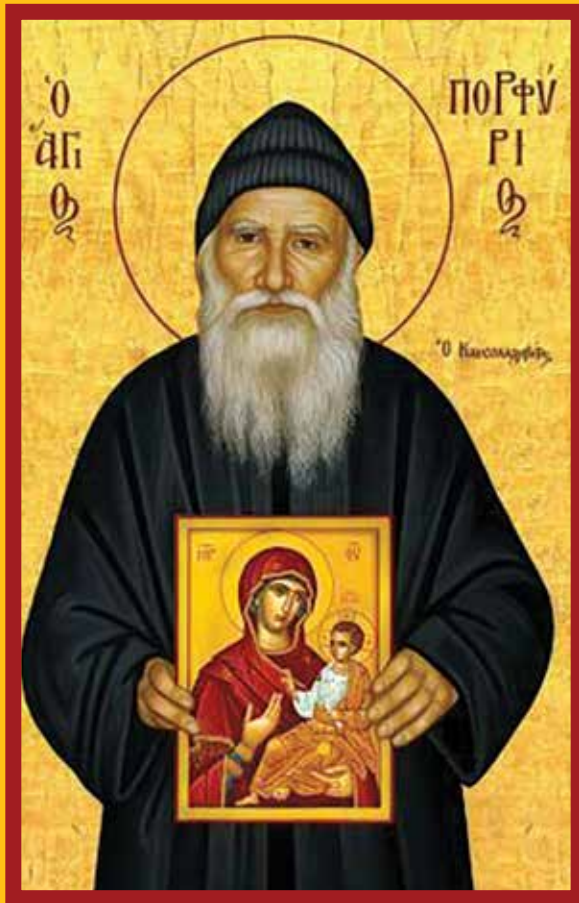


L'INSTITUT DE THÉOLOGIE ORTHODOXE DE MONTREAL



MONTREAL INSTITUTE OF ORTHODOX THEOLOGY



BULLETIN

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MAI 2017

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ICÔNE: SAINT PORPHYRIOS LE KAPSOKALYTE, † 2 DÉCEMBRE 1991, GLORIFIÉ NOVEMBRE 27, 201 / ICON: SAINT PORPHYRIOS THE KAPSOKALYVITE, † 2 DECEMBER 1991, GLORIFIED NOVEMBER 27, 2013.



LA RÉSURRECTION, SAINT MONASTÈRE DE DAPHNI, ATHÈNES, 11^{ÈME} SIÈCLE
 THE RESURRECTION, HOLY MONASTERY OF DAPHNI, ATHENS, 11TH CENTURY



L'INSTITUT DE
 THEOLOGIE
 ORTHODOXE DE
 MONTREAL
 MONTREAL
 INSTITUTE
 OF ORTHODOX
 THEOLOGY

NOUS VOUS SOUHAITONS
 UN JOYEUX RENOUVEAU
 DANS LE SEIGNEUR
 RESSUSCITÉ

WISHING YOU A
 JOYOUS RENEWAL
 IN THE RISEN LORD

MOT DU PRÉSIDENT

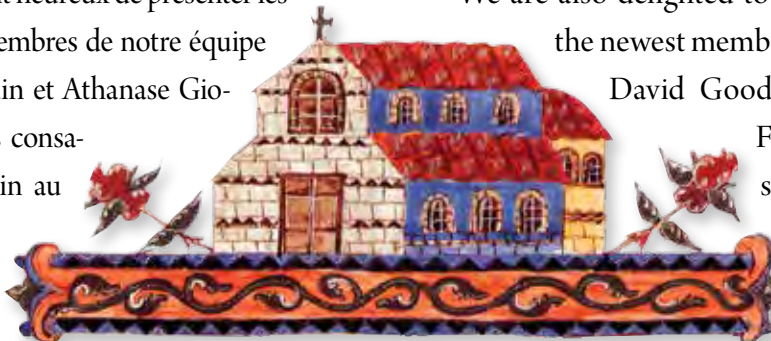
FROM THE PRESIDENT

Chers membres et amis,

C'EST AVEC PLAISIR que je vous propose la septième édition de notre bulletin annuel. Cette année, le Bulletin est dédié à l'Ancien Porphyre (1906-1991) qui a été officiellement canonisé par l'Église orthodoxe en 2013. Pour de nombreux fidèles, le Père Porphyre fournit une source de soutien interminable dans la rencontre avec le Christ. Pour cette raison, une icône de Saint Porphyre embellit la couverture du Bulletin de cette année.

Conformément à la pratique établie, le Bulletin de cette année comprend des témoignages de deux étudiants. Nous présentons des profils d'étudiants depuis la deuxième édition du Bulletin en 2012. Ce fut un plaisir de recruter d'étudiants tellement qualifiés pour les programmes de l'Institut. Afin de maintenir cette tradition, nous avons mis en œuvre une nouvelle campagne pour mieux rejoindre la communauté et rendre notre Institut et ses activités encore plus connus des paroisses orthodoxes de la région de Montréal. Nous avons déjà visité le groupe d'étude de la Bible de l'Ouest-de-l'Île associé à la paroisse antiochienne de Saint George, ainsi que le club de jeunes de l'Église orthodoxe grecque « Evangelismos » (Annonciation) de la Théotokos.

Nous sommes également heureux de présenter les profils de deux nouveaux membres de notre équipe de professeurs, David Goodin et Athanase Giocas. Finalement, nous avons consacré une partie de ce Bulletin au Grand et Saint Concile qui s'est tenue en 2016. À la suite d'une courte



Dear members and friends,

IT IS MY PLEASURE TO introduce the seventh edition of our annual Bulletin. This year, the Bulletin is dedicated to Elder Porphyrios (1906-1991) who was formally canonized by the Orthodox Church in 2013. For many faithful, Father Porphyrios provides a source of immeasurable support in encountering Christ. For that reason, an icon of Saint Porphyrios graces the cover of this year's Bulletin.

In keeping with established practice, this year's Bulletin includes testimonials from two students. We have been presenting student profiles since the second edition of the Bulletin in 2012. It has been a pleasure to recruit such qualified students to the Institute's programmes.

In order to maintain this tradition, we have implemented a new campaign to further reach out to the community and make our Institute and its activities better known to Orthodox parishes in the Montreal area. Already we have visited with the West Island Bible study group associated to the Antiochian Parish of Saint George, as well as the youth group of the Greek Orthodox "Evangelismos" (Annunciation) of the Theotokos Church.

We are also delighted to present profiles of some of the newest members of our team of professors, David Goodin and Athanasios Giocas.

Finally, we have devoted a section the Bulletin to the Great and Holy Council which was held in 2016. After a brief introduction,



introduction, nous vous présentons le Message du Saint et Grand Concile de l'Église orthodoxe, ainsi que des contributions de Christos Yannaras, Chrysostomos Stamoulis, Paul Ladouceur et l'Évêque Maxim Vasiljević. Comme l'année dernière, nous avons expressément cherché à présenter une diversité de perspectives.

Avec votre soutien et vos prières continus, nous souhaitons que notre Institut continue à développer davantage ses activités. ✚

we present the Message of the Holy and Great Council of the Orthodox Church, as well as commentaries by Christos Yannaras, Chrysostomos Stamoulis, Paul Ladouceur and Bishop Maxim Vasiljević. Just like last year, we have expressly sought to present a diversity of viewpoints.

With your continued support and prayers, we hope that our Institute will continue to further develop its activities. ✚

Dans le Christ / In Christ,

John Hadjinicolaou

John Hadjinicolaou



Voilà deux ans, en mai 2015 : la signature de l'Entente entre l'Université Laval et l'Institut de théologie orthodoxe de Montréal. — Gilles Routhier, doyen, Faculté de théologie et de sciences religieuses sur la gauche et le Dr John Hadjinicolaou sur la droite.

COMMUNICATION DU DOYEN 2017

VOILÀ DEUX ANS, EN MAI 2015, l'Institut de théologie orthodoxe de Montréal et la Faculté de théologie et de sciences religieuses de l'Université Laval signaient une entente visant à offrir à Montréal des programmes de théologie orthodoxe. Les premières années visaient à asseoir les bases de ce partenariat. Mutuellement, il fallait mieux connaître le partenaire avec lequel on se liait, s'adapter à une nouvelle culture administrative et assurer une transition harmonieuse. Il fallait à la hâte créer les programmes, reprendre les procédures d'admission, associer de nouveaux professeurs, etc. Beaucoup a été fait, de part et d'autre. Après deux années, on peut dire que la période d'adaptation et de transition tire à sa fin. Au cours des prochains mois, il faudra prendre le temps de dresser un bon bilan de ces deux premières années, de faire le point et d'envisager l'avenir. Ce partenariat qui en était encore à ses commencements il y a deux ans va bientôt entrer dans une phase de consolidation et de croissance et ainsi évoluer vers sa maturité.

En effet, je suis persuadé que les études en théologie orthodoxe n'ont pas encore atteint leur plein potentiel au Québec. C'est ensemble que nous pourrions établir les axes de croissance et de développement. Poser les fondements est une chose; assurer la croissance et le développement en est une autre. Ce développement passe sans doute par l'élargissement de la clientèle, certes, mais peut-être également par la présentation d'une offre mieux



adaptée de formation en théologie orthodoxe. Pour la première fois, à l'été 2017, nous offrirons un cours à l'été. D'autres actions qui renouvelleront l'offre de formation sont sans doute à imaginer et à promouvoir.

Pour ma part, j'ai été heureux de voir naître ce partenariat dont on célèbre déjà le deuxième anniversaire. Je m'y suis engagé avec ardeur et enthousiasme. Je salue également tout le soin et l'énergie qu'ont mis l'ITOM et son directeur, M. John Hadjinicolaou pour assurer une transition réussie avec l'Université Laval. C'est grâce à ce leadership et à cette générosité que les programmes de certificat et de DESS en théologie orthodoxe ont pu être relancés et se poursuivent avec l'Université Laval. J'ai été toujours impressionné, non seulement par l'engagement entier du directeur de l'ITOM, mais également par la chaleur de son accueil et son hospitalité.

C'est également pour moi une occasion de saluer les étudiants que nous connaissons malheureusement trop peu, ce qui nous empêche d'être enrichis par leur apport. Lorsque j'ai ouvert la Faculté à la théologie orthodoxe, j'étais convaincu que, par un échange de dons, nous pouvions nous enrichir mutuellement. Il faudra voir comment, dans l'avenir, au moyen de rencontres, nous pouvons non seulement poursuivre en parallèle des projets de formation, mais nous enrichir réellement mutuellement. J'en fais le vœu en souhaitant de belles années à ce partenariat appelé à croître et à se développer. ✚

Gilles Routhier

Gilles Routhier
Doyen
Faculté de théologie et de sciences religieuses
Université Laval, Québec

FACULTÉ DE THÉOLOGIE ET DE SCIENCES RELIGIEUSES DE L'UNIVERSITÉ LAVAL

LE PREMIER COURS DE THÉOLOGIE EN NOUVELLE-FRANCE, suivant l'historien Lucien Campeau, s'est donné à Québec, au Collège des Jésuites, en 1667. Cette première cohorte comptait peu d'étudiants, séminaristes pour la plupart, habitant au Séminaire de Québec fondé par Mgr de Laval quelques années auparavant. C'est dire que, depuis près de 300 ans, la théologie s'enseigne à Québec, tour à tour au Collège des Jésuites, au Grand Séminaire de Québec et, depuis plus de 150 ans, à la Faculté de théologie (et de sciences religieuses) de l'Université Laval. Il y a donc à Québec, une longue tradition de formation en théologie. La Faculté de théologie est l'une des quatre facultés fondatrices de l'Université Laval en 1852 (<http://www.ftsr.ulaval.ca/faculte/mission-et-historique/>). Cette grande université, qui compte aujourd'hui un peu plus de 50 000 étudiants, compte aujourd'hui 16 facultés.

Non seulement la Faculté est-elle la plus ancienne au Québec, mais elle est également la plus importante. On considère aujourd'hui qu'elle est la seule à offrir des programmes spécialisés complets aux trois cycles en théologie. De plus, elle a développé, depuis plus d'une trentaine d'années, des programmes en sciences des religions.

Cette Faculté, bien enracinée dans le passé et bénéficiant d'une tradition d'excellence, s'est graduellement ouverte aux croyants des autres confessions chrétiennes. Elle a d'abord accueilli des chrétiens de tradition protestante, des chrétiens catholiques de tradition orientale puis, récemment, en 2015, des étudiants de tradition orthodoxe, en créant un programme de Certificat en théologie orthodoxe (1^{er} cycle) et un Diplôme d'études supérieures et spécialisées en théologie orthodoxe (2^e cycle).

La Faculté de théologie et de sciences religieuses de l'Université Laval compte aujourd'hui 460 étudiants (à la session d'hiver 2016), dont environ 150 aux études supérieures, répartis sur le campus ou fréquentant ses cours hors campus à Chicoutimi, Trois-Rivières et dans la région de Montréal, dans le cadre de nombreux partenariats qu'elle a développé, notamment avec l'Institut de théologie orthodoxe de Montréal.

Elle a créé deux chaires de recherche (Chaire en théologie Monseigneur-de-Laval et Chaire Religion, spiritualité et santé) et, au cours des quatre dernières années, six chaires de leadership en enseignement (Liturgie et théologie sacramentaire, Théologie spirituelle, Éducation de la foi, Jeunes et religion, Éthique de la vie, Éthique et pastorale sociales). Ses professeurs contribuent aux Instituts d'études anciennes,

d'éthique appliquée et du patrimoine culturel de l'Université Laval en plus d'être engagés au sein du Centre interuniversitaire d'études québécoises.

Plus de 250 cours y sont offerts, dont plusieurs à distance, en catéchèse, en sciences des religions, en éthique, en études pastorales, en spiritualité, en théologie et en théologie pratique. Les programmes aux trois cycles (<http://www.ftsr.ulaval.ca/etudes/domaines-detudes/theologie/>) explorent les sources historiques et scripturaires du christianisme, la littérature patristique, le développement de la pensée chrétienne, les grandes questions théologiques, les conciles, en particulier Vatican II, l'éthique et les spiritualités chrétiennes, la théologie sacramentaire et la liturgie, la théologie, la spiritualité et la tradition liturgique et iconographique orthodoxe, la formation à l'intervention catéchétique et pastorale, l'accompagnement spirituel en milieu de santé, les grandes traditions monothéistes, les religions orientales, les nouveaux groupes religieux et les contacts entre les religions.

La Faculté dispose d'une expertise de pointe dans différents domaines de la théologie et des sciences des religions (<http://www.ftsr.ulaval.ca/recherche/objets-de-recherche/les-origines-du-christianisme/>). Divers regroupements de recherche réunissent ses professeurs chercheurs autour d'objets de recherche, souvent en lien avec d'autres facultés ou établissements universitaires, au Canada ou à l'étranger (<http://www.ftsr.ulaval.ca/recherche/regroupements-de-recherche/centres-instituts-et-chaire/>). Le dynamisme créé par ces regroupements donne lieu à de activités scientifiques, la Faculté étant fréquemment l'hôte de colloques, congrès, conférences et séminaires, dont plusieurs à caractère international (<http://www.ftsr.ulaval.ca/recherche/evenements/evenements/>). Elle dispose aussi d'une revue scientifique, le Laval théologique et philosophique (<http://www.ltp.ulaval.ca/>), et est partenaire dans l'édition de la revue *Lumen vitae* et dans la publication en ligne des Cahiers internationaux de théologie pratique (<http://www.pastoralis.org/>). De plus, elle est responsable de deux collections scientifiques : la « Bibliothèque copte de Nag Hammadi » (<http://www.naghammadi.org/>) et « Théologies pratiques ».

La Faculté est fière de son équipe composée de professeurs réguliers, de chargés d'enseignement et de chargés de cours et d'un nombre important de professeurs associés qui œuvrent chez ses nombreux partenaires (<http://www.ftsr.ulaval.ca/faculte/personnel/direction/>). Elle remplit sa mission de développement du savoir et de diffusion des connaissances à l'échelle d'un vaste territoire grâce à son offre de



Les bureaux de la Faculté de théologie et de sciences religieuses, Pavillon Félix-Antoine-Savard, sur le campus de l'Université Laval au Québec.

cours à distance (<http://www.ftsr.ulaval.ca/etudes/formation-a-distance/formation-a-distance/>) et à des partenariats qu'elle entretient avec plusieurs institutions de formation (<http://www.ftsr.ulaval.ca/faculte/partenaires/>), sans lesquelles elle ne pourrait rejoindre un public aussi vaste. Ces institutions apportent aussi à la Faculté des ressources aux compétences diversifiées et souvent complémentaires à celles du corps professoral

régulier. Grâce à l'excellence de son corps professoral et à la diversité de ses champs d'études, la Faculté se classe parmi les meilleures du genre au Canada.

La Faculté de théologie et de sciences religieuses de l'Université Laval est fière de compter l'Institut de théologie orthodoxe de Montréal parmi ses partenaires. Bienvenue à la Faculté! ✚

LE PROGRAMME ACADÉMIQUE + ACADEMIC PROGRAMME

CERTIFICAT DE 1^{ER} CYCLE EN THÉOLOGIE ORTHODOXE (30 CRÉDITS)

Le certificat vise à former des personnes capables de lire les fondements théologiques et culturels des communautés chrétiennes orthodoxes. Il permettra également de mieux comprendre la contribution religieuse et culturelle des orthodoxes dans une société multiculturelle.

À l'aide de cours bien structurés, les enseignants guident les étudiantes et étudiants dans leurs apprentissages des éléments fondamentaux de l'orthodoxie, et dans l'analyse et interprétation de la théologie, de la spiritualité et des pratiques liturgiques de la tradition chrétienne orthodoxe. En les exposant aux principaux courants théologiques et auteurs orthodoxes, leur esprit critique est développé. Les étudiantes et étudiants sont également introduits à se servir des outils et de la documentation disponible.

Objectifs du programme

Le programme vise à permettre aux étudiants et étudiantes :

- ✚ de mieux connaître la tradition orthodoxe;
- ✚ de situer l'orthodoxie relativement aux autres confessions chrétiennes; et
- ✚ d'enrichir ses connaissances théologiques, spirituels et liturgiques, et d'élargir sa culture générale.

Structure du programme

Les cours sont offerts sous sept grands thèmes :

- ✚ Histoire de l'Église
- ✚ Théologie dogmatique
- ✚ Spiritualité
- ✚ Théologie liturgique
- ✚ Études bibliques
- ✚ Théologie patristique
- ✚ Questions particulières de théologie orthodoxe

UNDERGRADUATE CERTIFICATE IN ORTHODOX THEOLOGY (30 CREDITS)

The Certificate programme is designed to familiarize students with the theological and cultural foundations of the Orthodox Christian tradition. Students also acquire a better understanding of the unique religious and cultural contributions Orthodox Christian communities make in a multicultural society.

Through well-structured courses, students are introduced to the study of the basic elements of Orthodoxy, and are guided through the analysis and interpretation of Orthodox Christian theology, spirituality and liturgical practices. The main theological currents and authors within Orthodox theology provide the context for the development of critical thinking skills. In addition, students are introduced to the available resources for theological research.

Programme Objectives

The Programme aims to enable its students to:

- ✚ Learn more about the Orthodox tradition;
- ✚ Compare Orthodox Christianity to other Christian groups; and
- ✚ Enrich their knowledge of theology, spirituality and liturgy in the Orthodox tradition, and broaden their general knowledge base.

Programme Structure

Courses are offered according to seven major themes:

- ✚ Church History
- ✚ Dogmatic Theology
- ✚ Spirituality
- ✚ Liturgical Theology
- ✚ Biblical Studies
- ✚ Patristic Theology
- ✚ Specific Topics in Orthodox Theology



LE PROGRAMME ACADÉMIQUE + ACADEMIC PROGRAMME

DIPLÔME DE DEUXIÈME CYCLE EN THÉOLOGIE ORTHODOXE (30 CRÉDITS)

Le diplôme de deuxième cycle offre un savoir spécialisé des aspects clés de la tradition orthodoxe et du destin de l'orthodoxie au 21^e siècle. Bien ancré dans la tradition millénaire de l'orthodoxie, le programme initie les étudiants et étudiantes aux grands auteurs anciens et contemporains de l'Église orthodoxe, leur procurant ainsi une connaissance accrue des grands défis actuels de l'orthodoxie.

Objectifs de formation

Le programme vise à permettre aux étudiantes et étudiants de :

- ✦ se construire un portrait actuel de l'orthodoxie dans le monde;
- ✦ acquérir les connaissances sur les problèmes et défis contemporains de l'orthodoxie;
- ✦ se familiariser avec les textes fondateurs de l'Église orthodoxe;
- ✦ mieux comprendre l'histoire et la théologie de la tradition orthodoxe;
- ✦ réfléchir sur les grands thèmes de la spiritualité et des pratiques liturgiques orthodoxes; et
- ✦ élaborer un projet de recherche en théologie orthodoxe.

Structure du programme

Le programme est structuré selon quatre modules : cours obligatoires; textes fondateurs de l'orthodoxie; aspects historiques et théologie de la tradition orthodoxe; et culture et spiritualité orthodoxe.

Perspectives d'études avancées

Les étudiants qui complètent le Diplôme de 2^e cycle en théologie orthodoxe peuvent avoir leurs crédits reconnus envers une Maîtrise en théologie de l'Université Laval. Les exigences supplémentaires pour l'obtention d'une Maîtrise comprennent la rédaction d'une thèse supervisée. Il est également possible de poursuivre un Doctorat en théologie dans un domaine lié à la théologie orthodoxe. Pour de plus amples renseignements sur les possibilités d'études supérieures, veuillez communiquer avec l'Institut de théologie orthodoxe de Montréal.

GRADUATE DIPLOMA IN ORTHODOX THEOLOGY (30 CREDITS)

The Graduate Diploma provides more specialized knowledge of key aspects of the Orthodox tradition, and aims to engender a broad reflection on the destiny of Orthodox Christianity in the 21st century. Strongly rooted in the age-old tradition of the Orthodox Church, the programme initiates students to both ancient and modern-day authors in order to provide a solid basis for understanding the major contemporary challenges facing Orthodoxy.

Programme Objectives

Through the use of well-structured seminars and lectures, the programme aims to enable students to:

- ✦ Assess the current status of the Orthodox Christian world;
- ✦ Learn about contemporary issues and challenges faced by the Orthodox Church;
- ✦ Familiarize themselves with the founding texts of the Orthodox tradition;
- ✦ Improve their understanding of the history and theology of the Orthodox Church;
- ✦ Reflect on major themes of Orthodox spirituality and liturgical practice; and
- ✦ Develop a research project in Orthodox theology.

Programme Structure

The programme is structured according to four modules: Required Courses; Foundational Texts of the Orthodox Church; Historical Aspects and Theology of the Orthodox Tradition; and Orthodox Culture and Spirituality.

Advancement Perspectives

Students who complete the Graduate Diploma in Orthodox Theology can obtain credit towards a Master's Degree in Theology from Université Laval. Additional requirements for a Master's Degree include a supervised thesis. It is also possible to pursue a Doctorate in theology in an area related to Orthodox theology. For more information concerning the possibilities of advanced graduate studies, please contact the Montreal Institute of Orthodox Theology.



LE PROGRAMME ACADÉMIQUE 2017-2018

Certificat de théologie orthodoxe Université Laval - MIOT

Cours offerts / Courses offered 2017-2018

Automne / Fall 2017

THL-1233 – introduction to orthodox theology

Dr. David Goodin (IN ENGLISH)

Hiver / Winter 2018

THL-2330 – Liturgical Life II: The Other Sacraments

Dr. John Hadjinicolaou (IN ENGLISH)

Été / Summer 2018

Diplôme en théologie orthodoxe Université Laval - MIOT

Cours offerts / Courses offered 2017-2018

Automne / Fall 2017

THL-6218 – Primary Patristic Texts :
Period of Seven Ecumenical Councils

Dr. John Hadjinicolaou (IN ENGLISH)

Hiver / Winter 2018

THL-6224 – Particular Themes In Orthodox Thought

Dr. Paul Ladouceur (IN ENGLISH)

Été / Summer 2018

THL-6223 – Canon Law and Orthodox Ecclesiology

Dr. Athanasios Giocas (IN ENGLISH)

COURS OFFERTS ÉTÉ 2017 + COURSES OFFERED SUMMER 2017

THL-6227 – Origins and Development of Liturgical Rites: Hymnography and Music

Professor: *Dr. John Plemmenos (IN ENGLISH)*

Tel : 5514-594-0195

jplemmenos@hotmail.com

Tuesdays and Thursdays evenings from 7-10 p.m.

Starting May 2, 2017

- Part I:** Origins of Byzantine Chant (Oriental Influence – Music of the Synagogue – Vocal Character)
- Part II:** Survival of Ancient Greek Music (Ethos of Greek Music – Neoplatonic Influence – Gnostics and Alchemists)
- Part III:** The Pagan Background and the Church (Ancient Theatre – Roman Pantomime – Instrumental Music)
- Part IV:** Music in Byzantine Ceremonies (Hippodrome – Acclamations – Organ)
- Part V:** Byzantine Liturgy (Liturgies of St Basil, St Chrysostom, and the Pre-sanctified – Liturgical Books – Role of the Congregation)
- Part VI:** Early Christian Hymns (Monastic Services – Early Hymnographers – Music of Christian Hymns)
- Part VII:** Byzantine Hymnography and Orthodox Theology (Character of Byzantine Hymns – The Orthodox Church – Hymn and Dogma)
- Part VIII:** Poetical Forms (Troparion, Kontakion, Kanon – Other Minor Forms – Parahymnography)
- Part IX:** Byzantine Musical Notation (Ecphonetic Notation – Neumatic Notation and its Evolution – Influence on Gregorian Chant)
- Part X:** Byzantine Musical Theory (St John of Damascus – The Eight Modes – Rhythmic Signs and Accents)
- Part XI:** Transcription of Byzantine Melodies (Stenographic Theory – Monumenta Musica Byzantina – Recent Developments)
- Part XII:** Structure of Byzantine Melodies (Hirmi, Stichera, Melismatic Chant, Kalophonic Hirmi)

COURS OFFERTS AUTOMNE 2017 + COURSES OFFERED FALL 2017

Certificat de théologie orthodoxe Fall 2017

THL-1233 – Introduction to Orthodox Theology

Professor: *Dr. David K. Goodin (IN ENGLISH)*

david.goodin@mcgill.ca

Thursday evenings from 7-10 pm

Starting September 7, 2017

This course provides a survey of Eastern Orthodox theology with a particular emphasis on the writings of the Church Fathers. Beginning with the essays and commentary of a contemporary Orthodox theologian and philosopher, Christos Yannaras, as a way of introduction, the students will begin an exploration of the foundations of theology found in The Philokalia and other Patristic resources.

Our course will spotlight the distinctive Eastern Orthodox perspectives on the Trinity, the Incarnation, Mariology, Cosmology and Eschatology. We will then move on to survey selected writings from the St. Maximos Confessor, St. Peter of Damaskos, St. Mark the Ascetic, St. Symeon the New Theologian, and others in order to gather a deeper appreciation of theology. Topics examined include the mystical traditions of apophatic (negative) theology, Incarnational Christology, Mariology, Theosis, apokatastasis, and other doctrine and theologoumena regarding the Trinity, the created world, and humankind.

The students will become knowledgeable of the key historical, philosophical, and theological developments in Eastern Orthodoxy. This is to be accomplished through classroom lectures, in-class discussion, and a research paper. The student shall demonstrate their objective knowledge through a written in-class quizzes and final examination, and they shall demonstrate their subjective and personal appreciation of the class materials through classroom discussions.

This course is designed to build and enhance the student knowledge and appreciation of Orthodox Theology, providing both an objective foundation of knowledge to guide future studies, as well as to encourage deeper personal appreciation of Orthodox theology in the student's own devotional life.

Diplôme de théologie orthodoxe Diploma of Orthodox Theology

Fall 2017

THL-6218 – Primary Patristic Texts: Period of Seven Ecumenical Councils

Professor *Dr. John Hadjinicolaou (IN ENGLISH)*

Tel : 514-738-4018

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SPECIAL REPORT: ⊕ ONE YEAR AFTER THE GREAT COUNCIL



Preliminary Remarks

WE DEDICATE AGAIN THIS YEAR AN IMPORTANT PART OF OUR ANNUAL BULLETIN to the Holy and Great Council of 2016. The Colloquium for this year also focuses on this topic. We begin our special report with the Message of the Holy and Great Council in both English and French. We then include a series of extracts or brief commentaries presenting a range of perspectives and viewpoints. Now that the Council has been held, it needs to speak for itself, in terms of both the experience of those who participated in it as well as in the documents which emerged. The Institute is hosting Bishop Maxim Vasiljević of the Western American Diocese of the Serbian Orthodox Church at its annual Colloquium precisely in order to give members and friends of the Institute the opportunity to listen directly from a Council participant (as the Council's deliberating sessions were unfortunately held on a closed-door basis). We are grateful that Bishop Maxim has accepted our invitation and we are pleased to reproduce several extracts from his insightful book, *Diary of the Council*. Also forming part of this special report is a small but significant fragment from Professor Chrysostomos Stamoulis's recently published book of theological and social commentaries. A professor of theology at the University of Thessaloniki in Greece, Stamoulis succinctly highlights in a positive manner the innately natural aspect of the experience of coming together in Synod.

The Institute's own Paul Ladouceur is presenting at this year's Colloquium as well. A prolific researcher, Ladouceur continues to work on surveying the more organized resistance to the Council through what he has aptly characterized as the neo-traditionalist movement. A short synopsis of his work has been included in this report. We are further delighted to include a comment from Christos Yannaras which was originally published in Greek on the closing day of the Council. Yannaras has been very critical of the Council and the piece in question is no exception. As a keen observer of the influence and progression of intellectual undercurrents across many disciplines, Yannaras staunchly and consistently exposes his view that the

Council, as it was organized and held, possessed nowhere near the clear and effective resolve which would be necessary in order to interrupt (or reverse) the current historical decline of the Orthodox Church. One may disagree with his sober reading of the situation or the supposed radicality of his prescription, but no one can credibly accuse Yannaras of being an enemy of either the Church or the Ecumenical Patriarchate, or of conforming to the neo-traditionalist tendencies described by Ladouceur.

One may hope that Yannaras is just plain wrong, but if he is even partially right, a profoundly more critical reconsideration of the Council and its underlying objects would be in order. At the end of the day, the Council of 2016 in both its perceived successes and shortcomings reflects the strengths and weaknesses of the historical course of the visible Church. Now more than ever is the time for careful introspection in order to learn from the Council's experience, both the positive and negative aspects, with a view to reconfirming (or rethinking) the format of the next Council. In the meantime, and in order to prevent neo-traditionalism from flourishing any further within the parish rank and file, Churches would be wise to redirect their energy and attention to spearheading pastoral renewal efforts at the local level within their jurisdictions. To give credence to its status as *primus inter pares*, the Ecumenical Patriarchate should work towards the goal of preventing the neo-traditionalist seed from taking hold at the grassroots level. Not by telling other churches what to do, but by leading by example: by removing enduring barriers to pastoral renewal, empowering agents of change, and breaking with the intra-church alliances and worldly accommodations of the past within its own structure and organization. This is no simple task, and requires persistent amounts of courage and confidence. After all, Jesus had asked Peter not once but three times, "Do you love Me?" when He conferred upon him the pastoral charge (John 21:15-17). In the end, Peter kept his promise to the Lord, and was martyred as foretold. ⊕

—Athanasios Giocas.

MESSAGE DU SAINT ET GRAND CONCILE DE L'ÉGLISE ORTHODOXE

Au peuple orthodoxe et à toute personne de bonne volonté

NOUS LOUONS ET GLORIFIONS LE DIEU « DE COMPASSION ET DE TOUTE SUPPLICATION », car il nous a rendus dignes de nous réunir durant cette semaine de Pentecôte (18-26 juin 2016) en Crète, où l'Apôtre Paul et son disciple Tite ont annoncé l'Évangile au cours des premières années de la vie de l'Église. Nous rendons grâce au Dieu trinitaire, car il a permis avec bienveillance que nous cheminions dans un même esprit pour achever les travaux du saint et grand concile de l'orthodoxie, convoqué par Sa Toute-Sainteté le Patriarche œcuménique Bartholomée, en accord avec les Primats des Églises orthodoxes autocéphales locales.

Fidèles à l'exemple des Apôtres et des Pères théophores, nous avons étudié de nouveau l'Évangile de la liberté par lequel « Christ nous a affranchis » (Ga 5, 1). La fondation de nos discussions théologiques constitue l'assurance que l'Église ne vit pas pour elle-même. Elle transmet le témoignage de l'Évangile de la charité et de la liberté, tout en offrant à l'ensemble du monde habité les dons de Dieu : l'amour, la paix, la justice, la réconciliation, le pouvoir de la Croix et de la Résurrection et l'attente de l'éternité.

1. La principale priorité du saint et grand Concile fut de proclamer l'unité de l'Église orthodoxe. Fondée sur l'Eucharistie et la succession apostolique des évêques, l'unité existante a besoin d'être renforcée et de porter de nouveaux fruits. L'Église une, sainte, catholique et apostolique est une communion divino-humaine, un avant-goût et une expérience des eschata dans la sainte Eucharistie. En tant que Pentecôte, elle est une voix prophétique qui ne peut être mise sous silence, une présence et un témoignage du Royaume du Dieu d'amour.

Fidèle à la tradition apostolique unanime et à l'expérience sacramentelle, l'Église orthodoxe constitue la continuité authentique de l'Église une, sainte, catholique et apostolique, comme elle est confessée dans le symbole de foi et confirmée par l'enseignement des Pères de l'Église. L'Église nous fait connaître le mystère de la sainte Économie par sa vie sacramentelle centrée autour de la divine Eucharistie.

L'Église orthodoxe exprime son unité et sa catholicité dans le Concile. Sa conciliarité façonne son organisation, la manière par laquelle elle prend des décisions et la détermination de son destin. Les Églises orthodoxes autocéphales ne sont pas une fédération d'Église, mais l'Église une, sainte, catholique et apostolique. Chaque Église locale célébrant la divine Eucharistie est la présence et la manifestation locale de l'Église une, sainte, catholique et apostolique. De même pour la diaspora orthodoxe, dans différents pays, il a été décidé de continuer le fonctionnement des Assemblées épiscopales jusqu'à l'application de l'acribie canonique. Elles se composent des évêques canoniques qui relèvent et continuent à dépendre d'une Église autocéphale. Le fonctionnement régulier de ses Assemblées épiscopales garantit le respect du principe orthodoxe de conciliarité.

Au cours des travaux du saint et grand Concile a été souligné l'importance des Synaxes des Primats qui ont eu lieu et décidé de la convocation

régulière du saint et grand Concile tous les sept ou dix ans.

2. En participant à la divine Liturgie et priant pour le monde entier, nous devons continuer la liturgie après la divine liturgie et à rendre *témoignage de la foi* à ceux qui sont proches ou éloignés, en accord avec le clair commandement du Seigneur avant son Ascension : « et vous serez mes témoins à Jérusalem, dans toute la Judée, dans la Samarie, et jusqu'aux extrémités de la terre » (Ac 1, 8). La réévangélisation du peuple de Dieu dans les sociétés modernes et l'évangélisation de ceux qui ne connaissent pas encore le Christ continuent à être une obligation pour l'Église.
3. Notre Église réfléchissant à la nécessité de témoigner de la vérité et de la foi apostolique, accorde une grande importance au *dialogue*, en particulier avec les chrétiens non-orthodoxes. De cette manière, le reste du monde chrétien connaît plus précisément l'authenticité de la tradition orthodoxe, la valeur de l'enseignement patristique, l'expérience liturgique et la foi des orthodoxes. Les dialogues que conduit l'Église orthodoxe ne signifient en rien un compromis en matière de foi.
4. L'explosion du fondamentalisme observée dans différentes traditions religieuses est l'expression d'une religiosité mortifère. Un *dialogue interreligieux* sobre contribue de manière significative à favoriser la confiance mutuelle, la paix et la réconciliation. Le baume de la foi doit servir à panser et à guérir les plaies anciennes d'autrui et non pas à raviver de nouveaux foyers de haine. L'Église orthodoxe condamne sans équivoque l'expansion de la violence militaire, les persécutions, les expulsions et le meurtre des minorités religieuses, les conversions forcées, le trafic des réfugiés, les enlèvements, la torture et les terribles exécutions sommaires. Elle dénonce la destruction des lieux de culte, des symboles religieux et des monuments culturels. Plus particulièrement, elle exprime sa préoccupation pour la situation des chrétiens et des minorités persécutées au Moyen-Orient et ailleurs. Elle appelle la communauté internationale de la région pour la protection des orthodoxes indigènes et des autres chrétiens, ainsi que de toutes les populations de la région qui ont un droit inviolable à demeurer dans leur pays d'origine comme des citoyens jouissant de droits égaux. Notre Concile exhorte toutes les parties à œuvrer sans attente aux efforts systématiques à la résolution des conflits armés au Moyen-Orient, les terminer et permettre le retour de ceux qui ont été bannis de leurs foyers.

Elle appelle tout particulièrement tous les puissants de la terre pour que prévalent la paix et la justice dans les pays d'où sont issus les réfugiés. Nous appelons les autorités civiles, les citoyens et les chrétiens orthodoxes dans les pays vers lesquels les réfugiés persécutés cherchent refuge, à continuer à offrir leur aide dans les limites et au-delà de leurs capacités.

5. Le sécularisme moderne cherche l'autonomie de l'homme par rapport au Christ et à l'influence spirituelle de l'Église qu'il identifie

arbitrairement à du conservatisme. Cependant, la culture occidentale porte l’empreinte indélébile de la contribution dans le temps du christianisme. L’Église souligne, en outre, l’importance salvifique du Dieu-homme et de son corps en tant que lieu et mode de vie en liberté.

6. Dans l’approche contemporaine *du mariage*, l’Église orthodoxe considère le lien indissoluble d’amour entre un homme et une femme comme « un grand mystère... celui du Christ et de l’Église ». Elle appelle même la famille une « petite église », laquelle résulte du mariage, le seul garant pour élever les enfants.

L’Église insiste constamment sur la valeur de *l’abstinence*. L’ascèse chrétienne diffère profondément d’une ascèse purement dualiste qui couperait la personne humaine de son prochain. Au contraire, il convient de s’attacher à la vie sacramentelle de l’Église. L’abstinence ne se rattache pas uniquement à la vie monastique. L’éthos ascétique est caractéristique de la vie chrétienne dans toutes ses expressions.



LE SAINT ET GRAND CONCILE, MIS À PART LES THÈMES AU SUJET DESQUELS des décisions ont été prises, a étudié les importantes questions contemporaines suivantes :

7. Sur la question des relations de la foi chrétienne avec la science, l’Église orthodoxe évite de placer la recherche scientifique sous sa tutelle et ne prend pas position sur toutes les questions scientifiques. Elle remercie Dieu qui donne aux scientifiques le charisme d’explorer les secrets de la création divine. *Le développement moderne de la science* et de la technologie apporte des changements radicaux dans nos vies. Elle est porteuse de bienfaits importants dans notre vie quotidienne : une maladie grave, les gens communiquent plus facilement, la recherche spatiale, etc. Cependant, il existe aussi une variété d’effets négatifs comme : la manipulation de la liberté, la perte progressive de traditions précieuses, la destruction de l’environnement naturel, la contestation des valeurs morales. Bien que la connaissance scientifique évolue très rapidement, elle ne mobilise pas la volonté de la personne humaine, ni ne fournit des réponses aux problèmes éthiques existentiels centraux, à la quête du sens de la vie et du monde. Tout ceci requiert une approche spirituelle que l’Église orthodoxe entreprend de promouvoir au travers d’une bioéthique fondée sur l’éthique chrétienne et l’enseignement patristique. Ainsi, dans le respect de la liberté de la recherche scientifique, l’Église orthodoxe insiste sur les dangers que recèlent certains progrès scientifiques et met l’accent sur la dignité de l’homme et sur son destin divin.

8. La *crise écologique* actuelle est évidemment due à des causes spirituelles et éthiques. Ses racines sont liées à la cupidité, l’avidité et l’égoïsme, conduisant à une utilisation irrationnelle des ressources naturelles, à la pollution de l’atmosphère par des polluants nuisibles, et au réchauffement climatique. La réponse chrétienne contre ces problèmes exige le repentir (*metanoia*) par rapport à ces abus, l’abstinence, et l’éthique ascétique comme l’antidote à la surconsommation, tout en prenant conscience de plus en plus que la personne humaine est l’« économe » de la création et non son propriétaire. Elle souligne aussi que les

générations futures possèdent elles aussi des droits sur ces biens naturels que nous a remis avec confiance le Créateur. C’est pour cette raison que l’Église orthodoxe participe activement aux différents efforts internationaux en faveur de l’environnement. Elle a fait du 1er septembre le jour de prière pour la protection de l’environnement naturel.

9. Face au mouvement d’homogénéisation impersonnelle, qui est favorisé de diverses manières, l’orthodoxie proclame le *respect du particularisme* des personnes humaines et des peuples. Elle s’oppose à l’autonomie de l’économie face aux besoins fondamentaux des êtres humains et la transformant comme une fin en soi. Le progrès de l’humanité n’est pas seulement lié à l’accroissement du niveau de vie ou au développement économique au détriment des valeurs spirituelles.

10. L’Église orthodoxe n’interfère pas dans *le politique*. Sa parole reste discrète et prophétique et favorise une intervention humaine appropriée. Les droits de l’Homme sont maintenant au centre de la politique en réponse aux crises politiques et sociales et visent à protéger les citoyens contre l’arbitraire de l’État. Notre Église ajoute également les obligations et les responsabilités des citoyens et la nécessité pour ces derniers d’user de leur autocritique afin d’améliorer sensiblement la société. Elle souligne en particulier que l’idéal orthodoxe en faveur de l’être humain dépasse l’horizon des droits de l’Homme établis établis que « plus grand que tout » est l’amour, comme l’a révélé le Christ et le vivent ceux qui le suivent fidèlement. La protection du principe de liberté religieuse dans toutes ses perspectives est un droit fondamental, c’est-à-dire la liberté de conscience, de foi, de culte et toutes les manifestations individuelles et collectives de la liberté religieuse, y compris de droit de chaque croyant de pratiquer librement ses devoirs religieux, sans immixtion d’aucune sorte de la part des pouvoirs publics, ainsi que la liberté d’enseigner publiquement la religion et assurer les conditions de fonctionnement des communautés religieuses.

11. L’Église orthodoxe s’adresse *aux jeunes*, qui sont à la recherche d’une vie complète en toute liberté, justice, création et amour. Elle les exhorte à se joindre consciemment à l’Église qui est la vérité et la vie. Pour venir en offrant au corps ecclésial leur vitalité, leurs soucis, leurs préoccupations et leurs attentes. Les jeunes ne sont pas seulement l’avenir de l’Église, mais aussi une force et une présence créative au niveau local et mondial.

12. Le saint et grand Concile *a ouvert notre horizon* sur le monde contemporain diversifié et multiforme. Il a souligné que notre responsabilité dans l’espace et le temps est toujours dans la perspective de l’éternité. L’Église orthodoxe, garante intacte du caractère mystique et sotériologique, est sensible à la douleur, aux angoisses et au cri pour la justice et la paix des peuples. Elle évangélise : « De jour en jour, proclamez son salut. Racontez à tous les peuples sa gloire, à toutes les nations ses merveilles ! » (Ps 95)

Prions : « Le Dieu de toute grâce, qui vous a appelés en Jésus-Christ à sa gloire éternelle, après que vous aurez souffert un peu de temps, vous perfectionnera lui-même, vous affermira, vous fortifiera, vous rendra inébranlables. À lui soit la puissance aux siècles des siècles ! Amen ! » (IP 5, 10-11). +

MESSAGE OF THE HOLY AND GREAT COUNCIL OF THE ORTHODOX CHURCH

To the Orthodox people and to all people of good will

TO GOD, "THE FATHER OF MERCIES AND ALL COMFORT," we address a hymn of thanksgiving and praise for having enabled us to gather during the week of Pentecost (18-26 June 2016) on Crete, where the Apostle Paul and his disciple Titus preached the Gospel in the early years of the life of the Church. We give thanks to the Triune God who was well pleased that in one accord we should bring to a conclusion the work of the Holy and Great Council that was convoked by His All Holiness Ecumenical Patriarch. Bartholomew by the common will of their Beatitudes the Primate of the local Orthodox Autocephalous Churches.

Faithfully following the example of the Apostles and our god-bearing Fathers we have once again studied the Gospel of freedom "for which Christ has set us free" (Gal. 5: 1). The foundation of our theological discussions was the certainty that the Church does not live for herself. She transmits the witness of the Gospel of grace and truth and offers to the whole world the gifts of God: love, peace, justice, reconciliation, the power of the Cross and of the Resurrection and the expectation of eternal life.

1) The key priority of the Council was to proclaim *the unity* of the Orthodox Church. Founded on the Eucharist and the Apostolic Succession of her Bishops, the existing unity needs to be strengthened and to bear new fruits. The One Holy Catholic and Apostolic Church is a divine-human communion, a foretaste and experience of the eschaton within the Holy Eucharist. As a continuous Pentecost, she is a prophetic voice that cannot be silenced, the presence of and witness to the Kingdom of the God of love. The Orthodox Church, faithful to the unanimous Apostolic Tradition and her sacramental experience, is the authentic continuation of the one Holy Catholic and Apostolic Church as confessed in the Creed and confirmed by the teaching of the Church Fathers. Our Church lives out the mystery of the Divine Economy in her sacramental life, with the Holy Eucharist at its center.

The Orthodox Church expresses her unity and catholicity "in Council". Conciliarity pervades her organization, the way decisions are taken and determines her path. The Orthodox Autocephalous Churches do not constitute a federation of Churches, but the One Holy Catholic and Apostolic Church. Each local Church as she offers the holy Eucharist is the local presence and manifestation of the One Holy Catholic and Apostolic Church. In regard to the Orthodox Diaspora in various countries of the world, it was decided to continue with the institution of Episcopal Assemblies until such time as canonical rigor can be implemented. These assemblies are composed of the canonical bishops appointed by each Autocephalous Church and these bishops continue to remain subject to their respective Churches. The due function of these Episcopal Assemblies guarantees respect for the Orthodox principle of conciliarity.

During the deliberations of the Holy and Great Council the importance of the Synaxes of the Primate which had taken place was emphasized and the proposal was made for the Holy and Great Council to become a regular Institution to be convened every seven or ten years.

2) Participating in the Holy Eucharist and praying for the whole world, we must continue the 'liturgy after the Divine Liturgy' and give the *witness of faith* to those near and those far off, in accordance with the Lord's clear command before His ascension, "And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth (Ac. 1: 8). The re-evangelization of God's people in modern, secularized societies and the evangelization of those who have still not come to know Christ remain an unceasing obligation for the Church.

3) In response to her obligation to witness to the truth and her apostolic faith, our Church attaches great importance to *dialogue*, primarily with non Orthodox Christians. In this way the remainder of the Christian world comes to know more precisely the authenticity of the Orthodox Tradition, the value of patristic teaching and the liturgical life and faith of the Orthodox. The dialogues conducted by the Orthodox Church never imply a compromise in matters of faith.

4) The explosions of fundamentalism observed within various religions represent an expression of morbid religiosity. Sober *inter-religious dialogue* helps significantly to promote mutual trust, peace and reconciliation. The oil of religious experience must be used to heal wounds and not to rekindle the fire of military conflicts. The Orthodox Church unequivocally condemns the extension of military violence, persecutions, the expulsion and murder of members of religious minorities, forced conversions, the trafficking of refugees, the abductions, torture and abhorrent executions. She denounces the destruction of churches, religious symbols and cultural monuments. Very particularly, she expresses her deep concern about the situation of Christians and of all the persecuted minorities in the Middle East. She calls on the governments in the region to protect the indigenous Orthodox and other Christians and all the populations who have an inalienable right to remain in their countries as citizens with equal rights. Our Council appeals to all parties involved to make systematic efforts without delay to bring to an end the military conflicts in the Middle East and wherever armed hostilities persist and to enable all those displaced to return to their homes.

We address our appeal particularly to those in positions of power to act so that peace and justice may prevail in the countries of origin of the refugees. We urge the civil authorities, the citizens and the Orthodox Christians in the countries in which the persecuted are taking refuge to continue to offer help to the limit or even beyond the limit of their abilities.

5) Modern secularisation seeks the autonomy of man (*anthropos*)

from Christ and from the spiritual influence of the Church, which it arbitrarily identifies with conservatism. Western civilization, however, bears the indelible mark of the diachronic contribution of Christianity. The Church, moreover, highlights the saving significance of Christ, the God-man, and of His Body, as the place and mode of life in freedom.

6) In contrast to the contemporary approach to *marriage*, the Orthodox Church regards the indissoluble loving relationship of man and woman as "a great mystery... of Christ and the Church". Similarly, she calls the family which springs from this and which constitutes the only guarantee for the upbringing of children a "little church".

The Church has always emphasised the value of *self-restraint*. Christian asceticism, however, differs radically from every dualistic asceticism which severs man from life and from his fellow man. On the contrary, she connects this with the sacramental life of the Church. Self-restraint does not concern only the monastic life. The ascetic ethos is a characteristic of Christian life in all its manifestations.



APART FROM THE SPECIFIC TOPICS ABOUT WHICH IT DECIDED, the Holy and Great Council notes in brief the following important contemporary issues:

7) In regard to the matter of the relations between Christian faith and the natural sciences, the Orthodox Church avoids placing scientific investigation under tutelage and does not adopt a position on every scientific question. She thanks God who gives to scientists the gift of uncovering unknown dimensions of divine creation. The modern development of the *natural sciences* and of technology is bringing radical changes to our life. It brings significant benefits, such as the facilitation of everyday life, the treatment of serious diseases, easier communications and space exploration, and so on. In spite of this, however, there are many negative consequences such as the manipulation of freedom, the gradual loss of precious traditions, the destruction of the natural environment and the questioning of moral values. Scientific knowledge, however swiftly it may be advancing, does not motivate man's will, nor does it give answers to serious moral and existential issues and to the search for the meaning of life and of the world. These matters demand a spiritual approach, which the Orthodox Church attempts to provide through a bioethics which is founded on Christian ethics and Patristic teaching. Along with her respect for the freedom of scientific investigation, the Orthodox Church at the same time points out the dangers concealed in certain scientific achievements and emphasises man's dignity and his divine destiny.

8) It is clear that the present-day *ecological crisis* is due to spiritual and moral causes. Its roots are connected with greed, avarice and egoism, which lead to the thoughtless use of natural resources, the filling of the atmosphere with damaging pollutants, and to climate change. The Christian response to the problem demands repentance for the abuses, an ascetic frame of mind as an antidote to overconsumption, and at the same time a cultivation of the consciousness that man is a "steward" and not a possessor of creation. The Church never ceases to emphasise

that future generations also have a right to the natural resources that the Creator has given us. For this reason, the Orthodox Church takes an active part in the various international ecological initiatives and has ordained the 1st September as a day of prayer for the protection of the natural environment.

9) Against the levelling and impersonal standardization that is promoted in so many ways, Orthodoxy proposes *respect for the particular characteristics* of individual peoples. It is also opposed the making of the economy into something autonomous from basic human needs and turning it into an end in itself. The progress of mankind is not connected only with an increase in living standards or with economic development at the expense of spiritual values.

10) The Orthodox Church does not involve herself in politics. Her voice remains distinct, but also prophetic, as a beneficial intervention for the sake of man. Human rights today are at the center of politics as a response to the social and political crises and upheavals, and seek to protect the citizen from the arbitrary power of the state. Our Church also adds to this the obligations and responsibilities of the citizens and the need for constant self-criticism on the part of both politicians and citizens for the improvement of society. And above all she emphasises that the *Orthodox ideal* in respect of man transcends the horizon of established human rights and that "greatest of all is love", as Christ revealed and as all the faithful who follow him have experienced. She insists also that a fundamental human right is the protection of religious freedom--namely, freedom of conscience, belief, and religion, including, alone and in community, in private and in public, the right to freedom of worship and practice, the right to manifest one's religion, as well as the right of religious communities to religious education and to the full function and exercise of their religious duties, without any form of direct or indirect interference by the state.

11) The Orthodox Church addresses herself to *young people* who seek for a plenitude of life replete with freedom, justice, creativity and also love. She invites them to join themselves consciously with the Church of Him who is Truth and Life. To come, offering to the ecclesial body their vitality, their anxieties, their concerns and their expectations. Young people are not only the future, but also the dynamic and creative present of the Church, both on a local and on a world-wide level.

12) The Holy and Great Council has *opened our horizon* towards the contemporary diverse and multifarious world. It has emphasised our responsibility in place and in time, ever with the perspective of eternity. The Orthodox Church, preserving intact her Sacramental and Soteriological character, is sensitive to the pain, the distress and the cry for justice and peace of the peoples of the world. She "proclaims day after day the good tidings of His salvation, announcing His glory among the nations and His wonders among all peoples" (Psalm 95).

Let us pray that "the God of all grace, who has called us to his eternal glory in Christ, will, after we have suffered a little, Himself restore, establish, strengthen, and settle us. To him be glory and dominion for ever and ever. Amen" (1 Peter 5.10-11). +

DR. CHRISTOS YANNARAS

Real Witness, Not Ideology

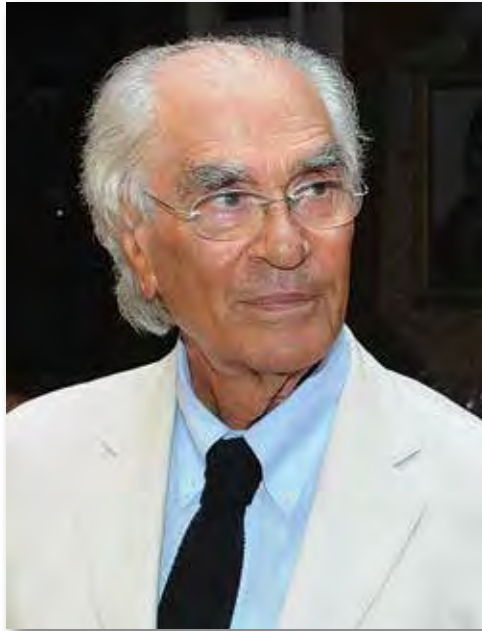
(Translated from the Greek by Athanasios Giocas)

I T IS FRIVOLOUS TO WANT TO ORGANIZE a 'Great Council' of all Orthodox Churches in the world without first identifying which precise features and attributes make a local Christian Church truly 'Orthodox'. Is it conformity to the 'letter' of some ideological 'principles' (dogmas), or fidelity to specific texts – ideological sources? Is Church 'Orthodoxy' comparable to Marxist or Freudian 'orthodoxy'?

Is the ecclesiastical premise of Orthodoxy based perhaps on a national element? Is it predicated on the centuries-old 'prevailing religion' of a nation-state, that series of folkloric-type characteristics related to the historical idiosyncrasy and emotional temperament or entrenched habits of a certain people? Today we speak of 'Orthodox Churches' which are distinguished on the basis of nationality: the Russian, Serbian, Bulgarian, Greek Church, and so on. We characterize them as 'autocephalous' which means they each have absolute autonomy and independence, sharing only some overlapping ideological postulates. [The language expressive of communal experience (the sound and dramatic composition of the liturgy, Church art and architecture, the practices of confession and participation in the Eucharist) has evolved so differently in each national church that it is becoming much more tenuous to even point to a resemblance of features among different churches]. The historical reality would thus validate the notion of a federation of national churches, just as in Protestantism.

At some point, the One Orthodox Catholic Church subsisted in both name and consciousness. This highlighted the awareness of a single Church branched into many local churches. The unifying and cohesive element that connected the many local churches to the One Church was the institution of the Synod. A Synod was not a meeting of executive managers or administrative experts, but a gathering of bishops experienced in the vocation of 'Fatherhood.'

In the case of a bishop, the notion of 'Fatherhood' was taken literally: it was understood that admission to, and participation in, the Church was nothing like assenting to an ideological program, implementing a specific ethical code or engaging in a particular charitable activity. Rather, it was a movement towards gaining access to a different 'mode' of existence and life, where being is communion freely, through love. Food, desire, work, creation, truth are all communioned



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in this manner. Every individual constraint becomes a rejoicing in freedom and communion. Membership in the Church was synonymous with 'passing over' (Pascha) from a self-centered existence to eros and being in communion.

This transformation was accomplished in full cognizance of the fact that it represented a drastic change in the mode of being: something like a birth, an entrance into a new reality of existence. A 'birth' not in a symbolic or figurative sense, because someone must actually 'deliver' you into the way of the Church, into the freedom of being in communion, much like a father and mother give physical birth to an individual. A teacher, a guide, an educator or an instructor are all inadequate for this type of 'birth' into freedom from self-centredness. A good guru, elder or schoolmaster may help if you simply

want to improve yourself, to achieve awe-inspiring levels of self-mastery. If you want to partake in the ecclesial way of life, you need a 'Father.'

In the Church, wherever and whenever it exists and operates, the bishop is the 'Father'. The liturgical function of 'Fatherhood' does not form part of the personal capacity of the bishop, as a natural consequence of his office. Responsibility and charisma are transferred to a bishop in an act of succession which conveys the vital vocation from (at least) three active bishops to every prospective new one. Throughout the centuries, this continuous succession guarantees the timeless, unified identity of the ecclesial event. Therefore, a mini-Synod (of three bishops) must come together to charismatically endow and confirm the vocation of Fatherhood to every new bishop.

A meeting of bishops is also convened when a problem or difficulty arises in one or more dioceses. Provincial meetings of bishops are chaired by the metropolitan, the bishop of the 'mother (mitera) polis,' the most prominent city in the region. A synod encompassing a broader geographical and administrative region is presided over by the bishop of the 'capital' city, the archbishop. And synods of bishops of different ethno-phyletic groups or states are chaired by the patriarch, usually the bishop of the most historical city, the city which has provided a distinguished ecclesiastical contribution and witness.

Thus the 'Synodal System' secured to the One Church the absolute precedence of its underlying existential function, and not merely ideological unanimity. With the 'religionization' of the Church

(originally in the medieval West and gradually, with the globalization of the Western ‘example,’ throughout the entire ‘Christian’ world) conditions changed radically. ‘Synod’ has come to denote a meeting of officers of a particular ideological faction, while ‘Church’ has come to signify national religion which is subservient to state power structures and expediencies, and the corresponding unrelenting quest for profiteering on the one hand and the abundance of folkloric attributes on the other.

The Ecumenical Patriarchate of Constantinople had (and tries to preserve) the ‘primacy of honour’ in the One Orthodox Catholic Church. Situated in a country whose population is no longer Christian, the Patriarchate nonetheless embodies a centuries-old Greek tradition, the same tradition which the neighbouring modern Greek State has insisted, two hundred years now, to intractably forsake in pursuit of various ‘modernization’ and ‘Europeanization’ projects. As such, even if the Ecumenical Patriarchate aspired to transform itself into a national Church (in the Protestant sense), it simply could not.

‘Primacy’ in the Church is not a privilege conferring authority, but rather denotes a Christ-like ministry. The primacy of the Patriarch of Constantinople is that only he can convene and preside over a council of the bishops of all Orthodox Churches. If this unique lever of unity is lost, the ‘Orthodox’ Churches would institutionally be nothing more than a protestant-like federation of ethno-phyletic autocephalies.

Perhaps the error of the Kolymbari Council was the well-meaning intent to realize conciliar unity not of Orthodox Churches, but of established Orthodox ‘state religions’ (Staatsreligionen). Maybe an informal gathering of clergy and laity – persons with deep experience of the ecclesial encounter – would be more suited to answering the question: what is the ecclesiological content of the term ‘Patriarchate’ today? Or, is salvation an individual or an ecclesial event? And the answers such a ‘Synaxis’ provides, after several centuries perhaps, could come to be recognized by the Catholic conscience of the Church as having the authority of an Ecumenical Council. ✚



His Beatitude Patriarch Daniel of Romania arrives at Saints Peter and Paul Church in Chania for the Synodal Divine Liturgy.
Photo: © John Mindala.

DR. CHRYSOSTOMOS STAMOULIS

Cobbler, stick to your last!

Is there ‘room’ for theology beyond Ecumenical Councils?

OF COURSE THERE IS. Life fashions theology. And the Synod basically encapsulates and expresses in terms of language the results of this act. Let us not forget that for three and more centuries, the Church lived without Synods. It has done the same for the past twelve centuries. But it is time for us to cease fixating on the anxiety that a Synod may produce division, and to concentrate instead on the fertile prospect of unity which may in the end materialize as result of the process. We must stop being terrified of the encounter. And the Synod should be understood precisely as an encounter, a

continuation of life in any event, and not an immutable expression thereof. Besides, immobility is a defining feature of a dead corpse, while the Synod is more like a living body with the gospel, that is Christ, at its head. ✚

Selection by John Hadjicolaou. Translated from the Greek by Athanasios Giocas.

Reference: Chrysostomos Stamoulis, Τι γυρεύει η αλεπού στο παζάρι; Κείμενα για τον διάλογο της Ορθοδοξίας με την πόλη, την πολιτική και τον πολιτισμό (Αρμος: Athens, 2016) at 222.

DR. PAUL LABOUCEUR

Neo-Traditionalism in Orthodoxy and the Great and Holy Council

(Crete, June 2016)

ALL THE PRIMATES OF THE ORTHODOX AUTOCEPHALOUS CHURCHES approved the convening of the Great and Holy Council of the Orthodox Church to be held in June 2016 at their Synaxis held in Chambésy on January 21 to 28, 2016. But even prior to this final confirmation, there was considerable opposition in some Orthodox quarters to the holding of the Council. The background to this opposition is deeply ingrained in the history of modern Orthodoxy, especially in the rise of a conservative tendency in Orthodoxy, whose followers are also called fundamentalists, zealots, rigorists and perhaps more neutrally, neo-traditionalists. The neo-traditionalist current includes the Russian Orthodox Church outside Russia (formally a part of the Moscow Patriarchate since 2007), Greek “Old Calendrists” (who rejected the adoption of the Gregorian Calendar for the celebration of liturgical feasts falling on fixed days of the year), many monasteries, especially those of Mount Athos, and individual hierarchs, priests, theologians and monks, especially in Bulgaria, Cyprus, Georgia, Greece, Russia and Serbia.

Neo-traditionalism in Orthodoxy is characterized by insistence on a strict adherence to the letter of ancient tradition reflected in patristic theology, liturgy and canon law. It is typically manifested by a systematic or even strident anti-westernism, highlighting the historical, cultural, theological and socio-political factors which distinguish “the East” and “the West,” and Eastern and Western Christianity, often conveniently neglecting or downplaying factors which East and West share in common and which unite. The upshot of this historiographic and theological perspective is that Orthodoxy should minimize its contacts with the West, lest it be further affected by unhealthy Western values, including secularism, materialism and philosophical, theological and ethical relativism and of course ecumenism. In a broader perspective, other products of Western thought, including modern Western science, especially evolution and modern cosmology, and democracy, social welfare and human rights, are also suspect or criticized, if not condemned outright.

Prior to the council, the wildest rumours circulated in neo-traditionalist circles about possible council decisions, including union with the



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Catholic Church, abolition of all ancient liturgical languages (such as Slavonic and Byzantine Greek) from regular services, imposition of the New Calendar throughout Orthodoxy, and a substantial reduction in the Orthodox fasting obligations. These were, of course, completely untrue, but such rumours served to feed anti-council sentiments. The Moscow Patriarchate sought to dispel such rumours in a statement on April 15, 2016, followed by a speech of Metropolitan Hilarion, head of the patriarchate's Department of External Relations, four days later. These deny specifically that the council would conclude a union with the Catholic Church, introduce the new calendar, permit married bishops and a second marriage of clergy, cancel fasting obligations or refer to non-Orthodox communities as equal in dignity to the Orthodox Church.

Prior to the council and at the council itself, critiques of the pre-conciliar documents were directed mostly at the document “Relations of the Orthodox Church with the Rest of the Christian World” (the document on ecumenism). Anti-ecumenism runs deeply in certain Orthodox milieux, most visibly in the Georgian and Bulgarian churches, which alone among Orthodox churches withdrew from the World Council of Churches, in 1997 and 1998 respectively. They are, however, members of bilateral theological dialogues, notably the Joint International Commission for Theological Dialogue between the Catholic Church and the Orthodox Church (although Bulgaria does not attend meetings). The monasteries of Mount Athos are also noted for their anti-ecumenical stance. Several other local churches, especially those of Greece, Russia and Serbia, are subject to considerable internal pressure from anti-ecumenists. Orthodox involvement in ecumenical endeavours is led by the Ecumenical Patriarchate, with the support of the churches of Alexandria, Antioch, and Romania, and smaller churches such as Albania, Czech Lands and Slovakia and Poland, as well as the Orthodox Church in America.

Critiques of the council's ecumenism document came from a wide range of sources, the most important of which were Metropolitan Hierotheos (Vlachos) of Nafpaktos in Greece, a popular Orthodox author; Metropolitan Athanasios of Limassol in Cyprus; Mount Athos; anti-council conferences held in Chisinau (Moldova)

in January 2016, in Sofia (Bulgaria) in February 2016, and at Piraeus (Greece) in March 2016; and the Greek theologians Theodore Zisis and Demetrios Tselengides.

Criticism of the ecumenism document focussed more strongly on the use of the word “church” to refer to non-Orthodox ecclesial bodies than on the endorsement of Orthodox involvement in the ecumenical movement as such. The basic argument concerning the word “church” is that since the non-Orthodox have separated themselves from the Orthodox Church by heresy or schism, they no longer possess the sacraments, which subsist only in the Orthodox Church. Thus the baptism administered by non-Orthodox is an empty ritual and does not make the recipients members of the Church of Christ, but instead signifies their membership in some sect or pseudo-church. Outside the Orthodox Church, the argument goes, there is no other church, only heresies and schisms.

The critics also objected to the notion of the quest for Christian unity. The argument is that Christian unity has never been broken, nor could it, because Christ is the one Head of the Church and his Body, the Orthodox Church, cannot be divided. Thus there is no question of seeking the unity of the Church, only the return of heretics and schismatics to the Church.

At the council, the ecumenism document attracted the most debate, especially references to non-Orthodox churches, with Metropolitan Hierotheos Vlachos of Greece as the main anti-ecumenical voice. Faced with a stand-off between Metropolitans Hierotheos and John Zizioulas, a strong ecumenist, Ecumenical Patriarch Bartholomew apparently requested the two to come up with a compromise wording the following day. The first reference to non-Orthodox churches in the pre-conciliar document was as follows:

According to the Church’s ontological nature, her unity can never be shattered. The Orthodox Church acknowledges the historical existence of other Christian Churches and Confessions that are not in communion with her. . . (para. 6).

The approved text has this peculiar wording:

In accordance with the ontological nature of the Church, her unity can never be perturbed. In spite of this, the Orthodox Church accepts the historical name of other non-Orthodox Christian Churches and Confessions that are not in communion with her. . .

Later in the final document there are two additional references to “other Christian Churches and Confessions” (paras. 16 and 20).

The final document also contains a slap on the wrist of Orthodox neo-traditionalists:

The Orthodox Church considers all efforts to break the unity of the Church, undertaken by individuals or groups under the pretext of maintaining or allegedly defending true Orthodoxy, as being worthy of condemnation. As evidenced throughout the life of the Orthodox Church, the preservation of the true Orthodox faith is ensured only through the conciliar system, which has always represented the highest authority in the Church on matters of faith and canonical decrees. (Canon 6, Second Ecumenical Council) (para. 22)

The most significant aspect of the document on ecumenism is no doubt that for the first time a major Orthodox council endorsed Orthodox participation in the ecumenical movement:

[The Orthodox Church] was favourably and positively disposed, both for theological and pastoral reasons, towards theological dialogue with other Christians on a bilateral and multilateral level, and towards more general participation in the Ecumenical Movement of recent times, in the conviction that through dialogue she gives a dynamic witness to the fullness of truth in Christ and to her spiritual treasures to those who are outside her, with the objective aim of smoothing the path leading to unity. (para. 6)

The endorsement of ecumenism, together with persisting references to “other Christian Churches and Confessions” and to the search for the unity of the Church, will continue to be bones of contention for years to come. Behind the squabbling over wording lies a fundamental clash between two ecclesiologies. To simplify complex theologues, one identifies the Church exclusively with the Orthodox Church, and the other recognizes that while the Orthodox Church *alone* possesses the *fullness* of revelation and truth, the Church is the Body of Christ whose limits are not determined by canonical criteria – those who profess and love Christ are also Christians and members of the Church, even if it is not possible to define precisely how this is so. The fullness of the Church is a mystery beyond human understanding, as St. Paul implies (cf. Eph 5:32). These two visions of the Church are found in both ancient Greek and Latin Fathers and in modern theologians, so the debate is not likely to be settled soon.

The absence of two local Orthodox churches, Bulgaria and Georgia, from the Council in Crete can be attributed primarily if not entirely to the adherence of the Holy Synods of these churches to neo-traditionalist theology, especially with respect to ecumenism. The Orthodox Church of Antioch did not attend the Council because of its on-going dispute with the Church of Jerusalem concerning jurisdiction over Qatar. The Orthodox Church of Russia used the non-participation of other Orthodox churches as a pretext for not attending the Council, and it too is subject to neo-traditionalist pressure. Other Orthodox churches, notably those of Cyprus, Greece and Serbia are also under considerable pressure from Orthodox neo-traditionalists, although these churches attended the Council.

In conclusion, the enduring value of the Holy and Great Council of the Orthodox Church in June 2016 is severely compromised because of the strength of neo-traditionalism in Orthodoxy.

This text is based on a longer article by Dr. Ladouceur: “The Holy and Great Council of the Orthodox Church (June 2016),” published in the journal Oecumenisme/Ecumenism (Canadian Centre for Ecumenism, Montreal), Vol. 51, No. 198-199 (2016) (online at <<http://academia.utoronto.edu/PaulLadouceur>>, and on an article forthcoming in the St. Vladimir’s Theological Quarterly, “On Ecumenoclasm: Anti-Ecumenical Theology in Orthodoxy.” Full references may be found in these articles.

BISHOP MAXIM OF WESTERN AMERICA

Diary of the Council, June 17-26, 2016

AND SO WE ARRIVE AT THE QUESTION of the authority of this Holy and Great Council. If the Bishops did not (and truly they did not!) come here to hold a symposium in which they would hear beautiful words, then this is not a pan-Orthodox symposium, but rather, it is a Council in the full sense of the word. If it has no governing authority on all questions, then it is not a Council. Historically, there has never been a Council that did not have authority over local Churches. The local Churches have come to Councils to allow them the right to intervene in their questions. Therefore, it is necessary to answer two questions. How will the decisions of the Council be deliberated, and how are those decisions going to be implemented? The Fathers present at the Council have a strong consciousness that this is the Holy and Great Council, and that it has an authority. Therefore, it is necessary to decide in what way decisions will be deliberated and the way in which they will be implemented. Of course, some difficulties might surface here. If this is a Council, then it should have power also. That is of essence for the nature of this institution, which we make up.

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This Council proved to be “more democratic” than anyone had expected. Even those who were not official church representatives were given the floor (like Bishop Atanasije of Herzegovina) – even the representative from Mt. Athos, the abbot of Stavronikita Monastery, who pointed out the Athonite practice regarding fasting and Communion (his words were confirmed by Metropolitan Athanasios of Limassol, who said that when one does not fast on Saturday in Vatopedi and other monasteries, one can commune on Sunday). Relying on the presence of the ascetic fathers is a part of the history of the Church. It is interesting that Emperor Theodosius, for the success of the Council in uniting the Eastern Fathers with the other members who took part in the Third Ecumenical Council, asked in one letter for help from St. Simeon the Stylite. In his letter the emperor says: “Since you have directed your entire life to God and so you are with God, you can bring peace to us” (ACO I.1.4, σ. 5-6). Due to the holiness of St. Simeon’s life, the emperor asked him to intercede that the two sides agree.

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The media of today, but also some of the Serbian Bishops, have asked how a Council becomes a General (great or ecumenical) Council. At the Seventh it was accepted that participation of the five Patriarchal thrones is the



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sine qua non condition for the functioning of an authentic Ecumenical Council. This participation (which does not always have to be participation in person at the Council) was defined more clearly in the crystallization of the Seventh Ecumenical Council, which determined the role of the “συνεργῶν” (those who collaborated directly, that is, Rome and Constantinople) and “συμφωνούντων” (those who are in agreement: Alexandria, Antioch and Jerusalem). The Acts of the Seventh Ecumenical Council, as well as the entire history of the Church, witness to this. Thus, even the “Crete” Holy and Great Council is completely clear about this question – and without anyone’s prompting, the Council Fathers await for this Council to progressively be accepted in the conscience of the four absent Patriarchates as Holy and Great. Besides this, it is disrespectful to degrade the Bishops who attended from the ten Autocephalous Churches, saying: You are not at the Holy and Great Council. Such arrogance can only come from supercilious, insensitive and un-conciliar people.

It is difficult to find in the canons, decisions or even the Acts of the Ecumenical Councils any mention of the Fathers-Bishops of the Council speaking of the need of the acceptance (reception) of their decisions by the body of the Church. At this Holy and Great Council of Crete, we feel that the council decisions “are in truth” (= are true). This is not because the Church accepted them; rather, the Church accepted them because they are true. During the entire process of the Council, not one dogmatic error was heard.

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The decisions of the Council provide an existential meaning and have a soteriological dimension for all generations. Of course, this does not mean some sort of “referendum” or “plebiscite” when we talk of a reception that takes place in the living body of the Church. Like every physical body, so the Church body accepts everything life-giving and refuses all things that are foreign to it. However, this should not be understood as an “axiom”; rather, it assumes a new reception (re-receptio) of these Councils in all eras. The “procedure” of reception assumes a holy-mystical and dogmatic community, that is, a liturgical “Amen” of the members of the laity.

The decisions of one, even an Ecumenical Council, cannot have an *ipso facto* infallible character. Each generation accepts a Council in its own manner, adapting it to the existential conditions of its epoch. Therefore, the final authority is the charismatic (and not juridical) authority



His All-Holiness Ecumenical Patriarch Bartholomew presides over the Small Synaxis of the Primates of the Autocephalous Orthodox Churches held, Friday June 17, at the Orthodox Academy of Crete. Present are His Beatitude Patriarch Theodoros II of Alexandria and All Africa, His Beatitude Patriarch Theophilos III of Jerusalem and All Palestine, His Beatitude Patriarch Irinej of

Serbia, His Beatitude Patriarch Daniel of Romania, His Beatitude Archbishop Chrysostomos of Cyprus, His Beatitude Archbishop Ieronymos of Athens and all Greece, His Beatitude Metropolitan Sawa of Warsaw and All Poland, His Beatitude Archbishop Anastasios of Albania, and His Beatitude Archbishop Rastislav of Czech Lands and Slovakia.. Photo: © John Mindala.

of Truth as an event of the living personal community which is Christ, present as the Church, the “gift of the Holy Spirit” in every episcopal-eucharistic community. In this way it becomes clearer why the Fathers of the Ecumenical Councils claimed: “It seemed good to the Holy Spirit and to us” (Acts 15:28). I hope that we too will do the same at this hospitable and sacred birthplace of Crete.

At someone’s comments on how the American military bases are found in Crete and can eavesdrop on the work of the Council, a quick-witted reply followed: “They will have free theology classes.”



In answer to the question “Where is the role of the people?” it was stated that the people express themselves through their Bishop. The people are not absent, for when the Bishop does not rightfully express his people, then a new Council is called. This was exactly how the council in Florence/Ferara was rejected – not only by the people, but, more importantly – through the Council. Therefore, each individual can be asked: “Who are you, Sir, that you are above the Council? How will you prove that you are right?” St. Basil the Great differentiates a *heresy* from a *schism*, which was contrary to the belief of the Council of Carthage (under St Cyprian), who sought the new baptism of heretics (anabaptism). St. Basil says that they should not be baptized, but he suggests that a “greater” (μεῖζον) synod be called (a Council with a greater number of Bishops) so that they could rightfully decide. Therefore, a *Council* is a solution (way out) of any problem. If we do not say this, we will omit the truth which is in the very hypostasis of our Church. Such was always the life of the Church, and we cannot erase such a great truth.

The ministries in the Church which exercise *authority* – while the

Council is the supreme authority – should be understood as the antitype and sacramental glow of the Holy Spirit of that very authority of Christ Resurrected, the only par excellence Liturgist. Here we deal with the problem of who, in the end, expresses the truth of the Church against the individuals or groups who pretend to express the truth of the Church. “Maybe you are correct, maybe not, but the Council will decide.” But if the Council is not in the right, another Council is needed to do this. The Council of Hieria (754) was “replaced” (corrected and rejected) by the Seventh Ecumenical Council (787). This was an essential moment. Ultimately, who has the right to decide? One says this, another that. For years Nestorius accused Cyril of being a heretic, while Cyril wrote him letters: *To Nestorius, “my brother and concelebrant.”* And at the Council of Alexandria he called him “brother and concelebrant.” It was only after Ephesus (431) that he ceased calling him “brother and concelebrant.” If a contemporary council disputes (or negates) an Ecumenical Council, a new Ecumenical Council should say its word about that.

Since some Bishops considered the question of the “institution of the council” to not be dogmatic but simply “canonical,” it was pointed out that the faith of the Church is expressed through the Council. Furthermore, it was specified that an important feature of the conciliar system is also to *judge*. Some thought the word “judge” should be exchanged with the notion of “authority.” Especially since, according to some, the idea of “judging” sounds too harsh. However, considering that in the Orthodoxy of today, where the denial of institutions is wide-spread, it is necessary to demonstrate the constitutional character of the Church. Contrary to St. Basil the Great in the 4th century who always scrutinized his beliefs

through the Councils, various charismatics of today pretend to already know what and where the truth is.

Dogmas, decisions, and canons have concrete consequences on society. None of the Councils understood their task to be that of a systematic theologian, who “systematizes” faith. On the contrary, the function of the council institution in the Church was and remains a *communio* (κοινωνία) in faith in the Eucharist. Thus, there should exist a transferring and applying (injection) of the dogmas in the contemporary era – for dogmas have life. Every epoch and generation is called to live by the dogmas in its own manner, without introducing new dogmas.



[O]ne of the decisions of this Holy and Great Council is: the Holy and Great Council will be established as an institution with regular and frequent convocations. In this respect, the consciousness of all that the “ongoing work be considered as the beginning of the entire conciliar process,” coincides with the desire of our Local Church that this Council be the beginning of the era of Councils, which would include the other four Autocephalous Churches who were absent from this Council, each for their own reason.

When you are at some council, your experience begins only when the council ends. For then, the council visits you.



[C]an this Council have an “end”? Surely, it was canonically completed with the conciliar Liturgy in Chania, on the Sunday of All Saints, June 26, 2016, with the signing of the conciliar acts by all the heads (primates) and nearly all the Bishops (inter concilii participes nominates). But its implications begin to take life in the Church. What is the reason for this? First, because we had the realism of theological witnessing, and not ideological platitudes. We grasped that the Council is a “paschal” passage and ascetic *podvig* (effort), that it is not a self-explanatory event, but that its gifts are attained through asceticism. The conciliatory manner in which the Council was led can help dispel unfounded suspicions among certain Bishops and Churches. The Council of Crete took the questions not only of those present into consideration, but – to the measure to which it was possible – also of the absent brothers, and thus paved the way for future collaboration and dialogue



Will the Council in Kolymbari succeed in bringing back, among the many Local Churches, the former title “One Catholic Orthodox Church” (and the consciousness of it), that that unity be stressed as a unifying element which will serve in the 21st century as a link that establishes the many Churches as the *One* Church? This will depend not only on the Holy Spirit, but also on individual bishops... So that the entire Orthodox world grasp that the Council is not a conference of administrative directors or experts, but a gathering of Bishops: those who have an empirical function of spiritual paternity. Those moments, in which individualism and the daily routine are forgotten, are perhaps the only moments in which we truly learn what conciliarity is. Those conciliar moments bring with them questions that surpass all answers.

Yannaras calls on us to unveil the answer to the question: what is the ecclesiological content of the word “patriarchate”? In the Church the

Bishop serves as a father, but fatherhood is not an individual “competency” nor a consequence of an “axiom.” It’s about the responsibility and charisma which is given inside a community: at least three bishops are needed in order to give to a new bishop the service of fatherhood.

The only *primacy* which the “Conciliar system: of Crete secured for the Church is the absolute primacy of the existential *goal* (and not simply an ideological consensus of many under the leadership of the *one*). From Crete and in the future, the invitation to “conciliarize” is more earnestly accepted as a command, as a common responsibility. We move towards “conciliarizing.” We do not *conciliarize* once and for all, but we need to “preserve the steps we occupy” (Rimbaud). I am glad that geopolitics did not succeed in minimalizing the conciliarity... but a vice versa occurred.

During some of the discussions, you find that you can easily become the sacrifice of “objectivity.” In spite of their reluctance, the terms: “unity,” “truth,” “conciliarity” can easily be objectified... As Yannaras says (in the aforementioned article), people today speak of a “church,” but what is implied is a national religion subjected to the interests and goals of the state – utilitarianism and folklore. The implications of this confinement are far-reaching, but could not be analyzed at this Council. This task belongs to You, the young generation!

And to conclude my comments on Yannaras. According to him, the only mistake of the Council in Kolymbari lies in the (essentially good) intentions that conciliar unity be achieved more as the unity of the Orthodox *state communities* than of the *κοινωνία* of Churches. Alas, Yannaras was not at the Council. What then could an insider see? I will attempt to portray this with the ex-ample of *dialogue* (and its significance).

One of the functions of the Council is also to prevent divisions or to heal them. This cannot be achieved without the application of one principle from canon law, which is called “*economia*.” The Council *economia* was offered even to those cases where entire communities were found in schism. As it is clear in the *Tomos to the Antiochians* (from the Alexandrian Council of 362, chaired by Athanasius the Great), two groups were divided because of schism, one of Meletius and the other of Paulinus – considering the Nicæan faith. The great significance of this Council of St. Athanasius (this hierarch – let’s be reminded! – two decades before the Second Ecumenical Council stressed the need of an *amendment* to the Nicæan Creed) lies in the fact that two opposing groups were brought to acceptance and confession not simply of the Nicæan faith, but to a *new interpretation* of this faith. Thanks to this, we have “Neo-Nicæans” (for instance, the great Cappadocian Fathers), as well as the “neo-Chalcedonians,” and in the 20th century the “Neopatristic” theologians (Georges Florovsky, Justin Popovic, John Meyendorff – just to name a few), etc. This conciliar act, that is, this methodology of healing a schism, clearly applies the principle *re-reception* or *new-reception* of the faith of the Fathers.

Reference: Maksim Vasiljević, *Diary of the Council: Reflections from the Holy and Great Council at the Orthodox Academy in Crete, June 17-26, 2016*, trans. by Bratislav Kršić, Milovan Katanić and Nennad Djordjević (Alhambra, CA: Sebastian Press, 2016) at 56-58, 67-68, 73, 75-76, 81-83, 88, 92, 96-98.

Selections made by Athanasios Giocas.



Small Synaxis of the Primates Photo: © John Mindala.



Scenes from the Small Synaxis of the Primates Photo: © John Mindala.



His All-Holiness Ecumenical Patriarch Bartholomew presides over the Orthros and Synodal Divine Liturgy and concelebrates with the Primates of the Local Orthodox Churches at Saints Peter and Paul Church in Chania, Crete. Photo: © John Mindala.

PROFILS DES PROFESSEURS / PROFESSOR PROFILES

DR. DAVID K. GOODIN



Dr. David K. Goodin

David K. Goodin earned a PhD in Religious Studies from McGill University in the philosophy of religion, with a concentration in Patristic theology. Currently, he is a lecturer for the McGill School of Religious Studies and McGill School of Environment where he teaches subjects in world religions, environmental humanities, and ethics. He is also an Associate Researcher at the McGill Centre for Research on Religion (CREOR), and an instructor for the summer studies program at the Pappas Patristic Institute at Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts, where he gives graduate courses in Orthodox cosmology, Patristic theodicy, and religious ethics. His research interests include apophatic theology, theodicy (moral and natural evil), theological anthropology, and ethics. Publications include topics in just war theory, economic justice, epistemology, environmental ethics, interfaith dialogue, biblical hermeneutics, theodicy, and the theology of the Alsatian theologian, Albert Schweitzer. This coming year, he will also begin teaching for the *Institut de Théologie Orthodoxe de Montréal* at Laval University. Originally from Miami, Florida, David K. Goodin now currently resides and teaches in Montreal.

Yet at the same time the Christian is now faced with a new responsibility. In the post Christendom age, it now falls to both the laity and the Church to critically engage the State for the cause of social justice, and especially for the prevention of war. Unlike in previous eras, the individual in representative democracies have considerable economic and political influence in society – with power always comes responsibility. Consequent-

“Just War Theory and Eastern Orthodox Christianity: A Theological Perspective on the Doctrinal Legacy of Chrysostom and Constantine-Cyril” [article excerpt]

FATHER HARAKAS IS CORRECT in that it may no longer be possible for any single person to obey all the scriptural requirements of the New Testament. Historically the Orthodox Church resolved this problem by envisioning the scriptural commands as being applicable collectively within society, a formulation that reached its highest expression within the context of Christendom. Notwithstanding, while this analysis has revealed the theological coherence of the pre Constantine and Christendom positions on warfare, this same logic also points to a critical problem in the post-Christendom world.

The lay Christian continues to be face with issues of warfare – should they now fear the sword because the age of Constantine-Cyril has passed? Does the example of Polycarp now take precedence, to suffer with injustice rather than perform injustice ourselves, even though Christians in Western countries are no longer victimized by a hegemonic State? The only guidance would seem to be the curious caveat mentioned by Chrysostom: “if thy conscience does not accuse thee.” But rather than leaving the laity with ambiguity, this statement may take on particular significance in the modern context. Conscience, in one sense, is a reference to inner war against principalities and powers traditionally fought by priests. The lay Christian cannot rely upon the two swords of the caesaro-papist system to fully protect them from either the inner spiritual war or an outer one threatening their neighbors. The laity is therefore presented a clear choice on which ‘master’ they choose to follow (Matthew 6:24). Moreover, any claimed justification for choices of conscience exercised against the rightful decrees of the Patriarch become increasingly questionable as those decisions move the person away from the soteriological protection afforded by the Church. Expressed in theological language, only the Church can serve as their advocate before God, and only the Church can reconcile a person’s conscience with God. The most conscientious choice, therefore, would be to heed the words of Bartholomew I, and willingly suffer injustice rather than perpetuate suffering with more violence.

ly, it could be claimed that individuals are now collectively responsible for social injustices within society, and for the wars fought by that nation. The laity must therefore actively strive through political and economic means to achieve the just ends proclaimed by their Patriarch. In this lesser but genuinely remarkable way, the laity can follow the examples of Constantine-Cyril and Chrysostom in their daily lives. ✚

“Sinners, Satan and the Insubstantial Substance of Evil: Theodicy within Orthodox Redemptive Economy” [article excerpt]

SUCH IS THE ATTITUDE AND DISPOSITION of the demons and the devil. They have lost all relation to God and now willfully exist as twisted and grotesque caricatures of their former selves; the image of their angelic nature wholly distorted by self-willed sin. Passion fills the

content of their lives and gives them a sense of substance and purpose to their existence. But in their renunciation of God they have chosen the path to non-existence. Nevertheless, “even though they have become spirits of darkness, the fallen angels remain creatures of God, and

their rejection of the will of God represents a despairing intercourse with the nothingness they will never find. Their eternal descent towards non-being will have no end” (Lossky 1976, p.129). Like falling into a blackhole in which time itself is stretched to infinity as substance disintegrates at the quantum singularity, so too evil beings will spend an eternity forever striving for the fantasies that remain out of reach in their never-ending descent into oblivion.

This is the nature of hell which “is a point not in space but in the soul. It is the place where God is not” (his emphasis; Ware 1995, p.80). It is a turning to the *ex nihilo* within, and away from the Eucharistic community of fellowship. This is also the pathway by which the fallen angels wage war on God’s Image in the created order—which is to say, upon humankind (see Peter of Damaskos, *The Philokalia III*, p.80-1). The demons and the devil seek to trick people into similar states of self-willed obsession concerning the objects of their passions, thereby bringing about their own downfall. Maximos the Confessor (c.580-662) states it this way:

“For the things men value lack being; they only seem to exist be-

cause of mistaken judgement, but have no principle of existence at all: there is only the fantasy, which cheats the intellect and through passion supplies non-existent things with empty form but no real substance” (*The Philokalia II*, no.16, p.264)

This analysis has now leads to its conclusion. Evil itself is a non-entity that exists through passion and self-will that forms a second *ousia*—a false and illusory substance as described by Maximos the Confessor. Sin is a *thelemata pathos*. Through the volitional choices of people over the objects of carnal desire, evil is continually created in the phenomenal world. We can see examples of this dynamic every night on the evening news, and in very real and tangible artifacts of evil intent (e.g., weapons of mass indiscriminate destruction). Evil is real in this respect, and evil people really do exist. But they have no actual substance in a greater cosmological sense. There is only in the world we create for ourselves through the second *ousia* of sin. This is also how the devil struggles to achieve dominion over fallen Eden—which is to say, through our birthright (Genesis 1:28; see also Goodin 2008, p.47f). †

“The God of the Market Place: John Stuart Mill and Maximos Confessor on Economic Virtue” [article excerpt]

MAXIMOS CONFESSOR IS A SAINT of both the Eastern Orthodox Church and Roman Catholic Church. While perhaps best known for his Christology which defended the view that Jesus has a fully human will in kenotic harmony with His divine will, Maximos was as a systematic thinker who discussed a great variety of other important subjects. Of interest to us here are his views on the cosmological aspects of God’s plan for redemption, which in theological terms happens to be called ‘the divine economy.’ *Oikonomia* in Patristic writings describes the operation of the divine will in creation and redemption. A literal translation of the Greek means ‘household management’ which explains why the same term appears both in theological writings and economics texts—God’s ‘household’ in this case is creation itself. For Maximos, the centerpiece of the divine economy is a naturalistic *eros* operating as a cosmological force in both society and the natural world. This force reveals itself as an embedded attraction and affinity for certain behaviours and modes-of-being. Today we would say *eros* is synonymous to what are now called natural instincts, and is the social inclination behind human nature.

Maximos writes that the redemptive economy for the world is made operable through *eros* manifested in three progressive laws: the natural law, the scriptural law, and the spiritual law. The natural law exists to provide for the enjoyment of being (*to einai*) for all creatures through their natural instincts. The scriptural law, on the other hand, opens the door for higher wellbeing (*to eu einai*) for those creatures with a rational nature—which is to say, humankind. The possibility for eternal wellbeing (*to aei eu einai*) is then made possible through the spiritual law. Maximos presents these three laws working cooperatively in human society such that what can be learned naturally (*phusikos*) through the law of nature allows for reason to overcome the sensual attachment to self-love, and thereby leads to the proper enjoyment of being in community with others.

It is noteworthy that Maximos is presenting a similar natural inclination for people to form associations with others just as described by Hobbes, but here the original state of humanity is not an evil and brutish monstrosity as he would have it. Maximos also differs from Hobbes in that society is not stagnated at the point of rational self-interest to form social contracts for survival. Rather, Maximos then points to the next evolution of *eros* in society: the scriptural law. The Bible opens the door to what can be learned spiritually (*pneumatikos*) through the scriptures, which then leads to a higher wellbeing than merely commodious coexistence. This then sets the stage for the final evolution of *eros* that allows a person to become deified (*Theikos*) and ‘the equal of angels’ through the spiritual law of Grace (Luke 20:36). This reveals another important distinction to the conceptions of natural theology by Hobbes and Mill. Personhood is not an individualistic and private affair, but socially actualized and achieved. Maximos also does not cast aside the unfortunate ones for the sake of the greater good of society. Instead, he describes the three laws of the divine economy working together to open up a path for ever-greater wellbeing within society as a whole. No one is necessarily left behind by a cynical utilitarian calculus. †

Article citations:

“Sinners, Satan and the Insubstantial Substance of Evil: Theodicy within Orthodox Redemptive Economy,” *Theandros: An Online Journal of Orthodox Christian Theology and Philosophy* 6/1 (Fall 2008).

“Just War Theory and Eastern Orthodox Christianity: A Theological Perspective on the Doctrinal Legacy of Chrysostom and Constantine-Cyril,” *Theandros: An Online Journal of Orthodox Christian Theology and Philosophy* 2/3 (Spring 2005).

“The God of the Market Place: John Stuart Mill and Maximos Confessor on Economic Virtue,” *World in the World: Concordia University Graduate Journal of Theological Studies* 3/1 (2010).

See further, David Goodin, *Curriculum Vitae*:

<<http://mcgill.academia.edu/DavidGoodin/CurriculumVita>>

PROFILS DES PROFESSEURS / PROFESSOR PROFILES

DR. ATHANASIOS GIOCAS

A Personal Statement

SEVERAL YEARS AGO, in response to a request to submit a student profile to be published as part of a previous Bulletin, I made the following remark:

The fact that we Orthodox Christians embrace an unbroken and direct lineage to the undivided ancient Church in no way precludes the necessity for an active and continuous relearning of our rich theological and liturgical tradition. However, the process of synthesizing anew the patristic writings can be neither disconnected from contemporary preoccupations nor disengaged from the spiritual wellness of that segment of humanity which is sceptical of religion, especially in its organized form. As a matter of historical experience, religious coercion was mostly a product of theological ignorance. In this vein, the local educational mission of the Montreal Institute of Orthodox Theology is not just useful, but rather essential in guarding against the very worst of religion.

Today, more than ever, I remain concerned with the growing divergence between the people's thirst for knowledge on the one hand, and what seems to be an almost systemic reluctance to cultivate a theologically informed laity (or clergy!) on the other. This goes to the core of the Institute's mission.

My own views on the matter have been largely informed by my personal trajectory within the Church. To this end, I would like to mention two influential encounters which occurred some ten years ago and which demonstrated to me, in a practical manner, how the Church can still function, some 2000 years later, in full accordance with Christ's precepts. The first such encounter features Father Martin Petzolt. Fr. Martin is a German convert to Orthodoxy and the father of five children. He is a recognized expert in the medieval canon law of the Roman Catholic Church. Based in Würzburg in Northern Bavaria, he currently serves a number of predominantly Greek-speaking parishes of the Holy Metropolis of Germany (Ecumenical Patriarchate).

The second encounter involves another priest, Father Athenagoras Ziliaskopoulos, the progeny of so-called 'guest workers' (*Gastarbeiter*) to Germany. Fr. Athenagoras serves as an unmarried member of the clergy, in charge of the main Greek Orthodox parish in Frankfurt, dedicated to



Dr. Athanasios Giocas

Athanasios Giocas has studied engineering, theology and law, most recently earning a doctorate in law from the Université de Montréal. Since 2010, he has been assisting in the administration of the Montreal Institute of Orthodox Theology. Athanasios is scheduled to teach a course on Contemporary Challenges in Orthodox Canon Law in the Summer of 2018.

the Prophet Elijah. While their personalities and life stories are completely different, both Frs. Athenagoras and Martin share many common traits. They are both intelligent, super well educated, multilingual, hard-working, and completely devoted to the pastoral mission of the Church. And each, in his own right, embodies a sort of antinomy to the model of the professional-caste of priesthood, the predominance of which continues to cause so much harm to Orthodox parish life throughout the world.

However, both Frs. Martin and Athenagoras have had to overcome some major roadblocks in pursuit of their service to the Church. For many years, the local hierarchy considered that appointing Fr. Martin to lead a parish may provoke hostility amongst mainly Greek-speaking parishioners, even though Fr. Martin is (and was) fully proficient in Greek (both modern and ancient). In fact, once his appointment finally came, parishioners embraced "Pater Martino," as he is affectionately known to them, and the Orthodox Church gained a first-class witness to the faith, unequal in his ability to present and

explain Orthodoxy within German society more broadly. Consequently, the ethno-phyletic reservations of the (supposedly educated) hierarchy were completely detached from both (a) the openness in fact demonstrated by (the purportedly less educated) parishioners and (b) the criteria by which the latter sought to genuinely live out their faith irrespective of the nationality of their priest.

For his part, Father Athenagoras was also ordained in Germany. Having spent some time on Mount Athos, he has extraordinary insight into liturgical matters, and is often called upon to coordinate more complex Church services in other parishes, such as Church consecrations. He very quickly demonstrated an especially charismatic presence within the parishes he was assigned to, and was eventually conferred the title of 'Archimandrite of the Ecumenical Throne.'

Thanks to his efforts, an Orthodox chapel was set up at the Frankfurt airport, one of the busiest in the world, for the benefit of the many faithful who work in and around the airport, as well as for the millions of travellers passing through. Fr. Athenagoras was also instrumental in reconstructing the main Greek Orthodox Church in Frankfurt, gracing it with architectural elements inspired by Athonite Byzantium, as well as providing a blank

canvas for George Kordis, one of the leading iconographers of our time, to create a unique and visual witness of Orthodoxy in the heart of continental Europe's financial capital.

Athenagoras also served as the inaugural Chairman of the municipal Frankfurt Council of Religions, which was constituted as a forum for inter-religious cooperation and cohabitation. In fact, he is one of the few Orthodox clergymen who recognizes that Orthodox Christians, because of their significant historical contact with Islam, are much more uniquely positioned than other Christians to contribute to a contemporary dialogue with Muslims. This is in stark contrast to the more general practice within the Orthodox Church to thoughtlessly espouse odious discourses put forth by others, and abstain from exercising any leadership when it comes to the West's increasingly difficult relationship with Islam.

More recently, Fr. Athenagoras has been at the forefront of welcoming successive waves of young new immigrants from Greece as a result of the financial crisis. But most importantly, at least in my mind, are the hundreds, if not thousands, of persons who were once completely disconnected from the Church and its life, and have come to know Christ through their connection to Fr. Athenagoras.

Despite Fr. Athenagoras's unrelenting witness and service (or perhaps because of it?), he has been caught for some time in the type of byzantine web of intrigue and psychological suspense which hierarchs sometimes concoct (especially vis-à-vis unmarried clergy, but also sometimes with respect to others) as a spiteful display of their dominance and strength. What is it that makes us distrustful (or hateful) of good works? Is it normal for the



Fr. Martinos Petzolt



Fr. Athenagoras Ziliaskopoulos

on my own path within the Church.

With the Montreal Institute of Orthodox Theology, I believe that we have an opportunity to create a climate of awareness for the deliberation of the most pressing issues facing the Church by placing them in their proper theological and historical contexts, and allowing each student to develop his or her own discernment and conclusion on the matter. It is my hope that some of these current problems can be remedied before many faithful decide to abandon the visible manifestations of the Church. Some may argue that this exodus is already occurring, and whatever we do now is simply a question of being 'too little, too late.' Others may suggest that perhaps a genuine pastoral renewal will come about only as the Church contracts and regains some form of institutional powerlessness or material impoverishment.

Our faith however calls upon us to be hopeful, to carry on as best we can, and to place our trust in Christ. Accordingly, the Institute should aim to provide theological education premised on a holistic, cross-disciplinary, and independent-minded approach, not because it seeks to gain attention or praise for doing things differently, but because this is the approach that can best serve the Church at this time. ✚

Church to be governed in this way? What does it actually mean to be a bishop? What does it mean to be a priest? What does it mean to be a theologian? Are theologians meant to exercise independent judgment or are they predestined to merely act as surrogates in the service of someone or something else? What will be the impact on the Church of a growing disconnect between the hierarchy and the ecclesial community? These are the types of questions that often come to mind when I reflect

My Work on the Legal Philosophy of Vladimir S. Soloviev

MY STUDY ON THE LEGAL PHILOSOPHY of Vladimir Soloviev has been recently published as part of the legal philosophy series of the *Presses de l'Université Laval*. The book, which is available only in French, is a slightly revised version of the main part of my doctoral thesis.

What initially attracted me to Soloviev is that he is the only Orthodox author who seriously engaged in the sort of moral and political philosophical queries on which contemporary legal philosophy is ultimately premised. Soloviev accomplished this feat not by discarding his religious tradition, but by fully embracing it, albeit in an original and independent manner. In this regard, Soloviev stands alone within the Orthodox tradition, and my study is the



only one of its kind in French or English to provide a contemporary account of his legal philosophy. While Soloviev's reputation within the Orthodox world has been negatively affected by his supposed proximity to Roman Catholicism as well as some alleged tenets of his Sophiology, the larger systemic philosophical system Soloviev expounded, of which his legal philosophy is an integral part, operates quite independently from either of these more controversial themes.

An extract of the book can be found on the publisher's website:

<https://www.pulaval.com/produit/le-bien-justifie-une-lecture-contemporaine-de-la-synthese-philosophico-juridique-de-vladimir-s-soloviev>. ✚

PROFILS DES ÉTUDIANTS / STUDENT PROFILES

ALEXIS IVERSEN

I was lucky enough to have been raised in both the city of Montreal and on my parents' farm an hour south of it. Both environments allowed me to experience different, yet equally wonderful upbringings. Although my parents lived very busy lives, they always tried to make time for Sunday liturgy and Church. During my early childhood, we attended St. Peter and St. Paul, a lovely Russian Church in downtown Mont-



Alexis Iversen

real. Unfortunately, due to most of my family not being particularly adept at Russian, we eventually migrated to the Sign of the Theotokos Church which held its services primarily in English. It was there that I met members of the Greek Orthodox community and began to get involved in the theology courses organized by the Montreal Institute of Orthodox Theology, first at the University of Sherbrooke and now at the University of Laval. Although I do not understand everything that is discussed in class, and perhaps never will, I find the material extremely interesting, eye-opening and grounding. +

Personal Journey

My spiritual journey has only just begun and I have only recently started understanding what my faith actually is. Paintings, light, music, wine and bread all preserved the child in me for many years. I do believe in God and in the Orthodox faith. I am proud of my faith and hope to have it within me forever. That's really all I can say for now, perhaps as I age I will learn to say more. +

Essay on Nineteenth-Century American Philosopher Henry David Thoreau [extract]

I admire Henry David Thoreau perhaps more than any other philosopher. He has a wonderful perspective on the interactions of both fate and destiny in our lives. Never in these texts does Thoreau refer to "fate" or "destiny" by their names, I'm sure defining his ideas was the last thing on his mind. Instead he lightly pushes one thought after another into our proverbial brush-covered paths, eventually guiding us to his end point. Thoreau sees destiny as an illusion that many of us have programmed ourselves to find and then follow. His problem is not with the illusion, but with the method of our search. In our industrialism and our humanity, we find comfort and satisfaction in our results much more than our methods. Thoreau explains his perspective in this lovely rant about clothing. . . +

STUART IVERSEN



Stuart Iversen

Stuart was born in Montreal of Danish/British descent. He attended McGill, Oxford and Laval Universities. In 1987 he was admitted to the Quebec Bar and practiced in a large firm until 1993 when he set up his own practice focusing on wealth management, estates, trusts and foundations. He has lived all his life in and near Montreal except his time working as a stockbroker in the United Kingdom and then studying there.

Brought up in the Anglican Church at St. Thomas (in Notre-Dame-de-Grâce) and St. Francis-of-the-Birds (in St. Sauveur), he was strongly influenced by Dr. Hereward Senior, professor of history at McGill, a "high" Anglican conservative and constitutional monarchist. Under Dr. Senior, Stuart completed an MA on Sir Robert Inglis, the high Church Tory who won the Oxford by-election in 1829 on the issue of Catholic Emancipation which he opposed.

When Stuart met his wife Anouk, his life changed course. She introduced him to Orthodoxy and he was received in 1998 eleven years after their marriage. She also introduced Stuart to organic livestock farming which they shared when they bought a farm in the Chateauguay valley in 1994. There, Stuart and Anouk brought up their children Adam and Alexis and tried to make the farm a haven for family, friends, helpers and visitors. To that purpose and in thanksgiving for many blessings they built a small domestic chapel in 1997 in honour of St. George the Victorious, a saint honoured in both Orthodoxy and Anglicanism. The chapel is a link to many Orthodox friends and priests who have served there, in particular the clergy of Sts. Peter and Paul Russian Orthodox Cathedral and the Sign of the Theotokos Orthodox Church, as well as to St. Sergius of Radonezh at Lac Labelle and St. George's Métis Beach where Anouk and Stuart (respectively) spent their summers as children. +

Personal Journey

As children (we were five), we went to Sunday school and Church including what is known as the "Skiers" Church St. Francis in St. Sauveur-des-Monts. The rector Canon Baugh had the smart idea to build a Church with an early morning service so that skiers could go to Church and be on the slopes by 10:30am. My grandparents and my mother were very involved in the Church. One of our parishioners who never missed a Sunday was "Jackrabbit" Johannssen. He was always friendly to the youngsters and told us (who were often in ski boots in

Church) to “get out into the bush.” It was a nice community and I think that was important in keeping me in the Church when I went to McGill. There I studied history under Dr. Hereward Senior who was a huge influence on my life and encouraged me to attend St. John the Evangelist, a downtown high Anglican Church. Through this Church I met

Living in an Orthodox family and experiencing the times and seasons such as Pascha, made me understand that Orthodoxy was a way of living more complete than what I had known before.

many “strong” Anglicans who became and remain friends. I took part in catholic worship, similar to the pre-Reformation Church of England. St. John’s also opened me to the world of Tractarian theology and its network of Churches around Canada and the UK which I sought out, in particular in London and Oxford. Tractarians were Anglican priests who wrote “tracts for the times” from 1833 to 1845, basically arguing that the Anglican Church was a branch of the Catholic Church. These tracts were first of all penned to argue that the Anglican was not subject to “abusive” parliamentary control; later the tracts evolved and argued that the Church was not at all Protestant. Sir Robert Inglis, the subject of my MA thesis, was a pre-Tractarian high Anglican. He argued that since the Anglican Church was governed by the state, then Parliament must be comprised only of Anglicans, thus his fight against Catholic Emancipation whereby Roman Catholics would be admitted to Parliament.

While my introduction to Orthodoxy was through my wife Anouk, I did have a glimpse of it when at age 15 I attended the funeral at Sts. Peter and Paul of Duke Dimitri of Leuchtenberg (father of Sign parishioner Irina Lomasney). I got to know the duke because he had a ski trail near our house and we skied together sometimes. But there is another part to this. At school (grade 10) my French teacher was my future mother-in-law Mme. Miloradovitch. She knew that I knew her good friend the Duke and spoke to me about him just before he died. Twelve years later, I would meet

her daughter and my next visit to Sts. Peter and Paul was with Anouk!

While remaining an Anglican for ten more years after marrying, I was becoming more involved in the Orthodox Church. First, our children (and Anouk of course) were Orthodox and that meant attending liturgy, including at Lac Labelle which was beautiful.

There, I got to know Father John Meyendorff who married us. At the same time, our friend and rector of St. John the Evangelist, Fr. John Paul Westin, left St John’s and I realized, and he agreed, that I could be released from the Anglican Church, which was rapidly secularizing, to become Orthodox (Fr. Westin’s own father converted to Orthodoxy on his retirement as a serving Anglican priest). At the same time, living in an Orthodox family and experiencing the times and seasons such as Pascha, made me understand that Orthodoxy was a way of living more complete than what I had known before. Finally, the project of building the chapel at the farm, and visiting Fr. Gregory Papazian who helped us, made the journey to Orthodoxy seem very natural and in accordance with God’s plan. I was received into the Orthodox Church in the chapel, and knew I had found in Orthodoxy “the fullness of the faith.” What is remarkable in my journey for which I am grateful is that no one ever asked me “when are you becoming Orthodox?” and no Anglican had anything but positive things to say when I did!

Anouk and I stayed at Sts. Peter and Paul until her father could no longer attend. Then we were welcomed to the Sign of the Theotokos Church where we already had many friends. For me especially, this was a good transition since I could now understand the language of the liturgy. We are very happy in the Sign family and more doors have opened (such as the courses offered at the Montreal Institute of Orthodox Theology!). †

“Sir Robert Inglis – Churchman” (1983) [extract]

A thorough commitment to ideas distinguished Inglis from Peel in the Oxford by-election. For some, indeed, the principal issue was not Catholic Emancipation, but an inability to vote for a man who so readily abandoned a position, tenable from only a religious or metaphysical point of view, for the small benefits of political expediency. Oxford, England’s ancient seat of learning, found in 1829 that Peel was a politician not with the wrong set of ideas, but apparently without ideas at all. In this light, Inglis was a refreshment to the university. His opinions accorded with the majority of the M.P.s, and they were formed out of reflection and strong religious conviction, which did not answer to the ebb and flow of political decision-making.

Inglis, as M.P. for Oxford, remained on the back-benches for the rest of his political life. It is no surprise that he spoke against the Reform Bill of 1832 and the Irish church Temporalities Bill of 1833. But there is a side to Inglis which emerged in the latter part of his career

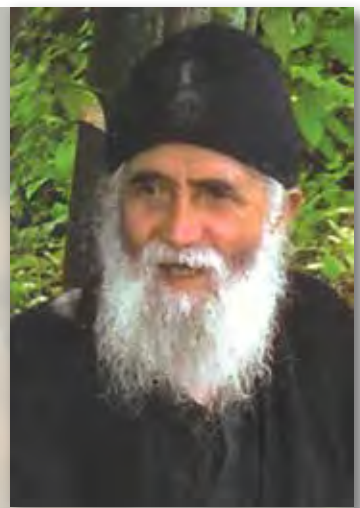
consistent with his earlier championship of popular causes. Inglis helped to complete William Wilberforce’s lifelong work by speaking in favour of the abolition of slavery in 1833. And, like Wilberforce who also never took office, Inglis took part in the movement in the 1830s and 1840s, whose initiative originated in the back-benches and whose purpose was to improve the conditions of the working classes in England. He spoke against the New Poor Law in 1834 and worked steadfastly for the Ten Hours Legislation of 1846. The first he deplored because it separated the poor from the clergy, the second he praised because it separated the poor from their misery. Lord Shaftesbury, the greatest of the humanitarian legislators, in despair over the difficulties he was enduring for the Ten Hours Bill, remarked that only on three men, one of them Inglis, could he rely on for full support. And as was said of Shaftesbury’s precursor, Michael Thomas Sadler, and could be said as well of Inglis, he was of no party – he was of the nation. †





“Elder Paisios struggled intensely against his own passions and the demons. He especially struggled to acquire the virtues of obedience, humility, repentance and love. Because of these virtues he achieved such great sanctity that the Holy Spirit came to dwell in him, and he was granted the greatest gift of all: discernment. It was with this gift that he was able to help and guide a great number of people.”
—Hieromonk Kosmas

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Avis de convocation à l'assemblée générale

L'Institut de théologie orthodoxe de Montréal (ITOM) invite tous les membres à son assemblée annuelle qui aura lieu au siège social de l'association au 2875, av. Douglas, Montréal (Québec), H3R 2C7, dimanche le 28 mai 2017 à 19h00. +

Notice of Annual General Assembly Meeting

The Montreal Institute of Orthodox Theology (MIOT) invites all current members to attend the association's annual meeting, which will be held at the MIOT head office at 2875 Douglas Ave., Montréal (Québec), H3R 2C7, on Sunday, May 28, 2017 at 7:00 PM. +

Vos commentaires sont importants!

Pour des commentaires généraux ou d'autres questions, s'il vous plaît communiquez avec notre Directeur des communications et responsable des relations publiques, Athanase Giocas (courriel : agiocas@gmail.com). +

Your Feedback Is Important!

For general feedback or other questions, please contact our Director of Communications and Public Relations Officer, Athanasios Giocas (email: agiocas@gmail.com). +

Appel de fonds

Des sources stables de financement s'avèrent nécessaires pour permettre à l'Institut de mener ses objectifs à terme. L'Institut a été accordé le statut d'organisme de bienfaisance enregistré auprès des autorités compétentes. S'il vous plaît profitez du coupon de don fourni dans le Bulletin. +

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Stable sources of financing will enable the Institute to carry out its objectives. An application for registered charity status has been approved by the relevant government authorities. Please take advantage of the donation slip provided in this Bulletin. +



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"The people live next to the spring, but suffer from dehydration; they are next to Life and yet are dying. What a tragedy."

I visited some hermitages on various islands, where once the poverty of these places of asceticism pointed to another logic, and I found them now renovated by the secular authorities. The buildings had been restored in external ways using modern technological methods, but their inner beauty had been lost. From being places that expressed the inner nature of the ascetic life they were now simply visual stimuli that satisfied one's curiosity. The spiritual life is no longer a mother tongue in our country. Everything needs translating into the barren dialect of our spiritless and lifeless age.

If There is Life I Want to Live

Published by Alexander Press
2016, 120 pages, soft-cover
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\$20⁰⁰

100 questions and answers on matters of faith

DREAMING HOLINESS

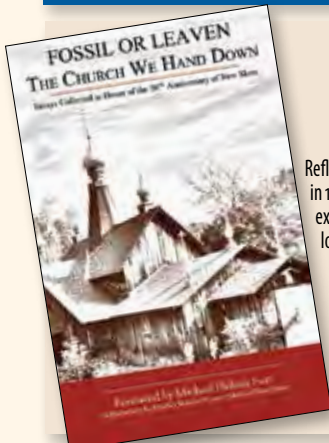
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Published jointly by
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LE COLLOQUE ANNUEL DE L'ITOM + THE MIOT ANNUAL COLLOQUIUM

Le colloque de l'année dernière (2016)

Un colloque au sujet de l'espoir au milieu de la souffrance a eu lieu le 7 mai 2016. Daniel Hinshaw et John Hadjinicolaou ont exploré divers thèmes liés à la souffrance et la guérison selon la tradition orthodoxe. +

Last Year's Colloquium (2016)

On May 7, 2016, a colloquium on the topic of hope in the midst of suffering was held. Daniel Hinshaw and John Hadjinicolaou discussed various aspects of suffering and healing according to the Orthodox tradition. +

Colloque 2016 / Colloquium 2016



Conférenciers et organisateurs du Colloque 2016 / Speakers and organizers of the Colloquium 2016

Laureats (2018) / Award Recipients (2016)



Stephanos Vergyris receiving the award from Prof. Francois Nault



Rene Paquin receiving the award from Prof. Francois Nault

Le colloque pour cette année (2017)

Prévu pour le 29 avril 2017, le colloque pour cette année est dédié au Grand Conseil de l'Église orthodoxe de 2016. Les conférenciers incluent l'Évêque Maxim Vasiljević, Paul Ladouceur et Andreas Andreopoulos. Pour plus d'information, consultez le programme du colloque. +

This Year's Colloquium (2017)

Scheduled for April 29, 2017, this year's Colloquium is dedicated to the Great Synod of the Orthodox Church of 2016. Speakers include Bishop Maxim Vasiljević, Paul Ladouceur and Andreas Andreopoulos. For more information, see the available Colloquium Program. +