

L'INSTITUT DE THÉOLOGIE ORTHODOXE DE MONTREAL



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INSTITUTE
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THEOLOGY



BULLETIN DEUXIÈME NUMÉRO AVRIL 2012 SECOND ISSUE APRIL 2012

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HÔT DU PRÉSIDENT

Chers membres et amis,

Pendant plusieurs années, nous avons discrètement travaillé dans le vignoble du Seigneur en vue d'établir une présence crédible en matière d'enseignement de la théologie orthodoxe au Québec. Tout au long de ce voyage, et parfois contre toute attente, nous avons réussi à créer un environnement en salle de classe énormément rapprocheur et panorthodoxe, en coopération et non en concurrence avec les différentes juridictions orthodoxes locales. Cette réalisation découle de nombreux facteurs, dont non les moindres sont le dévouement de nos professeurs, l'enthousiasme de nos étudiants et anciens élèves, et le précieux soutien de notre partenaire, la Faculté de théologie et d'études religieuses à l'Université de Sherbrooke.

Je crois fermement que l'avenir de l'Institut de théologie orthodoxe de Montréal dépend de notre capacité à poursuivre le chemin de l'humble service qui nous a permis de recueillir la confiance d'autant de personnes. Afin de mieux exposer qui nous sommes et ce que nous faisons, nous avons décidé de consacrer une grande partie de ce bulletin à une série de capsules d'information. Un étudiant de chacune des trois programmes (certificat, maîtrise et doctorat) est mis en profil. Par ailleurs, un petit hommage commémorant le dixième anniversaire de l'implication du père George Dragas est présenté. Enfin, de brefs rapports des Comités de l'Institut en iconographie, de musique byzantine, et sur la science et la foi sont également fournis.

Dans d'autres nouvelles, il me fait plaisir d'annoncer officiellement la réorganisation du programme de maîtrise. En outre, l'Institut a été accordé le privilège d'émettre des reçus d'impôt pour tous les dons reçus. Je vous demande donc de prêter une attention particulière à l'appel de fonds énoncé dans le Bulletin.

C'est vraiment une bénédiction pour moi de servir à titre de président de l'Institut à un moment où les fondements de base sont mis en place pour ce qui sera, nous espérons bien, une œuvre de très longue durée. Continuez s'il-vous-plaît à soutenir et à prier pour l'Institut et tous nos bénévoles.



Dear members and friends,

For many years, we have been discreetly labouring in the Lord's vineyard with a view to establishing a credible presence for Orthodox theological education in Quebec. Throughout this journey, and sometimes against all odds, we have successfully created a resoundingly inclusive and panorthodox classroom environment, in cooperation and not in competition with the various local Orthodox jurisdictions. This achievement stems from many factors, not the least of which are the dedication of our faculty, the enthusiasm of our students and alumni, and the valuable support of our partner, the Faculté de théologie et d'études religieuses at the Université de Sherbrooke.

I firmly believe that the future of the Montreal Institute of Orthodox Theology very much depends on our ability to continue on the path of humble service that has allowed us to garner the trust and confidence of so many. In order to better expose who we are and what we do, we have decided to dedicate a significant portion of this Bulletin to a series of information capsules. One student from each of the three programmes (Certificate, Master's and Ph.D.) is profiled. Moreover, a small tribute commemorating the ten year anniversary of Father George Dragas's involvement is presented. Finally, brief reports from the Byzantine Music, Iconography, and Science and Faith Committees of the Institute are also provided.

In other news, it is my pleasure to formally announce the reorganization of the master's programme. In addition, the Institute has been granted the privilege of issuing tax receipts for all donations it receives. I would therefore ask each of you to pay particular attention to the funding appeal that is made in the Bulletin.

It is truly a blessing for me to serve as the Institute's president at a time when the basic foundations are being laid for what we hope will be a very long-lasting endeavour. Please continue to support and pray for the Institute and all our volunteers.

Dans le Christ / In Christ,

John Hadjinicolaou

John Hadjinicolaou

COMMUNICATION DU DOYEN AU sein du colloque 2012

Comme à chaque année, notre Faculté est fière de s'associer à l’Institut de théologie orthodoxe de Montréal pour le colloque annuel de théologie orthodoxe. Dans le secteur de l’enseignement supérieur, la régularité des activités académiques, les années de présence, l’engagement indéfectible pour les communautés sont autant de facteurs qui contribuent à l’excellence des institutions. Dans le langage organisationnel, on parle de la force d’inertie des institutions. C’est-à-dire le fait qu’elle continue de se déplacer dans une direction par la seule force de leur ancrage traditionnel.

Le travail que nous avons accompli ces dernières années est de cet ordre. Nous pensons aux nombreux étudiants diplômés et inscrits dans des formations, à l’engagement d’un corps enseignant fidèle, à la création de l’Institut de théologie orthodoxe de Montréal, etc.

Le chantier qui s’ouvre devant nous maintenant est de capitaliser sur ces forces. J’en nomme quelques-unes :

- Meilleure mise en valeur du corps enseignant;
- Révision des programmes en fonction de l’évolution de la discipline;
- Meilleure diffusion des offres de formation.

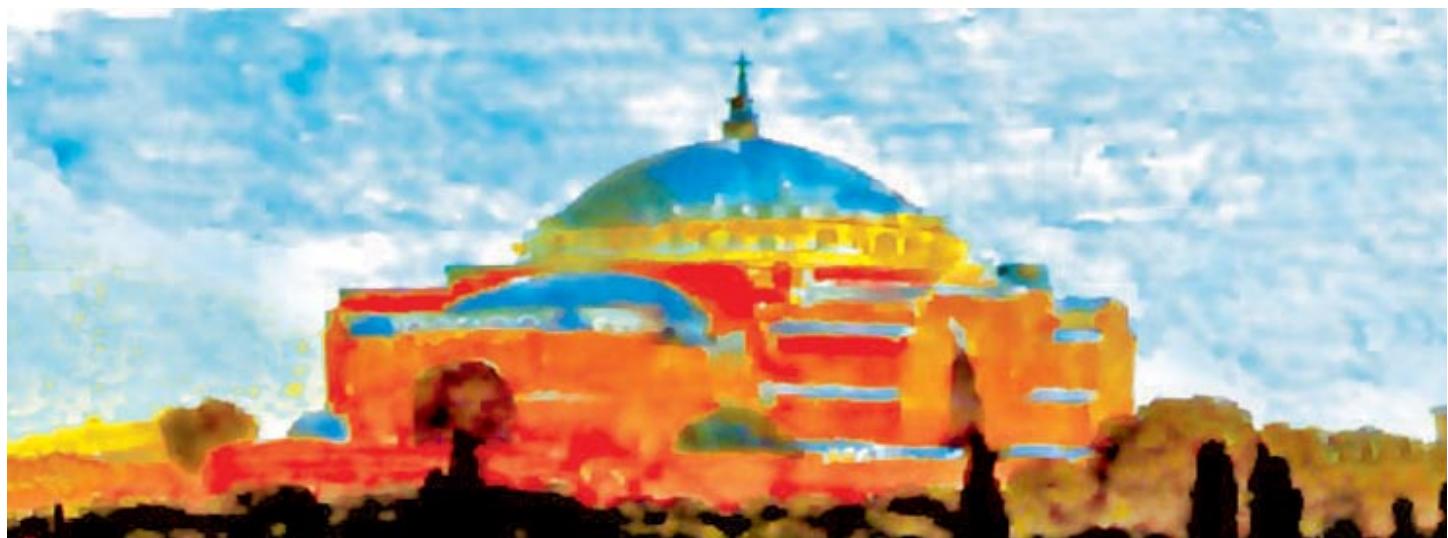
Ce parcours se fait jusqu’à maintenant dans l’enrichissement mutuel et constitue, dans le monde de la théologie, un partenariat exemplaire entre des confessions de foi différentes. Puissent nos activités se poursuivre encore de nombreuses décennies.



En vous souhaitant un très bon colloque.

Pierre C. Noël

Pierre C. Noël
Doyen
Faculté de théologie et d’études religieuses
Université de Sherbrooke, Sherbrooke



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Affiliated Theologians / Théologiens affiliés

(In Alphabetical Order / Par ordre alphabétique)

Dr. Andreas Andreopoulos

Fr. / P. George Dragas

Economos Fr. / P. Antony Gabriel

Fr. / P. Thomas Hopko

Dr. Athanasios Papathanasiou

Fr. / P. Vasileios Thermos

Affiliation or Cooperation Requested / Affiliation ou coopération demandée

(In Alphabetical Order / Par ordre alphabétique)

Aristotle University of Thessaloniki

Ecumenical Patriarchate of Constantinople

Friends of Mount Athos

Holy Cross Greek Orthodox School of Theology

Institut de Théologie Orthodoxe Saint-Serge

Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies

Moscow Patriarchate

National and Kapodistrian University of Athens

Saint Andrew's College in Winnipeg

Saint Vladimir's Orthodox Theological Seminary

Service Orthodoxe de Presse

St. Stephen's Course in Orthodox Theology

St. Tikhon's Orthodox Theological Seminary

Toronto Orthodox Theological Academy

University of Munich

University of Winchester

Voix Orthodoxes (Radio Ville-Marie)

Internal Committees of the Institute / Comités internes de l'Institut

(Appointments to be announced / Nominations à suivre)

Committee of Studies / Comité d'études

Students Committee / Comité des étudiants

Communications and Research Committee / Comité des communications et de la recherche

Iconography Committee / Comité en iconographie

Byzantine Music Committee / Comité de musique byzantine

Medicine and Science Committee / Comité en médecine et science

Annual Colloquium Committee / Comité du colloque annuel

PROFILS D'ÉTUDIANTS / STUDENT PROFILES

Luc Lalongé, étudiant au Certificat en théologie orthodoxe

Luc a grandi dans une belle famille canadienne-française et catholique romaine à Repentigny, près de Montréal. Comme jeune adulte, il quitta l'Église catholique en raison d'un certain vide spirituel personnel et chercha des réponses du côté du protestantisme. Ayant obtenu un diplôme de maîtrise en science politique de l'Université de Montréal, Luc déménagea à Ottawa pour travailler sur la colline parlementaire à titre d'adjoint législatif au Sénat en 1991. De retour à Montréal en 1994, Luc découvrit l'orthodoxie surtout à travers le livre du père Peter Gillquist, *Becoming Orthodox: A Journey to the Ancient Christian Faith*, Ben Lomond, Calif., Conciliar Press, 1992. En 1997, Luc s'est joint à l'Église orthodoxe. Aujourd'hui, Luc siège au sein du conseil paroissial de l'Église du Signe de la Théotokos à Montréal (Église orthodoxe en Amérique), en plus d'être membre de la chorale. Luc travaille toujours dans le secteur des communications.



sacrements, ses saints, tout en approfondissant ma propre foi et vie de prière. Puissions-nous tous chanter «de nombreuses années» à ce saint programme!»

Extrait d'un essai sur la sainteté

Peu de chrétiens orthodoxes peuvent devenir des saints comme le starets Silouane, saint Arsène de Cappadoce ou le père Païsios de la Sainte Montagne. Mais cela ne doit pas nous décourager. Chacun de nous, filles et fils adoptifs de Dieu, peut devenir un saint mais différent.

Nous devons voir les grands saints modernes tel Silouane comme des signes et des témoins spirituels du Seigneur (et Il nous présentera d'autres saints à l'avenir car il y en aura toujours dans ce monde!).

Le père Antoine Callot de Lyon apporte un commentaire complémentaire. Alors qu'il s'adressait à des jeunes lors d'un festival de la jeunesse orthodoxe en juin 2010 dans la région de Paris, il a clairement expliqué que la sainteté est pour tous et non pour quelques êtres exceptionnels : «Tout le monde est concerné par la sainteté ; on ne doit pas dire, ni penser que ce n'est pas pour moi, que je suis trop nul... , ce serait pécher contre l'Esprit. L'être humain est ontologiquement créé pour être saint. Il y a d'ailleurs beaucoup plus de saints qu'on ne le croit : on côtoie souvent d'authentiques saints sans s'en rendre compte, tellement leur sainteté disparaît derrière leur humilité» (Antoine Callot, «Trop nuls pour être saints ? La sainteté, aspects pratiques», Service Orthodoxe de Presse, No 350, juillet-août 2010, p. 29). +

Témoignage personnel

«Il y a près de 10 ans, j'ai découvert le programme du certificat de théologie orthodoxe à l'Université de Sherbrooke. Que Dieu bénisse ce programme – depuis le premier cours d'introduction à la théologie orthodoxe jusqu'au plus récent sur l'écclésiologie des pères grecs, j'ai grandement appris auprès de mes professeurs ainsi que mes collègues étudiants. Et à chaque occasion, j'avais l'impression d'être à l'Église : rassemblé dans la joie du Seigneur avec mes frères et sœurs en Christ! Les cours m'ont aidé à comprendre plus clairement l'Église, sa vie intérieure, ses

Athanasios Giocas, Master's Student

Athanasios is a Canadian jurist of Hellenic descent. A member of the Quebec Bar since 2004, Athanasios holds several university degrees in engineering and law. In addition to studying Orthodox theology at the Université de Sherbrooke, Athanasios is completing a doctorate in law at the Université de Montréal. His research interests include legal philosophy, law and religion, constitutional law and orthodox canon law. In 2007, Athanasios served as a Guest Volunteer for the Second International Orthodox Youth Conference which was organized by the Ecumenical Patriarchate of Constantinople in Istanbul, Turkey. Since 2010, Athanasios actively assists in the administration of the Montreal Institute of Orthodox Theology.

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.”

Extract from a Paper on “Church and State Relations, as Inaugurated by Athanasius”

[O]ur initially assumed hypothesis is that reference to a singular theocratic model overly simplifies the complex dynamic between Church and State during the period in question. Moreover, it is our submission that a closer look at the Church's initial theological reaction(s) to the newly Christianized political ethos of the Roman State will help draw out some of the characteristic elements of the Church's defence against whatever subordinationist impulses of a secularist (or secularizing) nature may have existed on the part of the State. In this vein, the life and writings of Athanasius (295-373) provide us with a most useful framework for investigation.

In his own words

“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

Athanasius was by all accounts the foremost ecclesiastical leader of

his time, his authority and primacy being prescribed by grace and merit, instead of jurisdiction and edict. As Mersch proclaims, “he was the pillar of the Church and the father of orthodoxy for forty-five years” (Emile Mersch, *The Whole Christ: The Historical Development of the Doctrine of the Mystical Body in Scripture and Tradition*, trans. by John R. Kelly (London: Dennis Dobson, 1938) at 263). Athanasius served Christ during a time which holds special significance in the Christian, and especially Orthodox Christian, mindset. Not only were fundamental dogmas concerning the nature of Christ proclaimed at the First Council of Nicaea (325), but a new era instigated by the Christian conversion of Emperor Constantine was also in formation.

The significance of the questions raised in this paper is not merely historical. The Byzantine legacy in the Orthodox Church continues to raise many difficult questions, especially as regards to the contemporary ecclesiological integration of sacerdotium and imperium within the liturgical and administrative office of the bishop, as well as the more general (mis)understanding of the nature and significance of law



and canons in the life of the Church.

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The primacy of Athanasius’s role in inaugurating a theology of Church and State relations has been underestimated and insufficiently examined.... [W]e cannot but wholeheartedly endorse Barnard’s conclusion to the effect that “[w]ithout Athanasius, the Christian Church might well have developed along the lines an imperial church subservient to the State” (L.W. Barnard, “Athanasius and the Roman State” (1977) 36 *Latomus* 422 at 437). Notwithstanding the preliminary nature of our analysis, two more

general hypotheses are modestly validated as well. Firstly, mutualism was more the result of the Church’s resistance against the caesaro-papal tendencies of the State (a tradition inaugurated by Athanasius), rather than the product of conscious constitutional arrangement between two actors, Church and State. Secondly, political theology seen as an instrumentalization of dogmatic theology embodies complex intellectual transmutations (as seen for example with the imperial monarchism of Arianism), the better understanding of which holds much promise in the study of the interplay between law and religion. +

Fr. Jean El-Murr, Ph.D. Student

Born in Lebanon on the Feast of Theophany in 1958, Fr. Jean was forced to flee his homeland because of civil unrest and relocate to Abu Dhabi in 1976 and eventually to Montreal some 10 years later. After first enrolling in the St. Stephen’s Course in Orthodox Theology (Antiochian Archdiocese), he continued to study orthodox theology at the Université de Sherbrooke. With a Master’s degree from each institution, he is currently pursuing a Ph.D. in contemporary religious studies at the Université de Sherbrooke. Throughout this period, Fr. Jean has faced many serious illnesses, including a number of kidney and liver transplants, all of which he considers as “times for spiritual healing and witness of faith, despite the pain and the suffering endured.” Married to Souhaila Maatouk since 1993, Fr. Jean was ordained to the Holy Priesthood on December 13, 2009 and serves at St. George Antiochian Orthodox Church in Montreal.

In his own words

“I came to the Orthodox theology courses at the Université de Sherbrooke with much appetite to discover the hidden treasures of Orthodoxy. The courses were at the top of my expectations, offering me a Table d’hôte menu with many ingredients and tastes to be discovered and unraveled. With child-like bewilderment, I discovered the true Christian faith through the study of Holy Scrip-



ture, the teachings of the Fathers, the sacraments, the ecumenical councils, the works of modern theologians, the Philokalia, learning New Testament Greek and the many other resources that are on hand. The splendid and gourmet menu was offered by chefs who love the beauty of God’s house and faith. They challenged me to give them my best in return. By God’s grace, their benevolent work of the faculty introduced me to a foretaste of God’s Kingdom.”

Extract from the Introduction of “Healing in the Orthodox Church: The Lost Meaning” (Ph.D. Thesis)

Since my youth I was afflicted with many sufferings, to name but a few: kidney failure, hepatitis B and liver disease. These afflictions led me to a

multitude of long journeys, in hospitals in different countries, in order to undertake one kidney and two liver transplants. By receiving the latest discoveries of medical assistance, I am now available for the various ministries which have been bestowed on me.

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Analyzing these “stressful” and painful days, which my beloved Souhaila and myself endured, enlightened us with the reality of the mercies of God and of His strength and power among us that lifted our sorrows even though these were the darkest moments of our life. In these darkest moments, we saw the light and the uplifting of our cross and we ►8

7 ◀ experienced the truth of the words of Jesus Christ: "Come to Me, all you who labor and are heavy laden, and I will give you rest" (Matthew 11:28). God's mercy, love and peace were incarnated in us even though we were not certain of the end result of my illness. We ended rejoicing and enjoying every moment of our life. My illness was a new miraculous opportunity to live in joy and peace that will lead us either to condemnation or salvation. This experience led me to choose to dedicate my thesis on studying healing in the Orthodox Church.



Man is a sacramental and liturgical being and so is his healing. The Church is the 'place' where this healing can be performed throughout the various services, sacraments and ministries on offer. The liturgical servi-

ces and sacraments support and commune mysteriously what is above to those who are here, while the ministries of the Church happening on earth are performed as they are in heaven. The Fathers of the Church, and especially Sts. Basil and John Chrysostom, illustrate the example of building hospitals to cure the sick while the Church serves those who are lying sick in these hospitals with the anointment of oil, prayers and counsel. Even in modern times, and until recently, many hospitals throughout the Western world were operated by nuns and monasteries. Many therapists today link the wholeness of the soul with the wholeness of the body, drawing on positive thinking and meditation for the healing of the person. The Church however proposes a much more concrete therapy, which is based on Jesus Christ as Lord and Saviour. +

CÉLÉBRANT LE DIXIÈME ANNIVERSAIRE DE LA PARTICIPATION DU PÈRE GEORGE D. DRAGAS / CELEBRATING THE TENTH ANNIVERSARY OF FATHER GEORGE D. DRAGAS'S PARTICIPATION

Depuis 2001, le père George Dragas présente des cours et dirige des projets étudiants de recherche dans le cadre des programmes de théologie orthodoxe à l'Université de Sherbrooke. Le père George est l'un des théologiens orthodoxes les plus connus dans le monde, et un expert reconnu sur la théologie des pères grecs, surtout Saint Athanase. Le père George a obtenu son doctorat à l'Université de Durham, après avoir étudié avec le père Georges Florovsky à l'Université Princeton ainsi que Thomas Torrance à l'Université d'Édimbourg. Depuis lors, le père George a publié de nombreux livres et articles, a donné plus d'une centaine de conférences, a dirigé des douzaines de thèses doctorales et de maîtrise et a participé à de nombreux dialogues œcuméniques. Son implication avec l'Institut est d'autant plus miraculeuse lorsqu'on considère les autres fonctions du père George. En plus d'être professeur invité à l'Université de Sherbrooke, le Père George est professeur à temps plein au Holy Cross Greek Orthodox School of Theology (Boston, Massachusetts), le curé de la paroisse de Saint-Jean-Baptiste à Boston (Greek Orthodox Archdiocese of America), ainsi qu'un conseiller spécial en matière théologique auprès du Patriarcat de Jérusalem. À chaque cours, le père George incarne une rare combinaison d'un niveau élevé d'énergie, une connaissance encyclopédique des Pères, et une passion contagieuse pour la mission salvifique de l'Église. Les mots ne peuvent guère décrire l'impact du père George sur la vie et vocation de nos étudiants.



Since 2001, Father George Dragas has been giving courses and supervising student research projects within the framework of the Orthodox theology programmes at the Université de Sherbrooke. Father George is one of the best-known Orthodox theologians in the world, and a recognized expert on the theology of the Greek Fathers, especially Saint Athanasius. Father George earned his Ph.D. from Durham University after studying with Father George Florovsky at Princeton University as well as Thomas Torrance at Edinburgh University. Since then, Father George has published many books and articles, spoken at over a hundred conferences, directed dozens of Ph.D. and Master's dissertations and participated in many ecumenical dialogues. His involvement with the Institute is truly miraculous, particularly when one

considers Father George's other functions. In addition to being a Visiting Professor at the Université de Sherbrooke, Father George is a full-time professor at Holy Cross Greek Orthodox School of Theology (Boston, Massachusetts), the parish priest of the Church of St. John the Baptist in Boston (Greek Orthodox Archdiocese of America), as well as a special theological advisor to the Patriarchate of Jerusalem. At every lecture, Father George embodies a rare combination of high energy, encyclopaedic knowledge of the Fathers, and contagious passion for the salvific mission of the Church. Words cannot describe the impact of Father George on the lives and callings of our students. +

Rapport des Comités de l'ITOM / Report of the Committees of the MIOT

The Byzantine Music and Iconography Committees

Byzantine ecclesiastical music is an integral and inseparable part of Orthodox liturgy and worship. Byzantine ecclesiastical music has developed alongside with hymnography and the practice of ancient liturgical tradition, and thus testifies to the various movements of Orthodox understanding of worship and spirituality. The Committee for Byzantine Music of the Institute was founded to explore, educate and promote the study of byzantine ecclesiastical music by organizing discussions, technical seminars, and demonstrations. Areas of interest, research and study of byzantine music include the following:

- What is Orthodox liturgical music? What is Byzantine music?
- A history of Byzantine music, its origins and development
- Contemporary articles and analysis concerning the sacred musical art form
- Byzantine music in the tradition of the Archons of the Great Church of Christ
- Byzantine music notation, and the stages of its development
- The movements leading to ecclesiastical music reform
- The 19th century Chrysanthian reform and the method of the three teachers, Chrysanthos of Madyta, Gregory Protopsaltis, and Petros Ephesios
- Study of the modern Byzantine music notation
- The five chord systems and the genii
- The main melodic forms

Iconography is a visual expression, in color and in form, of the teaching and theology of the Orthodox Church. The study of the historical development of Orthodox icons throughout the ages complements the study of the development of Christian doctrine. The Committee for Iconography of the Institute aims to explore, educate and promote the study of iconography by organizing discussions, technical seminars, and demonstrations of the process of writing of icons. Areas of interest, research and study include the following:

- What are Orthodox icons? What is their function?
- A history of iconography, its origins and development
- The tradition of iconography, the various schools and movements
- The contemporary development of the art form
- Techniques of icon writing, mediums and materials
- The different iconographic styles and techniques
- Ancient, modern and post-modern iconographic masters

For more information please contact:

Nicholas Pantelopoulos (**email:** npantelopoulos@sympatico.ca)
Dr. John Hadjinicolaou (**email:** johnh@megaweb.ca)

Comité sur la science et la foi / Science and Faith Committee

Chaired by Dr. Emanuel Kolyvas, the objective of the Committee on Science and Faith is to provide resources, information and a forum for discussion for furthering the understanding of the relationship between the scientific vision of the created order and the theological teachings of the Church Fathers. It is intended to be a guide for those who find that such a relationship is an important part of their ascetic journey towards repentance and self-transformation.

Present day technology has advanced to such an extent that humanity is capable of sustaining itself in an extraterrestrial environment and to recreate an image of itself through increasingly more powerful computers, advances in information technology, the harnessing of the electromagnetic spectrum and bio-electricity, nanotechnology, genetic engineering, bionic organs and body parts, chimeras, pluripotent stem cell technology, in vitro tissue and organ growth, etc. At the same time, humanity paradoxically continues its age old struggle to discover, or perhaps rediscover, its own origin and true nature, the origins of the universe and physical reality, to find meaning and purpose to life outside of the cycle of birth and death.

The empirical understanding that the scientific approach has to offer on the biological aspects of human nature is arguably a reliable model for a purely secular vision of anthropology. Its shortcoming is that it is constrained by a self-defined limit in what can be described as the causal events of thought and behaviour. Within this framework of confinement to physical observation and measurement, the physical body by necessity becomes its own causal event. It is the workings of the body's cells interacting with their environment that transform sensory information into perceptions and thoughts which may or may not produce an action. The mind is understood as the manifestation of the working of the brain and it expresses itself through the physical modalities of the body.

In contrast, the patristic tradition considers the body, soul, spirit and heart as the principal modalities that constitute the nature of the human being, the anthropos. While the body is the biologic animal-form derived from the earth with a highly evolved brain programmed with innate behaviour and with a capacity to learn, it is the soul which gives life to the biologic being and which endows us with intelligence, logical thought and practical wisdom. The soul is also the seat of the passions and the guide of the body. The spirit (nous), made in God's image, is the mind and the eye of the soul. The spirit can see the divine and can converse with God; it endows us with free will, intellect, reason and wisdom. For its part, the heart is the core of the human being where union of body, soul and spirit can be actualized and where, as the person grows in the likeness of God, God comes to dwell.

9 ◀ Perhaps there was a time in human history when humanity was faced with the choice between coming to know God and coming to know itself. Inevitably it chose the latter in a vain attempt to become equal to God, but instead became increasingly confused as to its true nature. In the understanding of the Church Fathers, God took upon Himself with infinite steadfast love the responsibility of guiding humanity to the necessary knowledge and insight to become fully aware of its true nature within creation. He then revealed to it the fullness of the ultimate purpose for its creation by Himself taking on humanity in the “en-humanization” of the Logos-Son.

The Church Fathers take the secular models as well as the transfigur-

ing capacities of reason, creativity and wisdom to be integral parts of the human being who was created in the “image and likeness” of God. The creature that became a living soul is redefined to include both scientific as well as theological dimensions. Had the Logos not come to live among His people and to show them through His life the way back to rediscovering themselves, revealing to them the restorative power of God’s infinite love and compassion, humanity would continue to exist only as another animal in God’s creation, albeit the most intelligent one.

If you are interested in the dialogue between science and faith, please contact Dr. Kolyvas (**email: ekolyvas@gmail.com**) to find out how you could participate in the Committee’s activities. +



Conférenciers et organisateurs du Colloque 2011 / Speakers and organizers of the Colloquium 2011

Le colloque de l’année dernière (2011)

Un colloque dédié à la guérison et thérapie au sein de l’Église orthodoxe a eu lieu le 30 avril 2011. Un panel de conférenciers, qui comprenait le Rév Dr Lambros Kamperidis, le Rév Dr Cyprian (Robert) Hutcheon et la Dr Evangelia Amirali, a exploré la cure divine, ses dimensions sacramentelles, ainsi que sa relation avec la médecine scientifique.

Le colloque pour cette année (2012)

Prévu pour le 21 avril 2012, le colloque pour cette année est dédié à l’ancien Porphyre (1906-1991), sa vie, son enseignement et ses conseils, ainsi qu’à sa remarquable contribution à la théologie et spiritualité orthodoxe du XXe siècle. Les conférenciers incluent le Dr John Hadjinicolaou, le Rév Dr Lambros Kamperidis et Athanase Giocas. Pour plus d’information, référez-vous au programme du colloque.

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.

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 : a.giocas@usherbrooke.ca).

Last Year’s Colloquium (2011)

On April 30, 2011, a colloquium dedicated to the process of healing and therapy in the Orthodox Church took place. The speakers, which included the Rev. Dr. Lambros Kamperidis, the Rev. Dr. Cyprian (Robert) Hutcheon and Dr. Evangelia Amirali, explored divine healing, its sacramental dimensions, as well as its relationship with scientific medicine.

This Year’s Colloquium (2012)

Scheduled for April 21, 2012, this year’s Colloquium is dedicated to the life, teaching and counsels of Elder Porphyrios (1906-1991). Speakers include Dr. John Hadjinicolaou, the Rev. Dr. Lambros Kamperidis and Athanasios Giocas. For more information, see the available Colloquium Programme.

Funding Appeal

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.

Your Feedback Is Important!

For general feedback or other questions, please contact our Director of Communications and Public Relations Officer, Athanasios Giocas (email: a.giocas@usherbrooke.ca).

Le programme académique

Diplôme de deuxième cycle en théologie orthodoxe (30 crédits)

Le diplôme de deuxième cycle en théologie orthodoxe offre un savoir spécialisé de la tradition patristique et du destin de l'orthodoxie au 21e 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'orthodoxie, leur procurant ainsi une connaissance accrue des grands défis actuels de l'orthodoxie et de son apport à l'identité des communautés en diaspora.

Le programme vise à permettre aux étudiants et étudiantes 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'orthodoxie ;
- mieux comprendre l'histoire et la théologie de la tradition orthodoxe ;
- réfléchir sur les thèmes de culture et spiritualité orthodoxes et développer une conscience de leurs enjeux respectifs ;
- poursuivre un cheminement intellectuel relativement aux questions fondamentales de l'orthodoxie ; et
- élaborer un projet de recherche en théologie orthodoxe.

Le programme est structuré selon quatre modules : cours obligatoires (9 à 12 crédits) ; textes fondateurs de l'orthodoxie (6 à 9 crédits) ; aspects historiques et théologie de la tradition orthodoxe (6 à 9 crédits) ; et culture et spiritualité orthodoxe (6 à 9 crédits).

Année académique 2012-2013

Certificat en théologie orthodoxe

COURS OFFERTS / COURSES OFFERED 2012-2013

ÉTÉ / SUMMER 2012

1. ORT 205 : Tradition dogmatique I / Dogmatic Tradition I. Dr. Paul Ladouceur (in English)

AUTOMNE / FALL 2012

1. ORT 208 Les pères de l'Église I / The Fathers of the Church I Dr. John Hadjinicolaou (in English)

HIVER / WINTER 2013

1. ORT - 207 La tradition dogmatique II : Ecclésiologie / The Dogmatic Tradition: II : Ecclesiology . Dr. Paul Ladouceur (in English)

ÉTÉ / SUMMER 2013

1. ORT-219 Défis contemporains : Men-Women relations in the Orthodox Tradition. Fr. Steven Bigham (in English)

Nos doctorants Our Doctoral Students

Sergiu Antoniuc
Fr./P. Michel Bourjaily
Fr./P. Mitori Choueiri
Fr./P. Jean El-Murr

Milica Kvajic
Hélène Montplaisir
Nicholas Pantelopoulos
Aleksandar Prascevic



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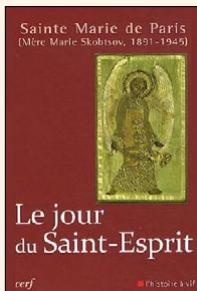


Lauréats (2011) / Award Recipients (2011)

De gauche à droite / From left to right : Michel Sarkis (Programme de Certificat); Vassilis Athanasopoulos (Programme de Maîtrise); Mikhail Timothy (Programme du Toronto Orthodox Theological Academy)



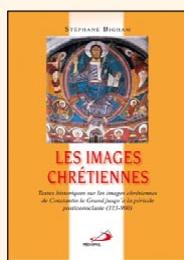
Avis de publication/Publication Notices



Dirigé par **Paul Ladouceur**, ce livre rassemble des écrits de Mère Marie pour la plupart inédits en français : récits autobiographiques, pièces-mystères, essais théologiques, articles polémiques destinés à «ouvrir les yeux des aveugles», ainsi que des souvenirs de proches parents et de compagnons : Sainte Marie de Paris (Mère Marie Skobtsov 1891-1945), *Le Jour du Saint-Esprit*, Paris, Éditions du Cerf, 2011, 80\$.



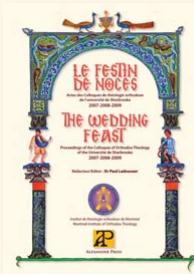
ΤΥΜΠΑΝΟΓΙΚΟΝ ΛΕΞΙΚΟΝ
Λεξικόν Δυσκολών
Λέξεων και
Ἐννοιῶν των
Τυμπάνων της
Ορθοδόξου Εκκλησίας.
Υπό Κων.
Αλαγούρου
Montreal,
Alexander
Press, 2012,
\$30.



Stéphane Bigham, *Les images chrétiennes : textes historiques de Constantin le grand jusqu'à la fin de la crise iconoclaste, 313-843*, Éditions Médiaspaul, Montréal, 2010, \$31.45. Ce livre regroupe et analyse les documents chrétiens sur les images de la période constantinienne jusqu'à la période posticonoclaste.



Vassilis Hadjinicolaou: "Μπλούζ σε ίχο πλάγιο" – *Ορθόδοξα ακούσματα στον 21ο αιώνα!* / *Blues In Plagal Mode – Orthodox Sounds in the 21st century*. Hymns and chants of Orthodox hymnography adapted in an unprecedented way, blending the Byzantine tradition with influences of contemporary blues, rock and jazz, creating exciting sounds that transport the listener to new realms of joy and inspiration. "Moving psalmody which joyfully waters mind and heart" (Archbishop Anastasios of Albania) "A remarkable score with exquisite poetry, executed with reverence, tenderness, character and charisma" (Maro Vamvounaki, Author) "A brilliant work! I stand in awe at his achievement of harmony in such a healing musical alloy" (Dennis Savopoulos). Available from Alexander Press; \$25.



Le Festin de noces / The Wedding Feast, Actes des colloques de théologie orthodoxe de l'université de Sherbrooke 2007, 2008 et 2009 / Proceedings of the Orthodox Colloquia 2007, 2008 et 2009, Paul Ladouceur, ed. / dir., Montréal, Alexander Press, 2010, \$20.00.

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