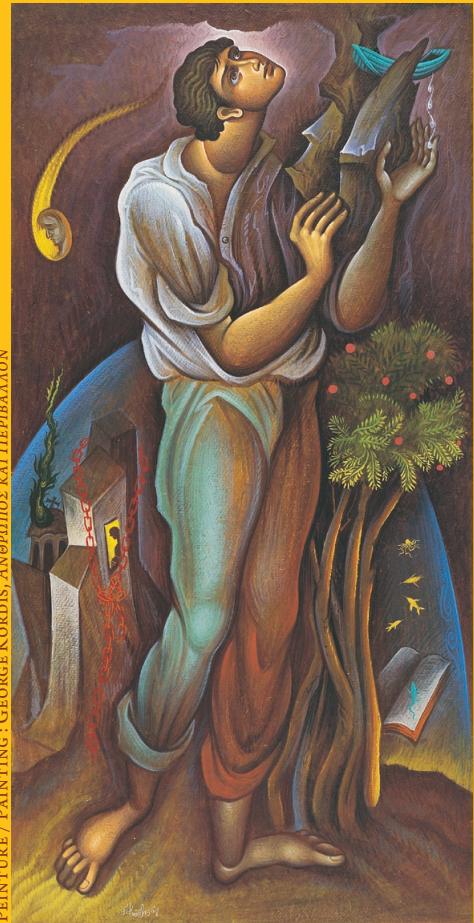


L'INSTITUT DE THÉOLOGIE ORTHODOXE DE MONTREAL



MONTREAL
INSTITUTE
OF ORTHODOX
THEOLOGY



BULLETIN TROISIÈME NUMÉRO MAI 2013

THIRD ISSUE
MAY 2013

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MOT DU PRÉSIDENT

Chers membres et amis,

AVEC LA BONNE NOUVELLE D’UNE GRANDE JOIE dans le Seigneur Ressuscité, nous vous proposons notre troisième bulletin annuel. Depuis notre dernière communication, l’Institut de théologie orthodoxe de Montréal a achevé une autre année d’activités avec succès. Le nombre d’inscriptions étudiantes est stable et l’Institut continue à fonctionner financièrement sans la création de déficits. Académiquement, le processus de reconstruction à la fois du programme de certificat et de la maîtrise est presque terminé. Et les réactions au colloque de l’année dernière, qui s’appuyait exclusivement sur le vivier de talents local et propre à l’Institut, ont été très positives.

Au sein du Bulletin de l’an dernier, nous vous avons présenté des profils de trois de nos étudiants afin de mieux exposer ce que nous sommes et ce que nous faisons. Cette année, en plus de vous présenter trois étudiants différents, nous fournissons également des capsules d’information sur deux membres du précieux personnel enseignant de l’Institut : le Dr Paul Ladouceur et le père Ihor Kutash. Enfin, un bref rapport du comité sur la musique byzantine de l’Institut est également reproduit.

Alors que l’Institut continue à croître et à progresser, certains défis à court terme demeurent toutefois. La grande majorité des institutions académiques orthodoxes dans le monde sont liées à une juridiction ecclésiastique particulière, tout au contraire de notre Institut. L’avantage évident de la façon dont notre Institut est organisé consiste dans le maintien d’une certaine immunité et neutralité par rapport aux divers enjeux de la politique ecclésiastique, ce qui est essentiel afin de rendre possible un environnement panorthodoxe inclusif, en particulier à la lumière des difficultés inhérentes à la tâche d’organiser administrativement l’Église orthodoxe de manière unifiée en Occident. Ceci comporte cependant l’inconvénient que nous sommes toujours un peu éloignés du soutien direct qui aurait autrement été susceptible de résulter d’un rattachement juridictionnel.

Notre défi est de maintenir un caractère véritablement inclusif

FROM THE PRESIDENT

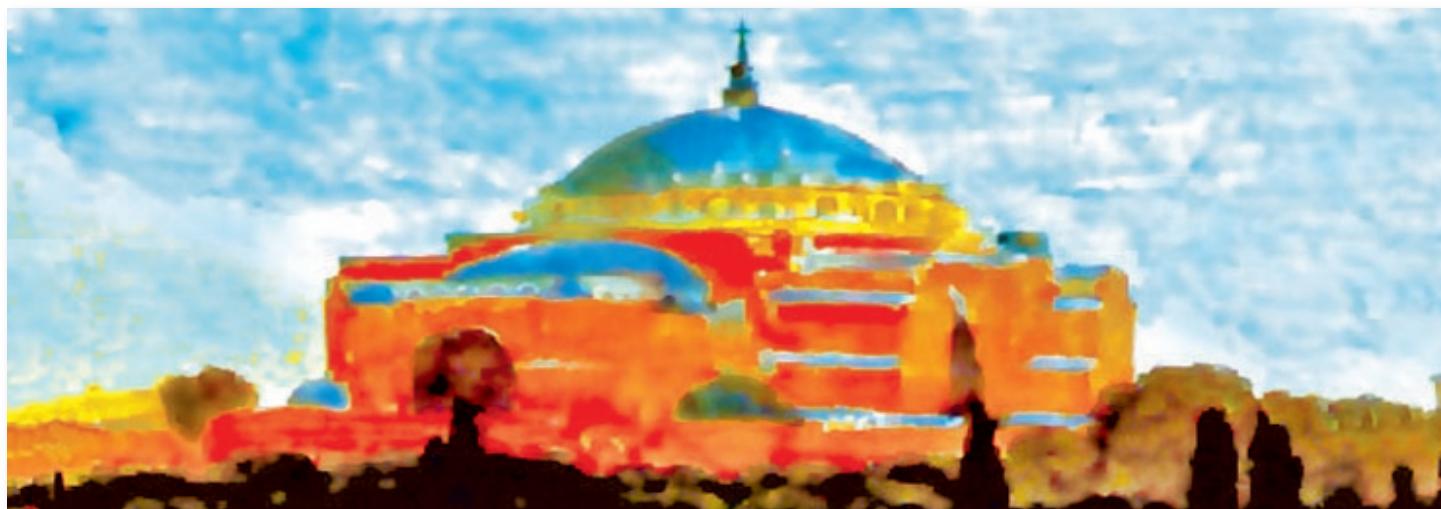
Dear members and friends,

WITH TIDINGS OF GREAT JOY in the Resurrected Lord, we bring you our third annual Bulletin. Since our last communication, the Montreal Institute of Orthodox Theology has completed another year of successful operations. Student enrolment is stable and the Institute continues to function financially without creating deficits. Academically, the process of reconstructing both the Certificate and Master’s programmes has been almost completed. And the feedback from last year’s Colloquium, which relied exclusively on local Institute talent, was very positive.

In last year’s Bulletin, we presented profiles of three of our students in order to better expose who we are and what we do. This year, in addition to profiling three different students, we also provide information capsules concerning two members of the Institute’s invaluable teaching staff: Dr. Paul Ladouceur and Fr. Ihor Kutash. Finally, a brief report from the Byzantine Music Committee of the Institute is also reproduced.

While the Institute continues to grow and prosper, certain short-term challenges however remain. The vast majority of Orthodox academic institutions in the world are tied to one particular ecclesiastical jurisdiction, much unlike our Institute. The obvious advantage to the way our Institute is structured relates to the maintenance of a certain immunity and neutrality from ecclesiastical politics, which is fundamental in enabling an inclusive Pan-Orthodox environment, especially in light of the existing difficulties related to administratively organizing the Orthodox Church in a unified manner in the West. However, one disadvantage is that we are always one step removed from the direct support that might otherwise have emanated as a result of a jurisdictional attachment.

Our challenge is to maintain a truly inclusive character while at the same time continue to persuade all of the bishops in Canada that the Institute forms an integral part of the



tout en continuant à convaincre tous les évêques du Canada que l’Institut fait partie intégrante de l’Église et qu’il doit être embrassé et soutenu de façon concrète à l’avenir. Et ce n’est pas principalement un soutien financier qui serait utile. Nous cherchons d’abord et avant tout de l’aide pour faire mieux connaître l’Institut et ses programmes au sein des différentes paroisses locales. Malgré une base communautaire des plus fermes, beaucoup de chrétiens orthodoxes dans la région de Montréal ne sont tout simplement pas au courant de ce que l’Institut peut leur offrir en termes de formation continue.

Deuxièmement, nous devons faire plus pour rester mieux liés avec notre partenaire, la Faculté de théologie et d’études religieuses à l’Université de Sherbrooke, tout au long de l’année. Le point de départ de nos efforts est la conviction que la théologie orthodoxe ne présente pas seulement un intérêt pour le petit nombre (en termes quantitatifs) de chrétiens orthodoxes dans la région de Montréal, mais qu’elle peut en outre offrir des perspectives utiles d’un intérêt plus large. Le corollaire est que nous avons également beaucoup à gagner à prendre connaissance de l’expérience tout à fait unique de l’évolution du christianisme et de la religion dans la société québécoise et canadienne. Il existe actuellement plusieurs initiatives à l’étude par le conseil d’administration de l’Institut visant à augmenter et à régulariser une fertilisation croisée entre les deux institutions, tant au niveau académique qu’au niveau social.

Sur une note différente, il y a une autre raison d’être particulièrement joyeux cette année. Nous célébrons en fait le 15e anniversaire de la présence organisée de la théologie orthodoxe à l’Université de Sherbrooke. Ce qui a commencé très humblement en 1998 avec uniquement quelques cours s’est transformé seulement 15 ans plus tard en une gamme complète de programmes universitaires, du premier au troisième cycle. L’Institut représente un exemple puissant de témoignage de notre foi, de notre tradition et de notre théologie, rendu à partir de la base et d’une manière organisée et systématique.

Avec votre soutien et vos prières continus, je suis convaincu que notre Institut va poursuivre sa croissance et son développement au cours des années à venir.



Church and that it must be embraced and supported in concrete ways on a going-forward basis. And it is not primarily financial support that would be useful. First and foremost, we seek assistance in raising awareness about the Institute and its programmes within the various local parishes. Despite our strong community base, many Orthodox Christians in the Montreal area are simply unaware of what the Institute can offer them in terms of continuing education opportunities.

Secondly, we need to do more to remain better connected with our partner, the Faculté de théologie et d’études religieuses at the Université de Sherbrooke, on a year-round basis. The starting point

of our efforts is the belief that Orthodox theology is not only of interest to the numerically small number of Orthodox Christians in and around Montreal, but that it may additionally offer useful insights of a broader relevance. The corollary is that we also stand to gain from learning about the very unique experience and evolution of Christianity and religion within Quebec and Canadian society. There are currently several initiatives under consideration by the Board of Directors of the Institute which aim to increase and regularize the cross-fertilization between the two institutions at both the academic and social levels.

On a different note, there is another reason to be particularly joyful this year. We are in fact celebrating the 15th anniversary of organized Orthodox theological presence at the Université de Sherbrooke. What started out very humbly in 1998 with just few courses has evolved only 15 years later into a comprehensive range of academic programmes at both undergraduate and graduate levels. The Institute stands as a powerful example of witnessing our faith, tradition and theology, from the ground up, and in an organized and systematic manner.

With your continued support and prayer, I am confident that our Institute will grow and develop further in the years ahead.

Dans le Christ / In Christ,

John Hadjinicolaou
John Hadjinicolaou

COMMUNICATION DU DOYEN AU sein du colloque 2013



L'HÉRITAGE DE LA TRADITION ORTHODOXE

pour le monde contemporain rayonne bien au-delà des frontières de l'Orthodoxie. Les autres églises chrétiennes se tournent souvent vers l'Orthodoxie comme celle qui a conservé la riche tradition patristique. Sa liturgie, son iconologie, sa musique sacrée, sa spiritualité hésychaste exercent une très forte attraction auprès de personnes provenant de tout horizon. J'ajouterais à cette énumération la réponse de l'Orthodoxie à la modernité et, plus spécifiquement à la modernité européenne orientale. Cette réponse a pris racine non seulement dans le bloc de l'Est mais, de manière privilégiée, dans la diaspora orthodoxe de par le monde.

La théologie orthodoxe à l'Université de Sherbrooke est un témoin exemplaire de la richesse de cet héritage. En réseau avec l'ensemble des grands

acteurs de la théologie orthodoxe dans le monde, elle a construit, au cours des 15 dernières années, une expertise de pointe dans le domaine. Dans les prochaines semaines, la révision du certificat en théologie orthodoxe et la création d'un diplôme de deuxième cycle en théologie orthodoxe achèveront leur longue administrative partant de la conception jusqu'à l'approbation finale par les autorités universitaires. Ces programmes nous permettront d'étudier et diffuser la riche contribution d'ici aux débats de l'heure dans le monde chrétien orthodoxe. Deux axes ont conduit le groupe de travail dans l'élaboration de ces programmes. Au premier cycle, nous nous sommes concentrés sur la réception et la transmission de l'héritage orthodoxe. Au deuxième cycle, c'est l'apport de la diaspora orthodoxe à la théologie de l'Orthodoxie qui a été le fil directeur.

Merci à toutes et à tous de votre fidélité à ce projet de formation. Bon colloque.

Pierre C. Noël

Pierre C. Noël
Doyen

Faculté de théologie et d'études religieuses
Université de Sherbrooke, Sherbrooke

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Fr. / P. George Dragas

Economos Fr. / P. Antony Gabriel

Fr. / P. Thomas Hopko

Dr. Athanasios Papathanasiou

Fr. / P. Vasileios Thermos

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(*In Alphabetical Order / Par ordre alphabétique*)

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Friends of Mount Athos

Holy Cross Greek Orthodox School of Theology

Institut de Théologie Orthodoxe Saint-Serge

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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)

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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 DE PROFESSEURS / PROFESSOR PROFILES

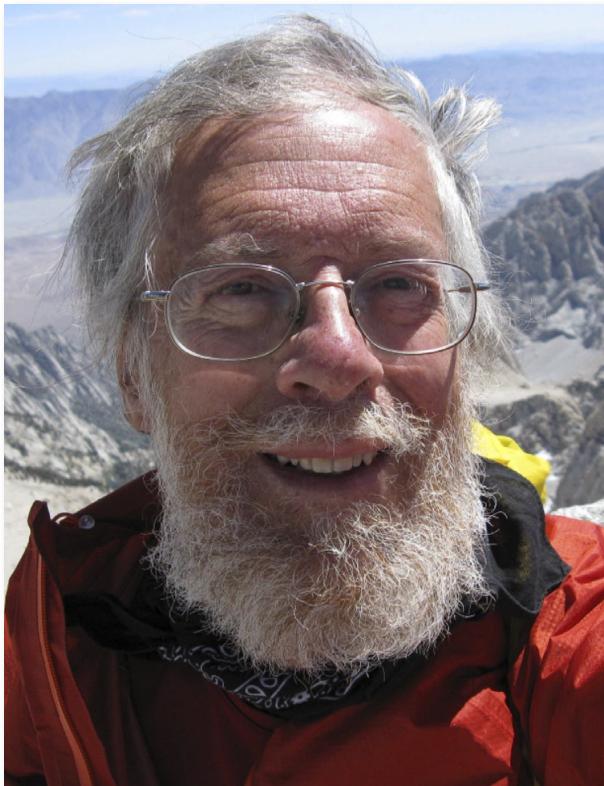
Paul Ladouceur

LE PROFESSEUR DR PAUL LADOUCEUR

fait partie du corps enseignant du programme de théologie orthodoxe de l'université de Sherbrooke depuis 2008. Il enseigne également la théologie orthodoxe au Trinity College de l'université de Toronto. Il a fait des études en philosophie, en littérature anglaise et en sciences sociales et il a terminé un doctorat en sciences politiques à l'université de Sussex en Angleterre. Ancien fonctionnaire du Gouvernement du Canada et de l'Organisation mondiale de la santé (Genève), il a terminé le Certificat en théologie orthodoxe de l'université de Sherbrooke. Il enseigne notamment la théologie dogmatique, l'écclésiologie, la théologie orthodoxe moderne et la spiritualité.

Le Dr Paul Ladouceur est le créateur et le responsable du site web orthodoxe « Pages Orthodoxes La Transfiguration » (pagesorthodoxes.net) et du bulletin électronique *Lumière du Thabor*. Le site web, référence incontournable sur l'orthodoxie en français, contient des informations et des textes sur différents aspects de la théologie et la spiritualité orthodoxes, la liturgie orthodoxe et les grandes personnalités orthodoxes des temps modernes.

Le professeur Ladouceur a publié ou dirigé la publication de plusieurs livres sur l'Orthodoxie, dont *Rencontre avec l'Orthodoxie*, une introduction à la tradition orthodoxe, ainsi que la version anglaise de ce livre, *Living Orthodoxy*, et *Le Pasteur de nos âmes*, un recueil d'essais par le père Lev Gillet (« Un Moine de l'Église d'Orient »). Son plus récent livre est *Le Jour du Saint Esprit*, qui contient des textes de sainte Marie de Paris (Mère Marie Skobtsov) traduits et publiés en français pour la première fois, ainsi que des souvenirs et témoignages portant sur sainte Marie. Il a rédigé nombre d'articles en théologie parus dans des revues orthodoxes en France, aux Etats-Unis, en Grande-Bretagne et au Canada, notamment dans *Contacts (Revue française d'Orthodoxie)* et *Saint Vladimir's Theological Quarterly*. Il a préparé pour publication les Actes des colloques de théologie orthodoxe de l'université de Sherbrooke entre 2005 et 2009 (en



deux volumes, 2005 et 2006, et 2007 à 2009).

Depuis 2006 le Dr Ladouceur est membre de la Commission foi et témoignage du Conseil canadien des Églises en tant que représentant de l'Église orthodoxe en Amérique et il siège au Conseil d'administration du Conseil. Il a participé activement aux travaux de la Commission sur les thèmes de « la souffrance et l'espoir », « l'Église et la doctrine » et « le but de la vie chrétienne : le salut ».

Il rédige actuellement un manuscrit sur la spiritualité orthodoxe des temps modernes, c'est-à-dire depuis la publication de la *Philocalie* à la fin du XVIII^e siècle jusqu'à nos jours. Les particularités propres à la spiritualité de la Russie, de la Grèce, du Mont Athos,

de la Roumanie, du Moyen-Orient et de l'Europe de l'Ouest et Amérique du Nord y seront présentées tour à tour.

Dans sa conception de la théologie orthodoxe moderne, le Dr Ladouceur cherche avant tout à mettre en valeur la nature universelle de la théologie orthodoxe et les contributions de théologiens appartenant à différents approches théologiques. Ainsi, il croit que la pensée religieuse russe, qui dominait la théologie orthodoxe à partir du milieu du XIX^e siècle jusqu'à la fin de la Deuxième Guerre mondiale mais qui a été largement oubliée depuis, contient des enseignements importants pour notre époque et qu'il faudrait les intégrer à une théologie orthodoxe holistique. De même, face aux critiques contemporaines de la théologie néopatristique, courant dominant en théologie orthodoxe depuis le milieu du XX^e siècle, il souligne les contributions majeures de cette approche théologique, par exemple en posant au cœur même de la théologie, après des siècles d'oubli, les doctrines des énergies divines, de l'apophatisme (ou théologie négative) et de la déification (théosis). Le mouvement néopatristique a fait des contributions majeurs à la théologie chrétienne dans des domaines tels que l'écclésiologie eucharistique, la théologie de la personne, la théologie liturgique et les études patristiques, des accomplissements qu'il faut retenir et souligner. +

Extrait de l’Avant-propos du livre sur Sainte Marie de Paris

DANS LA TRADITION DE L’ÉGLISE ORTHODOXE, il arrive souvent que le peuple des fidèles reconnaîse la sainteté d’une personne bien avant sa canonisation officielle. C’est le cas de sainte Marie de Paris. Peu après la fin de la Deuxième Guerre mondiale, comme elle n’était pas revenue de sa déportation en Allemagne, ses proches considéraient déjà qu’elle était martyre pour le Christ par amour du prochain. Dès lors, la renommée de mère Marie Skobtsov n’a fait que s’étendre : publication de biographies, recueil de ses œuvres, confection d’icônes et mise en place de sites Internet qui l’ont fait connaître et admirer et ce, bien au-delà de la communauté russe en France dans laquelle elle avait passé les vingt dernières années de sa vie.

Mère Marie était un « être de feu », une sainte des temps modernes ; mieux encore : elle est une sainte dont nous avons besoin, car elle fut « tout pour tous » : épouse puis divorcée, mère, révolutionnaire, femme politique, moniale, diaconesse, artiste, poète, théologienne, écrivain, rebelle, résistante, martyre. À quinze ans, elle perdait son père ; vingt ans plus tard, elle perdait sa fille Anastasie d’à peine quatre ans. Ces épreuves influencèrent profondément son cheminement spirituel. En outre, elle est passée d’une situation matérielle aisée en Russie à la pauvreté extrême des exilés. Elle a connu les grands événements historiques qui ont secoué la première moitié du XX siècle : la Première Guerre mondiale, la Révolution russe, la guerre civile, les crises économiques des années 20 et 30, puis la

Deuxième guerre mondiale.

La recherche incessante de la Vérité et de l’Amour du Christ lui permirent de surmonter, non sans obstacles ni équivoques, les épreuves d’une vie mouvementée. Peu à peu, elle prenait conscience de sa vocation, placée sous le signe du Second Commandement de Dieu : « Tu aimeras ton prochain comme toi-même », et de la parabole du Jugement Dernier, lorsque le Christ demande aux hommes s’ils l’ont nourri, vêtu, abreuvé, visité dans l’adversité ; le Christ s’identifie à chacun des malheureux sur terre. Cet appel, mère Marie l’a ressenti au plus profond de son être et s’y est consacrée jusqu’à sa mort même.

Le 16 janvier 2004, le Saint Synode du Patriarcat de Constantinople ajouta à liste des saints de l’Église orthodoxe les noms de mère Marie Skobtsov, ainsi que de ses trois compagnons : le père Dimitri Klépinine (1904-1944), Élie (Ilya) Fondaminski (1881-1942) et Georges (Youri) Skobtsov (1920-1944), le fils de mère Marie. Animés par l’amour du Christ, inspirés par mère Marie, ils ont pris la défense de leurs contemporains persécutés lors des jours sombres de l’Occupation. Tous furent arrêtés par les nazis pour leur activité en faveur des Juifs, déportés en camp de concentration en Allemagne où ils périrent. Mère Marie fut gazée au camp de Ravensbrück le Samedi Saint 31 mars 1945. Ces saints martyrs sont fêtés ensemble le 20 juillet, sainte Marie aussi le 31 mars ; saints Dimitri, Élie et Georges le 9 février. +

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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, samedi le 1^{er} juin 2013 à 19h30. +

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 Saturday, June 1st, 2013 at 7:30 P.M. +

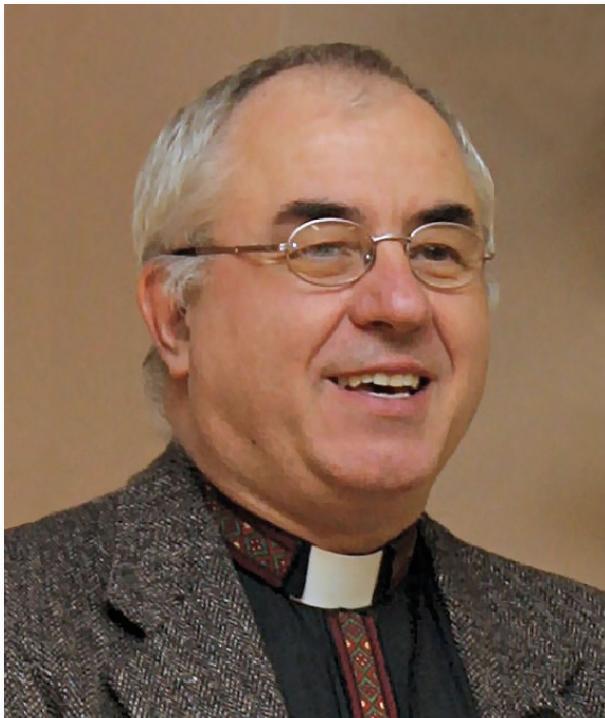
PROFILS DE PROFESSEURS / PROFESSOR PROFILES

Fr. Ihor Kutash

Fr. Ihor Kutash was born in Alberta. After studying theology at St. Andrew's College in Winnipeg, he was ordained to the Priesthood of the Ukrainian Orthodox Church of Canada in Montreal. He has ministered in Montreal for over 40 years, first at St. Sophie Cathedral for 30 years, and then as Rector of St. Mary the Protectress Parish. Fr. Ihor has also served as University Chaplain at both Concordia and McGill Universities. Fr. Ihor continued his education at McGill University in Montreal, obtaining a Master's degree (1974) and then a Ph.D. (1987) in Religious Studies. His dissertation for the latter degree focused on the work of the influential Ukrainian philosopher Hryhorii

S. Skovoroda (1722-1794). Fr. Ihor's dissertation included an original English translation of two of Skovoroda's works: *Narkis* (Narcissus), one of Skovoroda's major works, and *Nachal'naia Dver' ko khrystianskomu dobronraviyu* (Foundations of Christian Morality), which was the outline of a course Skovoroda taught at the University of Kharkiv.

Skovoroda was an itinerant philosopher/theologian, a contemporary of St. Paisiy Velychkovs'kyy, who revived monasticism in Eastern Europe, quickening interest in the spiritual practice of hesychasm. A pious, prayerful and celibate man, Skovoroda nonetheless resisted calls to take up a monastic vocation, preferring a spiritual life "in the world." His thesis could be summed up in an oft-repeated declaration of his: "Happiness is easy to obtain." Skovoroda perceived himself as having been given the mission of uncovering and awakening the true and real human person (and this true and real human person was like God) in those who would hear, read and ponder. He proclaimed his concept of "*srodnost'*", which may be translated as "congeniality," the conviction that every human has been created with particular talents and affinities which render them particular effective – and happy – when they are following a life path in keeping with these gifts. Each has been entrusted with the portion which is appropriate to them, something which Skovoroda called "non-equal equality." Fr. Ihor's dissertation was published in abridged form in Ukrainian translation in the journal of St. Andrew's College in



Winnipeg, *Vira i Kultura* (Faith and Culture) in 1996.

Fr. Ihor has taught courses in Eastern Christianity at St. Paul's University in Ottawa (Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies), Concordia University, the Université de Sherbrooke (Institut de théologie orthodoxe de Montréal), and St. Andrew's College in Winnipeg (associated with the University of Manitoba). Most of these courses dealt with Orthodox Christian theological ethics, dogmatics (particularly ecclesiology and iconology) and pastoral ministry (particularly homiletics). He has also published many sermons, articles and meditations on themes of the Church

Calendar, Icons, the Bible and the Saints. He has also conducted and spoken at retreats and seminars for Clergy and laity throughout Canada. Fr. Ihor's sermons, articles and meditations are accessible on the internet at the following websites: www.uocc.ca and www.ukrainian-orthodoxy.org.

Active in ecumenical dialogues, Fr. Ihor has served as Chair of the Christian Jewish Dialogue of Montreal and been a member of the Faith and Witness Commission of the Canadian Council of Churches. He also participated in the Religious Advisory Commission of the Canadian Broadcasting Corporation and has frequently written about and been interviewed on matters of Eastern Christianity. He has been Executive Producer of the weekly Ukrainian radio (and internet) broadcast *Ukrainian Time*, since 1989, as well as of two documentary films: *River of Joy, A Celebration of Ukrainian Christianity* (done in English, French, Ukrainian and Russian, 1988) and *Harvest of Faith* (a video history of the Ukrainian Orthodox Church of Canada, 2000). Fr. Ihor's activities in Church life have included twenty years of service as a member of the Consistory of the Ukrainian Orthodox Church of Canada.

Fr. Ihor has also been active in the civic community. He served as President of the Ukrainian Canadian Congress in Montreal for four terms. He has also been President of the Ukrainian National Federation in Montreal for the same length of time. He served as co-President of the St. Volodymyr Cultural

Association, which sponsors the immensely successful annual Ukrainian Festival held in Parc de l'Ukraine in Rosemount, Montreal. He has also served on the Board of directors of St. Andrew's College in Winnipeg, the Nazareth House in Montreal, the Ukrainian Canadian Business and Professional Association of Montreal, as well as the St. Joseph Welfare Institute in Montreal.

Fr. Ihor has also been very active in the Church camp movement, serving as director, chaplain and/or facilitator each summer since 1969 at Camp Saint Sophie (operated by St. Sophie Ukrainian Orthodox Cathedral) and Camp Pokrova (organized yearly since 2005 by the Mission Committee of St. Mary the Protectress Ukrainian Orthodox Church). 

Extract from The Chief Gate to Christian Morality by H.S. Skovoroda

(As Translated by Fr. Ihor)

Thanks be to the blessed God that He has made the necessary easy, and the difficult unnecessary.

Nothing is sweeter and nothing more necessary for man than happiness; neither is there anything more easily attained. Thanks be to the blessed God.

The Kingdom of God is within us. Happiness is in the heart, the heart in love, and love in the law of the Eternal.

This is endless good weather, the never-setting sun which illumines the darkness of the abyss of the heart. Thanks be to the blessed God.

What if happiness, which is most necessary and most beloved by everyone, depended upon place or time or flesh and blood? I will say it more clearly; what if God locked happiness up in America or the Canary Islands, or in the Asian Jerusalem, or in kingly halls, or in the time of Solomon, or in riches, or in the wilderness, or in rank, or in scholarship, or in health?... Then our happiness, and we with it, would be poor. Who could attain to these places? How could everyone be born in some given time? How could everyone be fitted into one rank and point? What sort of happiness would it be, founded upon the sand of the flesh, on a finite place and time, on mortal man? Would this not be difficult? Indeed! Difficult and impossible. Thanks to the blessed God that has made the difficult unnecessary.

Do you wish to be happy today? Do not seek for happiness beyond the sea; do not ask for it of man; do not travel among the planets; do not lounge about palaces; do not crawl over the surface of the earth; do not wander about Jerusalem... Gold may buy you a village, which is a difficult matter because unessential; happiness, on the other hand, the most essential of essentials is everywhere, always given as a gift.

The air and the sun are always with you everywhere and free

of charge; while everything that runs away from you, you must know to be foreign and not esteem as belonging to you – it is all peripheral and useless. Of what use is misery to you? This is why it is difficult. It would never part from you if it were essential.

Thanks be to the blessed God.

Happiness does not depend upon heaven or upon earth. Say with David: "What is there for me in heaven? And what have I desired from You upon earth?"

What, then, is necessary for you? That which is most easy. And what is easy? O my friend, everything is difficult, and arduous, and bitter, and evil, and false. What, however is easy? My friend, that which is necessary. What is necessary? Only one thing is necessary: "One this is needful."

The one thing that is necessary for you – this is the one thing that is good and easy, and everything else is difficulty and pain.

What is this one thing? God. All creation is junk, hodge-podge, scum, chaff, scrap, ruin, a heap, rubbish, a mess and flesh and a lash... On the other hand that which is beloved and necessary is the only thing which is everywhere and always. Yet this one thing also maintains the dust of your flesh in the hollow of its hand.

Thanks be to the blessed God that everything passes away from us, and everything is difficult for us, except for that which is necessary and beloved and unique.

Many physical needs await you, but happiness is not there; only one thing is necessary for your heart, and God and happiness are there – it is not far away. It is near to you. In your heart and your soul. 

(Ihor G. Kutash, *Happiness in the Thought of Hryhorii S. Skovoroda* (Ph.D. Thesis, McGill University, Religious Studies, 1986) [unpublished] at 185-87).

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). 

PROFILS D’ÉTUDIANTS / STUDENT PROFILES

Michel Sarkis, étudiant au Certificat en théologie orthodoxe

Michel est né au Liban dans un village paisible bordé par les champs de vignes et d’oliviers, à quelques minutes de Balamand, un centre orthodoxe abritant l’Institut de Théologie Saint Jean Damascène, une université, et surtout un monastère avec son église historique, l’ensemble aménagé sur une colline boisée, couverte de pins ancestraux, et surplombant majestueusement la Méditerranée. Encouragé par sa marraine, une femme croyante et très active au sein de la communauté, il devient, très jeune, membre du Mouvement de la Jeunesse Orthodoxe, où il apprend les fondements de la foi orthodoxe en côtoyant des théologiens libanais d’une grande profondeur, dont Mgr Georges Khodr. À cause de la guerre civile, il s’installa au Canada en 1976. Titulaire d’une maîtrise en informatique de l’Université de Montréal, il travaille dans l’industrie du logiciel. Marié avec deux enfants, il est membre actif de la paroisse antiochienne de Saint Georges à Montréal.



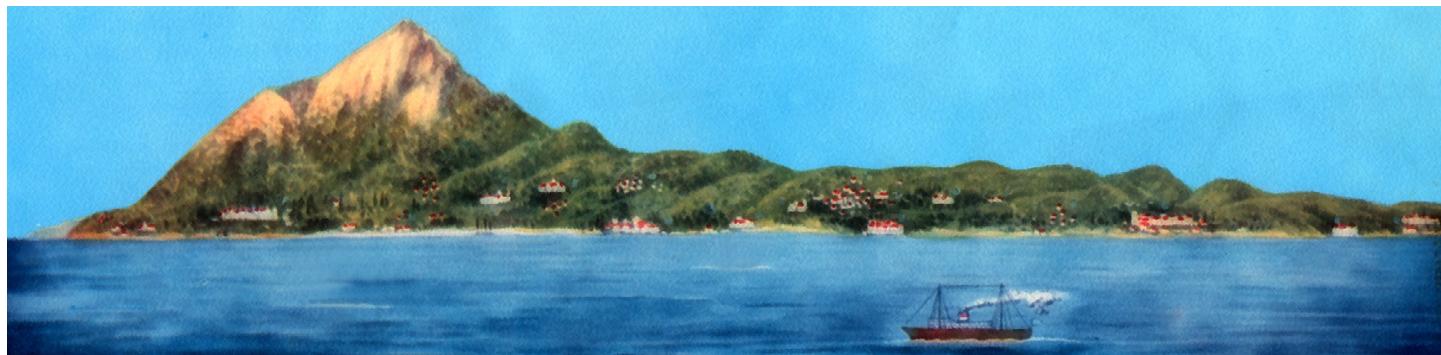
de trésors m’ont été dévoilés : les Écritures saintes, la prière, le vécu des Pères de l’Église, la persévérance des saints, la vie et la tradition de l’Église... mais la route est encore longue et prometteuse. Merci et longue vie à l’Institut. >

Extrait d’un essai sur la vie de Saint Antoine

Toute la vie et les enseignements de Saint Antoine sont utiles et éclairants. En commençant par la renonciation à tous ses biens afin de suivre l’enseignement de notre Seigneur : « Ne vous amassez point de trésors sur la terre... » (Matthieu 6, 19), Saint Antoine a démontré un détachement dont très peu d’humains sont capables. Son amour pour Dieu se manifestait par un ascétisme d’une ardeur constante, vécu dans la prière et la renonciation à tout confort, prenant en exemple la vie évangélique du Christ. Sa compassion pour le prochain est un autre exemple de vie chrétienne qu’il accomplissait en quittant son isolement, lequel était son vœu le plus cher, pour aller soulager la souffrance des malheureux malades et possédés. Son humilité, malgré les miracles qu’il opérait, est frappante : « exaucé, il ne se glorifiait pas; non exaucé, il ne murmurait pas. Toujours il rendait grâce au Seigneur » (Saint Athanase, *Antoine le Grand père des moines*, trad. par Benoît Lavaud, Éditions du Cerf, Paris, 1989 à la p. 70). Sa lutte acharnée contre les tentations et les démons et sa façon d’en triompher tout en restant fidèle à son ascétisme et au Christ sont un témoignage démontrant que l’homme peut se libérer du vice et s’améliorer sans cesse par un effort que soutient la grâce divine. La vie exemplaire et l’aide directe d’Antoine auraient fort probablement inspiré et soutenu Saint Athanase dans sa lutte perpétuelle et incessante jusqu’au triomphe éclatant contre l’Arianisme. Ce triomphe est indéniablement un moment décisif qui a corrigé et rétabli le principal fondement dogmatique de l’orthodoxie du christianisme. +

Témoignage personnel

« Et comment le pourrais-je... si personne ne me guide? » (Actes des apôtres 8, 31). C’est exactement dans cet état d’esprit que je me trouvais lorsque voilà presque quatre ans, j’ai décidé de m’inscrire aux cours organisés par l’Institut de théologie orthodoxe de Montréal. Il faut préciser que depuis mon jeune âge, l’étude de la théologie est un rêve qui, à cause des circonstances, a été maintes fois mis de côté, mais jamais vraiment délaissé. La parole du seigneur : « Je suis la Voie, la Vérité et la Vie » résonnait souvent dans ma tête, parmi les brouillages du monde; ce monde qui brouille la voie, déforme la vérité et perturbe la vie. Je perçois l’Institut comme une oasis au milieu du désert où j’ai pu, avec l’aide de professeurs compétents qui sont aussi des guides expérimentés et des hommes de foi profonde, boire de cette eau qui étanche la soif de connaître et surtout de distinguer. J’y ai aussi côtoyé des collègues qui me sont devenus chers et qui m’ont enrichi de leur expérience de foi et de vie et surtout de leur grande humanité. Que



Kostas Stavrianeas, Master's Student

Kosta is a recognized accounting professional employed in the public sector. He enjoys working with youth and has taught catechism classes for many years, drawing a lot on the Church's iconographic tradition as a teaching tool. Married with two children, Kosta currently leads an orthodox discussion group for the South Shore Christian Orthodox community focused on patristic theology.



In his own words

"One of my earliest childhood memories was standing in church wondering how Christ can be in so many different icons at the same time. Over a lifetime, icons can teach us profound spiritual truths. They are not simply aesthetic fillers for vacant wall space, but rather an evolution and growth of a personal relationship with the depicted through mutual visual exchange. Sitting quietly and staring at an icon is the experience of the boundless Kingdom where the viewer and the viewed lose definition. Similarly, Orthodoxy is not an ornament to fill the empty walls within, but it beckons for boldness for one to enter with his or her whole self and discover the authentic beauty of the Christian reality. When I was first exposed to Patristic writings in the Institute's undergraduate programme, I felt that I had come full circle. This was my entry point. My whole past somehow ratified and healed, my present renewed and encompassed in joy within God's love and truth, and my relationship with the saints more vivified than ever. It was as if I had awakened from a numbness of sort! This programme is like the Church, it has something for everyone. Education, like icons, is another necessary tool for spiritual growth and edification. It is amazing that we have this programme – it really has changed my life!"

Extract from an essay entitled "The Eucharist in Motion"

The Eucharist presupposes that we are coming together to concelebrate for a particular reason. This reason is the joy of

life, the possibility to exist and to love. This joy is reflected even in the technical aspect of iconography. The first layer of color being that of chaos and then moving to subsequent layers of increasing light, that is, the light of God and the source of order of creation. In joy, we celebrate the Incarnation of the Lord who redeems our fallen state, returning us not only to a state of joy which we celebrated with the angels and all the cosmos before the fall of man, but offering us also the vocation – as St. Athanasius explains – of becoming 'gods' ourselves through God's grace and great love for us. Taking on human flesh Christ forever altered our existence through the commingling of His divine nature with our human nature, and we find ourselves in the joy of the Kingdom yet still awaiting the Kingdom to come. Such an occasion is cause not only for celebration but also for eternal and constant thanksgiving.

Indeed in the Eucharist we transcend this world and enter the Kingdom we seek, through participation in the fullness of the Church. And just like the iconographer, we leave the chaos behind and move towards the Light in increasingly brighter layers, one layer at a time until we sing joyfully, "We have seen the true light." Our lives mirror this ascending movement progressively oriented towards the acquisition of true life. Just as the apostles of Christ were able to endure in different capacities the transfiguring light of His glory on Mount Tabor, in the same way, we endure what we can, but nonetheless, it does not impede us from concelebrating the good news in the same space – the Kingdom. It is not a question of understanding but rather receiving this joy in our hearts with new resounding purpose – to remain within the grace of the Lord without compromise. The measure of our ability to transcend worldly things is a reflection of our joy and our capacity to respond in love and thanksgiving, moving toward a transfigured life. +

Sergiu Antoniuc, Ph.D. Student

Born and raised in Romania under the communist regime, Sergiu earned a degree in computers and automation from the Technical University of Jassy and was subsequently employed as an engineer. Sergiu nevertheless yearned for a more spiritual dimension to life. After 1989, Sergiu came with his wife to the United States where he studied Orthodox Christian Spirituality at St. Tikhon's Seminary. Sergiu eventually also completed the Saint Stephen's Course in Orthodox Theology which is administered by the Antiochian Archdiocese of North America.



Sergiu emigrated to Canada in 1996 and has lived in Montreal ever since, working in the information technology sector. He continued to study theology at the Master's level at the Université de Sherbrooke, successfully submitting a thesis on evil, sin and free choice from the Orthodox perspective. On the basis of the assertion that no domain of life can ever really be detached from spirituality, religion or theology, Sergiu's Ph.D. project studies the relationship between business administration and spirituality..

In his own words

“The Institute’s programmes provide an amazing opportunity to get to know the beauty of Orthodoxy. The programmes are real treats, the Longueuil campus provides first-rate facilities, and the courses are all tailored to provide students with the best academic presentation in all of Canada. The participation of the Montreal Orthodox community is very well regarded by the university and I am glad to be a part of the Institute. The Ph.D. programme offers an unprecedented possibility to conduct specific research in Orthodox theology and spirituality in North America. In a world which sometimes seems to be falling apart, the Institute stands as a witness that perhaps the most viable solutions for the future of humankind depend on discovering the tradition of the ancient Church.”

Spiritual Practice and Management Decisions: A Ph.D. Research Project

Management is a continuous process, offering dynamic and life changing experiences for both the manager and those under management. However, management is also double-edged sword which can be used for either good or evil. As a concept, management tracks much of the evolution of humanity. The basic principle of hierarchical organisations, maybe of any social system, is power. Power coerces people to do (or not to do) certain things in a particular way. Power empowers and controls people and it is power which keeps many social institutions, structures and processes going. A manager before being a manager is a human being (which also applies for any employee), a multidimensional being with a conscience for growing and expanding. But many managers get trapped at the level of the narrowly-defined economic man (*homo economicus*) with no way out.

The social wrongs committed by the corporate sector reveal a terrible crisis of managerial thinking due to a very summary knowledge of the human entity and a poorly controlled use of management tools. Today’s economic system is determined by a few fundamental axioms: growth is the engine of economic development, competition ensures economic efficiency, innovation is the basis of competitive advantage, etc. Whether we realize it or not, we are conditioned by these axioms. On the other hand, there are many neglected realities at work such as the reduction of the human being to an agent of production or services, where the

worker is an object or resource to produce and any motivation is by consequence premised only on the delivery of work. According to the prevailing model, there are no spiritual elements in the decisions of business managers. In other words, it is assumed that a manager does not have a soul.

Continuously rising unemployment rates, recessionary economies, fear of losing their livelihood obliges employees to waive their acquired rights, accept more work for less pay, consent to demotions as well as all the unjust behavior of their managers. Many employers fail to realize a simple and basic reality: how people feel at any given moment severely influences how they perform. And a human being will never realize his potential creativity if he is deprived of a free spirit. As an independent field, business management will diminish more and more the value of the individual if a full approach to humans, as body and spirit, is not taking into consideration.

In order to compete in the 21st century, the globalization of markets requires more creativity from employees. Business organizations must offer a greater sense of meaning and purpose to their workforce. The best and most talented employees seek out businesses that reflect their inner values and provide opportunities for personal development and community service, not just higher salaries. The personal values of the manager activate a dominant level of input into the decision-making process and could be a reliable forecaster of decision outcomes. And religious or metaphysical worldviews could play a significant role in such outcomes.

Persons with high spiritual intelligence can ascertain patterns more holistically and have the capacity to question, think creatively, change the rules, and work effectively in dynamic situations. There is a need today to overcome a deeper inner space: the minds of people engaged in business. The so-called paradigm of management and spirituality is an attempt in this direction. Management becomes essentially a matter of cooperating with an “invisible and unknown ally” in empowering and managing people. Inspiration from this spiritual vision of business can be drawn from certain specific dimensions of management such as believing in people, being open to them and their ideas, acknowledging them in private and in public, and helping and showing devotion to them. People would then be considered not as objects, products to be used, but as persons to be related to. +

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. +

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. +

Compte-rendu des comités de l'ITOM / Report of the Committees of the MIOT

MIOT Byzantine Chant Workshop Status Report

The Byzantine Chant workshop began in late autumn 2012, and is conducted in both French and English. The classes are consolidated into three small groups, two groups for beginners and one at the intermediate level. Classes are being hosted at the Greek Orthodox parish of the Dormition of the Theotokos, in the Park-Extension district of Montreal.

Texts and materials used by the initiates are based on the very same ones employed by conservatories recognized by the Ministry of Culture of the Government of Greece. This opens the possibility for students to qualify for official certification in the future. Beginners are initiated in the elementary neumes of modern or reformed byzantine music notation, as developed by a committee appointed by the Ecumenical Patriarchate in the 18th century consisting of Chrysanthos the Metropolitan of Madyta, Gregory the Protopsaltes, and Chourmouzios the Archivist. This notation system has been used ever since. Students are instructed in reading and singing in parallage (solfège) the basic symbols, that is, the quantitative, qualitative and time neumes, while intoning in the corresponding pitch and beat of time. Over a period of several months, the students will eventually acquire the ability to interpret all the symbols (neumes) and be able read any hymn described in Byzantine notation.

At the intermediate level, students are introduced to the different composition forms of Byzantine chant, classified as the heirmologic or syllabic (one syllable for every note in average), the sticheraric or expanded syllabic (two or more notes per syllable in a single meter), and the papadic, an expanded form of the sticheraric (one or more meters of notes per syllable in a word). The students are asked to articulate well known hymns, such as the Vespers Psalm 140 (O Lord, I cry to Thee, hear me! Hear me, O Lord.), in these three different composition forms, to study their articulation, development and stylized interpretation.

The reformed method of byzantine notation contains many hidden elements that need to be recognized and applied. Comparative studies of interpretations by various masters and composers of a given hymn rendered in the same form reveal important variations, which are usually considered personal improvisations, but are in fact keys to discover the expanded elements associated to the style and interpretation of style of chant of the Ecumenical Patriarchate. Through this comparative analysis, students become familiar with these stylized interpretations, in order to apply them as keys to unlocking their hidden beauty and composition.

The workshops are held on a by-weekly basis, every Saturday, from 4:00 PM to 7:00 PM. For more information, interested parties can contact the Montreal Institute of Orthodox Theology.

Nicholas Pantelopoulos
(514) 745-2729
npantelopoulos@sympatico.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. 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 transfiguring 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. +

JOHN HADJINICOLAOU’S “PANTOMIME OF THE HEART,” AS DELIVERED ON THE OCCASION OF HIS SIXTIETH BIRTHDAY

EDITOR'S NOTE: On September 9, 2012, friends and family gathered to celebrate John's 60th birthday. The celebration was as unique as John's varied talents. Festivities commenced with a screening at the Cinema du Parc of the 1972 science fiction film *Solaris* by the famous filmmaker Andrei Tarkovsky. Part science fiction, part psychological drama, the film has a running time of 165 minutes, and is quite intense and thought provoking, to say the least. After the film, a thanksgiving service and dinner-symposium ensued at the Hadjinicolaou residence. What follows is the address John delivered on that evening which conveys, inasmuch as words can, a retrospection of a life devoted to a higher purpose.

 h, Lord, I think that I know more than most of my friends, how unworthy I am for all the blessings I have received in my life – more accurately how blessed my life has been so far – after the conscious decision from my youth to be with You more than anything else in this world.

You said that we have to seek the Kingdom of Heaven first



and everything else will follow. It is true that when someone learns from You in his heart the “secret of life”, then life with all the joys and the sadnesses, the expected and the unexpected, the silence of the many and the noise of solitude, becomes life in paradise. Because your Kingdom starts here, from this earth, in our hearts.

Lord, keep me in Your embrace and make whatever you want of me. Just show me the way, as you have done for so long, patiently transforming my unbelief, my stubbornness, my falls, my passions.

Glory to You who show us the light.

Glory to You, who makes people's life to be light.

We are not light, You are the light. We are full of darkness but You are the light.

Oh, Lord please keep shining and guiding my life, especially when friends and people praise me from what you gave me in trust.

I need more your prayers than you need mine. +

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 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'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 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'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 2013-2014 Academic Year

Certificat de théologie orthodoxe / Certificate in Orthodox Theology

AUTOMNE / FALL 2013

ORT 227 : Les pères de l'Église II / The Fathers of the Church II
Dr. John Hadjinicolaou (in English)

HIVER / WINTER 2014

ORT 201 : Introduction à la théologie orthodoxe /
Introduction to Orthodox Theology
Dr. Lambros Kamperidis (in English)

ÉTÉ / SUMMER 2014

ORT 213 : La vie liturgique II : Les autres sacrements/
Liturgical Life II : The Other Sacraments
Dr. John Hadjinicolaou (in English)

Academic Programme

Graduate Diploma in Orthodox Theology (30 credits)

The graduate diploma in Orthodox theology provides specialized knowledge of the patristic tradition and the destiny of Orthodoxy in the 21st century. Strongly rooted in the age-old tradition of Orthodoxy, the programme initiates students to the great authors of both ancient and contemporary Orthodoxy, thus providing them with a better understanding of the major contemporary challenges to Orthodoxy and its contribution to the identity of Diaspora communities.

The programme aims to enable students to:

- Construct a current portrait of Orthodoxy in the world;
- Acquire knowledge of contemporary issues and challenges faced by Orthodoxy;
- Familiarize themselves with the founding texts of Orthodoxy;
- Better understand the history and theology of the Orthodox tradition;
- Reflect on the themes of Orthodox culture and spirituality and develop an awareness of the respective issues involved;
- Pursue a learning itinerary in respect of fundamental questions of Orthodoxy; and
- Develop a research project in Orthodox theology.

The programme is structured according to four modules: Required Courses (9-12 credits); Foundational Texts of Orthodoxy (6-9 credits); Historical Aspects and Theology of the Orthodox Tradition (6-9 credits); and Culture and Orthodox Spirituality (6-9 credits).

Année académique 2013-2014 Academic Year

Diplôme en théologie orthodoxe / Diploma in Orthodox Theology

AUTOMNE / FALL 2013

ORT 701 La spiritualité orthodoxe dans un monde séculier/
Orthodox Spirituality in a Secular World
Dr. Lambros Kamperidis (in English)

HIVER / WINTER 2014

ORT 703 Ressources et méthodologie en théologie orthodoxe/
Resources and Methodology in Orthodox Theology
Dr. Paul Ladouceur (in English and French)

Nos doctorants / Our Doctoral Students

Sergiu Antoniu	Milica Kvajic
P./Fr. Michel Bourjely	Hélène Montplaisir
P./Fr. Mitori Choueiri	Nicholas Pantelopoulos
P./Fr. Jean El-Murr	Aleksandar Prascevic
P./Fr. Andrew Anderson	



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Le colloque de l’année dernière (2012)

Un colloque dédié à l’ancien Porphyre (1906-1991) a eu lieu le 21 avril 2012. Un panel de conférenciers, qui comprenait le Dr John Hadjinicolaou, le Rév Dr Lambros Kamperidis et Athanase Giocas, a exploré la vie et la sagesse de l’ancien Porphyre, l’influence comparative de la spiritualité eucharistique et la spiritualité des gérontes-startsy, ainsi que le contexte théorique plus large du monachisme chrétien oriental à travers les relations Église-État. +

Last Year’s Colloquium (2012)

On April 21, 2012, a colloquium on the life, teaching and counsels of Elder Porphyrios (1906-1991) was held. The speakers, which included Dr. John Hadjinicolaou, the Rev. Dr. Lambros Kamperidis and Athanasios Giocas, explored the life and wisdom of Elder Porphyrios, the comparative influence of Eucharistic spirituality and the spirituality of the elders, as well as the broader theoretical context for Eastern Christian monasticism in terms of Church and State. +

Colloque 2012 / Colloquium 2012



Conférenciers et organisateurs du Colloque 2012 / Speakers and organizers of the Colloquium 2012

Lauréats (2012) / Award Recipients (2012)



Mirjana Banicevic
(Programme de Certificat)



Manny Kolyvas
(Programme de Maîtrise)

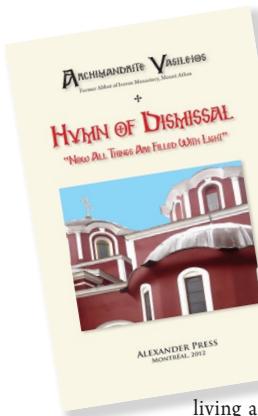
Le colloque pour cette année (2013)

Prévu pour le 11 mai 2013, le colloque pour cette année est dédié au sujet du renouveau liturgique et l’avenir du témoignage orthodoxe. Les conférenciers incluent le prof. Petros Vassiliadis, le Rév Dr Lambros Kamperidis et Mgr l’Évêque Irénée (Rochon). Pour plus d’information, référez-vous au programme du colloque. +

This Year’s Colloquium (2013)

Scheduled for May 11, 2013, this year’s Colloquium is dedicated to the subject of liturgical renewal and the future of Orthodox witness. Speakers include prof. Petros Vassiliadis, Rev. Dr. Lambros Kamperidis and His Grace Bishop Irénée (Rochon). For more information, see the available Colloquium Programme. +

Avis de publication/Publication Notices

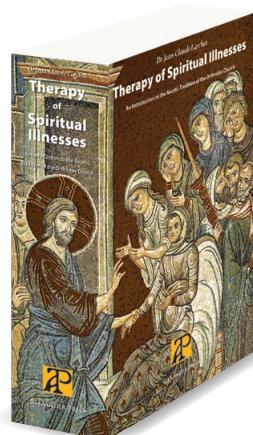


Hymn of Dismissal: "Now all things are filled with light"

by Archimandrite Vasileios, Former Abbot of Iveron Monastery, Mount Athos. Published by Alexander Press, Mount Athos Series Book 24, Montreal, 2012, \$20

The troparion, the Hymn of Dismissal is sung [at the close of Vespers]. The Dismissal is given. You remain resting in peace, for the truth of the love that "has been poured into our hearts" (Rom 5:5). And the joy does not end. The Hymn of Dismissal at the end of Vespers is the beginning of Matins for the next day. We are already

living an uninterrupted continuity in the day of the Church which knows no evening, the new creation and way of life in which all things are filled with light. The God-man is Lord of things in heaven and on earth. He is the Alpha and Omega of the life and salvation of all. Thus surrounded by the fullness of grace, we enjoy the beginning and the end, solitude and communion, hesychia and action, preaching and silence, art and theology, life and death. "Everything is now intermingled." Everything acquires the dynamism of interpenetration with the divine. Everything is a spontaneity of truth and a provision of grace. Because Life has dawned from the Tomb, and is dawning still. —from the Introduction

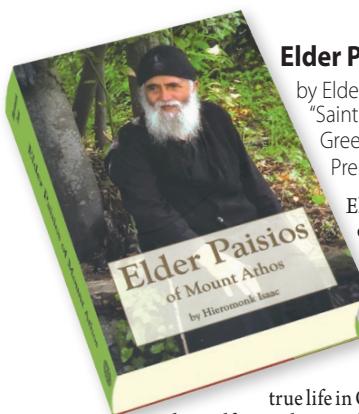


Therapy of Spiritual Illnesses: An introduction to the ascetic tradition of the Orthodox Church

by Dr Jean-Claude Larchet; Translated by Fr Kilian Sprecher. Published by Alexander Press, Montreal, 2012, 3 vols. in a box set, \$100

A vast synthesis of patristic and ascetic oriental teachings from the 1st to 14th centuries, this study presents a renewed vision of the Christian doctrine of salvation and constitutes a veritable treatise, both theoretical and practical, of spiritual psychology and medicine, as well as a summation of Orthodox spirituality that has had no equivalent until now.

The notion of human health held by



Elder Paisios of Mount Athos

by Elder Isaac. Published by Holy Monastery "Saint Arsenios the Cappadocian" Chalkidiki, Greece, 2012. Available from Alexander Press, \$50

Elder Paisios of Mount Athos (1924–1994) is one of the greatest and most revered Elders of the Orthodox Church of our time. An inheritor and conveyor of the ascetic ethos and dogmatic consciousness of the Holy Apostles and Holy Fathers, he lived a monastic life in obscurity on the Holy Mountain of Athos, but became a beacon of

true life in Christ for thousands of faithful. He committed himself entirely into the hands of God and God in turn gave him as a light and guide to all who seek the Truth and salvation. His life, miracles, and teachings continue to touch the hearts of people throughout the world to this day. This biography, written by his close spiritual disciple Elder Isaac, is the most authoritative account of his life, and will inspire readers forevermore. The life and virtues of the elder are exhaustively and accurately sketched in profound simplicity, revealing the spiritual brilliance which shone forth from his heart, enveloping all who drew near. The life of Elder Paisios of Mount Athos resembles a garden adorned with countless flowers in bloom, radiant and colourful, beautiful to the eyes of man's spiritual heart, letting off an otherworldly aroma of holiness. The reader is invited to enter into his life and words, to "lay aside all earthly cares", to see life from the divine perspective, to understand the mystery of the Gospel by standing under, submitting and entrusting oneself to experience and wisdom this God-bearing Holy Father.

Orthodoxanthropologyis inseparable from that of the ideal human nature possessed by the original Adam. Before being led astray, this nature was a synergy of Adam's free will and of divine grace unto his perfection, i.e. deification. That is to say, human nature has a direction found in its different components: it is naturally oriented towards God and is destined to find fulfilment in Him. Dr Larchet shows how, according to Orthodox ascetical anthropology, man is in a healthful state when he achieves his destiny and when

his faculties exert themselves in accordance with this natural aim. He shows, also, how sin, thought of as separation from being with God, establishes in man a manifold state of illness by turning him away from his essential goal... One sees from this how theanthropic asceticism, by which man is ontologically converted, constitutes a true therapy, in that such asceticism permits man to turn away from this pathological and unnatural state and to recover the health of his original nature by turning towards God.



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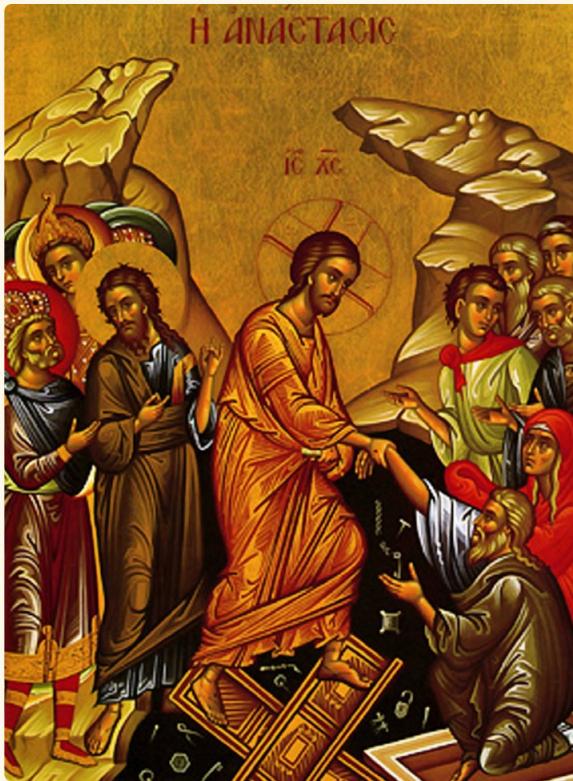
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**CHRIST EST RESSUSCITÉ DES TÉNÈBRES DE LA MORT!
CHRIST IS RISEN FROM THE DARKNESS OF DEATH!**

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DANS NOTRE MONDE DÉCHIRÉ PAR LES DIVISIONS ET LES CONFLITS, LE CHRIST ÉTEND TOUJOURS ET DE NOUVEAU SES MAINS DEPUIS LA CROIX POUR NOUS BÉNIR, ATTIRANT AINSI VERS LUI TOUS LES ÉLÉMENTS DÉSUNIS ET FRAGMENTÉS DE CE MONDE, LES UNISSANT À LUI.

NE RETENANT PAS LA DIGITÉ QUI L'ÉGALAIT À DIEU, LE CHRIST S'EST ABAISSE LUI-MÊME JUSQU'À LA MORT, ET À LA MORT SUR UNE CROIX, POUR REDONNER LA VIE AU MONDE. DANS SON AMOUR COMPATISSANT, IL A VISITÉ LA SOUFFRANCE HUMAINE, QUI TROP SOUVENT PARVIENT À NOUS SÉPARER DE DIEU. SON AMOUR SANS LIMITES A TRIOMPHÉ DE LA HAINE ET TOUT CE QU'ELLE ENGENDRE DANS SON CERCLE INFERNAL.

C'EST AINSI PAR L'AMOUR QUE LE CHRIST A VAINCU LA MORT ET TOUS LES COUPS MORTELS QU'ELLE NOUS DESTINAIT ; C'EST AINSI QUE FUT ANÉANTI LE POUVOIR DE LA HAINE ET DE LA MORT.

PAR SA RÉSURRECTION, LE CHRIST EST VÉRITABLEMENT VAINQUEUR DE LA MORT ET SA VICTOIRE EST AUSSI LA NÔtre. FAISANT NÔtre LE DON PARFAIT DU PARDON DU CHRIST, NOUS POUVONS À NOTRE TOUR APPELER FRÈRE ET SCEUR CEUX PAR QUI NOUS ARRIVENT LES ÉPREUVES ET LES SOUFFRANCES ET PAR LA PUISSEANCE DE SA VIE ET DE SA RÉSURRECTION, PROCLAMONS TOUS :

**CHRIST EST RESSUSCITÉ DES TÉNÈBRES DE LA MORT!
EN VÉRITÉ IL EST RESSUSCITÉ DANS LA LUMIÈRE ET LA GLOIRE!**



IN A WORLD TORN BY DIVISION AND STRIFE, CHRIST EXTENDS ALWAYS AND ONCE AGAIN HIS HANDS FROM THE CROSS TO BLESS US, DRAWING UNTO HIMSELF ALL THE DISPARATE AND FRAGMENTED PIECES OF THIS WORLD AND UNITING THEM TO HIM.

CHRIST DID NOT PREVAIL HIMSELF OF HIS DIGNITY EQUAL TO GOD, BUT HE EMPTIED HIMSELF UNTO DEATH, EVEN DEATH ON A CROSS, TO RESTORE LIFE TO THE WORLD. OUT OF HIS COMPASSIONATE LOVE, HE VISITED HUMAN SUFFERING, WHICH ALL TOO FREQUENTLY SUCCEEDS IN SEPARATING US FROM GOD. HIS LOVE WITHOUT LIMITS OVERCAME HATRED AND ALL THAT HATRED ENGENDERS IN ITS INFERNAL WAKE.

THUS HAS CHRIST'S LOVE VANQUISHED DEATH AND ALL THE MORTAL BLOWS THAT DEATH ENVISAGED FOR US; THUS HAS BEEN DEFEATED THE POWER OF HATRED AND DEATH.

THROUGH HIS RÉSURRECTION, CHRIST IS TRULY THE VICTOR OVER DEATH AND HIS VICTORY IS ALSO OURS. UNITING OURSELVES WITH THE PERFECT GIFT OF HIS FORGIVENESS, LET US THEN CALL BROTHERS AND SISTERS THOSE BY WHOM COME TRIALS AND SUFFERING, AND BY THE POWER OF HIS LIFE AND HIS RÉSURRECTION LET US ALL CRY OUT:

**CHRIST IS RISEN FROM THE DARKNESS OF DEATH!
INDEED HE IS RISEN IN LIGHT AND GLORY!**