

# L'INSTITUT DE THÉOLOGIE ORTHODOXE DE MONTREAL



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## MONTREAL INSTITUTE OF ORTHODOX THEOLOGY



## BULLETIN

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**L'Institut de théologie orthodoxe de Montréal vous souhaite  
un joyeux renouveau dans la Résurrection du Seigneur.**

**The Montreal Institute of Orthodox Theology wishes you  
a joyous renewal in the Resurrection of the Lord.**



**Encore invisible, le printemps arrive  
Avec le son et le souffle de l'éternel.**

**Though not yet visible, the spring draws near  
With the sound and breath of the eternal.**

Vladimir S. Soloviev, « Aux amis défunts » – “To Departed Friends” (1895)



## MOT DU PRÉSIDENT

*Chers membres et amis,*

**AVEC LA BONNE NOUVELLE D'UNE GRANDE JOIE** dans le Seigneur Ressuscité, c'est avec plaisir que je vous propose notre quatrième bulletin annuel. Ayant achevé une autre année d'activités avec succès, nous sommes notamment heureux d'annoncer le lancement du programme révisé de maîtrise.

Le bulletin de cette année s'inscrit dans la tradition bien établie de présenter des profils d'étudiants et de professeurs. À cet égard, nous sommes contents de souligner la contribution de deux membres particulièrement aimés de notre comité des études qui ont été impliqués au sein du projet de théologie orthodoxe de Sherbrooke presque depuis sa création : les pères Cyprien Hutcheon et Lambros Kamperidis.

Dans notre mot de l'an dernier, j'ai souligné les défis quant à l'exploitation d'un établissement d'enseignement panorthodoxe au sein du contexte complexe des multiples juridictions auquel l'Église orthodoxe en Amérique du Nord est confrontée. Cette année, j'aimerais porter quelques précisions sur la signification de la coopération interorthodoxe et interchrétienne. Alors que plusieurs abordent ces questions à travers une approche de haut en bas, mettant l'accent sur les contacts établis par les acteurs de haut niveau auprès des Églises orthodoxes ou entre différentes confessions chrétiennes, il est de notre expérience que l'unité orthodoxe et chrétienne souhaitée ne puisse être réalisée qu'à partir du bas en haut. Quelques exemples pourraient m'aider à clarifier mes propos.

C'est vraiment une bénédiction que nos élèves soient issus d'un grand éventail de juridictions orthodoxes de Montréal. Pour la plupart d'entre eux, leur participation à nos programmes représente un premier contact avec d'autres paroisses et juridictions orthodoxes. Au fil des ans, nous avons ainsi formé des membres qui se sentent à l'aise au sein de chaque paroisse orthodoxe à Montréal, quelle que soit la juridiction ou la langue liturgique. Notre intérêt pour la coopération panorthodoxe ne s'étend pas seulement aux cours, mais également à l'organisation du Colloque annuel ainsi qu'aux invitations nos professeurs reçoivent afin de s'adresser à diverses paroisses. Par exemple, le mois dernier, j'ai discuté pendant quelques heures au sujet du mariage chrétien dans une paroisse antiochienne à Toronto. Et chaque année, le programme de notre colloque est conçu pour être pertinent à l'ensemble de l'Église. Notre préoccupation pour l'unité des chrétiens n'est pas seulement limitée à la coopération panorthodoxe. L'année dernière, nous avons développé une relation spéciale avec une fraternité monastique catholique locale qui démontre un vif intérêt pour la tradition ancienne de l'Église orthodoxe.



## FROM THE PRESIDENT

*Dear members and friends,*

**WITH TIDINGS OF GREAT JOY** in the Resurrected Lord, it is my pleasure to introduce to you our fourth annual Bulletin. Having completed another year of successful operations, we are especially delighted to announce the launching of the revised Master's program.

This year's Bulletin follows the established tradition of presenting profiles of both students and professors. In that regard, we are pleased to highlight the contribution of two particularly beloved members of our Studies Committee who have been involved with the Sherbrooke

Orthodox theology project almost since its inception: Frs. Cyprian Hutcheon and Lambros Kamperidis.

In last year's message, I referred to the challenges in operating a pan-orthodox academic institution in the complex context of multiple jurisdictions the Orthodox Church faces in North America. This year, I would like to expand a little more on the meaning of inter-Orthodox and inter-Christian cooperation. While many approach these questions with a top-down approach, emphasizing whatever high-level contacts are made among Orthodox Churches or between different Christian denominations, it has been our experience that meaningful Orthodox and Christian unity can only be realized from the bottom up. A few examples may help clarify what I mean.

It is truly a blessing that our students are drawn from a range of Orthodox jurisdictions in Montreal. For most of them, their participation in our programs represents the very first contact with other Orthodox parishes and jurisdictions. Over the years, we have developed members who feel at home within every Orthodox parish in Montreal, irrespective of jurisdiction or language of worship. Our concern for Pan-Orthodox cooperation does not only extend to the courses, but also to the organization of the annual Colloquium and to the invitations our professors receive to speak at various parishes. For example, just last month I spent a couple of hours discussing Christian marriage at an Antiochian parish in Toronto. And every year, our Colloquium is structured to appeal to the broadest possible spectrum of Orthodox Christians. Our concern for Christian unity is not only limited to Pan-Orthodox cooperation. This past year, we have developed a special relationship with a local Roman Catholic monastic brotherhood which has a keen interest in the ancient tradition of Orthodox Church.

The bottom-up model of Christian unity is very different

Le modèle de bas en haut de l'unité des chrétiens est très différent de l'approche de haut en bas. C'est pourquoi l'annonce qu'une conférence panorthodoxe aura potentiellement lieu dès 2016 est à la fois une source de promesse et d'inquiétude. Cette conférence offre certes une occasion unique de régler certains problèmes de longue date et de démontrer de manière très visible l'unité de l'Église. Mais d'autre part, il y a des préoccupations légitimes qui méritent un examen attentif. Beaucoup de ces préoccupations ont déjà été exprimées ailleurs. Tout d'abord, il y a le fait que la conférence aura lieu en Turquie, un pays plutôt hostile à l'égard de la liberté de religion et le christianisme. Deuxièmement, la participation à la conférence est limitée à un nombre très précis d'évêques. Troisièmement, il y a encore trop de profondes divisions au sein de l'Église sur des questions clés telles que la primauté et la situation en Ukraine. Quatrièmement, l'Église orthodoxe en Amérique (EOA) est exclue du processus en raison d'un conflit durable sur le plan juridictionnel, malgré le fait que ses théologiens ont joué un rôle de premier plan dans le développement de la théologie orthodoxe moderne.

Plus fondamentalement, le problème avec l'approche de haut en bas est qu'il perpétue un clivage entre la théologie et la gouvernance dans l'Église. Toutefois, nous espérons et prions pour que cette conférence, si jamais elle est tenue, soit un événement marquant et historique au sein de l'Église d'aujourd'hui, et une continuation légitime de la véritable tradition des anciens Conciles œcuméniques.

Avec votre soutien et vos prières continus, je suis persuadé que notre Institut continuera à jouer un rôle constructif dans la mission locale et globale de l'Église. ✚

than the top-down approach. This is why the announcement that a Pan-Orthodox Conference will potentially be held as early as 2016 is both a source of promise and concern. This conference surely presents a unique opportunity to settle some longstanding issues and demonstrate in a very visible way the unity of the Church. On the other hand however, there are legitimate concerns that deserve careful consideration. Many such concerns have already been noted by others. Firstly, there is the fact that the conference will be held in Turkey, a rather hostile place with regards to both freedom of religion and Christianity. Secondly, conference participation is limited to a very specific number of bishops. Thirdly, there are too many deep divisions within the Church today over key issues such as primacy and the situation in Ukraine. Fourthly, the Orthodox Church in America (OCA) is excluded from the process as a result of an enduring jurisdictional dispute, despite the fact that its theologians have played a leading role in the development of modern Orthodox theology.

More fundamentally however, the problem with the top-down approach is that it perpetuates a cleavage between theology and Church governance. We nevertheless hope and pray that this conference, if ever it is held, will be an important milestone and landmark within the Church today, and a legitimate continuation of the genuine tradition of the ancient Ecumenical Councils.

With your continued support and prayer, I am confident that our Institute will continue to play a constructive role in the Church's local and global mission. ✚

Dans le Christ / In Christ,

*John Hadjinicolaou*

John Hadjinicolaou



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## COMMUNICATION DU DOYEN AU SEIN DU COLLOQUE 2014



**DEPUIS QUELQUES DÉCENNIES**, nous assistons à un repositionnement majeur du monde chrétien ou de ce qu'on pourrait appeler la géopolitique chrétienne. À plusieurs égards, l'Orthodoxie est aux premières loges de ces transformations. On n'a qu'à penser au Proche-Orient avec le printemps arabe; à l'Europe de l'Est avec le repositionnement des Églises après la chute du bloc soviétique, ou encore avec l'Occident avec la montée de la sécularisation et la réponse des minorités fondée sur les droits fondamentaux.

En d'autres mots, l'étude de l'orthodoxie et de sa réponse aux défis actuels offre une fenêtre privilégiée sur les transformations en cours dans notre monde.

Dans cette perspective, la Faculté de théologie et d'études religieuses de l'Université de Sherbrooke est très fière des programmes et des cours de théologie orthodoxe qui sont offerts au campus de Longueuil. Ceux-ci offrent une expertise et un savoir qui sont très peu présents dans le monde universitaire québécois et canadien.

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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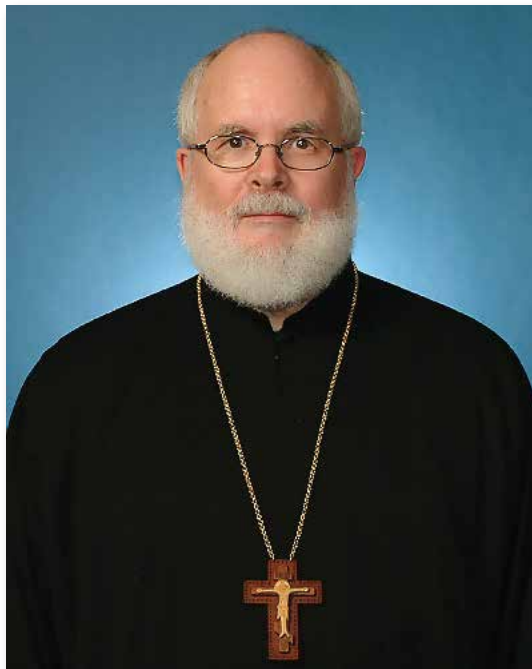
## PROFILS DE PROFESSEURS / PROFESSOR PROFILES

### FR CYPRIAN HUTCHEON

**FR CYPRIAN HUTCHEON** (civic name: Robert Alan Hutcheon) is a western Canadian who has spent the majority of his adult life in Montreal. Born in Brandon, Manitoba in 1943, Fr Cyprian grew up in Saskatoon, Saskatchewan, and attended elementary and high school and university in that city. After receiving his M.D. degree from the University of Saskatchewan in 1967, Fr Cyprian went on to do medical post-graduate studies at Oxford University in England (as a Rhodes Scholar) and at Montreal's McGill University. Qualifying as a pediatric specialist in 1975, Dr Hutcheon then joined the Faculty of Medicine of McGill University and the staff of the Montreal Children's Hospital, two academic positions which he held from that year until his retirement from both in 2006.

In the course of his medical career, Fr Cyprian was fortunate enough to spend four years in East Africa where he held a Faculty position at the University of Nairobi (Kenya) Medical School from 1971-73 and 1976-78 as part of a McGill University clinical teaching team, sponsored by the Canadian International Development Agency (CIDA). He was also a participant in another unique medical experience when in 1991 he became the first medical director of the Pediatric Palliative Care Program at the Montreal Children's Hospital, one of the first such programs in Canada.

Fr Cyprian was raised in the United Church of Canada, but by early adulthood was searching for a more traditional and liturgical form of Christianity. Discovering Eastern Orthodoxy through his reading of Metropolitan Kallistos Ware's classic work, *The Orthodox Church* (which he read through twice in rapid succession in 1972), Fr Cyprian felt drawn to embrace the Orthodox faith and was eventually received into the Church in March, 1980 at Montreal's "Sign of the Theotokos" Church, a parish of the Orthodox Church in America (OCA). In his early years at "The Sign" Fr Cyprian contributed to the life of his new community by singing in (and occasionally directing) the choir; by serving as a member of the Parish Council; and by being tonsured a Reader in 1981 by the late Archbishop Sylvester (at which time he was given the name 'Cyprian' in honour of St Cyprian of Carthage [martyred in 258 AD]). On February 12, 1984, Fr Cyprian was ordained Deacon by Metropolitan Theodosius, the then Primate of the OCA, and for the next 20 years he served



the Sign of the Theotokos community in that capacity. During these years of diaconate (1984-2005), in addition to his role at "The Sign," Fr Cyprian also served on the parish council, on the OCA's Canadian Archdiocesan Council, on the OCA's Metropolitan Council, on the Governing Board of the Canadian Council of Churches, and (for several years) as part-time administrative assistant to the Archdiocesan ruling bishop.

Eventually, Fr Cyprian was ordained to the priesthood (in January 2005) and went to serve as Rector of the OCA parish of the Holy Resurrection in Saskatoon, Saskatchewan – his home town. This interesting community, where Fr Cyprian served from 2006 to 2010, bore certain resemblances to "The Sign" parish in Montreal in terms of its age and its

being a mixture of 'cradle' Orthodox and converts. However, of particular interest in this community was its large contingent of Eritrean and Ethiopian Orthodox Christians, many of whom had arrived in Saskatoon as refugees starting in the early 1980s. This experience (as well as a memorable 1991 visit to Coptic Orthodox communities in Egypt) served to convince Fr Cyprian of the importance of seeking tangible and visible unity between the two great Orthodox Christian families – Byzantine and Oriental.

Somewhat unusually, Fr Cyprian's formal theological education began only after his being ordained to the ranks of the clergy. Beginning in the mid-80s, he began to take undergraduate theological courses at Montreal's Concordia University, and in due course went on to study at Ottawa's Saint Paul University where he earned a Master's degree in Historical Theology (in 1997) and then a Ph.D. in Eastern Christian Studies in 2004. In his research and eventual doctoral dissertation, Fr Cyprian was able to bring two areas of personal interest to him into conversation with one another, namely his fascination with liturgy and his experience as a palliative care physician. The resulting study dealt with the pastoral theology of the Orthodox Funeral Service and its potential for promoting 'healthy' bereavement in grieving persons.

Fr Cyprian has taught and participated in the Université de Sherbrooke's Orthodox Theology Program since its inception, and has also taught several courses at his alma mater, Saint Paul University. His scholarly and research interests include liturgical theology; theology of illness and suffering; Christian approaches to health and



healing; Orthodox bioethics; patristic exegesis of Scripture (especially the Old Testament); the history of Orthodoxy in Canada; and ecumenical relations, inter-religious dialogue and Jewish-Christian relationships.

Fr Cyprian is officially retired from both the practice of medicine and from parish ministry. However, he serves regularly as second priest at the Sign of the Theotokos parish in Montreal, does occasional clergy supply (in places as widely separated as Newfoundland and Saskatchewan), continues his involvement with the Canadian Council of Churches (currently serving as one of its three

*"The eastern patristic tradition discerns a definite correlation between humanity's creation "in the Image" and the capacity for human persons to exercise freedom of choice (even in their apparently fallen state)."*

vice-presidents), and benefits from daily walks with his trusty canine companion (a very intelligent 8-year old black Labradoodle named "Tucker"). He enjoys meeting regularly with a small group of friends, spending summers in

his home province of Saskatchewan, and indulging his fondness for overseas travel (which has taken him in the past to various Orthodox lands including Greece, Ukraine and countries of the Middle East). He visits his two sisters regularly in Western Canada, and though he has no children of his own, he is intensely proud of his niece and nephew, and his five adult God-children. ✚

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### Extract from "An Orthodox Appendix for the Faith and Genetics Curriculum"

The eastern patristic tradition discerns a definite correlation between humanity's creation "in the Image" and the capacity for human persons to exercise freedom of choice (even in their apparently fallen state). St Gregory of Nyssa in his treatise On Virginity observes that "being the image and the likeness . . . of the Power which rules all things, [humanity] kept also in the matter of a free-will this likeness to Him whose will is over all." The Prodigal Son (a beloved subject of Orthodox reflection every year

in the immediate pre-Lenten period), despite his living in a literal pigsty of degradation and despair, nonetheless was able to "come to himself" and decide freely to "arise and go to [his] father" (Luke 15:17a, 18a).

From this perspective, Orthodox anthropology remains critical of any type of thorough-going determinism, and therefore reacts forcefully against contemporary [scientific] opinions such as those reported by sociologist Alex Mauron, to the effect that "the

genome is construed as the ontological hard core of our being . . . the secular equivalent of the soul.”

Creation according to God's image and likeness also moves Orthodox theology to understand and describe human life as a “sacred gift” freely bestowed on each one of us, on our families, and on the wider human community by the God of love who is *philánthropos*. Such a theocentric (and communitarian) point of view will condition Orthodox attitudes to a whole host of contemporary moral issues which the wider society tends to treat as falling more or less within the purview of the autonomous human subject (for example: prenatal genetic diagnosis, recourse to new reproductive technologies, abortion, assisted suicide, euthanasia and others).

Attitudes towards the lives of actual or potential “special needs children” in particular (whether before their conception, during their gestation or after their birth) need to be informed by an outlook which views every child, no matter how ‘imperfect’ he or she may appear to be (genetically or otherwise), as being a gift from God and therefore as having the potential both for giving and receiving love.

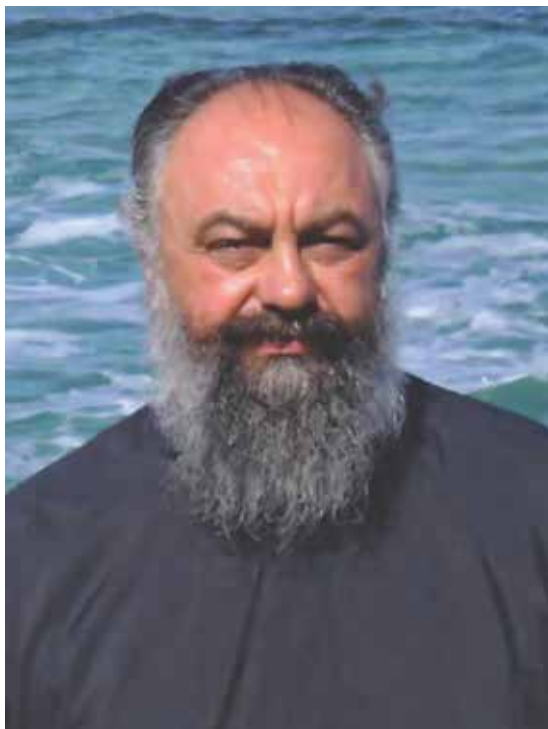
There can be no doubt that being afflicted by (and living with) a chronic handicapping and/or life-limiting illness imposes tremendous burdens and much real hardship on the person so afflicted as well as on their parents, families and other caregivers. To seek to avoid such burdens at any cost might seem, at first sight, to be nothing more than a normal, totally understandable and very human reaction.

However, Orthodox Christians who may be contemplating having recourse to one or other morally questionable ‘new technologies’ (e.g. prenatal diagnosis for abortion of fetuses with genetic disorders) do well to bear in mind and reflect upon the whole ascetical dimension of traditional Christianity. . . . We believe that we are enjoined by Christ to “deny ourselves” and “take up our cross daily” (Matthew 16:24 and parallels) in order to follow Christ and become his true disciples. Viewed in this way, disability and its attendant suffering, embraced willingly for Christ's sake and in witness to the Gospel, can become a way into the Kingdom for both disabled persons and their caregivers. +

## F. LAMBROS KAMPÉRIDIS

### LE PROTOPRESBYTRE LAMBROS

**KAMPÉRIDIS** est né en Constantinople et vit à Montréal depuis 1970. Il a servi comme diacre de l'Église Orthodoxe en Amérique pendant dix ans avant son ordination en presbêtre, qui a eue lieu dans l'Église du Signe de Théotokos à Montréal en 2000, dans la communauté dont il était membre pendant deux décennies. Par la suite il était placé en tant que curé à la paroisse Evangelismos de Théotokos et il a été transféré à la juridiction de la Métropole de Toronto sous l'omophorion du Métropolitain Sotirios. Depuis 2004 il est le curé de la Communauté Grecque de l'Ouest de l'Île de Montréal, où il dessert la paroisse des Saints Constantin et Hélène à Dollard-des-Ormeaux. Il a obtenu son doctorat de l'Université de Montréal



en Histoire, où il s'est spécialisé dans le domaine de sa prédilection, l'histoire de Byzance. Il était impliqué, dès 1996, avec le Père Cyprien Hutcheon et M. John Hadjinicolaou, à l'élaboration et à la mise en œuvre du programme de la Théologie Orthodoxe de l'Université de Sherbrooke. Il est l'auteur de plusieurs livres et articles de nature théologique, historique et littéraire. Il est marié à Christina et il est le grand-père de Christina et de Panayotis, rejets de ses enfants Séraphim et Despina.

Son implication dans le programme de théologie de l'Université de Sherbrooke est motivée par son désir de faire connaître l'Orthodoxie dans son milieu de vie, qui est Montréal. De nos jours, où la profession de foi est considérée par notre société comme un affront commis à l'intelligence populaire éclairée par les lueurs scientifiques, ou bien un aveu d'ignorance crasse face au progrès de l'humanité libérée de ses contraintes religieuses, il souhaite œuvrer de toutes ses forces pour lutter contre ce nouveau préjugé imposé par le milieu populaire, repris et milité même par les représentants de nos gouvernements. En même temps, malgré ce climat négatif envers la foi chrétienne, il entrevoit une opportunité de grand valeur pour souligner le

message d'amour, de fidélité, d'espoir, de la croyance profonde à la valeur représentée par l'être humain et la dimension sacrée de sa vie, message unique qui se trouve au cœur de la foi et qui peut raviver l'âme de l'homme et de la femme modernes, piégés entre l'impasse proposée par une société qui véhicule un message d'eudémonisme individuel et un matérialisme privé de tout sens spirituel, impasses qui n'ont rien à contribuer à l'épanouissement spirituel de la personne. +

## Publications récentes

Nicolas Mavrocordatos. *Traité des Devoirs*. Traduction en français et notes de Lambros Kampéridis. Fondation Culturelle de la Banque Nationale de Grèce, Athènes, 2014 (à paraître en juin 2014).

« À quel prix l'indépendance? Halldor Laxness et l'évangile social de la modernité. » *L'Atelier du roman*, no. 77, 2014, Flammarion, Paris (à paraître en juin 2014).

« Hésychasme et soufisme » (en grec) *Théologia*, vol. 84, no. 2, p. 209-236. Athènes, 2013.

« Ivo Andric, Le chroniqueur des Balkans ». *L'Atelier du roman*, n. 72, p. 36-47, Flammarion, Paris, 2012.

« Desiderata sur Alexandros Papadiamandis » (en grec), *Théologia*, vol. 82, no. 4, p. 125-149, Athènes, 2011.

« La richesse de la pauvreté dans l'œuvre de Gabrielle Roy », dans *Gabrielle Roy et l'art du roman*, p. 173-185, Montréal, 2010.

« L'essor de l'ethno-théologie et le déclin de la conscience eschatologique de l'Église Orthodoxe à la veille de la guerre de l'Indépendance grecque de 1821 ». *Istina*, LV, No. 1, p. 41-60, Paris, 2010.

### Extrait de « L'essor de l'ethno-théologie et le déclin de la conscience eschatologique de l'Église Orthodoxe à la veille de la guerre de l'Indépendance grecque de 1821 »

Pour que l'Église soit en mesure de converser avec le monde, afin de manifester sa mission prophétique, elle convertit les éléments qui proviennent du monde, utilisant le matériau qu'il lui offre. Dans la collection de documents rassemblés sous le titre Patria de Constantinople on trouve d'innombrables manifestations crypto-eschatologiques de la présence vivante de ces éléments (stoicheia) dans les monuments de la ville impériale, qui se réfugient dans les obélisques, dans les statues et les colonnes qui ornent la Nouvelle Rome.

Nous nous contenterons de citer un exemple caractéristique de cette relation paradoxale, issue de la coexistence du séculier et de l'éternel. Lorsque l'art romain veut rendre manifeste la lumière eschatologique, il choisit de la révéler comme la lumière étrangère à la nuit (phos anesperon) du Royaume, telle que diffusée dans le temple de la Sagesse du Verbe de Dieu, tout en révélant à notre vision naturelle ses dimensions exocosmiques. La même qualité d'une lumière qui arrive de l'au-delà jaillit du fond doré des mosaïques qui illuminent l'intérieur de la cathédrale de Monreale en Sicile ; une qualité de lumière qui ne provient pas de l'extérieur

et qui donne l'impression d'être générée de l'intérieur des icônes. L'expérience liturgique qui prend place dans l'espace où se manifeste la réalité du Royaume, dans le temple, se déroule autour de

« Pour que l'Église soit en mesure de converser avec le monde, afin de manifester sa mission prophétique, elle convertit les éléments qui proviennent du monde, utilisant le matériau qu'il lui offre. ».

ce thème de la lumière du Royaume, de l'office des Vêpres et de l'ancienne hymne « Lumière joyeuse » qui s'annonce comme prémice, chanté au moment où le soleil couchant pénètre de ses faibles rayons le temple qui se

livre à la nuit, jusqu'à l'annonce de la Doxologie des Matines qui précède la Liturgie, à l'aube du jour naissant, avec la proclamation des chantes « Gloire à Toi, qui nous a révélé la lumière », suivi par la manifestation du temps liturgique du Royaume et l'intonation initiale du prêtre, qui débute la Liturgie, « Bénit soit le Royaume ». Si cette lumière, qui arrive des fins, eschata, du temps de Dieu, ne peut se manifester à travers les éléments naturels et matériels qui composent le temple de la Sagesse du Verbe de Dieu, dans le contexte et le temps actuel de ce monde, la suite de l'intonation du prêtre, qui place le Royaume dans le temps actuel, « maintenant et toujours », et dans le temps éternel du Royaume « et dans les siècles des siècles », est dépourvue de tout sens. +





## PROFILS D'ÉTUDIANTS / STUDENT PROFILES

### CONSTANTINA MOUZAKI, STUDENT IN THE CERTIFICATE IN ORTHODOX THEOLOGY



*"Learning about the Orthodox Christian faith and spiritual tradition is like entering into something that even though it is familiar, new details and perspectives can be constantly rediscovered."*

Born and raised in Montreal, Constantina benefited from a Greek education at the Socrates School in Montreal until her family relocated to Greece when she was eleven years old. In Greece, Constantina eventually trained and worked as a licensed tour guide, which gave her the opportunity to share on a daily basis her knowledge regarding Greece's history and contemporary image. Byzantine archeology has always fascinated her, and Constantina is particularly fond of sites known for their Byzantine heritage, such as Meteora, Mystra or Thessaloniki. Constantina frequently guided religious and pilgrim tours, where she had the opportunity to discuss the Orthodox Christian tradition with tourists from all over the world. Constantina relocated back to Montreal in 2011. +

#### In her own words

Upon my return to Montreal, I came across the program of theology courses at Sherbrooke University administered by professor John Hadjinicolaou. In the beginning, I decided to follow the courses out of academic interest as well as for acquiring extra knowledge which I could relate to religious tours in Greece. Eventually however, it turned out to be a lot more than that. It was like entering into a unique spiritual world. Orthodox Theology can answer many of the questions related to our world, ourselves and the times that we are experiencing. I believe that through the courses I am humbly reaching before the "beauty" and "truth" I have always been seeking for. Learning about the Orthodox Christian faith and spiritual tradition is like entering into something that even though it is familiar, new details and perspectives can be constantly rediscovered. I am grateful to all the wonderful professors participating in this project. +

#### From a paper on "St Basil the Great and Human Justice"

It seems that humanity is passing once again through a period of 'famine and drought' as it was once written by St Basil the Great. Unfortunately though, this should not be taken literally, but has a more tragic dimension: as a metaphor that extends its limits beyond the practical side and into the intellectual and spiritual world, into a person's soul. This is not a phenomenon that is limited within the boundaries of small local communities either. It has a much more global scope, where the majority of mankind is experiencing the disastrous results of greed, avarice, the dehumanization of man, and his transformation to either a beast or a victim. The righteous voice of St Basil in his treatise on social justice surpasses all dogmatic specificities. It is less a matter of correctly interpreting some minute doctrinal point or detail, and more a question of expressing a righteous voice, full of agony, aimed towards preventing the world from being converted into an infernal kingdom. Man, being in the image and likeness of God, has now been ruthlessly obliterated by

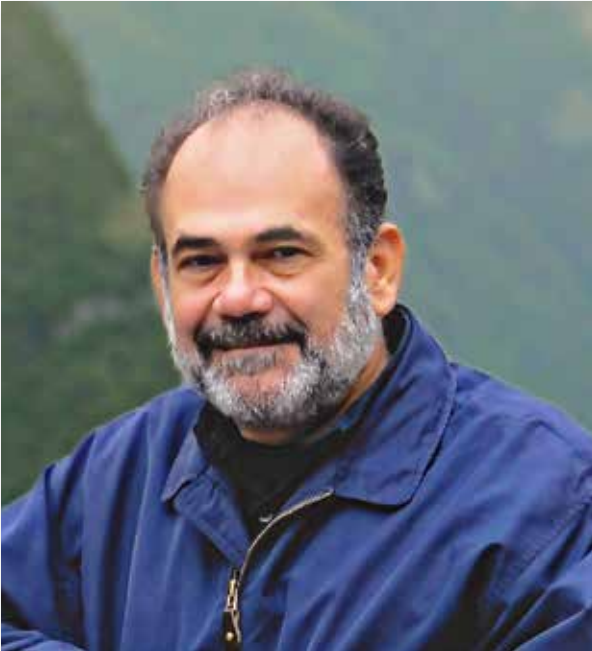
becoming the image and likeness of a bloodthirsty beast, inspired by power, wealth, malice and destruction.

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The voice of St Basil the Great still echoes in our ears as the message given from high above; it was said in the psalms, it was envisioned by the prophet Ezekiel, it was mentioned in the Law 'they do not lend money at interest' and it was ignored to its highest point as no one ever heard and no one ever knew. The parable of Lazarus and the rich man has been upgraded in the cruelest of ways, to something taking place on a daily basis where globally people are either in the role of the rich man or Lazarus. Many people feel that they are experiencing the forsakenness of God; they consider themselves lost in today's reality, deprived of the consolation of spirituality and faith. Financial institutions and markets are imposing their interests and control with doctrines based on the psychology of desperation, with the result being that every "person" is merged and lost in a vast mass. +



## ΕΜΑΝΟΥΕΛ ΚΟΛΥΒΑΣ, MASTER'S STUDENT



*"When mankind fell it chose to no longer experience the creation as revealed by the Uncreated Light and instead chose to see it only through its own created senses.."*

In 1953, when Emanuel was four and a half years old his father was called to the priesthood and sent from Kalymnos, Greece to serve the small Greek community of sponge merchants who had established themselves towards the end of the 19th century on the island of New Providence in the Bahamas. In those years, most of the community still lived in the neighbourhood of the church. Their daily life revolved around the Church calendar, Greek school and ethnic festivals. Emanuel grew up immersed in the religious and cultural life of that small Kalymnian colony while attending a Methodist Missionary school where the study of the Bible was emphasized. His main interests were in the sciences and after completing high school in the Bahamas he went to McGill University where he did his undergraduate studies in biochemistry and then pursued a career in medicine, specializing in Pediatrics, Microbiology and Infectious Diseases. He is now retired from the practice of medicine and devotes his time to community development within his parish of the Sign of the Theotokos and with the Mile End Community Mission as well as continuing to study the Orthodox Christian tradition. +

### In his own words

**A**s a young adult I had become very disillusioned with the institutional church. As often happens I again began to attend church after having children of my own. By becoming involved in discussion groups with the youth of my parish I developed a desire in furthering my knowledge of the history and teachings of the Church. The courses in the Orthodox Theology program at the University of Sherbrooke have been for me a most valuable guide over the past ten to fifteen years to structure and

focus my reading. Almost every course was experienced as a "journey" with unexpected and moving personal revelations. My encounter with the writings of Saints Basil the Great and John Chrysostom gave me an understanding of how the Orthodox Paradosis overcomes the perceived present day intellectual rift between science and faith. Most of all, as I continue to struggle with my own secular enculturation, I have become aware of the importance of rebuilding community life based on the teachings of Jesus and life in His Church. +

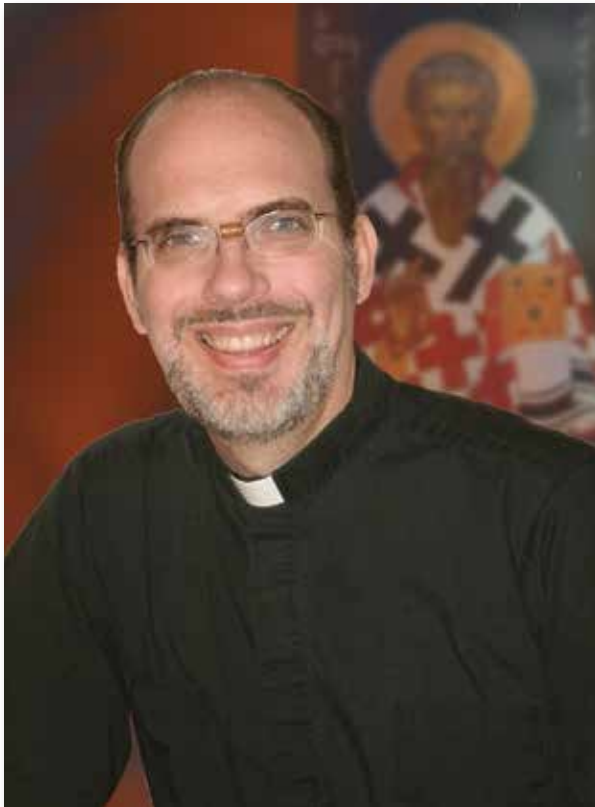
### From an essay on "The Transfiguration: Confirming the Scriptures and Validating God's Plan for the Human Journey"

**I**n a less obvious manner this Feast of the Transfiguration of the Lord also provides the faithful with a unique understanding of how we experience the boundaries of the "fallen creation." By His transfiguration the Lord revealed Himself to his three disciples as they should have been able to normally see Him had humanity not turned away from God in its attempt to be self-reliant and self-subsisting. The pericope of the woman with the longstanding flow of blood who was healed by touching the hem of the Lord's garment (Mark 5:24-26, Matt 9:19-23) also confirms that the Lord's radiant Divinity was always present but beyond the reach of the sensory biological realm.

Mankind, through its pragmatic creative abilities and methodical study of the physical creation, has extended the perception of the sensory faculties through invented tools which in themselves see, hear, smell, taste and touch. The ability to detect and measure things now spans the cosmos. In some mysterious way the "discoveries" arising out of all these new technologically-based "senses" are in keeping with the even more profound "insight" that the Church Fathers and Mothers had acquired

through their prayerful gaze into the fabric of the created order as revealed to them by the Uncreated Light. What we now see of the cosmos and how we have come to understand it through our limited abilities will therefore depend only on the "light" our biotechnological senses are designed to perceive. When mankind fell it chose to no longer experience the creation as revealed by the Uncreated Light and instead chose to see it only through its own created senses. In doing so, the new human experience of "reality" is a disfigured vision of the creation and all life has become subjected to this fragmented, bounded, "epicentric" individuality delimited by humanity's sensorial egoism. The uncreated light of the transfigured Lord can only be "seen" when personal existence returns to being completely centred on God as the source of True Being, Who in His essence is simple, undifferentiated, unbounded and in His Being is Father, Son and Holy Spirit. God is "all in all," that Oneness "centred" on the unbounded, deifying, kenotic love that continues to bring everything into existence and Who offers redemption to all whom the life-giving Holy Trinity has brought, will bring and continues to bring into being. +

## FR ANDREW J. ANDERSON, PH.D. STUDENT



*"Africans were looking for a church that had not been established by Western colonial powers. A deep rationale for this movement is the African perception that many Western missionaries often lacked an understanding of their traditional culture and instead had planted a form of Western Christianity that did not do justice to the African mindset, nor rightly transfigure it. . . . [M]ore and more Africans have discovered Eastern Orthodox Christianity and have enthusiastically joined it."*

### Extract from Research Project Summary

The birth of the Orthodox Church in Ghana is part of a larger twentieth-century African "people-movement," spanning the continent from east to west. All across Africa various national indigenous Orthodox Churches have developed largely on their own and not in response to foreign missionary activity, in countries such as Uganda, Kenya, Nigeria, South Africa, and Ghana. Historically, Orthodox Christianity has existed in Africa since the days of the Apostles. The Eastern Orthodox Churches of Egypt and Ethiopia testify to this

A recent immigrant to Canada, Fr Andrew is a native of Minnesota, U.S.A., where he was born in 1966. The son of Lutheran missionaries, he grew up in West Africa. In 1977 his family converted to Holy Orthodoxy in Tarzana, California, becoming members of the Orthodox Church in America (OCA). A trained school teacher, Fr Andrew received his Master of Divinity from St Tikhon's Orthodox Theological Seminary in 1992, the same year that he became a U.S. Fulbright Grant recipient and traveled to Ghana, West Africa, where he spent two years doing field research, studying the foundations of the Orthodox Church of Ghana. Upon returning from Africa, Fr Andrew's interest in missions led him to work for the Orthodox Christian Mission Center (OCMC), in St Augustine, Florida. He met and married Karen Yared of Montreal (from the Sign of the Theotokos parish and St Nicholas Antiochian parish), and was ordained priest in Jacksonville, Florida, in 1999, by the late Archbishop Dmitri (OCA). The Andersons spent nearly ten years (2000-2010) serving St Michael the Archangel parish in Wilmington, Delaware, after which they moved to Canada. Fr Andrew was officially transferred into the OCA Archdiocese of Canada in June 2012 and was assigned to St Gregory of Nyssa Orthodox Mission, in Kingston, Ontario, to which he commutes from Montreal on weekends. In the fall of 2012, Fr Andrew began his doctoral work at the University of Sherbrooke. ✚

### Testimonial

In 1992, God granted me a Fulbright scholarship which enabled me to travel to Ghana and conduct two years of field research, documenting the theological and ecclesiastical odyssey into canonical Eastern Orthodoxy of the Ghanaian church community formerly known as the Ebibirpim Church. This community is today known as the Archdiocese of Accra, within the Patriarchate of Alexandria. My dream for the past twenty years has been to commit this bulky research into a properly written book. However, I knew that I would need some expert academic guidance to do so. I am really indebted to professors John Hadjinicolaou, Pierre Noël, and Marc Dumas for taking me under their wings and embracing my academic aspirations with personal enthusiasm, warmth, and kindness. It was professor Hadjinicolaou who initially (in January 2011) reviewed my assortment of field research materials, enthusiastically embraced my dream of a dissertation, and challenged me to make all the necessary life steps to bring this dream into fruition. Those steps meant immigrating to Canada, moving from Delaware, transplanting my family, switching archdioceses, getting a parish assignment as an OCA priest in Canada, and applying for acceptance into the doctoral program at the University of Sherbrooke. I owe a debt of thanks to both professor Noël, Dean of the Faculty of Theology and Religious Studies, who graciously offered to be my dissertation mentor; and a debt of thanks to the ongoing guidance kindly given to me by professor Dumas, Director of the Doctoral Program for Contemporary Religious Studies. Having immigrated in 2012, I am now enjoying my second year in the doctoral program. ✚

fact. However, with the exception of Ethiopia, Orthodox Christianity only penetrated the sub-Saharan regions in the twentieth century. This growth was due to a theological quest on the part of modern Africans themselves. Thus, lately we see a movement of Africans searching out and joining Christianity's early historical



roots on their continent within the context of the ancient Orthodox Christian Church that St Mark the Evangelist planted in Egypt in the middle of the first century A.D.

The Orthodox Church of Ghana is an example of this movement, which in part parallels the Africans' twentieth century drive for national independence from colonial rule. Earlier in the century – and even today – Africans were looking for a church that had not been established by Western colonial powers. A deep rational for this movement is the African perception that many Western missionaries often lacked an understanding of their traditional culture and instead had planted a form of Western Christianity that did not do justice to the African mindset, nor rightly transfigure it. Searching for a church which better reflected their culture, more and more Africans have discovered Eastern

Orthodox Christianity and have enthusiastically joined it.

The particular journey of one group of Ghanaians into the ancient Orthodox Christian faith community of Africa covers a fifty-year time span, beginning in 1932. As an indigenous worshipping community formerly known as the Ebibirpim Church – or, “African Universal (Orthodox-Catholic) Church” – they were not members of the global family of Eastern Orthodox Churches. However, on their own initiative, this community established, through great labor and many trials, contact with the ancient Greek Orthodox Patriarchate of Alexandria, and eventually joined it in 1982. Through this process, this small Ghanaian church community rose from virtual obscurity to its present-day internationally recognized status within the global family of canonical Orthodox Churches. ✚



## COMPTE-RENDU DES COMITÉS DE L'ITOM / REPORT OF THE COMMITTEES OF THE MIOT

### MIOT Byzantine Chant Workshop Status Report

Starting this spring and through the summer season, the Montreal Institute of Orthodox Theology will be offering courses in Orthodox Byzantine music and psalmody. The course will be given by music instructor, and cantor, Nicholas Pantelopoulos, in both group and individual sessions.

Byzantine music is based on the modal and microtonal scale systems whose origins are rooted in musical traditions of civilisation culminating in the East Mediterranean and the Middle East. As the Church has always done, through Her Saints, melodists and hymnographers, adopted and adapted these musical traditions into their hymns, which finally remained in the sacred tradition and service of liturgical life and worship of the Orthodox Church. It is widely known that the modal and microtonal systems were adapted in Gregorian as well as Byzantine Chant, which developed almost in tandem, in the 8th, 9th and 10th centuries. What defines them as distinctly oriental, is that both systems are monophonic, comprised of both conjunct Tetrachords, as is all of oriental and middle-eastern music even today, and were written using neumes, an early form of musical notation which precedes the four-line and later five-line staff notational system.

The purpose of these sessions is to initiate students in the elements of the unique notation system, and eventually enable them to

be able to interpret hymns according in the eight\* modes. The notation system of Orthodox Ecclesiastical Music, is used by most Orthodox Churches, today, and in the recent decades has been welcomed back with enthusiasm by both Greek speaking and Slavic Orthodox Churches. Whole or even partial restoration of the use of this musical ecclesiastical tradition in the life and worship of our parishes reinforces our self-awareness, reminds us of the unique origin and identity, and restores our affinity with the Church of the Fathers. We can truly say that this musical form is uniquely our heritage, as the Orthodox Catholic Church of both East and West.

These sessions will be divided into groups, and sessions will be organized according to beginners and those further along in their initiation. The sessions will be given twice per month, mainly in French and English as well as Greek.

\*In reality, the number of “modes” used by Orthodox Byzantine music are actually closer to seventeen, which does not include many more hybrid systems borrowed from oriental music in general.

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## 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](mailto:ekolyvas@gmail.com)) to find out how you could participate in the Committee's activities. ✚

### 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](mailto: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](mailto:agiocas@gmail.com)). ✚

### Appel de fonds

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

### 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. ✚

# LE PROGRAMME ACADÉMIQUE / ACADEMIC PROGRAMME

## 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<sup>e</sup> 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).

## 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 21<sup>st</sup> 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).

## Cours offerts 2013-2014 Courses offered

### **Certificat de théologie orthodoxe / Certificate in Orthodox Theology**

#### **AUTOMNE / FALL 2014**

ORT 231 Spiritualité orthodoxe II / Orthodox Spirituality II  
Dr. Paul Ladouceur (in English)

#### **HIVER / WINTER 2015**

ORT 210 Histoire de l'Église I / Church History I  
Fr. Lambros Kamperidis (in English)

#### **ÉTÉ / SUMMER 2015**

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

### **Diplôme en théologie orthodoxe / Diploma in Orthodox Theology**

#### **AUTOMNE / FALL 2014**

ORT 712 : Textes fondateurs : période médiévale et postbyzantine / Fundamental Texts : Medieval and Postbyzantine Period – **SAINT GREGORY PALAMAS**  
Dr. John Hadjinicolaou (in English)

#### **HIVER / WINTER 2015**

ORT 702 : Les communautés orthodoxes dans le monde contemporain / The Orthodox Communities in the Modern World  
Fr. Cyprian (Robert) Hutcheon (in English)

## Descriptions des cours Automne 2014 / Course Descriptions Fall 2014

### **Certificat de Théologie Orthodoxe / Certificate in Orthodox Theology**

#### **ORT 231 – Spiritualité orthodoxe II Modern Orthodox Spirituality**

By Prof. Dr. Paul Ladouceur. Wednesday evenings.

This course will focus on modern approaches to the Orthodox concept of theosis, the movement of the Christian into complete life in, through, and with God, through Christ and the Holy Spirit. Eastern Christian spiritual writings are always “pastoral,” guides to assist in progress towards salvation and theosis. These writings include works of contemplation, monastic writings, sermons and catecheses, intended for all, since Orthodoxy makes no

distinction between “monastic” and “lay” spirituality.

While maintaining a broad thematic continuity, the rich corpus of Orthodox spiritual writings since the 14<sup>th</sup> century reflects influences and problems typical of the wide range of historical and geopolitical circumstances of Orthodox Christians over the centuries, nurtured by the religious climates of Russia, Romania, Greece, Mount Athos, the Christian Middle East, and Western Europe and



North America. Writings to be studied will be considered in both their historical and personal contexts and will be situated within broad themes characteristic of modern Orthodox spirituality, such as the "Philokalic" and hesychastic revival beginning in the late 18th century, the Jesus Prayer, spiritual guidance, monastic renewal, liturgical spirituality, spirituality in times of revolution, persecution and exile, and spirituality in a secular environment. With modern times there are strong external pressures from contemporary secular culture, from the Enlightenment to scientific positivism, militant and non-militant atheism, existentialism and modernism. Leading figures of the Church – clergy, monastics and lay people – respond to these challenges, witnessing to Christ in their lives and their writings,

which have a powerful impact and colour modern Orthodox life.

Readings in a bound "course pack" of texts will include selections from major Orthodox pastoral and spiritual authors of Russia, Greece, Mount Athos, Romania, Serbia, the Christian Middle East and Western Europe and North America. Authors include St Nicholas Cabasilas, St Nikodemos of the Holy Mountain, St Seraphim of Sarov, Fr Arseny of Russia, Alexander Men, Joseph the Hesychast, Mother Gavrilia, St Silouan the Athonite, Elder Cleopa, Dumitru Staniloae, Matta El-Meskeen, St Nicholas Velimirovitch, Alexander Eltchaninov, St Maria of Paris, Lev Gillet, Elisabeth Behr-Sigel, Paul Evdokimov, Anthony Bloom, Archimandrite Sophrony, Alexander Schmemmann, and Kallistos Ware. ✚

### Diplôme en Théologie Orthodoxe / Diploma in Orthodox Theology

#### **ORT 712 : Textes fondateurs : période médiévale et postbyzantine / Fundamental texts : Medieval and Postbyzantine period**

– SAINT GREGORY PALAMAS

By Prof. John Hadjinicolaou. Monday evenings.

In recent years, there has been a growing recognition of the importance of St Gregory Palamas in the development of Eastern Christianity. Archbishop of Thessaloniki in the middle of the fourteenth century, Palamas is the outstanding figure of later Byzantine theology. A writer who may well be compared with the greatest theologians of the Orthodox Church and one of its most illuminated Fathers. An ardent defender of the monastic life, St Gregory Palamas brings together into a remarkable synthesis different elements in the spiritual and theological tradition of the Eastern Church.

In this course we will study his life, his hagiorite consciousness, its theology and many of his extraordinary works. The thought of St Gregory with its vivid biblical quality, has a surprising relevance to

the problems of our twenty-first century Christendom. The importance of his teaching, his defense of the hesychastic life and tradition and his refined theological distinctions between the essence and energies of God will be addressed in length as well as his battle with the heresies of Barlaam and Akindynos.

Important part of his works will be studied including "The Triads", "The Hagiorite Tomos", selections of his sixty three homilies, the address for the nun Xenia, many of his letters, his famous sermons "On the Entry of the Mother of God into the Holy of Holies", "On the Transfiguration", of major feasts of the liturgical year, his writings from the Philokalia.

More recent studies about his theology by well known Orthodox scholars and particularly Meyendorff, Lossky, Krivocheine, Mantzarides, Matsoukas, Christou, Yiankazoglou will compliment our approach to St Gregory Palamas, the "par excellence" theologian of the uncreated light. ✚

#### **Nos doctorants / Our Doctoral Students:**

Sergiu Antoniu

P./Fr. Michel Bourjeily

P./Fr. Mitri Choueiri

P./Fr. Jean El-Murr

P./Fr. Andrew Anderson

Milica Kvajic

Hélène Montplaisir

Nicholas Pantelopoulos

Aleksandar Prascevic

#### **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 31<sup>ème</sup> mai 2014 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, May 31<sup>st</sup>, 2014 at 7:30 P.M. ✚



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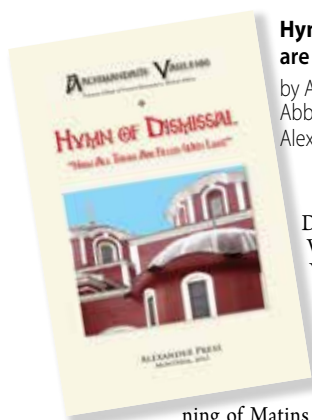
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## Avis de publication / Publication Notices

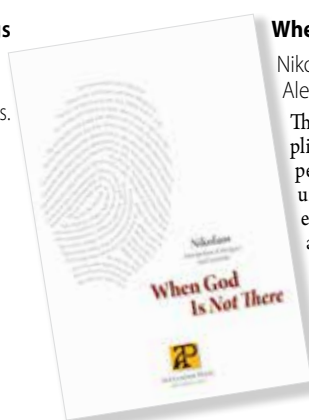


### Hymn of Dismissal: "Now all things are filled with light"

by Archimandrite Vasileios, Former Abbot of Iveron Monastery, Mount Athos. Alexander Press, 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

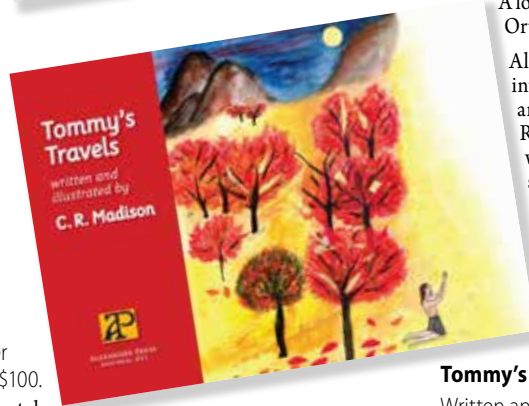
living an uninterrupted continuity in the day of the Church which knows no evening, the new creation and way of life in which all things are filled with light. The God-man is Lord of things in heaven and on earth. He is the Alpha and Omega of the life and salvation of all. Thus surrounded by the fullness of grace, we enjoy the beginning and the end, solitude and communion, hesychia and action, preaching and silence, art and theology, life and death. —from the Introduction



### When God Is Not There

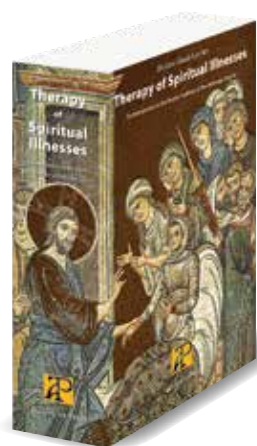
Nikolaos, Metropolitan of Mesogaia and Lavreotiki. Alexander Press, Montreal, 2013, \$25.

This book records simple events and conversations, all the while grappling with difficult questions. We see the human struggle to discover the person of God when that is veiled by the logic of this world, our limited understanding, and the arrogant pretensions of human littleness. It engages us in complex and difficult issues...which leave us confused and at times scandalised. What it does not do is give any direct answers, or try to persuade the reader through logic or impressive arguments. Its aim is to convey the sense of the discreet yet persuasive presence of the true God precisely in situations where He is not visible: in pain, in disability, in the tragedies of life, in inexorable death, as this comes across in true events and is reflected in the lives of real people.



A loving introduction to the Spirit of Orthodoxy for young readers.

Alexander Press takes great joy introducing a gifted new author and illustrator, Dr Cassandra Roxy Madison. Through her wide experience from travel and study, Dr Madison has witnessed first-hand the signal importance of the spiritual development of children for their maturation into adults living in Christ in this world. Tommy's Travels lovingly portrays this growth.



### 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 Orthodox anthropology is 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. . . 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

### Tommy's Travels

Written and illustrated by C. R. Madison. Alexander Press, Montreal. 2013, \$15

being with God, establishes in man a manifold state of illness by turning him away from his essential goal. . . Theanthropic asceticism, by which man is ontologically converted, constitutes a true therapy, as it 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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# Le MIOT colloque annuel / The MIOT Annual Colloquium

## Le colloque de l'année dernière (2013)

Un colloque dédié au renouveau liturgique et l'avenir du témoignage orthodoxe a eu lieu le 11 mai 2013. Un panel de conférenciers, qui comprenait le prof Petros Vassiliadis, le Rév Dr Lambros Kamperidis et Mgr l'Évêque Irénée, a exploré le renouveau liturgique au sein de l'Église orthodoxe, la tradition vivante renouvelée par le culte, le dialogue interreligieux et l'intégrité de la création, ainsi que l'avenir du témoignage orthodoxe. +

## Last Year's Colloquium (2013)

On May 11, 2013, a colloquium on liturgical renewal and the future of Orthodox witness was held. The speakers, which included prof. Petros Vassiliadis, Rev. Dr. Lambros Kamperidis and His Grace Bishop Irénée (Rochon), explored the liturgical renewal within the Orthodox Church, the living tradition as renewed through worship, inter-faith dialogue and the integrity of creation, as well as the future of Orthodox witness. +

## Colloque 2013 / Colloquium 2013



Conférenciers et organisateurs du Colloque 2013 / Speakers and organizers of the Colloquium 2013

## Lauréats (2013) / Award Recipients (2013)



Kostas Stavrianeas  
(Master's Program)



Constantina Mouzaki  
(Certificate Program)

## Le colloque pour cette année (2014)

Prévu pour le 3 mai 2014, le colloque pour cette année est dédié au sujet de la valeur de la sainteté et la fonction du saint dans une société séculière. Les conférenciers incluent Sotiris Gounelas, le Rév Dr Lambros Kamperidis et le Rév Dr Andreas Andreopoulos. Pour plus d'information, référez-vous au programme du colloque. +

## This Year's Colloquium (2014)

Scheduled for May 2, 2014, this year's Colloquium is dedicated to the subject of the place of holiness in today's secular world. Speakers include Sotiris Gounelas, Rev. Dr. Lambros Kamperidis and Rev. Dr. Andreas Andreopoulos. For more information, see the available Colloquium Program. +