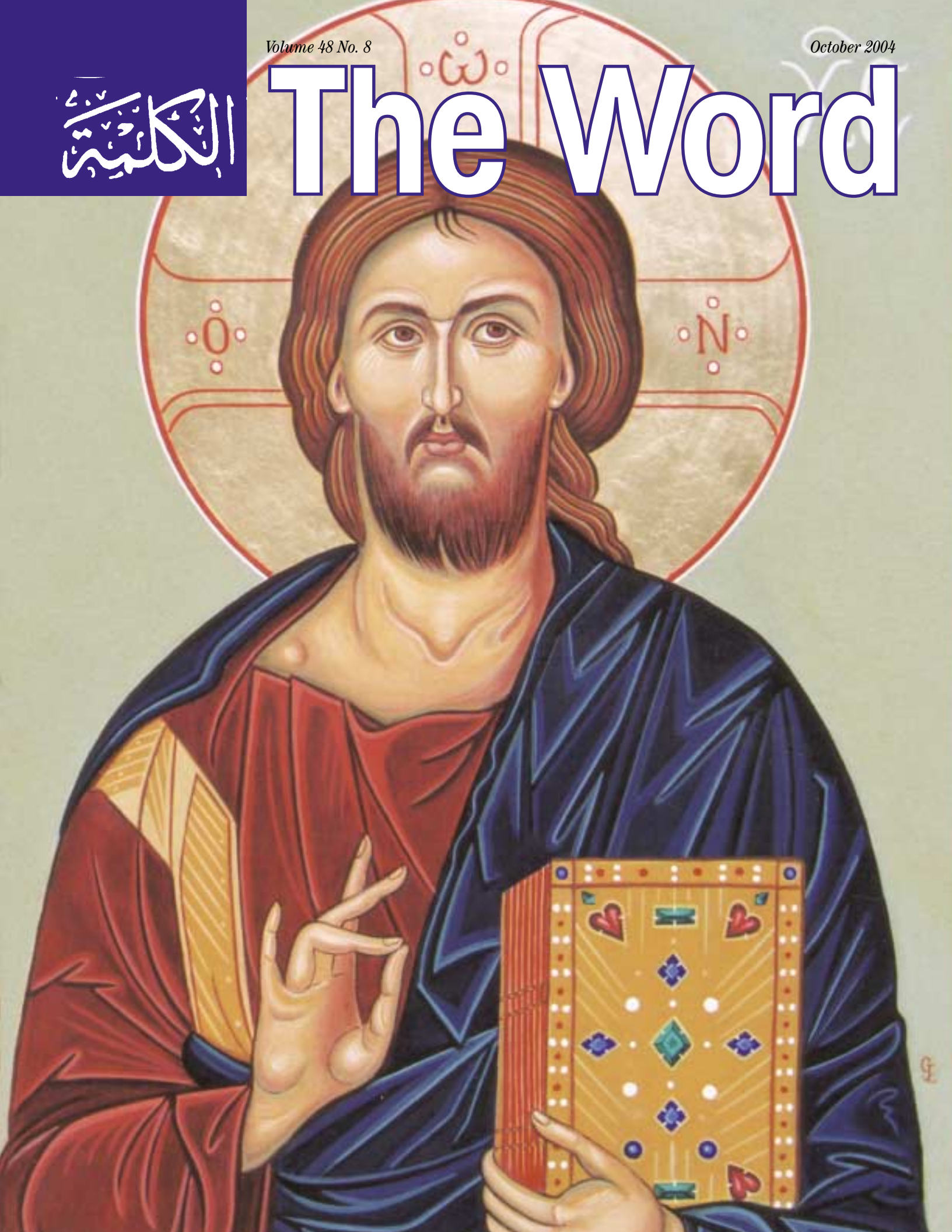


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The Word



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The Most Reverend
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Primate

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Bishop Antoun, Auxiliary

The Right Reverend
Bishop Joseph, Auxiliary

The Right Reverend
Bishop Basil, Auxiliary

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editor's letter communication

COMMUNICATION, COMMUNICATION!

The secret is out! Men and women are different. They communicate differently, they process information differently, and perhaps they even approach life differently. Although most of us would agree that this is not, of course, new or secret information, we might also agree that these differences between the sexes are heightened today by the unprecedented stress with which many couples are coping. Traditional male-female roles have continued to evolve over the last thirty to forty years. Both men and women change careers more frequently than ever before, as our economy transitions from agrarian/manufacturing to technology and service. Many couples are raising children while both spouses work, living far from the support systems of extended family. Because marriages are being challenged in new ways, we welcome the many new books and speakers that are helping people understand and overcome some of the difficulties in family communication. Yet, we reiterate that this is really nothing new. Orthodox people have long understood difficulty in communication as a curse (e.g., the tower of Babel), and the restoration of understanding as a great blessing from God (e.g., Pentecost). Christ and His Church have an important role to play in helping families to communicate better and to reflect the unity with which God has blessed them in the crowning of marriage.

Before we proceed, let us offer a disclaimer. We recognize that not all men or women communicate in a typical



“male” or “female” style, since communication styles can be affected by a specific workplace, an occupation, even personality traits. First, please excuse what might appear as sweeping generalizations. Secondly, understand that our intent is to help Christian marriages succeed, through greater understanding between husbands and wives. Christ gives us the gift of unity from within Himself. In Christ, we need to share whatever we can to enhance Christian marriages. In the crowning service, the family is presented as a domestic Church that builds the Church of Christ, while being built and supported by that greater Church community. The passage from St. Paul’s Epistle to the Ephesians read at the wedding service (5:21-33) expresses this relationship of Christ’s Church with each of our families.

Men often assume or imagine that women communicate for the same reasons as men: to problem-solve or to give necessary information. However, it would be helpful for them to understand that women communicate to establish intimacy or to feel a connection with the other person, as much as to share information. Through their communications, women build relationships, connect with their loved ones, and express feelings. Women feel secure and validated when a partner listens with interest and shows value for the speaker. St. Paul exhorts the husband to “cherish” his wife. Believing that the other is listening when she talks is one way for a woman to feel cherished by her spouse. Men would do well to cherish their wives.

Women may be surprised to know that men tend to relate to others through a clear understanding of the role of each one in the relationship, and that men need to feel competent in their roles. They communicate in a style reflective of their role in any given relationship. As we said earlier, men perceive the purpose of communication as solving problems, and sharing information necessary to get things done. Men feel most secure with clear

boundaries, roles and relationships. They are frustrated when problems seem unsolvable. Men typically experience questions as challenges, which threaten their position in a relationship. Therefore, they often experience questions from their wives as challenges to their competency, and, as such, disrespectful. You can see where this might lead, if the woman is asking a question, perhaps in an effort to feel connected to her husband, and the man experiences that question as a challenge. Each of them might quickly become too frustrated, confused, even angry, to analyze the situation in terms of Babel and Pentecost! In Ephesians, St. Paul tells the wife to “respect” her husband. Women would do well to respect their husbands’ needs to achieve and feel competent.

One of our favorite examples of gender differences in communication is one almost everyone has experienced. A man and woman, late for an event in an unknown area, are lost and need directions. The woman would welcome an opportunity to ask a stranger who might know how to get there. She might even strike up a conversation with the person and thank that person for being helpful. Her husband doesn’t want to ask for directions for two reasons, which even he may or may not understand fully. Not only would he be admitting that he doesn’t know where he is, but he would also have to admit that his attempts at problem-solving have been unsuccessful. The wife may know that her husband doesn’t want to ask for directions, but is becoming increasingly anxious because she knows they are late. Sometimes a compromise can be reached: he stops the car and she asks for directions. This illustration may seem trite to you, but we have seen the disastrous results such an experience has had on couples.

Here is another example, which we have experienced in our personal life as well as with those couples we see for marital therapy. A wife engages her husband in a conversation about the day at work. She wants to share all the details of her day so her husband can feel connected to what she does, and validate her feelings about the day. However, to be polite, she asks him first about his day. He wonders if she is accusing him of not having been competent enough, or why she wants to second-guess all of his actions and decisions. He responds that nothing of consequence has happened

that day and shuts down the communication. He feels threatened, when she was trying to be considerate. If he does suppress those feelings and listen about his wife’s work day, he might offer solutions to what he perceives as problems. She does not feel validated or listened to, while he was only trying to be helpful. Without understanding the real intent of the other, each is frustrated and they miss an opportunity for positive communication.

The late Dr. John Boojamra, former Director of OCEC and the Department of Christian Education of our Archdiocese, often recommended that families use a business model and standard to improve their roles and relationships. John encouraged students to treat spouses as if they were business partners and our children as out-of-town guests in our homes, on the theory that relating to one another in a more formal (i.e., *polite*) manner would prevent many family miscommunications. This may help some spouses and children feel cherished and respected, since our attempts with informal relationships are often experienced as contemptuous and adversarial. Magnified by a history of miscommunications, husbands are left feeling disrespected, while their wives feel neither cherished nor valued. Imagine how different life would be if we prefaced our words to our spouses with, “as your partner, supporter and friend,” as well as our comments to our children with, “as a valued and respected guest”! Using a more formal approach, with defined boundaries and clear expectations, could impact our families in dramatic and positive ways.

Although this is one model that will work for some, there are general principles that will work for everyone. First, be clear about your own communications, your purposes and expectations. Second, make an honest attempt to understand the purpose of your spouse’s communications. Third, work to understand and process any feelings you experience when communicating with your spouses that may be distracting you from the matter at hand. Husbands, be worthy of your wives’ respect and cherish them. Wives, be worthy of having your husbands cherish you, and respect them. Let your communications connect you and bring you both security and honor. This is well-pleasing to God and will offer you the contentment and joy with which God has blessed you.

**FR. JOHN and
JOANNE ABDALAH**



reflections
ON THE 2004 CLERGY SYMPOSIUM

*f*rom July 18 to 22, 2004, our Antiochian clergy gathered at the Heritage and Learning Center of the Antiochian Village. This followed the historic Constitution and Nomination Convention in Pittsburgh. The theme of the Clergy Symposium was “A Diversity of Ministries, the Same Lord” (1 Corinthians 12:5), a theme which was thoroughly explored in the morning lectures by renowned Orthodox theologians (Archbishop Peter, Father Alkiviadis Calivas and Father John Breck) and in the afternoon electives on the ministries of our Orthodox Church. Even more, the sessions during the day, which are both preceded by and end in worship, were investigated relative to the Pittsburgh Convention. Altogether it was, indeed, a remarkable week in the history of our Archdiocese.

Although these events will be published in a future issue of *The Word*, the two reflections presented here can already project to the reader the “sense” of that week. The first is the brief reflection which opens the Symposium, by Father Joseph Allen, Director of the Antiochian House of Studies (under which the Symposium is operated). The second is the homiletic reflection which closed the Symposium at the Liturgy; this was delivered by the newly-ordained Father John Oliver.

Look for further coverage in future issues of *The Word*.

OPENING REFLECTION ON THE THEME

A Diversity of Ministries, the Same Lord (1 Cor. 12:5)

Your Eminence, Your Graces, Brothers in the Lord,

Every other year, as we have been doing for the past 26 years, we the Clergy of this Antiochian Archdiocese — Hierarchs, Presbyters, Priests and Deacons — gather to better do the work of the Gospel of Jesus Christ and the Holy Orthodox Church. This year, of course, is most significant inasmuch as we are standing at a “juncture” in the history of both our Antiochian Archdiocese and the Orthodox Church in North America. Our work this week, I hope, will ponder that historic juncture.

I would like to begin this Symposium with a brief reflection on the theme. It is most fitting that our theme this year is taken from first Corinthians 12:5, which for our purposes can be summarized in the Great Apostle’s phrase:

A Diversity of Ministries, the Same Lord.

In all that we do, it cannot be forgotten that when one pursues the pastoral ministry, diverse as it can be, while serving the same Lord, one prepares for that vocation by embarking on a sound theological education; academic preparation for this ministry is *theological*.

In the secular professions, academic training also provides a foundation for success. When one such person enters the “job force,” he or she is often told, “Forget what you learned in college; let us show you how it is in the *real* world; we will show you how to do it *our* way.” Of course, every profession has its particular ways of acquiring and honing skills; a lifetime of learning, *i.e.*, learning on a continuum, is important for every profession. In some cases, it is absolutely critical, *e.g.*, one would certainly hope that his or her physician is keeping up with the latest advances in medical treatment; he cannot merely rely on the knowledge learned in medical school thirty years earlier!

But, for the pastoral ministry, in which we profess Christ, His Gospel and His Church, this life-long learning is not equally true. I propose this, because we Orthodox Clergy

PREVIOUS PAGE: Metropolitan Philip speaking to the children at the Camp in the Antiochian Village

BELOW: Metropolitan Philip addressing the clergy at the Symposium



believe it is undoubtedly of greater significance than any other profession, any other vocation.

The problem faced by today's presbyter who serves in the pastoral ministry, however, is this: having completed his formal and academic study of Theology, *How is he to put into practice what that advanced degree says he should know? How is he to do what he has learned?* That's the nexus of the problem for all of us as we "do" ministry. After all, we cannot forget that ministry is what the church *does*.

What then is Theology? It is not simply a specialized field of academic study, where one acquires a set of theoretical lessons; that would be *Theosophy*, the "philosophy" of God. Nor is it merely the lessons which one would in the future need to expound certain theories, or to explain and defend those theories on any given Sunday!

No! We are not to know mere theories; we are to know, as the Evangelist St. John the Divine said, "the only true God, and Jesus Christ whom He has sent" (John 7:3). *There* is the practice of theology, and there is where ministry "activates" the theology, thus moving it from "theosophy" to an Incarnate Faith, to true "theology." We can say this without hesitation: the practice of *Ministry* must be the practice of *Theology*.

The truth is that if we reduce our ministry, for example, to the experience, or the instinct, or the theories, of any particular person — clergy or laity — without being grounded in the theology of the Church, (in which case the scriptural and historical content of the Faith is lost), this is like a ship without a rudder, a plane without a pilot.

Thus, our pastoral ministry cannot only be, on the one hand, relative to the academic theory we have learned, and, on the other, to the human perspective of the person; that in itself is a danger. The pastoral ministry, as it is, is *not* this or that (theory or praxis); rather, it is this *and* that. And when this "fullness" is expressed this way, it then becomes a case of truth engaging life. This is according to our Orthodox Theology, which says, "and the Word became flesh and dwelt among us" (John 1:14).

Christ, the True Priest, the True Pastor, is the living Word who engaged all creation, because He is "the way, the truth and the life." He spoke, taught, and lived the "truth in love."

And what does this mean for us? It means that as Christ's Disciples and Apostles — as Icons of Christ — we too are to "speak the truth in love." This we do as the "offerer" of the Gifts (*i.e.*, the very meaning of the word "*Priest*") and this we do as *teacher, comforter, healer, builder, guide, and counselor*. In this "Diversity of Ministries" we are indeed to "speak the truth in love."

By the time we leave this convocation, my hope is that we will again discover that our ministry is not either theory or praxis; it is the *theological* praxis, now made incarnate in Ministry.

In the end, as we engage these days of exploring the "diversity of ministries, the same Lord," we are asked to remember the words of the Great Apostle to the "young pastor Timothy." Paul writes this from prison:

"I solemnly charge you, therefore, in the presence of God and of Christ Jesus, who is the judge of the living and the dead ... Preach the Word! Be ready — *in* season and *out*



Metropolitan Philip with the Antiochian Bishops and Archbishop Peter

of season: convince, reprove, exhort with great patience and instruction ... Above all, be watchful in all things; endure the hardships, do the work of an evangelist ... ”

And then, finally, brothers, the Great Apostle says what must ring in our ears this week: “Fulfill your Ministry!” (1 Timothy 4:1-2, 4).

Now, this is what I have come to realize as the accurate description of the pastoral ministry, which I have learned over the past 37 years of Orthodox priesthood in this Archdiocese; it is the fundamental orientation of our ministry under the leadership of Metropolitan Philip. It also seems to *me* that this certainly represents the force of “a theology which is pastoral” in the history of the Antiochian Tradition.

And that is my brief “Reflection.” May God be with us as we set of to discover the deeper layers of our service to Christ at this “junction” in the history of our Antiochian Archdiocese and Church in North America.

BY FATHER JOSEPH ALLEN, THD

PARTICIPATION IN CHRIST — A CLOSING HOMILY

In the Name of the Father and the Son and the Holy Spirit. Christ is in our midst!

God is the Lord and has revealed Himself to us. What is known about the state of blessedness in which God dwells is that it *is* eternal life, inexpressible beauty, infinite wisdom, perfect joy. It is also *experiential*. The saints demonstrate that one profound quality of God’s blessedness is that His creation may share in it. Precisely, we have been given the gift of *participation*. And our participation in God is accomplished entirely by our participation in Christ.

The presentation of the Doctor of Ministry Degrees



The Gospel for today (Matthew 16:24-28) reveals that to participate in Christ will include *both* the agony of self-denial, *and* the glory of reward for doing so. “Then Jesus said to His disciples, ‘If any man will come after Me, let him deny himself, take up his cross, and follow Me.’ ” It is a turning point in the life of any believer when he realizes that our Lord did not carry the cross so that he, the believer, would not have to. Indeed, in ways that are personal to each of us, we follow Christ’s salvific journey through His betrayal and His crucifixion, *but*, thank God, we also follow him through His resurrection and His ascension to heaven. It is a journey we take not by nature, but by grace. We participate in Christ’s cross, so that we may participate in Christ’s crown.

And even as we gather here in Symposium, away from our parishes, are we not participating in our Lord’s own occasional retreat from public ministry? We walk with Him toward sacrifice and service, so do we walk with Him toward rest and renewal. And as this God-protected Archdiocese continues to deepen its roots in American soil, we are being granted increased participation in another priestly privilege: making disciples, of *this* nation, baptizing in the name of the Father and the Son and the Holy Spirit. This is the ministry of reconciliation, a gift from “God, Who,” as St. Paul writes, “has reconciled *us* to Himself through Jesus Christ.” And let it be said that, perhaps the highest expression of our participation in Christ in *this* world is the quiet act of receiving His Body and Blood into our own.

Several years ago, a writer by the name of Bill McKibben, who is a Christian and a cultural critic, took on a little project. He decided to sit down and watch twenty-four consecutive hours of television, then record his impressions in a journal and write an essay about it. Twenty-four hours later, red-eyed and a bit dazed, he began writing. The fundamental message that the world would have us believe, he suggests, also became the title of his essay: “I am the Center of the Universe.” After twenty-four hours of consumer-oriented TV, he writes, “I was given no reason or incentive to participate in anything but *me*.”

That is *not* the Christian experience. Even twenty-four seconds in any Orthodox Church will reveal a very different Center of the universe. Indeed, without this Center, there *is* no universe. That Center is the Christ, “the image of the invisible God,” writes St. Paul to the Colossians, “... for by Him were all things created, that are in heaven, and that are in earth ... by Him all things consist.”

God is the Lord and has revealed Himself to us, not as an Idea or a Philosophy, but as a person. We can participate in God precisely because Christ *is God’s participation in us*. Our Lord has assumed our humanity down to its deepest and most remote corners. He knows what to do with the pain we’re carrying, or the hope, or the longing; and He knows the right time to do it. He has assumed our humanity because of love — a love that is beyond understanding, beyond reason, beyond description — but *not* beyond experience. “Our Lord Jesus Christ,” writes St. Irenaeus, “through His transcendent love, becomes what we are, that He might bring us into what He is Himself.” And what He is, is *forever*. What a Christ. What a Saviour.

To our God be all praise, honor, and worship. Glory to Jesus Christ.

BY FR. JOHN OLIVER



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Tradition for Tomorrow

Ordinary or Orthodox Parenting?

“AND FOR THIS REASON I BOW MY KNEES BEFORE THE FATHER,

from whom every family in heaven and earth derives its name, that He would grant you according to the riches of His glory, to be strengthened with power through His Spirit.” (Ephesians 3:14-16)

What is it that makes the difference between parenting in the world today and choosing to parent as an Orthodox Christian? Many parents today want to do the right thing, but committed Orthodox Christians have several challenges as well as advantages in order to do so. First of all, it is an intentional choice of lifestyle differences from those parenting outside of the context of our Faith. Parents today often do not include the spiritual aspect in parenting. Their children are raised in a spiritual void. However, to an Orthodox person, parenting occurs within the context of our faith practice, values and theology.

Parenting is challenging for everyone, but we have the additional challenge of avoiding what the world around us practices as normal everyday life, and that is very far from what we want for our children. For example, the media, news and movies say in many ways that it is okay not to obey the Commandments of God. Their message is clearly that we can do whatever we want with our lives, living without rules and boundaries.

Now I have looked very carefully and my Bible doesn't include an expiration date for when God's laws are no longer valid; does yours? Do you take time as an individual and as a family to read God's Word? How will you know what you need to do if you don't know what God has provided as guidelines for parents? Aligning our parental expectations with the Word of God is paramount to knowing how our Father expects us to parent our children. And by so doing we will gain confidence that we



have the tools to parent in a godly fashion, even if we do not receive the support of non-Christian parents around us.

It is crucial to understand that we are still in today's age accountable for the modeling of our Faith by living out and practicing our values. That will mean primarily refusing to compromise our time, especially if school or other activities (i.e. sports, music lessons, etc.) conflict with the times we need to be in Vespers, Divine Liturgy, or special parish events. We need to strive for balance in our spiritual lives as families. Showing up to pray at the times that the Church has set aside for us is an excellent way to model our values to our children.



Our sacrifice to be at the Church praying for our families at these times is always blessed by God.

Another advantage that we have as Orthodox parents is that there are many excellent books today from the Church Fathers and Mothers that give us parenting instruction. It is a good practice to read them together as husband and wife and discuss what you can practice from them. Their ideas will make your job more understandable, if not easier, than trying to second-guess how to parent effectively.

We have the advantage of godly priests and their wives who know how to guide your efforts. There are also many parents in our parishes who are good role models. We can learn from their experiences — both good and not so good. Talk to those whom you trust about your struggles and concerns. Our heavenly Father certainly did not expect us to do such an important job alone. The consequences are eternal!

You may consider beginning a parenting group in your parish to study the Scriptures and Orthodox works together. Hosting a parenting seminar is a very helpful way to focus on the education and training that would benefit you and other parents. Perhaps these ideas can become a pan-Orthodox project, including the other Orthodox parents in your area. This is an excellent way to get input from others. This will strengthen your community life, especially if you include concurrent activities for your children so they will get to know the other Orthodox youth in their area. A group such as this can be a tremendous support for parents and may alert you to the needs of others.

Finally, our sacrifices to follow our Faith maybe seem greater to parent according to Orthodox Christian values when it appears as if the whole world no longer does, but the reward will be infinitely worth it. May our LORD give you His wisdom and grace to follow His commandments for the eternal salvation of you and your family.+

Suggested Readings:

The Orthodox Study Bible. Thomas Nelson Publishers. Nashville, Tennessee.

Conversations with Children, Communicating Our Faith. Sister Magdalene. 2001. Stavropegic Monastery of St. John the Baptist. Essex, England.

Hallowed Be This House: The Divine and Sacred in the Home. Thomas Howard, 1979. Ignatius Press. San Francisco.

Making God Real in the Orthodox Christian Home. Fr. Anthony Coniaris. 1977 (updated). Light & Life Publishing Company. Minneapolis.

On the Upbringing of Children. Bishop Irenaeus. 1991. St. Xenia Skete. Wildwood, California.

Raising Them Right: A Saint's Advice on Raising Children. St. Theophan the Recluse. 1989. Conciliar Press. Mount Hermon, California.

The Department of Marriage & Parish Family Ministries offers many seminars on marriage and family issues for parishes. For more information please contact Kh. Maggie Hock, 15225 Corby St., Omaha, NE 68116; Telephone: 402-445-0150.

THINK A CORPORATE INTERNSHIP IS THE BEST SUMMER JOB FOR YOUR CHILD?

think again

*Team building. Motivational skills. Objection handling.
Decision-making. Interpersonal skills.*

These are just some of the things my daughter Sarah learned this summer. No, not as an intern in a corporate setting, but as a counselor at the Antiochian Village.

As the parent of a daughter who has been a camper at the Antiochian Village since she was 13, I was convinced that there could be no more positive influence on her life than those two weeks. Each summer, it seemed she left home with the angst and pressures every teenager experiences in today's society and returned from camp emotionally and spiritually renewed.

The first summer she said goodbye to her family, it was with a quivering chin at the side of a young, but enthusiastic, counselor. It seemed doubtful that she'd make it through two weeks away at camp. Then two weeks later, she again said her goodbyes with a trembling chin — only this time it was because she didn't want to leave the Antiochian Village. Those two weeks transformed my daughter in many ways, including a spiritual awakening as well as connecting with her ethnicity. During each year that followed, her experiences broadened, and the foundation that had been laid that first summer was strengthened.

What could be better than that? you may ask. I can honestly say Sarah has gained even more this summer at the Village, not as a camper, but as a counselor. The training, coaching, and responsibilities she undertook provided my daughter with experiences far more valuable than her monetary compensation. *Priceless*, you might say.

Sarah was responsible 24/7 for a different group of adolescents every two weeks. This responsibility presented situations and circumstances that no other summer job or corporate internship could offer. She returned with far more insight into *how to get things done through people* than any management course or task-oriented summer internship could possibly have provided. Regardless of the field or career path she ultimately follows, her counseling experience at the Antiochian Village will serve her well through the interpersonal and "management" skills she honed.

I would like to express my gratitude to Father Michael Nasser and to the Antiochian Village for all they gave my daughter each summer and winter session she spent as a camper. I am even more thankful for what she has learned as a counselor this past summer.

I strongly recommend to those of you with young adults who have benefited from their two-week camp experiences at the Antiochian Village to encourage them to become camp counselors for the summer, when they are of age. You and your young adults will not regret it!

Michael Jabbour provides marketing and mentoring consultation to the healthcare industry. He is a member of St. John of Damascus Church, Dedham, MA, and welcomes your comments and questions at msjabbour@yahoo.com or at 201-317-1117.



students

FROM NORTH AMERICA
connect at the University of Balamand



Pictured in front row, left to right: Faculty Advisor Dr. Jihad Attiyeh, Jenna Zraick, Mireille Tannous (Monitor), Michael Ajalat, Lydia Najim, His Beatitude Patriarch Ignatius IV (Founder of the Balamand University), Samantha Seaman, Marie Saba, Miriam Hyder, Joy Saba. 2nd row, left to right: Rima Abourjeily (Monitor), Zack Howard, Laura Nicola, Nicole Ajalat, Zachary Bayrouy, Tom Saba, Kathy Saba, Vera Hayek (Monitor). 3rd row, left to right: Brandon Hess, Raymond El-Hajj (Monitor), Christopher Solomon, Joel Nixon, Paul Ayoob, Michael Crawford, David Ajalat, Richard Ajalat, Bianca Bucaram, Hyam Massoud (Monitor).

The following is a voyage of self-discovery, adapted from the daily journal renderings of Thomas Saba, one of the participants in CONNECT, a program at the University of Balamand in northern Lebanon, July 3-31, 2004. For university-aged young people, this program is designed to help North American students connect with their roots, learn about the history and culture of the region, and the origins of the Orthodox Church. For further information, go to www.balamand.edu.lb.

JULY 5, 2004 — DAY 1

The first day began with an intensive Arabic lesson and a tutorial on Lebanese cooking. My group participated in making a delectable dessert that we could not pronounce and would never attempt cooking ourselves. But it sure did taste good ...

This afternoon we visited the Miramar Beach Club and swam in the warm waters of the Mediterranean, with a backdrop of the Tripoli skyline. The President of the Balamand University, Dr. Elie Salem, hosted us for dinner at his hilltop home. Delicious Lebanese dishes, dabke music, a vast field of olive trees, a view of tiny villages scattered sparsely around the Lebanese mountains under a canopy of stars, and selfless hospitality that only the Lebanese can provide made this an evening to remember ...

DAYS 3 AND 4: A TOUR THROUGH TRIPOLI AND THE BEITEDDINE PALACE IN THE SHOUF MOUNTAINS

We enjoyed an evening at the Beiteddine Palace (where the President of Lebanon, Emile Lahoud, spends his summers) and watched an outdoor show of Cirque Eloize, similar to Cirque du Soleil. Our hotel room overlooked the mountains and valleys of the Shouf.

The tour of Tripoli was slightly less serene. The combination of covered, bustling souks (bazaars), vendors selling watermelon in the street, cars driving chaotically, unbelievably hot weather and the call to prayer echoing through the city, offered a glimpse into the Muslim Arab world. The girls got an added bonus when they were asked to wear full robes and hoods (in the sweltering heat), before entering the mosques we were visiting. But the noise seemed eons away when we walked through a narrow alley through a residential area and heard two little girls, folding laundry and singing a popular Arabic song that we hear at most haffis in North America. A true connection was felt amid all the hustle and bustle of the city.

DAY 5: A TOUR DRIVE THROUGH BEIRUT AND A TASTE OF THE NIGHTLIFE

After Arabic class the day was spent driving around Beirut in the bus and window-shopping. We enjoyed a shawarma in a cafe on the coast of Junieh Bay, one of the most important ports of Lebanon. Beirut has been transformed from a city ravaged and torn apart by war into one that is modern and cosmopolitan. We ate at a cafe and smoked narguile, surrounded by cobblestone streets, colored lights shining on the white facades of new buildings and hundreds of young, vibrant Lebanese exuding a new sense of confidence. It was clear that the Lebanese are proud of what they have accomplished since the war ended more than a decade ago, especially the calming of tension among religious factions. Our

guide, Raymond, said it best while looking through an alley at a minaret and a church steeple, side by side, when he said, "This is the pride of the Lebanese."

DAY 6: A HIKE THROUGH THE CEDARS OF AKKAR, THE QAMMOU'A FORESTS AND PICNIC LUNCH

Today we enjoyed a connection with Lebanese nature.

A three-hour bus ride to the north of Lebanon with our entertaining driver, Marwan, led us to a mountainous region containing dry forests. We hiked to an altitude of close to 5000 feet. At some points, we could see snow on distant mountains and clouds nearly at eye level. We thought about the importance of this land and the events in history that transpired here. A shepherd and his herd and the crystal clear water made us realize that it has almost remained untouched by civilization. A young Bedouin boy on horseback led us to an outdoor restaurant owned by his family to meet the rest of our group, and here we ate some of the best Lebanese food we had ever tasted, all prepared from their vegetable fields and goat herds in small straw huts in which they lived. Their hospitality was gracious and the setting was spectacular.

DAY 7: SUNDAY, JULY 11, 2004, A DAY OF REST

Today we all enjoyed a day of rest. Some of the students went to visit family and friends in neighboring towns, while the rest of us enjoyed relaxing around the campus and watching the Lebanese University games held at Balamand.

This morning we attended Liturgy at St. Mary's Church at the Balamand Monastery. What a wonderful experience to pray at a church and be surrounded by icons more than 300 years old! This evening we were invited to celebrate a wedding in the same church. Presiding over the service were three bishops, one of which was Bishop Ilyas Kurban, one of the most talented Byzantine chanters I have ever heard.

DAY 8: AN EXPLORATION OF LEBANON'S NATURAL WONDERS

Today we got to experience some of the natural beauty of this land. Jeita Grotto is a cave in Mount Lebanon with the most incredible limestone stalagmites and stalactites (icicle-looking rock formations coming down from the roof and projecting up from the ground) formed over the last 30 million years. Riding a raft along an underground river, we were mixed between feeling that we were in a horror movie and being taken aback by the natural beauty.

Our next stop was a short hike along the natural bridge in Faqra, formed by Mother Nature connecting two mountain ridges on Mount Lebanon.

Lebanon: a country loaded with both historical and natural mystery.

DAY 9: A VISIT TO ANFEH BY THE SEA

Today my sisters and I visited our good friends at Beit Aoude in a small village close to campus called Anfeh. After our large-scale excursions to big cities and tourist attractions, it was nice to experience village life in Lebanon. Anfeh is a beautiful town sitting on the coast of the sparkling Mediterranean with many Orthodox churches dating back hundreds of years. It is also a place where they produce salt by filling large pools of seawater and allowing the water to evaporate, leaving the salt behind. Narrow streets, kids playing soccer, people sitting on their balconies, the fresh scent of fig trees and the warm greetings to other villagers made me understand why people love to come back here so much.

DAY 10: BEIRUT AND JUNIEH BAY

Our “Connect” group explored the national museum of Beirut and the campus of AUB, cycled around the city, explored Nahr el-Kalb and took the teleferique to the Harisa (a statue of the Theotokos) above Junieh Bay. Yes, it was an action-packed day. The national museum, sitting on the green line of the civil war, was completely restored in the early 90s, in the aftermath of destruction and looting. Today it stands as a monument describing Phoenician history from 1 million years BC and a model of the bold reconstruction campaign launched after the war. Our cycling excursion gave us a chance to see the seaside boardwalk of Beirut at a slightly faster speed than most pedestrians. We climbed the steep hills of Junieh Bay via ski lift and had an unforgettable view of the entire Bay, Byblos to the north and Beirut to the south.

DAYS 11, 12, 13: THE ROAD TO DAMASCUS ... AND BACK

The trip started with a visit to Ba'albeck, a historical site containing some of the most well-preserved Roman ruins in the world: a real Lebanese treasure.

Our trip to Syria was the farthest from the Western world many of us had ever been. We visited Homs, Hama and Aleppo, three historic cities. We truly felt as though we had entered a different world as we walked through crowded souks with animal carcasses hanging in shop windows, heard calls to prayer coming from several mosques simultaneously, and interacted with people who spoke only Arabic and had very little exposure to Westerners.

Current-day Syria, however, was but a small part of our trip. We learned about Arab history by visiting the Hama museum, several castles and forts, the pillar of St. Simeon, upon which he sat for 38 years, and saw rich, elaborate mosaics. The highlight of the trip was the whirling dervishes. The venue was an old stone building with no roof and we had it all to ourselves. Over a cup of sweet tea, we watched a show of traditional

Islamic Sufi mystical singing and dancing. The performers exuded such passion and energy!

DAY 14: VISIT WITH THE PATRIARCH AND ST. ELIE FESTIVAL

This morning we headed down to the St. John of Damascus School of Theology to be greeted by the University President, Elie Salem, and His Beatitude Patriarch Ignatius IV. Dr. Salem discussed with us the importance of political, cultural and religious identities and how confusion of identities was a primary cause of the Lebanese civil war. His Beatitude stressed the importance of “remembering the East.”

In the evening, we enjoyed an American-Lebanese combo dinner including everything from chicken wings to zaatar bread at Porfavor in Tripoli. The St. Elie Festival commemorates the feast day of the Prophet Elias in a small Orthodox village near the University. We really felt a part of the village culture as we participated in the dabke with hundreds of people, dodged fireworks set off in every direction and admired the people praying to St. Elie in the church amid the chaos.

DAY 15: THE SOUTH OF LEBANON

Today we traveled almost from one end of Lebanon to the other. It was a picturesque drive down the coast, with banana plantations, clear blue water and, of course, a spontaneous dabke on the bus. We visited Saidon (Saida) and Tyre (Sur) in a much-anticipated trip to the south. We saw the road trodden by Alexander the Great, an ancient Hippodrome, second in size only to Circus Maximus in Rome, and in the distance, the Lebanese border with Israel. On the way home we stopped at the Hard Rock Café in Beirut for hamburgers and French fries.

DAY 16: PRE-GRADUATION PARTY

The campus is getting ready for the graduation ceremony on Friday. Lebanese flags are flying all over campus, and I mean everywhere: on the facades of buildings, draped over the rocks and in the trees! This afternoon was a typical day at the beach. Tonight we attended the cocktail party for the graduates and their families in a beautiful courtyard on campus. The Connect participants were the first to dance and get the party going. Our group is becoming well-known on campus and in the entire Koura region. What a feeling to dabke on Lebanese soil!

DAY 17: THE CEDARS OF LEBANON

We experienced once again the majestic scenery of this country and learned about the man who put it into words: Khalil Gibran. A difficult hike through the dry and somewhat unfriendly vegetation of Ehden on Mount Lebanon ended in a traditional Lebanese lunch at a restaurant in the middle of

the mountains. In the afternoon, we explored the Gibran museum in Bsharre. The introspection expressed in his paintings must be a result of the serenity and beauty of Bsharre, allowing profound meditation. The last stop after a drive through small Maronite villages on Mount Lebanon with kids playing soccer was a walk through the Cedars. Although only about 400 trees remain, it was one of the highlights of the trip. The air was fresh and cool and the trees were magnificent. They were very meaningful to me for several reasons. The trees were an incarnation of a feeling I had about Lebanon as I was growing up: not religious conflict or corrupt government, but historical and biblical significance, majestic nature and the land of our forefathers.

DAY 18: GRADUATION AND MEETING WITH THE PATRIARCH

A second audience with the Patriarch of Antioch allowed us to ask a few more questions and take some pictures. In response to many of our questions concerning other Christian churches, His Beatitude stressed the importance of separating nationalism and religion.

Tonight was the graduation ceremony for students at the Balamand, including many of our monitors (Roger, Raymond, Rima and Mireille). We felt as though we were cheering for our family. We were so proud. Although the ceremony was long, the after-party at The Batroun Country Club made up for it. Once again, the Connect group got the party started and danced the night away.

DAY 19: CAMPING AT PEARL BEACH

Dr. Manal Nader, our faculty advisor for the week, organized a full day at Pearl Beach and an overnight camping trip. We enjoyed a full day of windsurfing, sea kayaking, jumping off rocks, sailing in a catamaran, swimming in the Mediterranean, lounging by the water, and one of our favorite pastimes, discussing Lebanese politics. The day was completed when the red sun dipped into the Mediterranean.

DAY 20: VISITING FAMILY ON SUNDAY, JULY 25, 2004

We were invited by friends to a family home in Bterram. This day was certainly a highlight of the trip for me. The love that the villagers had for each other and showed my sisters and me was almost overwhelming. After the Church service (which the priest dedicated to "beit Saba"), all of the parishioners came to introduce themselves to us. As it turns out, the priest, the chanters, and almost everyone in the church are part of the same family. We were invited to the priest's house for coffee after Liturgy. What made the day so special was that we felt like we were at home.

DAY 21: VISITING AND SHOPPING

We got in touch with distant relatives and were invited to their country home in Hasroun the next day. In the afternoon, we shopped at the ABC shopping center in Ashrafiieh. The luxurious and expensive mall was a reminder of the clash between Eastern and Western cultures in Beirut. Other participants of Connect enjoyed camping, sunbathing and snorkeling, on El Barbara overlooking the sea.

DAY 22: SIGHTSEEING

Visit to Jbeil and Batroun, old chapels, Byblos, Citadel and souks, Monastery, dinner and ice cream in Douma and St. Katherine's Monastery in Kaftoun.

DAY 23: CULTURAL AND HISTORICAL LESSONS

Arabic course, Lebanese Cuisine course, visit to Koura, Zgharta, Temple of Naous, and Monastery of Qozhaya.

DAY 24: LAST FULL DAY IN LEBANON

This morning we learned the Lebanese national anthem and we sang with pride. More newfound relatives met us. What was so amazing was that the entire family made a special effort to meet us and find out who our parents are and what we study in school. They were very pleased to hear how much we love Lebanon and especially our observations regarding family, village life and hospitality. We all agreed that we feel much more "connected" to the country now that we know our family. We were able to leave under one condition: that we come back in the future many times, with our mothers and fathers, spouses and children.

Very special thanks to Faculty Advisors, Dr. Elie Karam, Dr. Manal Nader, Dr. Nadim Karim, Dr. Tony Georges, Mr. Michel Nseir, the wonderful monitors (Balamand students), and Khatmeh Osseimeh Hanna, North American contact, who worked so tirelessly to offer us this incredible experience of connecting us with our cultural heritage. We bring back to North America a love and appreciation for this beautiful and historical country that now holds special significance in our lives. We will never be the same. Meet-alf shukran!

Thomas Saba is an Altar Server at St. George Church in Montreal, and a first-year Medical Student at McGill University. He, his three sisters and 19 other young adults from the Archdiocese made this second annual college-student pilgrimage to Lebanon.



October 2004

Letter from the NAC Teen SOYO President

Greetings Brothers and Sisters in Christ,

I am so grateful to have been elected once again to the office of NAC Teen SOYO President. Along with the other teens in our Archdiocese, I eagerly anticipate this new term and believe we can accomplish great things through Christ our Savior. This year, NAC Teen SOYO is celebrating its 35th Anniversary, which we are very excited about. In addition, we are proud to announce that this year also marks the 25th Anniversary of the NAC Teen SOYO Special Olympics Sports Camp at the Antiochian Village, a major project which was initiated and continuously supported by NAC Teen SOYO. As a reminder, Special Olympics Awareness Day will be held as usual on the third Sunday in October, in order to educate each parish about the amazing experience which Special Olympics provides for hundreds of disabled men and women each summer.

The new Vice President who will be serving the teens this year is Charles Abdelahad from Worcester, Massachusetts. Theodora Stevens, from Wichita, Kansas, was reelected as NAC Teen SOYO Secretary. Our Treasurer remains Chris Araj from Houston, Texas, who was also reelected in Pittsburgh this past July. Along with this dynamic group of officers, I look forward to the continuation of many of our projects, as well as some additional undertakings. We strive to once again reach, and hopefully surpass, our annual goal of at least \$50,000 for the Youth Worker Fund, in order to begin granting scholarships to future Youth Directors as soon as possible. With your prayers and generosity, I know that this is not an impossible feat. I thank you once again for always keeping the youth of this Archdiocese at the top of your list of priorities; please keep us in your prayers especially this year as we celebrate 35 years of Living the Orthodox Faith in Christ, through worship, witness, service, and fellowship.

Humbly in Christ,
Elaina Matook
 NAC Teen SOYO President

2004 NAC Teen SOYO Special Olympics Sports Camp

Special Olympics Diary

By Theodora Stevens, NAC Teen SOYO Secretary

August 14, 2004

"As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God." 1 Peter 4:10

Dear Diary,

Well, today was the first full day of training for us Teen SOYO coaches at Special Olympics, and let me tell you... it was a LOOOOONG day. Our day started early in the morning with breakfast at 8:00 am. Coach training took place from 9:00 am to 5:00 pm, with lunch and only a few short breaks in between. As a part of training, we watched a video about the "do's" and "don'ts" at camp in regard to coaches-athletes etiquette. After laying down some basic rules, the video gave many examples of "worst case scenario" situations. A feeling of nervousness slowly and silently invaded the room; nobody knew what to expect about the upcoming week. To make matters even more uneasy, we soon began to learn about seizure protocol. It isn't everyday that we have to respond to seizures, and to learn that these types of fits are not uncommon here made us even more anxious! I think it's safe to say that a lot of us were rather worried on the first day of training, for we didn't really know what to expect.

Naturally, we didn't only learn about scary stuff all day. For example, we learned the Special Olympics motto, "Let me win. But if I cannot win, let me be brave in the attempt." Winning isn't necessarily about walking away with the gold medal. Special Olympics camp is so much more than that. We encourage the athletes to strive for physical fitness, to demonstrate courage, and to enjoy themselves all the while. Here at Special Olympics camp, we train our athletes in sports as well as in sharing gifts, developing skills, and building lifelong friendships.

"The Sharing of Gifts" was Ummo Tony Bashir's theme during his speech to us. During his speech, he cited the above-mentioned Bible verse from 1 Peter, which states that whatever gifts God has given to us ought to be used for the glory of God and in a loving manner. We were asked several rhetorical questions in order to get us thinking, "What is my gift? What is my calling?" No answers were expected and none were given. All of us SOYO coaches were given a gift which we have chosen to dedicate to these athletes. As Orthodox Christians, our ministry begins when

we are baptized into a life of Christ. We need to administer our God-given gifts wherever and whenever we possibly can, and we are certainly doing so here at Special Olympics. Umno Tony closed his talk with a quote that holds dear and true to our hearts: “You may be the only Scripture some people will ever see.” Well, I’m going to sleep now. I’ll see you all tomorrow.

God bless!
Theodora

August 15, 2004

“Let us not be weary in doing good; for at the proper time, we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good...” Galatians 6:9-10

Today began the first official day of Special Olympics Sports Camp and, I must admit, it was rather tiring. After celebrating the Divine Liturgy in the morning, we ate a hurried brunch and quickly moved all of our luggage from our respective chalets into our individual cabin assignments. After getting settled, we eagerly gathered outside the Gimme Shop and anxiously awaited the arrival of our athletes. Indeed, we were all excited, but no one knew of the hardships that would accompany these athletes. There was a shared feeling of nervous anticipation as we all witnessed the first bus pull through the famed Antiochian Village arch into the parking lot. Our worries were soon put to rest as we



greeted the first athletes who happily stepped off the bus as fast as they could. Joy radiated from their faces as athletes new and old rushed into our open arms. That’s right: there were hardly any handshakes. Whether or not they knew us from previous years, these beautiful people beamed as they warmly embraced every person they walked past.

August 16, 2004

“And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and hope.” Romans 5:3-4

Everyone woke up at 7:00 am this morning for the intense day that was to come. We all gathered in the pavilion before breakfast to stretch and run a warm-up lap halfway around the track. Immediately after breakfast, we met outside for our first of many week-long coaching sessions.

My primary sport assignment, volleyball, began with the athletes chanting, “Volleyball, Volleyball, Volleyball!!” Throughout the two-hour period we played random games of Volleyball so as to help the athletes become familiar with the court and their teammates. The hardest part of the two-hour period was the fierce heat of the sun beating down on us. The sun wore us out more than hitting the ball! However, not even once did I hear an athlete complain about the sun, which only proved how weak we coaches can be!

Once volleyball ended with a ring of the camp bell, we had a quick cabin time and then went straight back to the dining hall for lunch. After lunch we all split up into color (ability) groups in order to assist the athletes during their afternoon sports rotations.

Another ring from the camp bell, and it was cabin time again. This time we all had to get ourselves ready for cabin pictures and the 70’s-theme dance!

August 17, 2004

“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for you are with me; Your rod and Your staff, they comfort me.” Psalm 23:4

My muscles had endured strenuous activity with the athletes the day before, so, naturally, it was a lot harder to wake up. During our primary sport, I noticed that quite a number of coaches wanted to sit down to take a break. Not once did an athlete want to sit down mid-practice to rest and be lazy. Seeing it made me want to get up, give my all, and be there for them.

Lunch flew by, as did our first rotational sport. There was an atmosphere of enthusiasm that afternoon; one could tell that the athletes were on their toes about something. Something fun was going to happen that evening, and it revolved around a little amusement park called Idlewild Park & Soak Zone! Some of the new SOYO coaches had concerns about being able to chaperone 118 athletes in a public amusement park.

The night was a blast! All of our worries vanished after the first hour.

August 18, 2004

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.” Ephesians 3:16

This morning it seemed as if everyone had slept in for a few minutes, for most of the coaches’ eyes looked red and puffy. Idlewild Park was certainly a blast the night before but it did take a lot of energy out of us. At breakfast we found out that tonight’s program was Movie Night, which basically meant “a slow-down night.” It was a cool pleasant morning for coaching. Lunch flew by and so did the afternoon rotations. Later in the afternoon, the athletes were given an hour to write letters to home and after that the coaches were given pool breaks to go swimming with friends.

Movie Night went by quickly. All of the Athletes gathered on mattresses placed out on the pavilion floor while the SOYO coaches bundled together on a couple picnic tables in the back. The bonding experience here at camp keeps intensifying with every day that passes.

August 19, 2004

“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience.” Romans 5:3

The cabin shook! I was half asleep before I realized that it had been the sound of thunder and lightening. Our morning started off gloomy.

Finally the weather cleared up for a little. A huge downpour of rain decided to show up before cabin time. Athletes and coaches moved to the dining hall for protection and a short movie. In spite of all the rain everyone kept a positive attitude toward how the night would turn out.

The night ended with the famous Special Olympics Talent show. We were blown away with all the performances that were presented to us. It’s hard to imagine

how much effort each athlete had to put into a simple one or two minute performance.

A lot of the SOYO coaches are used to having church at the Antiochian Village twice a day during summer camp. Randomly throughout the week a small group of SOYO coaches would gather in the chapel and chant. This shows that whatever time of day we can still pray to God.

August 20, 2004

“Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us.” Hebrews 12:1

Today was the anticipated morning that everyone had been waiting for this week. It was competition day and the last full day of Special Olympics Camp.

Game after game, athletes who either won or lost still had the look of satisfaction, since they had competed and done their best. It felt good to know that I and other coaches had helped the athletes to do well in their competitions.

It started to rain, as it did the day before, during our picnic dinner at the pavilion. Everyone had to move to the dining hall. Even though the dining hall was smaller than the pavilion and it was hot, nobody cared, as long as everyone was together for the last night.

The night ended with tears, of happiness and sadness. One can learn so much from being at Special Olympics. It is hard to put into words what you can experience. You see God in everyone, accepting any challenge that may come your way.

God Bless!
Theodora

The Third Sunday of October is Special Olympics Awareness Day.



Teens across the Archdiocese will ask for your financial support to fund the 25th NAC Teen SOYO Special Olympics Sports Camp to be held in August 2005. Please be generous during this special collection on Sunday, October 17th with your donations.

Special donations may be made by check or on-line www.antiochian.org/soyo.

Please make checks payable to:
 "NAC Teen SOYO Special Olympics"
 Mail donations to:
 NAC Teen SOYO Special Olympics
 c/o The Department of Youth Ministry, PO Box 389
 Westwood, MA 02090-0389

2004 Francis Maria Scholarship Recipients

Four outstanding young men and women were the recipients of the 2004 Antiochian Orthodox Christian Archdiocese Francis Maria Scholarships. Each Scholarship recipient received a scholarship in the amount of \$2,500. Scholarships were granted from funds given to the Archdiocese Scholarship fund by the Francis Maria Foundation for Justice and Peace. Additional information on the donor and scholarship applications is available on the web at: www.antiochian.org/scholarships or by writing to: Francis Maria Scholarship, c/o Department of Youth Ministry, PO Box 389, Westwood, MA 02090.

1- Elaina Matook

- Elaina is currently a sophomore at Boston College.
- Elaina is member of St Mary, Pawtucket, Rhode Island and is the daughter of George and Sandra Matook of Johnston, Rhode Island.

2- Sarah Wolf

- Sarah is attending the University of Nebraska at Kearney as a freshman.
- Sarah is a member of St George Kearney Nebraska and is the daughter of John and Theodora Wolf of Kearney Nebraska.

3 – Robyn Joyce Haas

- Robyn is attending Washington University in St Louis as a freshman.
- Robyn is the daughter of Fr Mark and Rebecca Haas

4 - Nicholas P. Abud

- Nicholas is attending the University of Michigan as a freshman.
- Nicholas is a member of St. George, Flint, Michigan and the son of Fr. Joseph and Leslee Abud.

The Francis Maria Scholarship Applications for 2005 will be available in December on the web at: www.antiochian.org/scholarships. The Francis Maria Scholarship recognizes the many talented young men and women who have faithfully served their parish, youth group, and community.



November 2004 Inter-Orthodox Youth Worker Training Conferences

Designed for Parish Youth Directors and Youth Group Advisors

Theme: Living the Beatitudes

"How do we teach and inspire our youth to live the Beatitudes?"

West Coast – November 5-7, 2004

Camp Angelos Camp and Conference Center
 32149 SE Stevens Road * Corbett, OR 97019 *
 503.695.5267
 6 miles from the Portland Oregon Airport
 Keynote Speaker: Fr. Michael Anderson
 Other Speakers: Fr. Chris Flesoras, Natalie Kapeluck, Fr. Gary Kyriakou, Fr. Joseph Purpura, Fr. Kevin Scherer.

East Coast – November 12-14, 2004

Antiochian Village Heritage and Learning Center
 140 Church Camp Road, Bolivar, PA - 724-238-3677
 Keynote Speaker: Fr. Joseph Purpura
 Other Speakers: Fr. Michael Anderson, Vasi-Leigh Andrieotis, Fr. John Haluszczak, Natalie Kapeluck, Fr. Mark Leondis, Fr. Anthony Yazge, Dn. Paul Zaharas.
 Registration Fee including Room and Meals \$199.00
 Schedule and Registration Forms available at www.orthodoxyouth.net. You may also contact the Department of Youth Ministry at 781-461-1757 or by e-mail to FrJoseph@antiochian.org

when the spirit sings:

Keynote Address
Sacred Music Institute
Antiochian Village
July 29, 2004

It is risky to speak of spirituality these days because the topic has become part of the discourse of popular culture. That means that everyone has something to say about it and that “experts” on the topic are surfacing everywhere. Recently, I came across striking proof that spirituality has made it into the domain of the popular.

Let me explain. While I was in Jerusalem during the summer of 1999 with a group of undergraduate students, I made a great literary discovery. One of

the nuns at the hostel of the Sisters of Sion, where we stayed, was struggling to learn the new computer system, and I saw her constantly referring to a book entitled *Windows XP pour les nuls*. “Qu’est-ce que c’est ‘nuls’?” I asked her. “How do you say in English?” she responded. “*Dummies?*”

I was thus introduced to that whole series of very helpful books: the “for Dummies” series. When I went to www.dummies.com, I discovered “how-to” manuals on nearly every conceivable topic, all told, over a thousand titles. But I must admit that one title took me aback: *Spirituality for Dummies*. I wondered what it would say about the spiritual quest, so to Amazon.com I went and ordered a copy.

I would not suggest buying this book. To be sure, there are many good things in it, but it stands as a testimony to the muddle-headed, amorphous, and sometimes even dangerous thinking about spirituality that abounds in contemporary Western culture. It made me realize how different our Orthodox understanding of spirituality is from that which presently obtains all around us. It made me realize that if I were going to address the issue of “Cultivating Spirituality through Music” in this Orthodox setting, I had two tasks before me: first, to present what we Orthodox mean by spirituality; and second, to present some thoughts about how music can serve as a powerful and effective means of cultivating such a spirituality.

SPIRITUALITY: THE VAGUE IS IN VOGUE

What secular treatments of spirituality, like this book, proffer is a very vague, ambiguous enterprise. Here is the definition given in *Spirituality for Dummies*:

Spirituality is the wellspring of divinity that pulsates, dances, and flows as the



Sunday Choir

BY FATHER THEODORE PULCINI

source and essence of every soul (p. 17).

Spirituality is beyond all religions yet containing all religions, beyond all science yet containing all science, beyond all philosophy yet containing all philosophy (p. 18).

Do those definitions give you a grasp of what spirituality is? I must admit, they leave me befuddled. This whole book touches on all the elements that can feed into spirituality, but does not at all give a clear analysis of its constitution or a clear indication of its ultimate goal.

union of body and soul. We are not Gnostics, heretics who taught that the spiritual was good and the material was bad, that the body was to be repudiated in favor of the soul, which they considered to be the spark of the divine, yearning to be sprung from the prison of the body.

Various early Christian Fathers fought strenuously against this Gnostic heresy. Primary among them was Irenaeus, who clearly states how we are to understand the human being, the focus of genuine spirituality. He writes in his *Against Heresies*:

Now the soul and the spirit are certainly a part of man, but certainly not the man; for the perfect man consists in the commingling and union of the soul receiving the spirit ... and the admixture of that fleshly nature ... For that flesh which had been molded is not the perfect man in itself, but the body of a man, and a part of man. Neither is the soul itself ... the man, but is the soul of a man, and a part of man (IV.6.1).

Orthodox spirituality therefore focuses on the inextricable link between the material and the spiritual, the body and the soul. The two have an inevitable and constant effect on each other. What we do with the body affects the soul; the state of the soul affects the body. For us, then, spirituality is not just “psyching” oneself into a certain state of mind, or some “altered state of consciousness”; it is

aimed at that perfect integration of body and soul, making us more perfectly a reflection of the way we human beings were originally created to be.

For us, then, how we regulate the behavior of our body is an inherently *spiritual* issue. What we look at, how and what we ingest, what we listen to, what we produce with our hands or our mouths, all these things affect the soul, and are part and parcel of our spirituality. That is why we fast; the control we win over the body in fasting gives us increased command of the state of our soul. That is why we Orthodox insist on certain bodily postures for prayer; we shape the soul, not just the body, when we make prostrations, when, in praying, we stand rather than sit comfortably with our legs crossed. Then it follows, does it not, that the music we take into our ears, the music we ourselves produce in our minds and through our vocal chords, has a potent effect on our spirituality. That is why we are here tonight considering this topic. This is why



Fr. Theodore Pulcini, Keynote Speaker, 2004 Sacred Music Institute

Orthodox spirituality definitely stands apart from this trend. It is specific as to its elements, its mechanism, and its goals. If we are to examine the interconnection between music and Orthodox spirituality, we must first have a clear understanding of what Orthodox spirituality is. Permit me to lay out a description for you.

ORTHODOX SPIRITUALITY: TRANSFORMATION OF THE PERSON

Orthodox spirituality is, quite simply, the continuous process by which a person is transformed. Notice what I said here: the process by which a *person* is transformed. That means spirituality is not just for the soul; it is aimed at the body as well. That is the basic premise of all Orthodox spirituality: that we as human beings are psychophysical unities, a

you are here at this Institute: to shape our liturgical music more perfectly into what it should be. It is no exaggeration to say, therefore, that your purpose here is not just musical; it is inherently spiritual as well.

Thus we are brought to the crucial question: What makes music appropriate for use in an Orthodox context? What kind of music shapes the soul in accord with the goal of Orthodox spirituality?

Having underscored the first major premise of Orthodox spirituality, viz., that its focus is on the entire person, body and soul together (not just the soul), we move on to the second major premise: that the soul has a specific nature, specific powers, specific “faculties” that must be trained. The goal of Orthodox spirituality, that perfect integration of body and soul that God intended the human being to have, cannot be attained without the harnessing of the soul through the honing of its faculties.

ORTHODOX SPIRITUALITY AS “CURE OF THE SOUL”

That is why Orthodox spirituality, at its very core, is therapy for the soul — real “psychotherapy,” if you will [*psyche* = Greek for soul]. I think that perhaps the most incisive and patristically grounded contemporary Orthodox author on this topic is Metropolitan Hierotheos Vlachos, bishop of Nafpaktos in Greece. He has written a whole series of books on the theory and practice of Orthodox spirituality. You may have heard of some of them: *Orthodox Spirituality: A Brief Introduction*, *The Illness and Cure of the Soul in the Orthodox Tradition*, and perhaps the most developed of them all, *Orthodox Psychotherapy*. I draw heavily from these studies. In all of them, in greater or lesser detail, he develops the same basic points, which I want to lay out for you here.

According to Metropolitan Hierotheos, most of us are ill of soul. As a result, our “personhood,” as intended by God, suffers. The purpose of authentic Christianity is to cure the soul, to gather its energies, to heal its flaws, to focus its power. This is what salvation is all about. Salvation is not primarily about juridical “justification (a legal category) but about restoration to wholeness (Latin *salus*, from which the very word salvation derives).

It must be said at the outset that for Christians this process is not something we do for ourselves; it is not just a matter of human self-improvement. For us, salvation is by grace, the power of God, not by our own effort. This is the basic point of St. Paul’s theology: “For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works, lest any man should boast” (Eph. 2:8). But

a gift, even a totally free one, must be accepted and applied to constructive use.

This is the purpose of Orthodox asceticism (from the Greek *askesis*, “training”): to train ourselves to be optimally receptive to the transformative power of grace, God’s free gift of Himself in the energies of the Holy Spirit. Thus we are “energized” by the Holy Spirit, transformed by His indwelling, drawn into the divine life itself. The Holy Spirit nourishes and fulfills the spirit of man, that aspect of the human being which, by virtue of our very nature as God created it, is open to and yearns for contact with God, with the divine. Without the Holy Spirit, the human being remains only what Metropolitan Hierotheos terms, a “psychobiological self,” just a body+soul deprived of the transforming touch of God; he is still the “old man,” not the “new man” (cf. Rom. 6:6, Eph. 4:22, Col. 3:9) — the state of most human beings, especially these days. For us, spirituality is not just about thinking or feeling. For Orthodox Christians, being saved is being deified, divinized. And that is why, for us, salvation is termed *theosis*. But *theosis* can occur only through the therapy and cure of the soul.

But how is this cure effected?

As in every process of healing, the first step is proper diagnosis. In this diagnosis, the Fathers used the patrimony of ancient Greek philosophy. In diagnosing the illness of the soul, they took the thought of Plato and Aristotle regarding the powers or faculties of the soul and re-shaped it to express the truth of Christianity.

Plato spoke of three powers of the soul: the intellect (*nous*), the appetites or passions, and the nobler affections or emotions. Aristotle, for his part, spoke of these powers in even greater detail, pointing to five faculties: the vegetative (concerned with the development and maintenance of biological life), the appetitive (the tendency to good), the sense-perceptive, the kinetic (concerned with bodily locomotion), and the rational. No one scheme for describing the powers or faculties of the soul became universal. Even in the patristic texts, the writings of the Christian Fathers, there is considerable variation, and no rigidly imposed consistency.

For our purposes, however, we can say that the powers or faculties of the soul account for the following aspects of human experience: the intellect, the emotions, the will, the appetites. The purest aspect, the highest power, of the soul, the Fathers generally refer to as the *nous*. It is for them, “the eye of the soul.” For the Fathers, the essence of the soul is the “heart,” and its energy is the *nous*. When the soul’s energy, or *nous*, becomes unfocused or scattered, the soul becomes ill. Its functioning is impaired. And the person becomes spiritu-

ally ill, an illness that can manifest itself in all the powers of the soul: in intellectual debilitation, in emotional instability, in unruly passions, in “brutish” behavior. And remember that the state of the soul is inextricably linked to the state of the body; body and soul inevitably impact one another. So illness of the soul is often reflected in illness of the body as well, e.g., in hypertension, in lethargy, in health problems of various sorts. None of us wants these things in our life. We therefore seek spiritual therapy. According to Metropolitan Hierotheos: “This is accomplished when the energy of the soul (*nous*) returns to its essence (heart) and ascends to God. For unity with God to be attained, the unity of the soul, through the grace of God, must precede it” (*Orthodox Spirituality*, p. 35).

This “re-gathering” of the “scattered” *nous* is accomplished through the grace of the Holy Spirit, made optimally operative in us, according to Orthodox teaching, primarily through the Mysteries (the sacraments) and through ascetical struggle (prayer, fasting, etc.). Through these external practices (*praxis*) we arrive at “illumination” (*theoria*). These practices are therefore absolutely inseparable from spirituality.

The point I want to underscore there is this: that among the practices meant to restore the health of the spiritually ill person, the influence of music needs to be considered. The rendering of different sorts of music affects every faculty of the soul, as well as the functioning of the body, in distinctive ways. As a result, music influences the interaction of soul and body, determining the degree to which the body and soul attain that integration they are meant to have, the integration which makes the human spirit receptive to the Spirit of God, thereby transforming and fulfilling our personhood. Music, in short, has a profound effect on spirituality.

Whether Orthodox spirituality is fostered among us, therefore, depends on our music, specifically on what music we use and how we perform it. Consequently, it is no exaggeration to say that you, as Orthodox church musicians, are spiritual therapists, and you must therefore ask how you can make the therapy you offer maximally effective for the Church.

AN AMBIGUOUS POWER

That music has the power to shape individuals — indeed whole societies — few would doubt. Again, the ancient Greeks saw this. For them, music was a potent force that could shape the mind, heal the body, and even work miracles in nature. The whole harmonious structure of the cosmos was reflected in the structure of good music (D. Grout, *A History of Western Music*, 1960, p. 5); music and arithmetic, therefore, were seen as inextricably intertwined. Music, in short, was seen as “a microcosm, a system of sound and rhythm ruled by the same mathematic laws that operate in the whole of the visible and invisible creation” (Grout, p. 8).

Plato, in his *Republic*, expressed strong misgiving about toying with traditional music, fearing that “new-fangled” music would destabilize and threaten society’s very existence:

The innovation of novel fashions in music is a thing to beware of as endangering the whole fabric of society, whose most important conventions are unsettled by any revolution in that quarter (IV.424, trans. F. Cornford).

Aristotle held a similar opinion, expressed in his “doctrine of imitation,” described in his *Politics* (Bk. 8, Ch. 5), according to which music:

directly imitates (that is, represents) the passions or



Fr. John Finley; Portable Iconostasis, made by his son

states of the soul — gentleness, anger, courage, temperance, and their opposites and other qualities ... In short, if one listens to the wrong kind of music, he will become the wrong kind of person; but, conversely, if he listens to the right kind of music, he will tend to become the right kind of person (Grout, p. 9).

Even the in-vogue, vague peddlers of secular spirituality recognize the formative power of music. Note the cover of *Spirituality for Dummies*, which declares, “Nourish your soul with this down-to-earth guide and bonus audio CD filled with music.”

The early Church had a deep-seated suspicion of the power of music. Early Christians were often reluctant to unleash the power of music in the midst of the community of believers; it was too reminiscent of pagan festivals and public spectacles (often orgiastic), which almost always included impressive music, associations which the primitive Church wanted to avoid at all costs. Even the blessed Augustine (+430) wrestled with this issue. In his *Confessions* he writes:

But at other times, ... I fall into the error of being too severe — so much so that I would like banished both from my own ears and those of the Church as well the whole melody of sweet music that is used with David’s Psalter. But then I remember the tears I shed at the singing in church at the time when I was beginning to recover my faith; I remember that now I am moved not by the singing but by the things that are sung with a clear voice and correct modulation, and once again I recognize the great utility of this instruction. So I fluctuate between the danger of the pleasure and my experience of the good that can be done ... Nevertheless, whenever it happens to me that I am more moved by the singing than by what is sung, I confess that I am sinning grievously, and that I would prefer not to hear the music (X.33, trans. R. Warner).

There are many ideas worthy of note in this passage, and we shall return to several others in what follows. However, for now suffice it to say that Augustine recognized the power of music for the good of the Church — but under specific conditions, i.e., only when it served to mold thought and conduct in accord with the gospel.

And so we inevitably arrive at the question: What characterizes that music which enables us to cultivate a genuine spirituality? In other words, if we, as church leaders and musicians, are striving to develop the Orthodox spiritual life in ourselves and in others, what should the nature of our music be?

Drawing on the points already established, we can answer

this question in a general way as follows: The music of Orthodox worship is meant to train the body and soul in order to enable the grace of the Holy Spirit to become ever more active and effective in us. In training the soul, it must touch the following faculties of the soul: the intellect, the emotions, the will, the appetites. In so doing, it focuses the scattered “eye of the soul,” the *nous*, gathering its power into the heart of the soul, thus restoring the soul to its proper interrelation with the body. Thus, true personhood, as intended by God, is restored.

In short, the power of our music, then, must properly influence the **body**, the **intellect**, the **emotions**, the **appetites**, and the **will**.

FIVE PRACTICAL SUGGESTIONS

1.

First, how can our music properly train the body? I want you to visualize a typical Sunday congregation during services in most of our parishes. What is expected of them? In many cases, what is most expected is their silence, their passivity. In such cases, the priest, chanters, and choir fulfill their role, singing their respective parts, and the people do little or nothing. The music has been taken from them; it has been assigned to the “technical experts.” And then we wonder why many of our people are so passive in their faith. The reason should be obvious to anyone with the eyes to see: they are expected to be passive; they are trained to be passive in the liturgical setting, primarily as a result of the fact that they do not render the musical responses of the services. Others are doing it for them.

By training the bodies of our faithful to be active in liturgy, we help shape the soul to be active as well. Years ago, when I began my graduate work, I read a classic work by a Benedictine monk, Jean Leclercq, entitled *The Love of Learning and the Desire for God*. The only point I remember from that great work is his observation that the monks did not just silently read the psalms and other spiritual texts; they spoke and sang them aloud, and in so doing they actually trained the muscles of their mouth to speak the words of God, which inevitably made an impact on their souls. To train our people to sing the praises of God in liturgy is not just desirable for keeping them engaged in the liturgy: it trains their muscles, so to speak, to form sacred words, and this more than anything will enable these words to sink into their very being.

For too long, we have seen the practice of congregational singing as inimical to choirs. This is nonsense, a binary opposition that simply does not hold in reality. Choirs will always

be necessary, but they must begin to see their primary duty not as providing concert pieces but as leading the assembly in singing. This was undoubtedly the practice in the early Church, until the music became so complex or incomprehensible (because it was being sung in a language the people no longer knew). St. John Chrysostom (+404), in his *Homily XXIV on Acts* reveals as much in one of his excoriations of the faithful, whom he depicts as behaving badly during the services:

Again I see others stand talking while prayer is going on ... And fearful indeed to think of, here you come, not to a diversion ..., and yet you stand disorderly. Know you not that you are standing in company with angels? With them you chant, with them you sing hymns; and do you stand laughing? Is it not wonderful that a thunderbolt is not launched not only at those (who behave thus) but at us?

My hunch is that here would be less risk of such thunderbolts if the people had less opportunity to be distracted, and they would certainly be less distracted if they were actively engaged in singing the liturgical responses. You know how singing keeps you as choir members engaged in a service? Why should you alone have that opportunity? Have you, as a person active in the choir of your church, ever visited a church where you were not familiar with the music and had to sit passively in the pews? My hunch is that you felt more than a little disengaged and that you would not want to make that your usual mode of worship.

So my first suggestion is this: **Most of the music we use should be accessible to the people (not overly florid, not overly difficult) so that they can participate in singing it and thereby experience the spiritual *askesis* of doing so.**

Please note that I am not saying that *all* of the music used must be of this type (a point I will develop in Suggestion 5), but I would say that the majority of it should be.



Sunday Chanters — At the podium, Don West, father of Fr. Aidan

2.

If the body is trained by means of active participation in singing, how can the music train the soul? The first faculty that I would like to address is the intellect.

The idea that music should be used to form the intellect is as old as ancient Greece, where music was almost always wed to words and was seen as the “maidservant” of them. In other words, in antiquity, *music was secondary and subservient to text*. In later musical forms, this sense of priority was often lost, so that the text became submerged in the complexity or pomposity of the music.

Good Orthodox church music always serves to highlight and underscore the words of liturgical texts; it is not meant to overshadow them. Understanding the words of these sacred texts is the principal goal because by these words the intellect, especially in its highest aspect, the *nous*, is edified, and the spirit is then enlivened through this understanding. In singing their liturgical music, Orthodox Christians should be able to say along with St. Paul: “I will sing with the spirit, and I will sing with the mind (*nous*) also” (1 Cor. 14:15b).

Setting words to music is probably the most effective way of forming the Christian intellect. It is so much more effective than words alone. The Arians (the heretics whose doctrine was that the Son was not equal to the Father in divinity) knew this; they set their doctrine to catchy tunes, which people easily remembered; they thereby promulgated their false doctrine quite effectively. (These doctrinal formulas were imprinted on the intellect in the same way that advertising jingles are today, through the skillful mixing of words and memorable tunes!) The Orthodox bishops of the church, espe-

cially skillful hymnographers like St. Ambrose of Milan, recognized that they would have to fight fire with fire, so they began to set the words of Orthodox doctrine to music, and thus implanted them in the minds of the believers. The texts of the liturgy, if they are internalized by the worshiper, are the most effective means of religious education, more important than religious education textbooks and academic theological discourse (which is not to impugn the integrity of either of these other endeavors.) Music is a sure help in this process of internalization.

So this brings me to my second suggestion: **In choosing Orthodox music, we should always choose arrangements that safeguard the primacy of the liturgical text and that do not submerge the text in the name of musical virtuosity.**

One last point to make here (even though I think this is already a dead issue for most of our Antiochian parishes): If the text is to be primary, so that those who sing it can understand it and have their intellect formed by it, that text must obviously be in a language the people understand. This is such a self-evident point, that I do not think I even need to elaborate on it.

3.

This point, however, leads nicely to my third suggestion, which deals with the power of music to teach quite apart from the texts it sets to music.

The words of our liturgical music are not the only means by which music teaches us. The very nature of the music, its “style,” imparts a message, and that is why it is important to make sure that the nature of our music is what it should be.

So the question again presents itself: What is the nature of the most appropriate Orthodox church music? To answer this question, we must ask how our liturgical music is meant to shape the second power of the soul: the emotions.

It is the answer that Orthodox tradition gives to this question that sets our musical tradition apart from that of most other Christian traditions, especially the Evangelical Protestant ones. So much of the music of “popular Christianity,” including popular “Christian music,” is meant specifically to excite the emotions, to stir up feelings, whether of sadness or joy or nostalgia or poignancy or remorse or enthusiasm or “mellowness” . . . Music is meant in these contexts to make one “feel religious.” I recently went to a Pentecostal service where I was moved to tears twice by the music, once because of a rush of joy and once because of a twinge of sorrow. But both that joy and sorrow were “synthetic”; they passed as soon as the music faded. I was, in short,

momentarily entertained but not changed in any significant way. Quite to the contrary, the purpose of Orthodox music is *not to stir up the emotions but to calm them*. In calming the emotions, the passions, those “disorientations” that vex us and cause us to sin, are countered.

Now of all the points I will make this evening, this is the one that many will find the hardest to accept because we have, like our cultural mainstream, come to equate religious zeal with intensity of emotion, with “warm fuzziness,” with *bathos* (i.e., sentimentality, as opposed to *pathos*, truly profound emotion). As one of my non-Christian colleagues said to me recently, “The problem with you Christians is that you have made your religion nothing more than a feeling-fest!” And I fear that she, to a great extent, was right. I felt hypocritical explaining to her that Orthodoxy takes a completely different view, knowing that even many Orthodox would not have understood the points I was making to her.

The goal of Orthodox music is to present an “audio-icon” of beauty. Just as we do not accept all forms of art in our churches, but rather have canonized a style of visual art that is meant to form the soul in a particular way, so we do not accept all forms of music, but rather a particular style of music in line with the goals of Orthodox spirituality. What kind of music do we accept? In short, that style of music that calms the soul and extinguishes the passions. This is why, according to most ancient and medieval Orthodox writers, church music should be performed not with theatrical exaggeration but with a certain “passionlessness” (*apatheia* in Greek, which is not to be confused with “apathy” as it is understood in contemporary English). This passionlessness refers to a suppression of those psychological impulses which toss us about, first this way, then that, as well as to the suppression of *logismoi* (negative, destructive thoughts). These impulses and thoughts “play” us; they manipulate us momentarily and have no lasting, constructive effect. Most of popular music in the secular context aims at precisely this kind of “emotional hype”; unfortunately so does a lot of what passes for “sacred music” in many Christian traditions.

Two scholars of Orthodox music give apt description of this ideal of this passionlessness. The first is the renowned Byzantinologist Constantine Carvarnos, who writes:

The aim of this music is not to display fine voices of the chanters, or to entertain the congregation, or to evoke aesthetic experience. Indeed, the chanters who sing it must have good voices, and the chanting must be well executed and pleasant to hear. However, the good voices and the good execution are not things it seeks for their

own sake; and the pleasure it evokes is not an end it deliberately seeks, but something incidental, and, further, is not mere aesthetic pleasure but something much richer and higher ... This music is, in the first place, a means of worship and veneration; and in the second place, a means of self-perfection, of eliciting and cultivating man's higher thoughts and feelings and opposing and eliminating his lower, undesirable ones" (*Byzantine Sacred Music*, Institute for Byzantine and Modern Greek Studies, 1956, pp. 9-10).

The second scholar I would like to quote on this matter is another Byzantinologist, an expert in the history and practice of Byzantine chant, Dimitri Conomos of the University of British Columbia. He writes:

Needless to say, musical settings ought not to be seen as ends in themselves. They ought not to call attention to themselves or have special effects. The aim of melody is to add a special dimension to the text — to make it more audible and available for reflection. In this way, too, music shares in the passionlessness that in Orthodox spirituality is seen as a avenue to purity of mind and body. The ideal of passionlessness is perhaps most reflected in the best Orthodox iconography — where the saint is painted in colors and shapes that transcend everything that is fleshly, sensuous, and cosmetic ["Early Christian and Byzantine Music: History and Performance," <http://www.monachos.net/liturgics/chanthistory.shtm>].

In keeping with this ideal of music, it should come as no surprise that the Church music *par excellence* is chant. Now a statement like this, I know, can be "fighting words" when addressed to so many choir musicians, but this, I think, is the result of yet another false opposition that many of us have endorsed. The idea prevalent in so many churches is that chant is the business only of the chanters at the chanters' stand; as for us choir people, we do the "other kind of music" (which usually means polyphonic settings). Just as the opposition I mentioned before (choir vs. congregational singing) does not hold, neither does this one. Chant should not be relinquished to the chanters' stand alone; choirs also must devote themselves to it.

Now hear me well: I am not saying that Orthodox music consists *only* in chant. I am not saying this any more than I am saying that all singing in church must be congregational. Tradition has hallowed other styles of music besides chant, and choirs do well to cultivate these. But why do they tend to ignore chant? My hunch is that they have been trained to think that choir music should be more "scintillating,"

"enthraling," "exciting" than chant. This is the problem. Again, the ideal of Orthodox music is not to titillate and entertain; it is to edify spiritually. And in this aspect, chant excels.

All of these points can be summarized in this third suggestion: **In choosing music, remember the purpose of Orthodox Church music: not to entertain but to edify spiritually. Choose those selections (whether monophonic or harmonized) which aim at calming the soul, not agitating it.**

If I may attach a "sub-suggestion" to this ... In making this choice, ask yourselves this question: Is this a style of music that has produced saints in the history of the Church? If it is, then it is appropriate liturgical music.

4.

Orthodox church musicianship is not just about performance; it is about discipline! In training the soul, we must also attend to the appetites and the will. The appetites are those powers of the soul that lead us to want — indeed, demand! — certain things (food, sleep, sex, comfort, etc.); and the will, of course, is the power by which we control these appetites and their demands. If Orthodox church music is to form us spiritually, it must work to control the appetites through proper exercise of the will. But how can this be accomplished?

The Orthodox response to this question can be given in one word: asceticism. As noted earlier, this word comes from the Greek *askesis*, meaning "training." Athletes undertook *askesis* before a competition. The church adopted the term to describe what Christians must do as "spiritual athletes." We must train ourselves.

Now, I know that most musicians will agree with this: to render music properly, one must rigorously train oneself. There are so many aspects of singing that require attention: posture, breathing, articulation, phrasing, dynamics, etc. And so I must ask this question: Are we sufficiently rigorous in our rendering of church music, or do we adopt the attitude that what we do as church musicians just has to be "good enough." I encounter this attitude quite a bit in regard to many things in church life, and I am sure that you encounter it (and I assume constantly struggle against it) in working with your choirs and fellow chanters.

Discipline is unpopular these days; it requires too much of us and disrupts our comfort, something we simply cannot tolerate. But I would suggest there is an isomorphism, a similarity in shape, between the discipline that one brings to the task of rendering liturgical music and the discipline that one manifests in his or her spiritual life in general. Sloppiness in the one reflects laxity in the other; rigor in the former reflects

sobriety in the latter. It is imperative that we inspire a sense of discipline in our choirs and chanters, not just for the sake of musical quality but for the sake of spiritual maturity!

This leads me again to chant. The benefit of learning a chant tradition — and I refer here to any of the traditional Orthodox chant traditions, Byzantine, Znamenny, Bulgarian, Kievan, Obikhod, Romanian, Carpatho-Russian (*prostopinije*), Gregorian (for our Western-rite brethren), etc. — is that you submit yourself to a discipline that has shaped saints for centuries! In learning the tones, distinguishing them one from another, knowing how to begin and end each, negotiating the transition from one to the other, maintaining the proper rhythm, always safeguarding the primacy of the texts you are chanting — in learning the tones of a chant system, you are internalizing a transforming discipline. Those of you who have learned the intricacies of any of the chant systems know what I am saying, and you can attest to how this internalized discipline has affected your spiritual development.

We should submit to the discipline required of traditional Orthodox music for yet another reason. The question always comes up in settings like these: Is it proper to compose new Orthodox music, or are we condemned simply to repeat (at most, re-arrange) what Orthodox musicians of the past have done? The answer to that questions is, I would say, a resounding NO. Orthodox music is a living tradition. It developed through all the centuries of the past and continues to develop today. Orthodox music, however, was never an “innovation according to personal taste”; it was a legitimate development with its roots in the pre-existing, received tradition. For example, when the Slavs were converted to Orthodox Christianity, they received the Byzantine patrimony, including the music that had developed in the Byzantine Church. They embraced it, learned it, and then transformed it in line with the demands of their own cultural context and time. They developed the musical tradition in the context of the musical discipline that they received; they did not start with the idea of “and now for something completely different.” We must do the same. All too often we want to re-make the Church in many of its aspects (music being only one of these) according to our predilections. That is a real danger. However, so is the petrification that comes from the attitude that we can only repeat what has come before.

Orthodox music must change in the American context (it *is* changing, whether we like it or not!), but that change must be regulated by the tradition that we have received and which we are duty-bound to learn well. Then we can be assured that

the evolution of our American Orthodox music stands within the tradition, securely grounded in it.

All this brings me to my fourth suggestion: **Let rigor and discipline characterize all aspects of Orthodox musicianship. Our musical tradition in American Orthodoxy will undoubtedly develop, but let us make sure that we develop it in line with the discipline encoded in Tradition.**

5.

And finally, I come to my final suggestion. Spiritual development is a process. One does not reach illumination all at once; we grow toward it. Indeed, the growth of *theosis*, our absorption into the divine life, is eternal! In choosing the music we use in our churches, should we not keep this developmental principle in mind?

Let me explain what I mean. A few years ago, I brought up the issue of congregational singing to a Greek Old-Calendarist bishop, whom I got to know when he was a visiting scholar at Harvard Divinity School in the early 80s. He told me that he was against congregational singing because the Orthodox spiritual ideal was *hesychia*, stillness, passive receptivity to the divine presence. He argued that we should be still during the services, not distracted in them through active participation! I understood his point and respect his opinions immensely, but I offered my own reservations regarding his position. The *hesychia* of which you speak, I suggested, is a highly mature state, one to which all we Orthodox should aspire, but we are all at various stages in the attainment of that state. For most of us, I said, myself included, such passivity tends to mean disengagement, distraction, boredom. At our present (granted, “lower”) stage of spiritual development, most of us *need* active participation just to be engaged! The liturgical life of the Church is a school for training, not just an exercise of spiritual elites. One cannot take the highest level of spiritual development and assume that all are there, nor should one assume that no one is there! In our congregations, we have people at all stages of spiritual development: wiggling children, confused visitors, earnest inquirers, struggling young adults, seasoned seniors, pious quasi-monastics, real monastics, academic theologians ... You name it! We are a motley crew, and that means that there is a need for differing styles of legitimately Orthodox music in our services.

So let me offer my fifth suggestion: **Within the bounds of Orthodox music tradition, choose styles and pieces that engage different levels of spiritual development — and**

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communities in action

ST. PHILIP CHURCH, SOUDERTON, PENNSYLVANIA CELEBRATES 25TH ANNIVERSARY

On Saturday and Sunday, June 19th and 20th, 2004, St. Philip Orthodox Church in Souderton, Pennsylvania, celebrated its 25th anniversary, as well as the 26th anniversary of the Orthodox priesthood of Archpriest Boniface Black and the choir ministry of Khouriye Joyce Black.

We welcomed our honored guest, His Grace Bishop Antoun, on Saturday evening with Great Vespers, followed by a reception sponsored by the Women of St. Philip's.

On Sunday, Orthros and a Hierarchical Divine Liturgy were celebrated by Sayidna Antoun, Fr. Boniface, our assistant pastor Fr. John Oliver, Dn. Herman Acker and several guest clergy. Members of St. Philip's, Ann Marie Collins, Irene Forssen and Musa Ghannam, were inducted into the Order of St. Ignatius. Another parishioner, Mary Kompass, who could not be present that day, was inducted into the Order at the Eastern Region Parish Life Conference on July 4th. This brings the total number of parish members of the Order to thirty-three.

Later in the afternoon on Sunday, the anniversary banquet and gala celebration were held. Approximately 200 parishioners and friends attended the festivities. The presence of Fr. Joseph Butts and parishioners from St. Philip's daughter church, Holy Ascension Mission in Chester County, Pennsylvania, added to the celebration and good fellowship of all attending.

Following a wonderful presentation of pictorial memories of St. Philip's 25-year history, Fr. Boniface and Kh. Joyce were presented with gifts of appreciation from the congregation of St.



Bishop Antoun inducts members of St. Philip, Souderton, PA, into the Order of St. Ignatius of Antioch.

Philip's. A Memory Book had been compiled, containing messages and memories from many who have known and benefited from the ministry of Fr. Boniface and Kh. Joyce over the years. Also, two mural icons, The Crossing of the Red Sea and the Theophany, will be installed in the church in their honor.

Another surprise was in store for Khouriye Joyce. On behalf of His Eminence Metropolitan Philip, Bishop Antoun presented her with the Antonian Silver Medal of Merit for her untiring work in promoting use by chanters and choirs of the Byzantine Project as originally presented by the late Basil Kazan, and for her arrangements of Byzantine chant and hymnography for choirs. Her work at Saint Philip's and continuing editing and research has made this rich tradition more accessible to many interested parish musicians and choirs throughout the Archdiocese.

Thanks be to God for the ministry of St. Philip's under the leadership of Fr. Boniface and Kh. Joyce. May God grant the St. Philip's family many more years of fruitful ministry in His Name.

ALL SAINTS

They say there's a new congregation
Of people from most every nation.
From under the sun, they gather as one
And offer up Holy oblation.

They come from the east and the west
And bring with them only their best.
They never did falter; they placed at His altar
All that their fathers had blest.

There were people from diverse places
With different types of faces.
They knew that their Lord looked only toward
What was in their interior spaces.

Their Orthodox faith they gave
To the land of the free and the brave.
Converts also sup at Christ's Holy Cup,
That this nation, the Lord, He might save.

They're learning to love one another
And know what it means to be brother
And sister and friend, all this to the end.
Pray for them most blessed Mother.

They gather at All Saints, their temple.
Be they blest to keep what is simple.
In the Trinity abide, let this be their guide,
With the Saints' and Martyrs' example.

*Written by James Finchum, All Saints Church,
Bloomington, IN for the parish's feast day*

archdiocesan office

ORDAINED

ALEXIS, Subdeacon Peter to the diaconate on June 27, 2004 at St. Mary, Cambridge, MA (New England Region Parish Life Conference). He is attached to the Church of St. John of Damascus, Dedham, MA.

EARLY, James to the diaconate on August 8, 2004 at St. George Cathedral, Wichita, KS. He is assigned to St. Joseph Church, Houston, TX.

ALSWEIS, Subdeacon Bassam to the diaconate on August 26, 2004 at St. George Church, Cicero, IL. He is attached to that parish.

APPOINTED

BARR, Archpriest David to the pastorate of St. Elias Church, Austin, TX, effective September 1, 2004.

BECK, Priest Andrew as the interim pastor of SS. Peter and Paul Church, Ben Lomond, CA.

NASR, Archpriest Elias to the pastorate of St. George Church, S. Glens Falls, NY, effective September 1, 2004.

RHUDY, Archpriest Stephen to the pastorate of St. Raphael of Brooklyn Mission, Iowa City, IA, effective September 1, 2004.

ELEVATED

WALINSKI, Priest Stephen to the dignity of Archpriest by His Grace Bishop Basil on August 14 at St. Vincent of Lerins Church, Omaha, NE.

LAICIZED

MEDEL, the former deacon Mario of SS. Peter and Paul Church, Potomac, MD, effective July 27, 2004.

daily devotions

NOVEMBER, 2004

1. 1 CORINTHIANS 12:27-13:8; MATTHEW 10:1, 5-8
2. 1 THESSALONIANS 1:6-10; LUKE 11:34-41
3. 1 THESSALONIANS 2:1-8; LUKE 11:42-46 (*fast*)
4. 1 THESSALONIANS 2:9-14; LUKE 11:47-12:1
5. 1 THESSALONIANS 2:14-19; LUKE 12:2-12 (*fast*)
6. 2 CORINTHIANS 8:1-5; LUKE 9:1-6
7. EPHESIANS 2:4-10; LUKE 8:41-56
8. HEBREWS 2:2-10; LUKE 10:16-21
9. 1 THESSALONIANS 3:9-13; LUKE 12:42-48
10. 1 THESSALONIANS 4:1-12; LUKE 12:48-59 (*fast*)
11. 1 THESSALONIANS 5:1-8; LUKE 13:1-9
12. 1 THESSALONIANS 5:9-13; 24-28; LUKE 13:31-35 (*fast*)
13. HEBREWS 7:26-8:2; JOHN 10:9-16
14. ACTS 8:26-29; LUKE 10:25-37
15. 2 THESSALONIANS 1:1-10; LUKE 14:12-15 (*Nativity fast begins*)
16. 1 CORINTHIANS 4:9-16; MATTHEW 9:9-13 (*fast*)
17. 2 THESSALONIANS 2:1-12; LUKE 15:1-10 (*fast*)
18. 2 THESSALONIANS 2:13-3:5; LUKE 16:1-9 (*fast*)
19. 2 THESSALONIANS 3:6-18; LUKE 16:15-18, 17:1-4 (*fast*)
20. GALATIANS 1:3-10; LUKE 9:57-62 (*fast*)
21. HEBREWS 9:1-7; LUKE 10:38-42, 11:27-28 (*fast*) Entry of the Theotokos into the Temple
22. 1 TIMOTHY 1:1-7; LUKE 17:20-25 (*fast*)
23. 1 TIMOTHY 1:8-14; LUKE 17:26-37 (*fast*)
24. EPHESIANS 6:10-17; LUKE 21:12-19 (*fast*)
25. 1 TIMOTHY 3:1-13; LUKE 18:31-34 (*fast*)
26. 1 TIMOTHY 4:4-8, 16; LUKE 19:12-28 (*fast*)
27. GALATIANS 3:8-12; LUKE 10:19-21 (*fast*)
28. EPHESIANS 5:8-19; LUKE 18:18-27 (*fast*)
29. 1 TIMOTHY 5:1-10; LUKE 19:37-44 (*fast*)
30. 1 CORINTHIANS 4:9-16; JOHN 1:35-51 (*fast*)

Very Rev. George Alberts

رئاسة
الجمهورية اللبنانية
رئيس التشريرات

برقية

سيادة المتروبوليت فيليب صليبيا المحترم
رئيس الكنيسة الأنطاكية الأرثوذكسية في أميركا الشمالية

تلقيت بفرح الرسالة التي وجهتموها إلينا لمناسبة عيد الجيش، وهي إذ تعبر عن شيء، فعن الأصالة الوطنية التي تتمتعون بها مع أبنائنا المنتشرين في كافة أنحاء الولايات المتحدة الأميركية.

وأنا على ثقة، بأن وطناً ما زال أبنائه في مختلف أصقاع المعمورة، يحملونه في قلوبهم ذخيرة حية للإتماء والفخر والوطنية، هذا الوطن سيظل شمساً ساطعة في مسيرة الإنسانية نحو الخير والعدالة والرفي، وعلامة فارقة بين الشعوب الساعية إلى السلام والأمن.

أدامكم الله منارة ومرشداً لأبنائنا في أميركا الشمالية، ووفقكم في كل ما تسعون إليه لخير لبنان واللبنانيين.

العماد إميل لحود

رئيس الجمهورية اللبنانية



always challenge worshippers to greater spiritual maturation. Engage people with congregational singing of appropriate pieces; engage others through the disciplined reverence of chant; engage others through inspired polyphonic church music (like Tchaikovsky); engage still others through quietly rendered psalmody. In your selection of pieces, **do not enforce a “stylistic monotone.”** Different styles of liturgical music will engage people of different spiritual sensibilities. The Orthodox musical tradition is broad and diversified enough to engage them all! We in the American Orthodox Church have become the beneficiaries of musical traditions from throughout the Orthodox world, not to mention our own “indigenous” developments.

In Conclusion

I thank you for your attention and for your patience with me as I have offered you these thoughts. Know that I have done so with profound respect for your work. Orthodox spirituality is dependent not only on the grace of the Holy Spirit operative through the Mysteries and through the transforming power of the preached word, but also through the discipline of church music. You are not just musical technicians or performers. What you do is not just a job; it is a vocation. If I may again quote Byzantinologist Dimitri Conomos:

The Church singer has a sacred profession, and this sanctity requires a determination of character, a strong faith, great modesty, and a high sense of integrity. To be a Church singer in an Orthodox Church is to respond to a calling, to a vocation — it demands purity, sureness of faith and conviction (“Early Christian and Byzantine Music: History and Performance,” <http://www.monachos.net/liturgics/chanthistory.shtml>).

In commissioning you, the Church is not hiring entertainers; it is entrusting to you the task of presenting the very substance of the Faith. Keep in mind the true nature of spirituality, beyond all the in-vogue vague descriptions of it afoot these days. Know that its goal is nothing less than the restoration of the person, integrating body and soul and training all the powers of the soul — intellect, emotions, appetites, will, and *nous*. I hope the five suggestions I have given will stimulate your thinking about how you can best fulfill this sacred charge entrusted to you.

Always remember that, as an Orthodox church musician, your duty is not just to get the voice to sing; you are to get the spirit to sing. And when the spirit sings, the person is transformed.

orthodox world

FACULTY RETREAT ON “THE GOOD PASTOR” HELD AT ST. VLADIMIR’S SEMINARY

Crestwood, NY — From June 8-10, the faculty of St. Vladimir’s Seminary gathered for a retreat on the seminary campus to consider how to better train pastors for the Church. This study was part of the seminary’s strategic plan, “SVS 2010,” which mandates renewed and transformational reflection on how the seminary trains pastors.

Several invited guests from among both the seminary’s Board of Trustees and local pastors assisted the faculty in their task. His Grace Bishop Tikhon of South Canaan, PA provided arch-pastoral perspectives which also reflected his association with St. Tikhon’s Seminary and especially with its monastic community.

Also on hand were trustees Jaroslav Pelikan, Anne Glynn Mackoul, and Dn. Peter Danilchick (who served as facilitator), SVS alumni Fr. Michael Elias, Fr. Michael Massouh, Fr. Gregory Safchuck, Fr. Michael Westerberg, and Fr. Steven Belonick, who oversees the seminary’s recruitment, alumni relations and outreach efforts, and serves in the seminary chapel.

Retreat participants were stimulated by reflections from among the faculty and guests, and further discussed these ideas in smaller groups. The retreat was concerned with identifying a vision for what constitutes a good pastor. But refining that vision leads naturally to asking how the seminary seeks to foster the qualities of good pastorship, and how to measure the results of these efforts. In other words, how do we train good pastors, and how will we know whether we are succeeding?

Participants deliberated together, ate together, and prayed together in the seminary chapel. Seeing the retreat as an occasion to explore all aspects of the seminary as a community of formation, they sought to listen, to

reflect, and to contribute in constructive ways. Discussions centered on the respective place of curriculum, chapel life, community, internships, and parish assignments in the formation of students, with an openness to review and redesign. The retreat will be followed up by the seminary community, especially the faculty and trustees, in ways that will be visible in the coming school year and beyond.

IOCC PROVIDING AID TO VICTIMS OF HURRICANE CHARLEY

Baltimore (IOCC) —

International Orthodox Christian Charities (IOCC) is working with its domestic disaster response partners to help victims of Hurricane Charley, providing critical assistance to those hardest hit by the storm. The death toll from Hurricane Charley now stands at 19, according to Florida law enforcement officials. Authorities are estimating total property damage in the billions of dollars, though it could be some time before final fatality and damage figures are known.

Working through one of its primary domestic disaster response partners, Church World Service, IOCC is supporting the work of disaster response liaison teams to identify members of communities already vulnerable before the disaster, and to assess and help meet both their short- and long-term unmet recovery needs.

This aid work will focus on all areas of Florida affected by the hurricane, including the Gulf Coast, and will involve collaboration with local disaster response groups like Florida Interfaiths Networking in Disaster, the Florida Voluntary Organizations Active in Disaster, and IOCC’s local Orthodox Church partners.

IOCC is the humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA). All of its assistance is delivered solely on the basis of need.

**METROPOLITAN PAUL
ADDRESSES
FIRST GRADUATES,
CLASS OF 2004,
OF THE ANTIOCHIAN
ORTHODOX
ARCHDIOCESE OF
AUSTRALIA AND
NEW ZEALAND**

On Saturday, the 31st of July, 2004, the Antiochian Archdiocese of Australia and New Zealand held a dinner in honor of the first eleven graduates of St. Paul Theological School.

A large number of the graduates' families and friends, and many politicians, were present.

His Eminence Paul's address to the graduates follows:

"The establishment of an institution of study of theology, such as St. Paul's, constitutes one of our primary goals in the field of Orthodox Christian education."

Since my arrival in November, 1999, the idea to make at least a first step in that endeavor occupied my mind. In 2001, we began a class with over twenty students.

Since we did not have enough teachers in the theological field, we had to depend on professors from other jurisdictions. We are very thankful to them. We were lucky to have of our own, for the two first semesters, Dr. David Cross and his spouse, Dr. Magdella Cross, from Cambridge University, in addition to Father Vesic, Mary Anne Hope and myself. The current semester will be taught by Dr. Mary Anne Hope (Introduction to Old Testament) and Metropolitan Paul Saliba (Liturgy).

The opening of the theological study was mandatory by virtue of the very nature of the mission of the Church in Australia and New Zealand. There is a great need for a theological school that will be dedicated to educating and training our faithful. The great scriptural treasures, the writing of the Fathers, the liturgy and spirituality must be taught in the local language, and take out nationalism, ethnicism, and tribalism. Orthodoxy must be exposed and offered to any person who is

seeking the real and genuine source of salvation. We will need our graduates to be involved in the ecclesiastical life of the parishes to keep improving the educational level of our youth in particular and the entire parish in general, thus ensuring a balance and progressive educational equilibrium between clergy and laity in the Church.

Finally, pastoral responsibility directs attention to the local situation in our country, Australia: the Archdiocese, the parishes, and the community, especially the younger generation of the Orthodox. Our churches need trained clergy, lay leaders, Sunday school teachers, educators and chanters, equipped with good understanding of Orthodox worship, theology, and spirituality. Our graduates will need, in the future, not to be sent to the other theological schools outside of Australia, except for the ones who wish to specialize. We must, in our own environment, prepare our future clergy and teachers and lay leaders for the mission our Lord had sent us to accomplish.

The faith which was given to the Fathers, is a precious legacy for all of us. As such, it belongs to all Christians and, through them, to the whole of mankind.

I do believe that the Antiochian Archdiocese in Australia would not be properly served and would not be creatively integrated into this country's multicultural and polyethnic society unless an Antiochian accredited theology school was to be established.

It is one step in a long process. With the commitment and dedication of others, many steps will be taken in the future which may contribute to the realization of the plurality of the Church communion. Dear Graduates:

We hope you will serve the parishes in a creative way, not only your Antiochian Archdiocese, but also Australia and the universal society of peace, reconciliation, justice and sanctification which is our God's ultimate will for his entire world."

With love in Christ
+ Paul
Metropolitan Paul Saliba

**POPE JOHN PAUL
AND ECUMENICAL
PATRIARCH BARTHOLOMEOS
MEET IN ROME**

Rome, 30 June (ENI) — Pope John Paul II and Patriarch Bartholomeos of Constantinople, seen by many Orthodox Christians as their spiritual leader, met on June 29 in Rome and pledged to promote church unity, despite difficulties that remain.

Pope John Paul expressed regret for the crusaders' plundering of Constantinople — now Istanbul — in 1204, saying it was one of the "painful facts of the past" that had aggravated relations between the Roman Catholic Church and Eastern Orthodox churches.

"How can we not also share, eight centuries later, the indignation and pain that, upon hearing the news of all that happened, [the then] Pope Innocent III had expressed immediately?" noted the Pope in his address to Bartholomeos, whom he received in an official audience.

The visit of Patriarch Bartholomeos to Rome marked the anniversary of the meeting in 1964 of Pope Paul VI and Patriarch Athenagoras I, the first such meeting after centuries of bitter separation between the church in Rome and Orthodox churches.

"Driven by confidence and love of God, our enlightened predecessors were able to overcome centuries-old prejudices and misunderstandings, and offered a wonderful example of pastors and leaders of the people of God," Pope John Paul told Bartholomeos.

Pope Paul and Patriarch Athenagoras followed their 1964 meeting by annulling the following year mutual excommunications that dated back to the split between Western and Eastern Christianity in 1054, but which were exacerbated by the sacking of Constantinople.

In 1979, the year after his election, Pope John Paul II visited the Patriarchate of Constantinople. Soon afterwards a Joint International Commission for

Theological Dialogue between the Catholic Church and the Orthodox Church was created.

In recent years, however, tensions between the two churches had arisen over the issue of Eastern-rite Catholics, communities that accept the jurisdiction of Rome, but have retained the eastern liturgy. A meeting of the dialogue commission in the US city of Baltimore in 2000 failed to reach any agreement on the matter and the differences were great enough to freeze any further meetings of the body.

"May the theological dialogue, through the Mixed Commission, remain to this end an important instrument," Pope John Paul noted. "Because of this I desire that it be reactivated as soon as possible."

Patriarch Bartholomeos reaffirmed his willingness to continue the dialogue with the Roman Catholic Church, but warned that it "can fluctuate, because of difficulties that have accumulated during the history of the long division ... Certain actions provoked the suspension or were an obstacle to the progress of the dialogue in truth."

Later on the day of the meeting, the Istanbul-based Patriarch attended a Mass conducted by the Pope at St. Peter's Square. There, the Orthodox leader stated that problems "accumulated over 900 years" could not be overcome in 40.

The Pope insisted the commitment of the Roman Catholic Church to ecumenism was "irreversible."

Patriarch Bartholomeos held discussions the following day with Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, and signed a joint declaration with Pope John Paul II.

The patriarch was also in Rome to inaugurate the Church of St. Theodore on Rome's Palatine Hill. The Pope has given the Greek Orthodox community use of this former Catholic church at the heart of Rome.

**If a single drop of water can alter the entire surface of a lake,
imagine the effect of a downpour.**



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