

Center for Traditionalist Orthodox Studies

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“The Old Calendar movement is neither a heresy nor a schism,
and those who follow it are neither heretics nor schismatics, but
are Orthodox Christians.”

Archbishop Dorotheos of Athens (1956-57)
State (New Calendar) Church of Greece

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At the Outset of the New Year of Salvation 2005

The Vigilant Heart and Satan's Three Leviathans

“Quench not the Spirit.”

(I Thessalonians 5:19)

Beloved Children in the Lord:

I pray that, in the new Year of Salvation 2005, we may continue our journey toward deification with renewed zeal and spiritual fervor, by the grace of the most blessed *Theotokos*, which directs and which strengthens us.

The Saints and the God-bearing Fathers teach us with particular constancy that “we have need of nothing but a vigilant heart,” that is to say, that we need nothing in order to maintain the light of the Holy Spirit unquenched within us, save a heart which is in a state of unceasing vigilance, celerity, and attention.

Experience has shown that, if a man fails to guard his heart with attention and care, he is then dominated by *demonic lethe*. Thereafter, there reigns within him gloomy *ignorance*, which ultimately leads him into deadly *negligence*.

For the pious Christian, who has been vouchsafed the experience of the Holy Spirit, there is no state more horrific than that in which “the thrice-gloomy darkness of ignorance” comes to rest on the three faculties of the soul.

For it is then that the consolation of the Divine Comforter has departed; the fervor of the soul has been lost; and that Satan's three leviathans—*lethe*, *ignorance*, and *negligence*—have enslaved the sovereign mind. Spiritual darkness increases, and man becomes prey to the most hateful passions.

Hence, the lamp of our heart demands constant care, that it might be kept ever bright and warm. In constant wakefulness, let us fuel the fire with the oil of Grace and the wood of virtuous deeds, for, as the Holy Elders were wont to say, “our work is the burning of such wood.”

The Saints exhort us: “Do not hide and conceal the spark of Divine Grace in the earth and ashes of the passions, or of worldly cares; rather, add kindling and wood to this spark and, fanning it with ea-

gerness and love, ignite from it a large flame.”

Let mindfulness in Christ dispel forgetfulness (lethe); let Divine knowledge expel ignorance; let blessed eagerness break the bonds of sloth; through prayer and the Mysteries, let the fire of the Comforter warm our hearts, such that the demons might be consumed, the mind enlightened, and, through it, the Father, the Son, and the Holy Spirit made to reign in our beings. Amen.

† *Metropolitan Cyprian of Oropos and Fili*
President of the Holy Synod in Resistance

Homily on Martyrs*

by St. John Chrysostomos

1. The Feasts of Martyrs are not observed only according to the cycle of days, but also in the minds of those who celebrate them. Here is an example of what I mean. Have you imitated a Martyr? Have you emulated his virtue? Have you hastened to follow in the footsteps of his way of life? Even if it is not the Feast Day of the Martyr, you have celebrated the Feast of the Martyr. For to honor a Martyr is to imitate that Martyr. Just as those who do evil are without festive joy on Feast Days, so also, those who practice virtue, even when there is no solemnity, are celebrating a Feast. For a Feast is expressed in the purity of one's conscience. St. Paul indicates this when he says: "Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Corinthians 5:8). Now, there was unleavened bread among the Hebrews, and it exists among us, too; but, whereas for them it was unleavened bread made from flour, for us it is purity of life and a manner of life free from all evil. Hence, he who preserves his life pure of filth and pollution celebrates and keeps festival daily, even if not on a particular Feast Day or in the shrine of a Martyr, but simply by sitting at home. For it is possible to celebrate the Feast of a Martyr even by oneself. And this I say, not in order that we should avoid going to the tombs of Martyrs, but in order that, in going thither, we might approach them with proper zeal and might exhibit the same reverence not only on their Feast Days, but also at other times. For who would not marvel today at our assembly, this splendid gathering, our fervent love, our ardent attitude, and our irrepressible yearning? Almost the entire city has made its way hither, and neither has fear of his master held back any servant, nor the distress of indigence any pauper, nor the infirmity of age any old person, nor the weakness of her sex any woman, nor pride in his wealth any rich man, nor the presumption of authority any magistrate; rather, love for the Martyrs, casting out all of this disparity, infirmity of nature, and distress of poverty, has with a single chain drawn hither so great a multitude and furnished them with wings of love for the Martyrs, so as to dwell now as citizens in Heaven: for, having trampled upon every attachment to wantonness and lasciviousness, you are ablaze with love for the Martyrs. Just as, when the sun's rays emerge, nocturnal beasts take to flight and hide in their own lairs, so also, when the light of the Martyrs shines in your

minds, all maladies are buried and the bright flame of true philosophy is kindled in you. But in order that we might conserve this flame, not only now, but also at all times, after this spiritual gathering has dispersed, let us depart to our homes with this attitude of reverence, not allowing ourselves to visit taverns or disorderly houses, or to indulge in drunkenness and revelry. Through this sacred vigil you have turned the night into day; do not turn the day back into night through inebriation, intoxication, and meretricious songs. You have honored the Martyrs by your presence, by your hearing, and by your zeal; honor them also by leaving for home with due decorum, lest someone, seeing you behaving unseemly in a tavern, should say that you did not come for the sake of the Martyrs, but so as to stoke your passions and gratify your evil lusts. I say these things, not forbidding you to enjoy yourselves, but forbidding you to sin; not forbidding you to imbibe, but forbidding you to become inebriated. Now, wine is not an evil; rather, the immoderate consumption of it is evil; for, wine is a gift of God, whereas immoderation is a device of the Devil. Therefore, “Serve ye the Lord with fear, and rejoice in Him with trembling” (Psalm 2:11, *Septuaginta*).

2. Do you wish to enjoy pleasure? Enjoy it at home, where, even if you become drunk, there are many people who can cover it up; do not get drunk in a tavern, lest you make a public spectacle of yourself to those present and scandalize others. I say this, not bidding you to become intoxicated at home, but bidding you not to spend time in taverns. Reflect on how ridiculous it is, after such a gathering, after an all-night vigil, after hearing the Holy Scriptures, after communing of the Divine Mysteries, and after putting forth spiritual effort, for a man or a woman to be seen passing the day in a tavern. Do you not know how great a punishment is in store for drunkards? They are cast out of the Kingdom of God, forfeit the ineffable good things of Heaven, and are sent to the eternal fire. Who says this? The Blessed Paul, who says: “Nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God” (I Corinthians 6:10). What could be more pitiful than a drunkard, who loses the enjoyment of so great a Kingdom after a small bout of pleasure? In fact, a drunkard cannot even reap any pleasure; for, pleasure consists in moderation, but insensibility in immoderation. How could he who does not realize where he is sitting or lying feel the pleasure of drinking, and, being unable to see the sun itself on account of the dense cloud of his inebriation, how could he enjoy any gladness? So great is his darkness, that not even the sun’s rays are sufficient to dispel that gloom. Drunkenness, dearly beloved, is always evil, but especially on the Feast Days of Martyrs. For, apart from the sin involved, there is very great contumely and delirium and contempt for the Divine Scriptures; for this reason, the punishment will be twofold. If, therefore, after coming to the tombs

of the Martyrs, you are going to get drunk after departing from here, it is better to stay at home, and not to behave indecorously, or to insult the Feasts of the Martyrs, or to scandalize your neighbor, or to damage your mind, or to add to your sins. You have come to see people lacerated, dripping with blood, and adorned with a host of wounds, who put off the present life and flew away to the future life. Become worthy of these strugglers. They disdained life; do you despise luxury. They cast off the present life; do you cast off the desire for inebriation.

3. But do you wish to enjoy pleasure? Remain beside the tomb of a Martyr, shed streams of tears there, make your mind contrite, and receive a blessing from the tomb. Taking this as an advocate in your prayers, always dwell upon the narratives of his contests; embrace the sepulchre of his Relics and cleave to his casket; it is not only the bones of Martyrs, but also their tombs and caskets that pour forth great blessing. Take holy oil and anoint your whole body—your tongue, your lips, your neck, and your eyes—, and never fall into the shipwreck of drunkenness. For the oil, with its fragrance, reminds you of the struggles of the Martyrs, bridles all wantonness, restrains you in great patience, and overcomes the diseases of the soul. Do you wish to spend time in gardens, meadows, and parks? Not now, when there is so great a company, but on another day; for today is the time for struggles, today is the time for watching contests, not for delight or relaxation. You have come here, not to give yourself up to leisure, but to learn how to struggle and strive for mastery, and, though a man, to strike a blow against the might of the invisible demons. No one enters a wrestling-ground for enjoyment, nor does he take care of his appearance at the time of the contest, nor does he request meals while engaged in combat. Therefore, you, too, who have come to behold courage of soul and vigor of mind, a new and wondrous trophy, an unprecedented kind of fighting, wounds and battles, and spiritual warfare, do not introduce demonic acts by giving yourself over to drunkenness and pleasure after this awesome and dread spectacle, but collect the profits of your soul and thus leave for home, showing to all by your countenance that you are returning after beholding Martyrs. Just as it is obvious to everyone that those returning from theaters are perturbed, confused, and debilitated, bearing the images of what takes place there, so also, one returning from the spectacle of Martyrs should be recognizable as such to all by countenance, mien, gait, compunction, and mental attentiveness, breathing spiritual fire, humble, contrite, sober, and alert, proclaiming his inner life through the movements of his body. This is how we should return to the city, with proper orderliness, with regular gait, with prudence and self-control, and with a calm and tranquil countenance. For, “a man’s attire, excessive laughter, and gait announce what he is” (Ecclesiasticus 19:30). Thus

let us always return from the Martyrs, from spiritual unguents, from celestial meadows, from new and wondrous spectacles, such that we ourselves might reap much contentedness, become the occasion of freedom for others, and obtain the good things to come, by the Grace and love for mankind of our Lord Jesus Christ, unto Whom, together with the Father and the Holy Spirit, be glory, dominion, and honor, now and ever, and unto the ages of ages. Amen.

* The Greek text of this sermon, translated here for the first time into English by the St. Gregory Palamas Monastery, is found in *Patrologia Græca*, Vol. L, cols. 661-666. It was printed last year in booklet form by the monastery brotherhood, and the first copy was presented as a Nameday Gift to His Eminence, Archbishop Chrysostomos, on the Feast Day of St. John Chrysostomos, November 13 (Old Style), 2004.

Homily on the Nativity of Christ*

by St. John Chrysostomos

A WONDROUS AND ASTOUNDING MYSTERY do I behold: the shepherds resound in my ears, not piping a gentle melody, but chanting a heavenly hymn. The Angels chant, the Archangels carol, the Cherubim hymn, the Seraphim give glory—all celebrate as they see God upon earth and man in the Heavens, Him Who is on high here below by virtue of His Economy, and him who is here below on high by virtue of God's love for mankind. Today Bethlehem imitates Heaven: instead of stars, it receives Angels chanting hymns, and instead of the sun, it contains the Sun of righteousness, though without circumscribing Him. And do not ask how; for, where God wills, the order of nature is overcome. For, He willed, He was able, He descended, He saved; all of these things are simultaneous for God. Today He Who is born, and He Who is becomes that which He was not; for, being God, He becomes man, without ceasing to be God. For He has not become man by departing from His Divinity, nor, on the other hand, has He become God from being a man by a process of growth; but, being the Word, He became flesh, with His Divine Nature remaining unchanged on account of His impassibility.

However, when He was born, the Hebrew people denied His extraordinary birth, the Pharisees misinterpreted the sacred Scriptures, and the scribes spoke things contrary to the Law. Herod sought after Him when He was born, not in order to honor Him, but in order to destroy Him. Today they saw all things as being in opposition to them. As the Psalmist says: "they have not been hidden from their children for another generation."¹ For kings have come, marvelling at the Heavenly King, at how He came upon earth, not having with Him Angels, Archangels, Thrones, Dominions, Powers, or Authorities, but, traversing an unprecedented and untrodden path, coming forth from an uncultivated womb, neither leaving the Angels bereft of His tendance, nor, by virtue of His Incarnation for us, departing from His own Divinity. Yes indeed, kings have come to adore the Heavenly King of glory, while soldiers have come to pay homage to the Chief Commander of the Heavenly Host;² women have come to worship Him Who was born of a woman, in order to transform the pangs of womankind into joy; virgins have come to worship the Child of the Virgin, marvelling at how the Creator of mother's milk, Who causes

the fountains of breasts to gush forth streams of milk naturally, received nourishment suitable for a child from a Virgin Mother; infants have come to worship Him Who became an Infant, in order to perfect praise from the mouths of babes and sucklings;³ children have come to worship the Child Who made infants martyrs through Herod's rage; men have come to worship Him Who became incarnate and healed the ills of His servants; shepherds have come to worship the Good Shepherd Who has laid down His life for His sheep;⁴ priests have come to worship Him Who became a High Priest after the order of Melchizedek;⁵ servants have come to worship Him Who assumed the form of a servant,⁶ in order to dignify our servitude by the gift of freedom; fishermen have come to worship Him Who made fishers of men out of fishermen;⁷ publicans have come to worship Him Who appointed an Evangelist from among the publicans;⁸ harlots have come to worship Him Who allowed His feet to be moistened by the tears of a harlot;⁹ and, to put it briefly, all sinners have come to worship the Lamb Who takes away the sin of the world, Magi waiting upon Him,¹⁰ shepherds blessing Him,¹¹ publicans proclaiming the glad tidings,¹² harlots bearing sweet spices,¹³ the Samaritan woman thirsting for the Fountain of life,¹⁴ and the Canaanite woman with her unhesitating faith.¹⁵

Therefore, while they all exult, I, too, want to exult; I wish to dance for joy; I want to celebrate: but I dance, not striking a harp, or shaking a *thyrsus*,¹⁶ or playing a flute, or lighting a torch, but bringing, instead of musical instruments, the swaddling clothes of Christ. For, these are my hope, these are my life, these are my salvation, these are my flute, and these are my harp. Wherefore, I come bringing these items, so that, receiving the capacity for speech from their power, I might say, with the Angels, "Glory to God in the Highest," and with the shepherds, "and on earth peace, good will among men."¹⁷

Today, He Who was begotten ineffably of the Father is born inexpressibly of a Virgin for my sake. But, whereas in the former case, He was begotten of the Father according to His nature before all ages, as He Who begat Him knows, today He is born beyond nature, as the Grace of the Holy Spirit knows. His Nativity on high is true, and His Nativity below is also genuine; truly God was begotten of God, and truly the Same was born as a man from the Virgin. Above, He alone is Only-Begotten from the Father alone; below, the Same alone is Only-Begotten from the Virgin alone. For, just as in the case of His birth on high it is impious to think that a mother is involved, so also it is blasphemous to suppose that in the case of His birth below a father is involved. The Father begat Him without change, and the Virgin gave birth to Him without corruption; neither did God undergo any change in begetting, for He begat in a manner befitting God, nor did the Virgin suffer any corruption in giving birth, for she gave birth spiritually.

Hence, neither can His birth on high be explained, nor does His coming forth in the latter times brook curious scrutiny. For, that the Virgin gave birth today, I know, and that God begat timelessly, I believe; but the manner of this begetting I have learned to honor in silence, and I have been taught by Tradition not to inquire into it discursively. For, in the case of God, one must not focus on the nature of things, but believe in the power of Him Who acts. It is a law of nature that, when a woman has had experience of wedlock, she gives birth; but when a virgin without experience of wedlock remains a virgin after giving birth, this is a matter that transcends nature. Therefore, let what is in accordance with nature be the object of inquiry, but let what transcends nature be honored in silence, not as something to be avoided, but as something ineffable and worthy of being honored in silence.

But grant me leave, I entreat you, for I wish to bring my prefatory remarks to a conclusion. For, hesitant as I am to investigate higher realities, I do not know in what way or in what direction to steer my words. What am I to say, or what am I to utter? I behold her who gave birth, I behold Him Who is born, but the manner of the birth I do not comprehend; for, nature is overcome, the boundaries of natural order are surpassed, where God so wills. This event did not occur in accordance with nature; rather, it is a miracle beyond nature; nature is inactive, while the will of the Master is active. O inexpressible Grace! The Only-Begotten Son, Who is before all ages, Who is impalpable, simple, and incorporeal, has assumed my corruptible and visible body. Why? In order that, by being seen, He might teach us, and that, by teaching us, He might lead us by the hand up to that which is unseen. For, since men place greater credence in their eyes than in their hearing, and have doubts about what they cannot see, for this reason He deigned to make Himself visible to our eyes through His body, that He might dispel our doubts.

He was born of a Virgin who had no knowledge of what was happening; for, neither did she cooperate with what took place, nor did she contribute to what was accomplished, but was simply an instrument of His ineffable power, knowing only what she learned from Gabriel when she asked, "How shall this be, seeing I know not a man?"¹⁸ And the Angel said (do you wish to learn this?): "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee."¹⁹ And how was He with her, and a little while later came forth from her? Just as a craftsman, after finding suitable material, fashions a most beautiful vessel, so also Christ, after finding both the body and the soul of the Virgin to be holy, constructed a living temple for Himself, fashioning a man in the Virgin in the way that He willed; and, having clothed Himself therein, He came forth today, not ashamed at the ugliness of our nature. For, to be clad in the work of His own hands brought Him no disgrace, and that which He created

enjoyed the greatest glory by becoming the vesture of its Fashioner. For, just as it was impossible, at the time of the original creation, for man to be formed before the clay came into His hands, so also was it impossible for the ruined vessel to be transformed unless it became the raiment of its Creator.

But what am I to say, or what am I to utter? For, I am astounded by the wonder of it. The Ancient of Days²⁰ has become a child, He Who sits on a lofty and exalted throne is placed in a manger, He Who is impalpable, simple, incomposite, and incorporeal is dandled by human hands, and He Who tears asunder the bonds of sin is wrapped in swaddling bands, because that is His will. For He wills to turn dishonor into honor, to clothe ignominy in glory, and to show the ultimate abasement to be a form of virtue. Hence, He assumes my body, so that I might be capable of receiving His Word; and receiving my flesh, He gives me His Spirit, so that by giving and receiving in this way, He might procure the treasure of life for me. He receives my flesh, so as to sanctify me; He gives me His Spirit, so as to save me.

But what am I to say, or what am I to utter? "Behold, a Virgin shall conceive in the womb."²¹ No longer is it spoken of as something that will come to pass; rather, it is marvelled at as something that has been accomplished. It was accomplished among the Hebrews, by whom it was also spoken, but is believed by us, among whom it was not so much as mentioned. "Behold, a Virgin shall conceive."²² The title deed belongs to the synagogue, but the property to the Church. The former found the oyster,²³ while the latter discovered the pearl; the former dyed the wool, but the latter is clad in purple. Judæa gave birth to Him, while the inhabited earth welcomed Him. The synagogue reared and nursed Him, but the Church held fast to Him and reaped the fruits. To the former belongs the branch of the vine, but to me the grapes of truth. The former gathered in the grapes, while the Gentiles quaff the mystical drink. The former sowed the wheat seed in Judæa, but the Gentiles harvested the corn with the sickle of faith. The Gentiles piously plucked the rose, but the Hebrews are left with the thorns of unbelief. The nestling has taken wing, while the foolish are still sitting beside the nest. The Hebrews interpret the letter of the Law, but the Gentiles reap the fruit of the Spirit.

"Behold, a Virgin shall conceive in the womb." Tell me, O Judean, tell me then, to whom did she give birth? Confide in me, even as you confided in Herod. But you do not confide in me. I know why: it is because of treachery. For you told Herod, that he might kill Christ; but to me you say nothing, lest I should worship Him. To whom did she give birth? To whom? To the Master of nature. But even though you are silent, nature cries out. Yes, she gave birth, as He Who was born willed to be born. For, it was not permitted by nature, but as the Master of nature, He introduced an extraordinary manner of birth, in

order to show that, in becoming man, He was not brought forth as a man, but was born as God.

Today, then, He came forth from a Virgin, who overcame nature and transcended marriage. For, it was fitting that the Bestower of holiness should come forth by a pure and holy childbirth. He it is Who of old fashioned Adam from the virgin earth and formed a woman from Adam without the aid of a woman. Just as Adam brought forth a woman without a woman, so also today the Virgin brought forth a man without a man. For, "it is a man," Scripture says, "and who shall know Him?"²⁴ Now, since the female sex owed a favor to men, in that Adam produced a woman without a woman, for this reason the Virgin gave birth today without a man, on behalf of Eve paying the debt owed to men. Lest Adam should become haughty, having produced a woman without a woman, for this reason the Virgin gave birth to a man without a man, in order that God might show through a common miracle the equality of human nature. For, just as He removed a rib from Adam without in any way diminishing Adam, so also He fashioned a living temple within the Virgin without destroying her virginity. Adam remained intact even after the removal of his rib; the Virgin remained incorrupt after the Babe came forth from her. For this reason, He did not construct a temple for Himself from any other source, nor did He clothe Himself in any other body, lest He should seem to affront Adam's nature. For, since, after he was deceived, man became a tool of the Devil, for this reason God assumed as His living temple the very creature who had been tripped up, in order that on account of man's union with his Creator, God might separate him from fellowship with the Devil.

However, in becoming man, He was not brought forth as a man, but was born as God. For, had He proceeded from an ordinary marriage, as I did, most people would have considered Him a fraud; but, in fact, for this very reason He is born of a Virgin, and preserves her womb unaltered in the process of being born, maintaining her virginity inviolate, in order that the strange manner of His conception might become a source of great faith for me. Hence, if a pagan or a Hebrew asks me, "Did Christ, being God by nature, become man beyond nature," I shall say, "Yes," summoning the spotless seal of her virginity to corroborate my answer. For, in this way does God overcome the order of nature; in this way is He the Fashioner of the womb and the Author of virginity, since He kept the manner of the birthing undefiled and built a temple for Himself inexpressibly, in the way that He willed.

Tell me, therefore, O Judean: Did the Virgin give birth or not? If she did give birth, then acknowledge the wondrous childbirth; if she did not, then why did you deceive Herod? For, when he inquired where Christ was to be born, you told him that it would be in Bethle-

hem of Judæa.²⁵ Now, did I know the village or the place? Was I aware of the dignity of Him Who was to be born? Did not Isaiah refer to Him as God? For “She shall bring forth a Son,” he says, “and they shall call His name Emmanuel?”²⁶ Is it not you, foolish enemies, who have brought the truth to light? Have you, the Scribes and Pharisees, meticulous guardians of the Law, not taught us everything about Him? Do we understand the Hebrew language? Was it not you who interpreted the Scriptures? After the Virgin gave birth, and before she gave birth, in order that the saying might not appear to be interpreted in God’s favor, did you not, when asked by Herod, cite the Prophet Micah as a witness, that he might confirm your words? “And thou, Bethlehem, house of Ephratha, art not least among the rulers of Judah; for out of thee shall come forth a Ruler Who will shepherd My people Israel.”²⁷ Rightly did the Prophet say, “out of thee.” For, it was from you that He came forth and went into the inhabited earth. He Who is comes forth; he who is not is created or comes into being. He existed, preëxisted, and always existed, but always as God, governing the world. Today He came forth, shepherding His people as man, but saving the world as God.

O kindly enemies, O charitable accusers who, without realizing it, showed Him Who was born in Bethlehem to be God, who made it known that He Who was hidden in the manger is the Master, who unwittingly revealed Him Who lay in a cave, who did good to us against your will and disclosed when you wanted to conceal! Do you see the ignorant teachers? They teach what they do not know, being hungry they feed, being thirsty they give to drink, and being poor they make rich.

Come, then, let us celebrate, let us keep the Feast. This is a wondrous kind of feast, because the narrative of the Nativity is also astounding. Today, the age-old bonds are loosed, the Devil is put to shame, the demons have taken to flight, Paradise is opened, the curse is annulled, sin has been removed, error has been banished, truth has returned, and the word of piety has been sown and has spread everywhere. A Heavenly way of life has been planted on earth, Angels have fellowship with men, and men fearlessly converse with Angels.

Why so? Because God has come upon earth and man is in Heaven; all things have become commingled. For, He came upon earth, while being wholly in Heaven; but while being wholly in Heaven, He is wholly on earth. Although He is God, He has become man, without denying that He is God; although He is the impassible Word, He became flesh; indeed, in order to dwell among us He became flesh. He did not *become* God, but *was* God. For this reason did He become flesh, that a manger might receive Him Whom Heaven could not contain. For this reason was He laid in a manger, that He Who nourishes all things might receive the nourishment of a child from His Virgin

Mother. For this reason does the Father of the ages to come²⁸ allow Himself to be held in the arms of the Virgin as a suckling, that He might be accessible to the Magi. For, today the Magi have arrived, after making a beginning of spurning tyranny, and Heaven glories in revealing its own Master through a star; and the Lord, sitting on the light cloud of His body, hastens to Egypt, ostensibly fleeing Herod's plot, but in reality fulfilling the saying of Isaiah: "In that day shall Israel be third among the Assyrians and the Egyptians, and blessed shall My people be in the land which the Lord of Hosts hath blessed, saying, 'Blessed shall My people be that is in Egypt, among the Assyrians, and in Israel.'"²⁹

What do you say, O Judean? You who are first have become third? Have the Egyptians and the Assyrians been given preference and is Israel, the first-born, numbered after them? Yes. Quite reasonably will the Assyrians be first, because it was through the Magi that they were the first to worship Him; the Egyptians come after the Assyrians, because they received Him when He was fleeing Herod's plot; Israel is numbered last, because they recognized Him, after His ascent from the Jordan, only through the Apostles. He went into Egypt, shaking the handwrought idols of Egypt,³⁰ but after He had closed the doorways of the Egyptians through the destruction of their firstborn.³¹ For this reason, He entered Egypt today as the firstborn, in order to dispel the mourning of her former grief. And that Christ is called the firstborn is attested today by Luke the Evangelist, when he says: "And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn."³²

Therefore, He entered Egypt in order to dispel the mourning of her former grief, bringing her joy instead of plagues and bestowing the light of salvation instead of night and darkness. At that time, the water of the rivers in Bethlehem was polluted with the slaughter of the unfledged Infants. Therefore, He Who of old had reddened the waters of Egypt entered that land and made the streams of its river capable of effecting salvation, cleansing their defilement and pollution by the power of the Spirit. The Egyptians had been sorely afflicted, and in their fury they rejected God. Therefore, He entered Egypt and filled God-loving souls with the knowledge of God, and granted its river to nurture Martyrs more abundant than ears of corn.

Now, on account of time constraints, I wish to end my discourse at this point, storing up the remainder of my oration for you until the following day. I will end in this way, completing my remarks on how the Word, though impassible, became flesh, while His nature remained unchanged. What am I to say, or what am I to utter? I see the Creator and the manger, the Infant, the swaddling clothes, and the parturition of the Virgin devoid of the basic necessities—a situation en-

tirely burdened with penury and brimming with poverty. But do you see the wealth amid such great poverty? Do you see how, though He was rich, yet for our sake He made Himself poor?³³ How He had neither bed nor bedding, but was placed in a dry manger? O poverty, fountain of wealth! O immeasurable wealth in the guise of poverty! He lies in a manger and shakes the inhabited earth; He is wrapped in swaddling bands and tears asunder the bonds of sin; He had not yet broken into articulate speech, and He taught the Magi and aroused them to conversion.

What am I to say, or what am I to utter? Behold, the Babe is wrapped in swaddling bands and lies in a manger. Mary, who is both a Virgin and a Mother, is present; Joseph, who was called His father, is also present. He is called a husband, and she is called a wife; these are lawful names, but they do not betoken any marital union. Please understand that this is a matter of words, not of things. Joseph was merely espoused to the Virgin, and it was the Holy Spirit Who overshadowed her. Hence, in his perplexity, he did not know what to call the Infant. He did not dare to say that He was conceived in adultery, was unable to hurl a blasphemous word against the Virgin, and shrank from calling the Child his own; for, he knew full well that he had no idea how or whence the Infant was born. Hence, as he puzzled over this matter a message was brought to him from Heaven through the voice of an Angel, which said: "Fear not, Joseph; for that which is conceived in her is of the Holy Spirit."³⁴ For, the Holy Spirit overshadowed the Virgin.

Why is He born of a Virgin, and why does He preserve her virginity inviolate? Because of old the Devil deceived Eve, who was a virgin, for this reason Gabriel proclaimed glad tidings to Mary, who was a virgin. But whereas, when Eve was deceived, she brought forth a word that was the cause of death, when Mary had received the glad tidings, she gave birth in the flesh to the Word Who is the cause of eternal life for us. The word of Eve indicated the tree through which Adam was driven from Paradise; but the Word Who came forth from the Virgin indicated the Cross, through which He led the thief, in place of Adam, into Paradise. For, because the pagans, the Hebrews, and the children of the heretics did not believe that God begat immutably and impassibly, for this reason, coming forth today from a passible body, He preserved this passible body impassible, so as to show that, just as, in being born of a Virgin, He did not destroy her virginity, so also God, His holy Essence remaining free of flux and change, begat God as God in a God-befitting manner. For, because men, after forsaking Him, carved anthropomorphic images, which they worshipped, thereby insulting their Creator, for this reason the Word of God, being God, was today seen in the form of a man, in order to put an end to falsehood and in order that worship might be restored, in a subtle way, to

Himself. Unto Christ, therefore, Who has wrought a way out of difficulties, let us ascribe glory, together with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

* An original translation into English by the St. Gregory Palamas Monastery, from the Greek text in *Patrologia Græca*, Vol. LVI, cols. 385-394.

1. Psalm 77:4, *Septuaginta*.
2. Joshua 5:14.
3. Psalm 8:2, *Septuaginta*.
4. St. John 10:15.
5. Psalm 109:4, *Septuaginta*.
6. Philippians 2:7.
7. St. Matthew 4:19.
8. St. Matthew 9:9.
9. St. Luke 7:38.
10. St. Matthew 2:11.
11. St. Luke 2:20.
12. St. Matthew 10:3; St. Mark 3:18; St. Luke 6:15.
13. St. Luke 7:37; cf. St. Matthew 26:7.
14. St. John 4:15.
15. St. Matthew 15:27-28.
16. A staff tipped with a pine cone and twined with ivy and vine-leaves, carried by the pagan deity Dionysos and his devotees.
17. St. Luke 2:14.
18. St. Luke 1:34.
19. St. Luke 1:35.
20. Daniel 7:13-14.
21. Isaiah 7:14.
22. Isaiah 7:14.
23. Literally, "diptych." However, in the present context it clearly denotes some kind of bivalve or mollusk (albeit a usage otherwise unattested in extant Greek literature).
24. Jeremiah 17:9.
25. St. Matthew 2:5.
26. Isaiah 7:14.
27. Micah 5:2; St. Matthew 2:6.
28. Isaiah 9:6.
29. Isaiah 19:24-25.
30. Isaiah 19:1.
31. Exodus 12:29.
32. St. Luke 2:7.
33. II Corinthians 8:9.
34. St. Matthew 1:20.

The *Daode Jing* from an Orthodox Perspective

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In his *Christ the Eternal Tao*, published last year by Valaam Books in Platina, California, Hieromonk Damascene attempts to give a Christian Orthodox reading to the ancient Chinese classic, the *Daode jing* (also *Tao te ching*).¹ This short and mysterious text has fascinated both the Chinese and Westerners for a very long time and has given rise to innumerable different interpretations. Father Damascene, drawing on notes of the late Father Seraphim (Rose), as well as on an unpublished draft translation by Father Seraphim and the rather obscure Chinese philosopher, Gi-ming Shien, calls attention to many apparent parallels between the *Daode jing* and Orthodox mystical theology. Father Damascene is by no means the first person to attempt such a Christian interpretation of this ancient aphoristic collection.

The *Daode jing* (or the *Laozi*) is a short text; it consists, altogether, of 81 chapters (some of which are in rhymed verse). The book is one of two important sources for the ancient Daoist (Taoist) school, the other being the much longer *Zhuangzi*. Both of these works are written in a highly difficult and cryptic language and are an expression of what might be termed China's "mystical tradition." The *Daode jing* is the most frequently translated Chinese text into English; unfortunately, it has also become a favorite of New Age writers.

Father Damascene compares his attempt to interpret the *Daode jing* in a Christian sense to the work of early Christian apologists like St. Justin the Martyr and Clement of Alexandria. Similarly, the Jesuit missionaries who first arrived in China in the late Ming dynasty (1386-1644) believed that if educated Chinese were to be drawn to Christianity, the prevailing orthodox Confucian ideology had to be shown to be compatible with Christianity. Drawing on the Confucian classics, the Jesuits sought to show that many fundamental Christian concepts could be found there and that, indeed, Christianity could be viewed as a logical fulfillment of ideas found in texts of the ancient Confucian school. A later group of Jesuits, the so-called figurativists, in an even more daring and ambitious spirit, saw numerous prefigurements of Christian doctrine in more mystical sources such as the *Yi-*

jing (an ancient divinatory text) and the *Laozi*. Among other things, they were struck by the similarity of the term *dao* and the Greek *logos*. One of the figurativists, Father Jean-Francois Foucquet, saw an allusion to the Trinity in the forty-second chapter of the *Laozi*. In the words of Nicholas Standaert,

Jean-Francois Foucquet found an allusion to the Christian dogma of the Trinity in chapter 42 of the *Daode jing*: 'The divine movement (*dao*) generates the Second, the two of them generate the Third. Three generate all created beings.' Foucquet commented that the undivided Divine Being generates a differentiated person and in this way appears. The first person generates the second one, and then they together generate the third person. They produce all things.²

One could hardly find a better statement of the distorted Latin *Filioque* doctrine. This fact points up a danger in all interpretations of this kind: a tendency to read into non-Christian sources things that are not really there. In this way, one may simply end up using his ancient source as a prop for his own ideas.

But is it not a good idea to present Christianity to potential converts in language already familiar to them and in many ways more culturally comprehensible? Perhaps to some degree this is true; but to do this one surely must possess a deep knowledge of the language and culture of the people one is addressing. Superficial inculturation (to use the currently fashionable term for such projects) usually ends up doing more harm than good. At worst, such enterprises result in a sort of syncretic religious system. In recent times we have seen countless examples of this; one has only to think of such things as Zen Catholicism or Christian ashrams. Father Damascene, to be fair, explicitly denies that he is creating such a syncretic system. It is good that he is aware of the danger, but I am by no means convinced that he has avoided the very thing that he disavows.

It is well to remember that the early attempts of the Jesuits to accommodate Christian doctrine to Chinese thought categories were failures. In the famous Rites Controversy the accommodationism of the Jesuits was condemned, and the speculations of figurativists subsequently played only a very marginal role in the development of Catholicism in China. In more modern times, "inculturation" has led to some grotesque distortions of Christian doctrine and has contributed no small impetus to the idea that all religions are fundamentally the same. Something similar can be seen in the modern ecumenical movement, in which religious differences are downplayed, leading ultimately to indifference toward crucial doctrinal distinctions; it is certainly no accident that ecumenism in recent decades has begun to draw non-Christian religions into its orbit.

In the nineteenth century, Protestant missionaries encountered similar problems. A very basic problem was how to translate the term

“God.” The ensuing controversy (called the “Term Question”) raged throughout the latter part of the nineteenth century and into the early twentieth century. In fact, the question was never resolved and at the present time, when a Protestant wants to buy a Bible, he must decide whether he wants the “*Shen*” version or the “*Shangdi*” version. The problem revolved around whether Christians should use a generic term for “deity” (*shen*) or a specific term found in the earliest Chinese sources (*shangdi*), which appears to refer to a “supreme god.” Advocates of *shen* object that *shangdi* is a pagan term and that the Greeks used a general term meaning deity (*theos*) and not the name of some specific deity like Zeus, when translating Hebrew words for “God.” Earlier, the Jesuits used both *tian* (“heaven”) and *shangdi* but both terms were rejected in the Rites Controversy. The Roman Catholics subsequently used *tianzhu* (“Lord of heaven”) to mean “God,” a practice still in effect. Where did the Orthodox stand on these issues? Up until approximately the beginning of the twentieth century, the Orthodox translators in Beijing followed the Roman Catholic practice, using *tianzhu* for “God.” At some point in the early part of the twentieth century Orthodox translators began to use *shangdi* in place of *tianzhu*. Why the change? I have not seen an explicit statement explaining the change, but I believe the reason is relatively transparent. In China, Roman Catholicism is known as *tianzhujiao* (“the teaching of the Lord of Heaven”); obviously this term arose because of the Catholics’ use of *tianzhu* for “God.” If the Orthodox had used the same term, it would have been easy to confuse them with the Roman Catholics. The most common terms used for “Protestantism” are *jidujiao* (“the teaching of Christ”) and *yesujiao* (“the teaching of Jesus”). *Jidujiao* is also the common word for Christianity. This leads to a curious situation in which Roman Catholics are different from Christians, at least in the popular mind. In short, there is a terminological mess in Chinese Christianity. This is of course unfortunate, but the usage is now firmly entrenched. (Ironically the terms *jidu* for “Christ” and *yesu* for “Jesus” are both of Roman Catholic origin.) In the second half of the nineteenth century, Orthodox translators also began to use a new transliteration for Jesus Christ: *yiysisi helisituos*. It can easily be seen that this transliteration is a very literal rendering of the Slavonic *Iisus Christos*. Again, this way of referring to our Lord may have been in part due to a desire to differentiate the Orthodox from other Christian confessions. This digression on Christian terminology in Chinese shows the great importance of such issues in China.

This brings us to the problem of *dao* and whether it is a good translation for the Greek *logos*. *Dao* basically means “road” or “way.” The same graph, as a verb, also means to “speak.” *Dao* secondarily means “principle” or “reason,” as well. In many ways *dao* appears to be a good translation of *logos*. It is used by Protestants to translate

logos but not by Catholics, who use *shengyan* (“holy Word”). The Orthodox, following Catholic practice, used *shengyan* as well. Was there a fear that the use of *dao* might lead to a confusion between specifically Christian ideas and indigenous Chinese concepts? In China *dao* is associated with one of the prevalent native religions, Daoism (*dao-jiao* “teaching of the *Dao*”); *dao* is to Daoism as *fo* (Buddha) is to Buddhism. Again we observe the heavy symbolic weight of certain religious and philosophical vocabulary in Chinese and the danger of confusion in the popular mind. These are by no means trivial questions, and anyone translating Christian texts into Chinese has to keep them in mind.

The term *dao* presents a further problem. The term Daoism (the older spelling was Taoism) translates two quite different Chinese terms. One of these, *daojia* (“the school of the *dao*”), refers to the ancient philosophical school found in the teachings of Laozi and Zhuangzi. Another term, *daojiao* (“teaching of the *dao*”) refers to a later eclectic assembly of divination, psycho-physical hygiene, demonology and exorcism. In the latter sense, Daoism refers to a syncretic religious system that originated in certain circles of alchemists and exorcists in the period after the flowering of philosophical Daoism.³ Only later did religious Daoism adopt Laozi as one of its deities; in fact, popular religious Daoism has little in common with the earlier philosophical doctrine. Why is this important? It is important because in the West many are unaware of this important distinction. Most of the time Father Damascene has in mind the sort of philosophical Daoism found in the *Laozi*. In some places, however, he introduces concepts from sectarian Daoism, without warning the reader. In his chapter, “The Soul and the Spirit,” Father Damascene introduces the concepts *yuanshen* (“original spirit”) and *shishen* (“conscious spirit”); he then equates *yuanshen* with the Greek *nous* and refers to *shishen* as the “lower soul.” The two Chinese terms in question are taken from medieval sectarian Daoism and have nothing to do with the doctrine of Laozi. The second term, *shishen*, is, in fact, a borrowing from Buddhism appropriated by the religious Daoists.

In the sixteenth and seventeenth centuries, China was a very different place than what it is today. It is not difficult to see why Christian missionaries at that time would have attempted to adapt their catechesis to Chinese cultural and philosophical sensibilities. A modern Chinese person, on the other hand, is strongly Westernized. Only relatively narrow intellectual circles are still concerned with ancient Chinese thought. Even those who are interested in such topics view China’s antiquity with a much more critical spirit than did their forebears. As a result, the old style apologetic probably will not have much effect in the present day. A majority of Chinese are highly secularized and an apologetic based on contemporary cultural and scien-

tific ideas will probably have better results than one based on ancient philosophical ideas. The explosive growth of Protestantism, even under persecution, attests to the appeal of simple (albeit sectarian) presentations of Christianity stripped of any reference to traditional Chinese ideas. The present reviewer remains skeptical of the sort of approach represented by Father Damascene's book. My own view is that an unvarnished presentation of Orthodox doctrine and practice would be the best approach at the present time.

Appendix A of this book is devoted to the history of the Orthodox Church in China. In general, this is an accurate sketch of the Church in China, past and present. (One error I found is that the photograph on page 400 is not of Father Gregory Zhu but of Father Alexander Du.) The book contains many fine illustrations and rare photographs, many of which I have not seen elsewhere. Much of Father Damascene's book is devoted to an exposition of Orthodox spirituality; this portion of the book deserves a separate review by someone well-versed in Orthodox theology.

At the risk of seeming pedantic, I have to say that I find works that facilely purport to find Christian ideas in ancient texts of the Orient open to serious criticism. While not denying the validity of cross-cultural and cross-religious comparison, I believe such research must be based on well-grounded scholarship. A great obstacle in undertaking serious comparisons between philosophical or religious systems is the very complexity of such study. An adequate knowledge of any one such system requires years of study and the mastery of several ancient languages. In the case of the Chinese term *dao*, for example, one should be aware of the the philological and linguistic problems involved, as well as the extensive literature in Chinese about this important concept. Sole dependence on secondary and tertiary sources is inadequate. It should be borne in mind that the intelligent Chinese reader will not be impressed by Western interpretations of his culture that represent only a superficial acquaintance with a very old and complex approach to human problems. There has always been a danger in the West of creating a sort of westernized version of China and building up a whole edifice of speculation that gradually departs farther and farther from reality. There is something romantic in the notion that one can understand China without coming into direct contact with its people, language and way of life. Another danger is that there are always Chinese who are happy to peddle a kind of *chinoiserie* to gullible foreigners. The foreigner interested in China always runs the risk of being fed a false image of what China is. China in many ways has become an image of the exotic. My own impression (based on many years of contact with Chinese people and study of the language and culture) is that the Chinese are not really so different from us. We thus at least have to consider the possibility that they may be more in-

terested in a straightforward presentation of what we believe. I think this is especially the case nowadays, when the Chinese have already undergone a century and a half of Westernization. It is common to encounter Chinese who have a highly sophisticated knowledge of Western science and philosophy, with little interest in their own ancient culture.

The sorts of considerations that Father Damascene's book contains were probably more relevant 150 years ago than they are now. Where the questions that he raises may still be useful is when translating Western religious texts into Chinese—here a knowledge of China's ancient literature is often of great import. We might even ask the question whether the present book is actually addressed to Chinese readers, apart from the obvious fact that it is written in English? My own feeling is that it is primarily directed toward modern Americans, who have a fascination with the Orient and are eager to be told that important elements of their own tradition have echoes in the mysterious East.

Chinese Orthodoxy has had a rather sad history. Orthodoxy was planted there not so much by the labors of active missionaries as by the migration of Orthodox believers from Russia to various parts of China. (There is no "Enlightener of the Chinese.") The ten thousand or so Orthodox believers in China mentioned by Father Damascene are almost all people of mixed blood, among whom a knowledge of the Russian language, while declining as the years pass, has still not died out. The late nineteenth and early twentieth centuries saw a promising spurt of genuine missionary labor; at this time several thousand Chinese converted to Orthodoxy. This promising beginning was cut short by the Russian Revolution (when all support from Russia ended) and the massive migration of Russian refugees into China. Taking care of the pastoral needs of the immigrants exhausted the resources of the Church, and little attention was paid to the needs of the Chinese converts. Subsequently, the refugees left China and settled in American and Australia. The Autonomous Chinese Orthodox Church established by the Moscow Patriarchate in 1956 was too fragile to survive the onslaught of the Cultural Revolution (1966-1976). I have no doubt that in the future a vigorous Orthodox mission to China can have considerable success, but such a mission is not possible at present due to governmental restrictions on religious activity.

Notes

1. I use the current Pinyin romanization when referring to Chinese words and names. Father Damascene employs the older Wade-Giles system (here shown in parentheses). The *Daode jing* is also commonly referred to as the *Laozi*, the name of its alleged author.

2. Nicholas Standaert, ed., *Handbook of Christianity in China*, Volume I, 1680-1800 (Leiden: Brill, 2001), p. 673.

3. Fan Wenlan, *Zhongguo tongshi jianbian* [A Concise History of China], vols. 1-4, second edition (Beijing: People's Publishing Company, 1964-65), Vol. 2, p. 423.

Synod News

Pilgrimage to Greece, Bulgaria, and Romania

In conjunction with the annual celebration of the Feast Day of the Holy Monastery of Saints Cyprian and Justina, our Mother Monastery, in Fili (Athens), Greece, and the yearly convocation of the Holy Synod of Bishops, Archbishop Chrysostomos and Bishop Auxentios organized, with the blessing of Metropolitan Cyprian, a month-long pilgrimage to Greece, Bulgaria, and Romania. The pilgrimage to Greece was made particularly festive by the twenty-fifth anniversary of the Consecration of His Eminence, Metropolitan Cyprian of Oropos and Fili, President of the Holy Synod in Resistance, to the Episcopacy. Participating in the pilgrimage were, in addition to our two American Hierarchs, Mother Elizabeth, Abbess of the Convent of St. Elizabeth, in Etna, CA, along with a small group of her sisterhood (Mother Kypriane, Mother Synkletike, and Sister Cecilia); Archimandrite Akakios, Abbot of the St. Gregory Palamas Monastery; Reader John Franklin, the monastery attorney and a municipal judge in South Georgia; and Joseph Rapp, a member of the parish Church of St. John the Baptist in Cedar Rapids, Iowa.

The pilgrims were joined by other clergy and faithful from the American Exarchate of our Church who, while wishing to be present in Greece for the festivities honoring the monastery Feast Day and the anniversary of Metropolitan Cyprian's Consecration, were unable, because of various obligations, to continue on to Bulgaria and Romania. Among these individuals were Protopresbyter Dr. Benedict Markley, his wife, Presbytera Photeini, and a group of representatives from his parish in Medina, OH, which is dedicated to St. John the Wonderworker of San Francisco; Father Dr. Joseph Miller, from the Dormition parish in Port Townsend, WA; Father Jerome Zubricky and Protopresbyter David Cownie, from the parish of Sts. Cyprian and Justina in Etna, CA; Father George Mavromatis, who serves the Convent of St. Elizabeth the Grand Duchess; and Protopresbyter Raphael Abraham, from St. John the Baptist Church in Cedar Rapids, IA.

Though unable to travel to Greece, Protopresbyter Gabriel Lee, pastor of the Dormition parish in Port Townsend, WA, and his Deacon, Father George Chee, Father Dr. Michael Nedelsky, pastor of the St. Seraphim Mission in Sioux Falls, South Dakota, Father Demetrios Sarlakes, pastor of the Church of the Annunciation in Winnipeg, Manitoba, Canada, Father John Abraham, assistant Priest at the St. John the Baptist Church in Cedar Rapids, IA, Father Dr. Gregory Telepneff, pastor of the St. John Chrysostomos Mission in Arlington, MA, and

Schemamonk Father Andrew, from the Skete of St. Andrew in Blue River, WI, conveyed their warm wishes by letter to Metropolitan Cyprian on the occasion of the anniversary of his Consecration. They were joined, in so doing, by many of the faithful of the American Exarchate of our Church.

The Feast Day Proper. In Greece, the American pilgrims and visitors were treated to the inimitable hospitality of the Holy Monastery of Sts. Cyprian and Justina and that of the spiritual children of Metropolitan Cyprian. The visit was highlighted by the Feast Day activities on October 2, 2004 (Old Style), with a festal Liturgy (*see photograph below*) concelebrated by His Eminence, Metropolitan Cyprian, His Eminence, Metropolitan Vlasie, President of the Synod of Bishops of the Old Calendar Orthodox Church of Romania, and His Eminence, Bishop Photii of Triaditza, Chief Hierarch of the Old Calendar Orthodox Church of Bulgaria, along with the following Hierarchs: in addition to our Bishops from America, all of the members of the Holy Synod in Resistance (with the exception of Bishop Chrysostomos of Sydney, who was recovering from recent surgery), i.e., His Eminence, Bishop Michael of Nora (Sardinia), His Eminence, Bishop Silvano of Luni (Italy), His Grace, Bishop Symeon of Lakedaimonia (Austria), His Grace, Bishop Johannes of Makarioupolis (Sweden), and Their Graces, Bishop Ambrose of Methoni and Bishop Chrysostomos of Christianoupolis, assistants to Metropolitan Cyprian; and, from the Romanian Hierarchy, His Grace, Bishop Demosten of Neamț, His Grace, Bishop Ghenadie of Bacău, and His Grace, Bishop Pahomie of Vrancea. The Liturgy, celebrated in many languages, was served in the temporary basement Chapel of the magnificent new Cathedral Church presently under construction at the monastery.



In addition to the American pilgrims and Hierarchs from several countries, there was a large contingent of Priests, Deacons, monastics, and pious lay people from throughout Greece, from Romania, and from Bulgaria. It is likewise noteworthy that warm greetings were conveyed to the monastery and His Eminence, Metropolitan Cyprian, from a number of Russian clergy in Siberia. Thus, the festivities, at which a number of governmental dignitaries, from the local mayor to Parliamentary representatives, were in attendance, took on the flavor of a living expression of Orthodox catholicity.

(Pictured below, Hierarchs with εὐζώνες, or the traditional Greek honor guard; one face of the imposing new monastery Cathedral; the Synod of Bishops, who met during the monastery's festal period; and [next page] a segment of the Feast Day crowds.)





Nameday Testimonial for Metropolitan Cyprian. On the evening of Sunday, October 4 (Old Style), the testimonial honoring His Eminence, Metropolitan Cyprian—organized annually by the brotherhood of the Holy Monastery Sts. Cyprian and Justina to honor their spiritual Father—took on a special importance because of the anniversary of His Eminence’s Consecration to the Episcopacy. The celebration, held at the convention center of the Novotel in downtown Athens, was attended by a huge crowd of faithful and well-wishers. A special team of translators rendered the content of the program into various languages, so as to accommodate those foreign visitors who did not speak Greek. His Grace, Bishop Chrysostomos of Christianoupolis



served as master of ceremonies for the moving tribute, to which the clergy and faithful alike (*see photograph below*) were rigidly atten-



tive. The program included presentations by the magnificent Byzantine choir of the Holy Monastery Sts. Cyprian and Justina; a moving expression of gratitude to Metropolitan Cyprian's loving guidance by Irene Archontouli, President of the St. Philaret the Merciful Women's Guild (*at right, below*); an eloquent poetic tribute to His Eminence's work by the physician and surgeon, Dr. Loukas Pallis (*at left, below*); a presentation of traditional Greek folk music; a moving lecture by Bishop Ambrose of Methoni, "The Good Shepherd: A Calling and a Spiritual Gift," in which he described in an engaging manner the principal attributes and virtues of the Church's Hierarchs, with special reference to the inspiring example of Metropolitan Cyprian; the presen-



tation of Nameday gifts to Metropolitan Cyprian (a superbly-executed Icon of Christ the Good Shepherd, painted at the monastery Icon studio, and a processional banner symbolizing the work of the Holy Synod in Resistance, embroidered by the sisterhood of the Convent of the Holy Angels) (*pictured below*); the distribution of gifts (a splendid commemorative volume in Greek and English, entitled *Ladder to Heaven*, honoring the Metropolitan's founding of the Holy Monastery of Sts. Cyprian and Justina and recounting the monastery's history [*see p. 45*], and sweets); and a final, eloquent word of gratitude from Metropolitan Cyprian himself. Without exception, all in attendance at this memorable tribute were impressed by the spiritual, artistic, and professional depth of its presentation.



Visit to the Convent of the Holy Angels. Before departing from Greece, the pilgrims from the American Exarchate of our Church had the great pleasure of visiting the Convent of the Holy Angels, just outside Athens. They were accompanied by Metropolitan Cyprian and a number of the visiting Hierarchs.

There is a particularly close spiritual relationship between this community and the Convent of St. Elizabeth the Grand Duchess, since Mother Elizabeth, the founder of the convent in Etna, completed her novitiate at the Holy Angels, then under the spiritual guidance of the late and blessed Abbess Kypriane, the convent's founder and a devoted spiritual daughter of Metropolitan Cyprian.

On arrival, the pilgrims were received by the nuns, who, under the able guidance of their present spiritual Mother, Abbess Taxiarchia, have grown to nearly thirty in number. The visitors were taken on a

tour of the convent's beautiful Chapels—including a basement Church, in the main *Katholikon*, dedicated to St. John of Shanghai and San Francisco, where the crypt of the convent's founder is located—and of the convent's Icon studio and sewing and embroidery shops.

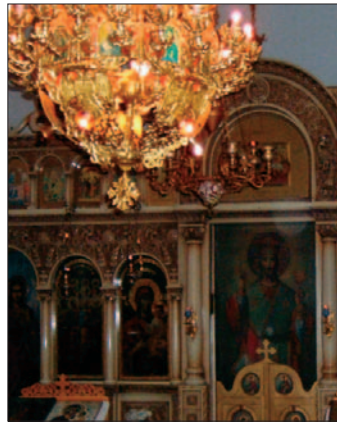
After a beautiful lunch at the convent, Mother Kypriane, representing the Convent of St. Elizabeth, presented the Metropolitan with a special gift commemorating His Eminence's twenty-five years of Episcopal service, a beautiful Emu egg decorated with an Icon of the *Theotokos* that was painted at the Icon studio of the Etna convent. *(See, immediately below, Metropolitan Cyprian, admiring his gift; Bishop Ambrose of Methoni can be seen at left of His Eminence.)* After the distribution of gifts to the visiting Hierarchs and American pilgrims, a group of the nuns posed in front of the convent's main cloister for a farewell photograph. *(Abbess Taxiarchia and Abbess Elizabeth can be seen at the center of the photograph.)*



Visit to Thessaloniki and Kymina. Departing Greece with rich memories and deep sentiments of gratitude and nostalgia, those visitors from the American delegation to the Feast Day events in Athens who were going on to Bulgaria and Romania departed by train for Thessaloniki, in Greek Macedonia, on October 6 (Old Style), accompanied by Archimandrite Glykerios, a brother of the Holy Monastery of Sts. Cyprian and Justina who serves the monastery's *metochion*, or dependency, of St. John the Merciful in the center of that city. The pilgrims were met by a group of faithful and taken on a tour of the city, centered on the veneration of the Relics of St. Demetrios the Great Martyr, St. David of Thessaloniki, and of St. Gregory Palamas, which treasures are located in several of the city's many historical Churches, which date back to the earliest Christian centuries.

The culmination of their one-day visit to Thessaloniki was an

evening visit by the pilgrims to Kymina, a small city outside Thessaloniki, where a few faithful from one of our Church's oldest parishes, which played an important historical rôle in the Greek Old Calendar movement, had prepared a beautiful evening meal. Archbishop Chrysostomos made a few comments, at the end of the meal, about his affection for the faithful in Northern Greece, from whence a number of his Greek ancestors hail. At midnight, with Archimandrite Glykerios and several faithful from Thessaloniki, the pilgrims reached the train station and prepared for their overnight departure for Sofia, Bulgaria. *(See, below, the visitors with parish members and the interior of the Church in Kymina, which is dedicated to the Holy Apostles.)*



Visit to the Old Calendar Orthodox Church of Bulgaria. Early on the morning of Wednesday, October 7 (Old Style), the American pilgrims arrived in Sofia, where they were met by His Eminence, Bishop Photii and several of his clergy and faithful. This was the beginning of a five-day visit in which they were shown overwhelming love and hospitality by their Bulgarian hosts, both clergy and lay people, and were given an opportunity to obtain a small glimpse of the amazing work of Bishop Photii and his clergy, the deep piety of the Bulgarian faithful, and the immense spiritual esteem in which the Bulgarian Old Calendarists hold Metropolitan Cyprian.

On the first day of their visit to Bulgaria, the American pilgrims paid a visit to the historical Churches that adorn Sofia, the capital city of Bulgaria, including the Patriarchal Cathedral of St. Alexander Nevsky, the Church of St. Kyriake, the ancient Church of St. Sophia, and the Russian Church of St. Nicholas, in which are found the Relics of St. Seraphim of Sofia, the spiritual patron and inspirer of the Old Calendar movement in Bulgaria. It was, indeed, two of the spiritual children of St. Seraphim, Archimandrites Seraphim (now reposed) and Sergius, both professors at the Theological Faculty of the University

of Sofia, who, when the Bulgarian Patriarchate adopted the New Calendar in 1968, initiated the resistance to this innovation that led, eventually, to ties to Metropolitan Cyprian and the eventual Consecration of Bishop Photii, also an assistant professor at the University of Sofia, as Chief Hierarchy of the Old Calendar Church of Bulgaria. It was thus with special joy that the pilgrims visited the St. Nicholas Church and venerated the Relics of St. Seraphim, which are the object of constant veneration by Old *and* New Calendarist faithful in Bulgaria. (*See the Church of St. Nicholas and the grave of St. Seraphim, below.*)

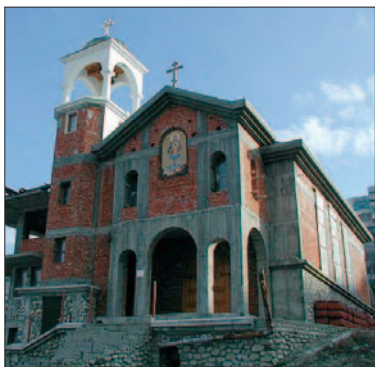


On Thursday and Friday, the pilgrims were taken on a tour of the beautiful Rhodope mountain region of Bulgaria and several isolated Old Calendarist parishes. The first stop was the construction site of the Church of Sts. Cyril and Methodios, in Blagoevgrad (*see below*),



the newest of the some twenty-three Old Calendarist parishes in Bulgaria, where a small group of faithful, together with the parish Priest and his wife, gathered to greet the visitors and to offer them refreshments. At present, the parish meets in a temporary Chapel next to the site of the new Church. The parish serves a congregation of young, educated, and vibrant faithful.

Later in the evening, the pilgrims arrived in the city of Sandansky, where another beautiful Church, dedicated to the Mother of God, the Life-Giving Spring (*at left*), is under construction. There, the congregation hosted a beautiful dinner and warmly received the visitors, who spent the night near the parish.



The following day, Friday, the visitors left for the small village of Goltse Delchev, where they were again given a warm reception by the villagers and treated to a memorable lunch. At the request of those present, Archbishop Chrysostomos addressed some comments to the gathered faithful about the spiritual life among Orthodox in America.

(See, at right, the small parish Church in Goltse Delchev, dedicated to the Holy Trinity.)

After a long drive through the majestic Rhodope mountain range, where the landscape is often dotted by minarets and mosques—remnants of the Turkish conquest of the Balkans, when the local populace was often converted by force to the Islamic religion of the invaders—, the pilgrims reached the city of Velingrad. Here they were greeted by families that are organizing a new parish, dedicated to the Mother of God, Joy of All Who Sorrow, who prepared an evening meal for them.

While in Velingrad, the group also made a visit, indeed, a pilgrimage within their pilgrimage, to the site of the massacre by Turkish militants, on May 1-5, 1876, of more



than six thousand innocent Orthodox civilians who—as a price for refusing to accept Islam—were burned alive in the village Church and school or ritually slaughtered at a nearby river. This mass martyrdom was carried out in a spirit of religious zeal that is simply horrific. It should stand as example to all of us of the central importance of love and toleration to any religion and the need to seek and to see God through the prism of these essential virtues. (*See, below, the pilgrims, with His Eminence, Bishop Photii, in front of the Church of St. Nedelia, where many of the Martyrs were immolated, and the open case containing a portion of the Relics of the Martyrs.*)



On Saturday, October 10, having returned late Friday evening to the capital city of Sofia, the American pilgrims visited the Convent of the Protection of the Mother of God, in the Knyazhevo district of the city. It was here that Archimandrites Seraphim and Sergius sought refuge after resisting the calendar innovation in the Bulgarian Patriarchate, for which reason they were summarily dismissed from their positions at the university. The convent was established, with the blessing of St. Seraphim of Sofia, by one of his spiritual children, the late and blessed Mother Seraphima, the former Princess Olga Andreyevna Leven, who was a member of the Russian émigré community in Bulgaria, after the Russian Revolution, and who reposed last year on the Eve of All Saints, at the age of ninety.

The Protection Convent (*see below*), at present numbering fifty-five nuns, was in many ways the spiritual cradle in which Bishop Phottii was reared, and it was thus with great emotion that he and the visiting Americans visited Mother Seraphima's grave at the convent cemetery, where a memorial service was conducted. Among the several clergy who serve the convent (*see next page*) is the aforementioned Archimandrite Sergius, an active octogenarian whose various articles have appeared frequently in the pages of *Orthodox Tradition*.





A group of nuns and the clergy who serve the Protection Convent.



The Convent Chapel



The Main Entrance to the Convent

The culmination of the activities in Bulgaria was the concelebration of the Divine Liturgy in the magnificent Cathedral of the Dormition, in Sofia, by Bishop Photii and the visiting Bishops and Archimandrite Akakios, followed by a visit to Bishop Photii's official residence, where His Eminence resides with a small brotherhood and which is graced by a very beautiful Chapel. At the Episcopal Residence, the visitors were treated to traditional Bulgarian sweets and refreshments. *(See photos on p. 37 and at the top of p. 38.)*





On Monday, October 12 (Old Style), the pilgrims departed from the Central Train Station in Sofia, where they reluctantly bade farewell to their Bulgarian hosts, who had, along with Bishop Photii, gathered at the station to see the visitors off on their daylong train ride to Bucharest, Romania.

Visit to the Romanian Old Calendarists. Arriving in Bucharest on Monday evening, the pilgrims were met by Archimandrite (now Bishop) Flavian, Abbot of the large Monastery of the Dormition, located in the military district of the city. At the monastery, they were received with great affection in the beautiful new Church (*see below*), which now serves as a Cathedral. The monastery, which, with its many affil-



iated sketes, numbers more than one hundred monks, supports itself by the sale of the products of its extensive marble factory and print shop. In 1984, the original monastery, on the site of which the present facility was built, was completely razed by the Communist authorities and the members of the brotherhood—to which the present Abbot and several of the monks belonged—either disbanded or arrested. The impressive and beautiful structures that now constitute the monastery were begun in 1989, with the fall of the atheistic régime, and the ruined facility has now been reborn through the gargantuan efforts of its Abbot and the brotherhood.

On Tuesday, Archbishop Chrysostomos and the other pilgrims visited the beautiful headquarters of the U.S. Fulbright Commission in Romania, where His Eminence was former Executive Director. The visitors were cordially welcomed by the present Executive Director of the Commission, Dr. Barbara Nelson, and surprised with a very nice lunch prepared by her staff. Following their visit to the Fulbright Commission, the Archbishop, at the invitation of Professor Augustin Ioan, Dean of Research and Graduate Studies at the Ion Mincu University of Architecture and Urbanism in Bucharest, delivered an afternoon lecture to students in the university's post-graduate program in Church architecture. Dr. Ioan, who also serves on the Board of Advisors of the Center for Traditionalist Orthodox Studies, joined His Eminence, who taught at the university when he was a Fulbright Scholar in Romania, in an interesting question-and-answer period, following the lecture. (*See photograph below*).



The visit of the American pilgrims to Romania coincided, Providentially, with the Feast Day of the Convent of the Annunciation and St. Paraskeva in Valea Roşie, a village located south of Bucharest in the Călăraşi region. The convent, with its sixty-six nuns, is a depen-

dency of the Dormition Monastery in Bucharest and, like its Mother Monastery, the Mother Convent of various affiliated sketes. With the blessing of the Abbess of the Convent, the much-revered Mother Teodosia, the visiting Bishops and Archimandrite Akakios were asked to serve with Archimandrite Flavian. At the end of the Liturgy, which occurred on the last Sunday before the Consecration of Father Flavian to the Episcopacy, Archbishop Chrysostomos removed his *Enkolpion* and Cross and presented them to the Bishop-elect, much to the pleasure of all present. Following the Liturgy, a festal meal was served. *(See photographs below. From top left, clockwise, Archimandrite Flavian and, directly behind him, Abbess Teodosia; Archbishop Chrysostomos censing the faithful at the Great Entrance; Archimandrite Akakios in the courtyard of the Convent, following the Divine Liturgy; and the congregation attending the Feast Day.)*



Wednesday evening, after returning from the festivities in Valea Roșie, the pilgrims joined a group of Romanian intellectuals and former diplomats—whom Archbishop Chrysostomos befriended during his stay in Romania as a Fulbright Scholar and, later, as Executive Director of the U.S. Fulbright Commission in Romania—for dinner. The next day, after an emotional farewell at the train station, the Americans departed for Budapest, where, after an overnight journey, they had lunch with the executive Director of the U.S. Fulbright Commission in Hungary, Dr. Huba Brückner, and enjoyed a day of sightseeing in the beautiful scenic capital of Hungary. They then continued on to Paris and their return to the U.S.

The Consecration of New Bishops for the Old Calendar Orthodox Church of Romania

On Saturday, October 17, and Sunday, October 18, our Sister Old Calendar Church in Romania, with 130 parishes—many of them serving immense congregations—and thirty-four monasteries, convents, and sketes throughout the country, Consecrated two new Bishops. The ceremonies, which were held at the Church's headquarters, the Monastery of the Holy Transfiguration in Slătioara (in the Northern province of Moldavia), were presided over by the President of the Holy Synod, His Eminence, Metropolitan Vlasie, and his six Bishops, along with Bishop Photii, from our Sister Church in Bulgaria, and Bishop Ambrose of Methoni, representing our own Church and Metropolitan Cyprian. (*See below.*)

On Saturday, Hieromonk Iosif (Mogârzan), superior of the monastic community begun by the late Bishop Cozma (†2002) and recently finished by Father Iosif and his brotherhood, was Consecrated Bishop of Botoșani. The new Bishop is from a very large family (sev-



enteen children in number), seven members of which are now monastics. He dedicated himself to the monastic life at a very young age and



received his theological and monastic training at the Transfiguration Monastery in Slătioara. We sincerely wish His Grace, Bishop Iosif (*at left*), “Εἰς πολλὰ τὰ ἔτη Σας!”

On Sunday, Archimandrite Flavian (Bârgăoanu), Abbot of the Monastery of the Dormition in Bucharest, was Consecrated Bishop of Ilfov. The new Bishop was born near the Slătioara Monastery in Moldavia. It was during his student years at the University of Bucharest, where he majored in nuclear Physics, that His Grace committed himself to the monastic life, under the guidance of the ever-memorable Bishop Evloghie (†1979), by whom he was then Ordained a Hieromonk. When the Communist authorities destroyed the monastery of his repentance, he was arrested and sent to prison for two years, for refusing to denounce his monastic commitment and his adherence to the Old Calendar movement. He was thus vouchsafed, in the incredibly cruel and harsh conditions of his confinement, to receive the crown of a Confessor.

Along with the Consecration of His Grace, Bishop Flavian, Hierodeacon Nifon, a spiritual son of the new Bishop and a brother of the monastery in Bucharest, was ordained to the rank of Hieromonk. He will continue to serve at the Dormition Monastery. (*See, below and on the following page, photographs of Bishop Flavian and his Consecration.*)





**Pastoral Visit to Synodal Missions
in Georgia and South Ossetia**

In September, His Grace Bishop Ambrose of Methoni, assistant to Metropolitan Cyprian and the Hierarchy responsible for our Synod’s missions in Transcaucasia, made a pastoral visit in early September, 2004, to our parishes in Georgia and war-torn South Ossetia.

In Tbilisi, the capital of Georgia, His Grace was enthusiastically greeted by the faithful and clergy of the newly-constructed Church of the Mother of God, the Portaitissa (“The Keeper of the Portal”), where he celebrated the Divine Liturgy for more than three hundred worshippers (*See below.*) While in Tbilisi, he also met with the clergy to discuss various matters of concern to our Church there.





In Tskhinval, the capital city of South Ossetia, Bishop Ambrose was warmly received by the faithful, who, in light of recent hostilities, took great pains to look after his safety. He was, in fact, offered hospitality in the home of the Under-Secretary of Justice. During his stay, he visited the Orthodox School in Tskhinval, where he spoke with the children about the recent attack on school children in Beslan, North Ossetia, where more than three hundred hostages were massacred by Islamic terrorists. Many of the children were, in fact, Baptized by the pastor of our parish in Tskhinval (dedicated to the Nativity of the *Theotokos*), Archimandrite George.



On the Feast Day of the parish, Bishop Ambrose celebrated the Divine Liturgy, together with Archimandrite Paul and his Deacon. In addition to a large number of the faithful, present at the Liturgy was the President of South Ossetia, Eduard Kokoity (*seen at left with his Grace*), and other members of his government.

Publications



In late summer, 2004, the Romanian publishing house, Editura Vremea, released two new volumes by His Eminence, Archbishop Chrysostomos: *Obedience in the Orthodox Patristic Tradition*, co-authored by Bishop Ambrose of Methoni, and *Love in the Orthodox Patristic Tradition*, co-authored by Father James Thornton. Translated by Professor Remus Rus, these books follow the publication, over a two-year period, of works on humility and repentance, based on the Archbishop's four-volume English-language series on Patristic psychology. Available from Editura Vremea, Str. Constantin Daniel 14, Bucharest, Romania.



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Book Reviews

CONSTANTINE CAVARNOS, *Fine Arts and Tradition: A Presentation of Kontoglou's Teaching*. Belmont, MA: Institute for Byzantine and Modern Greek Studies, 2004. Pp. xv + 96.

Dr. Cavarnos has performed a considerable service to the English-speaking Orthodox world by making available a fascinating and inspiring collection of Photios Kontoglou's writings on the fine arts. This book contains four essays by Kontoglou entitled, respectively, "Free Art and Tradition," "The Orthodox Tradition of Iconography," "Classical Greek Art," and "Ancient Art and Byzantine Art." Dr. Cavarnos, who knew Kontoglou personally and frequently conversed with him on a wide variety of subjects, provides the reader with a very lucid and helpful introduction to the thinker's general theory of art. There are also two interesting appendices: "A Self-Portrait of Photios Kontoglou" (a summary by Kontoglou of his literary and artistic *œuvre*) and "The Workshop of Photios Kontoglou" (a brief account of Kontoglou's pupils and disciples).

It is important to emphasize that Kontoglou, for all his ostensible coolness towards things Western, was no bigot. Not only did he condemn chauvinism, which he regarded as the "fanatical and stupid restriction of an artist to a small circle of ideas and values" (p. 20); but he also had a genuine appreciation for classical cultures like those of Egypt, India, China, and Japan, all of which were steeped in tradition. This is the context in which we should understand Kontoglou's rather critical estimation of Western painting—specifically that of the Italian Renaissance. We need not suppose that Kontoglou, with his deep knowledge of Western art, would have dismissed *all* of the painting produced by Italian masters in this period. What bothered him about the Renaissance was its break with tradition and its tendency to promote an excessively subjectivist and arbitrary approach to art.

I heartily recommend this splendid new book by Dr. Cavarnos to anyone interested in art history or in the nexus between aesthetics and theology.

HIEROMONK PATAPIOS

Center for Traditionalist
Orthodox Studies

[FATHER] ASTERIOS GEROSTERGIOS, *Iustinian cel Mare: Sfânt si Împarat [Justinian the Great: The Emperor and Saint]*. Translated by

Ovidiu Ioan. Bucharest: Editura Sophia, 2004. Pp. 335.

The English original of this book, published in 1982, is a landmark in Patristic scholarship. In addition to being the first full-length study of St. Justinian in English, it was written by a singularly devout and erudite Orthodox Priest, who, unlike all too many other Patristic scholars, treats this Saint among Emperors both sympathetically and respectfully. I am delighted that it has now been translated into Romanian and published by Editura Sophia, one of the premier publishing houses in Romania. The front cover of this Romanian version is graced by the famous mosaic of St. Justinian from the Church of San Vitale in Ravenna and is very attractively printed. Its utility for Romanian theologians and historians is, unfortunately, somewhat diminished by the total absence of any index. However, the exhaustive bibliography that so enhanced the value of the English original is included in its entirety.

In this brief notice, I will draw attention to just three of the many important points that Father Asterios makes in this seminal work. First, he convincingly proves that St. Justinian was not a “Cæsaropapist.” Secondly, he successfully clears him of the charge of subscribing to the Monophysite heresy of Aphthartodocetism. Thirdly, he resoundingly vindicates Justinian’s sanctity, to say nothing of his great talent as a theologian. In view of this, it is all the more regrettable that such a luminary of the Church has yet to be honored by a full liturgical service. To the best of my knowledge, there does not exist in any language even so much as an *Apolytikion* or a *Kontakion* to St. Justinian.

Let us hope that Father Asterios’ magisterial presentation of the life and thought of an unjustly maligned and much misunderstood historical personality will be translated into yet other languages. We are all indebted to him for setting the record straight with such clarity and objectivity.

RASOPHORE-MONK CHRYSOSTOMOS

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Publications

The Center for Traditionalist Orthodox Studies has to date published more than forty-seven books, thirty-four monographs, and numerous booklets on themes in Orthodox theology, Patristics, Byzantine history, pastoral psychology, and Orthodox spirituality, as well as various original translations of classical Patristic texts and the lives of the Saints. A catalogue of publications is available from:

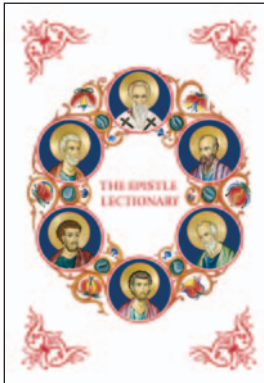
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