

«Ο λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με Πατρὸς». (Ιωάν. 14:24)

«Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος Ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις». (Πράξιν 2:4)

ΦΩΝΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ

VOICE OF ORTHODOXY

ΕΠΙΣΗΜΟΣ ΕΚΔΟΣΙΣ ΙΕΡΑΣ ΑΠΧΙΕΠΙΣΚΟΠΗΣ ΑΥΣΤΡΑΛΙΑΣ
Συντάσσεται ὑπὸ Ἐπιτροπῆς προνοία τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου
242 Cleveland St., Redfern, 2016. Tel. 9698 5066

OFFICIAL PUBLICATION OF THE GREEK ORTHODOX
ARCHDIOCESE OF AUSTRALIA
Ἐτησία Συνδρομή — Annual Subscription \$ 20.00



VOLUME 28 No 7

Print Post Approved PP 24555000018

Τεύχος 314

Ἰούλιος / July 2006

ΣΥΝΕΡΓΟΙ ΘΕΟΥ

ὑπὸ Ἀρχιεπισκόπου Αὐστραλίας Στυλιανοῦ

«Θεοῦ γὰρ ἐσμεν συνεργοί, Θεοῦ γεώργιον,
Θεοῦ οἰκοδομὴ ἐστε»

(Α΄ Κορ. 3, 9)

Α΄

Σεσ φορές κί ἄν «ἐπαν-έρχεται» ὁ πιστός ἄνθρωπος τοῦ Θεοῦ σέ ἓνα συγκεκριμένο χωρίο Βιβλικοῦ κειμένου, δέν εἶναι δυνατόν νά μήν «ἀνα-καλύψει», κάθε φορά κάτι καινούργιο, πού δέν εἶχε «προσ-έξει» σέ προηγούμενες ἀνα-γνώσεις.

Κί ὅσο περισσότερο προσέχει, τόσο περισσότερα «βλέπει» καί «ἐπι-σημαίνει». Ὅσο δέ περισσότερα «πληρο-φορεῖται», τόσο βαθύτερα «κατα-νύσσεται» καί «οἰκο-δομεῖται», δηλ. **παρηγορεῖται** καί **ὀλοκληρώνεται**, ὁ εὐλαβής ἀναγνώστης, ὁδεύοντας ἔτσι γαληνιαῖα πρὸς τήν «σωτηρία» του.

Γατί, «σωτηρία» βέβαια δέν εἶναι ἀπλῶς τό νά γλυτώσεις ἀπό «πνιγμό», ἀπό «φωτιά», ἢ ὅποιο ἄλλο εἶδος **φυσικοῦ** θανάτου, πού οὔτως ἢ ἄλλως δέν διαρκεῖ πολυ. «Σωτηρία» εἶναι, κατὰ κυριολεξίαν, τό νά «λυτρωθεῖς», δηλ. νά «ἀπ-ελευθρωθεῖς» μέ κάποια «λύτρα» (τό ἀπαραίτητο **ἀντί-τιμολ**) ἀπό τήν «ἐνθαδική» ὁδύνη τῆς ὑπάρξεώς σου.

Σέ τοῦτο, ὅμως ἀκριβῶς, τό «κομβικό» σημεῖο πρέπει νά λεχθεῖ, ὅτι «ἐνθαδική» ὁδύνη δέν εἶναι τίποτε ἄλλο – γιά τόν ὁποιοδήποτε θνητό– ἀπό τήν ἔλλειψη **σκοποῦ** καί **νοήματος**, στόν παρόντα καί «ἀπο-προσ-ανατολισμένο» κόσμο.

Ἀλλά ὁ **σκοπός** γιά τόν ἄνθρωπο ποτέ δέν μπορεῖ νά εἶναι μόνο τά **ἄψυχα** ὑλικά πράγματα. Αὐτά εἶναι ἀπλῶς τά «μέσα», γιά νά ὁδηγηθεῖ ὁ ἄνθρωπος στόν συνάνθρωπο. Καί μέσα ἀπό τό **πρόσωπο** τοῦ συνανθρώπου νά γνωρίσει καί ν' ἀγαπήσει τόν ἴδιο τόν **Θεό** (πρβλ. Α΄ Ἰω. 4, 20).

Γιά τόν ἴδιο λόγο, τό «**νόημα**» πού ἐναγώνια ζητοῦμε μέσα στόν κόσμο τῆς συγχύσεως, δέν εἶναι μιά ἀφηρημένη «ιδέα»! Τό «νόημα» εἶναι πάντα ἓνα «**νεῦμα**», ἀπό ἄνθρωπο σέ ἄνθρωπο!

* * *

Ὅλα αὐτά πού εἶπαμε πιο πάνω, ὑπό μορφῆν συντομῆς «εἰσαγωγῆς», προκειμένου νά ἐμβαθύνει ὁ ἀναγνώστης τοῦ Περιδικοῦ μας στή «χάρη» τῶν Ἱερῶν Κειμένων, ἰσχύουν βεβαίως εἰς τό πολλαπλάσιο, ὅταν πρόκειται γιά κείμενα ἀπό τήν γραφίδα τοῦ Ἀποστ. Παύλου.

CO-WORKERS WITH GOD

By Archbishop Stylianos of Australia

"For we are God's co-workers;
You are God's field, you are God's building"

(1 Cor. 3:9)

I

No matter how many times the faithful person of God 're-visits' a specific passage of the Bible, it is impossible not to 'dis-cover' something new on each occasion, which had not been noticed during previous readings.

And the more attention one gives, the more ones 'sees' and is able to highlight certain things. Then, the more one is 'in-formed', the deeper the compunction and edification. In other words, the devout reader is **consoled** and **fulfilled**, journeying with tranquility towards his or her salvation.

For 'salvation' is not of course escaping from being drowned or burned or any other form of **physical** death which, in any case, does not last for long. Salvation is, literally, to be 'redeemed' *i.e.* freed through some 'ransom' (which is the necessary **price**) from the pain of your existence in the here and now.

However, it must be said on precisely this crucial point that the pain of the 'here and now' is nothing other – for any mortal – than the lack of **purpose** and **meaning** in this present and disorientated world.

Yet the **purpose** of human life can never only be **lifeless** material things. These are simply the 'means' that lead people to their fellow human being. And in the **person** of a fellow human being, one comes to know and love **God** Himself (*cf.* 1 Jn. 4:20).

For the same reason, the meaning we anxiously seek in a world of confusion is not an abstract 'idea'! The 'meaning' (*noima*, in Greek) is always a 'gesture' (*nevma*) from one person to another!

* * *

All that we have mentioned above, by way of a brief introduction, so that the reader of our Magazine may delve further into the 'grace' of the Holy Scriptures, certainly hold true for the writings of the Apostle Paul.

For while **all** Authors of the divine Revelation drew from the **same unique** source, which was none other than the breath of the **Holy Spirit** (through 'divine inspiration'), we should not forget that the Holy Spirit itself gave to each of the faithful **special** gifts, such that

Διότι, όσο κι' αν **όλοι** οι ιεροί Συγγραφείς τῆς Θείας Ἀποκαλύψεως ἀντλήσαν πάντοτε ἀπό τὴν **ἴδια** καὶ **μοναδική** πηγή, πού δέν ἦταν ἄλλη ἀπὸ τὴν πνοή τοῦ **Ἁγίου Πνεύματος** («θεοπνευστία»), ἐν τούτοις δέν πρέπει νά ξεχνῶμε ὅτι τὸ ἴδιο Ἅγιο Πνεῦμα ἦταν ἐκεῖνο πού ἔδωκε στὸν καθέναν πιστό **ἰδιαίτερα** χαρίσματα (δῶρα), ὥστε νά συμπληρῶνουν ὁ ἕνας τὸν ἄλλο.

Ὁ δὲ Ἀπόστ. Παῦλος, ὅπως εἶναι γνωστό, δέν ὑπῆρξε μόνον ὁ πλέον πεπαιδευμένος καὶ ὁ βαθύτερος Θεολόγος σ' ὀλόκληρη τὴν Ἰουδαίω-Χριστιανική Παράδοση. Ὑπῆρξε καὶ ὁ περισσότερο παντός ἄλλου ὑμνήσας τὴν ἄκρα **ἀγαθότητα** τοῦ φιλανθρωποῦ Θεοῦ, τὴν ὁποία ἐκφράζει ὁ **Παράκλητος** μέ τὴν ἀνεξάντλητη ποικιλία τῶν **«χαρισμάτων»**, πού δίδει σέ κάθε ἄνθρωπο «κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ» (Εφεσ. 4, 7).

Ἐχοντας λοιπὸν ὅλα τὰ πιὸ πάνω ὑπ' ὄψιν, θά προσπαθήσουμε νά ἀναλύσουμε κάπως συστηματικά τὸ χωρίο πού ἔχουμε θέσει κάτω ἀπὸ τὸν τίτλο τοῦ ἄρθρου μας.

Γιὰ τὴν σωστή ἐρμηνεία καὶ κατανόηση αὐτοῦ τοῦ χωρίου, πρέπει νά προσεχθοῦν ἀπαραιτήτως κάποιες οὐσιαστικές λεπτομέρειες, πού «ὀργανικά» ὀδηγοῦν σέ εὐρύτερες καὶ βαθύτερες παραμέτρους.

1. Τὸ πρῶτο πού «χτυπᾶ στό μάτι» τοῦ ἀναγνώστη, εἶναι ἡ διαφορά στό ρῆμα **«ἔσμεν»** ἀπὸ τὸ ἕνα μέρος, καὶ **«ἔστε»** ἀπὸ τὸ ἄλλο.

Ἐνῶ δηλ. τονίζει ὅτι ὅλοι οἱ πιστοὶ (μαζί κι' ἐκεῖνος!) εἴμεθα **«συνεργοὶ Θεοῦ»**, στή συνέχεια καὶ μέσα στὴν ἴδια πρόταση, λέγει στοὺς παραλήπτες καὶ ἀναγνώστες τῆς ἐπιστολῆς του, **«Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἔστε»**.

2. Ἀπὸ τὴν διαπιστούμενη αὐτῆ σαφῆ **διάκριση** ἀνάμεσα στὸν **«κῆρυκα»** τοῦ Εὐαγγελίου καὶ τὸ **«ἀκροατήριό»** του, μπορεῖ νά προκύψουν – ὅπως θά ἔχουμε τὴν εὐκαιρία νά δοῦμε ἐκτενῶς πιὸ κάτω – πλήθος **ἐρωτημάτων** καὶ **προβλημάτων**, πού πραγματικά προέκυψαν σ' ὅλες τὶς περιόδους τῆς Ἐκκλησιαστικῆς Ἱστορίας, καθορίζοντας ἔτσι ἀνάλογα τὴν περιπετειώδη πορεία τοῦ «ὑπαρκτοῦ Χριστιανισμοῦ»!

Αὐτὸς εἶναι ὁ λόγος πού πρέπει νά ἐρμηνεύσουμε πολὺ προσεκτικά καὶ «ὀρθόδοξα», δηλ. ἐν φόβῳ Θεοῦ καὶ ὄχι «πεπλανημένα» (αἰρετικά), τὴν **διάκριση** πού, τόσο «αὐθόρμητα» ἀλλὰ καὶ τόσο «συνειδητά», κάνει ὁ Ἀπόστ. Παῦλος στὶς **«Ποιμαντικές Ἐπιστολές»** του. Παράλληλα πρὸς αὐτές, ὅπως ἰδιαίτερος μεριμνᾷ γιὰ τὴν ἐν λόγω διάκριση στὶς δύο πρὸς Κορινθίους, ἐφ' ὅσον γνωστό ἦταν τὸ γενικώτερο ἠθικὸ κλίμα τῆς πόλεως Κορίνθου, σ' ἐκείνους τοὺς χρόνους, τὸ ὁποῖο χαρακτηριστικά εἶχε ἀποτυπωθεῖ εἰς τὸ ρῆμα «κορινθιάζειν»!

3. Ἀφοῦ ἐρμηνευθεῖ, μέ ἀνάλογη τεκμηρίωση, ἡ σπουδαία **διάκριση** γιὰ τὴν ὁποία ἔγινε λόγος, θά ἀντιμετωπίσουμε τὴν ἀνάγκη νά **ἐκτιμήσουμε** ἀκόμη περισσότερο τὶς βαθύτατα «πνευματικές συνέπειες» πού «ἀποκαλύπτονται» ἀπὸ τὸ γεγονός, ὅτι τὸ **ἀνθρώπινο πρόσωπο** ἐν γενεῖ ἔχει κτισθεῖ «κατ' εἰκόνα καὶ ὁμοίωσιν Θεοῦ» (πρβλ. Γέν. Α' 26). Διότι, ἐνῶ τὸ «κατ' εἰκόνα» ἀποτελεῖ τὴν ἀνήκουστη «προικοδότηση» ἀπὸ μέρους τοῦ Θεοῦ, γιὰ νά μπορέσει ὁ ἄνθρωπος νά ἐξελιχθεῖ, «συνεργαζόμενος» μέ τὴν Θεία Χάρη, σέ «θεό

one would complement the other.

As we know, the Apostle Paul was not only the most educated and profound Theologian of all Judeo-Christian tradition. He was also the one who, more than anyone else, praised the utter **goodness** of the loving God, expressed by the **Paraclete** (Holy Spirit) through an inexhaustible variety of **gifts**, which it grants each person "according to the measure of Christ's gift" (Eph. 4:7).

Having all the above in mind, we shall attempt to analyse somewhat more systematically the passage which was placed beneath the title of this article.

For a proper interpretation and understanding of this passage, several essential details must be noted, details which 'organically' lead to broader and deeper parameters:

1. The first thing that 'strikes' the reader, is the contrast between the verb **"we are"** on the one hand, and **"you are"** on the other. So while he emphasizes that all faithful (himself included!) are **"co-workers with God"**, he then goes on in the same sentence to say to the recipients and readers of his letter that **"you are God's field, you are God's building"**.

2. Through this verifiably clear **distinction** between the **proclaimer** of the Gospel and his **audience**, there can arise – as we will see more extensively below – a host of **questions and problems** which in fact have arisen throughout all periods of Church history, thereby determining the adventurous course of 'actual Christianity'!

3. This is the reason why we must interpret very carefully and in an 'orthodox' manner (i.e. with fear of God and not erroneously or heretically) the **distinction** which the Apostle Paul makes so 'spontaneously', but also so 'consciously', in his **Pastoral Letters**. Parallel to these, he is concerned with this distinction in both his epistles to the Corinthians, given the well-known general moral climate of the city of Corinth at that time, which characteristically coined the verb 'to Corinthianise'!

4. Once we have substantiated the significant **distinction** spoken of here, we shall deal with the need to **evaluate** even further the deeply 'spiritual consequences' that arise from the fact that the **human person** in general has been made in "the image and likeness of God" (cf. Gen. 1:26). For, while being 'in His image' is the unprecedented 'endowment' on the part of God, in order for man to develop 'in cooperation' with divine Grace into "one who has received the command to become god" (St Nicholas Cabasilas), the knowledge at the same time that he is "God's field" and "God's building" keeps him within the safe dimensions of his 'createdness', so as to avoid the debacle of Lucifer.

(to be continued)
Translation by DK

κεκελευσμένο» (Ἁγ. Νικόλαος Καβάσιλας), τὸ νά γνωρίζει συγχρόνως ὅτι εἶναι **«οἰκοδομὴ Θεοῦ»** καὶ **«γεώργιον Θεοῦ»**, τὸν συγκρατεῖ στά ἀσφαλῆ μέτρα τῆς «κτιστότητάς» του, ὥστε νά μὴν πάθει τοῦ Ἐωσφόρου τὴν πανωλεθρία.

(συνεχίζεται)



Monothelism and the Sixth Ecumenical Council: Further Clarification to the Christological Teaching of Chalcedon

Part I

By Philip Kariatlis

Introductory Remarks

In the sixth century a great dispute arose within the Church, which resulted in the fathers having to affirm the **full divinity** and **humanity** in the person of **Jesus Christ** by **insisting**, this time, on the reality of **two wills** – a divine and a human one in the incarnate Logos. Whereas several centuries before, the Council of **Chalcedon**, 451AD (which came to be known as the **fourth** Ecumenical Council) had clearly distinguished two natures in the person of Christ united 'without confusion, without change, without division and without separation [ἁδιαίρετως, ἀτρέπτως, ἀμερίστως, ἀσυγχύτως]', it had not explained the consequences of such a teaching, especially with regards to the **willing process** in the person of the historical Christ. Resulting from this, there arose a group of people within the Church who began teaching that Christ had only *one* will, claiming that His **human will** had been entirely **swallowed up by the divine**. This belief came to be known as '**Monothelism**' since, as the word suggests, it affirmed only one will in the person of Christ, teaching that only one single divine 'force' could safeguard the unity of the incarnate Son of God. However the fundamental issue that emerged was, could Christ have experienced the **fullness** of **human** life in an **authentic** way without a human will? It is to this most fundamental question that the fathers of the seventh century had to respond.

Defence of Dyothelite Christology

Discerning the inherent danger of the teaching of Monothelism, since it ultimately denied the full humanity of Jesus of Nazareth, the Church would now have to defend the truth of the **two wills** and **energies** in Christ. Specifically the doctrine of the Church which upheld the reality of the two wills in Jesus Christ and consequently His fully humanity came to be known as '**Dyothelite**' Christology – the term etymologically derived from the Greek words '*dyo*' meaning '**two**' and '*thelema*' signifying '**will**'. This dyothelite doctrine arose in order to do justice to the **two aspects** of **Christ's incarnation** – namely the **unity** of the **person**, but also in this case, the genuine **distinction-in-unity** of the two **natures** which had been proclaimed at Chalcedon but also witnessed to in the Scriptures. That is to say, the error of acknowledging only one will in Christ lay in its betrayal of former **biblical** and **conciliar** statements and definitions which had accepted

both divine and human actions in Christ – according to His divinity and according to His humanity – both of which were harmonised in the **person** of Christ. And so we can see that the unity of the incarnate Logos, for the fathers, lay not in the concept of one single action but in the notion of personhood. For this reason, the doctrine of the two wills would not destroy the unity of the incarnate Son of God, but on the contrary would in fact uphold the gospel image of Christ.



It was at a **council** held in **Constantinople** during the years **680-1**, subsequently becoming known as the **sixth Ecumenical Council** that the Church **formerly condemned** the **Monothelite** heresy. Very simply put, the council claimed that since Christ had two natures, He must also have had two wills – because the notions of 'will' and 'energy' were rightly considered to be traits of 'nature' and not of 'hypostasis' [i.e. personhood]. It did this especially so as to uphold the **integrity** of Christ's humanity, since a human nature without a human will would have jeopardised the integrity of that nature. Far from being fused together, the divine

and human wills, just like the natures, could be distinguished, yet without separation or confusion. The definition of faith proclaimed at the sixth council reads as follows:

... in Him [**Christ**] are **two natural wills** and **two natural operations** without confusion, without change, without division and without separation according to the teaching of the holy fathers. And these two natural wills are **not contrary** to one another.... but His **human will follows**, and not as resisting and reluctant, but rather preserved... We glorify **two natural operations**... in the same Lord Jesus Christ our true God, that is to say a **divine action** and a **human action**... for we will not admit one natural action in God and in the creature... Believing our Lord Jesus Christ to be one of the Trinity, and **after the incarnation** our true God we say that **His two natures shone forth** in His one hypostasis in which He both performed the miracles and endured the sufferings...

wherefore we confess **two wills** and **two actions occurring** most fitly in Him **for the salvation** of the **human race**.

In proclaiming that Christ was perfectly divine and perfectly human united in one person, the definition of the sixth

1. Definition of Chalcedon.

2. *Exposition of Faith, The Sixth Ecumenical Council: The Third Council of Constantinople, 680-81* cited in *Creeeds and Confessions of Faith in the Christian Tradition*, vol. 1, ed. Jaroslav Pelikan and Valerie Hotchkiss (New Haven: Yale University Press, 2003), 225 & 227.

Ecumenical Council affirmed both a genuine human activity and will, but also a real divine activity and will in the incarnate Lord. According to the definition, the **human will submitted to the divine will** and so the two were not in contradiction or opposition. Accordingly, even though they did **not act contrary** to one another, the wills did not lose their proper natural characteristics and properties.

For the fathers of the seventh century, upholding the doctrine of the two wills in Christ had definitive **soteriological** implications. Far from being preoccupied with any **abstract philosophical** interest, the Church's concern to preserve two wills in Christ lay, in wanting to **defend** firstly the **integral image** of Christ as portrayed in the Scriptures and secondly the **complete salvation** of the **human person**. It was in that vein that they argued that if the incarnate Christ did not possess a human will then the salvation of the human person – of which the **will** was correctly considered to be one of its most **basic and fundamental aspects** – would have been rendered incomplete. That is to say, since humankind **fell** as a result of **deciding contrary** to God, then **Christ** had to **assume** a **human will** otherwise it would have been left **unhealed**, and therefore a basic aspect of humanity would have been left outside the realm of salvation in Christ.³ Consequently, discarding the human will in Christ not only led to a rejection of the full reality of Christ's human nature, but also to depriving the world of its complete salvation. Conversely, upholding two energies or wills in Christ, safeguarded the integrity of the theanthropic principle in Christ, and the salvation of the created world.

This dyothelite Christology proclaimed at the sixth Ecumenical Council was especially championed by **St Maximus the Confessor** (b. 580), a monk from Constantinople. Just before the seventh century, the city of Constantinople had seen a major reconstruction, the pinnacle of which had included the completion of the Great Church dedicated to Holy Wisdom (Agia Sophia). It was into such a world that St Maximus was born, being of noble parents, receiving an **excellent education**, and becoming the **first secretary** to the Emperor Heraclius by the age of thirty. Soon after, however, he would renounce this position and **enter monastic life**. And during the last decades of his life he would have to struggle with Monothelitism – a struggle that would cost him his very life. In particular, for his insistence to confess Christ as He was witnessed to in the Scriptures, he was **severely mutilated**: his **tongue and right hand** were **cut off** so that he could not preach or write.

Indeed, unlike **most** within the Church who were willing to **compromise** their faith in order to **bring** the **Monophysites back** to the Church, St Maximus stood his ground and it was only **after his death** that the official Church came to **exonerate** him and affirm his Orthodoxy in 680. It is widely known, for example, that **Pope Honorius** and **Patriarch Sergius** had **accepted** the **Monothelite compromise** which

had affirmed two natures but only one will, in order to secure an 'alleged' unity within the Church. To be sure therefore, it was St Maximus' theological outlook, which contributed creatively to the Church's understanding of the unity-in-distinction of the two natures and the two wills in the one person of Jesus Christ. Consequently, it would be **no exaggeration** to state that in his confrontation with Monothelitism, St Maximus was predominantly the **first father** of the Church to **develop extensively** an entire theology of the '**will**', in agreement with the Christology of Chalcedon, understanding it as a fully-developed **natural** yet **rational** faculty.

The Church's concern to **affirm** two **wills** in the person of Christ had to do, as mentioned above, with **upholding** the two aspects of the mystery of Christ's incarnation, namely the unity of the person and the **distinction** of the **two natures**. Now, since the Church maintained two natures in Christ, it followed that **each nature** was to be attributed with its **distinguishing common set of characteristics**, which also included the ability of willing since the **will** was rightly thought to be a **quality of nature**. In its formulation of the **Trinitarian doctrine**, the Church had long established such a **connection** between **nature** and **will**. If the will were to be connected to the person – something which the Monothelites would do – then three persons in the Holy Trinity would imply three different wills, something which was outrightly rejected by the Church. And so, in precisely the same way that there was one **essence** or '**nature**' in the Holy Trinity and therefore one **common** will, so too, two natures in Christ – a divine and a human one – implied two wills. Indeed if Christ was thought to have only a divine will, this would only recognise divine characteristics to the Son of God which would subsequently amount to a denial of His incarnation.

Biblical Foundations of the Notion of Will

Now a question which may arise in relation to the willing process in Christ, is **why** there was such a **preoccupation**, by the Church, with **attributing** to Christ **both a divine** and a **human will**. For the fathers, it was the **biblical nature** of the term '**θέλησις**' which gave rise to its paramount significance for Christology in the seventh century. Indeed the Patristic tradition clearly discerned as has been shown both a divine will and a human one in the enfleshed Logos. Now, even though the term 'will' was rare in ancient Greek literature, not enjoying any terminological status within the philosophical world – the more prevalent notions being 'βουλή' [deliberation], 'προαίρεσις' [choice or decision] or 'ὄρεξις' [appetite] – it was nevertheless employed by the Church in the seventh century precisely because it was used in the Gospels to express the volitional process, or the capacity of willing in Christ. In particular New Testament there are over **sixty** references to the term 'will' which all point to its importance. Indeed, a presupposition for entry into the kingdom of heaven is often described in terms of obeying the will of God:

"Not everyone who says to me, '**Lord, Lord,**' will enter the kingdom of heaven, but only the one **who does the will** [τό θέλημα] **of my Father** in heaven." (Mt 7:21).

Situated within the context of the Sermon on the Mount in which Jesus was talking about the righteousness of the kingdom, the verse, **at first sight** is understood to be **underscoring** the importance of the **will** for a **human person's salvation**.

3. Cf St Maximus the Confessor *Disputatio*, 324B: "if Adam ate willingly, then the will is the first thing in us that became subject to passion. And since the will is the first thing in us that became subject to passion, if, according to them, the Word did not assume it along with the nature when He became incarnate, I have not become free from sin. And if have not become free from sin, I was not saved, since whatever is not assumed is not saved."



*The prayer stops, the bodily members cease to move,
and only the nous is in theoria within an extraordinary light.**

My beloved little child and all the sisters in Christ according to rank, rejoice and be healthy in the Lord. I begin once more to speak into ears which desire and seek to hear. "Ask," says our sweet Jesus, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you!" (Mt 7:7). I honor your good intentions; I praise your zeal; I appreciate your love, and I emulate you.

So, listen to me once more.

* Thirty-fifth Letter. An excerpt taken from the letters of Elder Joseph the Hesychast, *Monastic Wisdom* (Florence, Arizona, St Anthony's Greek Orthodox Monastery, 1988).

However, more specifically it **reveals** the **deity** of **Christ** not only because it refers to Jesus as 'Lord' – a title attributed specifically to *Yahweh* in the Old Testament – but also as it **highlights** that **Jesus fully knew** and **shared** in the **divine** will of His **Father**. Jesus Christ could not have possibly spoken about the importance of doing the will of the Father if He Himself did not know it in the first place. This detail, often gone unnoticed points to and **verifies** a divine will in Jesus.⁴

Now, **not only** did **Jesus know** the will of His **Father**, but the very reason that He came into the world was to **do** His Father's will. Indeed all four Gospels specifically depict Christ's life in terms of doing the will of His Father:

'for I have come down from heaven, not **to do** my own will, but **the will of him who sent me**' (Jn 6:38).

Clearly, this passage understood Christ's **earthly** life not without reference to a human will, but specifically in terms of His human will **adhering** to that of His Father's. Furthermore, the implication is that this human will of the Son of God would be completing the work of God the Father throughout all moments of His earthly life. This was important for the fathers of the seventh century as it highlighted that Christ's human will was always **in conformity** to the divine will. That is to say, the **divine** and **human wills** were **permanently** and **absolutely united**, yet without confusion. Furthermore, there was **never a moment** where Christ **deviated** from doing the **will** of His **Father** since His human life was so **radically** in **communion** with the **life** of **God**. Not only was Christ's life understood in terms of doing His Father's will, but so was the life of each faithful member of the early Christian Church, as witnessed, for example in the Lord's prayer, '**your will be done**' (Mt 6:10).

In the next issue of the Voice, we will continue our discussion on the reality of Christ's human will. This will then naturally put us in a better position to offer a more extensive theology of the will as it was understood in the sixth Ecumenical Council.

4. Also in the Gospel according to St John, the divine will of the Son of God is also affirmed, since the Son of God, "to whomever he wishes", "raises the dead and gives them life." (Jn 5:21).

First of all, the method of beginning your prayer that you mention, my child, is very good. With such thoughts you are able to keep your mind from wandering by thinking that the prayers of the elder and the eldress ascend like a pillar of fire and that they converse noetically with God. When the nous thinks and believes such things, it stops for a moment, the prayer is sweetened, and tears start to trickle. Then that grace which is found in beginners, which you mentioned, approaches and like a mother teaches her young how to walk. When she goes away and leaves them, they seek her. They cry, shout, and look for her. After a little while she comes back, only to withdraw once more. Again they cry and shout; again she returns. Until she rears us, there is no way for her to stay with us because our passions prevent her.

The passions are a hard material. Ural mountains! Thousands of feet high! Grace is like the sun. The sun rises, but the shadow of the mountains does not allow it to warm the entire noetic man. As soon as a beam finds him, he is immediately set on fire with joy. The rest of his soul, though, is still beneath the shadow of the passions, and the demons are able to act as soon as grace retracts. Many times they obstruct it as clouds obstruct the sun's light, for the shadow of the passions raises steam that obscures the little beam of light just dawning. This steam is the thoughts of despair you wrote about. Cowardice, fear, impudence, profanities, and other such things wither the soul and deprive it of its boldness towards God.

Every thought that brings despair and heavy sorrow is from the devil. It is the steam of the passions, and you must expel it at once with hope in God, with confession to the eldress, and with the prayers of those older than you, by thinking that they are praying and entreating God for you.

A small sorrow mixed with joy, tears, and consolation in the soul is from the grace of God throughout our life, it guides us towards repentance whenever we err. A sin drives away boldness towards God, but repentance brings it back at once. Grace does not bring despair, but it continually brings to repentance a person who has fallen. On the other hand, the words of the demons bring despair at once; they blight him like hail falling upon delicate little leaves that have just sprouted.

Now pay attention to this little lesson of "praxis":

When you see grace acting and your soul rejoicing and tears falling effortlessly (because of the mercies that God has given you), if you are praying, be still. If you are standing, don't move. If you are sitting, remain seated. If you are saying the prayer, keep saying it without any childish thoughts, and accept the "rain" of the Spirit for as long as it comes upon you. For even if it comes while you are working, if you get up to pray, it stops. It wants you to remain wherever it found you, so that you do not become its master. It wants to teach you never to trust in yourself, as long as you are in this life.

The rainfall of grace of a single day provides enough

water for the things planted in the soul for the entire period that grace leaves.

The grace of the priesthood is one thing, the grace of the great schema is another, the grace of the Mysteries is different, and the action of grace in asceticism is also different. They all spring from the same source, but each one differs from the other in eminence and glory. The grace of repentance, which acts in those who struggle, is a patristic inheritance. It is a divine transaction and exchange in which we give dust and receive heaven. We exchange matter for the Spirit. Every drop of sweat, every pain, every asceticism for God is an exchange: a loss of blood, and an influx of the Spirit. The magnitude of this grace depends on how much a person can contain, in proportion to how much his own vessel can hold. This grace of praxis is also called purifying grace.

Now then, "illumination" follows "praxis." Illuminating grace is the second stage. That is, once a struggler has been trained well with the grace of praxis and has fallen and risen countless times, he is given the enlightenment of knowledge and clarity of the nous, which perceives the truth. He sees things as they are, without artifices and methods and human syllogisms. Everything stands naturally in its true state. However, many trials and painful changes are encountered before arriving at this point. But here he finds peace in his thoughts and rest from the temptations.

Illumination is followed by interruptions in the prayer and frequent theorias, rapture of the nous, cessation of the senses, stillness, profound silence of the bodily members, and union of God and man into one. This is the divine exchange in which, if one endures temptations and does not stop struggling along the way, one exchanges the material for the immaterial. Therefore, run behind the heavenly Bridegroom, deers of my Jesus. (cf Song of Solomon 1:4) Smell the noetic myrrh. Make your life your soul and body fragrant with chastity and virginity. I do not know of anything else that pleases our sweet Jesus and His All-pure Mother more than chastity and virginity. Whoever desires to enjoy their great love should see to it that he makes his soul and body pure and chaste. Thus will he receive every heavenly good.

Now, let me explain what the phrase "interruption of the prayer" means, when grace abounds in a person.

The grace of "praxis" is likened to the radiance of the stars; whereas the grace of illumination is like the full moon; but the perfecting grace of *theoria* is like the midday sun traversing over the horizon; for the Fathers have divided the spiritual life into three categories.

So when grace abounds in a person and he knows all that we have written, he attains great simplicity; his nous expands and has great capacity. Just as you tasted that drop of grace when much joy and exultation came upon you, it comes again in the same manner when the nous remains in prayer. But much more comes, like a subtle breeze, like a mighty gust (Acts 2:2) of fragrant wind. It overflows throughout the prayer stops; the bodily members cease to move, and only the *nous* is in *theoria* within an extraordinary light. A union of God and man occurs. Man is unable to distinguish himself. It is just like iron: before it is thrown into the fire it is called iron, but once it ignites and becomes red-hot, it is one with the fire. It is also like wax which melts when it approaches fire; it cannot remain in its natural state.

Only when the *theoria* has passed does he return to his former state. Whereas during *theoria*, he is not functioning in this world. He is totally united with God. He thinks that he has neither a body nor a hut. He is entirely rapt. Without a body he ascends to heaven! Truly great is this mystery, for one sees things that a human tongue cannot express.

When this *theoria* has passed, he has such a deep humility that he cries like a small child, wondering why the Lord gives him such blessings, since he himself does nothing. He then obtains so much awareness of who he is that if you were to ask him, he would say that he considers himself destitute and unworthy to exist in this life. And the more he thinks like this, the more he is given.

"It is enough!" he cries out to God, and grace abounds even more. He becomes the son of the King. And if you were to ask:

"Whose are these things you like wearing?"

"My Lord's," he answers.

"And the bread and food you eat?"

"My Lord's."

"The money you carry?"

"My Lord's."

"What do you have of your own?"

"Nothing."

"I am dirt, I am mud, I am dust."

"If you lift me up, I stand."

"If you throw me down, I fall."

"If you take me up, I fly."

"If you toss me, I hit myself on the ground."

"My nature is nothing."

He never has enough of saying this. And what is this "nothing"? It is what existed before God created the heaven and the earth: nothing. This is the beginning of our existence. We come from clay; this is the raw material we are made of. And our power? It is the divine inbreathing, the breath of God.

So receive, o God, Lover of good desires and Creator of every good thing, receive the divine inbreathing which You breathed into our face, giving us thus a living spirit, and we shall decompose into clay once more.

Therefore, what hast you, o proud man, that you did not receive? Now if you received it, why do thou glory as if thou hadst not received it? (1Cor 4:7) Acknowledge, lowly soul, your Benefactor and be careful not to usurp things belonging to others things of God as your own accomplishments. Realize, wretched soul, your existence, be aware of your ancestry. Don't forget that you are a foreigner here and that everything is foreign! Now, if God the sweet Benefactor gave you something, render it with a clear conscience, "Your own from Your own."

If you have ascended to the heavens and seen the natures of the angels and heard the voices of the divine Powers, if you theologize and teach, if you have defeated the wiles of the demons, if you write and speak and do things, all are a gift of God.

So say to your Lord, "Receive, o my sweet zephyr, my Jesus, 'Your own from Your own!'" And then oh, then! my soul! What things you will see when the treasures of God open and He says to You, "Receive everything, my son, for you proved to be a faithful and good ruler!" (cf Mt 25:21).



Γιά τό φόβο τῆς μελλούσης κολάσεως καί ὅτι πρέπει ἐκεῖνος πού θέλει νά σωθεῖ, ποτέ νά μήν ἀμελεῖ τή σωτηρία του*

On the fear of the future hell and that the person that wants to be saved must not be negligent about his own salvation*

Ὅταν ἦμουν ἄρρωστος μέ πόνους στά πόδια μου, μερικοί ἀδελφοί, πού ἦρθαν νά μέ ἐπισκεφθοῦν μέ ρωτοῦσαν νά τούς πῶ τήν αἰτία τῆς ἀρρώστιας, θέλοντας νά πετύχουν δυσό πράγματα. Ἀπό τή μιά, νά μέ παρηγορήσουν καί νά μέ κάνουν νά ξεχάσω λίγο τόν πόνο μου καί ἀπό τήν ἄλλη, νά μοῦ δώσουν ἀφορμή νά τούς πῶ κάτι ὠφέλιμο. Ἀλλά ἐπειδή δέν μ' ἄφηνε τότε ὁ πόνος νά σᾶς πῶ ἐκεῖνο πού ἤθελα, καλό εἶναι νά ἀκούσετε τώρα μερικά πράγματα πάνω σ' αὐτό. Γιατί εἶναι εὐχάριστο νά διηγεῖται κανεῖς τή θλίψη, ὅταν αὐτή ἔχει πιᾶ ξεπεραστεῖ. Καί στή θάλασσα, ὅταν ξεσηκώνεται φουρτούνα, πάντοτε στενοχωροῦνται ὅλοι οἱ ταξιδιώτες. Μετά ὅμως, ἀφοῦ καταλαγιάσει ἡ θάλασσα, χαίρονται καί εὐχαριστοῦνται νά διηγοῦνται μεταξύ τους τά γεγονότα.

Εἶναι ὠφέλιμο, ἀδελφοί μου, ὅπως πάντα σᾶς λέω, καθετί νά τό ἀναφέρουμε στό Θεό καί νά λέμε ὅτι τίποτα δέν γίνεται χωρίς τό θέλημα τοῦ Θεοῦ, ἀλλά, ἔστω καί ἂν ἀκόμα ὑπάρχει κάποια ἐξωτερική αἰτία, νά λέμε: «Γνώριζε ὁ Θεός ὅτι ἔτσι εἶναι καλό καί συμφέρον καί ἔτσι ἔκανε». Νά τί ἐννοῶ. Μποροῦσα νά πῶ ὅτι ἐπειδή ἔφαγα μέ ξένους καί βίασα λίγο τόν ἑαυτό μου γιά νά τούς εὐχαριστήσω, βάρυνε τό στομάχι μου καί τά πόδια μου ἔπαθαν φλεγμονή, ἡ ὁποία μοῦ προκάλεσε ρευματισμούς ἢ νά προφασισθῶ διάφορες ἄλλες αἰτίες –γιατί ἂν θέλει κανεῖς, δέν δυσκολεύεται νά βρεῖ τέτοιες αἰτίες. Ἀλλά πῶ σωστό καί ὠφέλιμο εἶναι νά ποῦμε πῶς ἤξερε ὁ Θεός ὅτι αὐτό συμφέρει τήν ψυχή μου καί ἔτσι ἔγινε. Γιατί δέν ὑπάρχει τίποτα ἀπ' ὅσα κάνει ὁ Θεός, πού νά μήν εἶναι καλό, ἀλλά ὅλα εἶναι καλά, καί πολύ καλά μάλιστα. Δέν πρέπει λοιπόν νά λυπᾶται κανεῖς γιά ὅσα τοῦ συμβαίνουν, ἀλλά ὅλα, ὅπως εἶπα, νά τά βλέπει κάτω ἀπό τήν Πρόνοια τοῦ Θεοῦ καί νά εἰρηνεύει.

Ὑπάρχουν μερικοί πού λυποῦνται τόσο πολύ μέ τίς θλίψεις πού τούς συμβαίνουν, ὥστε νά μήν θέλουν πιᾶ καί τήν ἴδια τή ζωή τους καί νά θεωροῦν τό θάνατο εὐχάριστο πράγμα, γιά ν' ἀπαλλαγοῦν ἀπ' αὐτές. Αὐτό ὅμως τό παθαίνει κανεῖς ἀπό μικροψυχία καί πολλή ἀμάθεια, ἀγνοῶντας τή φοβερή ἀνάγκη πού βρίσκεται ἡ ψυχή μετά τήν ἐξοδὸς τῆς ἀπό τό σῶμα. Τό ὅτι βρισκόμαστε στόν κόσμο αὐτόν, ἀδελφοί μου, εἶναι μεγάλη φιλανθρωπία τοῦ Θεοῦ. Ἐπειδή ὅμως ἀγνοοῦμε ὅσα συμβαίνουν ἐκεῖ, θεωροῦμε πολύ βαριά τά ἐδῶ. Δέν εἶναι ὅμως ἔτσι. Δέν ξέρετε τί λέει στό Γεροντικό; Ρώτησε κάποιος ἀδελφός, πολύ ἐπιμελής καί δραστήριος στά πνευματικά, ἕνα Γέροντα λέγοντας: «Ἡ ψυχή μου ἐπιθυμεῖ τό θάνατο». Καί τοῦ λέει ὁ Γέροντας: «Αὐτό συμβαίνει ἐπειδή ἡ ψυχή σου ἀποφεύγει τή θλίψη καί δέν ξέρει ὅτι ἡ μέλλουσα θλίψη εἶναι πολύ χειρότερη ἀπό τήν ἐδῶ». Καί παρόμοια κάποιος ἄλλος ρώτησε ἕνα Γέροντα λέγοντας: «Γιατί μοῦ συμβαίνει νά αἰσθάνομαι ἀκηδία ὅταν κάθομαι στό κελλί»;

When I was sick and had pains in my feet, some brothers who came to visit me, asked me to tell them the cause of my sickness. I think they intended to achieve two things. Firstly, to comfort me and make me forget my pain and secondly, to give me the opportunity of saying something beneficial for them. However, as the pain did not allow me to tell them what I wanted at that time, it is necessary for you to hear about this now. For it is pleasant to recount an upset after the upset, in the same way at sea when a tempest blows up, everybody in the boat is afflicted, but after it has passed they relate the story to each other with pleasure.

It is good, brethren, as I always tell you, to refer everything to God and to say that nothing happens without God. Even if there is an external cause of an event, we have to say that God knew that this was good and beneficial and so it happened. I shall explain. I could say that because I ate with some guests whom I wanted to please, I pushed myself too far and because of this my stomach was heavy. From that my feet became inflamed and then I had rheumatism. I could find other different causes –they are not absent for those who look for them. However, it is more beneficial and more precise to say that God knew what was profitable for my soul and it happened so. God does not do anything that is not good but all these deeds are good and very good. Therefore, a person must not be troubled by anything that happens to him, but, as I have said, he must refer everything to the providence of God and will thus be at peace.

Some people are so upset by their troubles that they do not even want to carry on living and they consider death as something pleasant that will deliver them. This happens to a person through faint-heartedness and great ignorance, not knowing the terrible need that the soul has when it escapes from the body. It is a great philanthropy of God, brethren, to be in this world but we, not knowing how things are there, consider the things which we suffer here as a burden, but this is not so. Do you not know that in the *Sayings of the Fathers* where a very diligent brother asked a certain elder. He said, "My soul wishes for death". The elder said to him, "This happens because your soul wants to escape its sorrow and does not know that the future sorrow will be much worse than this one". Another brother asked the elder saying, "Why is it that sometimes when I'm sitting in my cell I feel fatigue and loss of hope". The elder said to him, "Because you do not yet know either the comfort we expect or the future hell. If you knew those properly, even if your cell was full of worms so that you could not avoid being submerged in them up to your neck, you would put up with it without feeling fatigue and loss of hope". But we seek to be saved whilst sleeping and thus we lose our courage in time of affliction. We must

* Ἐκ τοῦ βιβλίου «Ἀββᾶ Δωροθέου Ἔργα Ἀσκητικά»

* Abba Dorotheos, *Practical Teaching on the Christian Life*. Translation, Introduction and glossary by Constantine Scouteris. Athens, 2000.

Καί τοῦ ἀπαντάει ὁ Γέροντας: «Ἐπειδή ἀκόμα δέν γνώρισες οὔτε τήν ἀνάπαυση πού προσδοκᾶμε οὔτε τήν κόλαση πού μᾶς περιμένει. Γιατί, ἂν ἴξερεις καλά αὐτά τά δυό, καί ἂν ἀκόμα τό κελλί σου ἦταν γεμάτο σκουλήκια, ὥστε νά εἶσαι βουτηγμένος σ' αὐτά μέχρι τό λαιμό, θά ὑπέμενες χωρίς νά ἀκηδιάζεις». Ἀλλά ἐμεῖς θέλουμε νά σωθοῦμε, χωρίς ἀγρύπνια καί κόπο. Π' αὐτό καί λιποψυχᾶμε στίς θλίψεις, ἐνῶ ἔχουμε καθῆκον νά εὐχαριστοῦμε μᾶλλον τό Θεό καί νά μακαρίζουμε τούς ἑαυτούς μας, γιατί ἀξιωνόμαστε νά στενοχωρηθοῦμε λίγο ἐδῶ, γιά νά βροῦμε ἐκεῖ μικρή ἀνάπαυση.

Ἐλεγε καί ὁ Εὐάγγελος: «Ἐκεῖνος πού προσεύχεται νά φύγει γρηγορότερα ἀπ' αὐτόν τόν κόσμο, ἐνῶ ἀκόμα εἶναι γεμάτος πάθη, μοιάζει μέ ἄνθρωπο πού παρακαλεῖ τόν ξυλουργό νά κομματιάσει τό κρεβάτι τοῦ ἀρρώστου, γιά νά τόν γλυτώσει ἀπό τήν ἀρρώστεια». Γιατί μέ αὐτό τό σάρκιο σῶμα ξεφεύγει λίγο ἢ ψηχί ἀπό τά πάθη τῆς καί βρίσκει παρηγοριά. Τρώει, πίνει, κοιμᾶται, ζεῖ κοντά μέ τούς ἄλλους, συντροφεύεται ἀπό ἀγαπητά του πρόσωπα. Ὄταν ὅμως χωριστεῖ ἀπό τό σῶμα, μένει μόνη ἡ ψυχή μέ τά πάθη τῆς καί τιμωρεῖται πάντοτε ἀπ' αὐτά, παραμένοντας σ' αὐτά καί ὑποφέροντας ἀπό τήν ἐνόχλησή τους σάν νά βρίσκεται σέ καμίνι, καί καταξεσχίζεται ἀπ' αὐτά, ὥστε νά μήν μπορεῖ νά φέρνει στό νοῦ τῆς οὔτε τόν ἴδιο τό Θεό. Γιατί καί μόνο ἡ μνήμη τοῦ Θεοῦ παρηγορεῖ τήν ψυχή, ὅπως λέει καί στόν Ψαλμό: «Ἐφερα στό νοῦ μου τό Θεό καί εὐφράνθηκα» (Ψαλμ. 76, 4). Οὔτε καί αὐτό ὅμως δέν τό ἐπιτρέπουν τά πάθη.

Θέλετε νά σᾶς πῶ ἕνα παράδειγμα γιά νά ἐνοήσετε τί θέλω νά πῶ μ' αὐτό; Ἄς ἔρθει κάποιος ἀπό σᾶς νά τόν κλείσω σέ σκοτεινό κελλί καί νά μή φάει, νά μήν πιεῖ, νά μήν κοιμηθεῖ, νά μή συναντήσῃ κανέναν, νά μήν ψάλλει, νά μήν προσευχηθεῖ, οὔτε νά θυμηθεῖ καθόλου τό Θεό, γιά τρεῖς μόνον μέρες, καί τότε θά μάθει τί τοῦ κάνουν τά πάθη. Καί αὐτό συμβαίνει ἐφόσον ἀκόμα βρισκόμαστε ἐδῶ. Πόσο μᾶλλον ὅταν χωριστεῖ ἡ ψυχή ἀπό τό σῶμα καί παραδοθεῖ σ' αὐτά καί μένει μόνη μ' αὐτά!

Ἄραγε πόσα ἔχει ἡ ταλαίπωρη ψυχή νά ὑποφέρει ἀπό τά πάθη μας. Μπορεῖτε καί ἀπ' αὐτά πού ζοῦμε ἐδῶ νά καταλάβετε ἐκεῖνη τή θλίψη. Γιατί, ὅταν κανεῖς ἔχει πυρετό, τί εἶναι ἐκεῖνο πού τόν καίει; Ποιά φωτιά ἢ ποιά ξύλα δημιουργοῦν ἐκεῖνη τή φλόγα; Καί ἂν τύχει νά ἔχει κανεῖς σῶμα ἀσθενικῆς κράσεως, δέν εἶναι ἡ ἴδια ἡ ἀνημποριά του πού τόν καίει καί τόν ταρασσει πάντοτε καί θλίβει τή ζωή του; Τό ἴδιο συμβαίνει καί μέ τήν ἐμπαθηή ψυχή. Πάντοτε βασανίζεται ἡ ταλαίπωρη ἀπό τήν ἴδια τήν κακομοιρά τῆς, ἔχοντας διαρκῶς τήν πικρή ἀνάμνηση καί τήν ὀδυνηρή παραμονή τῶν παθῶν, πού τήν καίουν καί τήν καταφλέγουν ἀδιάκοπα. Καί ἀκόμα, ποιός μπορεῖ νά μιλήσει, ἀδελφοί μου, γιά τούς φοβερούς ἐκείνους τόπους, γιά τά σώματα ἐκεῖνα πού δημιουργοῦν στήν ψυχή τέτοια καί τόση ὀδύνη καί τή βασανίζουν, χωρίς νά φθειρόνται, γιά τή φοβερή ἐκεῖνη φωτιά, γιά τό σκοτάδι, γιά τίς ἀνελέητες καί βασανιστικές δυνάμεις, γιά τά ἀμέτρητα ἄλλα βασανιστήρια, πού ἀναφέρονται μέ πολλούς τρόπους στίς θεῖες Γραφές, ὅλα ἀνάλογα μέ τίς κακές πράξεις καί τούς κακούς λογισμούς τῶν ψυχῶν; Γιατί, ὅπως ἀκριβῶς οἱ ἅγιοι ὀδηγοῦνται σέ τόπους φωτεινούς καί σέ ἀγγελική εὐφροσύνη, ἀνάλογα μέ τίς καλές τους πράξεις, ἔτσι καί οἱ ἁμαρτωλοί ἀπομονώνονται σέ τόπους σκοτεινούς καί

rather thank God and consider ourselves blessed that we were worthy to be just a little afflicted here so that we shall find comfort there.

Evagrius said that, "The person that prays to God to leave this world sooner whilst he is still full of passions seems like the person who asked the carpenter to immediately destroy the bed of a sick person". Through the body the soul escapes from her passions and is comforted. It eats, drinks, sleeps, lives with others and it is with friends. When it gets away from the body it becomes alone with its passions and therefore it is always held by them, remaining always with them and burning from the annoyance of them and it is broken by them so that it cannot even remember God, for the remembrance of God comforts the soul, as it says in the psalms, "I was mindful of God and I was made glad" (Psalm 77:3). However, the passions do not allow even this to happen.

Shall I give you an example of what I am saying? Let one of you come and I will lock him in a dark cell. He will not eat, drink, sleep or be in contact with anyone for three days. He will not sing, not pray and not remember God at all and he will learn what his passions are doing to him. This is what it is like whilst we are still here. How much worse will it be when the soul escapes from the body? It will be delivered to the passions and will be alone with them.

How many things the miserable soul has to suffer from the passions. From how we live in this life, you can understand the future affliction. When a person has a fever what is it that bums him, what kind of fire? What wood produces this fire? If someone happens to have a weak body, a body of bad temperament, is it not the bad temperament that bums him up and always disturbs and troubles his life? It is also like that with the soul that is under the dominion of passions. It is always damaged, becomes wretched, from its own evil state. It always keeps the bitter memory and the afflicted inhabitants of the passions that always burn and inflame it. Also, brethren, who can describe those terrible places where the terrible punitive bodies which are incorruptible create such a great affliction for the souls, the terrible fire, the darkness, the awesome chastising powers and the innumerable tortures mentioned in many ways in the Holy Scriptures? All of them correspond with the evil actions of the souls and their bad thoughts. As the saints receive illuminated places and angelic gladness related to their good actions, so in the same way, sinners receive dark and gloomy places, full of trouble, as the saints say, "What is more terrible and more pitiful than those places to which the devils are sent? What is more bitter than the hell in which they are punished?" Yet the sinners are also punished with the devils as it says, "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels" (Matt. 25:41).

(to be continued)

ζοφερούς καί γεμάτους φόβο καί τρόμο, ὅπως λένε οἱ ἅγιοι. Γιατί, τί φοβερότερο καί ἐλεινότερο ὑπάρχει ἀπό ἐκείνους τούς τόπους πού προορίζονται γιά τούς δαίμονες; Τί ἄλλο πιό πικρό ἀπό τήν κόλαση, στήν ὁποία καταδικάζονται; Καί ὅμως τιμωροῦνται καί οἱ ἁμαρτωλοί μαζί μέ τούς δαίμονες, ὅπως λέει ἡ Γραφή: «Φύγετε μακριά μου οἱ καταραμένοι στήν αἰώνια φωτιά πού ἐτοιμάστηκε γιά τό διάβολο καί τούς ἀγγέλους του» (Ματθ. 25, 41).

(συνεχίζεται)



St Andrew's Greek Orthodox Theological College

Announcement of Forthcoming Intensive Courses

St Andrew's Greek Orthodox Theological College is pleased to announce the continuation of its successful and highly informative intensive courses during January and July. These five-day intensives commenced in January 2004 as part of the establishment of fully accredited graduate level programs: Graduate Certificate of Theological Studies, Graduate Diploma of Arts and the Master of Arts.

The schedule for 2007 will be:

Exploring the Patristic Mind I (8-12 January 2007)

This course engages the thought and methodology of early Church Fathers and investigates the major issues in Christian theology up to the fourth century. It assists students to appreciate the preeminent position of Patristic thought for the Eastern Orthodox tradition and its articulation of dogmatic theology.

Christian Initiation and the Divine Liturgy (15-19 January 2007)

This course traces the origins and development of rites of Christian initiation (Baptism, Chrismation, Eucharist) and of the Divine Liturgy, with particular reference to the fourth century Church, and analyses the theology of the mysteries. It provides a solid foundation for the further study of liturgics.

Early Christianity (2-6 July 2007 – TBC by Jan 2007)

This course is a basic introduction to the historical, cultural and theological setting of early Christianity and its development from the first century through to the end of the fourth century.

Exploring the Patristic Mind II (9-13 July 2007 – TBC by Jan 2007)

This course deepens the student's acquaintance with Patristic thought by focusing on the Christological debates that took place in the

East during the fifth to seventh centuries, as well as the iconoclastic debates of the eighth and ninth centuries, and through to later Byzantine Fathers.

The courses are conducted on campus at Redfern NSW and are open to men and women, Orthodox and non-Orthodox alike. They may be credited towards a degree (admissions criteria apply) or undertaken by university students as electives towards their own awards (e.g. Bachelor of Arts). They are also open to auditors. Applications for January 2007 should be lodged by **Friday 8 December 2006**.

For more information about theological education at St Andrew's please contact the Registrar on (02) 9319 6145 / 9698 5066 or registrar@sagotc.edu.au.



ENQUIRIES AND APPLICATIONS WELCOME

St Andrew's was established in 1986 by the Greek Orthodox Archdiocese of Australia in order to provide tertiary level education and training of Christian Orthodox clergy, theologians, lay teachers and ministers in order to meet the catechetical and pastoral needs of the Orthodox Church in Australia. It is also intended to be a centre of ecumenical scholarship and learning. It is fully accredited through the Sydney College of Divinity, a federation of Christian theological education providers. All the awards and degrees are approved by the NSW Department of Education and Training.

St Andrew's offers the following accredited awards: Bachelor of Theology (with Honours), Master of Arts in Theological Studies, Master of Arts in Pastoral Ministry, Master of Theology, and a Basic Unit of Clinical Pastoral Education in Aged Care.

For further information please contact the Registrar:

St Andrew's Greek Orthodox Theological College,

242 Cleveland Street, Redfern NSW 2016,

Tel: 02 9319 6145 Fax: 02 9319 4281

Website: www.sagotc.edu.au. - Email: registrar@sagotc.edu.au

Ἡ Θεολογικὴ Σχολὴ τοῦ Ἀποστόλου Ἀνδρέου προσφέρει πλούσιο πρόγραμμα σπουδῶν, καὶ τὰ πτυχία: Bachelor of Theology (with Honours), Master of Arts in Theological Studies, Master of Arts in Pastoral Ministry, Master of Theology εἶναι ἀναγνωρισμένα ἀπὸ τὸ Αὐστραλιανὸ Ὑπουργεῖο Παιδείας σὰν ἰσότιμα μὲ τὰ τῶν λοιπῶν Πανεπιστημιακῶν Σχολῶν. Ἐπίσης ἔχει ἀναγνωρισθεῖ ἡ Θεολογικὴ μας Σχολὴ σὰν ἰσότιμη μὲ τὶς Θεολογικὰς Σχολὰς τῶν Πανεπιστημίων τῆς Ἑλλάδος.

**Α' ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ
Κίνηση του Αρχιεπισκόπου Αυστραλίας
κ.κ. Στυλιανού**

Κατά τόν μήνα Μάϊον ὁ Σεβασμιώτατος:

—Ἐδέχθη τόν Δημοσιογράφον καί φίλον του κ. Κώστα Γιωτάκη, ἐγκατεστημένον πλέον εἰς τήν Ἑλλάδα, καί ἐκράτησεν αὐτόν εἰς τήν κοινήν τράπεζα μέ τούς φοιτητές καί διδάσκοντες εἰς τήν Θεολογική μας Σχολή (1-6-06).

—Ἐδέχθη τόν ἐκ τῶν πτυχιούχων τῆς Σχολῆς μας π. Ἀγαθάγγελο Μαστέα μετά τῆς Πρεσβυτέρας του Βαρβάρας, ἐπανακάμπτοντας εἰς τήν Ἑλλάδα διά λόγους οἰκογενειακούς, εὐχηθεῖς εὐλογημένη καί τήν περαιτέρω ἱερατεία, ὅπως ἦτο καί ἡ ἐνταῦθα, ἰδιαίτερος δέ εἰς Ἱ. Ναόν Ἁγ. Νικολάου Marrickville.

Ἐδέχθη τόν ἐπανακάμπσαντα ἐκ τῆς Γενετέρας π. Ἀντώνιον Παπαδοκοκολάκη καί συνεζήτησε μετ' αὐτοῦ τίς δυνατότητες περαιτέρω ἱερατείας του εἰς Ἁγίαν Παρασκευήν Blacktown (2-6-07).

—Ἐλειτούργησε καί ἐκήρυξεν εἰς Ἱ. Ναόν Ἁγ. Πάντων Belmore, χειροθετήσας εἰς Ἀρχιμανδρίτην τόν ἐκ τῶν πτυχιούχων τῆς Θεολογικῆς μας Σχολῆς Ἱερομόναχον Σιλουανόν Φωτεινά. Ἐν τέλει τῆς θ. Λειτουργίας ἀπένειμε Ποιμαντορικήν Εὐαρέσκειαν εἰς τόν ἐπί 30ετίαν εὐόρκως ἱερατεύοντα εἰς τόν αὐτόν Ἱ. Ναόν Οἰκονόμον π. Χρήστον Τριανταφύλλου. Ἐπηκολούθησε ἐπίσημο γεῦμα καί ἑορταστικό πρόγραμμα, εἰς τό ὅποιο παρεκάθησαν καί οἱ γνωστοί Πολιτικοί κ.κ. Tony Stewart καί Kayee Griffith. Χρέη Τελετάρχου ἐξετέλεσε ὁ Δικηγ. κ. Νικ. Αὐγουστίνος. Τά ἔσοδα ἀπό τό ἐν λόγῳ γεῦμα διετέθησαν γιά τήν ἀνέγερση ἐγκαταστάσεων τοῦ Ἡμερησίου Δημοτικοῦ Σχολείου τῆς Ἑνορίας-Κοινότητος, ὑπέρ τοῦ ὁποῦ ἐγένοντο πολλοί δωρεαί, μέ προεξάρχοντα



Ἀναμνηστική φωτογραφία τοῦ Σεβασμιωτάτου μετὰ τοῦ Ἐπιτετραμένου τῆς Ἑλληνικῆς Πρεσβείας κ. Κυριάκου Μανιάτη (9-6-06).

τόν γνωστό φιλογενῆ κ. Στ. Κωστόπουλο, ὁ ὅποιος διά μέν τό Δημοτικό προσέφερε \$50,000, ἐπ' εὐκαιρία δέ ἐπέδωσε ἐπιταγή \$20,000 ὑπέρ τῆς Θεολογικῆς μας Σχολῆς (4-6-06).

—Συνοδευόμενος ἀπό τόν Διάκ. Σταῦρο Ἰβανό, ἐπισκέφθη τόν οἰκουροῦντα φίλον του V. Rev. James Murray, διαπρεπή Συντάκτη τοῦ ἐκκλησιαστικοῦ ρεπορτάζ τῆς Ἐφημερίδος THE AUSTRALIAN, καί εἶχε μετ' αὐτοῦ ἐγκάρδια συνομιλία (7-6-06).

—Ἐδέχθη ἐπ' ὀλίγον τόν ἀναχωροῦντα γιά τήν Γενετεῖρα γνωστόν ἐπιχειρηματία κ. Γ. Χατζηπλή, καί εἶχε μετ' αὐτοῦ ἐνδιαφέρουσα συζήτηση (8-6-06).

—Ἐδέχθη τόν Πρόεδρο τῆς Ἑνορίας-Κοινότητος Ἁγ. Σπυριδωνος κ. Π. Σουλελέ.

Ἐν συνεχείᾳ ἐδέχθη τόν Ἐπιτετραμένο τῆς Ἑλληνικῆς Πρεσβείας κ. Κυριάκο Μανιάτη, τόν ὁποῖο καί παρουσίασε καταλλήλως εἰς τό ἀκροατήριον φοιτητῶν καί διδασκόντων τῆς Θεολογικῆς μας Σχολῆς, πρὸς τούς ὁποῖους ὠμίλησε γιά τά κυριώτερα θέματα πού χειρίζεται ἡ Πρεσβεία εἰς τὰς σχέσεις τῶν δύο χωρῶν, ἀπήνησε δέ καί εἰς σχετικὰς ἐρωτήσεις (9-6-06).

—Συνοδευόμενος ἀπό τόν Διάκ. Σταῦρο Ἰβανό, μετέβη ἀεροπορικῶς εἰς Μελβούρνη καί ἐχοροστάτησε εἰς τόν πανηγυρίζοντα Ἱ. Ναόν Ἁγ. Τριάδος Richmond, κηρύξας καταλλήλως. Ἐν συνεχείᾳ παρεκάθησε στό κοινό ἐόρτιο δεῖπνον καί ὠμίλησε ἐκ νέου διά τήν ἀναγεννητική προσπάθεια πού γίνεται εἰς τήν Ἑνορία, μέ τήν τοποθέτηση εἰς αὐτήν τοῦ π. Ἰω. Σταυρινίδη (10-6-06).

—Ἐλειτούργησε καί ἐκήρυξεν εἰς τόν Ἱ. Μοναστηριακόν Ναόν Ἄξιον Ἑστίν, ἀνέγνωσε δέ καί τὰς εὐχὰς τῆς Γουγκλισίας. Στό τέλος ὠμίλησε συντόμως διά τήν εὐλογημένη ἱερατεία καί εἰς τήν νέαν αὐτῆν θέσιν, τοῦ π. Σπυριδωνος Μπόνια, μέ τήν ἀνάλογον Φιλόπρωχον Ἀδελφότητα (11-6-06).

—Προήδρευσε τοῦ Ἀνωτάτου Ἐκπαιδευτικοῦ Συμβουλίου (Ἐπίσκοπος Ἀπολλωνιάδος, Χ. Χειράκης, Μ. Γιάγκου, Ε. Στεφάνου, Αἴμ. Κατσογιάννη, Μ. Hamer, Α. Τσοῦτσας), καί μετὰ ἀπό ἐκτίμησιν τῶν «ὑπηρεσιακῶν φακέλλων» πού ὑπέβαλε τό Ἑλληνορθόδοξο Κολλέγιο Ἁγίου Γεωργίου Ἀδελαΐδος, ἐπέλεξε ὡς νέον Διευθυντήν αὐτοῦ τόν κ. Γεώργιον Παναγόπουλο, ἐπί 15ετία καί πλέον ὑπηρετοῦντα εἰς τό αὐτό Κολλέγιο ὑπό τήν ιδιότητα τοῦ Ὑποδιευθυντοῦ. Ἐπηκολούθησε δεξίωση πρὸς τούς Διευθυντάς, τό Διδακτικό προσωπικό, τούς Ἱερατικῶς Προϊσταμένους καί τὰ μέλη τῶν Σχολικῶν Ἐφοριῶν τῶν ἐν



Ὁ Σεβασμιώτατος ἐν μέσω τῶν ἐκπροσώπων τῆς Greek Young Matrons Association οἱ ὁποῖες τοῦ ἐνεχείρισαν ἐπιταγὴν \$10,000 ὑπέρ τῆς Θεολογικῆς μας Σχολῆς (26-6-06).

Σύνδευ τριῶν Ἡμερησίων Κολλεγίων. Σύντομη εἰσήγηση ἔκαμε ὁ ἐκ τοῦ Διδακτικοῦ προσωπικοῦ τῆς Θεολογικῆς Σχολῆς κ. Δημ. Κυπριώτης, ἐν συνεχείᾳ δέ ὠμίλησε συντόμως ὁ Σεβασμιώτατος διὰ τοὺς ὑψηλοὺς στόχους καὶ τὸ **κοινὸ** πρόγραμμα πού ἔχουν τὰ ἀνά τὴν Αὐστραλία **Ἑλληνορθόδοξα** Κολλεγία μας (13-6-06).

—Ἐδέχθη τὸν Ἱερομόναχο Εὐσέβιο ἐκ τῆς ἐν Mangrove Ἱ. Μονῆς Παναγίας Παντανάσσης, ὁ ὁποῖος μὸλις ἐπανῆλθε ἀπὸ προσκυνηματικὴν ἐπίσκεψιν εἰς διαφόρους Μονὰς τοῦ Ἁγίου Ὁρους καὶ γενικῶς σπὴν Γενέτειρα (14-6-06).

—Ἐδέχθη τὴν κα Κωνσταντῖνα Γκούσκου (συνοδοευομένη ἀπὸ τὸν υἱὸ τῆς Δημήτριου), ἀναχωροῦσα εἰς τὴν Γενέτειρα καὶ ἠυχήθη εἰς αὐτὴν τὰ δέοντα (15-6-06).

—Ἐχοροστάτησε καὶ ἐκήρυξε κατὰ τὸν Μ. Ἑσπερινὸν εἰς τὸν Ἱ. Ν. Ἁγίων Πάντων Belmonte, παρεκάθησε δέ καὶ εἰς τὸ ἐν συνεχείᾳ ἐόρτιον δεῖπνο (17-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς Ἱ. Ν. Ταξιάρχου Crows Nest. Ἐν συνεχείᾳ παρεκάθησε μετὰ μελῶν τοῦ Διοικ. Συμβουλίου εἰς Γεῦμα τῆς οἰκογενείας τοῦ Ἱερατ. Προϊσταμένου π. Ἰω. Δασκαλάκη (18-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξε εἰς Ἱ. Ν. Ἁγ. Ἰωάννου Jervis Bay ἐπὶ τῆ ἑορτῇ τοῦ Γενεθλίου τοῦ Τιμίου Προδρόμου. Ἐν συνεχείᾳ παρεκάθησε μετὰ τοῦ πλήθους τῶν προσκυνητῶν εἰς τὸ ἐόρτιον γεῦμα τὸ ὁποῖο παρετέθη ἀπὸ τὴν Ἑνορία εἰς τὴν οἰκογενειακὴ Ταβέρνα τοῦ συγκροτήματος τοῦ Προέδρου κ. Σπύρου Καπετάνου (24-6-06).

—Συνοδευόμενος ἀπὸ τὸν Διάκονο Σταῦρο καὶ τὴν Διακόνισσά του Ἄννα ἐπεσκέφθησαν τὸ ζεῦγος Μιχαὴλ καὶ Μυρσίνης Στάθου καὶ παρεκάθησαν εἰς φιλικὸ γεῦμα, ἐν συνεχείᾳ δέ ἐξεναγήθησαν εἰς τὴν θαυμάσια φάρμα μὲ τῖς λαμπρὲς ἐγκαταστάσεις (25-6-06).

—Ἐδέχθη ἐκπροσώπους τῆς Greek Young Matrons Association ὑπὸ τὴν Πρόεδρο κα Δρίβα, οἱ ὁποῖες διὰ χειρὸς τῆς κας Βασ. Μπουρνάζου ἐνεχειρίσαν ἐπιταγὴν \$10,000 ὑπὲρ τῆς Θεολογικῆς μας Σχολῆς.

Ἐδέχθη τὸν ἐκ Μελβούρνης κ. Ἀθανάσιον Ζήσην (ἀδελφόν τοῦ π. Κυρίλλου Ζήση, Ἰδιαιτέρου Γραμματέως τοῦ Σεβασμιωτάτου) μετὰ τῆς οἰκογενείας του, ἐπισκεπτομένους τὸ Σύνδευ (26-6-06).

—Ἐδέχθη τὸν σπουδάζοντα εἰς τὴν Διπλωματικὴν Ἀκαδημίαν Ἀθηνῶν κ. Ἐμμ. Κουμπάρακη, συνοδευόμενον ἀπὸ τὸν ἐν Σύνδευ Γεν. Πρόξενον κ. Ἰω. Ραπτάκη (27-6-06).

—Ἐχοροστάτησε καὶ ἐκήρυξε κατὰ τὸν Μ. Ἑσπερινὸν εἰς Ἱ.Ν. Ἁγ. Στυλιανοῦ Sutherland, ἐπὶ τῆ μνήμῃ τῶν ἐπίσης Πολιουχῶν Ἁγίων Πέτρου καὶ Παύλου, παρεκάθησε δέ ἐν συνεχείᾳ εἰς τὸ κοινὸ ἐόρτιο δεῖπνο (28-6-06).

Κίνηση τοῦ Θεοφιλεστάτου Ἐπισκόπου Ἀπολλωνιάδος κ. Σεραφεῖμ

Κατὰ τὸν μῆνα Ἰούνιον ὁ Θεοφιλέστατος:

—Ἐδέχθη τὸν ἐκ τῆς Μητροπόλεως Ἡλείας κληρικόν π. Ἰωάννη Σπηλιωτόπουλον (2-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν Ἱ. Ναὸν Ἁγ. Νικολάου Marrickville (4-6-06).

—Ἐδέχθη τὸν Πρόεδρον τῆς Ἑνορίας-Κοινοῦτος Κοιμήσεως τῆς Θεοτόκου Wagga Wagga κ. Δημ. Λυγάκη.

Προήδρευσε τοῦ Πρωτοβαθμίου Πνευματικοῦ Δικαστηρίου (5-6-06).

—Συνοδευόμενος ἀπὸ τὸν π. Νικόλαο Μποζίκη, ἐπεσκέφθη εἰς τὴν οἰκία του τὸν συνταξιούχο κληρικὸ μας π. Κωνσταντῖνο Μανδριδῆ.

Προήδρευσε συνεδριάσεως τοῦ Συμβουλίου τῆς Κεντρικῆς Φιλοπτώχου (6-6-06).

—Εἰς τὰ πλαίσια τῶν μαθημάτων Λειτουργικῆς εἰς τὴν Θεολογικὴν Σχολὴν, ἐπεσκέφθη μετὰ τῶν 4ετῶν Φοιτητῶν τὸν Ἱ. Ναὸν τῆς Παναγίας τῆς Κοπτικῆς Ἐκκλησίας, παρηκολούθησαν τὴν θ. Λειτουργίαν εἰς τὴν παραδοσιακὴ Κοπτικὴ γλῶσσα καὶ ἐν συνεχείᾳ ἐξεναγήθησαν ἀπὸ τοὺς Ἱερεῖς εἰς τοὺς χώρους τοῦ Ναοῦ (8-6-06).

—Προήδρευσε τοῦ Πρωτοβαθμίου Πνευματικοῦ Δικαστηρίου Ν.Ν.Ο.

Ἐπεδέχθη εἰς τὴν Ἱ. Ἀρχιεπισκοπὴν τὸν Ἐπιτετραμμένο τῆς Ἑλληνικῆς Πρεσβείας εἰς τὴν Καμπέραν κ. Κυριάκον Μανιάτην, ὁ ὁποῖος ἐπεσκέφθη ἐπισήμως τὸν Σεβασμιώτατον καὶ τὴν Ἱ. Ἀρχιεπισκοπὴν.

Μετὰ ταῦτα παρηκολούθησε τὴν ὁμιλίαν τοῦ κ. Μανιάτη εἰς τοὺς Φοιτητὰς τῆς Θεολογικῆς Σχολῆς καὶ παρεκάθησεν εἰς τὸ γεῦμα τὸ ὁποῖον παρέθεσεν ὁ Σεβασμιώτατος πρὸς τιμὴν του (9-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν Ἱ. Καθεδρικὸν Ναὸν τοῦ Εὐαγγελισμοῦ τῆς Θεοτόκου. Μετὰ τὸ πέρας τῆς θ. Λειτουργίας προέστη τοῦ Ἑσπερινοῦ καὶ ἀνέγνωσε τὰς εὐχὰς τῆς Γουκλισίας (11-6-06).

—Ἐδέχθη τὸν ἐξ Ἀμερικῆς ἐπισκέπτῃν Κληρικὸν Ἀρχιμ. π. Βίκτωρα.

Παρεκάθησεν εἰς τὴν συνεδρίασιν τοῦ Κεντρικοῦ Ἐκπαιδευτικοῦ Συμβουλίου ὑπὸ τὴν Προεδρίαν τοῦ Σεβασμιωτάτου.

Παρέστη εἰς τὴν δεξίωσιν εἰς τὴν Μεγάλῃ Αἴθουσα τῆς Θεολογικῆς Σχολῆς, τὴν ὁποίαν παρέθεσεν ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ.κ. Στυλιανός, πρὸς τιμὴν ὄλων τῶν διδασκόντων εἰς τὰ τρία Ἡμερησία Κολλεγία τοῦ Σύνδευ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς (13-6-06).

—Ἐδέχθη εἰς συνεργασίαν τὸν Διευθυντὴν τοῦ Κέντρου Προνοίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς κ. Στυλ. Μαγδαλόπουλον (14-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν πανηγυρίζοντα Ἱ. Ναὸν Ἁγ. Πάντων Belmonte καὶ ἐν συνεχείᾳ παρεκάθησεν εἰς ἐόρτιον γεῦμα μεθ' ὄλων τῶν συνεργατῶν τῆς Ἑνορίας, παρόντος καὶ τοῦ Γενικοῦ Προξένου τῆς Ἑλλάδος εἰς τὸ Σύνδευ κ. Ἰωάννου Ραπτάκη (18-6-06).

—Ἐδέχθη τὴν δεσποινίδα Βίκου Κουμαριανοῦ ἐκ τοῦ Συμβουλίου τῆς Κεντρικῆς Νεολαίας Ν.Ν.Ο. (19-6-06).

—Παρεκάθησεν εἰς τὴν Συνεδρίασιν τοῦ Διοικητικοῦ Συμβουλίου τοῦ Sydney College of Divinity (SCD) (21-6-06).

—Ἐχοροστάτησε καὶ ἐκήρυξε κατὰ τὸν Μ. Ἑσπερινὸν εἰς τὸν Ἱ. Ναὸν Ἁγ. Ἰωάννου North Carlton Μελβούρνης (23-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν Ἱ. Ναὸν Ὑπαπαντῆς τοῦ Κυρίου Coburg Βικτωρίας (25-6-06).

—Μετέβη ὀδικῶς εἰς Newcastle ὅπου ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν πανηγυρίζοντα Ἱ. Ναὸν Ἁγ. Ἀποστόλων. Εἰς τὸ τέλος τῆς θ. Λειτουργίας μετέφερε εἰς τὸ πολυπληθὲς ἐκκλησίασμα τὰς εὐχὰς καὶ τὴν εὐλογίαν τοῦ Σεβασμιωτάτου (30-6-06).

Β' ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ Κίνηση τοῦ Θεοφιλεστάτου Ἐπισκόπου Δέρβης κ. Ἰεζεκιήλ

Κατὰ τὸν μῆνα Ἰούνιον ὁ Θεοφιλέστατος:

—Προέστη συνεδριάσεως τῆς Ἐπιτροπῆς τῆς Ἐξωτερικῆς Ἱεραποστολῆς (2-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν Ἱερόν Ναὸν τῆς Ἁγίας Παρασκευῆς St Albans καὶ τὴν μεσημβρία παρεκάθησεν εἰς

γεῦμα τῆς Φιλοπτώχου εἰς τὴν αἶθουσα παραπλεύρως τοῦ Ἱεροῦ Ναοῦ (3-6-06).

—Ἐδέχθη εἰς ἔθουμοτυπικὴν ἐπίσκεψιν τὸν δήμαρχον τῆς Σιατίστης κ. Ἰωάννην Νάκον, συνοδευόμενον ὑπὸ τοῦ κ. Εὐαγγέλου Καλαμπούκα, Πρόεδρου τοῦ Συλλόγου Σιατιστέων Μεμβούρνης μετὰ τῆς συζύγου του (6-6-06).

—Ἐδέχθη εἰς τὸ Γραφεῖον του τοὺς Πανοσ. Ἀρχιμ. Ἰάκωβον Τσιγκούνην καὶ κ. Κωνσταντῖνον Κόντην, Πρόεδρον τῶν Ἑνοριῶν καὶ Κοινοτήτων καὶ συνεζήτησαν τὴν μετὰ τὴν Ἐκτακτὴν Γενικὴν Συνέλευσιν δημιουργηθεῖσαν κατάστασιν εἰς τὴν Ἑνορίαν Κοινότητα τοῦ Oakleigh.

Ἐν συνεχείᾳ παρουσίᾳ τοῦ κ. Κόντη ἐδέχθη τὸν αἶδεσ. π. Εὐστάθιον Λαδᾶ μετὰ τοῦ ὁποίου συνεζητήθησαν θέματα ἀφορῶντα τὸν ἱ.Ν. τοῦ Ἁγίου Ἀθανασίου Springvale (8-6-06).

—Τὸ πρωὶ ὑπεδέχθη εἰς τὸ ἀεροδρόμιον τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον ἡμῶν κ.κ. Στυλιανόν, προερχόμενον ἐκ Σύδνεϋ.

Ἐχοροστάτησε καὶ ἐκήρυξε κατὰ τὸν πανηγυρικὸν Ἑσπερινὸν εἰς τὴν ἱ.Μ. τοῦ ΑΞΙΟΝ ΕΣΤΙΝ Northcote (10-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν πανηγυρίζοντα ἱ.Ν. τῆς Ἁγίας Τριάδος Richmond καὶ τὴν μεσημβρίαν εἰς τὴν αἶθουσα παραπλεύρως τοῦ Ἱεροῦ Ναοῦ, συνέφαγε μετὰ τῶν ἐπισήμων (11-6-06).

—Ἀνεχώρησεν διὰ διακοπὰς εἰς τὴν Γενέτειραν (12-6-06).

Γ'- Ε' ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ **Κίνηση τοῦ Θεοφιλεστάτου** **Ἐπισκόπου Δορυλαίου κ. Νικάνδρου**

Κατὰ τὸν μῆνα Ἰούνιον, ὁ Θεοφιλέστατος:

—Ἐτέλεσε τὸ Μυστήριον τῆς Βαπτίσεως τῆς νεοφωτίστου Ἀγγελικῆς Giannone εἰς τὸν Ἱερόν Ναόν Ἁγίου Παντελεήμονος Glenelg.

—Παρευρέθη εἰς τὴν ἐτησίαν χοροεσπερίδα τοῦ Ἑλληνικοῦ Ἀπογευματινοῦ-Σαββατιανοῦ Σχολεῖου τῆς Ἑνορίας-Κοινοτήτος Γεννήσεως τοῦ Χριστοῦ Port Adelaide, ὁμιλήσας καταλλήλως καὶ μεταφέρων τὰς εὐχὰς καὶ εὐλογίας τοῦ Σεβασμιωτάτου (3-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὴν Ἱεράν Μονὴν Ἁγίου Νεκταρίου Croydon Park (4-6-06).

—Ἐδέχθη εἰς συνεργασίαν τὸν Πανοσιολογιώτατον Ἀρχιμανδρίτην π. Σιλουανόν Φωτεινέαν, διορισθέντα ὑπὸ τοῦ Σεβασμιωτάτου εἰς τὴν θέσιν τοῦ Ἱερατικῶς Προϊσταμένου τῆς Ἱερᾶς Μονῆς Ἁγίου Νεκταρίου Croydon Park (5-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξε κατὰ τὴν Θεῖαν Λειτουργίαν, ἡ ὁποία ἐτελέσθη εἰς τὸν Ἱερόν Ναόν Ἁγίου Γεωργίου Thebarton διὰ τοὺς μαθητὰς καὶ μαθητριάς τοῦ νηπιαγωγείου καὶ τῶν τάξεων ἀπὸ πρώτης μέχρι καὶ τετάρτης τοῦ Ἡμερησίου Διγλώσσου Ἑλληνορθοδόξου Κολλεγίου «Ὁ Ἅγιος Γεώργιος» τῆς ὁμωνύμου Ἑνορίας-Κοινοτήτος (8-6-06).

—Προήδρευσε συνεδριάσεως τῆς Κεντρικῆς Φιλοπτώχου Ἀδελφότητος (6-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξε κατὰ τὴν Θεῖαν Λειτουργίαν, ἡ ὁποία ἐτελέσθη εἰς τὸν Ἱερόν Ναόν Ἁγίου Γεωργίου Thebarton διὰ τοὺς μαθητὰς καὶ μαθητριάς τῶν τάξεων ἀπὸ πέμπτης μέχρι καὶ δωδεκάτης τοῦ Ἡμερησίου Διγλώσσου Ἑλληνορθοδόξου Κολλεγίου «Ὁ Ἅγιος Γεώργιος» τῆς ὁμωνύμου Ἑνορίας-Κοινοτήτος (8-6-06).

—Τὸ Ψυχοσάββατο ἐχοροστάτησε κατὰ τὴν Θεῖαν Λειτουργίαν εἰς τὸν Ἱερόν Ναόν Ἁγίου Παντελεήμονος Glenelg (10-6-06).

—Τὴν Κυριακὴν τῆς Πεντηκοστῆς ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν Ἱερόν Ναόν Ἁγίου Σπυριδῶνος Unley, μετὰ δὲ τὸ πέρασ

τῆς Θεῖας Λειτουργίας ἐγκαινίασε τὴν ἔκθεσιν χριστιανικοῦ βιβλίου καὶ εἰκόνας τῆς Ἑνορίας-Κοινοτήτος.

—Παρέθεσε δεῖπνον εἰς τὸν ἀποχωροῦντα ἐκ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας Πανοσ. Ἀρχιμ. π. Ἀλέξανδρον Κανταράκιαν, μέχρι τοῦδε Ἐφημέριον τῆς Ἱερᾶς Μονῆς Ἁγίου Νεκταρίου Croydon Park (11-6-06).

—Κατὰ τὴν ἑορτὴν τοῦ Ἁγίου Πνεύματος ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν Ἱερόν Ναόν Προφήτου Ἡλιοῦ Norwood (12-6-06).

—Προήδρευσε συνεδριάσεως τῆς Διοικούσης Ἐπιτροπῆς τοῦ Ἡμερησίου Ἑλληνορθοδόξου Κολλεγίου «Ὁ Ἅγιος Γεώργιος» τῆς ὁμωνύμου Ἑνορίας-Κοινοτήτος Thebarton (15-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν Ἱερόν Ναόν Ἁγίων Ραφαήλ, Νικολάου καὶ Εἰρήνης Athelstone (17-6-06).

—Παρέστη εἰς ἐκδήλωσιν εἰς τοὺς χώρους τοῦ Κοινοβουλίου, ὁργανωθεῖσαν ἐπὶ τῇ ἐνάρξει τοῦ κοινοβουλευτικοῦ ἔτους ὑπὸ τῆς Κοινοβουλευτικῆς Χριστιανικῆς Συντροφιάς, παρόντων μελῶν τοῦ Κοινοβουλίου καὶ ἀρχηγῶν διαφόρων χριστιανικῶν δογμάτων.

—Προέστη τῆς Ἐξοδίου Ἀκολουθίας εἰς τὸν Ἱερόν Ναόν Ἁγίου Σπυριδῶνος Unley τοῦ ἀειμνήστου Εὐαγόρα Πηλιώτου, ὁ ὁποῖος ἐπὶ σειράν ἐτῶν διακόνησε θεοφιλῶς τὴν Ἐκκλησίαν ἀπὸ διαφόρων θέσεων καὶ ἀπὸ τοῦ Ἀναλογίου βοηθῶν τοὺς ἱεροψάλτας τῶν Ἱερῶν Ναῶν Ἁγίου Σπυριδῶνος καὶ Ἁγίου Παντελεήμονος Glenelg (20-6-06).

—Μετέβη εἰς Μεμβούρνην καὶ προέστη εἰς τὸν Ἱερόν Ναόν Ἁγίου Ἐλευθερίου Branswick τῆς Ἐξοδίου Ἀκολουθίας τῆς ἀειμνήστου Μαρίας Ζερβοῦ, Θεῖας τοῦ Διακόνου π. Μανασσῆ Γαλούζη, ὁμιλήσας ἐπικαίρως.

—Ἐπιστρέψας αὐθημερόν, προήδρευσε συνεδριάσεως τῆς Διακοινοτικῆς Ἐπιτροπῆς (21-6-06).

—Ἐδέχθη εἰς ἐπίσκεψιν τὸν κ. Στέφανον Νικολαΐδην, Πρόεδρον τῆς Ὀμοσπονδίας Συλλόγων Κωνσταντινουπολιτῶν Αὐστραλίας (22-6-06).

—Ἀνεχώρησε διὰ ποιμαντικὴν ἐπίσκεψιν, ἐκ προσώπου τοῦ Σεβασμιωτάτου, εἰς τὴν Πέρθην (23-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὴν πανηγυρίζουσαν Ἱεράν Μονὴν Ἁγίου Ἰωάννου τοῦ Βουνοῦ Forrestfield, συμπροσευχηθέντος τοῦ Κυβερνήτου τῆς Δυτικῆς Αὐστραλίας, Ἐντιμ. Δρ. Κομνηνοῦ Μιχαήλ (Ken Michael) (24-6-06).

—Ἐλειτούργησε καὶ ἐκήρυξεν εἰς τὸν Ἱερόν Ναόν Ἁγίων Κωνσταντίνου καὶ Ἐλένης Northbridge.

—Ἐδέχθη τὸν ἐκ τῆς Ἱερᾶς Μητροπόλεως Σικάγου Αἶδεσ. Πρεσβύτερον π. Γεώργιον Κωνσταντόπουλον, ἐπισκεπτόμενον μέλη τῆς οἰκογενείας του εἰς Πέρθην (25-6-06).

—Ἀνεχώρησεν ἐκ Πέρθης ἐπιστρέφων εἰς Ἀδελαΐδα (26-6-06).

—Ἐδέχθη τὸν ἐκ τῆς Ἱερᾶς Μητροπόλεως Νεαπόλεως καὶ Σταυρουπόλεως Αἶδεσ. Πρωτοπρεσβύτερον π. Ἀθανάσιον Δαλιανᾶν, ἐπισκεπτόμενον μέλη τῆς οἰκογενείας του ἐνταῦθα (30-6-06).

«ΦΩΝΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ»

242 Cleveland Street, Redfern, 2016

Ἐπίσημο ὄργανο τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Αὐστραλίας

Ἐκδίδεται ἀπὸ Συντακτικὴ Ἐπιτροπὴ

Ἐπεύθυνος ἐκδόσεως: Ἐπίσκοπος Ἀπολλωνιάδος κ. Σεραφεῖμ

Τεχνικὴ ἐπιμέλεια: Πρωτοπρεσβύτερος π. Ἄγγελος Ἀλιφιερᾶκης

www.voiceoforthodoxy.com

Ἐκτύπωση: Halkeas Printing Pty Ltd Tel.: 9698 8511