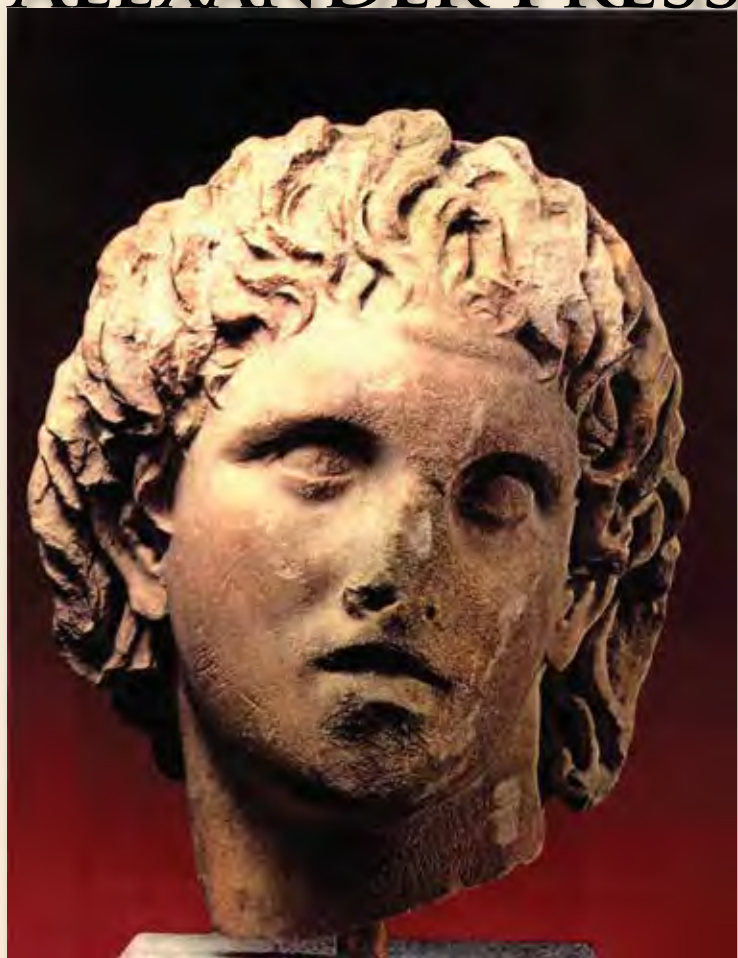


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CELEBRATING ...

Philip Owen Arnould Sherrard
(23 September 1922 – 30 May 1995)

PHILIP SHERRARD

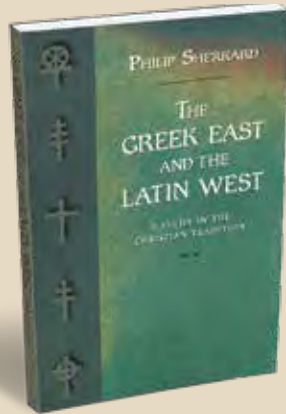


PHILIP SHERRARD was born in Oxford, educated at Cambridge and London, and taught at the universities of both Oxford and London, but made Greece his permanent home. A pioneer of modern Greek studies and translator, with Edmund Keeley, of Greece's major modern poets, he wrote many books on Greek, Orthodox, philosophical and literary themes. With G. E. H. Palmer and Bishop Kallistos Ware, he was also translator and editor of *The Philokalia*, the revered compilation of Orthodox spiritual texts from the 4th to 15th centuries.

A profound, committed and imaginative thinker, his theological and metaphysical writings covered issues from the division of Christendom into the Greek East and Latin West, to the sacredness of man and nature and the restoration of a sacred cosmology which he saw as the only way to escape from the spiritual and ecological dereliction of the modern world. This he saw as evidence of a larger spiritual crisis and sought always to "emphasize the living relevance of the Orthodox spiritual tradition in a fragmented secular world".

Baptised into the Orthodox Church in 1956, his writings became an inspiration for those schooled in the "Latin West" who sought the deeper roots of their faith.

Eulogising Sherrard, Father John Chryssavgis spoke of how he revered Mount Athos, "... how the entire world was seen ... as a burning bush of divine energy. 'Every Thing that Lives Is Holy' [- the title of Sherrard's last lecture in 1994 - in which he spoke of] the beauty 'in every natural form of life and being,' the beauty that 'is itself the overture to paradise.' The conviction displayed in his writings ... were supported by the consistency of his own committed life. His compassion, gentleness, generosity, humor, and humility were firmly rooted in the spiritual tradition of silence and prayer that he so loved and to which he devoted the greater part of his life."



THE GREEK EAST AND THE LATIN WEST

A STUDY IN THE CHRISTIAN TRADITION

by Philip Sherrard

The division of Christendom into the Greek East and the Latin West has its origins far back in history but its consequences still affect western civilization. Sherrard seeks to indicate both the fundamental character and some of the consequences of this division. He points especially to the underlying metaphysical bases of Greek Christian thought, and contrasts them with those of the Latin West; he argues persuasively that the philosophical and even theological differences, remote as they might seem from practical affairs, are symptoms of a deep divergence of outlook that has profoundly affected the whole course of European history. He exemplifies this by comparing the relationships between the spiritual and temporal powers during the Byzantine period with those assumed by the medieval Papacy, by an analysis of the 'Platonic reaction' of such figures as Gemistos Plethon, and by a study of the intellectual background of the Renaissance, the Reformation and, finally, of the modern western world. His concluding chapters discuss the impact of modern western ideas on Greek life and letters during the last few centuries.

With an unusual knowledge of aspects of the thought of the Patristic Fathers often neglected in the West, and a deep sympathy with their outlook, Sherrard presents a point of view that may be unfamiliar, but should be of great concern today.

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THE SACRED IN LIFE AND ART

by Philip Sherrard

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For how we perceive things, or reveal them to ourselves, depends ultimately on the vision we have of our own inner being, and if that vision does not embrace the spiritual qualities – of beauty, of love – that fill our being when we attune ourselves to God, we cannot perceive these qualities in the forms of the things about us; we cannot perceive their intrinsic sacredness. The link between transcendence and immanence is broken. The intimate interpenetration, the secret coincidence of uncreated and created, divine archetype and visible image, is frustrated, and the marriage between them remains in a state of suspension.

—Philip Sherrard, *The Sacred in Life and Art*

We are becoming increasingly aware that the forms of our life and art – of our modern civilization generally – have over the last few centuries been characterized by the progressive loss of precisely that sense which gives virtually all other civilizations and cultures of the world their undying lustre and significance: the sense of the sacred. In fact, the concept of a completely profane world – of a cosmos wholly desacralized – is a fairly recent invention of the western mind, and only now are we beginning to realize the appalling consequences of trying to order and mould our social, personal and creative life in obedience to its dictates. It is not even too much to say that we are also beginning to realize that unless we can re-instate the sense of the sacred at the heart of all our activities there can be no hope of avoiding the cosmic catastrophe for which we are heading. Sherrard affirms the ever-present, timeless qualities of beauty, love and miracle through which we can be renewed and transformed, whatever the conditions of the world in which we live.

A select bibliography of Philip Sherrard's work

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- 1960** – *Six Poets of Modern Greece* (with Edmund Keeley) (London: Thames and Hudson)
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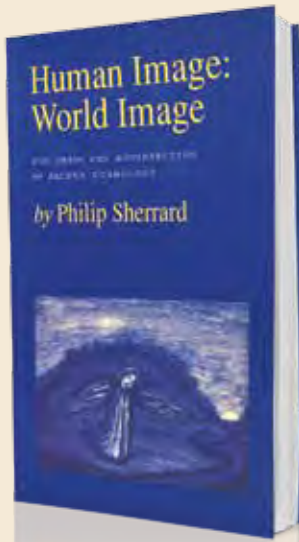
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Human Image, World Image

The Death and Resurrection of Sacred Cosmology

by Philip Sherrard

It is now only too evident that the revolutionary changes in mental outlook that took place in western Christendom some three or four centuries ago, and that produced the modern scientific movement, are the major cause of the crisis in which the world finds itself today. Yet the terrifying consequences of the practical exploitation of modern science are usually attributed not to modern science as such – and still less to the mental picture of the universe which it presupposes – but simply to its misapplication and abuse. We are even told, with a naivety that is as inconsequential as it is typical, that modern science must be good because what is true cannot be evil and since modern science works, or produces results, it must be true.

This book attacks such misconceptions head-on, by setting the modern scientific picture of the universe and man's place in it against the background of pre-Christian and Christian cosmology and anthropology. Sherrard shows unambiguously how our acceptance of this image has literally enslaved us to a vast collective lie whose ramification in the major spheres of our thought and action cannot but vandalize and desecrate both ourselves and the world we live in. The last and perhaps most challenging chapter formulates a cosmological vision in the personalized terms of the sacred mythology of the Christian tradition.

How Do I See The Universe and Man's Place In It

by Philip Sherrard

The universe is a hierarchy of levels descending from the formless spiritual level down to the most dense material form. Each level is a "condensation" of the one above it, and correspondingly each is contained in the one above it. The highest level is linked with the lowest through a series of intermediary levels, so much so that the most spiritual level is present in each fragment of the universe. In more formal language, God is the living center of all things and invisibly present in all; or more correctly, all things are rooted in God.

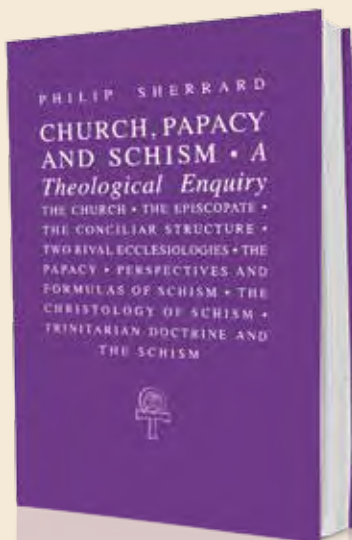
This hierarchy is not static. God is not static and so nothing that comes from God is static either. All phenomenal reality is a pulsating field of spiritual energies – energies inaccessible to the observation of the human reason and, a fortiori, to that of any instrument devised by the human reason. Moreover, everything in the universe is continually being recreated by the immediate activity of these spiritual energies. The process of creation is continually and everywhere being enacted "in the beginning." It is a continual and ever-present opening of the centers of the birth of life in which each creature, each speck of dust even, comes into existence at the center not only of its own time and space but of all time and space.

This hierarchic order and its dynamic quality are

mirrored in man. Thus the highest point of man's being – the divine image in him – contains in itself, in seed or germinal form, all his subsequent aspects, from the subtle level of his psychic and thought world down to the physical level of his body and its organs. In this way, man is the microcosm.

He is also more than microcosm. He occupies a central position in the whole because he is the communication channel between highest and lowest, between God and materiality, for he is the one being capable of participating consciously in both. It is on this conscious participation that the harmony of the universe depends. Hence man's key role: he has to ensure that he can function as this communication channel and does not close himself up in the lower (rational and physical) levels of this being and so become impervious to the harmonizing spiritual influx. He can ensure this only through incessant prayer and inner cleansing, leading to ever deepening awareness of this spiritual nature and so to a growing understanding of God. Man's chief task, now and always, and one upon which the spiritual, psychic and physical health of all things depends, is to achieve this awareness and understanding. In short, it is one of trying to love God with all his heart.

From a paper presented at the Conference on Modern Science and Traditional Religions Consultation, Windsor, England, 1976.



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CHURCH, PAPACY AND SCHISM

A THEOLOGICAL ENQUIRY

THE CHURCH • THE EPISCOPATE • THE
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AND FORMULAS OF SCHISM • THE CHRISTOLOGY OF
SCHISM • TRINITARIAN DOCTRINE AND THE SCHISM

by Philip Sherrard

THE UNION OF THE CHURCHES is one of the crucial issues of our time. Yet it is often forgotten that any discussion about it must begin with an understanding of what the Church itself is. Before one can talk of healing the schism, one must know what lies at its root. This book focuses on such central questions. It is a unique and unprecedented contribution to the understanding of the different developments of the two major sections of the Christian Church, the Catholic and the Orthodox.

Opening with a succinct, penetrating exposition of the essential reality and meaning of the Church and of the episcopate's function within it, Philip Sherrard goes on to trace the emergence in the East and West of differing ecclesologies, each in its turn determining a different form of Church government. In particular, he shows how the theory and practice of the papacy are the product of a conception of the Church which became, and still is, dominant in the West. Yet this conception, and the corresponding conception in the Orthodox world, are themselves both rooted in deeper theological differences, Christological and trinitarian. The book concludes with a brilliantly illuminating analysis of these differences which, because they lie behind the disunion of the Churches, must consequently constitute the main focus of any fruitful ecumenical dialogue.

This third edition of *Church, Papacy, and Schism* has a new preface by Vincent Rossi which assesses Sherrard's contribution to the question of the schism and its healing in the light of present ecumenical dialogue.

CHRISTIANITY AND EROS

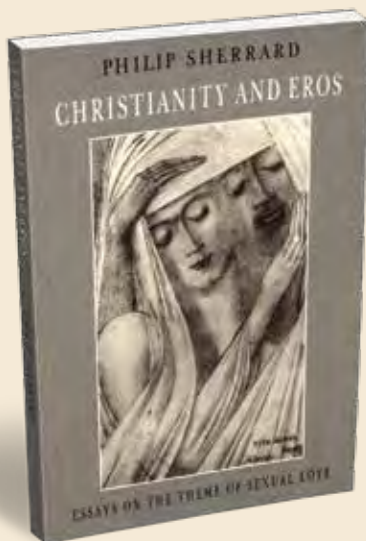
ESSAYS ON THE THEME OF SEXUAL LOVE

by Philip Sherrard

IN SPITE OF THE FACT THAT MARRIAGE is recognized as a sacrament by the Church, the attitude of Christian thought towards the sexual relationship and its spiritualizing potentialities has been in practice singularly limited and negative. From the start Christian authors have been ill at ease with the whole subject. Sexual activity tended to be seen as a sign of man's sinful and degenerate state and the modern Christian is taught to distinguish between love in the New Testament sense – agape – and eros, and to see eros as a debased form of agape, if not actually opposed to it. All in all, the Church has done scant justice to its insight that sexual love is, at least potentially, a sacrament.

In this concise yet challenging work Philip Sherrard does not provide a systematic theology of sexual love but indicates some of the considerations and principles that must be taken into account before such a theology can be adequately formulated. His four essays are entitled 'The Sexual Relationship in Christian Thought', 'The Body, Beauty, and Sexuality', 'Towards a Theology of Sexual Love', and 'An Approach to the Sacrament of Marriage'.

A theology that encompasses the spiritual potential of sexual love is even more urgently needed now than it was when this book was first published some 30 years ago, for distorted views are still continuing to produce their casualties.



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Fr Andrew Louth, Professor of Patristic and Byzantine Studies, University of Durham

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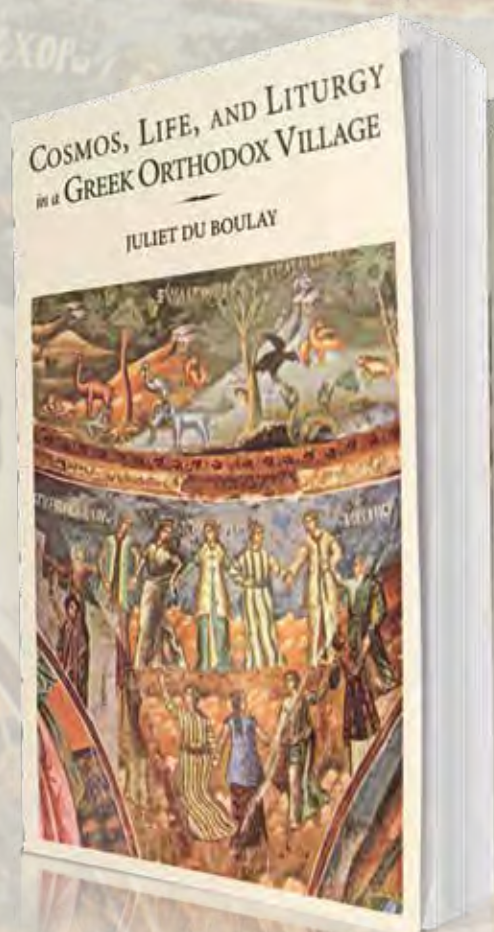
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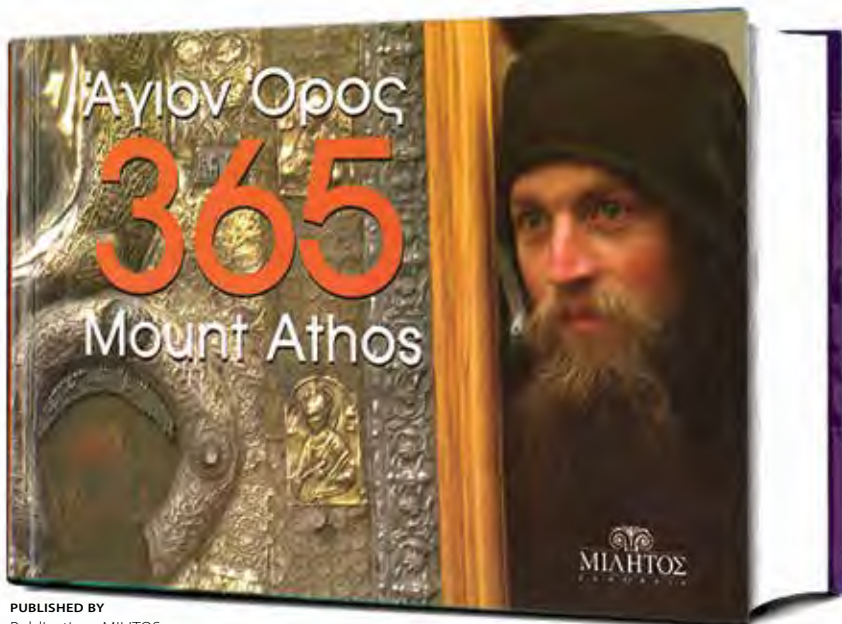




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—Gabriel Nicos Pentzikis



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HOLY METEORA: THE MONASTERY OF ST NICHOLAS ANAPAFSAS – HISTORY AND ART

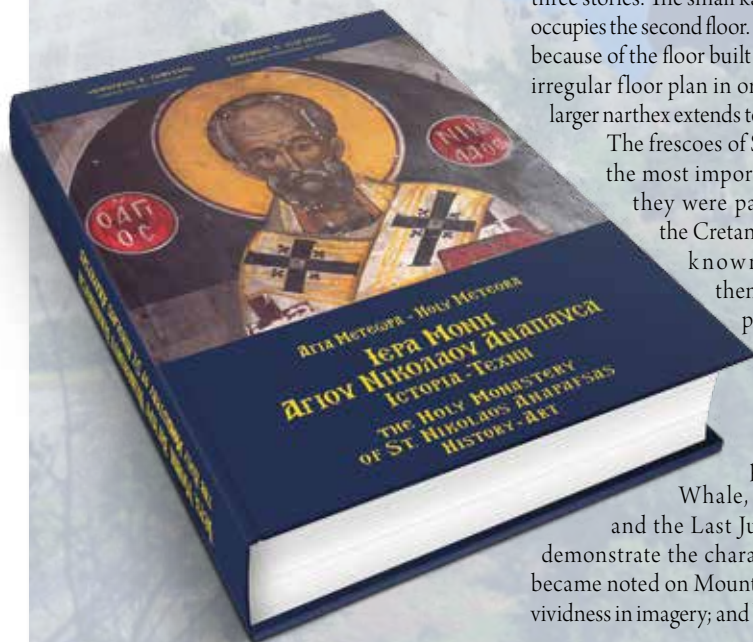
by Professor Dimitrios Z Sofianos & Professor Efthimios N Tsigaridas

THE MONASTERY OF ST. NICHOLAS ANAPAFSAS in Meteora, founded in the early 14th century, is notable for its unique construction and splendid frescoes by the 16th-century Cretan painter Theophanis the Cretan. The monastery was abandoned by 1900, fell into disrepair until it was renovated in the 1960s. It was then inhabited by Father Palamas until 1982, after which the monastery closed. In 1997, priests of Kalampaka began to open the monastery every summer.

As the top of this rock is limited in size, the monastery buildings were extended upward, rising three stories. The small katholikon of St. Nicholas occupies the second floor. Its dome has no windows because of the floor built on top of it and it has an irregular floor plan in order to fit on the rock. A larger narthex extends to the west.

The frescoes of St. Nicholas are some of the most important in the Meteora, as they were painted by, Theophanis the Cretan and some of his earliest known work. He painted them in 1527, when he was probably a monk here.

Depicting such scenes as the Passion of Christ, the Virgin Mary praying, Jonah and the Whale, the Liturgy of Angels and the Last Judgement, the frescoes demonstrate the characteristics for which he became noted on Mount Athos: delicacy of line; vividness in imagery; and bright colors.



Published by

The Monastery of St Nicholas Anapafsas, Meteora
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THE HOLY MONASTERY OF
STAVRONIKITA

by Manolis Chatzidakis

Theological commentary

by Archimandrite
Vasileios Stavronikitanos



THIS FULLY ILLUSTRATED VOLUME covers the final phase of the work of the iconographer, Theophanes the Cretan (Theophanes Strelitzas) as expressed on the frescoes of Stavronikita Monastery on Mt. Athos. In addition to the Theological Introduction by Archimandrite Vasilius,

Abbot of the Monastery, Manolis Chatzidakis presents a detailed study, followed by 223 colour-plates reproducing all the mural decoration executed by Theophanis. Architectural plans of the areas painted and the iconographic program are included.

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CHILANDAR

by Dimitrije Bogdanović, Vojislav J. Djurić, & Dejan Medaković



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While many treasures of Mount Athos over the centuries have been plundered or destroyed by fire, Chilandar is one of the best preserved. As with much of the Athonite experience, the encounter of a distant past through its presence in this time provides a feeling of continuity linking the present with that past, something that is a quintessential part of Orthodox life: a “living Tradition, a Tradition which is both ancient and contemporary” (Paul Ladouceur).

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The Monastery of St Nicholas Anapafsas, Meteora
Kalambaka, Trikala, Thessaly, Greece, 2003.

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[ICONS OF KARAKALLOU MONASTERY]

από τον ΕΥΘΥΜΙΟ ΤΣΙΓΑΡΙΔΑ, ΚΡΙΤΩΝ ΧΡΥΣΟΧΟΪΔΗΣ, ΑΓΓΕΛΙΚΗ
ΣΤΡΑΤΗ, ΠΑΡΑΣΚΕΥΗ ΠΑΠΑΔΗΜΗΤΡΙΟΥ,
ALEXANDRA TRIFONONH, και ΓΕΩΡΓΙΟΣ ΦΟΥΣΤΕΡΗ



ONE HUNDRED AND FIFTY-TWO ICONS from Karakallou Monastery have been carefully selected from a much larger number spanning the period from the second half of the 14th to the first half of the 19th century. The text which follows a time-chart and an introductory preface on the icons in the Monastery, is arranged in six sections, dealing respectively with: 1. Icons of the second half of the 14th century to the end of the 16th century; 2. Icons of the 17th century; 3. Icons painted by Dionysios of Phourna and his atelier; 4. Icons of the first half of the 18th century; 5. Icons of the second half of the 18th

century; 6. Icons of the first half of the 19th century.

The icons published in this volume depict a diversity of iconographic subjects and iconographical types of saints, inspired by the Old and New Testaments, the Apocryphal Gospels and hagiographical literature and reflecting the Church calendar of feasts and saints, and meet various needs relating to veneration, liturgical use and private monastic prayer. They also reveal the importance that icons gradually acquired in the liturgical life of the Orthodox Church after the end of the iconoclastic age.

Published by

Εκδόσεις Ήρα Μονή Καρακάλλου,
Mount Athos, 2011.

Greek with an English synopsis

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OUTSTANDING
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ΕΙΚΟΝΕΣ

ΜΟΝΗΣ ΠΑΝΤΟΚΡΑΤΟΡΟΣ
[ICONS OF PANTOKRATOROS MONASTERY]



This is a comprehensive and richly illustrated examination of the many icons of Holy Monastery of Pantocrator, by the period of their creation and their significance.

The Holy Monastery of Pantocrator, ranking seventh in the hierarchy of Athonite monasteries, stands on the north-eastern side of the Athos peninsula, by the sea. It was founded in 1363 by brothers, the military commander Alexios and the court official Ioannes. Ancient monastic houses were incorporated into the Pantocrator Monastery. Alexius died around 1368, and Ioannes retired to the Monastery in 1384 and was himself tonsured as a monk. A gift of the brothers is the icon of

Christ Pantocrator, which is today in the Hermitage Museum in St Petersburg.

Its katholikon, dedicated to the Transfiguration of the Saviour, which was built with the rest of the Monastery, clearly followed its own independent course, both in its architecture and in its wall-paintings, dating back to the late 14th century. The sanctuary screen may be the oldest in Mount Athos. The Monastery possesses a considerable collection of relics of saints, a piece of the True Cross, and many other antiquities. The protecting icon of the Monastery is that of Our Lady Gerontissa, one of the Holy Mountain's miracle-working icons.

Published by

Ἱερά Μονή Παντοκράτορος,
Mount Athos, 1998.

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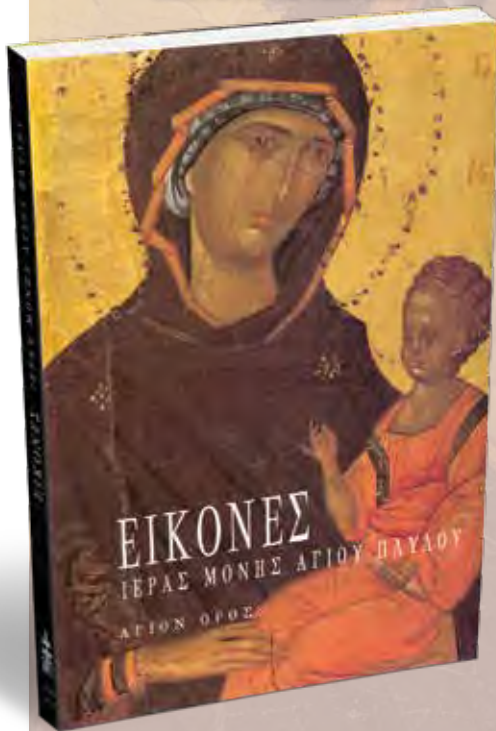
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ΙΕΡΑ ΜΟΝΗ ΑΓΙΟΥ ΠΑΥΛΟΥ

ΕΙΚΟΝΕΣ

[ICONS OF ΑΓΙΟΥ ΠΑΥΛΟΥ ΜΟΝΑΣΤΗΡΙΟΥ]

από την ΜΑΡΙΑ ΒΑΣΙΛΑΚΗ, ΓΙΑΝΝΗΣ ΤΑΒΛΑΚΗ,
και ΕΥΘΥΜΙΟΣ ΤΣΙΓΑΡΙΔΑ



A well illustrated history and description of the icons of the Holy Agiou Pavlou monastery. Agiou Pavlou lies in the southwestern part of the Athos peninsula, and ranks fourteenth in the hierarchy of the Athonite monasteries. Its Katholikon is dedicated to the Presentation of Christ in the Temple.

The monastery, founded in the tenth century by St Pavlos Xeropotaminos, is first mentioned in 972, then again in 1269. In the late 14th century its monastic status

was restored. Serbian rulers supported the monastery in the 1400s and after 1453 by rulers of Eastern Europe. St Paul's was partially destroyed many times by attacks on the Holy Mountain. Some of the buildings, including the main Katholikon, have been rebuilt, and all the buildings date from different periods of history. The monastery's most prized treasures are the portable icon of Virgin the Myrovlitissa (myrrh flowing), fragment of the True Cross and part of the gifts brought to baby Jesus by the Magi.

Published by

Ιερά Μονή Αγίου Παύλου,
Mount Athos, 1998.

Greek

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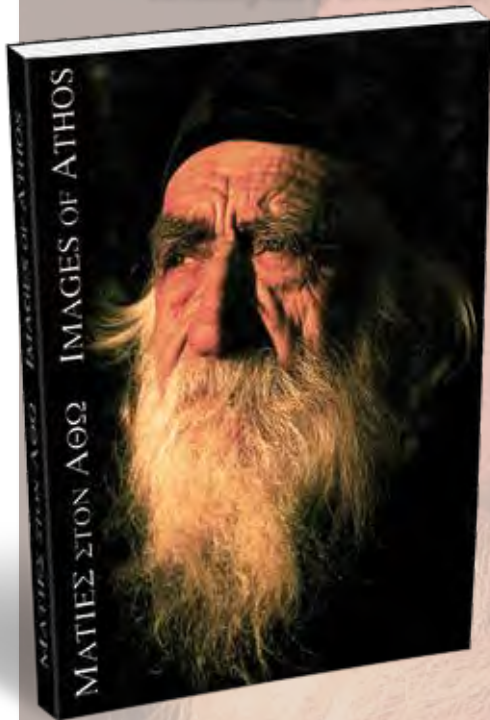
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OUTSTANDING
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ΜΑΤΙΕΣ ΣΤΟΝ ΑΘΩ | IMAGES OF ATHOS

Edited by The Great and Holy Monastery of Vatopaedi and Theophanis Douskos
Introductory texts by Chriton Chrysochoidis and Georgios Mantzarides



THE GARDEN OF THE VIRGIN, with its unspoiled natural environment and the unceasing spiritual struggle of its monks-anchorites, has through the ages inspired writers and artists, laymen and clerics. They expressed themselves in words and music, with the brush and the chisel. They immortalized images, persons, sounds and landscapes, not of course to please the eye and ear, but above all to inspire the soul to kneel before the throne of its Creator.

It is not true than those who turned their back

on the world also rejected man's evolution in time. Without delay they accepted and adopted all such innovations [that] contributed to the spiritual advancement of mankind. Thus Mount Athos, where so many manuscripts were produced, lost no time in acquiring and preserving the products of the printing press from the first moment that Gutenberg's art broke upon the world.

In the same way the creations of the photographic art were not forbidden. Both in the past and today there are monks who have become successful photographers. They have produced remarkable work which has strengthened the faith and piety even of people who have never made the pilgrimage to the Holy Mountain.

One of these monks photographers is the Charion of Lavra. For many years he has walked up and down the length of Mount Athos on its dirt roads and footpaths. It was not easy, but he captured ascetic faces wrinkled by the weight of their years, and tried to immortalise their evocative gaze, fixed on approaching eternity. He did this not to intrude upon their devotion and prayer, but to make it possible for them to continue preaching their message to the world even after their pulse has ceased to beat and their body had rotten away.

On Mount Athos there is also a natural world, which is just as much a teacher. Insects, birds, animals, plants and flowers form, together with the ascetics, the buildings and the holy relics, the Garden of the Virgin.

The Great and Holy Monastery of Vatopaedi believes that in publishing... part of this wealth of remarkable photographs, it will spur on both ascetics and laymen to kneel and cry out: Lord, in thy wisdom hast thou made all things!

—Thomas I. Papadopoulos

Published by

The Great and Holy Monastery of Vatopaedi,
Mounr Athos, 1997

Greek and English

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THE HOLY MONASTERY OF SAINT GREGORIOS

The Wall-paintings in the Katholikon

by Nik. Zias and Sot. Kadas

THE ORTHODOX CHURCH IS A PLACE OF THEOPHANY.

With its frescoes and the rituals which take place within it, it sums up the events of creation and God's dispensation: that is, that He "brought us from nothing into being and raised us when we had fallen. He did not desert us but did everything to lead us up to heaven and grant us (His) future kingdom".

The Iconography and everything to do with the Orthodox Church bear witness to the truth that "God became Man, in order to make Adam god".

Orthodox Iconography is humble. Because God Who became Man is also humble.

It is humble because it centres on the God-Man.

It does not project autonomous Man, but the God-Man. And in the God-Man, deified Man. Thus it shows the true glory of Man.

Founded in the 14th century on the south-west side of Mount Athos, the Holy Monastery of Saint Gregorios is dedicated to Saint Nixholas and is considered to be one of the most well organized and strict coenobitic monasteries.

It was destroyed several times by fire and its last restoration was begun in the late Eighteenth century, when its Katholikon was built, in accordance to the Athonite plan.

The church's walls were frescoed in 1779 by the Hieromonks Gabriel and Gregory from Kastoria. The monastery's treasury is very rich in relics from various eras and also houses many chrysobulls, siggilia, etc. The bones of St Niphon, Patriarch of Constantinople, are displayed in a special crypt in the Katholikon. The monastery also features a fragment of the True Cross.



Published by

The Holy Monastery of Saint Gregorios,
Mount Athos, 1998.

English

Hard cover, 311 pages
12.125 in. x 9.875 in.
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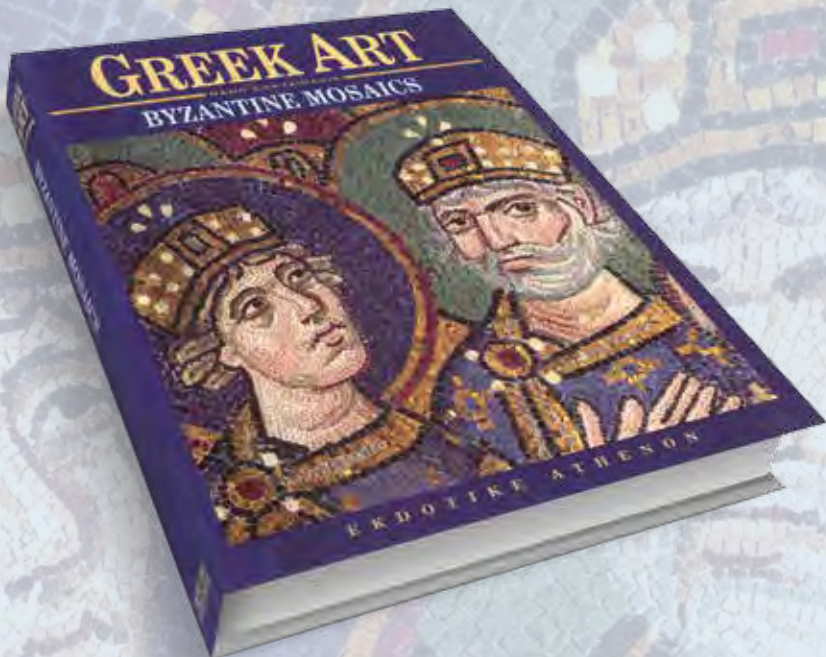
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GREEK ART: BYZANTINE MOSAICS

by Professor Nano Chatzidakis



WITH THE LUXURY OF THEIR MATERIALS, technical precision, beauty, and aesthetic grandeur, Byzantine mosaics, particularly the wall mosaics, constitute the most impressive manifestation of Byzantine monumental painting.

Highly expensive and laborious works of art, they were commissioned and dedicated by emperors, dignitaries, state officials and members of the Church hierarchy, in order to enhance the dwellings of Divinity, important churches and monasteries; and at the same time to manifest the power, glory and legendary wealth of His earthly representatives.

A brilliant selection of mosaics from twenty-five famous monuments are presented in the

volume 'Byzantine Mosaics' by Nano Chatzidakis, Professor of Byzantine Art and Archaeology at the University of Ioannina. In historical and stylistic terms, they cover the development of mosaic art from the 5th to the 14th century, which is described and analysed efficiently by the author in the first part of the volume.

The unique pictorial character and special artistic importance of each individual mosaic ensemble presented in this volume is superbly illustrated and emerges strikingly through a full discussion of the stylistic and aesthetic physiognomy of the mosaics it comprises, and a brief reference to the monument it adorns.

Published by

Ekdotike Athenon, Athens, 1994.

English

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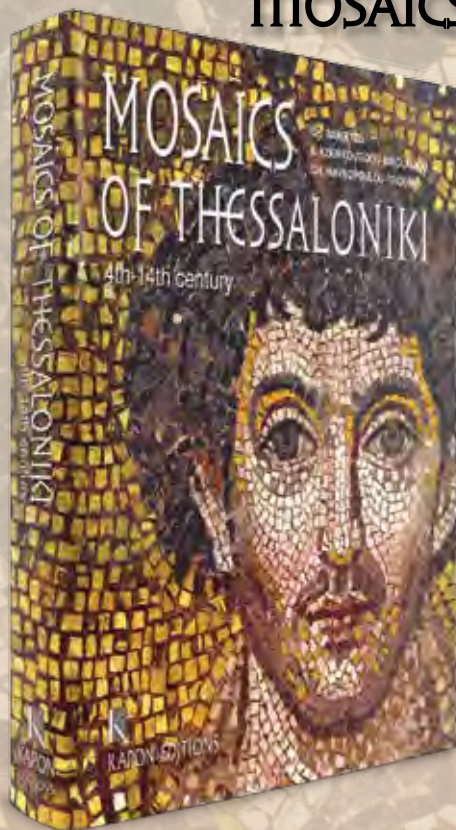


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MOSAICS OF THESSALONIKI

4th–14th Century

by Ch. Bakirtzis, E. Kourkoutidou-Nikolaïdou,
and Ch. Mavropoulou-Tsioumi



THE MURAL MOSAICS OF THESSALONIKI are masterpieces of Byzantine art, of major historical and artistic importance. Nonetheless, they have not received the attention and enhancement they deserve, so as to make them accessible both to the general public and to specialist scholars. Old photographs of them continue to be reproduced and used. In the early twentieth century, during the Balkan wars and the First World War, Thessaloniki was epicentre of military operations and political fermentations. In this period there was intense international scientific interest in the city's Byzantine monuments. Since the end of hostilities and the liberation of Thessaloniki (1912), there have been few publications relating to the city's monuments, excepting their systematic protection.

The authors of the book served consecutively from 1976 and for forty years as Ephors of Byzantine Antiquities of Thessaloniki. After the 1978 earthquakes, and with national and European funding, they directed works on the consolidation, conservation and presentation of the mosaics, together with their colleagues, archaeologists, architects and conservators of the Ephorate of Byzantine Antiquities of Thessaloniki. The research conducted has yielded new data on the mural mosaics of Thessaloniki, enriching our knowledge of these monumental creations of Byzantine art, offering the opportunity for scholars to study them and historians and connoisseurs to enjoy them.

With this book the authors reciprocate, offering to the general public and scholars what they have gained from their many years of contact with the wonderful world of the mosaics. This book fills a major void in the study of Byzantine antiquities.

CHARALAMBOS BAKIRTZIS

Ephor of Byzantine Antiquities of Thessaloniki

EFTYCHIA KOURKOUTIDOU-NIKOLAÏDOU

Honorary Director of the Museum of Byzantine Culture
in Thessaloniki

CHRYSANTHIMAVROPOULOU-TSIOUMI

Professor, Aristotle University of Thessalonik

Published by

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This beautifully crafted volume describes the works of the Sacred Convent of the Annunciation in Ormylia, Chaldiki. Archimandite Aimilianos of the Holy Monastery of Simonopetra on Mount Athos founded the priory in 1974 “to make a contribution for the benefit of mankind and culture in the tradition of Orthodox Monasticism”. He also envisioned the creation of a medical center that would relieve suffering and serve as a place of physical and spiritual healing and solace. This was realised in 1982 with the creation of the Ormylia Foundation. In 1991 the Convent was recognized as a Patriarchal Dependency of Mount Athos Holy Monastery of Simonopetra.

Under the Ormylia Foundation, with love and

dedication, though the Panagia Philanthropini Centre, the sisterhood of the Convent has developed medical and other social services and research to “comfort and alleviate the suffering of human beings with emphasis on the poor and working class public without preference to race, nationality, gender, or creed”. And, through the Ormylia Art Diagnosis Centre, they have undertaken “to study and research with scientific methodology and adequacy the hagiographic tradition of the Orthodox Church, in order to decorate the monastery katholicon”. The Convent is now the largest monastic community in Greece, with over 120 nuns from over 15 countries – the majority of whom hold university degrees.

Published by

ΙΝΔΙΚΤΟΣ, Athens, 2003

Greek

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ARCHIMANDRITE
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The Way of the Spirit is a collection of twelve spiritual talks by Elder Aimilianos, expressing his personal experience of God, "which was always real, living and dynamic". From 1974 until his retirement in 2000, he was the abbot of the Sacred Monastery of Simonopetra on Mt Athos.

"This book is an offering to our brothers and sisters throughout the world, for *love does not seek its own*, but desires communion with others, teaching us to sing in *other tongues*. We cannot say *we have no need of you*, for without you, our joy will not be complete (1 Cor 13.5, 12.21).

Read this book in a spirit of peace,
with no anxiety about

understanding new concepts or learning this under pressure. Let your reading and attention be unforced, a form of prayer ... listen for the world of God, and enter into communion with Him. *How sweet is the voice of our Beloved! The winter is past, flowers appear on the earth, the time of singing has come* (Song 2.10-12).

— *from the preface* by ARCHIMANDRITE ELISAIOS

Preface:

ARCHIMANDRITE ELISAIOS
Abbot of the Sacred Monastery of
Simonopetra, Mt. Athos
Translation, Introduction
by MAXIMOS SIMONOPETRITES
[NICHOLAS CONSTAS]

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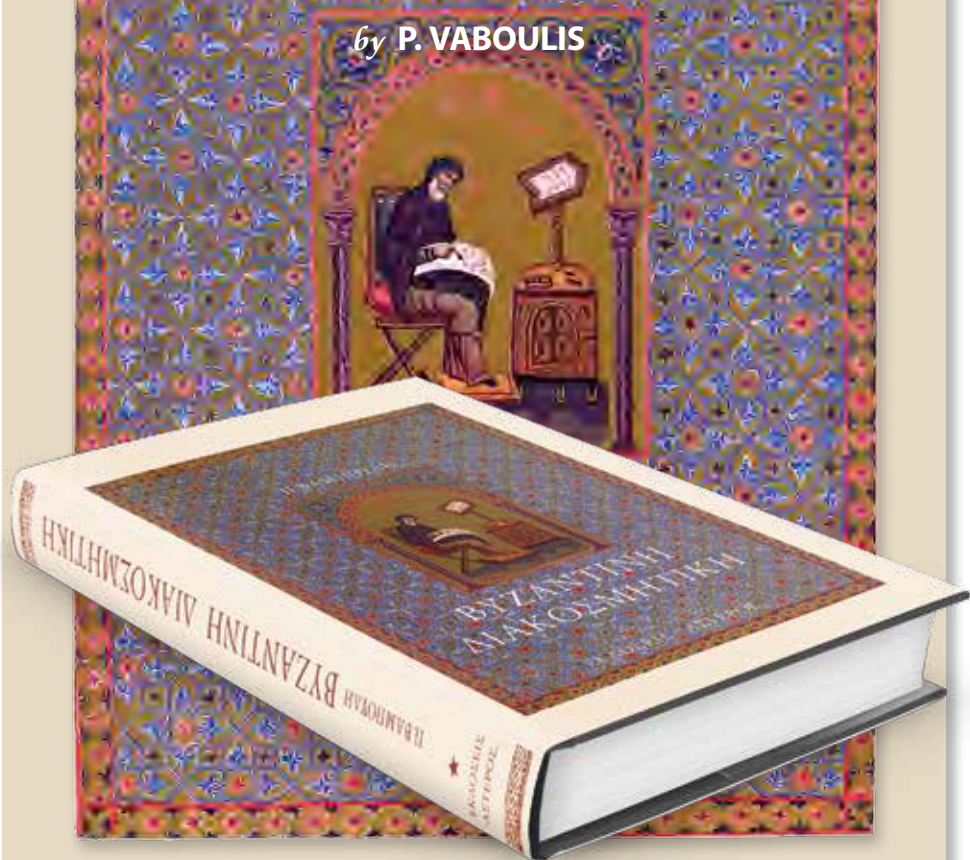
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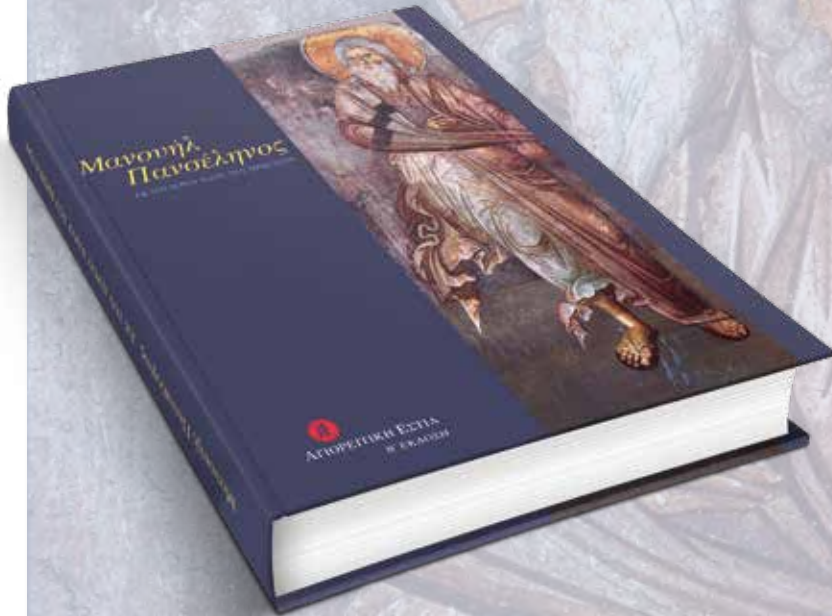
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A study of the frescoes painted by Manuel Panselinos at the beginning of the Fourteenth Century in the the Protaton Church in Karyes, the oldest church and the heart of monasticism on Mount Athos. Built in the Tenth Century it is dedicated to the Dormition of the Blessed Theotokos. The frescoes of Panselinos, representative of the Macedonian School in the Paleologan era, are considered masterworks and are highly acclaimed, coming “close to defining the quintessence of man”.

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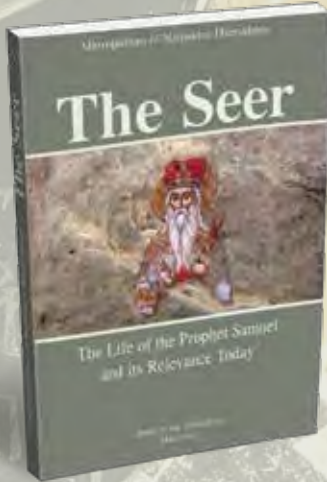
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The Seer

The Life of the Prophet Samuel and its Relevance Today



by Metropolitan
Heirotheos Vlachos

Published by
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Monastery, Levadia,
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English
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The Prophet Samuel personifies universal history. His life and work are interpreted through the Old and New Testaments, and through the experiences of the Prophets, Apostles and Fathers of the Church. This book can benefit parents and children, spiritual fathers and those under their guidance, secular leaders and many others. The biography of a Prophet who lived thirty-two centuries before our time is significant for the people of today: clergy and laity, monks and married people, rulers and those they rule, and everyone who is troubled by being subject to suffering, corruption and death.



HEIROTHEOS VLACHOS, METROPOLITAN OF NAEPAKTOS AND AGIOS VLASSIOS is regarded as one of the foremost authorities on the Orthodox spiritual life. Already in his youth he was particularly interested in the Fathers of the Church, working for a time in the monastery libraries of Mount Athos. The influence of Fr. John Romanidis, the study of the patristic texts and particularly those of the hesychast Fathers of the Philokalia, many years of studying St. Gregory Palamas, association with the monks of the Holy Mountain, and many years of pastoral experience, all brought him to the realisation that Orthodox theology is a science of the healing of man and that the Fathers can help the modern restless man who is disturbed by many internal and existential problems. He has written extensively conveying the Orthodox spirit of the Philokalia to the restless and disturbed of our time.

Hesychia and Theology

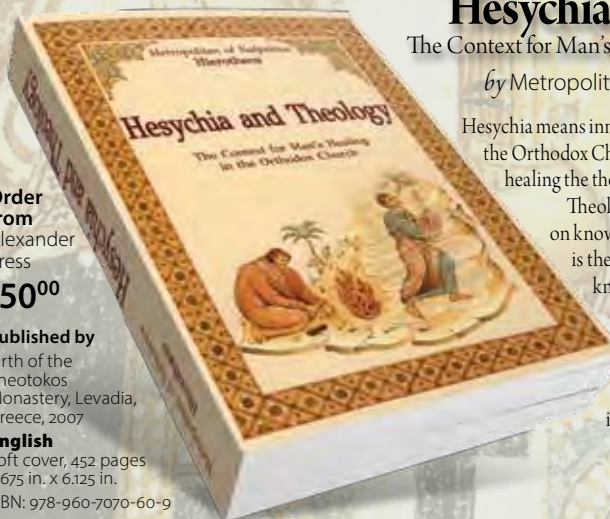
The Context for Man's Healing in the Orthodox Church

by Metropolitan Heirotheos Vlachos

Hesychia means inner stillness, the peace of the heart. In the Orthodox Church, hesychia is a complete science for healing the thoughts, the heart and the senses.

Theology means speaking about God based on knowledge and experience of Him. Hesychia is the way in which we acquire this spiritual knowledge of God.

We live in an age of constant activity, gratification of the senses, uncontrolled imagination and speculations that wear people out. They are searching for inner stillness - hesychia - from the world of the senses and imagination, but also for theology - knowledge of God - to give their lives meaning.



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JEAN-CLAUDE LARCHET is an Orthodox patrologist and theologian. Holding doctorates in Humanities, Theology and Philosophy from the Université de

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New in English by Dr Larchet: *Elder Sergei of Vanves: Life & Teachings*

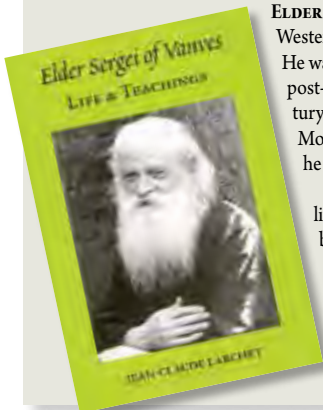
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Translated by Fr Kilian Sprecher

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

The notion of human health held by Orthodox anthropology is inseparable from that of the ideal human nature possessed by the original Adam. Before being led astray, this nature was a synergy of Adam's free will and of divine grace unto his perfection, i.e. deification. That is

to say, human nature has a direction found in its different components: it is naturally oriented towards God and is destined to find fulfilment in Him. Dr Larchet shows how, according to Orthodox ascetical anthropology, man is in a healthful state when he achieves his destiny and when his faculties exert themselves in accordance with this natural aim. He shows, also, how sin, thought of as separation from being with God, establishes in man a manifold state of illness by turning him away from his essential goal... One sees from this how theanthropic asceticism, by which man is ontologically converted, constitutes a true therapy, in that such asceticism permits man to turn away from this pathological and unnatural state and to recover the health of his original nature by turning towards God.

If Christ appears as a physician and the salvation He brings appears as healing, it is because humanity is ill. Beholding mankind's healthfulness in the primordial state of Adam, the Fathers and all of Tradition see the state of sin, which characterizes fallen mankind after the original sin, as a state of manifold illness affecting man in his whole being. This notion of mankind as sick from sin finds scriptural support, which the Fathers did not fail to use. In the example of the Prophets, the Fathers call to mind the inability of the men of the Old Covenant to find a remedy for their ailments, however serious these were, and their calling to God throughout the generations. God's favourable response to this call was the Incarnation of the Word, Who alone could effect the awaited healing because He was God.

—from the Introduction



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garden for all of us to cherish . . .*

"What happiness it all has been."

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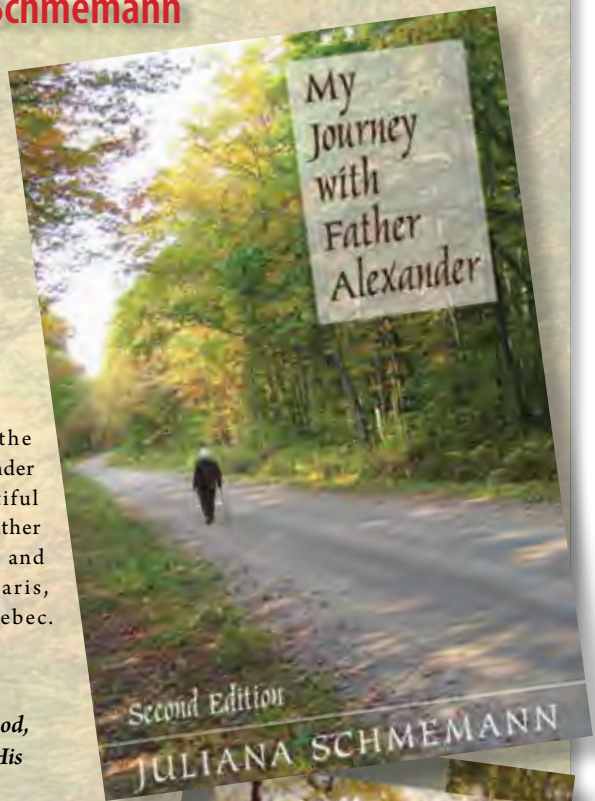


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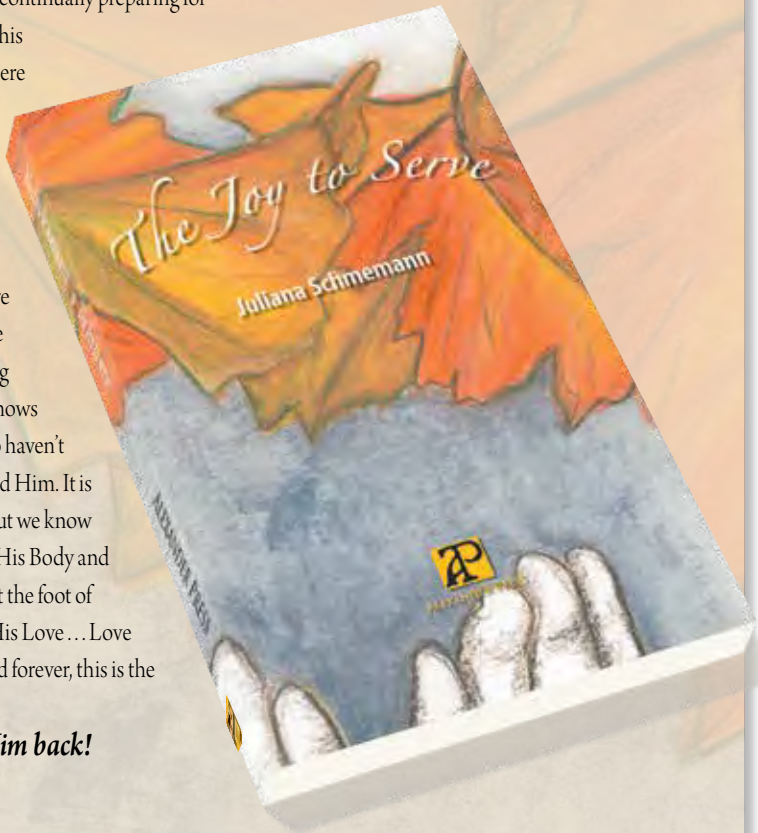
The Joy to Serve

by
Matushka Juliana Schmemann

We are already on our journey, and should be continually preparing for it. How? Is this the right question? There are as many ways to prepare for this journey as there are people living on this earth.

The Church is here for those of us who are blessed with belonging to Christ. The Lord knows the ways of many who haven't found nor encountered Him. It is not for us to decide. But we know Christ, we partake of His Body and His Blood, we stand at the foot of His Cross, we know His Love... Love Him back! Always and forever, this is the answer:

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St. Nektarios of Aegina was born in Silyvria in Thrace on October 1, 1846, and gave up his soul to the Lord on November 8, 1920, in Athens. His baptismal name was Anastasios; the name Nektarios was given to him when he was ordained a deacon in 1886.

After completion of his studies, he went to Alexandria in Egypt where he was ordained archpriest of the Metropolis of Pentapolis. His philanthropic deeds, the love for his flock, and his saintly manners, which began to manifest themselves, gave rise to jealousy and slander, resulting in his expulsion from Alexandria; an unjust act causing him great suffering.

Arriving in Athens he was treated with distrust, amid new tribulations, sorrows and afflictions that burdened him. Nothing, however, could extinguish the fire that his heart burned with for the love of Jesus Christ and for his fellow man.

During the last years of his life he established the Convent of the Holy Trinity in Aegina, where he was later entombed after his repose.

His exemplary life left an unfading mark on the last century that persists: that of humility, perseverance, wise silence and hope. In other words, the mark of saintliness.

Even before his sainthood was proclaimed he was widely revered throughout the Orthodox world, including the African continent. Hundreds of churches and chapels have been built in his honour.

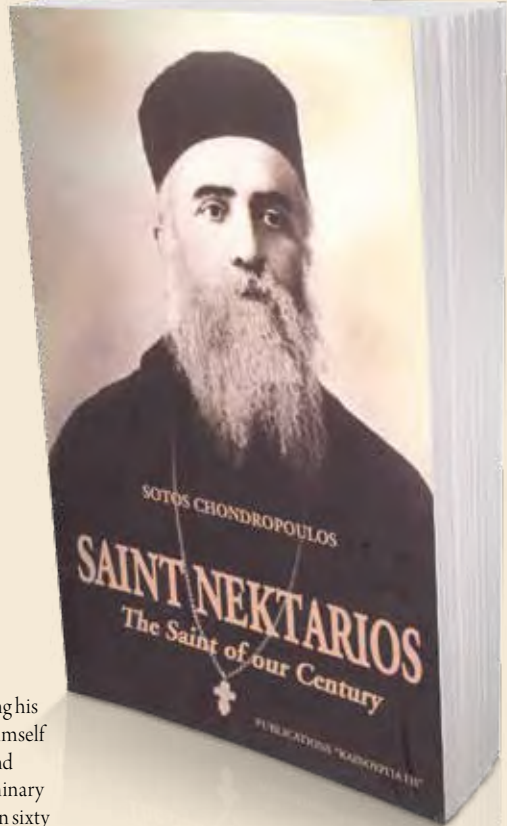
In the words of Metropolitan Nikolaos, "during his life time as a monk and Bishop he distinguished himself as a pastoral figure (thirty-five epistles), a loving and caring teacher (Dean of Rizarios Theological Seminary in Athens), a prolific theologian (writing more than sixty books in various fields), a spiritual hymnographer (over 500 hymns) a thoughtful organizer of monasticism, a saintly hierarch (bishop of Pentapolis, Alexandria, and eventually was the bishop of Aegina), and above all a holy and humble man. He set a unique example of unselfish humility, godly poverty, prudent love, unflinching endurance and exemplary self-denial and forbearance.

However, what made him best known in Greece and all over the world is that he proved to be a clear vessel of the grace of God who granted him the gift of working miracles even before his death. There are numerous books describing his countless miracles. He is among the most popular saints and his monastery in Aegina is one of the most renowned shrines in Greece."

SAINT NEKTARIOS

The Saint of our Century

by
Sotos Chondropoulos



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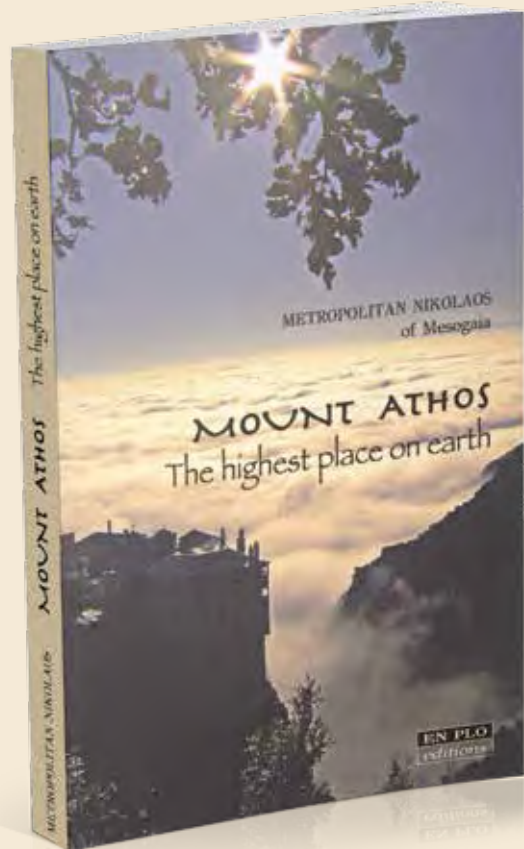
Nikolaos

*Metropolitan of Mesogaia
and Lavreotiki*

“Mount Athos, or the Holy Mountain. Its name contains two words: the word mountain—something you can climb with your feet, and the word holy – which you may ‘ascend’ through your prayer. On the mountain you discover peaks. On the inner ascent caves are revealed to you. The caves of the mountain conceal much more than its summit reveals: for the caverns are hidden, while the peaks can be seen.

Here you could hear the things that cannot be told and see the things that cannot be seen. Every hermitage is like a deep well. Physicists tell us that from the bottom of a well you can see the stars at midday. The walls of the well absorb the sunbeams reflected upon them, and the hermitage absorbs every sound, image or worldly care, allowing the ascetic to hear, see and think clearly without being distracted...”

What exactly is an ascetic and what on earth is asceticism, or monasticism, for that matter? What does a saint look like and what does he do and say? Can the human person go beyond what is humanly possible? Can the irrationality or the non-reason of the fool be greater and more rational than human reason? All these questions, and more, are the signposts by which the author follows his spiritual quest as he walks the paths of Athos, treading the inner way of the spirit, climbing to the highest place on earth...



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Investing in the Kingdom of God

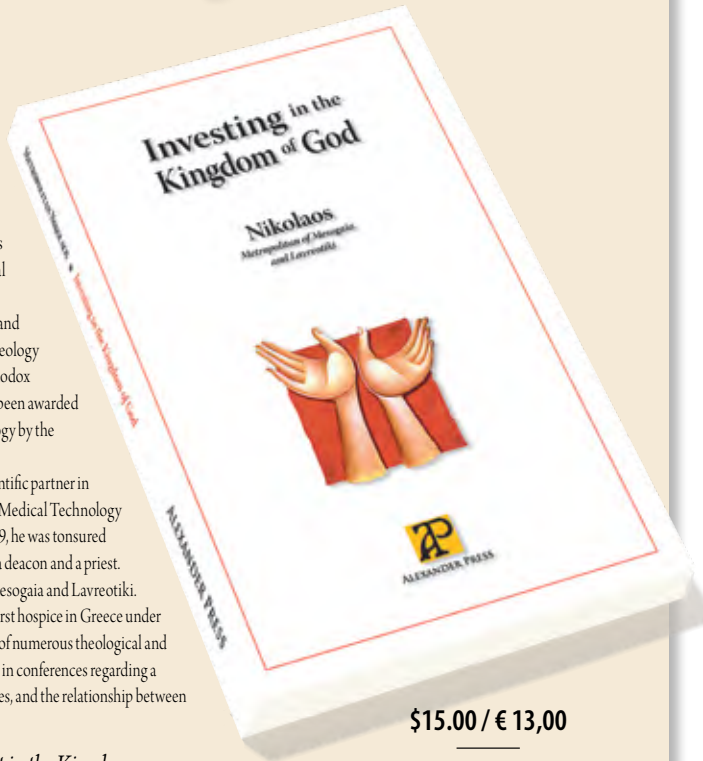
Nikolaos

Metropolitan of Mesogaia and Lavreotiki

Metropolitan Nikolaos (Hatzini kolaou) has degrees in Physics, Astrophysics, Mechanical Engineering, Biomedical Engineering and Applied Mathematics, Theological Studies, and Theology. In 2003, he received a Ph.D. in Theology from the University of Thessaloniki on Orthodox Christian Ethics and Bioethics and has been awarded the honorary title of Doctor of Social Theology by the University of Athens.

He has worked as a researcher and scientific partner in hospitals and as a scientific advisor in Space Medical Technology in the U.S. Upon his return to Greece in 1989, he was tonsured a monk in Mount Athos and then ordained a deacon and a priest. In 2004, he was elected a Metropolitan of Mesogaia and Lavreotiki. Among his other activities, he founded the first hospice in Greece under the auspices of the Church. He is the author of numerous theological and scientific writings and a frequent participant in conferences regarding a broad spectrum of social and bioethical issues, and the relationship between Orthodox theology and modern science.

"If only we could invest a moment in the Kingdom of God and realise that the returns are extremely high. So high that in the Kingdom there is no time, no fear, no inhibition, inferiority, insecurity, guilt – none of those things which trouble us in this life. This is the blessing of God's freedom. It is this which we must bring to life within us here on earth, until each one of us will be able to change from being temporal to being eternal, from being only human to being spiritual."



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By inspiring us to act, words can be paths that lead us towards the "other discourse", the ethos of the eighth day, the beauty that will save the world... Such are Metropolitan Nikolaos's words – his previous book in English, Mount Athos, the Highest Place on Earth, was greeted as a "spiritual gem . . . of eternal value". In Investing in the Kingdom of God, Metropolitan Nikolaos's insights have substance and wisdom. He deals in an accessible manner with questions that weigh down our human souls. His pastoral counsel is considerate and discerning, focused on the moment, all-the-while with an eye on the path up the Mountain. They are words for our time.

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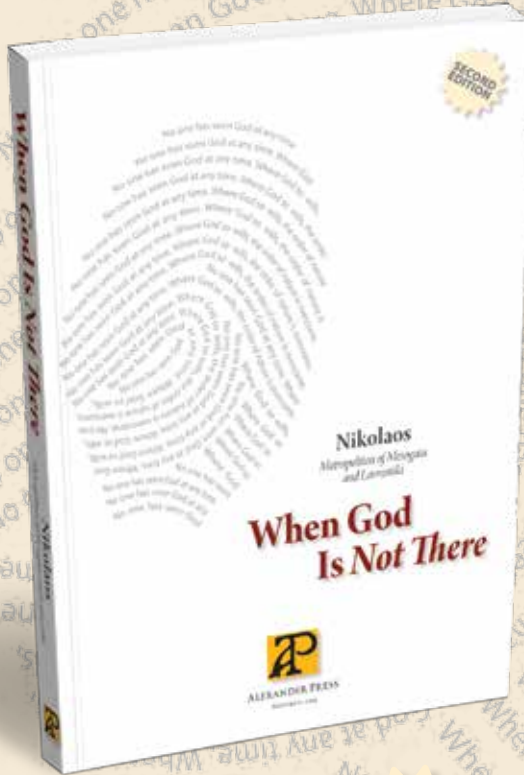


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When God Is Not There

Nikolaos

*Metropolitan of Mesogaia
and Lavreotiki*



The world we live in has been called a 'vale of tears', a 'place of weeping' – perhaps with good reason. Wherever you turn you see pain, sorrow, undeserved suffering, death, and sin. The 'ruler of this world' (Jn 12: 31), the 'world ruler' (Eph. 6:12) is the devil. He is constantly to be seen.

God, who is named 'He who is', meaning the One from whom everything comes into being, is nowhere to be seen. 'No one has seen God at any time' (John 1:18). That is why his very existence is a matter of dispute. He has, however, 'revealed himself' (John 21:1), and he promises to manifest himself to whomsoever keeps his commandments and loves him: 'I will manifest myself to him' (John 14:21).

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

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WITH ITS COURAGEOUS BEGINNING IN 1982, featuring articles by Fr. Alexander Schmemmann, Fr. John Meyendorff, Christos Yannaras and Bishop John Zizioulas in its first issue, the magazine *Synaxis* (ΣΥΝΑΞΗ in Greek) founded in Athens by the noted theologian Panayiotis Nellas and a group of close friends, was quickly recognized as the best magazine in the Greek language for the expression of the modern Orthodox theological thought. The outcome of one of the most eloquent theological renewals of Orthodox life and tradition, a returning to the Church Fathers, it has had an enthusiastic following through the years, contributing enormously in the formation of a new ecclesiastical phronema and ethos in the Orthodox Church in Greece and abroad. Published four times a year – always around a particular topic, different in every issue – *Synaxis* has published many extremely important articles, monographs, treatises, letters, book reviews, concerning almost every aspect of Orthodox life. For many, *Synaxis* is the modern encyclopedia of orthodoxy, containing enormous treasures, epitomizing the best Orthodox theological thought of the last 20 years in Greece, but, until now, accessible only to Greek readers.

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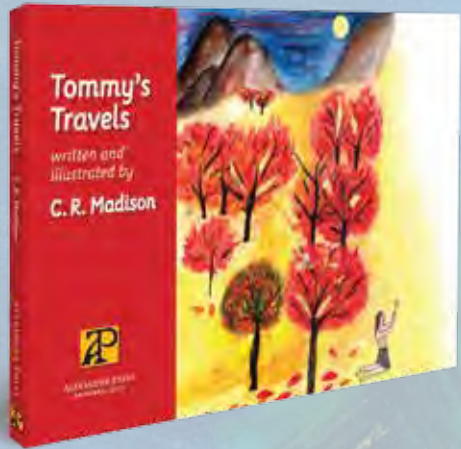
One day, Tommy's heart welcomes a divine spark of love that washes away his sadness, renews him and cleanses his soul. Tears of joy stream down his face when his soul, hearing the knock on its door, opens up. Tommy, sometimes resembling "Doubting Thomas", needs to see in order to believe, so he leaves his wolf family.

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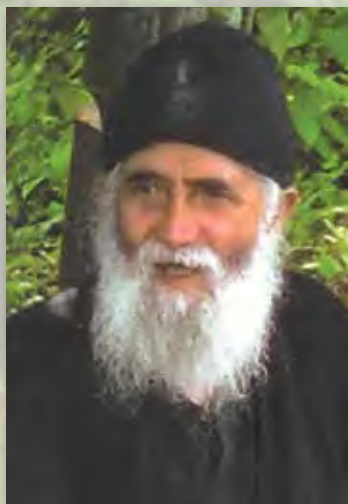


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We need to give practical emphasis to the importance of biblical research in general. Scripture has often been understood moralistically, in an unhistorical way and without reference to the fact of the Church. And there has been a theological tendency in the Orthodox world to undervalue Scripture, almost bypassing it in our rush of enthusiasm for other texts of church literature (patristic, ascetic, liturgical). Such forms of tunnel vision can be problematic, but one thing is demanded of us: to be ready and willing to think and re-think, so that our words truly serve the hope that is entrusted to us (1 Pet 3:15).

Miltiadis Konstantinou is the distinguished professor of Old Testament in the School of Theology of the Aristotelian University of Thessaloniki.

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Montreal, Quebec, 2010.
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VOLUME IX IN THE ALEXANDER PRESS SERIES



**ORTHODOXY IN DIALOGUE
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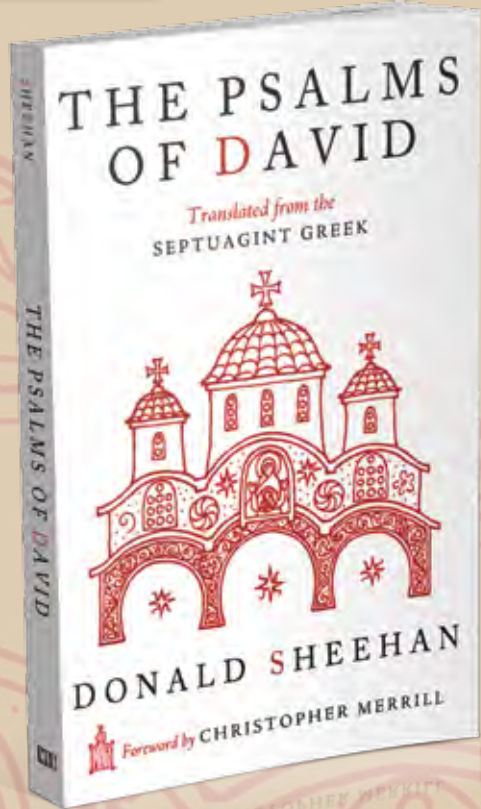
*From the Preface by
FR JOHN BRECK*

"Both a record of Israel's history and humankind's never-ending movement away from and toward God, the Psalms in this translation by Donald Sheehan from the Septuagint Greek has a rare purity, a lucid and poetic directness that embodies their prayerful intent: to open oneself to the will of God by emptying one's own will. In Sheehan's deeply achieved translation, we experience a beauty that is truth; to use a title from Dietrich Bonhoeffer's book on the Psalms, there has been a lifetime's 'meditating on the word' behind the making of this translation."

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"Donald Sheehan's version of the Psalms is at once faithful to the original text, richly musical, and marked by the sort of ingenious solutions perhaps discoverable only in a life governed by poetry and prayer... His Psalter works as poetry, because it was born of humility and brought to perfection by dint of hard work and the grace of God."

*From the Foreword by
CHRISTOPHER MERRILL
Director of the International Writing Program,
University of Iowa*



DONALD SHEEHAN began his long teaching career at the University of Chicago and concluded it at Dartmouth College. He served for 27 years as Director of The Frost Place in Franconia, New Hampshire, where he created internationally acclaimed writing programs and inspired many contemporary poets. Becoming an Orthodox Christian in 1984, he studied, prayed, taught, and wrote about Psalms until his repose in 2010.

Professor Sheehan's introductory exposition of the Davidic roots of Psalms and the poetics of chiasmus guides us in understanding how the ruining oppositions of actual experience are held in Psalms within the musical disciplines of lyric art: held, until God Himself can be seen in the ruins; seen, and felt, and overwhelmingly and gratefully loved. The psalmist's world doesn't change as he turns his experience toward God. What changes is he himself. How he changes is toward acquiring the very mind of Christ, to which each of us is called.

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ORTHODOXY IN DIALOGUE WITH THE MODERN WORLD



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It is needful to understand the miracle of the Mysteries: what it is, why it was given, and what is its profit. —St John Chrysostom

The Divine Liturgy

A Commentary in the Light of the Fathers

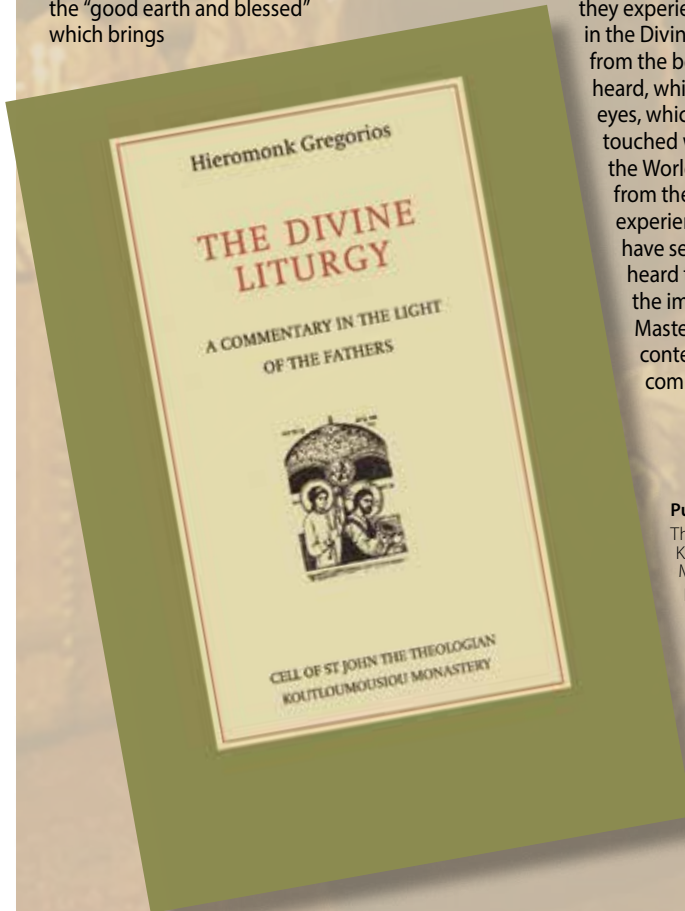
by
Hieromonk Gregorios

When Christ first spoke about the Mystery of the Divine Eucharist, He called Himself the “Bread of life”, which came down from heaven to be offered for the life and salvation of the world. Christ, the “Bread of life” comes down at the moment of the Eucharistic annunciation into the virgin Church, and the holy Church becomes the “good earth and blessed” which brings

forth the Bread of life. It is this reality of Christ’s descent and His presence within the Church that we experience in the Divine Liturgy. The Divine Liturgy is Christ in our midst.

The holy Evangelists and the God-bearing Fathers spoke to us of Christ as they experienced Him when He was with them and as they experienced Him as a living reality in the Divine Liturgy: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the World of life (1 John 1:1). It is from the writings and eucharistic experiences of these saints, who have seen the true Light, who have heard the Word and “touched the immaculate head of the Master”, and who are eternally contemporary, that the present commentary is compiled.

—From the Foreword



Published by

The Cell of St John the Theologian,
Koutloumousiou Monastery,
Mount Athos, 2009.

Hard cover, 370 pages

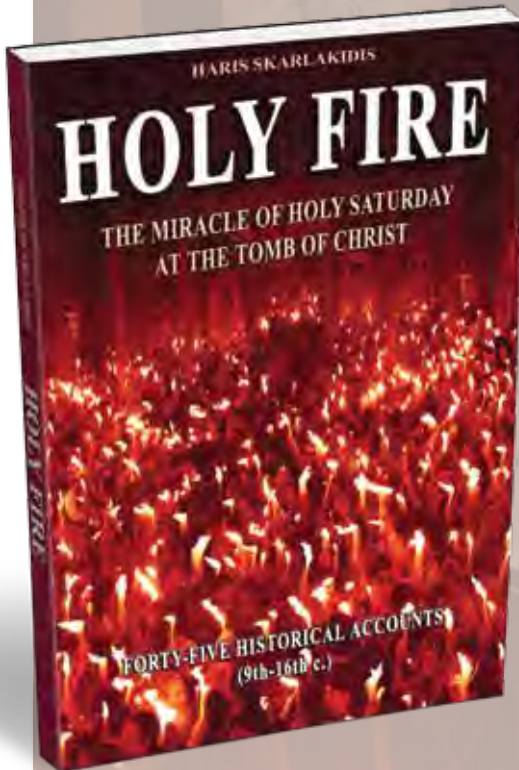
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*The Holy Sepulchre from above,
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The Miracle of
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Tomb of Christ

by
Haris Skarlakidis

THE DESCENT OF THE HOLY FIRE
at the Tomb of Christ every Holy Saturday is the only miraculous event in human history which has taken place each year on the same day for more than one thousand years. Covering a period of eight centuries, from the 9th to the 16th centuries, this book assembles historical accounts of the celebrated event.

Forty-five authors – ten French, five Muslim Arabs, five Byzantine Greeks, five Germans, four Englishmen, three Russians, three Muslim Persians, three Icelanders, two Armenians, one Syrian, one Moldavian, one Swiss and one Italian – describe this great miracle of the Christian world: the Holy Fire which, like lightning, descends from the heavens on Holy Saturday at the Tomb of Christ, a few hours before the celebration of His Resurrection.

Furthermore, the scientific measurements that were taken in the tomb of Christ on Holy Saturday in 2008 by the Russian physicist Dr. Antrey Volkov, confirm the descent of the Holy Fire and reveal three phenomena, which he himself characterizes as “incredible and entirely inexplicable”.



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“Have faith in God – He will not abandon us – if we fast and pray and keep our faith; trust in Him.”

Saint Genevieve

A Woman for all Ages

by Irene Rodak-Rydelek

In *St. Genevieve: A Woman for all Ages* Mrs. Rydelek takes the reader into the world of fifth-century Gaul, a time when the power and authority of Rome was waning and the nation that would become France was in an embryonic stage. The Christian Church was extending deep roots among the various peoples of Europe, roots that would shape and inform Western culture for centuries to come. It was an uncertain time, a time of barbarians, of collapse, of hunger and misery. There were wars and rumors of wars.

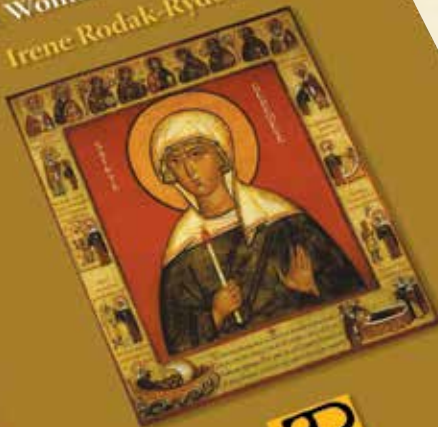
Into this world God sent a woman, Genevieve. Even as a child, she sought after and understood the “one thing needful,” that good part which could not and would not be taken away from her. A woman of singular focus and purpose [who] grew to become a woman who could inspire a nation.

Mrs. Rydelek paints the portrait of a real, human person. She shows us a real woman filled with God’s Holy Spirit, a vessel through which grace was poured into this world. St. Genevieve is revealed as a woman of prayer and ascetic discipline [whose] spiritual strength gave strength and courage to men. It brought deliverance to the City of Paris when it was threatened with death, starvation and destruction.

Her words to the people of Paris: “Have faith in God – He will not abandon us – if we fast and pray and keep our faith; trust in Him. Remember how He helped us in the past” ring true for us in our troubled times.

—from the Introduction by
Benjamin, Bishop of San Francisco
and the West

SAINT GENEVIEVE
A Woman for all Ages
Irene Rodak-Rydelek



ALEXANDER PRESS
MONTREAL 2007

US\$20⁰⁰ / CAN\$25⁰⁰

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5.5 x 8.5 in, 116 pages
ISBN: 1-896800-07-6

We give thanks for Irene Rydelek for reminding us of Saint Genevieve, a woman whose example fifteen centuries ago is still able to freshly inspire us today.



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When Paul Met Socrates

A Discussion Involving a Number of People in Athens
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What do we mean by that?

We explain in this little book.

—Ioannis V. Menounos

IOANNIS V. MENOUNOS was born in Athens, where he graduated from the Philological School of the University of Athens with specialization in Neo-Hellenic Studies. He worked for 25 years as a teacher and principal of public high schools. He obtained his Ph.D. in 1980 for his work on the life and teachings of St. Cosmas the Aitolian. He has authored 25 books, and his writings include a synoptic history of the Greek nation, many monographs on St. Cosmas, novels, treatises and short stories. He was the editor of the newspaper *Dimosiographiki* for 21 years.

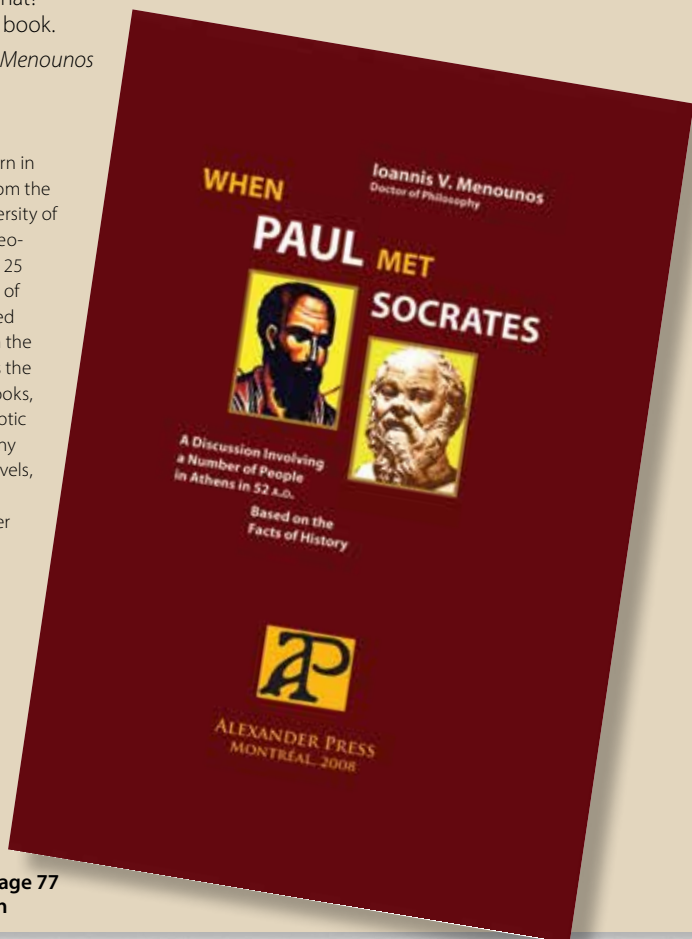
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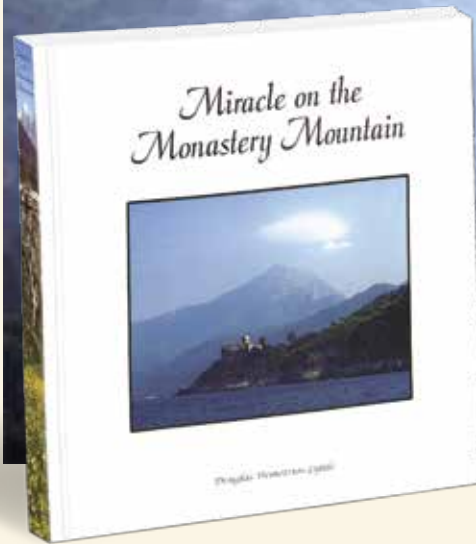
⦿ MOUNT ATHOS ⦿

Miracle on the Monastery Mountain

by author and artist-with-a-camera, **Douglas Demetrios Lyttle**, is the story of the unexpected, the unforeseen, the exciting, and, as many believe, the miraculous reawakening of

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This beautiful, large-format book, based on Lyttle’s pilgrimages over the crucial years of 1972 to 1998, brings you, in word and over 600 breath-taking images, the history of this male-only peninsula in the northeastern Aegean Sea; introduces you to monks and abbots in fascinating centuries-old monasteries, kellis (smaller dwellings), sketes (collections of smaller dwellings), and hermitages; portrays Orthodox services in churches and chapels in golden candlelight, surrounded by icons of the Apostles, Saints, and Martyrs, and of Christ and His Holy Mother Mary, The Theotokos. Lyttle presents a different, older profounder Greece, one of verdant wooded hills and valleys, overshadowed by the majestic granite peak of Mount Athos itself.

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Thirst for Love and Truth

Encounters of Orthodox
Theology and Psychological
Science

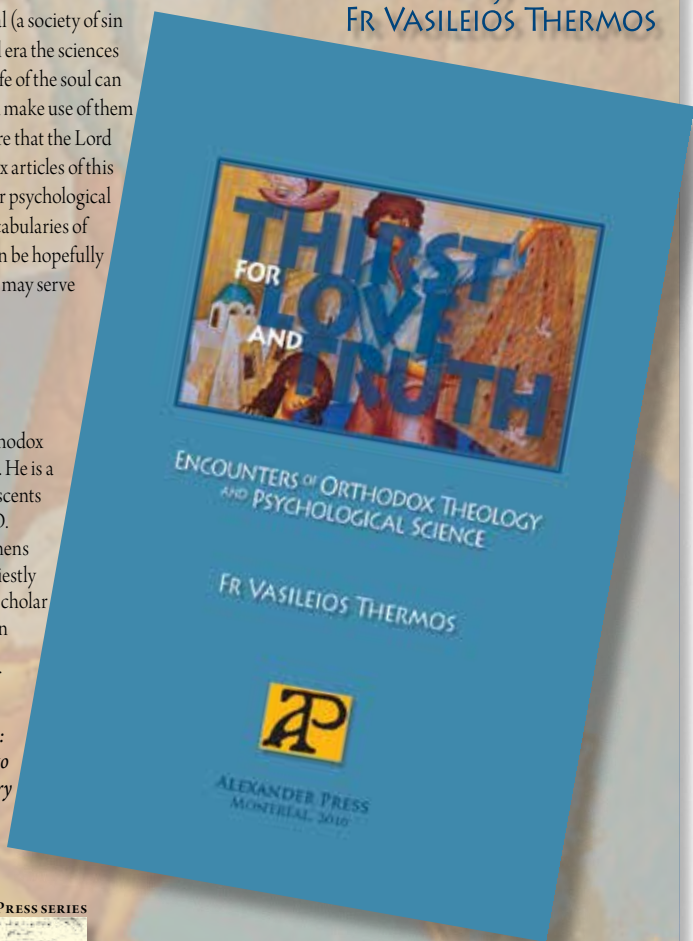
Our souls struggle for a genuine life which is a life granted by the Holy Spirit. But various obstacles hinder our spiritual process, some of them internal (psychological deficits and complications) and others external (a society of sin and confusion). In a psychological era the sciences which explore the psychological life of the soul can be valuable, provided that we shall make use of them with respect for the hidden treasure that the Lord trusted to our personalities. The six articles of this book explore several aspects of our psychological journeys in life by crossing the vocabularies of Theology and Psychology. This can be hopefully a way in which secular knowledge may serve the aim of spiritual progress.

Fr Vasileios Thermos is an Orthodox theologian and priest from Greece. He is a psychiatrist for children and adolescents in private practice and holds a Ph.D. from the Theological School of Athens University on the psychology of priestly vocation. He has been a Visiting Scholar in Harvard Divinity School, Boston College, and Andover Newton.

This is the second volume of Fr Thermos to be published in this series: his *In Search of the Person: "True" and "False" self according to Donald Winnicott and St. Gregory Palamas*, published in 2002, was the first volume in this series.

THIRST FOR LOVE AND TRUTH

by
FR VASILEIOS THERMOS



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The Blind Man With the Lamp

by Tasos Leivaditis

Tasos Leivaditis (1911-1988) is one of the unacknowledged greats of Modern Greek literature. Not only is he unacknowledged in the English-speaking world, largely because nearly all of his writing remains untranslated, but he also has limited recognition within modern Greek literary circles, where he is often overshadowed by other twentieth-century Greek authors. *The Blind Man with the Lamp*, originally published in Greek in 1983, is the first English translation of a complete collection of poetry by Leivaditis. A pioneering book of prose-poems, Leivaditis gives powerful voice to a post-war generation divested of ideologies and illusions, imbued with the pain of loss and mourning, while endlessly questing for something wholly other, indeed for the holy Other.

A substantial introduction by the translator, N. N. Trakakis, situates and reviews the poet and his work within his times with special reference to this present collection.

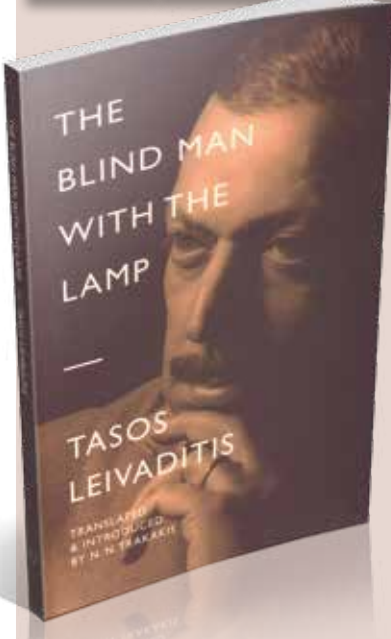
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DENISE HARVEY (PUBLISHER)
Limni, Evia, Greece, 2014.
Soft cover, 112 pages
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The Marriage

A Novella

by Vassa Solomou Xanthaki

Vassa Solomou Xanthaki's novella *The Marriage* is considered to be a small classic of Greek literature, a work distinguished by the immediacy and freshness of its language while retaining a deep sensibility to traditional life in rural Greece. First published in 1975, in 1994 it was staged as a play with enormous success.

The author writes: "The subject of this book is simple: the wedding customs and songs of the village of Ambelakia in Thessaly as lived and experienced in one particular marriage, that of Lenaki and Nikolas. But after the weeklong wedding ceremonies are over the magical bridal veil of those days is slowly drawn back and, in unadorned contrast to those customs and celebrations, the realities of life begin to impose themselves. This fading away of enchantment together with the role played by the nuptial mystery in the subsequent course of the couple's lives was my ultimate theme. Within the restraints imposed by the bonds of marriage I wanted to search again for the mystical veins of tradition, especially in the figure of the woman of the countryside, that 'deep-set rock', the pillar of the race.

'... I wanted to return to the sources, to the essential world of Hellenism, not in order to write yet another edifying description of the customs and manners of a people – a so-called return to the roots – but so as to engender a sense of awe at the power of those roots. I also wanted to describe the simple and primeval wisdom which is born of need and which with compelling exactness legislates the daily demands of that need. Lenaki herself was horrified by the weight of what had been inflicted on her by the past, and also by her 'licit' crime. But because of her innate nobility she was able to win through."

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Alexandros Papadiamandis

4 March 1851 –

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Greece's Dostoevsky

The Theological Vision of
Alexandros Papadiamandis

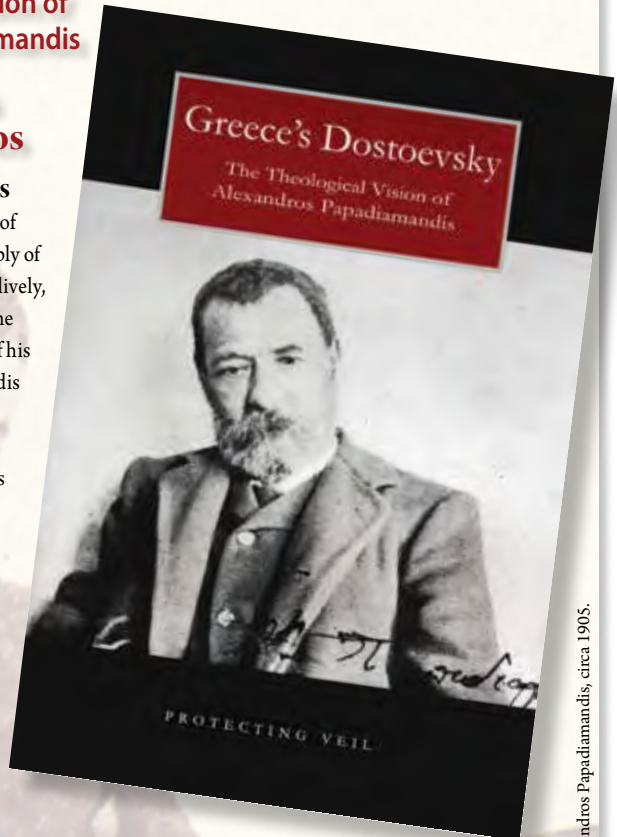
by **Anestis
Keselopoulos**

ALEXANDROS PAPADIAMANDIS

was the most important literary figure of nineteenth-century Greece and arguably of modern Greek literature. Through his lively, tender, and profound short stories of the simple lives of the Orthodox faithful of his native island of Skiathos, Papadiamandis reveals a world of organically lived Orthodoxy, a world largely lost in the disintegrating order following Greece's War of Independence with a growing adoption of western values. As with Dostoevsky, Papadiamandis enjoyed close friendships with holy men of his age, notably St. Nicholas Planas. Also like Dostoevsky, he does not portray a romantic, ideal world but rather a profoundly human world of struggle that always has the possibility of transfiguration through life in Christ and His Church.

Overlooked and largely rejected by academics for many decades, Papadiamandis's work is finally coming into its own. New translations of most of his works are being published. Professor Keselopoulos, in *Greece's Dostoevsky*, reveals with great warmth and sympathy, the spiritual depths and Orthodox richness of Papadiamandis through his depiction of the traditional life of his native Skiathos, a living liturgy. He also shows how Papadiamandis's creative work, as he is an authentic bearer of the Church's tradition, becomes tradition. As with Dostoevsky, Papadiamandis's faith transforms his work, providing it with an authentically Orthodox spiritual dimension absent in most modern art. Professor Keselopoulos's book is an entrancing marriage of profound theology and the beautiful world Papadiamandis describes.

Anestis Keselopoulos is Professor of Christian Ethics and Pastoral Theology at the Theological School of Aristotle University of Thessalonica. His theological works in English include *Man and the Environment: A Study of Saint Symeon the New Theologian* and *Passions and Virtues According to Saint Gregory Palamas*.



Background: Photograph of Alexandros Papadiamandis, circa 1905.

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**Alexandros
Papadiamandis**

4 March 1851 – 3 January 1911

The Boundless Garden

Selected Short Stories Volume I

by **Alexandros
Papadiamandis**

Edited by **Lambros Kamperidis
& Denise Harvey**

ALEXANDROS PAPADIAMANDIS lived in the midst of an uncertain age of transition for modern Greece. It was a period of post-Enlightenment turmoil that followed closely on the heels of Greece's War of Independence, when the traditional old ways were being undermined and were fast disappearing under the pressure of the indiscriminate adoption of western mores and ideas. His reflections on and observations of some of the most complex facets of Greek life in both his native island of Skiathos and in urban Athens during this time define the modern Greek experience in a manner unattained by any of his now forgotten contemporaries. His loving attachment to the old traditional ways have marked him out for some as conservative, even reactionary, but it was an attachment tempered with an innate and deep understanding of how the past breathes life into the present, an understanding which is as relevant in our times as it was in his.

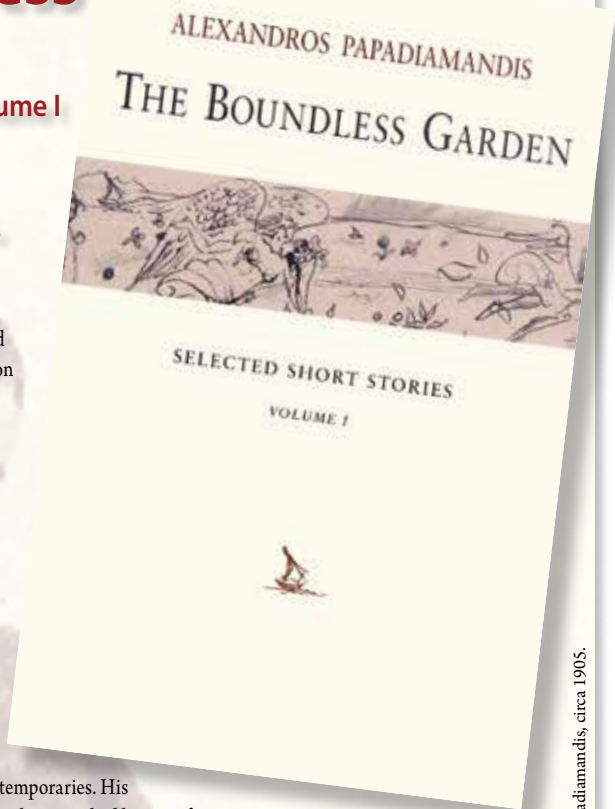
The stories presented in this selection encompass the main and universal themes that best exemplify his work. In them he records and recreates that modern Greek experience as it was lived in its many perspectives — displacement, emigration, home-coming, estrangement, exile, attempts to reclaim lost innocence, visions of Paradise, the daily struggle for survival — and explores the souls of men and women as they succumbed to or struggled against the power of evil and dealt with life's ambiguities. Within these themes Papadiamandis also embraced the mythic past as it survived through people's belief in supernatural wonders and which animated the countryside with haunted ruins, nymphs and fairies and the sea with mermaids and Tritons. His was an authentic expression of a reality that he saw as a seamless whole in which man, whether or not he was conscious of it, spirits and the natural world all participate in a living liturgical now, ever moving towards their eternal source.

Published by

Denise Harvey (Publisher), 2007
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Background: Photograph of Alexandros Papadiamandis, circa 1905.



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**Alexandros
Papadiamandis**

4 March 1851 – 3 January 1911

The Murderess

A Social Tale

by **Alexandros
Papadiamandis**

Translated by Liadain Sherrard

Edited by Lambros Kamperidis
& Denise Harvey

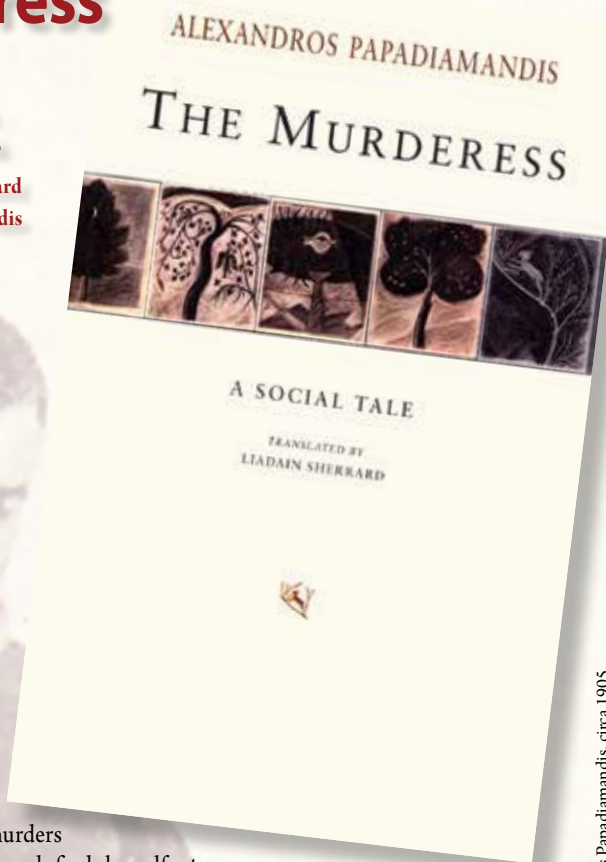
FROM ITS FIRST APPEARANCE

IN 1903 *The Murderess* has been regarded as Alexandros Papadiamandis's finest work. Set on his native island of Skiathos it tells the story of Hadoula, a widow with grown-up children, who has convinced herself that it is better little girls should leave this life when young so that they and their parents should not suffer the trials that inevitably would be inflicted on them by an inequitable society. In the throes of this misguided compassion she first murders her own granddaughter and afterwards finds herself set on a course she is unable to stop despite the promptings of her conscience and her awareness of the consequences.

Papadiamandis charts this course and the events in her life that preceded it, and against a background of the island's verdant and untrodden places and the living presence of the Church he explores the particular quality evil has of disguising itself as good, but without ever passing judgement on the murderess herself.

Long considered one of Greece's most important writers, Papadiamandis's reflections on and observations of modern Greek life define the Greek experience in a way unmatched by any of his contemporaries.

This new translation of *The Murderess* has been undertaken and published to mark the centenary of Papadiamandis's death.



Background: Photograph of Alexandros Papadiamandis, circa 1905.

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Denise Harvey (Publisher), 2011

Soft cover, 142 pages
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The Drama of Quality

Selected Essays

by Zissimos Lorenzatos

Translated by Liadain Sherrard

ZISSIMOS LORENZATOS (1915–2004)

is generally acknowledged to have been one of the most important men of letters in Greece of the twentieth century. An essayist, poet and thinker, he was perhaps the last of his generation with a vision that was both deeply religious and humane. His profound knowledge of European literature and thought, and his familiarity with the writings and philosophy of the East, along with his thorough assimilation of the long Greek tradition, enabled him to explore, with unusual insight, the spirit both of Europe and of modern Greece.

This selection of his essays in English includes his studies on the Greek writers **Papadiamandis**, **Sikelianos** and **Capetanakis**, and on the architect **Dimitris Pikionis**, and it concludes with a lengthy discussion of the American poet Ezra Pound, who called himself the 'apostle of Europe', and who visited Greece and met Lorenzatos in 1965.

As Dr David Ricks writes of these essays in his Foreword: 'Zissimos Lorenzatos writes about things that matter in a way that matters. . . . No-one who aspires to understand modern Greek culture should ignore them.'

'...the soil in which Lorenzatos digs to plant the trees of his essays is unusually rich. Homer, Plato, the Bible, Dante, Greek poets from Solomos to Elytis, and a daunting range of European writers from Dante to the present are constantly in Lorenzatos's mind and following one another in sometimes bewildering profusion on the page. (And here the twenty pages of notes provided at the back of the book assist greatly in making Lorenzatos's densely allusive style more approachable.) The breadth and depth of Lorenzatos's knowledge is humbling...'

—Elizabeth Jeffreys, in *Byzantine and Modern Greek Studies*.

Published by

Denise Harvey (Publisher), 2000

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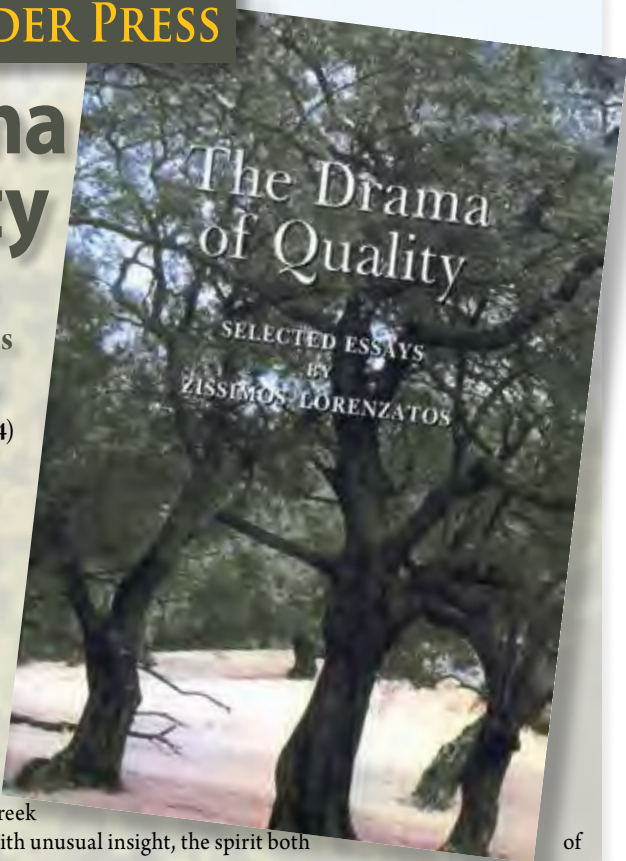
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'Lorenzatos is an anomaly in today's cultural climate, writing and publishing plainspoken but intensely learned essays about little-read poets. Generally, his work begins and ends with Greece and Greek letters, but the intellectual and cultural ambit he traverses in between is arguably unmatched by any other living essayist.' —Avi Sharon, in *The Journal of Modern Greek Studies*.



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Mother Thessaloniki

by Nikos Gabriel Pentzikis

Translated by Leo Marshall

NIKOS GABRIEL PENTZIKIS (1908–1993)

was a painter and writer known for his in depth study of Byzantine tradition and as a courageous defender of Orthodoxy in the modern world, “the one person who in theory and practice embodied, in the most radical way, devotion to the ‘popular spirituality’ of the Orthodox Church . . . that ‘bravest confessor’ of the Byzantine tradition [presenting] the unshakeable ‘constants’ of our spiritual life, in the midst of the unrelenting ‘progressiveness’ of the modern world.” (Archbishop Stylianos)

Pentzikis, the most modern of Greek writers, the most distinctly Greek, assembles his pieces so that, beginning in alienation, with the recalcitrance and transience of things,

the casual cruelties of space and time, they reach out, through the luminous Orthodox immanences of the past, the reverberations of historical memory, towards an inclusive density of present experience. And the wonder, the beauty, lies in the way that we sense, looming in the endlessly modulating density of style, the Orthodox presence of the city.

Pentzikis “identified himself so closely with his native Thessaloniki that a [study] on his work may well start with an introduction to this city of Northern Greece. Thessaloniki represents Greece and, beyond that, the world of man which Pentzikis has come to accept with its shortcomings. In [*Mother Thessaloniki*] . . . he identifies the parts of his body with the areas and historical periods of Thessaloniki. “[His work] . . . rests, however, on Christian faith, and more particularly Greek Orthodox faith. Its premise is that man is not an independent and self-reliant being but one who cannot act or even exist without the protection and guidance of God and his Saints venerated in a multitude of icons.” (George Thaniel, *Homage to Byzantium*)

CONTENTS:

City and individual
The shops
Road-widening
Mansion boundaries
Remembrance of the dead
By way of registration
Landscape of being
Inner city

Return
Thessaloniki and life
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Archimandrite Vasileios (Gondikakis), former Abbot of Iveron Monastery on Mount Athos, was born on Crete in 1936, and studied theology in Athens and in Lyon, France. Upon visiting Mount Athos, he felt “at home”, and decided to remain there. Initially, he stayed in a hermitage close to the Elder Paisios.

In 1968, he was asked to become abbot of the Stavronikita Monastery. In his twenty-

two years, 1968–1990, as abbot, a life-giving breeze of renewal and a particular intensity of stillness and watchfulness (*hesychia* and *nepsis*), that characterises Athonite spirituality, been treasured by thousands of visitors and pilgrims who, through their personal experience in a very simple and humble way, “taste and see that the Lord is good”. In 1990, Fr Vasileios assumed the leadership of the Iveron Monastery, becoming its abbot reintroducing its cenobitic life. He stepped down as abbot in 2005.

Fr Vasileios was first introduced to the English-public through his well-known work, *Hymn of Entry* in which he was described by Bishop Kallistos (Ware) as the pioneer of the striking revival and renewal of monastic life on the Holy Mountain, whose message is “a word of life not for Athos only, but for the Christian world as a whole”.

Over the last forty years, Fr Vasileios has spread this message beyond the borders of Mount Athos by participating in, and speaking at, theological meetings, youth conferences, and gatherings of the faithful. His words in this series, bring the English-speaking public more of that “fresh vision of theology, Church, and the world”.



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Lord, now lettest Thou Thy servant
depart in peace,
according to Thy word;
for mine eyes have seen Thy salvation,
which is before the face of all peoples;
a light to lighten the gentiles,
and the glory of Thy people Israel.

The troparion, the Hymn of Dismissal is sung. The Dismissal is given. You remain resting in peace, for the truth of the love that "has been poured into our hearts" (Rom 5:5).

And the joy does not end. The Hymn of Dismissal at the end of Vespers is the beginning of Matins for the next day.

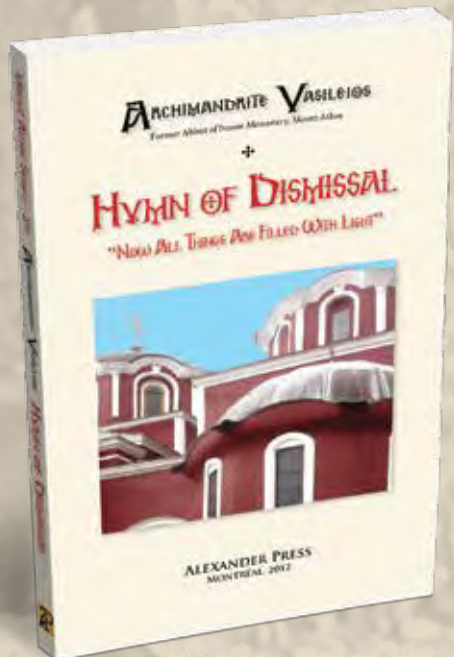
We are already living an uninterrupted continuity in the day of the Church which knows no evening, the new creation and way of life in

which all things are filled with light. The God-man is Lord of things in heaven and on earth. He is the Alpha and Omega of the life and salvation of all.

Thus surrounded by the fullness of grace, we enjoy the beginning and the end, solitude and communion, *hesychia* and action, preaching and silence, art and theology, life and death.

"Everything is now intermingled." Everything acquires the dynamism of interpenetration with the divine.

— Archimandrite Vasileios



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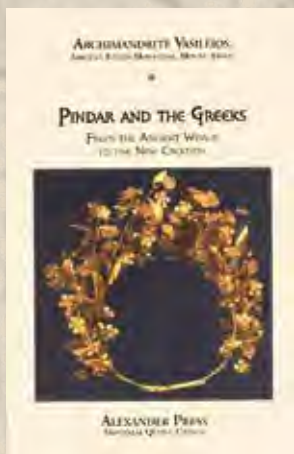
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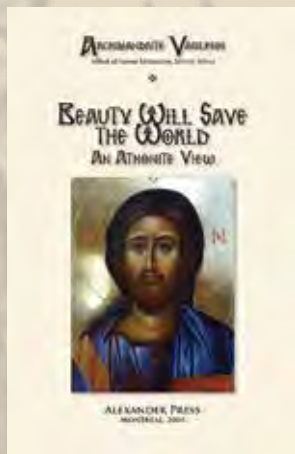
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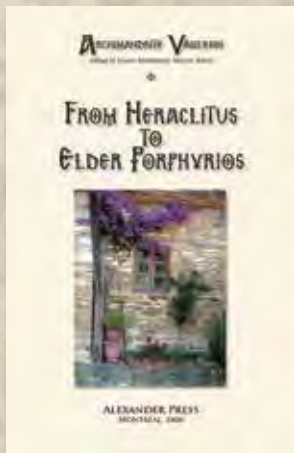
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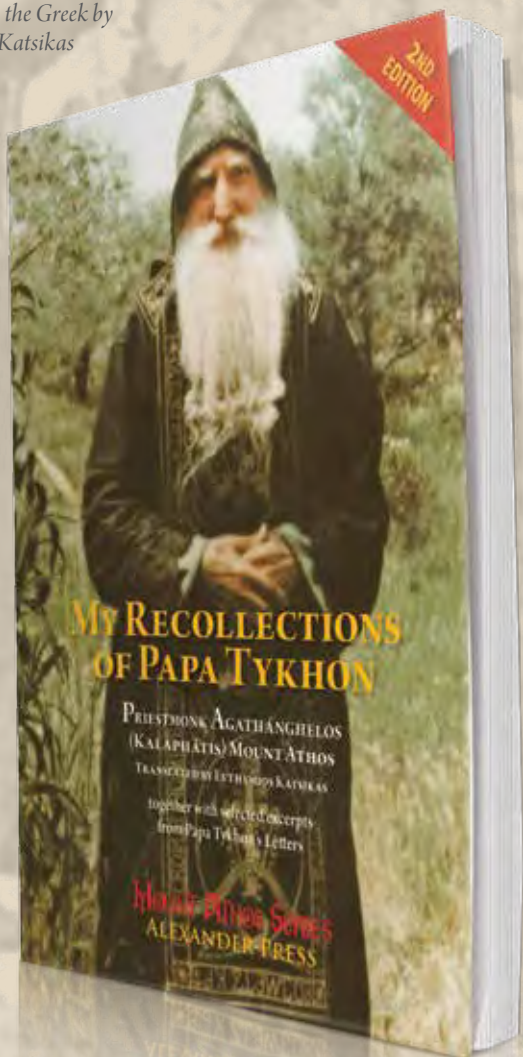
PRIESTMONK AGATHÁNGHELOS
(KALAPHÁTIS) MOUNT ATHOS

*Translated from the Greek by
Evthymios Katsikas*

Papa Tykhon, whose name in the world was Timothy Goléoff, was born in the village of Nówaya Mikháilovska in Siberia in 1884. He made his round of about two hundred Russian monasteries, as well as those of Sinai and Palestine. For sixty years he lived on the Holy Mountain where he fell asleep in the Lord on 10 September 1968.

Priestmonk Agathángelos' remarkable account of his experience with Papa Tykkon, his spiritual guide, shows us someone of profound faith, whose unwavering devotion, prayer, and love, stands as a beacon in our darkness.

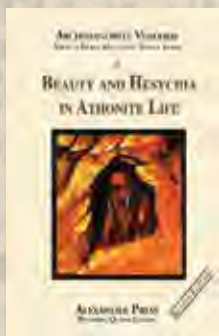
Through his worldly simplicity and humility, joy and love, Papa Tykhon constantly offered prayers for the whole world. He was devoted to the Theotokos and was a worthy minister of the Most High God, the celebration of the Divine Liturgy being his particular delight. A man of love, prayer, compunction and humility, he demonstrated his love of heavenly things by his constant remembrance of death, by his joy, and by his "laying aside of all earthly cares."



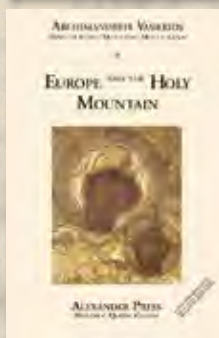
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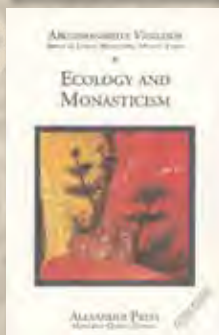
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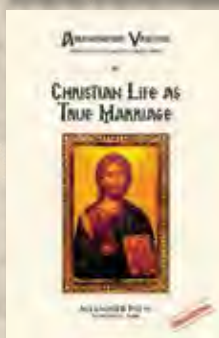
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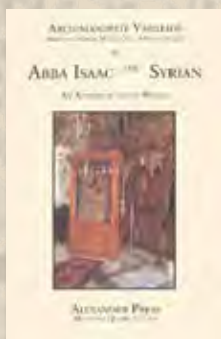


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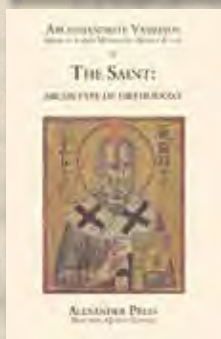
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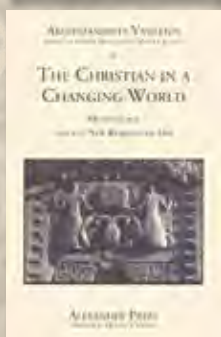
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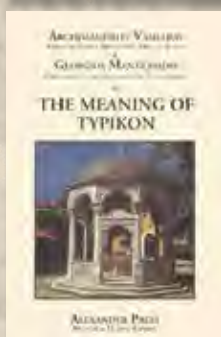
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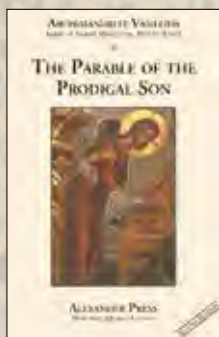
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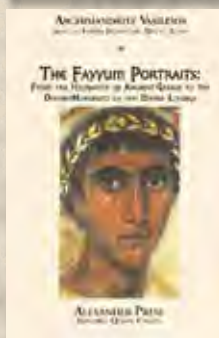
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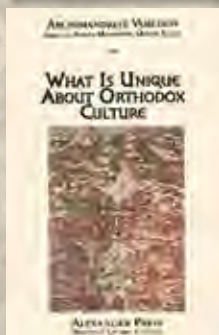
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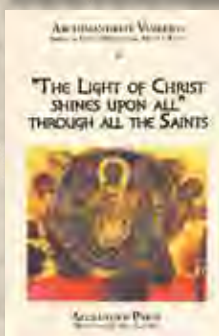
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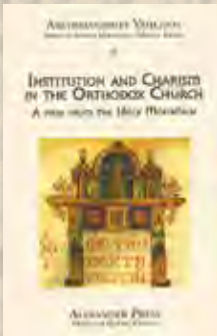
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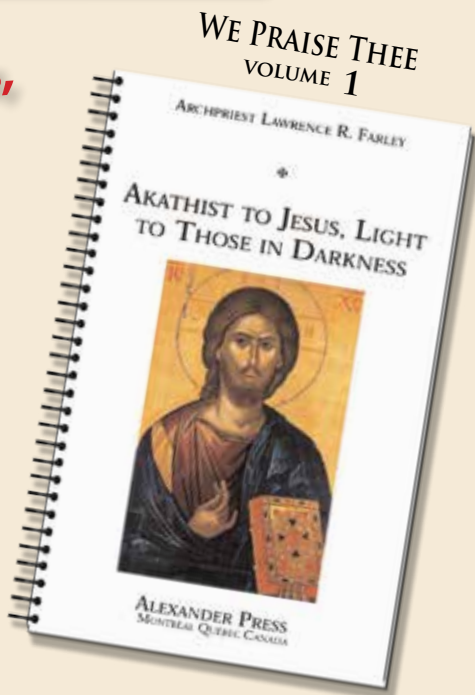
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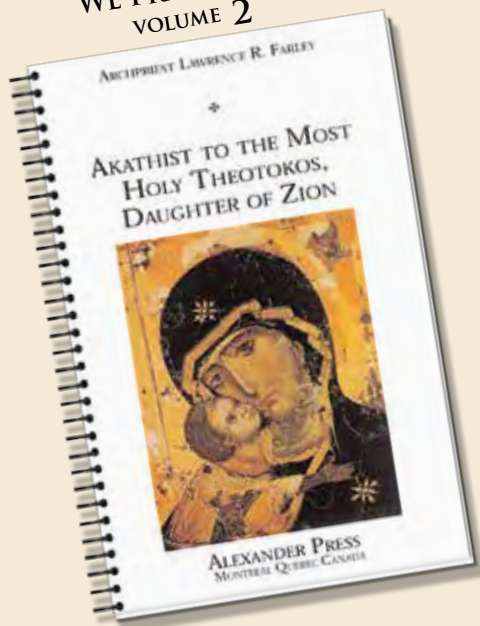
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Fr. Lawrence Farley is pastor of St. Herman of Alaska Orthodox Church in Langley, B.C. He has authored a synaxarion, *A Daily Calendar of Saints*, six commentaries on the books of the New Testament, as well as two other akathists published by Alexander Press.

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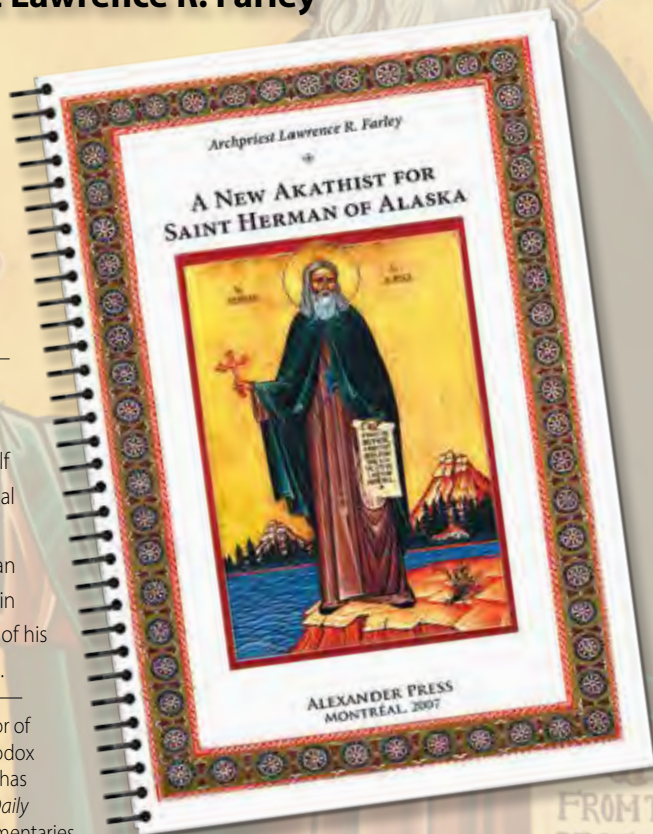
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THIS MIN-
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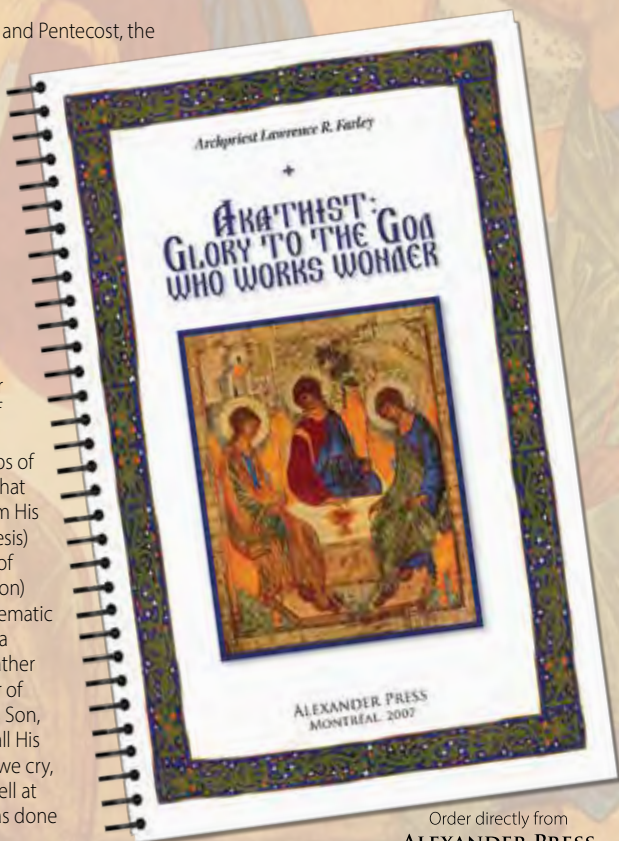
Akathist: Glory to the God who works wonder

by Archpriest Lawrence R. Farley

At the Vespers for both Pascha and Pentecost, the churches ring with the question of the Psalmist, "Who is so great a God as our God? You are the God who works wonders!" This cry (which forms the Great Prokeimenon for those feasts) comes from deep in the heart of the Psalmist, who is overcome with all that God has done for His people, not a powerless God, as the gods of the pagans were, but is living and active, filling His world with His works of love, revealing His power before all the nations on behalf of His people.

In this Akathist, in the footsteps of the Tri-une God, all the wonders that our God has done, beginning from His work of making all things (in Genesis) and culminating in His final work of making all things new (in Revelation) are remembered, making it a systematic meditation of the Scriptures, and a celebration of His miracles. The Father has sent His Son to be the Saviour of the whole world, and through His Son, He has sent His Spirit to make us all His adopted sons by grace, whereby we cry, "Abba! Father!", and our hearts swell at the thought of all that our God has done throughout the ages.

Fr. Lawrence Farley is pastor of St. Herman of Alaska Orthodox Church in Langley, B.C. He has authored a synaxarion, *A Daily Calendar of Saints*, six commentaries on the books of the New Testament, as well as three other akathists published by Alexander Press.



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Akathist to St. Arseny of Winnipeg **and Hymns for the Services to St. Arseny of Winnipeg** by Archpriest Lawrence R. Farley with **Archbishop Arseny: a vita** by Priest John Hainsworth

Many of us know of "St. Arseny", but perhaps fewer of us know who this wonderful saint is. Like all true saints, he is worth getting to know! St. Arseny was born in the mid-nineteenth century in south Russia, and came to the new world in 1902, working as a tireless missionary in the northeastern United States, and then in Winnipeg. He helped found St. Tikhon's monastery and orphanage in Pennsylvania, and later founded the Pastoral School that became St. Tikhon's Seminary. He was consecrated as bishop for Canada, and because of his gifted preaching he was popularly known as "the Canadian Chrysostom".

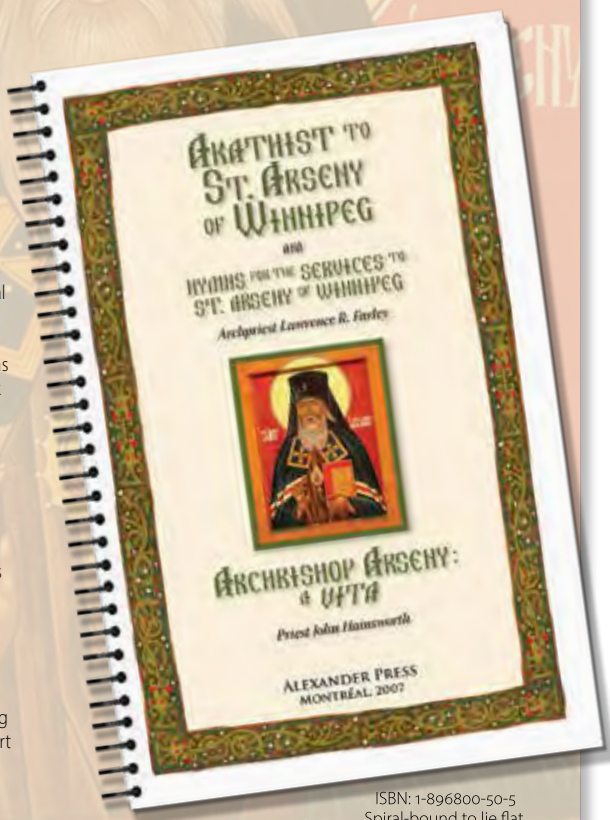
As in the case of many saints, St. Arseny was known by the people to be a saint and is being venerated as such even before his official glorification/canonisation. We in Canada have a special and precious connection with Saint Arseny of Winnipeg. He is one of ours, as well as being one of God's. Get to know St. Arseny, ask for his prayers and rely on his love.

Holy Arseny of Winnipeg, pray to God for us!

Fr. Lawrence Farley is pastor of St. Herman of Alaska Orthodox Church in Langley, B.C. He has authored a synaxarion, *A Daily Calendar of Saints*, six commentaries on the books of the New Testament, as well as three other akathists published by Alexander Press.

Archbishop Arseny: a vita, by Fr. John Hainsworth, is a result of research by the Archdiocesan Canonisation Committee struck by the Archdiocese of Canada with the blessing of the Holy Synod of Bishops of the OCA, as part of the formal work towards the glorification of Archbishop Arseny.

Fr. John Hainsworth is pastor of All Saints of Alaska Orthodox Church in Victoria, B.C., is the author of numerous articles and is completing two books, one Beatitudes and baptism and another on Singleness and the Married Life.



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Akathist to St. Mary of Egypt

by Bev. Cooke

with **The Life of St. Mary of Egypt**

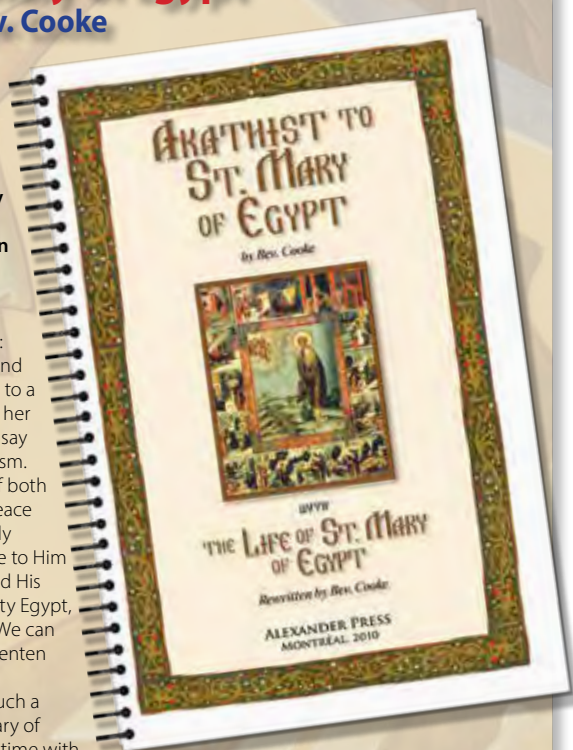
Rewritten by Bev. Cooke

It is one of the sad ironies of our time that after fifty or so years of feminism in the West, the plight of women is actually worse than it was before. Our culture no longer recognizes the sanctity of womanhood, and the symbols with which we once expressed our recognition of this sanctity have vanished. It is a dangerous world for women. More than ever before, women need an advocate.

Fortunately, they have such an advocate: St. Mary of Egypt. We Orthodox who know and love her need to make her more well known to a weary world. We chant her praises and hear her story every Great Lent. But she has much to say to us beyond the time of our Lenten asceticism. Her story is one of hope—anyone, sinners of both genders, can find forgiveness and life and peace through the Cross of Christ, as part of His holy Church. Anyone who is tired of sin can come to Him and find all they need, for His yoke is easy and His burden is light. Mary, the prostitute of big city Egypt, found Him, and she can lead us to Him too. We can rely on her intercession not just during the Lenten fast, but throughout the year.

It is just here that Bev. Cooke has done such a great service in creating an Akathist to St. Mary of Egypt. Through these words, we can spend time with the great saint, and ask for her prayers and help. The Mother of God was there to help Mary of Egypt when she needed her. In turn, Mary of Egypt will be there for us as well.

About Bev. Cooke: Bev. has been writing for publication since 1989. This is her first venture into liturgical poetry, and her first Akathist. It was written to thank St. Mary for her intercessions, for the families and friends of women on the street, as a response to the seventy women missing from downtown Vancouver's east side and as a plea to St. Mary of Egypt to pray for those women, and the women and men still on the street. Bev. and her husband, Alain Hargreaves, live in Victoria BC. They have two adult children, Arwen and Mark, and the family attends All Saints of Alaska parish.



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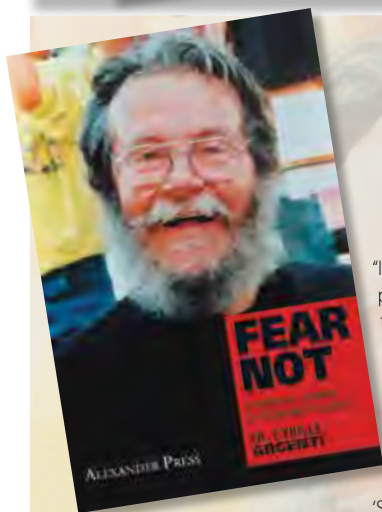
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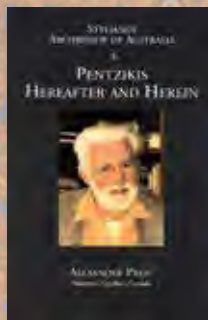
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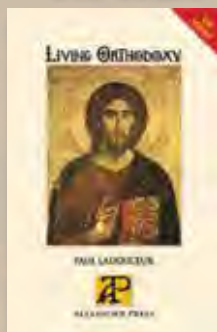
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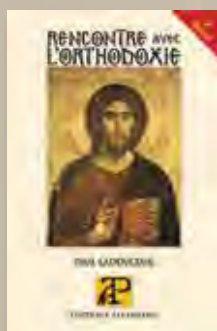
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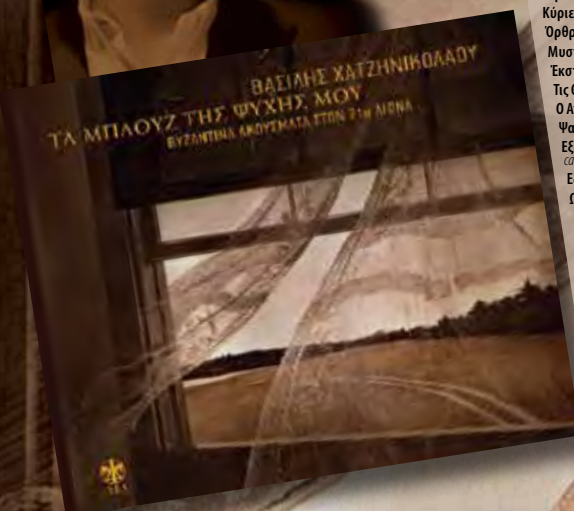
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Έκστηθι φρίττων ουρανό [Be astonished, O Heaven]
Τις Θεός [Who is so great a God]
Ο Αγαπημένος [The Beloved]
Ψαλμός 83 [Psalm 83]
Εξομολογείσθε τω Κυρίω (a capella) [O give thanks to the Lord (a capella)]
Εξομολογείσθε τω Κυρίω [O give thanks to the Lord]
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Ίλεως [Ileas (Loving Kindness)]
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Τοις συλλαβούσι σε [Those who seized You]
Η πόρνη εν κλαυθμώ [The weeping woman]
Έστησαν τα τριάκοντα αργύρια [They counted out thirty pieces of silver]
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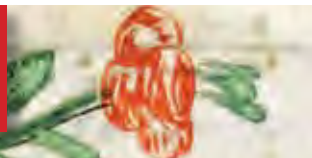
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