

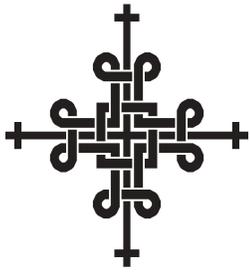
Camp St. Raphael 2006

Counselor's extra activities book

CREDO. I Believe...



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Insight from the Saints

Day One

Activities for ages 9-11

1. Have the campers act out the events at the 1st Ecumenical council. Be sure to include any or all of the following scenes. 1) St. Constantine calling the meeting, 2) Arius and St. Nicholas, 3) the vision in a dream to free St. Nicholas, 4) St. Athanasius defending the Faith, 5) the Holy Fathers writing the creed.
2. Read the quote from St. Vincent of Lerins. Ask the campers why it is important for the Church to keep the same faith forever, unchanged. How can they help to do this?

St. Vincent of Lerins, a bishop and writer in France during the fifth century, writes that "we must hold what has been believed everywhere, always, and by all"

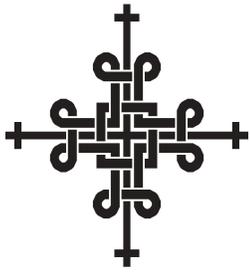
Activities for ages 12-17

1. Have the campers compare the Nicene Creed with the Apostles Creed. Answer these questions. 1) How are they the same? 2) How are they different? 3) What were the heresies that prompted the writing of the Apostles' Creed? 4) How was this situation different from the situation that prompted the writing of the Nicene Creed.
2. Read and compare the Nicene Creed and the Apostles' Creed. How is their content the same? How is their content different? How did each one come about? Who wrote each?
3. Read the quotes from the Greek Orthodox Archdiocese and St. Gregory Palamas. Answer these questions. 1) What do you think the quote from the GOARCH means? 2) How can we use this quote to help keep us on the path to salvation? 3) What does St. Gregory mean by this quote? 4) How is knowing and experiencing the divine energies of God a way for us to know God the Father? 5) How is it a way to salvation?

In the estimation of the spiritual fathers of the Orthodox Church, knowing God is not just another kind of knowledge: it is a matter of life and death. For there is no third choice between the Holy Trinity and hell.

From GOARCH website.

In describing the "ενεργεια" (energeia) of God, St. Gregory was here revising the Hellenic philosophical concept of divine λογoi, (logoi) or thoughts in the mind of the highest principle, replacing the static conception of the universe (as expressed in Stoic and Platonic philosophy) with a dynamic conception of God's constant transformative presence in and amongst His creation. Our knowledge of God, therefore, confined as it is to His operations in the created order, leads to a concept of salvation involving eternal yearning (επεκτασις) for an ever-more intimate knowledge of God's powers. This is how St. Peter's famous reference to our becoming "partakers of the divine nature" (2 Pet 1:4) came to be interpreted by the later Fathers. *St. Gregory Palamas*



Insight from the Saints

Day Two

In the eighth century, John of Damascus wrote at greater length about the Holy Trinity:

Whatsoever the Son has from the Father, the Spirit also has, including His very being. And if the Father does not exist, then neither does the Son and the Spirit; and if the Father does not have something, then neither has the Son or the Spirit. Furthermore, because of the Father, that is, because the Father is, the Son and the Spirit are; and because of the Father, the Son and the Spirit have everything that they have.

St. John of Damascus

Although he was brought up under the Muslim rule of Damascus, this was not to affect his or his family's Christian faith or cause any grievances with the Muslim countrymen who held him in high esteem. His father held a high hereditary public office with duties of chief financial officer for the caliph Abd al-Malik, apparently as head of the tax department for Syria.

When John reached the age of twenty-three, his father sought out to find a Christian tutor who could provide the best education for his children available at the time. Records show that while spending some time in the market place John's father came across several captives, imprisoned as a result of a raid for prisoners of war that had taken place in the coasts of Italy. One of these, a Sicilian monk by the name of Cosmas, turned out to be an erudite of great knowledge and wisdom. John's father arranged for the release of this man and appointed him tutor to his son. Under the instruction of Cosmas, John made great advances in fields of study such as music, astronomy and theology. According to his biographer, he soon equaled Diophantus in algebra and Euclid in geometry.

In spite of his Christian background, his family held an important hereditary public office in the court of the Muslim rulers of Damascus, the Umayyads. John of Damascus succeeded his father in his position upon his death: he was appointed protosymbullus, or chief councilor of Damascus. It was during his term in office that iconoclasm, a movement seeking to prohibit the veneration of the icons, first appeared and gained acceptance in the Byzantine court. In 726, in disregard of the protests of Germanus, Patriarch of Constantinople, Leo the Isaurian issued his first edict against the veneration of images, and their exhibition in public places. A talented writer in the secure surroundings of the caliph's court, John of Damascus initiated his defense against the emperor in three "Apologetic Treatises against those Decrying the Holy Images", the earliest of his works, and which gained him a reputation. Not only did he attack the emperor, but the use of a simpler literary style brought the controversy to the common people, inciting revolt among those of Christian faith.

Unable to punish the writer openly, Leo the Isaurian managed to acquire a manuscript written and signed by John of Damascus, which he used to forge a letter from John to the Isaurian emperor offering to betray into his hands the city of Damascus. Despite John's earnest advocacy to his innocence, the caliph dismissed his plea, discharged him from his post, and ordering his right hand, which he used for writing, to be cut off by the wrist.

According to the 10th-century biography, his hand was miraculously restored after fervent prayer before an icon of the Virgin Mary. At this point the caliph is said to have been convinced of his innocence and inclined to reinstate him in his former office. However, John then retired to the monastery of Saint Sabas near Jerusalem, where he continued to produce a series of commentaries, hymns and apologetic writings, including the Octoechos (the Church's service book of eight tones) and An Exact Exposition of the Orthodox Faith, a summary of the dogmatic writings of the Early Church Fathers.

He died in 749 as a revered Father of the Church, and is now widely recognized as a saint. He is sometimes called the last of the Church Fathers by the Catholic Church. In 1883 he was declared a Doctor of the Church by the Holy See.

Scripture Readings for Day Two

Use the passages from Luke and Matthew to help in your discussions and in the Icon activity.

Matthew 2:1-12 The Nativity of Jesus

1. Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him." When Herod the king heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: `But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel.' "

7. Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. And he sent them to Bethlehem and said, "Go and search diligently for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also." When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceedingly great joy. And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh. Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way. *Matthew 2:1-12*

Luke 2:1-21 The Nativity of Jesus

1. And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. This census first took place while Quirinius was governing Syria. So all went to be registered, everyone to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed wife, who was with child. So it was, that while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

8. Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger."

13. And suddenly there was with the angel a multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, good will toward men!" So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." And they came with haste and found Mary and Joseph, and the Babe lying in a manger. Now when they had seen Him, they made widely known the saying which was told them concerning this Child. And all those who heard it marveled at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

21. And when eight days were completed for the circumcision of the Child, His name was called Jesus, the name given by the angel before He was conceived in the womb. *Luke 2:1-21*

John 1:19-36 The Theophany

Use the passages from John to help in your discussions. Compare the words of the Nicene Creed with the words from John.

John 1:1-14 The Prologue

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. He was in the beginning with God.
3. All things were made through Him, and without Him nothing was made that was made.
4. In Him was life, and the life was the light of men.
5. And the light shines in the darkness, and the darkness did not comprehend it.
6. There was a man sent from God, whose name was John.
7. This man came for a witness, to bear witness of the Light, that all through him might believe.
8. He was not that Light, but was sent to bear witness of that Light.
9. That was the true Light which gives light to every man who comes into the world.
10. He was in the world, and the world was made through Him, and the world did not know Him.
11. He came to His own, and His own did not receive Him.
12. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name:
13. who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. *John 1:1-14*

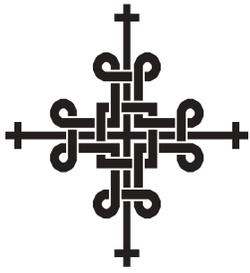
19. Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed, and did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?" He said: "I am `The voice of one crying in the wilderness: "Make straight the way of the Lord," ' as the prophet Isaiah said."

24. Now those who were sent were from the Pharisees. And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" John answered them, saying, "I baptize with water, but there stands One among you whom you do not know. "It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose." These things were done in Bethabara beyond the Jordan, where John was baptizing.

29. The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, `After me comes a Man who is preferred before me, for He was before me.' I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, `Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' And I have seen and testified that this is the Son of God."

35. Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, "Behold the Lamb of God!" *John 1:19-36*





Insight from the Saints

Day Three

St. Patrick 387-493 A.D.

Commemorated March 17

The great Apostle and Enlightener of Ireland, St. Patrick, was born to a noble Roman family of Gaul or Britain in the year 387. At the age of 16 he was carried off by Irish marauders and sold as a slave to an Irish chieftain, who put him in charge of his sheep. Six years later, after the prompting of an angel, the saint fled to Gaul where he placed himself under the spiritual direction of St. Germanus of Auxerre. For 18 years he prayed and struggled and studied and was often granted a vision of Irish children calling out to him: O holy youth, come back to Erin, and walk once more amongst us."

Celestine I, the Bishop of Rome, commissioned St. Patrick to bring the people of Ireland into Christ's one, true fold, and so during the summer of 433 he and his companions arrived in Ireland. They were immediately persecuted by the Druids and other pagans, but the saint's meekness and wonderworking, as well as his God-inspired ability to preach the Gospel, resulted in the conversion of many thousands. In particular, St. Patrick had to do spiritual battle with the Arch-Druid, Lochru, who, by the power of demons and through many incantations, tried to maintain his influence on the Irish. On one occasion Lochru, like Simon Magus, was able to levitate himself high into the air in a display of sorcery; but the moment St. Patrick knelt in prayer, Lochru fell to his death. This was the beginning of the end for paganism on that island. The Orthodox Faith was victorious on that Easter Sunday when the saint explained the doctrine of the Holy Trinity using a shamrock with its single stem and three leaves.

After receiving Holy Anointing, St. Patrick departed to the Lord on March 17, 493. As he lay in state for several days, a heavenly light shone around his body.

Here is an excerpt from *The Confession of St. Patrick*

I came to the Irish people to preach the Gospel and endure the taunts of unbelievers, putting up with reproaches about my earthly pilgrimage, suffering many persecutions, even bondage, and losing my birthright of freedom for the benefit of others.

If I am worthy, I am ready also to give up my life, without hesitation and most willingly, for Christ's name. I want to spend myself for that country, even in death, if the Lord should grant me this favor.

It is among that people that I want to wait for the promise made by him, who assuredly never tells a lie. He makes this promise in the Gospel: "They shall come from the east and west and sit down with Abraham, Isaac and Jacob." This is our faith: believers are to come from the whole world.

Read also the prayer that legend has it he wore on his breastplate throughout his work in Ireland.





The Breast plate of St. Patrick

I bind unto myself today
The strong name of the Trinity,
By invocation of the same,
The Three in One and One in Three.

I bind this day to me for ever,
By power of faith, Christ's Incarnation;
His baptism in the Jordan River;
His death on cross for my salvation;
His bursting from the spiced tomb;
His riding up the heavenly way;
His coming at the day of doom;
I bind unto myself today.

I bind unto myself the power
Of the great love of the Cherubim;
The sweet 'Well done' in judgment hour;
The service of the Seraphim,
Confessors' faith, Apostles' word,
The Patriarchs' prayers, the Prophets' scrolls,
All good deeds done unto the Lord,
And purity of virgin souls.

I bind unto myself today
The virtues of the starlit heaven,
The glorious sun's life-giving ray,
The whiteness of the moon at even,
The flashing of the lightning free,
The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea,
Around the old eternal rocks.



I bind unto myself today
The power of God to hold and lead,
His eye to watch, His might to stay,
His ear to hearken to my need.
The wisdom of my God to teach,
His hand to guide, his shield to ward,
The word of God to give me speech,
His heavenly host to be my guard.

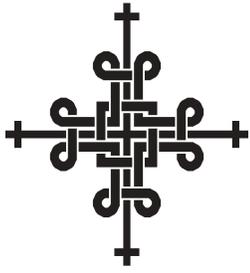
Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within,
The hostile men that mar my course;
Or few or many, far or nigh,
In every place and in all hours
Against their fierce hostility,
I bind to me these holy powers.

Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry,
Against the wizard's evil craft,
Against the death-wound and the burning
The choking wave and the poisoned shaft,
Protect me, Christ, till thy returning.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the name,
The strong name of the Trinity;
By invocation of the same.
The Three in One, and One in Three,
Of whom all nature hath creation,
Eternal Father, Spirit, Word:
Praise to the Lord of my salvation,
salvation is of Christ the Lord.





Insight from the Saints

Day Four

St. Basil the Great

Life: Born around 330AD, St. Basil the Great received the best education in pagan and Christian culture available in his day, studying in his native Cappadocia, Constantinople, and Athens. Yet St. Basil's life changed course decidedly when he forsook a worldly career to embrace the monastic life. He lived a life of prayer and tranquility, far from the turbulence of city life until his bishop, Eusebius, called upon St. Basil in 364 to help defend orthodox Christianity against the Arian emperor, Valens. In 370 Basil was chosen to succeed Eusebius as bishop of Caesarea in Cappadocia. Here he found himself in the thick of the fray between those Orthodox, Catholic Christians who confessed Christ's full divinity, and the various Arian parties who taught that Jesus was not equal to God the Father. He soon was also engaged in battling those called "*Pneumatomachi*" ("fighters against the spirit") who denied the full divinity of the Holy Spirit. Yet he also is famous for his care for the poor, and build a series of hostels and hospitals around Caesarea to relieve their suffering.

St. Basil the Great was one of the most influential of the Greek Fathers of the Church during the "Golden Age of the Fathers" (the 4th and 5th Centuries). St. Basil, his brother, St. Gregory of Nyssa, and his best friend, St. Gregory of Nazianzen, are known as "**the Cappadocian Fathers**" after the region of Asia Minor (modern Turkey) from which they came. His rule for monks set the tone for religious life in the East and his book **On the Holy Spirit** laid the groundwork for the clarification of the Spirit's full divinity that was defined by the first Council of Constantinople in 380AD. Together with his friend, St. Gregory of Nazianzen, St. Basil compiled the "**Philocalia**," a selection from the works of Origen which grew to be a spiritual classic of Eastern Christianity. His three "**Books Against Eunomius**" are also important for their doctrine on Christ's full divinity. His Monastic Rule forms to this day the basis of virtually all religious life in the Eastern Churches and the liturgy named after him is one of the principal liturgies of the Byzantine tradition. St. Basil the Great died in 379AD, the year before the First Council of Constantinople finished the Creed we now recite each Sunday. — Marcellino D'Ambrosio, Ph.D.

According to St. Basil, it is the continuous presence of the Holy Spirit: "Through the Holy Spirit comes our restoration to paradise, our ascension into the kingdom of heaven, our return as adopted sons, our liberty to call God our Father, our being made partakers of the grace of Christ, our being called children of light, our sharing in eternal glory, and, in a word, our being brought into a state of a "fullness of blessing" (Rom. 15: 29), both in this world and in the world to come. . ." (St. Basil of Caesaria, *On the Holy Spirit*, XV).

Spirit Divine, Attend Our Prayers

Spirit divine, attend our prayers,
And make this house Thy home;
Descend with all Thy gracious powers;
O come, great Spirit, come.

Come as the light; to us reveal
Our emptiness and woe;
And lead us in those paths of life
Where all the righteous go.

Come as the fire; and purge our hearts,
Like sacrificial flame,
Let our whole soul an offering be
To our Redeemer's Name.

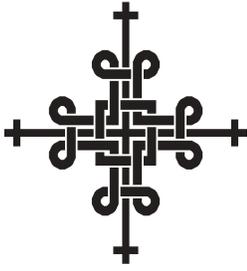
Come as the dew, and sweetly bless
This consecrated hour;

May barrenness rejoice to own
Thy fertilizing power

Come as the dove, and spread Thy wings,
The wings of peaceful love;
And let Thy Church on earth become
Blest as Thy Church above.

Come as the wind, O Breath of God!
O Pentecostal grace!
Come, make Thy great salvation known,
Wide as the human race.

Spirit Divine, attend our prayer;
Make a lost world Thy home;
Descend with all Thy gracious powers,
O come, great Spirit, come.



Insight from the Saints

Day Five

St. Ambrose of Milan

340-397 A.D

Born in 340, the son of the Roman prefect of Gaul, St. Ambrose returned to Italy with his mother and his sister, St. Marcellina, after the death of their father. There he studied and became such a gifted orator and lawyer that the governor of northern Italy, charging him to "govern more like a bishop than a judge," selected him to be his successor in the capital of Milan.

After the death of the Arian bishop, of Milan, Orthodox Christians and usurping Arians crowded into the cathedral to elect a new bishop. Ambrose, who was not yet a baptized Christian, attempted to mediate and keep peace. While he thus meekly addressed them, a voice cried out, "Ambrose for bishop!" and in this way he was chosen by acclamation, baptized, and a week later, on December 7, 374, consecrated bishop.

Giving himself up to a life of prayer, study, and ascetic striving, St. Ambrose served Divine Liturgy daily and preached frequently, converting many, including Blessed Augustine, to Christ. As a true standard-bearer of Orthodoxy, the saint also gave his name to the liturgical cycle and chant of the church of Milan, called to this day "Ambrosian."

The saint's holy death on Great Friday of 397 produced such an out-pouring of faith that five bishops were not enough to baptize the number of converts that appeared the next day desiring the waters of life.

Renowned in his day as a bold and eloquent orator, St. Ambrose is now best remembered for his writings.

Like his contemporary St. Basil, he wrote a long commentary on the six days of creation (Hexameron) which also contains many instructive analogies between God's harmonious ordering of the universe and the Christian's duty to similarly, attune his soul. The following is an example from his homily on the third day of creation.

"Would that we could imitate the green herb concerning which the Lord speaks: 'Let the earth bring forth the green herb and such as may seed and the fruit tree yielding fruit after its kind of a like nature.' Let us sow, therefore, the seed after its kind. What that kind is, hear the Apostle who says that we ought to seek after that divine seed, if we would succeed in any way in finding the divine; 'Though he is not far from any one of us. For in him we live and move and have our being as some of you,' he adds, 'have said: 'For we are also his offering.'"

Following this principle, let us sow the seed, not in the flesh, but in the spirit. For we ought not to sow carnal seeds, but spiritual ones, if we desire to attain eternal life.'

You went down into the water. Remember what you said: *I believe in the Father and the Son and the Holy Spirit*. Not: I believe in a greater, a lesser and a least. You are committed by this spoken understanding of yours to believe the same of the Son as of the Father, and the same of the Holy Spirit as of the Son

St. Ambrose of Milan On the Mysteries

Where East meets West

Focus on: The Apostle's Creed

Western Christianity utilizes these Creeds : the *Apostles Creed* & the *Nicene Creed*

The *Symbolum Apostolorum* (Apostle's Creed) was developed between the second and ninth centuries. It is still used today by Western Orthodox, but only at Matins and in question and answer form at baptism. Its central doctrines are those of the Trinity and God the Creator, and was written to combat the Gnostics, who believed that the physical world was evil, and Christ did not really take on human flesh.

Legend has it that the Apostles wrote this creed on the tenth day after Christ's ascension into heaven. That is not the case, though the name stuck. However, each of the doctrines found in the creed can be traced to statements being made in the apostolic period. The earliest written version of the creed is perhaps the *Interrogatory Creed of Hippolytus* (ca. A.D. 215). The current form is first found in the writings of *Caesarius of Arles* (d 542).

The Apostles Creed is not "ecumenical," i.e. "universal." The only true "ecumenical creed" is the Nicene Creed, because it is the work of the Church as a whole. In comparing the two creeds side by side, it is clear that they both affirm the same Trinitarian theology, but the Nicene creed is more detailed. For all Orthodox Christians, the Nicene Creed, as it was affirmed by the councils of the Church, is the symbol of Faith prayed during the Divine Liturgy. Nonetheless, the Apostles Creed, written by local churches still reflects the true faith, and the theology of the Trinity.



Nicene Creed

I believe in one God, the Father Almighty,
Maker of heaven and earth,
and of all things visible and invisible;
And in one Lord Jesus Christ,
the Son of God, the Only-Begotten,
Begotten of the Father before all worlds,
Light of Light, Very God of Very God,
Begotten, not made; of one essence with the Father,
by whom all things were made;
Who for us men and for our salvation came down from heaven,
and was incarnate of the Holy Spirit and the Virgin Mary,
and became man;
And was crucified also for us under Pontius Pilate,
and suffered and was buried;
And the third day He rose again, according to the Scriptures;
And ascended into heaven, and sitteth at the right hand of the Father;
And He shall come again with glory to judge the living and the dead,
Whose kingdom shall have no end.
And I believe in the Holy Spirit,
the Lord, and Giver of Life,
Who proceedeth from the Father,
Who with the Father and the Son together is worshipped and glorified,
Who spake the Prophets;
And I believe in One Holy Catholic and Apostolic Church.
I acknowledge one Baptism for the remission of sins.
I look for the Resurrection of the dead.
And the Life of the world to come. Amen.

Apostles Creed

I believe in God the Father Almighty,
Maker of heaven and earth.
And in Jesus Christ
his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate, was crucified,
dead, and buried; he descended into hell;
the third day he rose again from the dead;
he ascended into heaven, and sitteth on the right hand of God the Father Almighty;
from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
the holy catholic Church; the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting. AMEN.

Where East meets West

Focus on: of “one essence” / “one substance”

Homoousios and Homoiousios

The First Council of Nicea in 325 debated the terms **homoousios** (homoousios) and **homoiousios** (homoiousios). The word homoousios means “same substance”, whereas the word homoiousios means “similar substance”. The council affirmed the Father, Son, and Holy Spirit (Godhead) are homoousios, that is, they are of the same substance. The Greek word “homo, homo” means the same, like in the word homogenize. The word “ousia, ousia” is rendered in English by the words essence or substance. This same word is translated into Latin as “substantia”, which comes into English as substance. Because of this, English translations of the Nicene Creed often differ in the words that are used to convey the meaning of the Greek text. In English, the words essence and substance both convey the meaning the Fathers had in mind. They said that God is three separate persons (hypostases), but yet He is one God. All three persons are of the same substance (homoousios).

Hear the words of St. John of Damascus as he teaches about the Holy Trinity.

St. John Damascus also brings forth some models from nature which could reflect the Inner Life of the Trinity. The Father can be likened to the Sun, Christ may be likened to the Sun's rays and the Spirit is the warmth produced by the Sun.

Another is that the Father may be likened to the Source of a body of water, the Son is the river and the ocean is the Spirit into which it flows. Still another is that the Father may be likened to the roots of a plant, the Son is the stem and the Spirit is the flower.

Scripture verses that speak of the Trinity, Three persons, in One God.

Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth” (Genesis 1:26).

“Come, let Us go down and there confuse their language, so that they will not understand one another's speech” (Genesis 11:7).

Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth, and said, “My lord, if now I have found favor in your sight, please do not pass your servant by. Please let a little water be brought and wash your feet, and rest yourselves under the tree; and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant.” And they said, “So do, as you have said” (Genesis 18:1-21).



Where East meets West

Focus on: Lex Credendi; Lex Orandi (what we pray is what we believe)

As St. Gregory Palamas wrote: "All those dogmas which are now openly proclaimed in the Church and made known to all alike, were previously mysteries foreseen only by the prophets through the Spirit. In the same way the blessings promised to the saints in the age to come are at the present stage of the Gospel dispensation still mysteries, imparted to and foreseen by those whom the Spirit counts worthy, yet only in a partial way and in the form of a pledge" (*Tomos of the Holy Mountain*, Preface).

One can clearly see how the message of salvation originating from God the Father was taught by Jesus Christ, witnessed to by the Holy Spirit, preached by the Apostles and was transmitted by them to the Church through the clergy they themselves appointed. This became the "unerring tradition of the Apostolic preaching" as it was expressed by Eusebius of Caesarea, bishop of the fourth century, who is considered the "father" of Church History (Church History, IV, 8).

Orthodoxy is not a religion, but rather it is a way of life. We do not simply say prayers or read the Bible, or even just worship on a Sundays. Instead, we live out our faith daily. The Church prescribes spiritual medicine for us in the form of daily worship and prayer, weekly fasting and preparation to receive the Body and Blood of Christ. Yearly, we observe and pray a cycle of fasts and feasts that help us to build up our spiritual muscles. In short, we pray what we believe. And we live out this faith one day at a time. Look at some of the words to some of the prayers we pray in the Church in both Eastern and Western Tradition.

In the Name of the Father, and of the Son, and of the Holy Spirit (Ghost). Amen.

Glory to the Father, and to the Son, and to the Holy Spirit: now and ever and unto ages of ages. Amen.

Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us.

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, for thine is the kingdom and the glory forever and ever. Amen.

Holy, Holy, Holy, Lord of Sabaoth, heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.



Where East meets West

Focus on: “Holy Spirit” and “Holy Ghost”

Holy Ghost was the common name for the Holy Spirit in English prior to the 20th century. It is the name used in the King James Version of the Bible, and is still used by those who prefer more traditional language, or whose religious vocabulary is largely derived from the King James Version.

In 1901 the American Standard Version of the Bible translated the name as Holy Spirit, as had the English Revised Version of 1881-1885 upon which it was based. Almost all modern English translations have followed suit, as the word ghost has lost its former meaning of the spirit or soul that is inside man, and has come to be identified almost exclusively with the concept of disembodied spirits, usually of the dead, which may “haunt” the living — an idea far from that intended by the King James translators. (From Western Orthodox.com)



Holy Spirit or Holy Ghost? A Spirited Comparison

The differences are more linguistic than theological. Past versus present usage and the various languages which went into modern English create much of the muddle. English speakers now rarely use the traditional “Holy Ghost” which we learned from the Authorized (or “King James”) Version of the Bible. The AV used “Spirit” in a few places, but these were rare. “Ghost” came from the Old English ~gast~, related to the German ~geist~. ~Gast~ sneaks into modern English in “aghast” (be shocked, terrified, rendered breathless) and “flabbergast.” The German ~Zeitgeist~ directly entered English; it means “the spirit of the times.”

With recent Scripture translations, “Spirit” replaces “Ghost” in most instances. Some of this came about because words don’t always hold their meanings. In the days of Shakespeare or King James, ~ghost~ meant the living essence of a person. Looking back, we see that “breath” or “soul” were often used as synonyms of “ghost.” During these times, ~spirit~ normally meant the essence of a departed person or a demonic or paranormal apparition.

Slowly, language changed. People started saying “ghost” when speaking of the vision of a dead person while “spirit” became the standard term for life or living essence, often also for “soul.” With slight exceptions, “ghost” and “spirit” changed places over some 300 years.

When comparing, “ghost” and “spirit” normally translate only one word from Hebrew and another from Greek. Throughout the Old Testament, the word ~ruach~ (pronounced ROO-ach) could mean wind, breath, spirit, mind. The basic sense of the ancient Hebrew word is “air in motion.” It could be a positive or negative (see Jeremiah 5:13) term. In intensity, ~ruach~ was anything from a gentle breeze to cyclonic winds. Old Testament picture language used ~ruach~ for snorting through the nostrils, a sign of aggressiveness or anger by God, man, or beast.

The Greek word ~pneuma~ (pronounce p-NOO-ma or p-NOI-ma) finds its roots in moving air, whether “wind” or “breath.” Similarly, ~pneumon~ is a “lung.” These origins entered our language in words such as ~pneumatic~ (air-powered), ~pneumonia~ (lung disease), and ~pneumatology~ (study of spiritual or paranormal beings or activities).



Our next complication is Latin, the primary language of Western civilization for most of the past two thousand years. Latin gave us ~spiritus~ (breath) from ~spirare~ (blow or breathe). Imagine the possible translation headaches; consider the words based upon these and all their shadings of meaning. Spirit (both as noun and verb), respiration, inspiration, and spirited (verb or adjective) only begin the list. Sometimes root hides a bit, as in “expire”; literally, meaning “breathe out,” we normally use it to say “terminate” or “die.” All of this intersects when considering Matthew 27:50 and John 19:30. Most modern translations say Jesus gave or yielded up “his spirit” while the AV says “the ghost.” Either means that He breathed His last and that His life’s essence departed Him.

The bottom line: Both “Holy Ghost” and “Holy Spirit” refer to the Third Person of the Trinity. We see the dynamics and evolution of English, discovering in a seemingly simple case the complexity of translating into our language. (From an article by Walter Snyder)

Where East meets West

Focus on: Western Orthodox Tradition is Orthodox!

Antiochian Orthodox Christian Archdiocese of North America

Western Rite

The Western Rite is a ministry of the Antiochian Christian Archdiocese of North America, and in full canonical communion and unity of purpose with the several Orthodox jurisdictions of the Standing Conference of Canonical Orthodox Bishops in America (SCOBA).

A Western Rite parish is to be distinguished from the more usual Eastern or Byzantine Rite parishes. When the Latin Church in the west separated itself from the unity of the Orthodox Church, the venerable and ancient Western liturgy was lost to the Church. In the Nineteenth Century, when the Papal claims of supremacy culminated in the novel doctrine of "papal infallibility," the Orthodox Church was approached by Westerners seeking the apostolic purity of the ancient, unchanging Orthodox Faith wherein the Bishop of Rome would be considered to have primacy of honor. They would utilize their own familiar and theologically Orthodox liturgical forms, while coincidentally restoring the Western liturgy to the Orthodox Church.

The Holy Synod of Moscow responded by approving the restored form of the Western Liturgy, the ancient Liturgy of St. Gregory the Great. This is the oldest Orthodox liturgy of the undivided Church still in use. The balance was struck involving the Eastern and Western traditions of Orthodoxy. In the Twentieth Century, the Patriarch of Antioch established the Western Rite Vicariate for North America. The Orthodox Church reclaimed what was rightfully hers.

Although still few in numbers, Western Rite Orthodoxy exists throughout the world, and in the United States the work is blessed by His Eminence, Metropolitan P HILIP Saliba through the work of Bishop Basil, his Archbishopal Vicar, and the Very Rev. Paul W. S. Schneirla, who serves as the Vicar-General of the Vicariate. Western Rite Orthodoxy has proven itself to be an excellent missionary out-reach to those who seek the assurance of the Orthodox Catholic Faith and who find themselves better rooted in their own western spiritual ethos than the Byzantine character of the eastern rites.

Orthodox people of both Rites worship together. The clergy are interchangeable, they share the same hierarchy and the spiritual unity of the faith.

On the Liturgy

Not all Orthodox Christians use the Eastern or Byzantine liturgical forms. The Western Rite, when compared to the Byzantine liturgical forms, is simpler, less redundant, obviously shorter, and employs a hymnody (the hymns used) that is familiar to a great many American Christians. More precisely, the Western Rite, as approved by the Antiochian Archdiocese is a theologically corrected form of worship used by the Latin Church (Roman) or the Anglican Communion. In some Western Rite congregations, the Liturgy may be a Latin or English form of pre-Vatican-II Roman Catholic worship. (In France, all native French Orthodox Christians, who number in the thousands, use this form of worship). Other Western Rite parishes use a liturgy based on the Anglican Book of Common Prayer.

The Western Rite includes changes that Latin Roman Catholics and most Anglo-Catholics (High Church Episcopalians) would find to be either familiar or certainly acceptable. As some Latin Rite Roman Catholic parishes as well as Protestant Churches continue their decline by denial of basic Catholic faith, doctrine and worship by turning to inclusive language liturgies, which refer to God as mother (to name but one example) and promulgate woman "priests," many traditional Catholic Christians of both the Roman and Anglican backgrounds are turning to the Orthodox Catholic Church.

By doing so, these Christians have retained familiar forms of worship and at the same time insured themselves of remaining within an ecclesiastical communion, and under godly, Orthodox bishops who teach and practice the ancient Gospel of Jesus Christ.



I Believe... was originally published on the backs of the *Orthodox Wall Calendar* published by *St. Nectarios Press*, Seattle, Washington, and copyright by *St. Nectarios Press*. It was written by the editors.

Concerning God the Father

I believe in God the Father, Who is without beginning, indescribable, incomprehensible, Who is beyond every created essence, Whose essence is known only to Himself, to His Son and the Holy Spirit; as it says in the Holy Scriptures, upon Him even the Seraphim dare not gaze.

I believe and confess that God the Father never became the likeness of any material form nor was He ever incarnate. In the theophanies (appearances of God) of the Old Testament, as our Holy Fathers bear witness, it was not God the Father Who appeared, but rather it was always our Saviour, the Second Person of the Holy Trinity (i.e., the Word or *Logos*, the Angel of the Lord, the Lord God of Sabaoth, the Angel of Great Counsel, the Ancient of Days) Who revealed Himself to the prophets and seers of the Old Testament. Likewise, in the New Testament, God the Father never appeared but bore witness to His Son on several occasions solely by a voice that was heard from Heaven. It is for this reason that our Saviour said, "No man hath seen God at any time; the Only-begotten Son, Who is in the bosom of the Father, He hath declared Him," (*John 1:18*) and "Not that any man hath seen the Father, save He Who is of God, He hath seen the Father" (*John 6:46*). In addition, Acts Four, Five and Six of the Seventh Ecumenical Council state that the Holy Trinity cannot be portrayed iconographically since He is without form and invisible. Therefore, God the Father is not depicted in the holy icons.

I believe that He is the cause of all things as well as the end purpose of all things. From Him all visible and invisible creatures have their beginning and there was a time when they did not exist. He created the universe out of absolutely nothing. The earth too had a beginning and man was created by God's love. The creation of man and of the universe was not out of necessity. Creation is the work of the free and unconditional will of the Creator. If He had so wished, He need not have created us; the absence of creation would not have been a privation for Him. The creature's love is not one which gives Him satisfaction. God has no need to be satisfied. He needs nothing. God's love cannot be compared to human love, even as His other attributes such as paternity, justice, goodness cannot be compared to their human counterparts. God's love is a love which constitutes a mystery unfathomable to man's reason or intellect. God has no "emotions" which might create passion, suffering, need or necessity in Him. Nevertheless, although the nature of divine love remains incomprehensible and inexplicable to human reason, this love is real and genuine and I confess, in agreement with Scripture, that God is love.

Concerning the Holy Trinity

I believe, confess and worship the Holy Trinity. I worship the One, Holy, Indivisible, Consubstantial, Life-Creating and Most Holy Trinity. In the Trinity I worship three persons — three hypostases — that of the Father, that of the Son and that of the Holy Spirit. I do not confuse the persons of the Most Holy Trinity. I do not believe that the Father, the Son, and the Holy Spirit are, as it were, three masks of a single person. None of the persons is alienated from the others, but each has the fulness of the Three together.

Concerning Immortality

I believe that only God is eternal and immortal by nature and in essence. The angels and the souls of men are immortal only because God bestows this immortality upon them by grace. If it were not for the immortality which God bestows by His divine will, neither the angels nor the souls of men would be immortal of themselves.

Men's souls have no pre-existence. The how of the soul's birth, as well as separation from the body at the moment of the latter's biological death that it might be reunited to the body when the dead are raised at the Second and glorious Coming of our Saviour is a mystery which has not been revealed to

Concerning the Incarnation

I believe that from the moment of His conception in the virginal womb, Jesus Christ was one person, yet having two natures. From His conception, He was God and Man before birth, during birth and after birth.

I believe and confess that the Most Holy Virgin Mary, after the image of the bush which burned and was not consumed, truly received the fire of the Godhead in Herself without being consumed thereby. I believe and confess that She truly gave of Her own blood and of Her own flesh to the Incarnate Word and that She fed Him with Her own milk.

I confess that Jesus Christ was, in His Godhead, begotten of the Father outside of time without assistance of a father. He is without mother in His divinity, and without father in His manhood.

I believe that through the Incarnation, the Most Holy Virgin Mary became truly the Theotokos — the Mother of God — in time. She was a Virgin before, during and after birth. Even as Jesus Christ arose from the dead despite the fact that the Jews had sealed His tomb with a stone, and even as He entered into the midst of His disciples while the doors were shut, so also did He pass through the virginal womb without destroying the virginity of Mary or causing Her the travail of birth. Even as the Red Sea remained untrampled after the passage of Israel, so also did the Virgin remain undefiled after giving birth to Emmanuel. She is the gate proclaimed by the Prophet Ezekiel through which God entered into the world "while remaining shut" (*Ezekiel 44:2*).

Concerning the Theotokos

I believe that the nature of the Most Holy Virgin Mary is identical to our own. After Her free and conscious acceptance of the plan of salvation offered to man by God, the Holy Spirit overshadowed Her and the power of the Most High covered Her, and "at the voice of the Archangel, the Master of all became incarnate in Her." Thus our Lord Jesus Christ, the New Adam, partook of our nature in all things save sin, through the Theotokos, the New Eve. The nature of fallen man, the nature of Adam, which bore the wounds of sin, of degeneration, and of corruption, was restored to its former beauty, and now it partakes of the Divine nature. Man's nature, restored and regenerated by grace, surpasses Adam's state of innocence previous to the fall, since as the Fathers say, "God became man so that man could become God." Thus St. Gregory the Theologian writes: "O marvelous fall that brought about such a salvation for us!" man, created "a little lower than the angels" (*Ps. 8:5*), can, by God's grace, surpass even the angelic state, and so we praise the Most Holy Virgin Mary, as: "More honourable than the Cherubim and beyond compare more glorious than the Seraphim." I reject all the doctrines, which are alien to the teachings of the Fathers, concerning original sin and the "immaculate conception of Mary." Likewise, I reject every doctrine which endeavors to distort the position of the Theotokos, Who, with a nature identical to ours, represented all humanity when she accepted the salvation offered Her by God. Thus, God is the Saviour of the Most Holy Virgin as well and She is saved by the same grace whereby all those who are redeemed are saved. She is not the "Mother of the Church," as though She were dissociated from the Church or superior to It., but rather She is the Mother of all the faithful of the Church, of Which She also is a part.

Scriptures which show God as one in Three:

- "Hear, O Israel! The LORD is our God, the LORD is one!" (Deut. 6:4)
- "I am the LORD, and there is no other; Besides Me there is no God." (Isa. 45:5)
- There is no God but one. (1Cor. 8:4)
- And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased." (Matt. 3:16-17)
- "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit." (Matt. 28:19)
- Jesus said: "I and the Father are one." (John 10:30)
- "He who has seen Me has seen the Father." (John 14:9)
- "He who beholds Me beholds the One who sent Me." (John 12:45)
- If anyone does not have the Spirit of Christ, he does not belong to Him. (Rom. 8:9)
- "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit." (Matt. 1:20)
- And the angel answered and said to her [Mary], "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God." (Luke 1:35)
- [Jesus speaking to His disciples] "And I will ask the Father, and He will give you another Helper, that He may be with you forever; the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you." ... "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him." (John 14:16-17, 23)
- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (Mat 28:19)
- This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (1 John 5:6-7)
- But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (Gal 4:4-6)

St. Maximos. He said, "Who enlightened you with faith in the holy, coessential and adorable Trinity? Or who made known to you the incarnate dispensation of one of the Holy Trinity? Who taught you about the inner essences of incorporeal beings, or about the origin and consummation of the visible world, or about the resurrection from the dead and eternal life, or about the glory of the kingdom of heaven and the dreadful judgment? Was it not the grace of Christ dwelling in you, which is the pledge of the Holy Spirit? What is greater than this grace? What is more noble than this wisdom and knowledge? What is more lofty than these promises?" (Fourth Century on Love, #77, Philokalia vol. II, p. 110)

Symbols of the Holy Spirit

Use the information on the symbols of the Holy Spirit to do the Icon study on Day 4.

The Holy Spirit, Who is present everywhere and Who fills all things is non corporal. That is, He is totally spirit, and because of this, He is not ever pictured in human figure in Iconography. He is pictured in symbol, as water, or fire, or a dove. In the Old Testament, Abraham is visited by three angels; the Holy Trinity. Angels are part of the spirit world, although some do have bodies and have been seen by man. Here are some of the symbols that Holy Tradition has used to portray the Holy Spirit in word, and in icons.

- *Water* - signifies the Holy Spirit's action in Baptism. As "by one Spirit we were all baptized," so we are also "made to drink of one Spirit." (1 Cor 12:13) Thus the Spirit is also personally the living water welling up from Christ crucified (Jn 19:34; 1 Jn 5:8) as its source and welling up in us to eternal life. (Cf. Jn 4:10-14; 7:38; Ex 17:1-6; Isa 55:1; Zech 14:8; 1 Cor 10:4; Rev 21:6; 22:17)
- *Anointing* - The symbolism of anointing with oil also signifies the Holy Spirit, to the point of becoming a synonym for the Holy Spirit. (Cf. 1 Jn 2:20:27; 2 Cor 1:21) Its full force can be grasped only in relation to the primary anointing accomplished by the Holy Spirit, that of Jesus. Christ (in Hebrew "messiah") means the one "anointed" by God's Spirit.
- *Fire* - symbolizes the transforming energy of the Holy Spirit's actions. In the form of tongues "as of fire," the Holy Spirit rests on the disciples on the morning of Pentecost and fills them with himself.
- *Cloud and light* - The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus. On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'" (Lk 9:34-35)
- *The seal* is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him. (Jn 6:27; cf. 2 Cor 1:22; Eph 1:13; 4:3) Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (sphragis) has been used to express the indelible "character" imprinted by these three unrepeatable sacraments.
- *The hand*. It is by the Apostles' imposition of hands that the Holy Spirit is given. The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching. The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.
- *The finger*. "It is by the finger of God that [Jesus] cast out demons." If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts." (Ex 31:18; 2 Cor 3:3)
- *The dove*. When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him.

Holy Baptism

An Orthodox Christian Understanding

By Reader Mark Douglas Saunders, Juris Doctor St. Mark's Orthodox Church, Denver, Colorado

Baptism is our death, burial, and resurrection in union with Jesus Christ. The results of baptism are: a first and second the resurrection of righteousness; and an intimate and continual communion with God. [*Orthodox Study Bible, p. 352*] It is essential to the life of the Church. Being essential to the life of the Church, it is by definition an ecclesial event.

Western theology has developed the idea that there is a division between public (ecclesial) and private worship. This division is an error that is a result of the scholastic theology of the West. [*Schmemmann, Introduction to Liturgical Theology, p. 237*]. Baptism does have an individual effect on the recipient, but that does not prevent the overall character of the event from being ecclesial. The personal effect of baptism does not make the character of baptism private. The true purpose of all worship is to constitute the Church, precisely to bring what is private into the new life. [*Schmemmann, Introduction to Liturgical Theology, p. 241*]. In *Of Water and the Spirit*, Schmemmann states that the transformation of baptism into a private ceremony leads to the tragic consequence of baptism's absence from our liturgy, piety, Christian worldview, and philosophy of life. [*Schmemmann, pp. 8–101*].

There are several individual effects of baptism on the recipient. Our Lord Jesus Christ said, He who believes and is baptized shall be saved [Mark 16:16]. Baptism is necessary to salvation. In baptism we die and are buried with Christ. We are baptized into His death [Romans 6:3]. Our fallen nature is put to death [*Carlton, p. 179*].

There are two dyings: our death with Christ on the Cross; and our daily dying to sin as we walk in newness of life [*Orthodox Study Bible, p. 352*]. This burial is made visible by the physical element of the sacrament—water. Through the full immersion of baptism, we are buried with Him in baptism [Colossians 2:12]. This is one of the reasons for the strong preference in the Church for full immersion. In the Church the candidate is immersed three times, in commemoration of Christ's three-day burial [*Carlton, p. 82*]. Without the full immersion, we lose sight of the connection between baptism and our burial with Christ [*Schmemmann, pp. 56–57*].

The Christian West, through its widespread abandonment of full immersion, has lost sight of the fact that baptism is a burial and resurrection with Christ. Having lost this, the West has had to develop alternative theology for the meaning of baptism [*Schmemmann, p. 10*]. Therefore, the scholastic reduction of the sacrament has led to the development of heresy. Schmemmann states, The fundamental rule of liturgical theology...is that the true meaning of each liturgical act is revealed through context...each rite receives its meaning and also its power from that which proceeds it and that which follows [*Schmemmann, p. 74*]. Therefore, changing one part of the sacrament can have profound effects on the rest of the sacrament. *Lex orandi est lex credendi*. Orthodoxy, by preserving the form of the sacrament of baptism, has also preserved the theology of the sacrament.

Baptism is not just a burial, however. It is also a resurrection. Therefore we were buried with Him through baptism into death, that Just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life [Romans 6:4]. It is the beginning of an entirely new relationship with life and the world [*Schmemmann, p. 9*]. The old man is dead; the new man is alive in our Lord Jesus Christ.

The second major part of the ritual of baptism is the sacrament of chrismation. In it the recipient is marked with the seal of the gift of the Holy Spirit [*Hapgood p. 287*]. This is the singular gift of the Holy Spirit, for it is the of the Holy Spirit Himself that is given to the recipient [*Carlton, p. 193*]. In chrismation the Holy Spirit descends on us and abides in us as the personal gift of Christ from His Father [*Schmemmann, p. 79*]. Chrismation is the fulfillment of baptism, just as participation in the eucharist is the fulfillment of chrismation [*Schmemmann, p. 77*]. Likewise, baptism is the preparation for chrismation, which is in turn the preparation for participation in the eucharist. This double rhythm of preparation and fulfillment is at the core of the liturgy, for the function of the liturgy is to make the Church preparation and reveal the Church as fulfillment [*Schmemmann, p. 17*].

Baptism and chrismation are closely connected to the eucharist. Baptism and chrismation are the sacraments of entrance into the life of the Church. They lead us into the life of the Church and unite us with its essential nature [*Schmemmann, Introduction to*

Liturgical Theology, p. 25]. Being the sacraments of entrance, baptism and chrismation are intimately connected with the eucharist, because the eucharist is the center and the source of the whole life of the Church.

St. Nicholas Cabasilas explained this connection between baptism, chrismation, and the eucharist:

Baptism confers being and in short, existence according to Christ...The anointing with Chrism effects him who has received birth by infusing into him the energy that befits such a life. The Holy Eucharist preserves and continues this life and health, since the Bread of Life enables us to preserve that which has been acquired and to continue in life...In this way we live in God [*Carlton*, p. 203]

In other words, these mysteries are our participation in the life of the Holy Trinity. Baptism and chrismation lead us into that life, and the eucharist is the continuation and fulfillment of that life.

Although there are many personal effects of baptism, it is still an ecclesial, corporate, event in the life of the Church. In the early days of the Church this fact was much more clear. Lent was a time of preparation of catechumens for baptism. Candidates were enrolled at the beginning of Lent [*Schmemmann*, p. 19]. Baptisms took place at Easter, and culminated in the reception of communion by the newly baptized. Baptism was indeed a paschal event, and the liturgy reflects that early character of baptism. The fact that often in modern times baptism is separated from Easter does not keep the essential nature of baptism from being paschal, for the Resurrection is central to the proper understanding of baptism.

Baptism is in the likeness and after the pattern of Christ's Death and Resurrection [*Schmemmann*, p. 55]. This paschal character of baptism is the key not only to Baptism but to the totality of the Christian faith itself [*Schmemmann*, p. 37]. Christ's voluntary death and His glorious Resurrection destroyed the power of spiritual death. Baptism is the gift of Christ's Death and Resurrection to each of us. In Baptism, the Death and Resurrection of Christ are truly fulfilled as His Death for me, His Resurrection for me, and therefore my death in Christ and my resurrection in Him [*Schmemmann*, p. 70].

The whole Church participated in the preparation and fulfillment of baptism [*Schmemmann*, p. 45]. In the Blessing of Water, the test asks that we may be illumined by the light of understanding and piety, and by the descent of the Holy Spirit [*Hapgood*, p. 276]. Through the blessing of water, the entire Church receives the illumination of the Holy Spirit, is involved in this act of recreation and redemption [*Schmemmann*, p. 421]. The Church itself was renewed by the baptism of new members, and the Church accepted the responsibility for the salvation of the new member. The whole Church was involved in the process of creating the image of Christ in the newly baptized. Baptism is a beginning; it is the recreation of man in Christ and the Holy Spirit. It is the very essence and function of the Church to manifest and fulfill this beginning always and everywhere [*Schmemmann*, p. 47]

Contemporary Orthodox practice certainly varies from parish to parish. In my parish the ecclesial nature of baptism and its connection to the eucharist is very clear. Baptism and chrismation are truly regarded as being ecclesial events in my parish, and are always connected to the eucharist. Baptisms and chrismations always take place during regularly a regularly scheduled divine liturgy. All of this is in keeping with the tradition that baptism and chrismation are corporate, ecclesial, events in the life of the Church. Having baptisms during the course of the divine liturgy ensures the ecclesial and paschal nature Of the Sacrament. It also ensures that the new member of the Church immediately participates in the eucharist.

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“He who has an ear, let him hear what the Spirit says to the Churches” (Revelation 2:7)

