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ST. PHOTIOS THE GREAT ABOUT POPE JOHN VIII: JOHN WAS ALWAYS ORTHODOX

St. Photios the Great

My John I call him mine, for in other things also and more than the others, he has befriended our views therefore, this, our John, valorous of mind, valorous in piety, valorous also in hating and suppressing every injustice and impiety... this most gracious bishop of Rome...

THE CHURCH 'HOSPITAL' CURES!

Metropolitan Hierotheos of Nafpaktos

Again, if we compare Orthodox spirituality with other Christian traditions, the difference in approach and method of therapy is more evident. A fundamental teaching of the Holy Fathers is that the Church is a 'Hospital' which cures the wounded man.

THE GLORIFICATION OF SAINTS IN ORTHODOXY

Protopresbyter Michael Pomazansky (of blessed memory)

The glorification of the saints is among the most important activities of the Church. In its basic, elementary aspect, glorification consists of turning from prayers 'for the dead' to requests for a saint's intercession before God, and in his prayerful glorification by services from the general menaion or with specially composed services. The glorification of a saint and the uncovering of his relics do not constitute a single, inseparable act, although they are often performed together. The Orthodox Church does not maintain that it is essential that a fixed period of time pass between the repose of a righteous man and his numbering among the choir of the saints, as is accepted in the Roman Catholic confession, which has instituted a period of several decades (usually fifty years from the date of death for 'beatification,' a process which corresponds roughly to local veneration, and eighty years for canonisation).

TRUE FAITH IS ABLE TO CURE

Metropolitan Hierotheos Vlachos (in Orthodox Heritage)

A faith, thus, is a true faith inasmuch as it has therapeutic benefits. If it is able to cure, then it is a true faith. If it does not cure, it is not a true faith. The same thing can be said about medicine: a true scientist is the doctor who knows how to cure and his method has therapeutic benefits, whereas a charlatan is unable to cure. The same holds true where matters of the soul are concerned. The difference between Orthodoxy and the Latin tradition, as well as the Protestant confessions, is apparent primarily in the method of therapy. This difference is made manifest in the doctrines of each denomination. Dogmas are not philosophy, neither is theology the same as philosophy.

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GOD, THE SON, JESUS, IS CLEAR ABOUT THE HOLY SPIRIT'S PROGRESSION

St. Photios the Great

When God the Son was speaking concerning the Holy Spirit, He said not once, but twice in the course of the same speech that the Holy Spirit is from the Father. Why did He not say, and from Me? Our opponents reply that He was speaking humbly as a man; but, we, answering quickly, convict them at once of a lie. The words, Whom I will send unto you, were not spoken as man, but rather as God; for a man does not send God, if the Holy Spirit is indeed God. Therefore, twice He said from the Father in order to confirm such a sublime utterance and to stop the mouths of those who in the future would say that the Spirit proceeds from the Son....

BE GENTLE AND MEEK, HAVE HUMILITY

St. Ambrose of Milan

Therefore had the Lord Jesus compassion upon us in order to call us to Himself, not frighten us away. He came in meekness. He came in humility, and so He said: *Come unto Me, all ye that labour and are heavy laden, and I will refresh you....* Whence it is clear that they are not to be counted amongst the disciples of Christ, who think that harsh and proud opinions should be followed rather than such as are gentle and meek, persons who, while they themselves seek God's mercy, deny it to others, such as are the teachers of the Novatians, who call themselves pure.

YOUR CONCLUSIONS ABOUT SCRIPTURE DIFFER FROM THOSE OF THE EARLY CHURCH? YOU NEED TO CHANGE YOUR PRESUPPOSITIONS!

Daniel F. Lieuwen

Scripture is only properly interpreted in the context of the Church. If one's presuppositions are leading one to conclusions that differ from those of the early Church, one needs to change one's presuppositions. The simplest and safest way to do this is to learn and obey the tradition of the Church.

THE FOLLOWING ARE SPIRITUAL COMMUNICATIONS IN SOME LETTERS FROM LAY THEOLOGIAN ALEXEI KHOMIAKOV TO ANGLICAN CLERGYMAN WILLIAM PALMER IN THE MID-19TH CENTURY

Third letter to William Palmer

INDIVIDUAL OPINIONS DO NOT DETERMINE COMMUNITY FAITH

Many bishops and divines of your communion have been quite orthodox. But what of it? Their opinion is only an *individual opinion*, it is not *the Faith of the Community*.... We may, and do, sympathise with the individuals; we cannot and dare not sympathise with a community which interpolates the Symbol and doubts her right to that interpolation, or which gives communion to those who declare the Bread and Wine of the High Sacrifice to be mere bread and wine, as well as to those *who declare* it to be the Body and Blood of Christ.