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Science, Technology and Faith: Overcoming False Barriers

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Orthodox Theology and the Scientific Process

The unprecedented achievements of modern science have added greatly to our knowledge of the cosmos and have raised to new and unparalleled heights the quality of our biological existence. Progressing into the twenty-first century, scientists promise us an even greater expansion of human capabilities.

The pursuits and activities of science and technology, as reported in a popular national magazine, are leading to "increased human control over the environment, over other living organisms, over mountains of data, above all over one's psychology and genetics and destiny."¹ What all this means for the future of humankind is yet to be revealed. As the boundaries of human knowledge continuously expand, the opportunities for good are enormous, as are the possibilities for unimaginable destruction.

Human beings both design and manage the scientific process. At every stage of the process people have at their disposal a wide range of possibilities to give form and shape to nature. Who is to help determine and develop the principles of choice by which the scientific process is guided and its purposes and ends are defined? And how are these purposes related to the ultimate destiny of humanity and the cosmos? Certainly, Orthodox theology must play a significant role in

this crucial debate. And this role is essentially evangelistic in nature and in scope.

One of the fundamental characteristics of biblical anthropology is the value it places upon human history, science, culture and civilization. The first two chapters of the book of Genesis, for example, emphasize the stewardship that human beings are called to exercise on behalf of the material world. Through their creative activity men and women are called to liberate the world from its limitations. The development of science and technology is part of the paradisiacal experience. In Genesis man is presented as the climax of God's creative activity and is placed in Eden, the garden of delight. He is given the command to cultivate and care for it (Gen. 2:15) and to have dominion over the rest of creation (Gen. 1: 28).

The free research of the human being was initiated and inspired by God in Paradise. However, in order for the research to be authentic and effective, human beings must first have knowledge of their own divine origin. Only then can we begin to possess a true knowledge of things and understand them in ways that both transcend their materiality and avoid their abuse. Indeed, the gift of lordship of which Genesis speaks is not to be construed with tyranny and exploitation or with the satisfaction of selfish needs, proclivities and ends. Rather, it is the desire, the willingness and the ability to "enter into a knowledge of the divine essences of other things...to see and act towards them in a manner that accords with their true nature and identity."²

In our unregenerate state, as Philip Sherrard puts it, we look at the world in its exterior aspects. Our perceptions are limited to

the purely material and terrestrial aspects of things – to their materiality, to those aspects which can be measured, quantified, reduced to what are thought to be mathematical equivalents or for which there is empirical evidence as

these words are understood in the terminology of modern science.³

We are less interested in knowing the interior world, what or who things are, and of why they are.⁴

For these reasons the *Church-in-mission* must work to help people discover and energize the spiritual intellect, which is buried deep within the inward parts of every human being, so that we may become capable of perceiving the underlying spiritual identity of visible, material things. This is especially essential for all those who practice the art of science.

The Deuterocanonical Book of Sirach underscores a basic principle that, I believe, is at the heart of the Church's understanding of the scientific endeavor. The author's moving and insightful words about physicians, I believe, are applicable to all men and women of the scientific community: "Hold the physician in honor, for he is essential to you and God it was who established his profession. From God the doctor has his wisdom" (Sir. 38: 1-2).

In the same spirit expressed by Sirach, we recognize and honor all the men and women of the scientific community who use properly, positively and effectively their God-given intelligence to probe and explore the mysteries of the natural world, in order to serve humanity. By their godly labors the quality of our biological existence is made better and the integrity, dignity and positive meaning of God's creation is upheld.

While it is true that the Orthodox Church has always embraced scientists and has honored their vocation, she has not done this indiscriminately and uncritically. Philip Sherrard has shown this in his book, *The Eclipse of Man and Nature*, in which he offers a critique of modern science from an Orthodox perspective.⁵

The many unparalleled accomplishments of modern science have both altered and raised the level and the quality of human life. But they have also helped produce a climate of intellectual arrogance, aggressive individualism, and unrestrained competitiveness. In the process, the fabric of society has been seriously tattered. Many people – rootless, lonely, vulnerable, and detached – are absorbed with and trapped by man-made environments and situations. In such a world, people become all the poorer for the cruel hoax of their supposed autonomy, self-sufficiency, and self-determination. In such a world, there is little, if any, room for God and few, if any, incentives for authentic human development.

Human beings are always open to the temptation to build a world apart from God, to erect and to follow idols. As Rabbi Kushner has noted,

In the Bible, idol-worship is not a matter of praying to stones or statues. Idol-worship is the celebration of the man-made as the highest achievement in the world. What is wrong with idol-worship, with worshiping human achievements as if they were the ultimate accomplishment, is not just that it is disloyal or offensive to God. The sin of idol-worship is that it is futile. Because it is really an indirect way of worshiping ourselves, it can never help us grow. As a result we find life flat and uninspiring, and don't realize why.⁶

Put another way, without God human beings are not fully human. As Sherrard observes,

It is not accidental or a cause of surprise that man's attempts to be only human – to fulfill the ideals of the non-religious humanism of the last century – results in a dehumanization both of man and of the forms of the society which he has fabricated around himself.⁷

Science and technology are but one aspect of human activity. To live and experience human life at the highest levels one must go beyond the world of nature and penetrate the

realm of the divine. As Jean Danielou remarked, "The man of technology must also be a man of adoration."⁸ To accomplish this, human beings must find the courage to abandon both the pretensions of their self-sufficiency and the illusory myths and belief systems by which they struggle to affirm the meaning and purpose of their existence. People must seek ardently after the majesty of God's hidden glory both within their own hearts and in the world around them.

The full meaning of science and technology cannot be comprehended without first recognizing that human beings have been called to a higher destiny, to find personal fulfillment in God.⁹ It was the Gospel and the teachings of the Fathers that helped human beings affirm themselves before nature. Biblical revelation made possible the desacralization of nature, which resulted in the flourishing of science and technology. That same Gospel message, as explicated by contemporary Orthodox theology, will help men and women today affirm their sovereignty, even in the face of technology.¹⁰

Conversation with Scientists

In the dialogue with the scientific world the *Church-in-mission* has to bring clarity of purpose to the scientific process, in order that the aspirations, desires, pursuits and activities of human beings are of the highest order, endowed with ultimate meanings and moral content. More precisely, the Church needs to help people heighten both their sense of injustice and their thirst for the righteousness of God. This would help them discern better among the many activities and desires of humanity, those which Christ is using to draw and lead the world towards its recapitulation in Him. Father Dumitru Staniloae made this point when he observed:

The meaning of nature is fulfilled by the use which man makes of it in pursuing the ends he has chosen. We might

say that God who created both man and nature proposes certain ends to man through nature, certain goals of a higher kind, so that from among the many possibilities he may choose to fulfill and develop the higher ones.¹¹

To accomplish this end Father Staniloae suggested once that the Church should "help people achieve a new spirituality, a spirituality proportional both to the cosmic dimensions of science and technology, and to the universal community."¹² Surely, such a meaningful spiritual life both begins and ends in a personal encounter with the transcendent greatness, beauty, holiness and tender love of the Triune God.

Towards this end, the theological and evangelical endeavors of the Church have the obligation to do at least the following things.

First, the Church must proclaim the Gospel in a way that would help people set aside their childish understandings of God, recover the gift of faith, regain the sense of reverence and holiness, discover the power of prayer, and experience the mystery of humility, repentance, love and communion.

Also, the Church must help people overcome their subservience to the man-centered and reason-dominated world-view of modern science by affirming the truths of our Orthodox faith about man and the cosmos. The secular spirit fostered by modern science has thrown "a veil of opacity between God and man, God and the world, (keeping) them in a state of false division and disunity."¹³ By affirming the Greek patristic understanding about the nature and destiny of the human being and of all creation, we can help people recover the roots of their true identity and bring as well clarity of purpose to human endeavors and creativity.

Defining the Human Being

Orthodox Christian anthropology defines the human being in terms of three interdependent elements: body, soul and

spirit, each of which has its own special way of knowing.¹⁴ The body, as Bishop Kallistos Ware puts it, knows through the five senses; the soul, through discursive reasoning; and the spirit, through the conscience, that is to say, through a mystical perception that transcends ordinary intellectual powers.¹⁵ These ways of knowing, according to the Orthodox tradition, are not independent of one another, but complementary and interrelated, the spirit being the supreme cognitive faculty.¹⁶

Reason and the senses are not the only faculties by which human beings acquire knowledge. We also possess a spiritual intellect (νοῦς), associated in Orthodox Christian anthropology with the heart (καρδιά) and described as the eye of the soul. Distinct from discursive reason – the mind (διάνοια) that is seated in the head – and in ways inaccessible to it, "the spiritual intellect is capable of immediate intuition and experience of the inner, eternal, absolute nature of everything that is."¹⁷ The spiritual intellect, however, does not abolish or replace natural reason, neither does it negate scientific inquiry and activity. Rather, it enlightens, complements and enriches them. To the extent that this supra-rational capacity for knowing is energized and developed, we are able to attain direct union with God and to discern with greater clarity the moral dimensions of life and the purposes of God's creation.

At this point it would be helpful to say something briefly about the use of the term 'heart' in Orthodox anthropology. The heart, as Bishop Kallistos reminds us, lies outside the threefold classification of body, soul and spirit, but is linked with all of them at once.¹⁸ According to the Orthodox teaching, the 'heart' is the primary organ of one's being, the principle of the life of the body. On that account the heart is also considered the spiritual center of human nature. More than the seat of emotions and feelings, the heart is everything that comprises the human person. In the words of St. Theophan

the Recluse:

The heart is the innermost man, or spirit. Here are located self-awareness, the conscience, the idea of God and of one's dependence on him, and all the eternal treasures of the spiritual life... The physical heart is a piece of muscular flesh, but it is not the flesh that feels, but the soul; the carnal heart serves as an instrument for these feelings, just as the brain serves as an instrument for the mind. Stand in the heart, with the faith that God is also there.¹⁹

Philip Sherrard speaks of the heart as

the receptacle of grace, the 'place' of the presence, real but unapprehended, of divine life, where we encounter God and in union with God become integrated and transfigured beings. The art of the spiritual life is therefore to become conscious of the 'treasure hidden in the heart' – to become conscious of the real but unapprehended presence of God in the heart; and this art is effectuated by inducing the intellect, freed from extraneous thoughts and images, to 'descend' into the heart and so to become conscious of the divine presence hidden there.²⁰

St. Makarios describes the mystery of the heart in these words:

Within the heart are unfathomable depths. There are reception rooms and bedchambers in it, doors and porches, and many offices and passages. In it is the workshop of righteousness and of wickedness. In it is death; in it is life... The heart is Christ's palace: there Christ the King comes to take rest, with angels and the spirit of the saints, and he dwells there, walking within it and placing his Kingdom there."²¹

Hence, as St. Paul tells us, the heart is the seat of faith – we believe with our heart (Rom. 10:8-10). We receive the divine teachings of Christ with our heart and with the heart we identify ourselves with Christ incarnate, risen and glorified.

But that which has been received in and experienced by the heart requires application and confession; and that involves the use of our rational faculties – reasoning, contemplation and prayer.

Two Ways of Knowing

Basically, we may say that there are two types of knowledge. The first knowledge comes from our communion with God. Essentially, this knowledge is experienced through the spiritual intellect residing in the heart. The second knowledge comes through the senses and especially the intellectual powers of the human mind – itself a gift of God. These two ways of knowing – heart and mind – form or should form a unitary approach to knowledge.

Though each of the two ways of knowing has its own distinct method of inquiry, they are not in opposition.²² In fact, as Sherrard says, true knowledge is made possible when human intelligence becomes receptive to the light of the divine intelligence, to the grace of God, when the mind is brought back into the heart.²³

The restoration of this unitary approach to knowledge – heart and mind – is essential if we are to reverse what Sherrard calls our enslavement to an illusory world entirely of our invention. In our state of 'fallenness' the natural ties between the spiritual intellect (νοῦς) and the mind (διάνοια) have been weakened. Our capacities to perceive things truly have been distorted. Accustomed to think of knowledge only in terms of information gathering, classification, experimentation, analysis and specialization – the functions of the mind – we limit ourselves to the purely material aspect of things. Remarkable and extraordinary as this knowledge may be, it is one-sided and deficient. Genuine knowledge requires of us a single unified science of knowing, that is to say, the integration of the activities of the mind and the spiritual in-

tellekt, of intelligence and wisdom. Then our knowledge becomes more complete. We come to know the true nature of things, because we are graced to know the inner reality as well as the external appearances and qualities of things.

In this way we will be able to help people overcome two false notions, that is to say, the division between faith and science, and a value-free science and technology – inasmuch as every human being operates within a value system.

It has been said that everything is bounded by mysteries. Science and faith, with their common as well as distinct elements, are two ways of dealing with reality and opening up the wondrous mysteries of the created order. "Faith and science," notes Father Harakas,

are part of a larger single whole which transcends them both, which on the one hand neither confuses science with faith, nor transmutes the one into the other, but on the other hand does not separate them so that they are unconnected, nor are they so contrasted that they stand in some sort of absolute contradiction to each other.²⁴

While Orthodoxy acknowledges the autonomy of the scientific enterprise, "this autonomy does not free the scientific endeavor from the spiritual and moral claims which theology sees as coming from God."²⁵

Finally, it is important that some Orthodox theologians be encouraged and assisted by the Church to study and become conversant with the methodologies, content and trends in the various fields of the natural sciences. This would equip the Church to be more persuasive in her testimony, deal more adequately with the concerns of scientists, and create a more positive and fruitful dialogue with the scientific community. Likewise, scientists should be given the opportunity to study theology and interact with theologians. Periodic retreats and conferences with appropriate themes for scientists and theologians may prove beneficial, as would the publication of an annual journal by Orthodox theologians and scientists on

themes of common interest and concern that would help lift the veil of opacity between faith and science. Also, a series of books, tapes and computer programs for the general public on matters pertaining to faith and science would be of great benefit to many of the faithful, and most especially to the young.

In his critique of the reason-dominated world-view of modern science, Sherrard made a sobering observation:

When reason is set up as the arbiter of human knowledge and denies or ignores principles and qualities of a spiritual nature, then it necessarily degenerates into a mechanical, inhuman, and godless faculty; and the picture of the universe that it projects and the character of the world that it fabricates in accordance with that picture will be equally mechanical, inhuman, and godless.²⁶

Human beings can use their intelligence and talents either to help sanctify nature by bringing it into communion with God, or to associate nature's purpose and meaning with the insatiable self-satisfaction and pleasure of the fallen world. In a world where people are motivated by self-interest and where moral confusion reigns, it is crucial that the highest ideals and aspirations guide the scientific process. The value of the moral judgments we make, however, is measured by and depends wholly on the presuppositions that support them. The attainment even of the most noble end, as John Breck cautions us, "cannot justify immoral means. This is a fundamental principle of Christian ethics, affirmed by the apostle Paul himself: 'we may not do evil that good may come' (Rom. 3:8)."²⁷

Ultimate Meanings and Moral Content

Science and technology are profound gifts and activities. Will human beings choose to use them to search for those more appropriate and moral uses of creation? The Church-

in-mission has the responsibility to help imbue the scientific process with ultimate meanings and to give it moral content and integrity.

The scientific process, however, does not have a life of its own. It is designed and managed by human beings. Hence, the practitioners of the art of science are ultimately responsible to guide the process towards positive and beneficial ends. This task is especially accomplished when the scientist achieves integrity of being as well as an awareness of the ultimate destiny and the true potentialities of human life.

Some people would have us limit our understanding of human life only on the basis of biological, chemical, psychological, political, economical and sociological factors and functions. A human being, though, is more than this assortment of factors. For the Christian the ultimate truth about a human being, both as person and as nature, is to be found in his vocation to become a conscious personal existence.

Personhood, however, exists ultimately only in God. Therefore, personal distinctiveness is a gift. The Triune God who created us in His image has called human beings to share freely His mode of existence; and God's mode of existence is essentially personal and relational. Thus, the principle of our being is the person and not substance or nature, even though a person does not exist without the latter.²⁸

The excellence and grandeur of a human being, as Panayiotis Nellas noted, "is not found in his being the highest biological existence, a rational or political animal, but in his being a deified animal, in the fact that he constitutes a created existence which has received the command to become a god."²⁹ He continues:

The ontological truth of man does not lie in himself conceived as an autonomous being – in his natural characteristics, as materialist theories maintain; in the soul or intellect, the higher part of the soul, as ancient philosophers believed; or exclusively in the person of man, as contempo-

rary philosophical systems centered on the person accept. No. It lies in the archetype. Since man is an image, his real being is not defined by the created element with which he is constructed...but by his uncreated Archetype...and his Archetype is Christ.³⁰

Sealed with the image of God, the human being is endowed with and possesses divine qualities, among which is the gift of freedom. By choosing to ignore, reject or forfeit his ultimate vocation, a human being becomes an impostor. He betrays both himself and his Creator and becomes capable of the most egregious conduct, debasing the natural powers and qualities with which he has been endowed. Once he limits himself solely to the level of biological existence, the human being is robbed of his divine splendor and capacity. Tragically, in this condition the human being "is but a shadow of himself," to quote Philip Sherrard, "and his world a forsaken wilderness, and on both he is compelled to seek even further revenge for the crime against his own nature, which he refuses to acknowledge, still more to expiate."³¹

It is the task of the *Church-in-mission* to help people transcend all the limitations of their creatureliness, so that they may discover and experience their ultimate vocation, which is communion with God through the continuing process of the radiant transformation of life. This requires the death of our delusions about autonomous existence and of our pretensions of self-righteousness and the birth – by grace – of a new being in us.

Grace, the saving and deifying action of God, brings about the radical change in us through the daily exercise of repentance and makes us capable of contending with the old, unredeemed ways of the flesh. Through divine grace we are given the possibility to see truth clearly and discern good from evil, and experience "the joy of the divine life, in freedom and power. Grace is the love of God, which awakens love in us. It is the fire, which purifies and transfigures us

from within according to the image of Christ: it unites us to Christ and gives us the power to live in a Christian way."³²

NOTES

¹ *Time*, special issue (fall 1992), 34.

² Philip Sherrard, *Christianity: Lineaments of a Sacred Tradition* (Brookline, Mass.: Holy Cross Orthodox Press, 1998), 246.

³ *Ibid.*, 205.

⁴ *Ibid.*, 205.

⁵ Philip Sherrard, *The Eclipse of Man and Nature: An Enquiry into the Origins and Consequences of Modern Science* (West Stockbridge, Mass., 1987). This book has also been published under the title, *The Rape of Man and Nature*. See also his book, *Christianity*, especially chapters nine and ten. See also Paulos Gregorios, "Science and Faith: Complementary or Contradictory?" in *Faith and Science in an Unjust World: Report to the WCC Conference on Faith, Science and the Future* (Philadelphia, 1980), 46-55.

⁶ Harold Kushner, *Who Needs God?* (New York, 1989), 54.

⁷ Philip Sherrard, *The Eclipse of Man and Nature*, 27.

⁸ Jean Daniélou, *In the Beginning: Genesis I-III* (Baltimore, MD, 1965), 31.

⁹ See Fr. Dumitru Staniloae, "The Problems and Perspectives of Orthodox Theology," in *Theology and the Church* (Crestwood, New York, 1980), 213-226. See also the pertinent articles on science and faith in Megas Farantos, *Δογματικά καὶ Ἡθικά* (Athens, 1983), 87-103, 243-257 and 387-448; and those in the journals *Synaxe* 17-18 (1986) and *The Greek Orthodox Theological Review* 37 (1992).

¹⁰ This theme is developed by Father Dumitru Staniloae in *Theology and the Church*, 225. For the liberating powers of the Gospel in human affairs, see also Nikos Nissiotis, "Our History: A Limitation or Creative Power?" in *Orthodoxy: Life and Freedom*, A. J. Philippou, ed. (Oxford, 1973), 59-72.

¹¹ D. Staniloae, "The Problems and Perspectives of Orthodox Theology," in *Health and Medicine in the Eastern Tradition* (New York, 1992), 224-225. Father Stanley Harakas, among other things, also discusses the Gospel in relation to the scientific endeavor.

¹² D. Staniloae, "The Problems and Perspectives," 226.

¹³ P. Sherrard, *The Eclipse of Man and Nature*, 41.

¹⁴ Timothy Ware, "Introduction," in *The Art of Prayer: An Orthodox Anthology*, trans. E. Kadloubisky and E. M. Palmer, compiled by Igumen Chariton

of Valamo (London, 1966), 17-18. See also Zachary C. Xintaras, "Man: The Image of God According to the Greek Fathers," *The Greek Orthodox Theological Review* 1 (1954): 48-62.

¹⁵ *Ibid.*, 18.

¹⁶ Philip Sherrard, *Christianity*, 214, and Constantine Cavarnos, "The Nature and Proper Use of Reason," *The Greek Orthodox Theological Review* 1 (1954): 30-37.

¹⁷ Philip Sherrard, *The Eclipse of Man and Nature*, 34. See also John Romanides, *Ρωμαῖοι ἢ Ρωμηοὶ Πατέροι τῆς Ἐκκλησίας* (Thessalonike, 1984), 119-184, esp. 147-151. As a result of contemporary research on the relation between brain and mind, previous understandings of human consciousness are no longer taken for granted. A shift is underway in the scientific method. The newer sciences of brain research take more seriously the irreducible 'spiritual capacities' of human beings. For further insights on these matters, see, for example, *Studia Liturgica* 23 (1993), which contains the principal papers delivered at the interdisciplinary symposium, "Reclaiming Our Rites," held at the University of Notre Dame. The Symposium brought together scholars from the field of biogenetics, anthropology, psychology, theology, and ritual studies. For a summary report and an extensive bibliography on the issues discussed at this Symposium, see *Liturgy Digest* 1 (1993).

¹⁸ Ware, "Introduction," *The Art of Prayer*, 18-19.

¹⁹ Cited in *The Art of Prayer*, 190-191.

²⁰ P. Sherrard, *Christianity*, 248.

²¹ Homily xv, cited in Ware, "Introduction," *The Art of Prayer*, 18.

²² For a discussion on this subject, see, for example, P. Sherrard, *Christianity*, 1-26, 200-231, and George Metallinos, "Authority Is Experience: Faith and Science in Orthodox Gnosiology and Methodology," *Divine Ascent: A Journal of Orthodox Faith* 1 (1997): 26-35.

²³ P. Sherrard, *Christianity*, 8.

²⁴ Stanley Harakas, "Orthodox Christianity Facing Science," *The Greek Orthodox Theological Review* 37 (1992): 15.

²⁵ *Ibid.*, 14.

²⁶ P. Sherrard, *The Eclipse of Man and Nature*, 85.

²⁷ John Breck, "Bioethical Dilemmas and Orthodoxy," *Saint Vladimir's Theological Quarterly* 42 (1998): 180.

²⁸ On the subject of personhood, see, among others, Markos Siotis, *Ἡ Χριστιανικὴ Διδασκαλία περὶ τοῦ Ἀνθρώπου ὡς Προσώπου* (Athens, 1984), Metropolitan John Zizioulas, "Person and Being," in *Being as Communion* (Crestwood, New York: St. Vladimir's Seminary Press, 1985), 27-65, Dumitru Staniloae, "Image, Likeness and Deification in the Human Person," *Communio* (1986): 64-83, Christos Yan-

naras, *Τό Πρόσωπον καί ὁ Ἔρως*, (Athens, 1987-1992), and Bishop Kallistos Ware, "The Unity of the Human Person according to the Greek Fathers," in *Person and Personality*, ed. A. Peacocke and G. Gillet (London, 1987), 197-206.

²⁹ Panayiotis Nellas, *Deification in Christ: The Nature of the Human Person* (Crestwood, New York: St. Vladimir's Seminary Press, 1987), 30.

³⁰ *Ibid.*, 33-34.

³¹ P. Sherrard, *The Eclipse of Man and Nature*, 41.

³² Serge S. Verhovskoy, *The Light of the World: Essays on Orthodox Christianity* (Crestwood, New York: St. Vladimir's Seminary Press 1982), 82.

The Harmonization of Canonical Order

LEWIS PATSAVOS

Presuppositions

Any discussion of an administrative model for the Orthodox Church in America must first begin with the study prepared by the faculty of Holy Cross Greek Orthodox School of Theology in 1977 at the request of our venerable Ecumenical Patriarchate.¹ Since that study has pan-Orthodox unity in mind as a model, it is under this assumption that the issue of canonical order is raised. As one involved in the preparation of that study, the author of this article presents its contents – updating, clarifying, and expanding upon them where necessary.

In our discussions of pan-Orthodox unity, it was made clear that the ethnic consciousness of Orthodox Americans is an all-important factor which cannot be underestimated when referring to Orthodox unity. In fact, it does not seem likely that this consciousness will weaken to such a degree as to eliminate ethnicity as a concern in the foreseeable future.

It would appear that no solution to the canonical problem with which we are confronted will work if it is based on past tradition or precedent alone. We are part of a new situation which will require radically new adjustments. The initiative for these "radical" solutions must come from the "mother churches." However, before one can address the issue of solutions, it is first necessary to identify the diverse