

Chapter 1 : Questions about the Sunday of the Blind Man

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God created humans as male and female Gen. It belongs to the very nature of humanity directly willed by God. In this sense man is definitely created for a destiny higher than the bodiless powers of heaven, the angels. Thus we see the great dignity of man according to the Christian faith. It is the Orthodox doctrine that one can understand and appreciate what it means to be human only in the light of the full revelation of Jesus Christ. But it is not the spiritual which is first but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man Christ is from heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven 1 Cor According to Orthodox theology, to bear the image of God is to be like Christ, the uncreated Image of God, and to share in all of the spiritual attributes of divinity. It is, in the words of the holy fathers, to become by divine grace all that God Himself is by nature. If God is a free, spiritual, personal Being, so human beings, male and female, are to be the same. If God is so powerful and creative, having dominion over all creation, so human creatures, made in His image and according to His likeness, are also to exercise dominion in the world. If God exercises dominion and authority not by tyranny and oppression, but by loving kindness and service, so are His creatures to do likewise. If God Himself is love, mercy, compassion and care in all things, so must His creatures, made to be like Him, also be the same. And finally, if God lives forever in eternal life, never dying, but always existing in perfectly joyful and harmonious beauty and happiness with all of creation, so too are human beings made for everlasting life in joyful and harmonious communion with God and the whole of creation. According to Orthodox doctrine, human being and life is never completed and finished in its development and growth because it is made in the image and according to the likeness of God. As the Divine Archetype has no limits to His divinity, so the human image has no limits to its humanity, to what it can become by the grace of its Creator. Human nature, therefore, is created by God to grow and develop through participation in the nature of God for all eternity. Man is made to become ever more Godlike forever, even in the Kingdom of God at the end of this age, when Christ will come again in glory to raise the dead and give life to those who love Him. Thus the holy fathers of the Orthodox faith taught that whatever stage of maturity and development man attains and achieves, whatever his power, wisdom, mercy, knowledge, love, there continually remains before him an infinity of ever-greater fullness of life in the most blessed Trinity to be participated in and lived. The fact that human nature progresses eternally in perfection within the nature of God constitutes the meaning of life for man, and remains forever the source of his joy and gladness for all eternity. It must be mentioned at this point as well that according to Orthodox Christian doctrine, the fact that humans are created male and female is the direct will of God and is essential for proper human life and activity as reflective of God. In a word, human sexuality is a necessary element in human being and life as made in the image of God. This does not mean that there is any sort of sexuality in God, but it does mean that human life must be sexual—“male and female”—if it will be what God Himself has made it to be. Man and woman, male and female, are created by God to live together in a union of being, life and love. The man is to be the leader in human activities, the one reflecting Christ as the new and perfect Adam. She is a person in her own right, a sharer of the nature of God, a necessary complement to man. There can be no man without woman—“no Adam without Eve; just as there can be no woman without man. The two exist together in perfect communion and harmony for the fulfillment of human nature and life. The differences between men and women are real and irreducible. They are not limited to biological or physical differences. The male and female are to be in spiritual as well as bodily union. They are to express together, in one and the same humanity, all of the virtues and powers that belong to human nature as made in the image and according to the likeness of God. There are no virtues or powers that belong to man, and not to woman; nor to woman and not to man. All are called to spiritual perfection in truth and in love, indeed in all of the divine virtues of God given to His creatures. They are due rather to sin. There should be no

tyranny of men over women; no oppression, no servitude. Just as there should be no striving of women to be men, and to hold the male position in the order of creation. There should be rather a harmony and unity within the community of being with its natural created order and distinctions. The oneness of nature with the distinction of various modes of being within Divinity, the Most Holy Trinity. For in the Divinity of the Trinity itself there is a perfect unity of nature and being, with real distinctions between the Father and the Son and the Holy Spirit as to how each of the Divine Persons lives and expresses the common nature of God. There is an order in the Trinity. There is even a hierarchy if we do not take this term to mean some difference in nature between the Father, Son, and Holy Spirit, but merely the way in which the Divine Persons relate to one another and to man and the world. The Three Divine Persons are perfectly equal. This is a dogma of the Church. It is the Trinitarian Life of God which is the Divine Archetype and Pattern for the being and acting of male and female within the order of creation.

Chapter 2 : Chesterton, The Man who was Orthodox

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This blessed man did not object, even though in every outward sense, this act and order was very peculiar. He stumbled to the pool, all the while feeling the eyes of all upon him, who could not see. He must have looked pathetic - a blind man with mud caked on his face stumbling through the city. This first great act of obedience, which is a hallmark of true faith of the blind man affected the physical healing of his eyes. After he washed in the pool, his eyes and eyesight were made whole. The envious Jews did not want to believe in this miracle, even though it was obvious that it had happened. They interrogated the man in a threatening way. This man had never seen Christ, and knew very little about Him. He answered their leading questions simply and elegantly, and these blasphemers unwittingly contributed to his second healing. It is clear that he still did not understand things completely, but he nevertheless showed remarkable courage, and rebuked the foolish Jews with an ironic question, in response to another foolish inquiry by them: Will ye also be his disciples? This courageous rebuke incensed the council, and they roared like lions: He who was blind stood alone, and undefended. His parents had deserted him, and he understood that he was in danger of being put out of the synagogue. Many men would back down in such an instance, and try to appease the leaders, because of fear. He still did not understand completely from "whence" Jesus was, but his breast was filled with conviction and courage, as he sealed his fate among those who love the world more than God, and said: For this, he was cast out. After this, Jesus sought him out, a man who had gained eyes, but lost his patrimony and all standing in Jewish society. Certainly, Christ would not have presented himself again to a coward. The man had been courageous in defending Him Whom he had never seen, and because of this, he was vouchsafed to see and understand the God-man. And he worshipped him. The illumination of the soul has been a constant theme since Pascha. Describe at least three other examples of this most important action of the grace of God, which the church has recently contemplated. What may these recountings teach us?

Chapter 3 : Los Angeles Times - We are currently unavailable in your region

They did not appear in a book until , when A.L. Maycock selected and introduced several dozen marvelous passages from Chesterton's uncollected writings under the title The Man Who Was Orthodox. Alan Lawson Maycock () was a graduate of Cambridge, a surveyor in Egypt, a civilian education officer in the Royal Air Force, and a librarian at Magdalene College.

The first Christians were Jews, and they worshipped along with other Jews in the synagogue. The earliest Gentile converts also attended the synagogue. When Christians met outside the synagogue, they still used its liturgy, read its Bible, and preserved the main characteristics of Nature and significance Eastern Orthodoxy is the large body of Christians who follow the faith and practices that were defined by the first seven ecumenical councils. These terms are sometimes misleading, especially when applied to Russian or Slavic churches and to the Orthodox communities in western Europe and America. From the time of the Council of Chalcedon in to the late 20th century, the Oriental Orthodox churches were out of communion with the Roman Catholic Church and later the Eastern Orthodox Church because of a perceived difference in doctrine regarding the divine and human natures of Jesus. This changed in the s, when both churches independently began dialogue with the Oriental Orthodox churches and resolved many of the ancient Christological disputes. The cultural context The Schism of between the churches of the East and the West was the culmination of a gradual process of estrangement that began in the first centuries of the Christian era and continued through the Middle Ages. Linguistic and cultural differences, as well as political events, contributed to the estrangement. From the 4th to the 11th century, Constantinople now Istanbul , the centre of Eastern Christianity, was also the capital of the Eastern Roman, or Byzantine, Empire , while Rome, after the barbarian invasions, fell under the influence of the Holy Roman Empire of the West, a political rival. In the West theology remained under the influence of St. Augustine of Hippo , while in the East doctrinal thought was shaped by the Greek Fathers. Theological differences could have been settled if the two areas had not simultaneously developed different concepts of church authority. The growth of Roman primacy, based on the concept of the apostolic origin of the church of Rome , was incompatible with the Eastern idea that the importance of certain local churchesâ€”Rome, Alexandria, Antioch, and, later, Constantinopleâ€”could be determined only by their numerical and political significance. For the East, the highest authority in settling doctrinal disputes was the ecumenical council. Missionary expansion toward Asia and emigration toward the West, however, have helped to maintain the importance of Orthodoxy worldwide. The number of autocephalous churches has varied in history. In the early 21st century there were many: These titles are strictly honorary. The order of precedence in which the autocephalous churches are listed does not reflect their actual influence or numerical importance. The patriarchates of Constantinople, Alexandria, and Antioch, for example, present only shadows of their past glory. The modern pan-Orthodox conferences were thus convoked by the ecumenical patriarch of Constantinople. Several of the autocephalous churches are de facto national churches, the Russian church being by far the largest. However, it is not the criterion of nationality but rather the territorial principle that is the norm of organization in the Orthodox church. Since the Russian Revolution there has been much turmoil and administrative conflict within the Orthodox church. In western Europe and in the Americas, in particular, overlapping jurisdictions have been set up, and political passions have led to the formation of ecclesiastical organizations without clear canonical status. Although it has provoked controversy, the establishment of the autocephalous Orthodox Church in America by the patriarch of Moscow has as its stated goal the resumption of normal territorial unity in the Western Hemisphere. History The church of imperial Byzantium Byzantine Christianity about ad At the beginning of the 2nd millennium of Christian history, the church of Constantinople, capital of the Eastern Roman or Byzantine Empire, was at the peak of its world influence and power. Neither Rome, which had become a provincial town and its church an instrument in the hands of political interests, nor Europe under the Carolingian and Ottonian dynasties could really compete with Byzantium as centres of Christian civilization. The Byzantine emperors of the Macedonian dynasty had extended the frontiers of the empire from Mesopotamia to Naples in Italy and from the Danube River in

central Europe to Palestine. The church of Constantinople not only enjoyed a parallel expansion but also extended its missionary penetration, much beyond the political frontiers of the empire, to Russia and the Caucasus. Virgin Mary centre, holding the Christ Child, Justinian left, holding a model of Hagia Sophia, and Constantine right, holding a model of the city of Constantinople; mosaic from Hagia Sophia, Istanbul, 9th century. Technically, he occupied the second rank "after the bishop of Rome" in a hierarchy of five major primates, which also included the patriarchs of Alexandria, Antioch, and Jerusalem. In practice, however, the latter three were deprived of all authority by the Arab conquest of the Middle East in the 7th century, and only the emerging Slavic churches attempted to challenge, at times, the position of Constantinople as the unique centre of Eastern Christendom. The relations between state and church in Byzantium are often described by the term caesaropapism, which implies that the emperor was acting as the head of the church. The official texts, however, describe the emperor and the patriarch as a dyarchy government with dual authority and compare their functions to that of the soul and the body in a single organism. In practice, the emperor had the upper hand over much of church administration, though strong patriarchs could occasionally play a decisive role in politics: Nicholas I byname Nicholas Mystikos; patriarch "and Polyeuctus patriarch" excommunicated emperors for uncanonical acts. In the area of faith and doctrine, the emperors could never impose their will when it contradicted the conscience of the church: The Church of the Holy Wisdom, or Hagia Sophia, built by Justinian in the 6th century, was the centre of religious life in the Eastern Orthodox world. It was by far the largest and most splendid religious edifice in all of Christendom. According to The Russian Primary Chronicle a work of history compiled in Kiev in the 12th century, the envoys of the Kievan prince Vladimir, who visited it in, reported: This adoption was generally spontaneous, and it was based upon the moral and cultural prestige of the imperial capital: Monastic and mission movements Both in the capital and in other centres, the monastic movement continued to flourish as it was shaped during the early centuries of Christianity. The Constantinopolitan monastery of Studios was a community of more than 1, monks, dedicated to liturgical prayer, obedience, and asceticism. They frequently opposed both government and ecclesiastical officialdom, defending fundamental Christian principles against political compromises. The Studite Rule, providing guidelines for monastic life, was adopted by daughter monasteries, particularly the famous Monastery of the Caves Kiev-Pechersk Lavra in Kievan Rus now in Ukraine. Athanasius the Athonite, whose large monastery is still the centre of the monastic republic of Mount Athos under the protection of Greece. The writings of St. Symeon the New Theologian, abbot of the monastery of St. Mamas in Constantinople, are a most remarkable example of Eastern Christian mysticism, and they exercised a decisive influence on later developments of Orthodox spirituality. Historically, the most significant event was the missionary expansion of Byzantine Christianity throughout eastern Europe. In the 9th century Bulgaria had become an Orthodox nation and under Tsar Symeon established its own autocephalous administratively independent patriarchate in Preslav now known as Veliki Preslav. Under Tsar Samuel another autocephalous Bulgarian centre appeared in Ohrid. Thus, a Slavic-speaking daughter church of Byzantium dominated the Balkan Peninsula. It lost its political and ecclesiastical independence after the conquests of the Byzantine emperor Basil II, but the seed of a Slavic Orthodoxy had been solidly planted. After that time Russia became an ecclesiastical province of the church of Byzantium, headed by a Greek or, less frequently, a Russian metropolitan appointed from Constantinople. This statute of dependence was not challenged by the Russians until During the entire period, Russia adopted and developed the spiritual, artistic, and social heritage of Byzantine civilization, which was received through intermediary Bulgarian translators. Relations with the West Relations with the Latin West, meanwhile, were becoming more ambiguous. On the other hand, the Frankish and German emperors in Europe were challenging this nominal scheme, and the internal decadence of the Roman papacy was such that the powerful patriarch of Byzantium seldom took the trouble of entertaining any relations with it. The incident of, wrongly considered as the date of schism which had actually been developing over a period of time, was in fact an unsuccessful attempt at restoring relations, disintegrating as they were because of political competition in Italy between the Byzantines and the Germans and also because of disciplinary changes enforced celibacy of the clergy, in particular imposed by the reform movement that had been initiated by the monks of Cluny, France. The conciliatory efforts of Emperor

Constantine Monomachus reigned 1055 were powerless to overcome either the aggressive and uninformed attitudes of the Frankish clergy, who were now governing the Roman church, or the intransigence of Byzantine Patriarch Michael Cerularius reigned 1059. When papal legates came to Constantinople in 1054, they found no common language with the patriarch. Both sides exchanged recriminations on points of doctrine and ritual and finally hurled anathemas of excommunication at each other, thus provoking what has been called the Schism of 1054. Partly solicited by the Byzantines, the Crusades proved another disaster: The culminating point was, of course, the sack of Constantinople itself in 1204, the enthronement of a Latin emperor on the Bosphorus, and the installation of a Latin patriarch in Hagia Sophia. Meanwhile, the Balkan countries of Bulgaria and Serbia secured national emancipation with Western help, the Mongols sacked Kiev in 1240, and Russia became a part of the Mongol empire of Genghis Khan. The Byzantine heritage survived this series of tragedies mainly because the Orthodox church showed an astonishing internal strength and a remarkable administrative flexibility. Peter the Hermit leading the First Crusade, *Abreviamen de las estorias*, 14th century. The British Library Public Domain Until the Crusades, and in spite of such incidents as the exchanges of anathemas between Michael Cerularius and the papal legates in 1054, Byzantine Christians did not consider the break with the West as a final schism. This utopian scheme came to an end when the Crusaders replaced the Greek patriarchs of Antioch and Jerusalem with Latin prelates, after they had captured these ancient cities in 1099. Instead of reestablishing Christian unity in the common struggle against Islam, the Crusades demonstrated how far apart Latins and Greeks really were from each other. When finally, in 1204, after a shameless sacking of the city, the Venetian Thomas Morosini was installed as patriarch of Constantinople and confirmed as such by Pope Innocent III, the Greeks realized the full seriousness of papal claims over the universal church: After the capture of the Constantinople, the Orthodox patriarch John Camaterus fled to Bulgaria and died there in 1206. A successor, Michael Autorianus, was elected in Nicaea in 1205, where he enjoyed the support of a restored Greek empire. Although he lived in exile, Michael Autorianus was recognized as the legitimate patriarch by the entire Orthodox world. He continued to administer the immense Russian metropolitanate. The Bulgarian church received from him 1204 and not his Latin competitor 1204 its right for ecclesiastical independence with a restored patriarchate in Trnovo. It was also with the Byzantine government at Nicaea that the Orthodox Serbs negotiated the establishment of their own national church; their spiritual leader, St. Sava, was installed as autocephalous archbishop of Serbia in 1217. The Mongol invasion The invasion of Russia by the Mongols had disastrous effects on the future of Russian civilization, but the church survived, both as the only unified social organization and as the main bearer of the Byzantine heritage. Exempt from taxes paid by the local princes to the Mongols and reporting only to his superior the ecumenical patriarch, the head of the Russian church acquired an unprecedented moral prestige 1240 though he had to abandon his cathedral see of Kiev, which had been devastated by the Mongols. He retained ecclesiastical control over immense territories from the Carpathian Mountains to the Volga River, over the newly created episcopal see of Sarai near the Caspian Sea, which was the capital of the Mongols, as well as over the Western principalities of the former Kievan empire 1240 even after they succeeded in winning independence. e. Attempts at ecclesiastical union and theological renaissance In the Nicaean emperor Michael Palaeologus recaptured Constantinople from the Latins, and an Orthodox patriarch again occupied the see in Hagia Sophia. From 1261 to the Palaeologan dynasty presided over an empire that was embattled from every side, torn apart by civil wars, and gradually shrinking to the very limits of the imperial city itself. The church, meanwhile, kept much of its former prestige, exercising jurisdiction over a much greater territory, which included Russia as well as the distant Caucasus, parts of the Balkans, and the vast regions occupied by the Turks. Several patriarchs of this late period 1261 e. Without the military backing of a strong empire, the patriarchate of Constantinople was, of course, unable to assert its jurisdiction over the churches of Bulgaria and Serbia, which had gained independence during the days of the Latin occupation. In the Serbian church even proclaimed itself a patriarchate; a short-lived protest by Constantinople ended with recognition in 1271. In Russia, Byzantine ecclesiastical diplomacy was involved in a violent civil strife. A fierce competition arose between the grand princes of Moscow and Lithuania, who both aspired to become leaders of a Russian state liberated from the Mongol yoke. The ecclesiastical support of Moscow by the church was decisive in the final victory of the Muscovites and had a pronounced impact on

later Russian history. The dissatisfied western Russian principalities which would later constitute Ukraine could only obtain "with the strong support of their Polish and Lithuanian overlords" the temporary appointment of separate metropolitans in Galicia and Belorussia. Eventually, late in the 14th century, the metropolitan residing in Moscow again centralized ecclesiastical power in Russia. Relations with the Western church One of the major reasons behind this power struggle in the northern area of the Byzantine world was the problem of relations with the Western church. To most Byzantine churchmen, the young Muscovite principality appeared to be a safer bulwark of Orthodoxy than the Western-oriented princes who had submitted to Roman Catholic Poland and Lithuania. Also, an important political party in Byzantium itself favoured union with the West in the hope that a new Western Crusade might be made against the menacing Turks. The problem of ecclesiastical union was in fact the most burning issue during the entire Palaeologan period. Emperor Michael Palaeologus "82 had to face the aggressive ambition of the Sicilian Norman king Charles of Anjou , who dreamed of restoring the Latin empire in Constantinople.

Chapter 4 : Ex-Orthodox priest accused of stealing thousands from Nazi prison camp survivor

A man has been ripping wigs off the heads of Orthodox Jewish women in North Hollywood, and police believe the suspect has been targeting the victims because of their faith, authorities said.

I have always engaged, and always shall engage, in any sort of discussion on the first principles of human existence. The literature of blasphemy, for in stance, always assumes that when a thing has been shown to be ridiculous, it has in some way been shown to be disgusting or untrue. So far from having been shown to be disgusting, it has not even been shown to be undignified; so far from having been shown to be untrue, it has not even been shown to be improbable. A thing may be too sad to be believed or too wicked to be believed or too good to be believed; but it cannot be too absurd to be believed in this planet of frogs and elephants, of crocodiles and cuttle-fish. The round earth itself is so round that it is impossible to say for certain that it is not standing on its head. Nor is it true that the fact of a thing being ludicrous impugns its moral value. Many modern writers seem under the persistent impression that a man or a cause, when it becomes laughable, betrays itself and gives inherent signs of failure. If that were so, scarcely one of the causes that have risen and ruled over the world of men would ever have come into any maturity at all. Science and Christianity, Democracy and Imperialism, conceptions and ideals of the most widely divergent character, are all alike in this one fact, that they were all, at the very first glance, absurd. And the matter, of course, goes much further than this, for the element of the laughable is not only always potential, but sometimes inevitable and inherent. There is something about heroic postures and heroic words which renders very probable this reaction of derision and entertainment. It has impugned many sanctities; it also has become a sanctity and it is time it was impugned. Of course it is perfectly evident, were we concerned with what is perfectly evident, that a sense of humour has enormous advantages. It gives us delicacy and a secret independence of mind. It makes a man elvishly quick and accurate. But there is one thing to be said against a sense of humour, a thing that has to be said most seriously and most decisively; it does not assist, it rather hinders, the joy of life. The two elements of joy and humour, of exaltation and amusement, are commonly combined in one eudemonistic theory, in one worship of pleasure. But they are in truth vitally antagonistic. Where are the gods and priests of delight? They have vanished at the first whisper of modern humour. It was not the monks nor the saints that slew them; it was the jesters. This vital kinship between gravity and pleasure is one of those principles which, once they are realized, explain a perpetually increasing mass of facts. To take one man out of a thousand. And this was considerably due to the fact that he was not tormented by any very strong sense of humour. But laughter would have spoilt it. No one who has enjoyed the wit and laughing wisdom of Disraeli and really understood its essence, would be surprised to hear that he was an unhappy man. Let us rather pray for that appalling gravity which marks the happiest of all human creatures, lovers in ecstasy and children at play. All the really popular humorists such as Sterne and Dickens have really owed their place by the fireside, not to the fact that they were humorous, but to the fact that they were serious, that all their jokes were bubbles upon a great sea of sympathy. Without this assurance, the human soul is more chilled and homeless in the world of pure humour than in the Arctic circle. In the circle of the traitors, amid the black and crushing memories of perjury and oppression, it might be possible to pass a thousand years with the hope that some mellow and generous memory might awaken for a moment in the heart of one of the damned. But the world of pure levity is a world by itself; its bloodless and godless inhabitants have never had any serious moments, and to a man with any human capacity for joy their faces are all as strange and cruel as those of invaders from some other planet. To dream of such a world of unremitting and inevitable jest and luxury would be an atheistic nightmare from which a man might with a good deal of relief awake to be hanged. There is nothing really funny about a falling star. And there is very little amusement to be got out of a falling thunderbolt, unless it knocks over some carefully selected and suitable person; such as a sociologist proving that he can foresee all future eventualities or an astronomer disproving the existence of thunderbolts. In short, a falling star is not fantastic, but a falling man is, or can be, fantastic. I do not believe the question can be fully answered, for the same reason that I do believe the current answers are wrong; because it lies deep in the mysterious matter of what did really happen

when man received or evolved the mind that sunders him from the beasts and birds. But I will throw out a few vague suggestions about the proper direction of inquiry. Man himself is a joke in the sense of a paradox. That there is something very extraordinary about his position, and therefore presumably about his past, is the clearest sort of common sense. Alone of all creatures he is not self-sufficient, even while he is supreme. He dare not sleep in his own skin; he cannot simply put his own food into his own stomach. In one sense he is a cripple amongst the creatures; he is at once imperfect and artificial like a monster with two glass eyes and two wooden legs. He is propped upon crutches that are called furniture; he is patched and protected with bandages that are called clothes. Properly visualized, he is grotesque, not when he sits on a hat, but when he allows a hat to sit on him. Properly understood, he is not so ridiculous when he sits on a hat as when he sits on a chair; for then he is acting like some monstrous sort of crippled quadruped and equipping himself with four wooden legs. Why the lord of creation is a cripple in this queer sense is an open question; but some maintain that it is because he once had a bad fall. Now this humorous human quality can, as a matter of fact, be much more easily connected with this old idea of a fall of man than with the current and conventional ideas about the evolution of man. To begin with, the explanation, whatever it is, must be some thing more or less peculiar to man. Those who have heard the hyena laugh will not admit that his laughter would add much to the mirth of a happy fireside. The fantastic shapes of the other animals are only fantastic as mirrored in the mind of man. To all appearance the animal world is unconscious of the grotesque; and considered in the light of mere animal evolution, there is hardly anything grotesque about their innocence. But let us entertain, merely as a hypothesis and without any reference to doctrinal details or applications, some such supposition as this. That at some time in the unknowable past the creature that has become man received some sort of shock or revelation, by the expansion of his own or the visitation of other psychical forces, whereby he gained a sense of a separate and more divine destiny; that he afterwards lost this direct vision and lived on a lower plane, so that he was haunted with a curious sensation that the accidents of this world are in a sense alien to him, while their very inappropriateness is mixed with some memories of happiness and some hope of recovery. To put it shortly, he is in a sense pleased to be the only creature who is in the wrong place, while all other creatures are in the right one. It seems to me that the problem of humour presents one primary condition and difficulty which divides it from most others. It seems to me quite clear that the process which ends in a joke necessarily begins with a certain idea of dignity. The dignity is in some way implied beforehand. Beauty or knowledge might conceivably break on a person without previous implications. But incongruity cannot break on him without the pre-existence or pre-supposition of something with which it fails to be congruous. So far as one can see, that pre-supposition is of something erect and, as it were, respectable about the station or stature of humanity. We do not think the projection of a precipice grotesque because it is not near enough to imply any comparison with humanity at all. The more this dark matter is independently considered, the more, I think, we shall find this human standard, as of an erect figure, dominating it like a statue. All depends on this dim or fantastic tracing everywhere of the image of man; and I believe the key is somewhere in that mysterious oracle which identified it with the image of God. There is something that is successful and yet bankrupt. There is a drama before the public which the public always applauds. It has run for a million nights and still it does not pay. That is a case for municipal enterprise. I propose that Punch and Judy should be put on the rates. I have heard the oddest things said about Punch by literary men. I have heard him called Pagan. I have heard him degraded to the level of the Superman. Surely, however, it is obvious that Punch is the most Christian of all possible figures. Punch is Christian because Punch is grotesque. The victories of Punch are, indeed, the victories of a violent person, but they are the victories of a hunchback. That is, they are the victories of a grotesque cripple. No human being of any imagination ever took the smallest interest in the victories of the strong. It is only the victories of the weak that can be interesting. There are, indeed, human stories like that of Samson, of a man stronger than any other individual man. But there are no stories of this strong man conquering another weaker man and exulting in his strength. Strong as he is, his enemy must be stronger than he. And this is obviously the real meaning of Mr Punch. The whole point of the drama is that one highly ridiculous person with a hump is a match for all the organized forces of society, including the Beadle and the Hangman. The emphasis is not on the fact that he claims victory or has a right to expect it; the point is that he

does not expect the victory, but does get it. The whole point of the story is that of a forlorn hope. The whole point is not that Punch puts his foot down, but that he has his back to the wall. But the moral claim of Punch and Judy, though obvious, is not its only claim. Artistically it represents something sadder than a lost art; it represents a frustrated art. The technical conception of the whole thing, that of managing a dolt with the thumb and two fingers, is exactly one of those direct arts that ought not to be allowed to die. It is probably as subtle as fencing, which is also chiefly managed by the thumb and forefinger. There must be men who can do it, undeservedly starving amongst men who cannot do it. The ragged English Punch and Judy is infinitely superior on the first principles of art to the elaborate and civilized Italian system of marionettes. Marionettes are mechanism, like mere trains and telephones. Punch and Judy is manual labour; it is in a strict sense handicraft. It is his own right hand that has become to him a separate person. It is his right hand that has lost or has not lost its cunning. It is his right hand that has taught him terrible things. And when he lifts the three fingers that make a doll into a man, he is lifting the same three fingers that all High Pontiffs have lifted in benediction. If Punch and Judy is permitted to die, there will die with it three things. First, a genuine historic survival of the old Christian farce, in which the clown or fool always had the best of everybody.

Chapter 5 : California Man Arrested For Taking Orthodox Jewish Wigs – The Forward

A man was busted this week for ripping wigs off the heads of three unsuspecting Orthodox Jewish women in California, according to local police.

But Eli Beer, an Orthodox Jew who is the founder and president of Hatzolah United, has known since he was a young boy that his mission in life was to save lives. Beer recently gave a TED Talk that gathered praise from around the world. I had the opportunity for an exclusive interview with Eli, in which he spoke about his upbringing and the powerful role that Judaism has played in his life and career. Growing up, Eli could not escape the realities of a country with a history of conflict and terror attacks. When he was six years old, Beer was walking home from school with his brother when, right in front of their eyes, a bus exploded. He witnessed an injured man, lying on the ground calling out for help. This day inevitably etched itself into his mind, and even at the tender age of six, he knew that he would dedicate his life to saving lives. By the age of fifteen, Eli was already beginning to take steps to actualize his dream. He enrolled in an EMT course and began volunteering in ambulances. During his volunteer experiences something became frighteningly clear to him: The gridlocked traffic of Jerusalem turned a five minute trip into a twenty minute one. Being the go-getter that he was and still is , Eli approached the manager of the ambulance company with the idea of equipping the team members with beepers, so whoever was closest to the scene could just run to it. It was this refusal that spurred Eli to begin championing a vision that is flourishing today. He went out and bought police scanners, and the very next day, he heard a call coming on the scanner: Eli rushed to the scene to find that the man was bleeding profusely; he used his yarmulke as a makeshift dressing with which he applied pressure and stopped the bleeding. This action did not go unnoticed by the millions of people watching, and Eli was overwhelmed with the thousands of messages he received from people from all walks of life acknowledging his good deeds being done as an observant Jew. Despite seeing such pain and tragedy throughout his life, Eli explained to me it has not had an effect on his belief in God because there are people doing good and people doing bad and the goal is to be one of the good guys. This as the essence of Judaism according to Beer. Such a strong resolve and religious beliefs have helped turn United Hatzalah into what it is today: Eli credits three main tenets of United Hatzalah for its spectacular success: Because of their ability to drive in between traffic or even on the sidewalk, the ambucycles can get to the scene in minutes. They provide immediate care while the ambulance is on its way, which can make the difference between life and death. True to its name, United Hatzalah has spread throughout the world and has united Arabs and Jews within Israel towards a worthy cause. Upon returning, Eli explained what had happened to a man at his synagogue whom he refers to as a talmid chacham Torah scholar.

Chapter 6 : Sunday Of The Blind Man - Greek Orthodox Archdiocese of America

A man suspected of pulling wigs off the heads of Orthodox Jewish women in North Hollywood, California, was arrested Wednesday, the Los Angeles Times reported.. Police believe the women were.

From ancient times through the first millennium, Greek was the most prevalent shared language in the demographic regions where the Byzantine Empire flourished, and Greek, being the language in which the New Testament was written, was the primary liturgical language of the church. For this reason, the eastern churches were sometimes identified as "Greek" in contrast to the "Roman" or "Latin" church, which used a Latin translation of the Bible, even before the great schism. After, "Greek Orthodox" or "Greek Catholic" marked a church as being in communion with Constantinople, much as "Catholic" did for communion with Rome. This identification with Greek, however, became increasingly confusing with time. Missionaries brought Orthodoxy to many regions without ethnic Greeks, where the Greek language was not spoken. In addition, struggles between Rome and Constantinople to control parts of southeastern Europe resulted in the conversion of some churches to Rome, which then also used "Greek Catholic" to indicate their continued use of the Byzantine rites. Today, many of those same churches remain, while a very large number of Orthodox are not of Greek national origin, and do not use Greek as the language of worship. While the Church continues officially to call itself "Catholic", for reasons of universality, the common title of "Eastern Orthodox Church" avoids casual confusion with the Catholic Church. Orthodoxy[edit] Emperor Constantine presents a representation of the city of Constantinople as tribute to an enthroned Mary and baby Jesus in this church mosaic. Hagia Sophia, c. The first known use of the phrase "the catholic church" he *katholike ekklesia* occurred in a letter written about AD from one Greek church to another Saint Ignatius of Antioch to the Smyrnaeans The letter states: A number of other Christian churches also make a similar claim: Similarly, the churches in Rome and Constantinople separated in an event known as the East–West Schism, traditionally dated to the year, although it was more a gradual process than a sudden break. The Church of England separated from the Catholic Church, not directly from the Eastern Orthodox Church, for the first time in the 16th century, and, after a brief reunion in the 17th century, again finally in 1853. Thus, though it was united to Orthodoxy when established through the work of Saint Augustine of Canterbury in the early 7th century, its separation from Orthodoxy came about indirectly through the See of Rome. To all these churches, the claim to catholicity universality, oneness with the ancient church is important for multiple doctrinal reasons that have more bearing internally in each church than in their relation to the others, now separated in faith. Together, these express the core of a fundamental teaching about the inseparability of belief and worship and their role in drawing the Church together with Christ, meaning "correctness of glorification", to denote what is in English Orthodoxy, while the Georgians use the title *Martlmadidebeli*. Several other churches in Europe, Asia, and Africa also came to use Orthodox in their titles, but are still distinct from the Eastern Orthodox Church as described in this article. The term "Eastern Church" the geographic east in the East–West Schism has been used to distinguish it from western Christendom the geographic West, which at first came to designate the Catholic communion, later also the various Protestant and Anglican branches. Orthodox Christians throughout the world use various ethnic or national jurisdictional titles, or more inclusively, the title "Eastern Orthodox", "Orthodox Catholic", or simply "Orthodox". That faith is expressed most fundamentally in Scripture and in worship, [41] and the latter most essentially through the Mystery of Baptism and in the Divine Liturgy. Inter-communion is the litmus test by which all can see that two churches share the same faith; lack of inter-communion excommunication, literally "out of communion" is the sign of different faiths, even though some central theological points may be shared. The sharing of beliefs can be highly significant, but it is not the full measure of the faith. The lines of even this test can blur, however, when differences that arise are not due to doctrine, but to recognition of jurisdiction. As the Eastern Orthodox Church has spread into the west and over the world, the church as a whole has yet to sort out all the inter-jurisdictional issues that have arisen in the expansion, leaving some areas of doubt about what is proper church governance. Holy Tradition encompasses the understandings and means by which that unity of faith is transmitted across boundaries of time, geography,

and culture. It is a continuity that exists only inasmuch as it lives within Christians themselves. The Holy Spirit maintains the unity and consistency of the Holy Tradition to preserve the integrity of the faith within the Church, as given in the Scriptural promises. Similarly, reconciliation and unity are not superficial, but are prayed and lived out. The doctrine of Catholicity of the Church, as derived from the Nicene Creed, is essential to Eastern Orthodox ecclesiology. Therefore, the Eastern Orthodox notion of catholicity is not centered around any singular see, unlike Catholicism, that has one earthly center. Due to the influence of the Catholic Church in the west, where the English language itself developed, the words "catholic" and "catholicity" are sometimes used to refer to that church specifically. However, the more prominent dictionary sense given for general use is still the one shared by other languages, implying breadth and universality, reflecting comprehensive scope. Just as Christ is indivisible, so are union with Him and faith in him, whereby the church is "universal", unseparated, and comprehensive, including all who share that faith. Orthodox bishop Kallistos Ware has called that "simple Christianity". It is also the sense within the phrase "One, Holy, Catholic, and Apostolic Church", found in the Nicene Creed, and referred to in Orthodox worship, etc. With the mutual excommunications of the East-West Schism in 1054, the churches in Rome and Constantinople each viewed the other as having departed from the true church, leaving a smaller but still-catholic church in place. Each retained the "Catholic" part of its title, the "Catholic Church" or the "Roman Catholic Church" on the one hand, and the "Orthodox Catholic Church" on the other, each of which was defined in terms of inter-communion with either Rome or Constantinople. While the Eastern Orthodox Church recognizes what it shares in common with other churches, including the Catholic Church, it sees catholicity in terms of complete union in communion and faith, with the church throughout all time, and the sharing remains incomplete when not shared fully.

Organization and leadership [edit] The exterior of the Patriarchal Basilica of St. The religious authority for Eastern Orthodoxy is not a Patriarch or the Pope as in Catholicism, nor the Bible as in Protestantism, but the scriptures as interpreted by the seven ecumenical councils of the Church. The Eastern Orthodox Church is a fellowship of "autocephalous" Greek for self-headed Churches, with the Ecumenical Patriarch of Constantinople being the only autocephalous head who holds the title *primus inter pares*, meaning "first among equals" in Latin. The Patriarch of Constantinople has the honor of primacy, but his title is only first among equals and has no real authority over Churches other than the Constantinopolitan. It is believed that authority and the grace of God is directly passed down to Orthodox bishops and clergy through the laying on of hands—a practice started by the apostles, and that this unbroken historical and physical link is an essential element of the true Church Acts 8: However, the Church asserts that apostolic succession also requires apostolic faith, and bishops without apostolic faith, who are in heresy, forfeit their claim to apostolic succession. Each bishop has a territory see over which he governs. Bishops are equal in authority and cannot interfere in the jurisdiction of another bishop. Administratively, these bishops and their territories are organized into various autocephalous groups or synods of bishops who gather together at least twice a year to discuss the state of affairs within their respective sees. While bishops and their autocephalous synods have the ability to administer guidance in individual cases, their actions do not usually set precedents that affect the entire Eastern Orthodox Church. Bishops are almost always chosen from the monastic ranks and must remain unmarried.

Church councils [edit] There have been a number of times when alternative theological ideas arose to challenge the Orthodox faith. At such times the Orthodox communion deemed it necessary to convene a general or "great" council of all available bishops throughout the world. The Orthodox Church holds that seven ecumenical councils, held between the 4th and the 8th centuries, are authoritative. Oldest extant manuscript of the Nicene Creed, dated to the 5th Century The ecumenical councils followed a democratic form, with each bishop having one vote. The primary goal of these Great Synods was to verify and confirm the fundamental beliefs of the Great Christian Church as truth, and to remove as heresy any false teachings that would threaten the Church. The Pope of Rome at that time held the position of "first among equals" and, while he was not present at any of the councils, he continued to hold this title until the East-West Schism of 1054. According to Orthodox teaching the position of "First Among Equals" gives no additional power or authority to the bishop that holds it, but rather that this person sits as organizational head of a council of equals like a president. His words and opinions carry no more insight or wisdom than any other bishop. It is believed that

the Holy Spirit guides the Eastern Orthodox Church through the decisions of the entire council, not one individual. One of the decisions made by the First Council of Constantinople the second ecumenical council, meeting in and supported by later such councils was that the Patriarch of Constantinople should be given equal honor to the Pope of Rome since Constantinople was considered to be the " New Rome ". According to the third Canon of the second ecumenical council: The 28th canon of the fourth ecumenical council clarified this point by stating: And the One Hundred and Fifty most religious Bishops i. The Patriarch of Constantinople therefore, like the Pope before him, now enjoys the title of "first among equals".

Chapter 7 : Sunday of the Blind Man - Orthodox Church in America

A man has been caught for tearing off the wigs from the heads of three unsuspecting Orthodox Jewish women in California.. The first two incidents occurred on the most holiest of days in the Jewish.

The day commemorates the miracle of Christ healing the man who was blind since birth. The biblical story of this event is found in the Gospel of Saint John 9: When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind? But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam. He sat down at this well. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person John 9: Icon of the Sunday of the Blind Man The icon of the Sunday of the Blind Man depicts the biblical story of Christ healing the man who was blind since birth. Our Lord is shown placing the clay on the eyes of the man. The blind man is shown with his hand outstretched toward Christ expressing his faith and willingness to receive healing and grace from the Son of God. Our Lord has in His hand a scroll, which directs us to His statements, "I am the light of the world," John 9: He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed," Luke 4: This are clear statements of the Gospel of salvation that comes through Christ. The scroll may also represent the role of Christ as Judge as depicted in Matthew and Revelation, and also later in the same passage on the healing of the blind man John 9: On this Sunday and throughout the Paschal period until the Apodosis or leave-taking of Pascha, the day before the Feast of the Ascension, the services begin with the chanting of the troparion of Pascha, "Christ is risen The Apodosis or Leave-taking of the Feast of Pascha is on Wednesday, a day which is free of fasting and celebrated with the joy and brightness of the Feast of Feasts. Scripture readings for the feast are the following: At the Divine Liturgy: Hymn of the Feast Kontakion Fourth Tone: I come to You, O Christ, as the man blind from birth. With the eyes of my soul blinded, I cry out to You in repentance, "You are the resplendent Light of those in darkness.

Chapter 8 : Eastern Orthodoxy | Definition, Origin, History, & Facts | blog.quintoapp.com

Man Who Snatched Orthodox Women's Wigs Arrested In California blog.quintoapp.com - By Alyssa Fisher A man suspected of pulling wigs off the heads of Orthodox Jewish women in North Hollywood, California, was arrested Wednesday, the Los Angeles Times .

Chapter 9 : Who is the Head of the Eastern Orthodox Church

The man who is hardly used by such teaching of the Bible is precisely the orthodox man, the man to whom Isaiah means first and foremost the blood-stirring prophecy of a world-shattering event. I should not mind my children learning Icelandic folklore.