

# THE BURNING BUSH



Spring 2018

Volume 31

Number 1

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## **Learning Repentance from Saint Mary of Egypt**

Fr. John Konkle

From the Sunday of the Publican and Pharisee to Great and Holy Saturday when our Lord lies in the tomb, our journey to Pascha is a continuous movement of repentance. Great Lent is often called the school of repentance--the place where we learn how to repent. What is repentance? It is first and foremost a turning toward Christ even as the journey through Lent is the journey towards Holy Pascha. Repentance is a return even as the Prodigal Son returns to his father's home.

On this last Sunday of Great Lent, before we enter the festal days of next weekend followed by Great and Holy Week, the Church offers us the truly beautiful image of repentance in the person of St. Mary of Egypt. Her life embodies the turning away from self-destructive sin and toward life-giving union with Christ. This morning we will consider five characteristics of repentance that are manifest in her life.

### *Confession of Sins*

Saint Mary was from Egypt, where she spent seventeen years of her youth as a harlot. As she recounts her life to the holy monk, Zosimus, her story is largely a simple confession of her sins. This is the first characteristic we learn from her repentance: she simply states her sins. She offers no excuse for them; she blames no one. Interestingly, she does tell stories about her life, but her stories are not supplied in order to explain away her sins. When we tell stories about our sins, we're inevitably telling them because we want to be understood, to have our misdeeds qualified, to excuse ourselves, or to blame others for our wrong doing. Stories, when we're describing our sins, are dangerous because they are a way in which we soften the blow of our irresponsibility.

St. Mary, however, far from excusing her actions, explains how deep sin penetrates her soul. She not only participated in these acts of harlotry for an extended period of time, but she confesses that she had totally embraced this desire. She had no interest in living a different type of life, no interest in turning away from these desires, no interest in battling against them. And, even worse, her desire was not only for her own pleasure, but she even delighted in being a temptation to others, a stumbling block for them, and the occasion of their downfall and destruction. We see, then, that when St. Mary recounts stories, they are to reveal the depths of her sin. If she was going to tell stories, it wasn't to lessen the significance of her guilt but to take responsibility for her sins and for their destructive consequences in the lives of others.

Contrast her approach with that of Adam and Eve. When God comes to them and says did you eat of the tree of the knowledge of good and evil that I told you not to eat of, Adam says: “The woman you gave me”—and that was true, God gave Eve to Adam—“she gave me of the fruit,”—that was also true. “And I ate it”—that was true too. Adam made three true claims, and yet he didn’t repent. His first two statements comprise his story to explain away his responsibility by blaming others. It’s as if he said: “God it’s your fault, if you wouldn’t have given me this woman, I wouldn’t have eaten the forbidden fruit. And it’s her fault; if she wouldn’t have tempted me, I would never would have disobeyed You.” So, Adam, in hiding behind these words, even true words, attempts to minimize his responsibility. “Yes, I ate the forbidden fruit, but it’s not really my fault.” This is not repentance.

What’s so powerful about St. Mary’s story is that she did nothing to hide the shameful of her early years. If we’re ever really going to feel compunction and sorrow, Godly sorrow, for our sins, we have to strip away those stories that we hide behind, that we tell in order to make our sins excusable, understandable, acceptable, normal. This, then, is the first point: our repentance must be an honest and straightforward confession of our sins, without excuse, without explanation, without any qualification that detracts from accepting complete responsibility for what we’ve done.

#### *Responsiveness to God*

St Mary, being mired in this extreme sensuality, sees a large crowd of people leaving Egypt on boats to travel to Jerusalem. Wondering what’s happening, she boards one of the boats, on which she delights in bringing about the fall of many more men. She arrives in Jerusalem only to discover that these people are on pilgrimage to the Feast of the Elevation of the Cross. Up to this point, she has expressed no interest in Christianity, and has lived in blatant rebellion to it; but now she is curious. She tries to follow the pilgrims into the church, and our Lord, through the intervention of His Mother, prevents her. Let us sum up her attempts to enter the church in this way: *God* is the One who reveals our sins to us. Jesus Himself tells us that He is going to send the Holy Spirit to convict the world of its sin, of its unrighteousness. This is precisely what St. Mary experiences as she attempts to enter the Church: the awareness of her sins--not by looking at herself, but by God revealing them to her.

When God comes to Adam and Eve, He asks them a question, whether they had eaten the forbidden fruit. It’s not as if He didn’t know. But, like a good shepherd in search of his lost sheep, God initiates with them to offer them the opportunity to stop hiding. Similarly, God comes to Cain and asks where is your brother? God sends Nathan the Prophet to David to tell him

a parable to reveal to him his sin. God sends Jonah to the Ninevites. God sends John the Baptist to the people of Israel. God always finds ways to initiate in our lives, to show us our sins--so that we can return to him and be healed.

We often try to figure out our own sins, entering into a self-analysis. Sadly, this pious effort of self-evaluation often severs us from simply responding to God's piercing our conscience. There are two defects to this way of thinking. First, we are relying on our own wisdom and insight, not realizing that God knows us way better than we know ourselves. We need His view of us; He doesn't need our view of ourselves. Second, when we start analyzing ourselves, we are inevitably talking to ourselves instead of talking to God. Once the self-conversation starts, it is very difficult to redirect it to God. Yet it is God who heals us and frees us from our sins, not ourselves, and so it is to Him that we need to express them.

Responding to what it is that God shows us about our lives is really the core of confession. Etymologically the word 'confession,' *homologeîn* in Greek, is 'to say the same thing', 'to agree.' To confess our sins to God is to agree with Him in response to what He says to us. God says, "Did you eat of the tree of forbidden fruit?" We say "Yes." We don't give complicated stories that deflect from this simple truth. "Where's your brother?" "I killed him." We don't answer, "Am I my brother's keeper?" Why is God continually revealing our sins to us? Because sins are simply our turning away from Him, choosing communion with the things of creation instead of the Creator Himself, preferring the gift over the Giver. God is showing us our sins because He's calling us back to Him. He wants us to return to our true home. God is not trying to make us feel discouraged or despondent; nor is He trying to punish us. He is rather trying to free us from the self-inflicted punishment of trying to live apart from Him, and from the despondency that accompanies that departure. He longs to be with us; He is Emmanuel, God with us. It is when we engage in self-analysis that we beat ourselves up and sink into this realm of discouragement and despondency. But God is relentless in trying to raise us up from our sins, to draw us back to Him. So, this second characteristic of repentance is that when God shows us our sins we simply say, "Yes, Lord, I did it; heal me; free me from the passions that give rise to this sin." We only need to be responsive to what He shows us, without excuse, without blame, without explanation. This is how we are received back into His presence.

#### *Extreme Measures*

We often think that Christ came into the world to prevent us from going to a place of torment after we die. The emphasis, however, in the Gospels and the Epistles, is that Christ came to save us not simply from the *penalty*

for our sins, but from the sins themselves (see, e.g., Mt 1:21; Jn. 1:29; Rom 6:10-14). He came to change our lives here and now, that we would live holy lives, that we would be cleansed in this world; that we would be healed in this world; that we would be transformed in this world; that our lives would be enlightened and the darkness would be cast out; that we would be freed from our bondage to envy, lust, anger, impatience, consumption and greed in this earthly life.

Christ comes to change us in these dramatic ways, but not by magic; not against our will; not without our voluntary cooperation. We cannot change ourselves without Him, and neither can He change us without our working together with him. St. Mary of Egypt beautifully exemplifies this willingness to cooperate with God's work in changing her life, and in this way, she reveals to us a third characteristic of repentance: returning to God involves extreme measures. In the case of St. Mary, she followed God's leading into the desert and lived a life of extreme asceticism for forty years, far removed from the sources of temptation that had so controlled her. There is a temptation to dismiss St. Mary's actions simply because they are so extreme. Maybe they were fine for her, but they are not for all Christians, and certainly not for me. But her behavior reminds us of our Lord's words that are directed to all of us: "If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell" (Mt 5:29-30). The Church is very clear that we are not supposed to harm our body; Jesus is not speaking literally. But it does mean that God wants us to take extreme measures against those things in our lives that cause us to stumble. We may not literally follow St. Mary into the desert for forty years of repentance any more than we literally sever limbs from our body, but we will fail to cooperate with God in our salvation if we refuse to take extreme measures appropriate to the sins that entangle us. Continuing to live a normal worldly life has no place in the school of repentance.

How might this look in practice? Consider our TVs, computers, cell phones, and whatever possessions or activities that we cannot live without. We have to ask the simple question: "Would we rather go into heaven without it or into hell with it?" It's a serious, and difficult, question. For if we are honest, it will require extreme measures on our part to cooperate with Christ's work to remove these passionate addictions from our life. We like to fool ourselves into thinking we can have it both ways, our seductive possessions and a Christian life. Christ doesn't offer us that option. Extreme measures may take many different forms in our lives: choosing to

give sacrificially and anonymously to help us overcome our lust for things; entering an anger management program to help calm our violent outbursts; participating in a twelve-steps program to help prevail against our uncontrolled desires for food, alcohol, or sexual relations. The measures we take are best worked out with our Priest in the context of confession for we are tempted to be too hard or too soft on ourselves, and thus the measures fail to have their medicinal effects. Whatever form they take, we must keep in mind that they themselves do not change us. They are our way of cooperating with God's work in our life. They are a prayer, saying to God, "Lord, I love you more than I love these things" (Jn. 21:15).

#### *Relentless Perseverance*

A fourth characteristic of repentance complements and completes the third: engage in extreme measures *for a long time*. St. Mary lived a sinful life for seventeen years. After her encounter with God in Jerusalem, she lived in the desert for forty years, seventeen of which were spent in a continuous battle with her own inner sinfulness before she experienced inner peace. Even though the desert life separated her from external temptations and the occasions for the sins of her youth, she still needed to struggle against her passions for such a sustained period of time. What does this reveal to us? That our sins have very, very deep roots. That our illness is not a common cold but a cancer. We need extreme measures, and we need them for a long time, if we are to eradicate the roots of sins and be healed of spiritual illnesses.

So often when we come for confession, we want advice for how to overcome a sin or to make progress in our spiritual life. Having received advice, we try it for two weeks or two months or even a year, and we then say it didn't work. We give up. But maybe we should ask ourselves, "Do we think our sins are really so shallow and trivial that we can eradicate them in two weeks or two months or even a year?" No, our sins are not shallow. Our sins and passions run deep into our souls, and we have to relentlessly persevere in our battle against them. As before, it is not *our* efforts that are changing us; Christ Himself is. But we have to be vigilant in placing ourselves in a context in which He can change us, and to do so indefinitely—not holding back, not giving up, not becoming discouraged. St. Anthony the Great says that we should expect to be tempted to our last breath (Saying #4), even as Christ Himself was. And our Lord says, "He who endures to the end will be saved" (Mt 10:22; 24:13; Mk 13:13; Rev 2:10). The fourth aspect of repentance, then, extends the third, instructing us to relentlessly persevere in the practices that separated us from our temptations, passions, and sins.

### *Longing for Christ*

Finally, how does St. Mary's story end? How does her life come to its completion, to its fulfillment? She receives the body and blood of Christ. She is united with the One whom she has sought, with the One who sought and found her. This is her Pascha. It is the culmination, as it were, of her Lenten journey. For us, forty days; for her, forty years. Forty years in the desert, striving to be united with Christ, longing to turn towards Him, relentless, never giving up. St. Mary was not focused on her sins, but rather on Christ. This is the fifth characteristic of repentance from St. Mary's life: to long with our entire being to be united to Christ; to have one's total focus be on Him. She confessed her sins without excuse or shifting-blame, but she did not dwell on them. Receiving the body and blood of Christ is the fulfillment of her forty-year, single-minded journey toward her Holy Pascha. From the very moment that she was enabled by God's grace to enter the church and venerate the life-giving Cross, she longed to be united to her Savior.

Sometimes, when we focus on our repentance, we focus on our sins to the exclusion of Christ. We become discouraged and downcast, without the spiritual energy that hope in Christ provides. Even if we are making every effort to turn away from our sins, it is not enough. The holy fathers give many examples of turning away from one sin to another. We strive with all our effort to overcome our addiction to social media only to find ourselves now consumed by cable news. We commit to not turning to food for comfort in times of stress and anxiety but now--in our agitated state--we cannot stop criticizing our spouse and children. We try to stem our idle talkativeness only to inwardly judge others for theirs. So long as we try to turn away from sin without turning toward Christ, we fail to fulfill the deepest longing that rests in our heart. "You have made us for Yourself, O Lord, and our heart is restless until they find rest in You" (St. Augustine, *Confessions*, 1.1). If our efforts are directed not only away from our passions, but toward Christ, then the sins which so easily entangle us will gradually lose their grip on us. We will no longer be their slaves, controlled by our desires, but will be healed and freed by the gentle and loving hands of Christ Himself. Yearning for Christ will burn up our passions and sins. Repentance and healing forgiveness occur first and foremost in sacramental contexts since the mystical nature of the sacraments always involves an encounter with Christ Himself. In baptism we are united to his death, burial and resurrection, setting us on the path of turning away from the world and toward Christ in the life of the church. In communion we consume His body and blood, not for judgment nor for condemnation but for the healing of soul and body. In confession, Christ Himself stands before us to receive us



as we are, without our concealing anything from Him, even as He will at His second and awesome coming. Our whole life in the Church is given to us as a constant movement towards Christ, as a continual turning toward paradise, a return to our Father's home.  
By the prayers of St. Mary of Egypt, may our Lord grant us a life of repentance.

(Homily on St. Mary's of Egypt Sunday 2017) ■

## **LENTEN RETREATS**

### **Women's Lenten Retreat**

March 17, 2018

12:00 Noon

Topic: The Mystery of Confession

Speaker: Fr. John Konkle

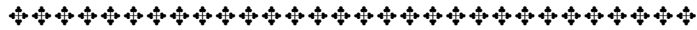
### **OCF Retreat**

March 23-25, 2018

12:00 Noon

Topic to be Announced

Speaker: Hieromonk Seraphim Aldea



## **ICONOGRAPHY CLASS**

One iconography class will be offered this year,

June 24-30, 2018

Space is limited to eight participants.



### **MEMORIAL SERVICE FOR FR. ROMAN**

Saturday April 28, 2018

Divine Liturgy at 9:00 am followed by the memorial service and a memorial meal.

## **The Peace Christ Gives Us**

Fr. John Konkle

In today's Gospel, for St. Thomas' Sunday, we hear our Lord three times pronounce the familiar blessing: "Peace be to you" (Jn 20:19,21,26). The text begins with the disciples fearfully hiding in a locked room on the very night of Jesus' resurrection from the dead. They had spent three years of their life forsaking everything to follow him (Mt 19:27), only to see him crucified. The one in whom they had placed their hopes, whom they believed to be the Christ, the Messiah, who would set the injustices of this world right, himself had succumbed to the world's injustices. They were understandably disoriented, dejected, and apprehensive. Their inner turmoil manifested itself in the outward behavior of hiding, closing themselves off from threats, whether perceived or imagined. Jesus doesn't wait for them to feel better, to heal themselves, but, like a good shepherd in search of his lost sheep, he enters into their fearful seclusion and immediately comforts them: "Peace be to you." Like the disciples, our anxieties and fears lead us into the seclusion of busyness, withdrawal from relationships, and distractions. We build walls around ourselves that prevent others from entering our lives. And yet it is no less true that the good shepherd enters our hiding places and announces to us: "Peace be to you." He doesn't ask us to heal our own inner turbulence, but comes to offer us the inner peace that the world cannot give.

The disciples respond to Jesus' comforting presence and words of inner stillness by rejoicing (Jn 20:20). Their spirits were unsurprisingly lifted, but Jesus' response to their joy is surprising; he repeats: "Peace be to you" (Jn 20:21). We often think of ourselves as needing inner peace when we feel negative emotions: anger, fear, worry, temptation, and anxiety. We are less accustomed to think we need inner peace when we are in a positive state: happy, elated, and rejoicing. But excitement and enthusiasm can be just as distracting to our spiritual lives as anxieties and fears, so Jesus responds to the disciples newfound cheerful disposition with the reminder to be at peace. Like many others, I have long benefited from the morning prayer that begins "O Lord, grant that I may greet all that this coming day brings to me with spiritual tranquility." For years I subconsciously interpreted this to apply to the unexpected trials and difficulties of the coming day. It was a tremendous gift when God allowed me to see that I need spiritual tranquility even more during the positive, fulfilling, successful, and upbeat events of the day. In many ways, these are so much more dangerous to our spiritual life, allowing us to more easily forget about God, rely on ourselves, and set us up for a greater fall in the future. The devil loves to have us on an emotional roller coaster. Our Lord grants us inner stillness in the good times as well as the bad.

The peace that Jesus wants to have permeate the lives of his disciples is characteristic of the Kingdom. St. Paul tells us that “The Kingdom of God is ... righteousness and peace and joy in the Holy Spirit” (Rom 14:17). When Jesus sent out his disciples to preach the Kingdom of God he instructed them to enter homes and “first say, ‘Peace to this house.’ And if a son of peace is there, your peace will rest on it; if not, it will return to you” (Lk 10:5-6). To be citizens in Christ’s Kingdom, subjects of the King, is to be characterized by a peace that is not of this world, and which this world cannot provide. The peace of this world is dependent on momentary circumstances; it depends on the events outside us. The peace of the Kingdom is an inner stillness which external events cannot not disturb, for it has its source in Christ alone.

The reason these words, “Peace be to you,” are familiar to us is, of course, because they are so prevalent in our services, especially the Divine Liturgy. Repeatedly the priest turns toward the faithful to offer them Christ’s blessing of peace. It is not accidental that these blessings are given surrounding the New Testament readings, when Christ is proclaimed to us through his word, and in anticipation of receiving him in Holy Communion. It is also not accidental that the opening words of the Divine Liturgy are “Blessed is the Kingdom ...,” and then immediately we pray, “In peace let us pray to the Lord” and “For the peace from above ...” The Divine Liturgy is our entrance into the Kingdom, the place where inner peace reigns, the place where his peace is offered to us in his word and in his body and blood. It is where we experience ‘the peace from above’ and not simply the transient peace of this world. If we are to be children of the Kingdom, we must be recipients of the abiding inner peace offered us in the Divine Liturgy.

The final expression of peace in the Divine Liturgy is “Let us go forth in peace.” We are invited to take the peace that we have received in the Liturgy into our homes, into the homes of others, into our neighborhoods and places of work, into the world that is so desperately crying out for Kingdom-peace. At the conclusion of the Divine Liturgy we are sent out even as Jesus sent out his disciples--to preach the Kingdom and to offer its peace to our unbridled world. We are not able to give what we don’t have. It will do us no good to go forth preaching peace if we ourselves haven’t experienced it. But insofar as we have allowed ourselves to enter into the Kingdom manifested in the Divine Liturgy, to experience the Kingdom which God has placed within us, then we will have something to offer to others. We can go forth with a divine stillness, which cannot be shaken, to a world longing for something so authentic and immovable.

The world we inhabit in the 21st century is well depicted by St. Thomas in today’s Gospel. He wasn’t with his fellow disciples on Pascha night

when Christ first appeared to them. Instead he hears of Christ's resurrection by their testimony. What is his response to this good news? "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, *I will not believe*" (Jn 20:25; emphasis added). We often call him 'doubting' Thomas, and he certainly had his doubts. But his words, "I will not believe," express not only doubt but also defiance. Sometimes we hide in secluded rooms; sometimes we hide immersed in busyness and distractions; sometimes we hide behind confident-sounding, definitive words. I remember hearing a popular campus speaker summarize his experience of articulating and defending Christianity to academics: "The bigger the mouth the bigger the void." We might recognize this attitude not only in others but in ourselves. We easily hide behind emphatic and defensive, confident-sounding words. How does Christ respond to this form of hiding? When he enters through the closed doors again, as he had eight days earlier but now with Thomas present, his first words remain the same: "Peace be to you" (Jn 20:26). The good shepherd in search of his lost sheep even penetrates through our self-assured confidence and our insulating rhetoric to offer us a peace that melts our insecure defiance.

St. Thomas believes because he has seen the risen Lord, but Jesus tells us blessed are those who believe even though they have not seen (Jn 20:29). St. John uses this theme of 'believing without seeing' to introduce a summary of his entire Gospel: "Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (Jn 20:30-31). Life that Christ gives, life in his name, life in the Kingdom, is offered to all those who believe that Jesus is the Christ, the Son of God; we enter into his life by trusting and relying on him--not on ourselves or on the 'saviors' our world offers. His is not an earthly, mortal, life--contingent on the vicissitudes of daily events. It is, rather, a life fully infused with the unwavering righteousness, peace and joy of the King. It does not take us out of this world, but leaves us as salt and light in it. It does not disengage us from temporal events, but allows us to experience the eternal presence in the present moment. We are delivered from fleeing to the imaginary past or future in our thoughts, where no peace can be found, and are rooted in the here and now, where he continuously speaks to us: Peace be to you.

Christ is Risen. Indeed He is Risen!  
(Homily on St. Thomas' Sunday (Jn 20:19-31)) ■

**HOLY WEEK / PASCHA/ BRIGHT WEEK  
SCHEDULE OF SERVICES - 2018**

Sat., March 31: **Lazarus Saturday**  
Holy Liturgy of St. John Chrysostom— 9:00am  
Vigil — 6:00 pm

Sun., April 1: **Palm Sunday**: Holy Liturgy of St. John Chrysostom — 10:00am  
Bridegroom Matins — 7:00 pm

**Holy Week**

Mon., April 2: Presanctified Holy Liturgy — app. 9:30 am  
Bridegroom Matins — 7:00 pm

Tues., April 3: Presanctified Holy Liturgy — app. 9:30 am  
Bridegroom Matins — 7:00 pm

Wed., April 4: Presanctified Holy Liturgy — app. 9:30 am  
Holy Unction — 2:00 pm  
Bridegroom Matins — 7:00 pm

Thurs., April 5: Typica, Vespers Liturgy of St. Basil — 9:00 am  
Matins with Passion Gospels — 7:00 pm

Fri., April 6: Royal Hours, Vespers and placing of the Shroud in the Tomb —  
10:00 am  
Lamentations — 7:00 pm

Sat., April 7: Hours, Typica, Vespers Liturgy of St. Basil — 9:00 am  
**Resurrectional Matins and Paschal Liturgy of St. John Chrysostom -11:30pm**  
**Paschal meal to follow — all are invited to partake.**

**Sunday, April 8 - PASCHA**: Paschal Vespers — 1:00 pm

**Bright Week**

Mon., April 9: Matins — 9:00 am followed by Holy Liturgy app.: 10:00am.  
Lunch will follow.

Tues., April 10: Matins — 8:00 am followed by Holy Liturgy app.: 9:00 am.  
Lunch will follow.

Thurs., April 12: Great Vespers of the Feast (Lifegiving Fount) — 5:00pm.

Fri., April 13: Feast of the **Lifegiving Fount**: Matins — 8:30am followed by Holy  
Liturgy app.: 10:00 am and Small Blessing of the Water.  
Lunch will follow.

Sat., April 14: Resurrectional Matins — 9:00 am  
Divine Liturgy — 10:00 am  
Lunch will follow.

Sun., April 15: **Sunday of St. Thomas**: Akathist, 3rd Hr., 6th Hr., — 9:00 am  
Holy Liturgy of St. John Chrysostom — 10:00 am followed by procession to  
the cemetery and blessing of the graves.

**PRAYER LIST**

**LIVING**

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Prayer Lists and donations can be mailed to:

Dormition Orthodox Monastery  
P.O.Box 128  
Rives Junction, MI 49277

or:

Emailed to: [dormitionmonastery@dormitionmonastery.org](mailto:dormitionmonastery@dormitionmonastery.org).

Donations can be made also on line on our website.

***Recommended Lenten Readings:***

**THE SEER , The Life of the Prophet Samuel and its Relevance Today.**  
by Metropolitan of Nafpaktos Hierotheos

The Prophet Samuel personifies universal history. His life and works are interpreted through the Old and New Testaments, and through the experience of the prophets, Apostles and Fathers of the Church.

This book can benefit parents and children, spiritual fathers and those under their guidance, and many others. The life of a prophet that lived thirty-two centuries before our time is significant for the people of today: clergy and laity, monks and married people, rulers and those they rule, and everyone who is troubled by being subject to suffering, corruption and death.

The book is available from our Giftshop for \$ 35.00 plus S&H.

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**PARENTING toward the KINGDOM,** Orthodox Christian Principles of Child-Rearing.  
by Phillip Mamalakis, PhD.

The book is a reminder of our ultimate goal as Orthodox parents. Dr Mamalakis offers practical solutions on how to respond more and react less to our children by making parents aware of their struggles and how to deal with them. Also it will help parents who wish to make their home a “micro-church” (as expressed by St. John Chrysostom).

The book combines Christian ideals with practical suggestions.

The book is available from our Giftshop for \$ 21.00 plus S&H.

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<p><b>SPRING WORK DAY</b></p> <p><b>May 19, 2018</b></p> <p><b>9:00 am to 4:00 pm</b></p>
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