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# SAINT JOHN CHRYSOSTOM ORATORICAL FESTIVAL

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## TOPIC, TIPS & BIBLIOGRAPHY 2006

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GREEK ORTHODOX  
ARCHDIOCESE OF AMERICA  
DEPARTMENT OF  
RELIGIOUS EDUCATION



## 2006 SAINT JOHN CHRYSOSTOM ORATORICAL FESTIVAL

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### Topics

This year's festival theme is *The Festal Menaion*.

#### Junior Division

1. "The ends of the earth rejoice at your Nativity, O Maiden Mary, Mother of God and Unwedded Bride." Talk about the role of the Virgin Mary in the salvation of man. (September 8)
2. "Before your conception, O Pure Virgin, you were consecrated to God, and now after your birth you are offered as a gift to Him as a fulfillment of your parents' promise." Talk about the life of the Virgin Mary. (November 21)
3. On the Day of Theophany, we chant "All those who were baptized in Christ have put on Christ" (Gal. 3:27). Discuss the meaning of this phrase and the obligations it places upon us as Orthodox Christians (January 6).
4. At the Presentation of the Lord into the Temple, Simeon said, "Lord now let Your servant depart in peace...for my eyes have seen Your salvation..." Talk about the forty-day blessing of Jesus and how this tradition continues today. (February 2)
5. In the Troparion chanted on Pentecost, we hear, "Blessed are You our God, Who has revealed the fisherman as most wise...through them you drew the world into Your net." Talk about the events that preceded and followed Pentecost.
6. In the Gospel reading on the Feast Day of the Dormition of the Theotokos, we hear, "Martha, Martha, you are worried about so many things, but just one thing is needed" (Luke 10:38-42). What did Jesus mean by this statement? (August 15)



## Senior Division

1. The Exapostilarion of the Elevation of the Holy Cross proclaims, “The Cross is the Guardian of the whole earth...the beauty of the Church...the strength of Kings...the support of the faithful...the glory of angels and the wounder of demons.” Talk about the power of the Life-Giving Cross. (September 14)
2. “And you, O Bethlehem...are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel” (Matthew 2:6). What do the prophets of the Old Testament say about the Messiah? (December 25)
3. “I am the Lord’s servant, may it happen to me as you have said” (Luke 1:38). What does Mary’s response to the Archangel Gabriel mean to you as an Orthodox Christian? (March 25)
4. “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” (John 12:13). Now that we are aware of the forthcoming events of Holy Week, how can we explain the Lord’s triumphant entry into Jerusalem and the sudden turn of events?
5. At the Ascension of Jesus, the angels were heard saying: “Why do you stand looking into Heaven? This Jesus will come in the same way as you saw Him go into heaven.” What do the Church Fathers teach us about the “Second Coming?”
6. “And behold, there appeared to them Moses and Elijah...talking with Him” (Matthew 17:3). Discuss the significance of the appearance of Moses and Elijah at the Transfiguration of Jesus. (August 6)



## Topics with Speaker Tips

Speaker tips are provided by Dr. James C. Skedros, Holy Cross Greek Orthodox School of Theology

### Introduction

The worship services of the Orthodox Church, in general, follow three cycles: the weekly cycle, the annual cycle of moveable feasts, and the annual cycle of fixed feasts. The weekly cycle consists of the several daily liturgical services (such as orthros, vespers, the hours, etc.). The annual cycle of moveable feasts are those feasts whose dates of celebration depend upon the date of Easter (for example, Palm Sunday, Easter, the Ascension, and Pentecost). The two service books associated with the moveable feasts are: the Triodion and the Pentecostarion which were the themes of the previous two Oratorical Festivals. The third cycle, that of fixed feasts, are those feasts found in the service book known as the Menaion. The Menaion contains the services for the feasts associated with the saints and with specific events in the life of Jesus and the Theotokos. These feasts are fixed in the calendar. For example, most of us will find the feasts for our patron saint in the Menaion (December 4 for St. Barbara, October 26 for St. Demetrios, November 30 for St. Andrew, etc.) as well as many of the feasts associated with the life of Jesus and Mary, such as December 25 for Christmas. The Menaion covers the entire year from September 1 through August 31 and is usually arranged in 12 books, one for each month of the year.

This year's Oratorical Festival is devoted to one aspect of the third cycle of services (the fixed feasts), those feasts associated with the life of Jesus and his mother. Along with Good Friday, Holy Saturday, and Easter Sunday, the Twelve Great Feasts occupy an important position in the liturgical life of the Orthodox Church. These feasts are usually referred to as the Twelve Great Feasts:

- September 8 The Birth of the Theotokos
- September 14 The Universal Exaltation of the Cross
- November 21 The Entry of the Theotokos into the Temple
- December 25 The Nativity of Jesus Christ
- January 6 The Holy Theophany (Baptism) of Jesus Christ
- February 2 The Meeting of Jesus Christ (Presentation into the Temple)
- March 25 The Annunciation of the Theotokos
- (moveable) Palm Sunday
- (moveable) The Ascension
- (moveable) Pentecost
- August 6 The Transfiguration of Jesus Christ
- August 15 The Falling Asleep of the Theotokos

With the exception of Palm Sunday, the Ascension, and Pentecost, the other nine feasts can be found in the Menaion, or more specifically, in the Festal Menaion. The Festal Menaion brings together in one book the services for these nine feasts. The edition of The Festal Menaion translated by Mother Mary and Kallistos Ware is most useful. It contains the hymns for vespers, orthros, and liturgy for each of the nine feasts in addition to the Royal Hours for Christmas and Theophany. When preparing your essays, read



closely the hymns associated with the feast about which you are writing. These hymns contain the essential theology and meaning behind each of the feasts. Further, there are some very useful introductory remarks about each feast in the book *The Festal Menaion*.

## Junior Division

### Topic 1

“The ends of the earth rejoice at your Nativity, O Maiden Mary, Mother of God and Unwedded Bride.” Talk about the role of the Virgin Mary in the salvation of man. (September 8)

#### Speaker Tips:

Some two thousand years ago, a baby girl was born to the devout Jewish couple Joachim and Anna. The birth of this baby passed without any real notice. However, for Christians throughout the centuries and from around the world (“the ends of the earth”), the birth of this Jewish baby girl (celebrated on September 8 by the Orthodox Church) marked the beginning of the culmination of God’s plan for humanity. From the earliest of times, God had made special covenants or relationships with his chosen people, the Jews. God also gave the Jews many rules and regulations (known collectively as the Law) to help them order their lives in a godly manner. When the Jewish people fell short of keeping God’s laws, he called certain holy people, known as prophets, to speak out and lead the Jews back to God. At the center of the Jewish law lay two principles: to love God with unwavering obedience to his will and to love (and serve) one’s neighbor. Mary, the daughter of Joachim and Anna, was a faithful Jew whom God called to participate in the salvation of the world. For it is through Mary that the savior of humankind will be born, the eternal Logos, that is, Jesus of Nazareth. But if it is Jesus who is the savior who “takes away the sin of the world” (John 1:29), why and how is Mary important for our salvation? One answer is found in the marvelous story told by Luke in his Gospel (Luke 1:26-37). Read this carefully, for here we see Mary as the paradigm of willing acceptance of the will of God. The archangel Gabriel announces to Mary that she is to conceive and bare a child who will be called the Son of God. Mary’s response is critical: “Let it be according to your word,” that is, Mary chooses to do God’s will instead of her own. She could have said no. The Orthodox Church has always maintained that Mary was free to either accept or reject this calling. She accepted. Christ, the Son of God, the savior of the world, was born—given flesh—through Mary.

### Topic 2

“Before your conception, O Pure Virgin, you were consecrated to God, and now after your birth you are offered as a gift to Him as a fulfillment of your parents’ promise.” Talk about the life of the Virgin Mary. (November 21)



### **Speaker Tips:**

On November 21, the Church celebrates the Entry of the Mother of God into the Temple. The story of Mary's visit and prolonged stay in the Temple is told in the book known as the Protoevangelion of James which provides a narrative of the conception, birth and young life of the Virgin Mary. Although not considered to be authoritative as Scripture, the Protoevangelion of James provides spiritual truths embedded in the stories it relates about the young Virgin Mary. According to the Protoevangelion, Joachim and Anna brought Mary at age three, to the Temple, in order to dedicate her to the service of God. Miraculously, Mary remained in the temple until age 12, living in the most sacred area of the temple—the Holy of Holies—being fed miraculously by angels. Mary's entry and long stay in the temple is only one (though extremely significant) event in her life. Mary's conception and the birth of her son Jesus as well as the flight of Mary, Joseph and Jesus to Egypt (see Luke 1-2) are other important events in her life. The New Testament records other stories about Mary, in particular her motherly presence at the Crucifixion (John 19:25-27). The death of the Virgin Mary is another miraculous story not found in the New Testament. According to tradition, at the time of her death, the Virgin Mary was living in the home of St. John on Mt. Zion in Jerusalem. Desiring to see her one last time before her death, the twelve apostles, who were preaching the gospel in various parts of the world, were miraculously brought back to Jerusalem on clouds in order to be with Mary on her death bed. After bidding them farewell, Mary gave up her soul. Think about the various life experiences of the Virgin Mary. You may want to focus your thoughts on one or two events in her life which are paradigmatic of her dedication to the will of God. What about Mary's life is attractive to you? Are there ways that you could imitate Mary's life in your own daily life?

### **Topic 3**

On the Day of Theophany, we chant "All those who were baptized in Christ have put on Christ" (Gal. 3:27). Discuss the meaning of this phrase and the obligations it places upon us as Orthodox Christians (January 6).

### **Speaker Tips:**

One of the simplest yet most profound hymns we sing as Orthodox Christians is that known in Greek as "Osoi Christon"—"As many of you as were baptized." The words of this hymn are taken directly from St. Paul's letter to the Galatians (Gal. 3:27) where he writes, "For as many of you as were baptized into Christ have put on Christ." This hymn is sung in place of the Trisagion ("Holy God, Holy Mighty, Holy Immortal...") during the liturgy on special feast days, at baptisms, and, in particular, on January 6, when the Church celebrates Jesus' baptism. Think of what it means to "put on Christ." Think of the many things we put on us each day from our clothing to our cologne. In the course of our day, do we put Christ on? Do we make the sign of the cross over our chests? Do we wear our cross around our necks? For most of us, we were baptized as infants and have no recollection of our own baptism. Yet St. Paul challenges us to put on Christ. Baptism is a cleansing of sin (a washing with water) in order to be clothed anew in and with Christ. Has the clean garment of baptism which most of us put on when we were infants



remained unstained? Most likely not. Yet we can always wash this garment of Christ through confession and in the life of the Church. Once you have put on Christ, how does this affect your life? your lifestyle? how you think about yourself, others, and the world? How does one act and live if one has “put on Christ?”

## Topic 4

At the Presentation of the Lord into the Temple, Simeon said, “Lord now let Your servant depart in peace...for my eyes have seen Your salvation...” Talk about the forty-day blessing of Jesus and how this tradition continues today. (February 2)

### Speaker Tips:

Orthodox Christians have a beautiful tradition of bringing a newborn child to the Church to be blessed by the priest. The forty-day blessing is an opportunity for the child to “meet” the church, not just the priest who will bless the child, but also the entire church community. This tradition is based upon the older Jewish tradition, followed by Jesus’ parents, of bringing the firstborn child to the temple and offering a pair of doves as a sacrifice of thanksgiving for the birth of a child. It was also customary for a Jewish woman to receive prayers of purification forty days after giving birth. Thus, at forty days old, Joseph and Mary brought Jesus to the Temple in Jerusalem to offer thanksgiving to God for the birth of their child and to receive “their purification according to the law of Moses.” Read the account of Jesus’ presentation in the Temple found in the Gospel of Luke (2:22-40). The forty-day blessing practiced in the Orthodox Church is based upon this event in Jesus’ life. Instead of the Temple, Orthodox Christian parents bring the infant to the Church where the child meets, usually for the first time, the priest and the community of faithful who will be a part of the child’s Christian life. As you think about this topic, ask your priest to provide you with a copy of the service of the forty-day blessing. Perhaps, even have your Sunday School teacher read the service with the class and reenact a forty-day blessing. Or, ask your priest when the next forty-day blessing is going to take place and ask if you can observe it.

## Topic 5

In the Troparion chanted on Pentecost, we hear, “Blessed are You our God, Who has revealed the fisherman as most wise...through them you drew the world into Your net.” Talk about the events that preceded and followed Pentecost.

### Speaker Tips:

The Feast of Pentecost is a unique and pivotal moment in the history of the Christian Church bringing a new reality to the world and those who believe. Read the accounts of the forty days following Jesus’ resurrection found in the four Gospels (Matt. 28; Mark 16; Luke 24; and John 20-21). During these forty days Jesus appears to his disciples assuring them that he has overcome death and is alive. On the fortieth day after his resurrection, Jesus ascends to heaven and ten days later he sends the Holy Spirit at the



feast of Pentecost. The Book of Acts records the two important events of the Ascension and Pentecost. Read what Acts 1-2 has to say about these events. Focus your thoughts on the event of Pentecost itself, the sending of the Holy Spirit, and the manifestation of Holy Spirit in the events immediately after the apostles receive the Spirit: in particular, the speaking in other languages, the words of Peter (Acts 2:14-36), and the baptism of three thousand people.

## Topic 6

In the Gospel reading on the Feast Day of the Dormition of the Theotokos, we hear, “Martha, Martha, you are worried about so many things, but just one thing is needed” (Luke 10:38-42). What did Jesus mean by this statement? (August 15)

### Speaker Tips:

The Gospel reading for the Feast of the Dormition of the Theotokos is taken from Luke 10:38-42 and 11:27-28. In this story, Jesus visits the home of two of his closest friends, Martha and Mary, the two sisters of Lazarus. While Martha is busy preparing food and drink for their guest, Mary sits at the feet of Jesus and listens to the Lord’s teachings. A resentful Martha watches her sister sit while she does all the work in providing hospitality. Finally, Martha speaks out and asks Jesus to tell Mary to help her. Jesus’ reply, “Martha, Martha...” is often quoted by Christians as a reminder that what is most important in life is to listen to God’s teachings. The work and toil of our every day lives will always be there, but the opportunity to listen and learn God’s eternal truth is not as readily present. Jesus does not deny the value of Martha’s work as she prepares for her guest, but Jesus has come to visit Martha and Mary not to be served as a guest but to serve his hosts as a giver and teacher of the Good News (“the Son of Man did not come to be served, but to serve” Matt. 20:28). The end of the Gospel reading for the Feast of the Dormition states this in even stronger terms: “As he said this, a woman in the crowd raised her voice and said to him, ‘Blessed is the womb that bore you and the breasts that you sucked!’ But he said, ‘Blessed rather are those who hear the word of God and keep it’” (Luke 11:27-28). Certainly the Virgin Mary is worthy of praise and honor. Yet, with these words, Jesus reminds us that even though his own mother is blessed, those who hear and keep (do!) the word of God are even more blessed. Think of times in your own life when you have chosen to busy yourself with things of “this world” instead of listening, keeping, and doing the word of God.



## Senior Division

### Topic 1

The Exapostilarion of the Elevation of the Holy Cross proclaims, “The Cross is the Guardian of the whole earth...the beauty of the Church...the strength of Kings...the support of the faithful...the glory of angels and the wounding of demons.” Talk about the power of the Life-Giving Cross. (September 14)

#### Speaker Tips:

St. Paul, in his Letter to the Corinthians, writes, “for the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God” (1 Cor. 1:18). How can an instrument of torture, the means by which the Roman authorities put thousands of people to death, be “the power of God?” In secular terms, Christ’s crucifixion was the most abject and undignified means of punishment available in the ancient Roman world. Yet it is precisely this instrument that becomes the most significant and important symbol and image for Christians. How does the Cross, both as symbol and as an actual icon (image) which we wear, paint, venerate, and make the sign of over ourselves and others, express its power in your life? In what ways does the Cross (and the sign of the Cross) demonstrate its power in the life of the Church? Read closely chapters 1 and 2 of 1 Corinthians. Here, St. Paul offers his own personal faith in the power of Christ’s crucifixion. Read also Paul’s words in chapter 6 of Galatians: “But far be it from me to glory except in the cross of our Lord Jesus Christ” (1 Cor. 6:14). For St. Paul, there was nothing more powerful than the Cross and the event of Christ’s crucifixion.

### Topic 2

“And you, O Bethlehem...are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel” (Matthew 2:6). What do the prophets of the Old Testament say about the Messiah? (December 25)

#### Speaker Tips:

The Bible is divided into two separate yet connected parts: the Old and New Testaments. We often tend to associate the Old Testament with the Jews (and certainly for good reasons) and the New Testament with Christians. Yet as Christians, the Old Testament is of unquestionable importance for our understanding of God and his relationship with the world he created. The Old Testament is a history which chronicles the relationship between God and his chosen people for the salvation of the world. In addition, many books of the Old Testament speak of the coming of a messiah who will deliver Israel from its current woes. The first followers of Jesus were Jews of Palestine who believed that Jesus was indeed the messiah of whom the prophets had spoken. Yet not all the Jews at the time of Jesus believed in him; in fact, the majority of Jews rejected Jesus as the messiah. What exactly do the writings of the Old Testament say about the messiah? Read the several Old Testament prophecies about the coming of the messiah:



Micah 4:1-5:15; Isaiah 7:10-16, 9:2-7, 11:1-10; Baruch 3:35-4:4; Daniel 2:31-36, 44-45. Consider the various qualities and activities the messiah is suppose to have. Also, think about what kind of messiah Jews in the first century AD were looking for. Remember that Palestine and the Jews who lived there were under Roman occupation and that many Jews wanted nothing more than a restoration of the ancient Jewish Kingdom of Solomon and David.

### Topic 3

“I am the Lord’s servant, may it happen to me as you have said” (Luke 1:38). What does Mary’s response to the Archangel Gabriel mean to you as an Orthodox Christian? (March 25)

#### Speaker Tips:

In what was most likely a humble dwelling, Mary, the future mother of a child who will change the course of history, is greeted by the archangel Gabriel with a most odd announcement: without conjugal relations you will conceive a child and this child will be the messiah for whom the Jewish people have been waiting. Most of us would probably have run. Mary not only stayed but accepted the call. There seems to be two elements to this story. As a faithful and deeply believing Jew, Mary was ready to hear God’s words. Mary was like the good soil in the parable of the sower (Matt. 13:8). That is, she had prepared herself through a godly life to receive both spiritually and quite literally, the Word of God. Not only does she anticipate the good soil but she is also the good and faithful servant who takes the talents given to her, and acts upon them (Matt. 25:21). Mary’s unhesitatingly positive response to Gabriel’s call reflects her faith and trust in God as well as her spiritual preparedness. To have been able to accept unabashedly God’s will, Mary had prepared herself for this moment through the many years she spent in the temple (see above) and through her pious life. Her words are instructive: “I am the Lord’s servant” that is to say, I do as my Lord tells. Are we prepared to redirect our will to be in harmony with God’s will? How often do we struggle with challenges that place our will in conflict with God’s? Can you think of situations in which you have been faced with a decision to follow God’s will instead of yours? How did you reconcile this?

### Topic 4

“Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” (John 12:13). Now that we are aware of the forthcoming events of Holy Week, how can we explain the Lord’s triumphant entry into Jerusalem and the sudden turn of events?

#### Speaker Tips:

Palm Sunday, the day Christians celebrate Jesus’ entry into Jerusalem, offers a paradox. On the one hand, Jesus’ entry is greeted with jubilation and praise: “Blessed is he who comes in the name of the Lord” (John 12:13). The Jewish followers of Jesus greet him by paving the ground upon which he rides with palm branches, a symbol of kingly



authority. That he rides into Jerusalem on a colt is another symbol of his kingly authority since in the ancient world, and especially among the Romans, only heads of state were allowed to ride on horseback into a city all others were required to dismount. Further, Jesus is greeted with messianic exclamations (Matt. 21:9): “Hosanna to the Son of David” and “Hosanna to the highest.” However, in a few short days the “King of Israel” will be condemned as a criminal and put to death in the most inhumane of ways. What brought about such a turn of events? Read chapters 12-17 in the Gospel of John. Immediately after Jesus’ entrance into Jerusalem he shares with his disciples some of his most inner thoughts and teachings. These teachings are contained in what is often referred to as the “Farewell Discourse” of Jesus found in chapters 13-17 of the Gospel of John. What is it about Jesus’ teaching that might be offensive to many of his fellow Jews? Consider also the political context of Jerusalem and Palestine at this time. The Romans occupy Palestine and are fearful that the Jews, who have a history of self-rule, are eager to reassert their independence from Roman hegemony. When a crowd of Jesus’ supporters cried out that her comes “the King of Israel” to Roman ears this had a strong ring of political sedition.

## Topic 5

At the Ascension of Jesus, the angels were heard saying: “Why do you stand looking into Heaven? This Jesus will come in the same way as you saw Him go into heaven.” What do the Church Fathers teach us about the “Second Coming?”

### Speaker Tips:

The question of Christ’s “Second Coming” has concerned Christians from the earliest times. For the first followers of Jesus, those early disciples and apostles, Jesus’ return to earth and the inauguration of the Kingdom of Heaven on earth were considered to be immanent. Around the year AD 100 the apostle John wrote the Book of Revelation, which spoke specifically about Christ’s second coming and the signs that will precede his coming. Christians during the time of John’s Book of Revelation believed that Christ would return shortly to establish the Kingdom of Heaven for good. In fact, for John and his fellow Christians, the Antichrist spoken about in the book of Revelation was none other than the Roman emperor Domitian who was persecuting Christians. Yet, Christ did not come back; and Roman emperors once considered to be the Antichrist would eventually become Christian, many of them even saints in the Orthodox Church. As time went on, Christians, and especially Orthodox Christians, approached the question of Christ’s immanent return by personalizing it. That is, following the lead of Christ’s words “but of that day and hour non one knows” the Fathers of the Church emphasized the individual Christian’s preparedness for Christ’s second coming. That is, the Fathers worried less about the political situation of the world (think of the numerous books written over the last fifty years by fellow Evangelical Christians attempting to point to the coming of Christ; or that we live in the end times) and focused on one’s spiritual and confessional preparation for Christ’s return. That is, should Christ come today is your heart and soul prepared? Are you prepared to accept and follow him? Have you cleansed your heart of hatred, evil, vanity, and jealousy? Are you at peace with yourself, others,



and God? Christ will come again. We are sure of this. When he will come again, only the Father knows.

## Topic 6

“And behold, there appeared to them Moses and Elijah...talking with Him” (Matthew 17:3). Discuss the significance of the appearance of Moses and Elijah at the Transfiguration of Jesus. (August 6)

### Speaker Tips:

Jesus’ Transfiguration on Mt. Tabor is recorded in three of the four gospels (Matt. 17:1-8; Mark 9:2-13; Luke 9:28-36). The three descriptions are essentially the same: Jesus takes his three closest disciples, Peter, James and John to a “high mountain” in the vicinity of Jerusalem (the mountain is not named in the Gospel accounts but tradition places the Transfiguration on Mt. Tabor). There, Jesus is transfigured, his body altered (“metamorphosis” in the Greek) by an intense, supernatural light (“his face shone like the sun, and his garments became white as light” Matt. 17:2). Appearing with Jesus are Moses and Elijah. Jesus converses with the two Old Testament figures about his imminent death (Luke 9:31). The scene culminates when a cloud covers the mountain and “a voice came out of the cloud, saying, ‘This is my beloved Son, hear him.’” The Transfiguration is considered one of the six major feasts of our Lord in the Orthodox Church and is celebrated by Orthodox faithful as an event foreshadowing Jesus’ divine glory and manifesting him as God. Many important theological themes are portrayed by this event. One such theme is Jesus’ relationship with the Old Covenant, that is with the Jewish people and the Israelite faith. Jesus meets and converses with two of the most significant individuals of the Old Testament: Moses who represents the Law, and Elijah who represents the Prophets. At the heart of the Jewish faith was the Law and the Prophets, that is, the teaching of the Law (as especially recorded in the first five books of the Old Testament collectively known as the Law or Torah) and the writings of the Prophets. The Law established how a faithful child of God was to live in relationship to God, to humanity, and to the world while the Prophets were those who reminded the Israelites of the commandments of the law and helped redirect the Jewish people back to a relationship with God. By appearing with these two men, Jesus boldly states that his ministry is in direct continuity with Israelite religion of old. Further, Moses represents all those who have died, while Elijah, who was taken up into heaven alive (2 Kings 2:11), all those who are living: “their presence shows that the Law and the Prophets, the living and the dead, all bear witness to Jesus as the Messiah, the fulfillment of the whole Old Testament” (Orthodox Study Bible, p. 48).



## Bibliography

This bibliography is a non-exhaustive list of recommended sources for students to learn about each topic. Unless otherwise noted, books may be purchased from the following booksellers: the Department of Religious Education (DRE) Holy Cross Bookstore (HC), Light & Life Publishing (L&L), Conciliar Press (CONC), St. Tikhon's Bookstore (TIK), Alexandre Press (ALEX), and Spiritual Works (SW).

### Junior Division

#### General Bibliography

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*The Orthodox Study Bible* (DRE) Item #B07, B07-1  
*The Orthodox Faith, Vol. II, Worship*, Thomas Hopko (DRE) Item #E72  
*The Incarnate God: the Feasts of Jesus Christ and the Virgin Mary* (DRE) Item #L10  
*Celebrations: Feasts and Fast Days* (DRE) Item #E56  
*Orthodox Feasts of Jesus Christ and the Virgin Mother*, Hugh Wybrew (SVS)  
*Seasons of Grace: Reflections on the Church Year*, Donna Farley (CONC)  
*The Festal Menaion*, Mother Mary and Kallistos Ware (TIKH)

#### Topic 1

*Facing Up to Mary*, Peter Gillquist (Pamphlet) (DRE) Item #P60  
*Mary, Mother of God: Her Life in Icons and Scripture*, Giovanna Parravicino (L&L)  
*Mary, the Untrodden Portal of God*, George Gabriel, (L&L)  
*Mary and the Fathers of the Church*, L. Gambero, (L&L)  
*The Orthodox Veneration of Mary, the Birthgiver of God*, St John Maximovitch (L&L)  
*Mary, Worthy of all Praise: Reflections on the Virgin Mary*, David Smith (CONC)

#### Topic 2

*Mary, Mother of God: Her Life in Icons and Scripture*, Giovanna Parravicino (L&L)  
*Mary and the Fathers of the Church*, L. Gambero (L&L)  
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#### Topic 3

*Daily Meditations and Prayers for the Christmas Advent Fast and Epiphany*, Emily Harakas and Anthony Coniaris (L&L)  
*Baptism and the Spiritual Life*, (Cassette) (SVS)  
*Baptism according to the Scriptures 1 & 2*, (Cassette) (SVS)  
*Baptism as Thirty Celebrations*, Lazarus Moore (L&L)  
*Micron Euchologion, Baptism Service*, (HC BOOK)



## Topic 4

*Micron Euchologion, Forty Day Blessing Service*, (HC BOOK)

## Topic 5

*The Time of the Spirit*, Giovanna Parravicino (L&L)

*The Pentecost Vespers (The Kneeling Prayers)*, Spencer Kezios (NARTHEX)

*On the Holy Spirit*, St. Basil the Great (SVS)

## Topic 6

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*Mary, Mother of God: Her Life in Icons and Scripture*, Giovanna Parravicino (L&L)

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*The Orthodox Veneration of Mary, the Birthgiver of God*, St John Maximovitch (L&L)

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## Senior Division

### General Bibliography

*Learn Byzantine Chant* – CD-ROM (DRE) Item #Y15

*The Year of Grace of the Lord*, Lev Gillet (DRE) Item #B38

*The Orthodox Study Bible* (DRE) Item #B07, B07-1

*Orthodox Feasts of Jesus Christ and the Virgin Mother*, Hugh Wybrew (SVS)

*Seasons of Grace: Reflections on the Church Year*, Donna Farley (CONC)

*The Festal Menaion*, Mother Mary and Kallistos Ware (TIKH)

*Celebrations: Feasts and Fast Days* (DRE) Item #E56

*Festival Icons for the Christian Year*, John Baggley (DRE) Item #E43

### Topic 1

*The Word of the Cross*, Thomas Hopko (Cassette) (SVS)

*Through the Cross, Joy Comes Into All the World*, AGAIN Magazine Vol 26 No. 1  
(CONC)

*The Cross of Christ*, Hiermonk Jonah (Pamphlet) (CONC)

### Topic 2

*Christ in the Old Testament: Prophecy Illustrated*, Thomas Hopko (SVS)

*Christ in His Saints*, Patrick Henry Reardon, (CONC)

*Christ in the Psalms*, Patrick Henry Reardon, (CONC)

### Topic 3

*Mary, Mother of God: Her Life in Icons and Scripture*, Giovanna Parravicino (L&L)

*Mary and the Fathers of the Church*, L. Gambero, (L&L)

*The Orthodox Veneration of Mary, the Birthgiver of God*, St John Maximovitch (L&L)

*Mary, Worthy of all Praise: Reflections on the Virgin Mary*, David Smith (CONC)



## Topic 4

*The Feast of Palms*, David Anderson & John Erickson (SVS)

*The Royal Road: A Journey Through Great Lent* (CD-ROM) Frank Marangos (DRE)

Item #Y09

## Topic 5

*A Second Look at the Second Coming: Sorting Through the Speculations*, T.J. Frazier (CONC)

*Breaking the Code: Understanding the Book of Revelation*, Bruce Metzger (L&L)

*Apocalypse: in the Teachings of the Early Church*, Archbishop Averky and Seraphim Rose (L&L)

## Topic 6

*Metamorphosis: The Transfiguration in Byzantine Theology and Iconography*,  
Andreas Andreopoulos, (SVS)