

The theologian must take part in this prayer and in the life of the Church, for theology wishes to know God from the experience of His saving activity among men. But the theologian will never know this if he does not enter into a personal relationship of live with God and with the faithful through prayer. Hence one who prays together with the other members of the church is that much more a theologian. For in their common live for God, the saving and perfecting work of His love reveals itself all the more. In the prayers of the Church and in her worship there breathes her single spirit, and her eschatological horizon - her goal of perfection in Christ - is transparent. A theology which feeds on the prayer and spiritual life of the Church is a theology which expresses and deepens the Church's thinking, her spiritual life, and her work of sanctification and serving.

Dumitru Stăniloae

Religio is that which binds and disciplines a community whose humanity is a function of a shared set of experiences of birth, maturation, procreation, and death. It is difficult to see how this *communitas* could survive the medical rationalization of our world or how anything could replace or stand in for this *religio*. This loss is one sense in which we can speak of "the end of the human". The twentieth-century philosopher who perhaps saw this crisis of being most clearly was Martin Heidegger, who believed that modern technology, as an exploitative framework of natural resources, would interpose itself between being and the world.

Bryan S. Turner

If I cannot convince you by arguments, then let us pray together.

A. Khomiachof

Religion in modern society has been privatized and has no necessary connection with public culture; it is an aesthetic choice relating to lifestyle. As a result, the metaphors of late modernity express the trivialization of culture and the McDonaldization of meaning.

Bryan S. Turner

Even as the whole force of the laws and the commandments given by God to men terminate in the purity of the heart, according to the word of the Fathers, so all the modes and forms of prayer which men pray to God terminate in pure prayer. For sighs, prostrations, heart-felt supplications, sweet cries of lamentation, and all the other forms of prayer have, as I have said, their boundary and the extent of their domain in pure prayer. But once the mind crosses this boundary, from the purity of prayer even to that which is within, it no longer possesses prayer, or movement, or weeping, or dominion, or free will, or supplication, or desire, or fervent longing for things hoped for in this life or in the age to come. Therefore, there exists no prayer beyond pure prayer.

Prayer is the refuge of help, a source of salvation, a treasury of assurance, a haven that rescues from the tempest, a light to those who are in darkness, a staff of the infirm, a shelter in time of temptations, a medicine at the height of sickness, a shield of deliverance in war, an arrow sharpened against the face of his enemies, and, to speak simply, the entire multitude of these good things is found to have its entrance through prayer.

St. Isaac the Syrian

Prayer is joy that sends up thanksgiving.

St. Nilos of Sinai



THE ROMANIAN INSTITUTE
OF ORTHODOX THEOLOGY
AND SPIRITUALITY

The Chapel "St. Ap. Peter and Paul"
INCORPORATED IN AUGUST 1993

President:
Fr. Dr. Theodor Damian
30-18 50th Street
Woodside, NY 11377
Tel./Fax: (718) 626-6013
E-mail: DamianTh@aol.com

Fr. Dr. Theodor Damian, president
Mr. George Alexe, chairman

invite you to

The Ninth Ecumenical Theological Symposium

Prayer as Theology of the Mind and of the Heart for the Humanity in the New Millennium

Sunday, December 2, 2001
5:00 PM

St. Andrew's Episcopal Church
31st Avenue at 47th Street,
Astoria (Queens, New York)

Subway G, R: 46th Street; Bus: Q 18

George Alexe

Senior theologian of the Romanian Orthodox Church, member of the Union of Romanian Writers, director and founder of *Romanian Communion*; chairman of the Romanian Institute of Orthodox Theology and Spirituality:

Apanthisma, a Spiritual Illustration of Prayer as Theology of the Heart and Mind

Rev. Fr. Dr. Eugen Pentiu

Professor of Old Testament and Hebrew at Holy Cross Greek School of Theology, Boston, MA:

Faith under Scrutiny

Richard Grallo, PhD

Professor of Human Services, Audrey Cohen College, New York; Quest Institute, New York:

Questioning, Contemplation, and Receptivity to What Is

Rev. Dr. Bert F. Breiner

Episcopal Church USA, Chaplain Grace Church School, New York; Professor of Human Services, Audrey Cohen College, New York:

Prayer for the Third Millennium: the Prayer of the Spirit in Us

Dr. Nicholas Groves

Chicago Public Library, Roman Catholic Theologian:

The End Is in the Beginning: the Human Person According to St. John Climachus

Rev. Fr. Dr. Theodor Damian

Professor of Philosophy and Ethics at Audrey Cohen College, New York; president of the Romanian Institute of Orthodox Theology and Spirituality: *Psalm 103: Doxology as Philosophy of Life*

Drd. Daniela Anghel

The National Institute of Thraco-Dacian Studies, Bucharest:

The Orthodox Prayers Before and After the Holy Communion

GUEST OF HONOR:

The Right Rev. Fr. Dr. Vasile Vasilache

Vicar of the Romanian Archdiocese of America and Canada

DISCUSSION PANEL:

Daniel Damian, MSA

Audrey Cohen College

Dr. Elena Bront de Avila

Professor of Humanities, The College of New Rochelle, School of New Resources

Rev. Drd. Pavel Nicolescu

Romanian Baptist Church, Ridgewood, NY

Dr. Constantin N. Tsirpanlis

Professor of Church History, Patristics and Orthodox Theology, President of the American Institute for Patristic and Byzantine Studies

Prayer is the foundation of the connection with that which transcends us, with God.

In a world that is becoming more and more McDonaldized as Bryan S. Turner put it, where loss of traditional values, degeneration of our most fundamental beliefs and nihilistic orientations create the spectrum of an existential vacuum, where the discrepancy between human being and being human indicates a possible termination of humankind, in a *Homo Homini Lupus* society where hatred, atrocity, violence, injustice, manipulation, and exploitation take away human dignity, God appears to be the ultimate resort for hope and salvation.

It is only God who can do something about our situation. Yet that implies not only acknowledging God's existence, but being in the right position before Him, a position of humility and prayer.

What is prayer, how can one pray, its role in one's life and salvation, its psychological and social implications, the radical transformation of man that it can achieve, such type of questions and others of the kind will be addressed in the papers and discussions that will take place at this meeting.

Fr. Dr. Theodor Damian