

## **EDITORIAL**

# **FAITH - A POWER BEYOND THE HUMAN**

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**T**he theme of this year's 7th National Youth Conference definitely lies within the general spirit of all Youth Conferences of our Archdiocese which have taken place, from the first one onwards. Yet, this Conference, by having a theological subject such as faith, clearly takes on a character that tends to differentiate it radically from all other Conferences up until now.

The general spirit of the Youth Conferences - as formulated by the 4th Clergy-Laity Congress (1981) during which it was decided that National and State Youth Conferences should take place each year on an alternate basis - was to assist the young people of our Community to achieve the following double aim: to develop an awareness of their dual identity as Greek Australians and to understand their special position and their historic responsibility in a pre-eminently multicultural country like Australia, precisely because of that identity.

The awareness, of course, of such a collective as well as individual responsibility can be achieved, as one can easily see, only in stages, by elaborating upon themes taken directly from the Greek Orthodox Tradition. In saying 'Tradition', we mean here the dynamic and striving continuity of our people, as experienced in the centuries of modern Hellenism, especially as this was tried and tested 'like gold in the melting-pot' during the 400 years of Turkish rule with the price paid by the New Martyrs which, while heavy, was cleansing, like the 'waters of regeneration'.

If we recall the concrete titles of the themes of our past Conferences, we shall see that even when we spoke about universal issues such as 'Tradition and Life', 'Marriage and Family', 'The Psychology of the Migrant' etc, our enquiries into these always revolved around the specific data of our own cultural setting, namely our centuries-old and unbroken tradition, regardless of whether this was the ancient Greek, medieval and Byzantine, or the modern Greek phase of our civilisation. We believed, and continue to believe, that only in this way could the major features of our Greek Orthodox identity be maintained and creatively transplanted from generation to generation.

However, this attempt is not made for chauvinistic reasons, out of the ambition to close our Greek Orthodox Youth into a kind of 'ghetto', thereby isolating them from the rest of our culturally diverse Australian society. On the contrary, it is precisely because we recognise how universal and eternal the values created and taught by Greek Orthodox Tradition are, that we feel required and at the same time obliged, to share these values with all of our fellow citizens. It is clear that such an attempt, which does not hurt or discriminate against anybody, substantially enriches modern Australia. It offers cultural elements that no other ethnic group could give, just as we could not contribute to the multicultural society of contemporary Australia cultural goods that other people have created as their distinctive characteristics.

We know, on the one hand, that our glorious Greek heritage - from the epics of Homer, the classical tragedies, through to the Hellenistic or later greco-roman literature - was the common basis of European and, through this, world civilisation. Yet on the other hand we also recognise that all of these various achievements did not simply find 'another' form of expression within the Greek Orthodox Tradition, as was the case with so many others. The mentioned cultural goods naturally found their most authentic interpretation and the most creative synthesis here, for the simple reason that no one can know the spirit and nature of any creation better than the region and the people who first conceived and realised it. This is why Greek Tradition, even when it extends as far back as Homer, is always characterised by a sanctified and joyous philanthropy. This obviously has

nothing to do with the one-sidedness of western humanism, and for this reason it was rightly called, in contrast, Greek Orthodox spirituality.

Consequently, the objections that are sometimes heard from various strange internationalists that the adjective 'Greek Orthodox' supposedly does not correspond to a unified and solid internal content of our culture, is obviously malicious. Or they at least interpret the term from a narrow 'denominational' viewpoint, which ignores the astonishing evidence over so many centuries of the historic synthesis which Greek civilisation achieved when it underwent the purification and transformation given to it by the Judeo-Christian tradition of divine Revelation.

Following these introductory remarks, we must add that the topic of 'faith', which is at the centre of our interest at this Conference, will not be examined primarily or exclusively on a theological or purely religious basis. That would be an unacceptable and fundamental misunderstanding right from the outset. For, this is a Youth Conference of all possible trends and dispositions, rather than an academic meeting of theologians or philosophers of religion.

In a Youth Conference, then, it is only natural that we investigate the theme of 'faith' first of all in every possible anthropological dimension. And from this, no doubt, the inevitable religious character of the topic will also be revealed. For, admittedly, there is no other power that can so decisively affect and give flavour to all human activities as 'faith', regardless of whether this occurs consciously or subconsciously.

Yet by placing faith as the main subject of this Conference, and describing it in general as a 'power beyond the human', we perhaps may have given the impression that we consider what 'is human' to be a familiar and indisputable concept. Of course in reality this is not the case. Before approaching the subject of 'faith', therefore, we must basically examine the 'human' which constitutes the second term of our problem here.

First of all, then, we shall try to define what we mean by the term 'human', above which we consider faith to be. Immediately after, we must make a more thorough analysis of the term 'faith', since this is our central question. For, in describing faith vaguely as a 'power beyond the human', it does not mean that we have even expressed a trace of the essence and

transformative dynamism of this undefinable mystery which, as we shall see, we recognise more from its fruits than from its mystical function.

Having thus shed some light on the various aspects of both major concepts of our theme (human - faith), we shall be able to see how the gift of faith adorns human life in general. In other words, how it secures a serene spiritual life for the everyday person, as well as how it supports and practically promotes individual activities into sciences, arts, sociopolitical action, philosophical thought and religious life. Therefore, the outline of our study is naturally derived according to the three following paragraphs: (a) meaning and content of the term 'human'; (b) meaning and content of the term 'faith'; and (c) faith and life in general.

### **Meaning and content of the term 'human'**

There can be no doubt that when a people study themselves, especially in connection with the world around them and the rest of the universe, they always have to choose between only two possibilities, just as the mythical Heracles had to choose at the crossroads between virtue and evil. In other words, a person always had the possibility either of considering himself or herself as being above or independent of the world (which is extreme idealism), or of considering the world itself as being infinitely superior to him or her, who is a mere accessory of the whole universe (which is extreme naturalism).

The golden middle position between these two extremities was, as is known, the view of the human person as the crown of creation. This means on the one hand an organic bond with the entire creation and, on the other hand, a special moral responsibility to the common Creator of all.

While the two extreme positions belong mainly to philosophy, the first being called moral indeterminism and the second positivistic determinism, the third position of a golden middle is the religious attitude of a person. This again can be developed, starting from the mythical stages of all kinds of idolatry, right up to the highest form of monotheism which is the Judeo-Christian Revelation.

With this vast, if not chaotic, variety of anthropological data, a fundamental question naturally arises: which out of these historically

known or merely possible theories could be considered an authentic expression of what is 'human'? Have we not encountered in the history of civilisation the contradictory phenomenon that sometimes the most noble expression of life in creation, while at other times the most irresponsible and paranoiac cruelty, are all classed as 'human'. In our attempt to place in some order and evaluate, as much as possible, the moral quality of every recorded expression of what is human, it would be useful to remind ourselves of certain central landmarks of this 'codified', so to speak, anthropology.

Thus, 'human', according to moral autonomy, is the privilege that one feels of one's own accord to be the source of power and the criterion which defines and interprets all things - even when the same person remains to a large degree undefined and inexplicable. Aristotle himself, who examined and classified everything rationally, saw this strange 'loneliness' of the human person expressed on a scale which can range from the 'divine' to the 'beastly'.

The ancient Greek philosophers known as the Sophists were however the classical teachers of the absolute independence of the human person, with the proclamation of the well-known principle 'man is the measure of all things'. In spite of this, we must admit that the Sophists' primary concern was not to turn man against religion, but rather to underline the incomparable primacy of man in the whole creation, making him or her the only criterion for all other values.

The philosophers of the so-called western European Renaissance and Humanism proclaimed the autonomy and independence of the 'human' in the same radical manner as the ancient Sophists, but with obvious blasphemous arrogance and polemic against every form of religion. Later, the Encyclopaedists, the representatives of the Enlightenment and all the subsequent naturalistic, positivistic and even romantic philosophical systems followed.

We must however admit that, even in the most revolutionary form of independence of the 'human' person, as formulated in the type of Nietzsche's 'superhuman', there was hidden a reserved bitterness and pessimism regarding the ultimate cutting off of human nature from its divine root. This pessimism was expressed by Nietzsche as a nostalgia for

the divine, which was unsurpassable in lyricism, as well as an abhorrence or at least an irony contained in his characteristic phrase *Menschliches allzu Menschliches* (the human, the excessively human). We can therefore say that human nature, even in its most revolutionary rivalry with the notion of the divine, has never ceased to have a distant, even if dull, sense of its divine origin.

However, the human was perceived - intuitively rather than intellectually - in its most mystical dimensions by Heraclitus, which is why it was glorified almost to the degree witnessed by the sacred Judeo-Christian Revelation. That ancient philosopher of the Greek East who taught the most noble truths regarding human nature, only possessed the merely human means of philosophy. Yet, he managed to touch upon almost original 'structural' presuppositions of the mystery which would later be expressed as 'theandric' (i.e., both divine and human) from the Old and New Testament, with the well-known teaching of the creation of the human being 'in the image and likeness of God'.

With the proclamation 'I have studied myself', Heraclitus stated that his greatest philosophical task was not so much the study of inanimate nature, but rather the study of himself. He formulated the almost oracular definition of the human person with his famous phrase 'The realm [*ethos*] of man is the divine [*demon*]'. This phrase - isolated in fact from its context, as is the entire teaching of Heraclitus of which only fragments remain - is always particularly difficult to understand. This is why it is interpreted even until today according to the meaning one gives to the terms 'ethos' and 'demon'.

It must be said that the original meaning of these terms in Greek literature is very clear. Yet, the teaching which arises out of a strictly literal interpretation of these terms is so unheard of, especially if one compares it with the philosophies of people up until then, that even the most daring of philosophers would not be bold enough to express it.

The term 'ethos' originally meant the concrete natural environment in which any animal or human being lives and grows. And since the environment always decisively influences the character and habits of every living creature, the general behaviour of the human being or animal was

also named 'ethos'. The term 'demon' for the ancients was much more simple. It meant only 'god'.

We can now take these literary data and translate the almost enigmatic fragment of Heraclitus in its precise literal meaning. Thus we would say, using modern language, that 'the natural environment of the human being is God Himself'. In a sense, God is our 'living room'!

Could one have ever imagined that the same people, namely the Greeks, who taught through the mouth of Plato that 'God and man cannot mix', would also have dared to teach, through Heraclitus, that the only environment, that is, the only 'habitat' in which man prospers, is God Himself? To appreciate how astonishing this teaching of Heraclitus was, we should recall that only the Byzantine theologians taught something similar many centuries later, when they said that Christ is the 'land of the living'.

If with the myth of the 'centaurs' (a monster which was half human and half animal) the Greeks tried to show the connection between man and beast, from which one had to be redeemed, with the teaching of Heraclitus they did not simply teach a kind of self-transcendence, but rather the superhuman 'divinisation', which is the sanctification of the human.

The 'human', then, must never be thought of as a static and closed concept. The Greek word 'anthropos' (human) in fact comes from two words *άνω* and *θρώσκω* which means 'to look upwards'. So the human will always wrestle between that which is 'beastly' and that which is 'divine', between 'dark' and 'light', between 'falsehood' and 'truth', between 'death' and 'life', until man reaches the divine and human fullness which God has provided. Let us now proceed to the second point of our study, which is 'faith'.

### **Meaning and content of the term 'faith'**

As we had also mentioned in the beginning, if this Conference was a theological one, we would have done three major things in order to study the topic of 'faith':

- (a) We would have found the relevant passages in the Holy Scriptures which describe 'faith' and how the person of faith behaves.

- (b) We would have read what the most well-known Fathers and Teachers of the Church have said about the matter, and
- (c) We would have tried to see how contemporary theology perceives, and what it teaches about the subject of faith.

Now that our Conference embraces the broadest possible cross-section of young people in our Community, whose attitude or influences from contemporary society we do not always know, our method must be more comprehensive and more simple, so that the dialogue which we seek can be understood by all.

We shall therefore attempt to examine what the average person more or less means when he or she speaks about faith today, particularly here in Australia, but also in the whole world, since the world has become a small neighbourhood through technology. Following this, we shall briefly analyse how Scripture and the Church see the topic of 'faith', so that we can adjust our lives as Orthodox Christians accordingly.

Before elaborating upon this subject in terms of the world on the one hand and the Church on the other, we should describe the special conditions of Australian society today. For, in so doing, the importance of the topic of 'faith' will be appreciated even more, particularly within our own sociopolitical circumstances.

Let us remember, first of all, that Australia is at present supposedly still a predominantly Christian country, even if it is a colourful mosaic of Anglicans, Roman Catholics, Orthodox etc. Yet the geographical position of Australia, and its relatively small population, do not exclude the possibility that Christians will one day no longer be the majority in this country. Already, most of our fellow citizens of Asian background are of another religion, but this does not hinder us from living peacefully with them as equal citizens. However, in order for peace to exist and be maintained between various ethnic groups and religions in this still privileged country, the most noble traditions of each ethnic group must be systematically cultivated and strongly protected.

Among these traditions, there can be no doubt that religion should be considered the highest and most spiritual. It is not by chance that such an evaluation of things prompted the new Governor of Victoria, Sir James Gobbo, to take the praiseworthy initiative of calling an International

Conference in Melbourne with the theme 'Religion and Cultural Diversity' last July. We were honoured to be invited to this Conference, and to make our own Greek Orthodox contribution by way of a plenary address.

Despite the various initiatives which have recently been taken to illustrate the role of faith and religion in modern multicultural societies, there is still unfortunately not only ignorance and indifference on the part of the non-believers, but also much hypocrisy and great insensitivity from those who are considered to be believers. Both of course weaken the beneficial effect which religion could have on the peaceful co-existence of people, even in today's confused and turbulent world.

We must emphasise in particular that the hypocrisy and insensitivity of the so-called faithful quite often leads, apart from other things, to a gross misunderstanding and slander: namely to declare that massive bloodshed in places such as Northern Ireland, the former Yugoslavia etc., were wars caused by supposedly 'religious' motives. In this way, those who are the true instigators of war and the shameless murderers behind the scenes, not only rid themselves of the relevant responsibilities, but also manage to disorientate the uninformed crowds, thereby easily turning them against religion as a whole.

Even apparently less barbaric phenomena, such as that which occurred recently with the so-called cultural Festival of Adelaide - for which even government officers were going to allow the ridicule of a Byzantine icon of the holy Mother of God, by presenting her holding a large accordion instead of the divine Child, or the other monstrosity which they tried to exhibit in Melbourne as a work of art: namely the Cross of Christ immersed in urine - certainly highlight how the respect for the sacred in general among Christians has become unacceptably blunted. Have we also not repeatedly heard political leaders in this country boast that they are 'agnostics', without at least feeling some embarrassment in light of the many faithful who voted for them? In the peculiar social and cultural climate which we are unfortunately experiencing at present, it appears that there are more than a few who believe that being, or pretending to be, 'indifferent', if not 'agnostic', is a sign of a supposedly advanced democratic mentality and 'civilised' tolerant behaviour.

Whether this is a naive error, or conscious indifference or even animosity, it is nonetheless a lie which the person of faith -any metaphysical faith actually- must strongly oppose with a great 'NO', in the name of human rights. In other words, the faithful person should demand respect and protection for the most noble cultural good which man has ever known. And this is nothing other than religion which the great German Hegel so characteristically called the 'Sunday of life'.

When examining what led to this situation, we can see that the phenomenon of faith in general became severely misunderstood in the modern world. Faith, accordingly, was considered to be the feature of the naive, the timid, the opportunists, or else of the fanciful and backward people.

In fact, from the history of world civilisation, as well as from the daily experience of every unbiased person, the conclusion that is plainly drawn is that all achievements - at least of what is known as humanistic culture - had faith as their unshakeable basis. Their source of inspiration was the certainty of a set of values beyond the decay of everyday life. Given all of the contradictory elements of modern social reality briefly mentioned above, one should not be surprised that the subject of 'faith' is no longer one of the main interests of the average person today.

Even in Christian societies, mention has been made from some time ago about clear signs of a 'post-Christian' period. It is therefore obvious that the concept of 'faith' is either silently cast aside into the unknown and unapproachable field of so-called 'metaphysics', or otherwise secularised to the extent that it no longer differs at all from the simply human quality called trust. In our secularised society and vocabulary, there are still incidents which we say we accept 'in good faith', that is without further explanations. We also still have the institution of the 'Credit Bank'. Yet 'faith', as a motivating force for a resilient attitude towards the difficulties of life, is now almost something 'unreal'.

We should of course say at this point that the lack of faith in today's average person, and especially the young, does not necessarily mean atheism, that is a rejection in principle of the existence of God. This topic does not normally touch contemporary youth, for the simple reason that it does not concern them, since it is not a matter of urgency in the immediacy

of their everyday lives. Either way, the average person is today preoccupied from childhood with economic and technological interests. This is also why the subject of humanities, that is classic studies, have declined to an unprecedented degree worldwide.

Parallel to this planned practical direction, there are also of course the continuous disappointments that come from the moral quality of modern life on an individual, social or world level. Wars and constant rivalries due to purely economic and strategic interests, have created a climate of general instability and lack of confidence between individuals and entire peoples. One could therefore say that the words of St John the Evangelist that 'if one does not love his brother whom he has seen, how can he love God whom he has not seen?' (1 Jn 4:20) find a tragic confirmation in this subject also, but in reverse. We can thus say that 'since we no longer trust our brother whom we have seen, how can we trust God whom we have not seen?! Of course we, as Christians, have seen God in the person of His incarnate Son. Yet, how many so-called 'Christians' deny the divinity of Christ, or even His historic incarnation, like those heretics of old times (Arians and Docetists)?

Nonetheless, in the life of the exhausted and 'one dimensional' modern man, there is always a deep nostalgia for peace and happiness, beyond consumerism and the doubtful miracles of technology, which are a double-edged sword. Consequently, we could say that there is always subconsciously the thirst for deification (theosis) within each of us, since we are not only created in the 'image of God' but, more specifically, we are created according to the prototype of Christ, the God-Man (cf. the letter to the Colossians). It is not by coincidence that, right at the heart of the twentieth century so preoccupied by technology and consumerism, a tragically misunderstood author, N. Kazantzakis, in his controversial book 'The Last Temptation' should have the central hero requesting just one thing from his childhood: 'My God, make me God'.

In an age when nearly all other secular authors spread propaganda internationally about hypocritical idealism or *dolce vita*, the obsession with the body, police adventures and drugs, Kazantzakis presented a completely human Christ who seeks only theosis. This is not Arianism or blasphemous heresy, because Kazantzakis did not write theology or a

catechism. Kazantzakis wrote literature, and any art form which places superhuman development right up until theosis as the central issue and goal of today's non-believer or doubter, does not deserve to be called atheism. On the contrary, we should admit that the entire anxious search of Kazantzakis in all of his works without exception, is marked by a faith in God and in mankind which, although not in the conventional or traditional form, is no less warm and intense. With such sensitivity or even prejudices, our times can receive great instruction and benefit, especially in the most heart-rending needs, by taking note seriously that the Word of God, that is Divine Revelation, presents the gift of faith as an effective medicine.

Both in the Old and New Testaments, faith is the key to understanding every relationship between God and mankind. Throughout Biblical teaching, the relations between God and humanity are not the result of chance or coincidence. On the contrary, they are all based on a mutual responsibility, since they do not aim purely for a mere acquaintance, but for eternal life and salvation. God is not an impersonal blind force or idea, but rather a personal being who loves and saves. This is why He creates the human person in His image, so as to share the blessedness of His Kingdom.

Communion, into which man is called by God, presupposes certain obligations: 'I will be a Father to you, and you shall be my sons and daughters' (2 Samuel 7:14). This is precisely the reason why the interconnected obligations of man and God are called a 'Testament' (which means an agreement). Scripture accordingly reveals God 'committing' Himself, making 'pronouncements' and remaining faithful to His promises. At the same time He calls man to be consistent and dedicated, faithful to God who never speaks falsely.

Above all, we should note that the original power of Biblical faith is not found so much in the objective truth of certain theoretical or practical principles, as in the reliability, goodness and unchanging nature of God Himself. Since 'He is who He is', the question follows: 'is anything too wonderful for the Lord?' (Gen. 18:14). Whatever comes from the true and living God is light, truth and life. All three of these exceptionally dynamic

factors (light, truth and life) make faith a power that surpasses logic, experience and even the boldest human imagination.

Faith in the living God has three basic characteristics: it is an ecstatic faith; it is an inclusive faith; and it is a conciliatory faith. We must look at each of these briefly.

Faith is ecstatic for two reasons. Firstly, because it is not a human achievement, but a gift from above. One becomes receptive to this when one does not close one's ears to the call of God. This is why the term 'obedience to the faith' is so central in the language of the New Testament, especially in the Apostle Paul's writings. The letter of Jude speaks of the faith 'once delivered to the saints' (Jude 1:3), which means that the gift of faith is not always given to everyone with one divine and direct descent from heaven. Rather, it was given in the beginning, and transmitted with Holy Tradition from generation to generation, which is in turn maintained through Apostolic succession of the Bishops and Teachers of the Church.

The authority of Faith is given from above, and flows mystically like a river that continuously irrigates all the people of God. It makes faith 'ecstatic' for a second reason: because it enables the individual to overcome the narrow limits of his or her own loneliness, namely to come out of the self (which is literally what the word ec-static means) and to surrender without reservation into the hands of the living God.

The prototype of the faithful person of God in every way was always rightly considered to be Abraham. With the command 'Go from your country and your kindred' (Gen 12:1), God literally 'uprooted' Abraham, not only to make him a Father of Nations, making him capable of doing great works as the leader of the people, but also to strengthen him to be ready, even to sacrifice his only son at the command of God. The Apostle Paul very movingly describes the various stages of the amazing faith of Abraham, in his letter to the Hebrews.

Faith in the living God is inclusive because it is not only an important gift in itself, but at the same time it becomes a source of many other divine gifts. St John Chrysostom, the most enthusiastic and tireless commentator on the New Testament, expresses this truth in the following way: 'Faith is a great gift and source of many other gifts, because through faith people can do in His name only what God does' (*On John*, Hom. 63,

PG 59,351). This Church Father goes even further in order to express the major mystical powers of Faith by observing that ‘two are the miracles of faith: firstly, that it achieves much and suffers much, and secondly, that it remains as if it had suffered nothing’ (*On Hebrews*, Hom. 27, PG 63,187).

Faith in the living God is also conciliatory, since with the dynamism it has from above, it burns like divine fire anything in the human being which is inappropriate to his inclination towards the divine, it illumines the darkness of self-love which has remained after the fall, and warms the heart to the point of making it red hot, in order to overcome the ‘love of the many which will grow cold’ (Mat. 24:12). Once the natural person is transfigured into a ‘new person’, he or she can love those who hate them, and bless those who abuse them, and tolerate those who persecute them. There is no one, absolutely no one, with whom the person of faith cannot be reconciled. This is why the entire New Testament is characteristically called ‘the ministry of reconciliation’.

### **Faith and life in general**

To every listener of good will, it should be clear from what we have said so far that the person of Biblical faith is perhaps the only one who has remained whole - that is, with all of his or her senses quite sound - after the mutilation brought upon humankind both by original sin and the subsequent personal sins of each of us. The person of faith may have never lost faith, or may have found it after repenting and returning. In the first instance, such a person is like an innocent child who still has absolute confidence in its father, while in the second case, he is like Lazarus who was raised from the dead, and who saw and enjoyed once more with immense nostalgia the life which death had taken away. There will therefore never be in history a more stable, peaceful, heroic, lenient or daring person than the man or woman of faith. The great acts of self-sacrifice and heroism always presupposed faith. The greatest masterpieces of art are the product of deep faith and vision which are beyond common human perception. The terms ‘in-spiration’ and ‘en-thusiasm’ actually highlight their divine origin (‘in-spirit’ and ‘en-theo’ which means ‘in God’), and again signify faith with a different name. Any form of activity in history wanting to achieve new creations and transform ‘raw material’

into new surprises, must have the motivating force of faith in the inexhaustible possibilities which God has placed in the heart of each person.

In conclusion we could say that, without the power of faith, religious monuments of worship and art - which have been admired for centuries - would not have been made. Institutions of solidarity and philanthropy would not have arisen out of primitive barbarity, nor would world history have the miracles of self-sacrifice and incomparable altruism to show.

If the daring and progressive person is not the lethargic type who has no faith, or who doubts as a matter of principle, then one can expect that young people who thirst for life and action would be fascinated by the examples of faith, which opens forever broader horizons, rather than by the defeatist attitude of faithlessness which, without reason, disappointingly closes and darkens even the daily horizons of the average person.

In the final analysis, we should recognise that, in order for the heavenly flower of faith to blossom within us, and have a fragrance both in our personal lives as well as in our whole environment, one does not require special cleverness or education. What is mainly needed is humility, so that no one can take anything for granted, but rather see all things as gifts which we did not deserve. Therefore faith is first of all a matter of appreciation. It is noteworthy that the humble and grateful servants of God never thought that they believed enough. That is why their most fervent prayer was always: 'Lord, give us more faith'. We pray that young people may never be deprived of this faith and appreciation, so that they may enjoy their entire lives through to ripe old age as a sacred feast.

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*EDITOR'S NOTE:* - For this issue of *PHRONEMA* I considered the theological content of the keynote address to the 7<sup>th</sup> National Youth Conference on the topic of faith was not only current but also a valuable and appropriate editorial for our journal. I am grateful to His Eminence Archbishop Stylianos for permitting this to appear.

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