

New Skete Monastery to host iconography workshop in September

CAMBRIDGE, NY [New Skete Monastery]: Registration is now open for an Iconography Workshop hosted by the Monks and Nuns of New Skete September 24-28, 2019. Instruction will be given by the well known iconographer, Philip Davydov, of Sacred Murals Studio in Saint Petersburg, Russia.

This year's model will be the icon of the Angel with Golden Hair. Students will be lead through the process of painting the icon from start to finish, using the methods from Sacred Mural Studio, based on four fundamental steps—creative research, selection of models, thoughtful planning, and careful execution and control of the image.

The practical sessions will begin with the basics of anatomical drawing to let students learn (or experience one more time) the process of constructing a human head, face, and three quarter view, as these are the two most common face positions in iconography. After the exercises on paper, students will draw the angel's head and continue the painting process on icon boards.

The intense and disciplined practical work will be punctuated with lectures and talks with slideshows. During the day there will be two or three lectures introducing students to main theological and theoretical aspects of iconography. They are designed to demonstrate how theology is embodied in colors and gold, to illustrate the history and theory of iconography, and to share solutions to some typical problems iconographers face today.

Registration in the workshop includes six light breakfasts, five lunches and five dinners, a coffee hour, instruction, and all materials. Class size is limited to a minimum of six students with one instructor, and a maximum of 15 students with two instructors.

[Registration details, schedule, instructor bio, and costs](#) are available online.

As regards involuntary homicide, first rule bids the guilty one to spend seven years in order to attain to absolution in accordance with the fixed degrees; whereas the second requires him to fulfill a term of five years (Ancyra 23).

Our Fathers did not consider murders committed in the course of wars to be classifiable as murders at all, on the score, it seems to me, of allowing a pardon to men fighting in defense of sobriety and piety. Perhaps, though, it might be advisable to refuse them communion for three years, on the ground that they are not clean-handed (Saint Basil 13).

Whoever has given his neighbor a mortal blow is a murderer, whether he startled the fight or was defending himself (Saint Basil 43).

I have shared all of this you as parents to consider how you might instruct your children on this issue, as they get older. I know this a difficult issue for parents to address. They love their children and would seek to protect them from being harmed. There is a lot more I can share on this issue, but after reading what I have read, I believe the Church Tradition would say “no” to the idea of having guns in church. I will further speak on this next week.

The blessing of the Lord be upon you. Christ is risen!
The unworthy +Paul

Bishop Paul's Travel Schedule

May 3-5: St. Joseph Church, Wheaton, IL- 30TH Anniversary

May 6-10: Holy Synod Spring Session , New York

May 11-12: Archangel Michael, Burbank, IL

May 13-15: Annual Clergy Convocation, Darien, IL

May 17-19: St. Nicholas, Kenosha, WI (Ordination of sub deacon Jan Farrell to Diaconate)

May 23-24: Bishop @ Diocesan Council at Christ the Saviour, Chicago, IL

May 25-26: Holy Trinity Cathedral, Chicago, IL

May 26: Trip to Holy Land Begins

המשיח קם! באמת קם!
(HaMashiach qam! Be'emet qam!)

Hebrew (modern)

John 20:19-31 (Gospel)

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you."

When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." So he said to them, "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." And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"

Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing." And Thomas answered and said to Him, "My Lord and my God!" Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." And truly 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.

Troparion — Tone 7

From the sealed tomb, You did shine forth O Life!
/ Through closed doors You did come to Your
disciples, O Christ God! / Renew in us, through
them, an upright spirit, / By the greatness of Your
mercy, O Resurrection of all!

Kontakion — Tone 8

Thomas touched Your life-giving side with an eager
hand, O Christ God, / When You did come to Your
apostles through closed doors. / He cried out with
all: You are my Lord and my God!



Antipascha: St Thomas Sunday

Commemorated on [May 5](#)

Some icons depicting this event are inscribed "The Doubting Thomas." This is incorrect. In Greek, the inscription reads, "The Touching of Thomas." The Slavonic inscription is, "The Belief of Thomas." When Saint Thomas touched the Life-giving side of the Lord, he no longer had any doubts.

This day is also known as "Antipascha." This does not mean "opposed to Pascha," but "in place of Pascha." Beginning with this first Sunday after Pascha, the Church dedicates every Sunday of the year to the Lord's Resurrection. Sunday is called "Resurrection" in Russian, and "the Lord's Day" in Greek.