



ministering communion were devised (see Rev. Dr. Alkiviadis C. Calivas' Internet article, May 25, 2020.), similar to what is mentioned above. [<https://www.goarch.org/-/a-note-on-the-common-communion-spoon--2020>].

We don't know when we can resume our normal activities, and it may be different in different places, but until then, we need to take responsible action to prevent spread of this virus. We need to listen to our legitimate authorities. So-

cial distancing; wearing face masks; and good personal hygiene are some good things that we can do, even in church.

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Hidden Mysteries

The answers to life's fundamental questions sometimes can be found right in front of us. Human beings since the time of creation, have tried to figure out why they are here. The ancient Jews put the answers to this question in plain sight, yet we miss them.

Most of us have read the story of creation in Genesis, and here is the answer to why we are here. The answer can be found in Chapter One. The answer is not found in the obvious, but hidden in the story. Two clues to understanding the first chapter: *one* parallelism and *two* the ancients could not build a building higher than four stories.

"In the beginning, when God created the heavens and the earth and the earth was without form or shape." On the surface, it seems that form and shape mean the same thing, but form implies that the universe was a void. The shape means that this void was empty. To understand, we have to look at the first clue. There are six days on which the universe was created. There are two groups of three. Let us imagine a single column of three bricks. The bottom-most brick is the first day where we have the creation of light and darkness. Placing one brick upon that we have the second day of creation. On the second day, there is the creation of a dome that separates the water from above in the water below. Place on top of that the third brick. This is the third day. And the third day we have creation of the earth and the sea. So there is no longer a void.

Next to this, we start a parallel column. This is filling in the void. The bottom-most brick is the fourth day. We have a creation of the sun and the moon; the day and the night. Placing a brick on top of that for the fifth day, we have the creation of living creatures. And on the sixth day, the last brick in place we have the creation of man. But we all know that there were seven days of creation. The seventh day was the Sabbath day, the roof over the two columns of three days.

What was this building? God was creating in the universe His own Temple. Humanity was not created outside the temple but inside of the temple. Humankind was created in the image and likeness of God. It was not God. The term, "image and likeness", was also used to describe a child of Adam. So scripture is saying that humanity is a child of God. As Saint Maximus the Confessor reminds us, God so loved that He burst into creation. Humanity

is the children of God created in love. This information gives us our parentage, our ancestry, and why we came into existence.

What were we created to be? The man in Genesis 2 was settled in the garden of Eden to cultivate and care for it. These are the duties of a Priest. A Priest cultivates and cares in both the old and New Testament by the offering of a sacrifice. The first man was a priest who was the child of God.

God shared His authority to name things with man., who was given dominion over the animals and nature. So the man was [is] a kingly Priest created as a child of God.

God expressed His knowledge to humanity. He told them [us] not to eat of the tree of the knowledge of good and evil. We are all created in innocence. It is that which gives us a picture of what we truly were created to be. It is this type of existence we are to share with others and not one where it is lost. We are Prophets. We are children of God created to be Kings, Prophets, and Priests.

In the Mysteries of Initiation, when one is chrismated, Myro [myrrh] is used. The basic composition consists of two ingredients: olive-oil and balsam. In the Old Testament, oil was used in the coronation of kings and the high priest's consecration. So, as oil is used in the making of chrism, it shows that the person chrismated is a King (belonging to the House of Jesus and of David) and a Priest (one who offers sacrifice and joins Jesus in the priestly sacrifice of the crucifixion in the mysteries of Baptism and Eucharist). This special anointing is an extension of Pentecost in that the recipient receives the Holy Spirit as the apostles received on Pentecost. It is through the gift of the Spirit that a person becomes a prophet. A prophet is one who speaks God's will to the people. A prophet is not a teller of fortunes, but one who sees the will of God and expresses it. So in this sacred anointing, the recipient, who is by virtue of creation a child of God, becomes a King, Priest, and Prophet.

Therefore, in the Church, we who are created as children of God become what we were created to be: Kings, Priests, and Prophets. It is our purpose to cultivate and care for Earth and the people of God. We are meant to sacrifice ourselves for others and to speak to them the message of divine love. We are called to lead ourselves and others into oneness with the divine, which we call *Theosis*, which is what humanity was invited to be in creation.

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