



## 2023 OCAMPR CONFERENCE

University of St. Mary of the Lake Conference &  
Retreat Center  
1000 E Maple Ave  
Mundelein, IL 60060

October 5th - 7th



# Welcome to the 2023 Conference!

## *Sacred Hospitality: The Healing Encounter*

OCAMPR exists to foster interdisciplinary dialogue and promote Christian fellowship among professionals in medicine, psychology and religion. Members pursue an understanding of the whole person which integrates the basic assumptions of medicine, psychology and religion within the Orthodox Christian faith.

OCAMPR is for those who seek to understand and experience the best relationship between theology and the healing arts and sciences in order to offer their services in the light of Christ’s truth and the Church’s healing wisdom.

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## *Thank You!*

The OCAMPR board is grateful to the [Hellenic Foundation](#) for offering them a generous grant that has helped us keep costs low for all attendees. We also appreciate Mr. John Lehocky for connecting us with this beautiful conference center, and [Orthodox 360](#) and Fr. John Parsells for recording our keynote and plenary speakers, workshops, and paper sessions. Thank you to the many volunteers who pitched in and made our conference a success!

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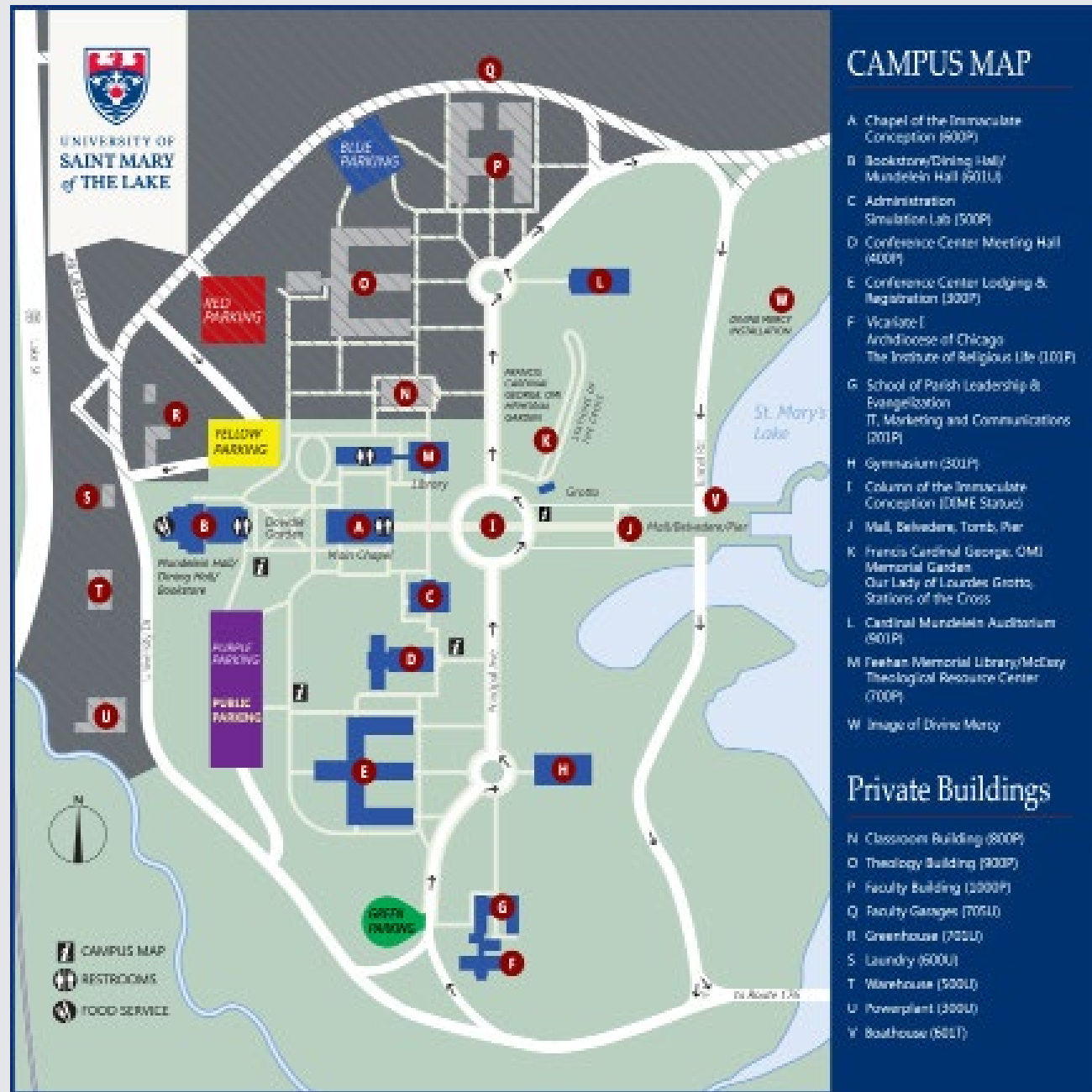
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# Map



Lodge Registration desk open until 10pm. If you plan on arriving later than 10pm, please call 847-970-4815 (Public Safety) when you arrive.

# Exhibits & Vendors

- ❖ Agape Circle [www.agapecircle.com](http://www.agapecircle.com)
- ❖ Assembly of Bishops [www.assemblyofbishops.org/](http://www.assemblyofbishops.org/)
- ❖ AOB Mental Health Ministries [www.assemblyofbishops.org/ministries/mentalhealth/](http://www.assemblyofbishops.org/ministries/mentalhealth/)
- ❖ Axia Women [www.axiawomen.org](http://www.axiawomen.org)
- ❖ CrossRoad Institute Parenting Initiative <https://crossroadinstitute.org/>
- ❖ Family Wellness Ministry of the Metropolis of San Francisco <https://www.familywellnessministry.org/>
- ❖ Holy Cross Hellenic College [www.hchc.edu](http://www.hchc.edu)
- ❖ Lift Up Uganda [www.liftupuganda.org](http://www.liftupuganda.org)
- ❖ Orthodox Christian Coaching Network <https://www.orthodoxcoaching.net/>
- ❖ Orthodox Youth Ministries [www.theoym.org](http://www.theoym.org)
- ❖ Park End Books [www.parkendbooks.com](http://www.parkendbooks.com)
- ❖ St. Phoebe Center [www.orthodoxdeaconess.org](http://www.orthodoxdeaconess.org)
- ❖ St. Sebastian Orthodox Press [www.sebastianpress.org](http://www.sebastianpress.org)



# Schedule



Thursday October 5th		
4:00pm-6:00pm	Arrive at conference center check-in	Registration
6:15pm-7:00pm	Dinner	USML Dining Hall
7:00 pm - 8:15 pm	<b>Keynote Speaker</b> His Eminence Metropolitan Nicolae Romanian Orthodox Metropolia of the Americas	USML Dining Hall
8:15 pm-9:15 pm	Reception	USML Dining Hall
11:00 pm - 7:00 am	Lodge Quiet Hours	
Friday October 6th		
8:00 am - 8:45 am	Breakfast	USML Dining Hall
9:00 am-9:30 am	Morning Prayers	CC Chapel
9:45 am - 10:45 am	<b>Plenary Speaker: Medical</b> Dr. Carla Thomas Family Medicine Physician, Anniston, AL	Plenary Room
10:45 am - 11:15 am	Break, Exhibits, Networking	Conference Center
Workshop Session 1 (choose 1)		
11:15 am-12:15 pm	The abundance of Christ's incarnational life and positive psychology: can healers learn resilience from both in their hospitality? <i>George Tadros, MD; Mena Mesiha, MD</i>	Plenary Room
	Approaching Mental Health as Ministry <i>Sangeetha Thomas, MS; Katherine Karam McCray, MDiv, ThM, PhD Candidate</i>	Room 105
	Modalities of Healing Culture vs Spiritual Life <i>Rev. Vasileios Thermos, MD, PhD</i>	Room 102
	Autistic Patients as Sacred Persons: A Theological Vision for Accessible Care <i>Summer Kinard, MDiv, ThM</i>	Room 106
12:30 pm - 1:15 pm	Lunch with Professional/Special Interest Groups	USML Dining Hall
1:15 pm-2:00 pm	Free Time (for rest, a walk, fellowship, reading, praying etc.) See program for activity options.	USML Grounds
2:00 pm-3:00 pm	<b>Plenary Speaker: Theological</b> Nadia Kizenko, PhD Director of Religious Studies & Professor of History, University at Albany, Albany, New York	Plenary Room
3:00 pm-3:30 pm	Break, Exhibits, Networking	Conference Center


# Schedule




Workshop Session 2 (choose 1)		
3:30 pm-4:30 pm	Orthodox Hospitality in Action: Three Models <i>Daniel B. Hinshaw, MD; Alison Perry Sower, MS, LPC; Fr. Paul Albert; and Jane Camahan Hinshaw, MD</i>	Plenary Room
	Being Peacemakers: Integrating Acceptance and Commitment Therapy (ACT) Practices with Spiritual Disciplines <i>Sofie Azmy, PsyD, HSPP, MBA</i>	Room 105
	The Power of Words <i>Albert S Rossi, PhD</i>	Room 102
	Responding to Health Disparities with Christian Love: An Application of the Ascetic Practices of Saint Maria of Paris In The Modern Healthcare Setting <i>Whitney Maikkula, BSN</i>	Room 106
4:30 pm-5:00 pm	Break, Exhibits, Networking	Conference Center
5:00 pm - 6:00 pm	Paraklesis	CC Chapel
6:15 pm - 7:00 pm	Dinner	USML Dining Hall
7:00 PM	Free Time (for rest, a walk, fellowship, reading, praying etc.) See program for activity options.	USML Grounds
11:00 pm - 7:00 am	Lodge Quiet Hours	
Saturday October 7th		
8:00 am - 8:45 am	Breakfast	USML Dining Hall
9:00 AM	Check out	
9:00 am-9:30 am	Morning Prayers	CC Chapel
9:45 am - 10:45 am	<b>Plenary Speaker: Psychological</b> Fr. Stephen Muse, PhD, LMFT, LPC Director of Clergy-in-Kairos Program, Pastoral Institute Inc. Columbus, Georgia	Plenary Room
10:45 am - 11:15 am	Break, Exhibits, Networking	Conference Center
Workshop Session 3 (choose 1)		
11:15 am-12:15 pm	Disability as Icon: Framework for Understanding Who We Are <i>Justin Heard, MDiv student; Summer Kinard, MDiv, ThM, ObIOSB; Katherine Karam McCray, MDiv, ThM, PhD Candidate</i>	Plenary Room
	Homemaking our Hearts: Wounded Healers, Prayerful People <i>Lydia Bailey, MA</i>	Room 105
	Facilitating a "Memory Eternal" Bereavement Group <i>Sarah Byrne-Martelli, DMin, MDiv</i>	Room 102
	Healing Encounters: Appreciating the influence of disease and treatment philosophies and compatibility within a Christian framework <i>V. Rev Fr Jeremiah Loch, DO MTP, CRNA, PhD</i>	Room 106

# Schedule

# Schedule

 Orthodox Christian Association of Medicine, Psychology and Religion		
12:30 pm- 1:30 pm	<b>Lunch and Annual Membership Meeting</b>	USML Dining Hall
1:30 pm- 2:00 pm	<b>Free Time (for rest, a walk, fellowship, reading, praying etc.) See program for activity options.</b>	USML Grounds
<b>Paper Session (choose 1)</b>		
	<b>Group 1</b>	
2:00 pm - 3:00 pm	Compassionate Administration: Utilizing pastoral theory as a guide for administrative policy. <i>Fr. John Schieffler, PhD</i>	Room 105
	Listening as Hospitality: Elder Sofian the Apostle of Bucharest <i>Ioan Gheorghiu, MDiv</i>	
	Hospitality and Other Orthodox Christian Truths in Psychotherapy <i>Monica Boughdady, MD</i>	
	<b>Group 2</b>	
2:00 pm - 3:00 pm	The Problem of the Gnostic Will: A Proposed Model for Spiritual & Psychological Development <i>Steven-John M Harris PhD</i>	Plenary Room
	Pastoral Emergency in Hospitality: A Revolution from Images to Likeness of God in Everyday Life <i>Sebastien Falardeau, MA, PhD Candidate</i>	
	<b>Group 3</b>	
2:00 pm - 3:00 pm	Encountering God through Others: St. Gregory of Nyssa's Etymology of Love and Community <i>Fr. Basil Gavrilovic, PhD</i>	Room 102
	Spiritual Hospitality <i>Monica Felix, PhD</i>	
	Is Organ Donation a Moral Obligation of Orthodox Christians? <i>John B. DuBois, PhD, DSc</i>	
	<b>Group 4</b>	
2:00 pm - 3:00 pm	The Recovery of the Loved Ones: Reflections and Teachings on the Healing Process for the Families and Friends of Those Struggling with Addiction <i>Dean Theophilos, MA, LCPC</i>	Room 106
	The Practices of Service according to Practice Theory and Hesychasm <i>Dr. Mark Flory, MA, PhD</i>	
	Incarnation of man <i>John Azer, MD</i>	

 Orthodox Christian Association of Medicine, Psychology and Religion		
3:00 pm - 3:30 pm	<b>Break, Exhibits, Networking</b>	Conference Center
<b>Workshop Session 4 (choose 1)</b>		
4:00 pm - 5:00 pm	Violence Against Women and the Orthodox Church's Response <i>Varvara Gulina, MPH; Philip Mamalakis, PhD, LMFT; Helen CreticosTheodoropoulos, PhD</i>	Plenary Room
	Empathic Attending as Sacred Hospitality: Deepen communion and belonging through skilled listening with individuals, families and groups. <i>Joel Klepac, MA</i>	Room 105
	Improving Group Meetings through Functional Subgrouping <i>Deacon Markos Nickolas, PhD</i>	Room 102
	Inviting in the Storyteller: The Transformative Power of Personal Narrative <i>Dr Yervant Kutchukian, MA</i>	Room 106
5:00 pm - 5:30 pm	<b>Break, Exhibits, Networking</b>	Conference Center
5:30 pm - 6:30 pm	<b>Vespers &amp; Blessing of Hands</b>	CC Chapel
	<b>Dinner on your own</b>	
11:00 pm - 7:00 am	<b>Lodge Quiet Hours</b>	
<b>Sunday October 8th</b>		
9:00 AM	<b>Check out</b>	



# During the Breaks

- Visit the exhibit and vendor room in Room 101
- Walk around the Lake a 5K trail.
- Visit the Lodge Chapel for personal prayer
- The Feehan Memorial Library and the McEssy Theological Resource Center are open to attendees. In those buildings are also areas for small gatherings and quiet reading.
- Visit the USML bookstore
- Optional Somatic Workshop

***THE SACRED HOSPITALITY OF THE BODY: How to Use The Body To help The Soul***

*Corina Gheorghiu, LMFT, DDS*

**Friday 1:30** Part 1. Daytime Stress & Sleep Reset

**Saturday 7:30** Part 2. Nighttime Stress & Sleep Reset

*\*go to page 27 for more information*

# Explore the Grounds





# Keynote Speaker

His Eminence Metropolitan Nicolae, Romanian Orthodox Metropolia of the Americas



His Eminence Metropolitan Nicolae was born in the city of Constanța on April 15, 1967, to his parents Nicolae and Victoria, both now asleep in the Lord. After high school, he did his mandatory military service in 1985-1986. Feeling the call toward the priesthood and the monastic vocation, he decided to answer this call and follow this vocation. In 1988 he was admitted to the Andrei Șaguna Orthodox Faculty of Theology in Sibiu.

After four successful years he defended his degree in theology with the dissertation, “The Eucharistic Ecclesiology of Metropolitan John Zizioulas.” Starting in May 1993, having successfully passed the doctoral entrance examination, Fr. Nicolae attended doctoral classes until 1994 under the supervision of the V. Rev. Fr. Prof. Dr. Ilie Moldovan; during that time, he wrote the following seminar papers: “The Collective Unconscious in C.G. Jung’s Works, Seen from the Point of View of Orthodox Moral Theology”; “Self-Cognition according to the Ladder of St. John of Sinai”; and “The Sacrifice of Christ and the sacrifice of the faithful according to St. Cyril of Alexandria.”

Between 1992 and 1994 he taught Religion in Bucharest; in 1994, he received a scholarship to the Marc Bloch University in Strasbourg, where he attended the Faculty of Catholic Theology and finished a graduate degree in June 1995. Between 1995 and 2001 he attended doctoral classes at the same Faculty where he defended his Ph.D. dissertation entitled “Matters of Psychology in the Works of Evagrius Ponticus” and obtained the degree of Doctor in Theology.

During his years of study, in order to combine theory and practice, study and priestly ministry, he decided to enter the clergy and was ordained in the spring of 1997 first as a deacon, then as a celibate priest, by His Eminence Metropolitan Serafim of Germany and Central Europe, with whose benediction he established and served the parish of the Nativity of the Lord in Stuttgart, Germany. After receiving the prestigious academic title at the end of his graduate studies, Fr. Nicolae returned to Romania where, in 2001, he took his monastic vows at the Radu Vodă Monastery in Bucharest.

The priests and lay delegates of the Special Electoral Congress of the Romanian Orthodox Archdiocese in America and Canada convened in 2002, at the Holy Trinity parish in Troy, Michigan, and elected Fr. Nicolae Condrea for the vacant throne of Archbishop. At its meeting of March 13, 2002, the Holy Synod of the Romanian Orthodox Church unanimously validated the election, and conferred on Father Nicolae the rank of Archimandrite.

The ordination and enthronement of the new Archbishop-Elect took place at the 71st Annual Congress of the Archdiocese, hosted by St. John the Baptist parish in Montreal, Canada, July 2002. His Beatitude Patriarch Teoctist, accompanied by an important delegation of hierarchs, priests, deacons, and media representatives, presided over the ceremonies. The presence of His Beatitude, Patriarch Teoctist, as well as that of the hierarchs, members of the Holy Synod of the Romanian Orthodox Church and sister Orthodox Churches highlighted the importance of this event, which marked a turning point in the history of the Archdiocese.



# Plenary Speaker: Medicine

Dr. Carla Thomas, Family Medicine Physician, Anniston, AL



Dr. Carla Thomas practices family and emergency medicine in Alabama. She currently serves on the boards of St. Vladimir’s Orthodox Theological Seminary, the Orthodox Christian Prison Ministry, Sts Cosmas and Damian Society (provides free medical care and food), and the Fellowship of St. Moses the Black.

Dr. Thomas founded Anniston, Alabama’s Chapter of the Brotherhood of St. Moses the Black and runs the Abba Moses Free Clinic. The Abba Moses Clinic serves the segment of the population that is most often uninsured, 19- to 64-year-olds. Carla, who was baptized Panteleimona after the great unmercenary healer St. Panteleimon, charges no fees for her work at that clinic in order to give glory to God.

Dr. Thomas is a graduate of Yale University (Molecular Biophysics and Biochemistry BS, 1978) and Harvard University (MD, 1982). She has worked as the Chief of Staff of Stringfellow Hospital, Chair of the Dept of Family Medicine at Northeast Alabama Regional Medical Center, Medical Director of Stringfellow Wound Care Center, and Preceptor for the University of Alabama Dept. Of Community Medicine.

Dr. Thomas, along with her husband, renovated an historic 1925 house so that it could be used for the church of their mission parish, St. Luke Orthodox Church (OCA), which was founded in 2006 by His Eminence Archbishop Dmitri of blessed Memory.

# Plenary Speaker: Theology

Nadia Kizenko, PhD, Director of Religious Studies & Professor of History, University at Albany, Albany, NY



Prof. Nadia Kizenko earned her BA from Harvard University in History and Literature and her MA and PhD in History from Columbia University. In her scholarship, she explores aspects of Orthodox Christianity in Russia, Ukraine, and Belarus, with a special focus on liturgy, gender, and identity. Besides numerous articles and essays, her books include the Heldt Prize winner *A Prodigal Saint: Father John of Kronstadt and the Russian People* (Penn), *Good for the Souls: a history of confession in the Russian empire* (Oxford, 2021), and the co-edited *Orthodoxy in Two Manifestations? The Conflict in Ukraine as Expression of a Fault Line in World Orthodoxy* (Berlin: Peter Lang, 2022).

Prof. Kizenko’s research in Russia, Ukraine, Tatarstan, Germany, Italy, and France has been supported by the National Council for Eurasian and East European Research, the National Endowment for the Humanities, the International Research and Exchanges Board, the Social Science Research Council, German Research Foundation, the Yale Institute of Sacred Music, the American Councils Research Scholar Program, the W. Averell Harriman Institute, and the Michael C. Rockefeller Foundation. Nadia is now working on a translation of women’s written confessions and on confession as life narration, both in a sacramental context and in hagiography. She is looking forward to delivering this year’s *Economos Orthodoxy in America* Lecture for the Orthodox Christian Studies Center in New York.

Nadia is the President of the Association for the Study of Eastern Christian History and Culture, Senior Advisor and Board Member of Axia Women, a member of the Orthodox Theological Society of America, Executive Board member of St Vladimir’s Theological Quarterly, and a contributor to *Public Orthodoxy*. Raised in the family of a ROCOR priest who encouraged his daughters to read and sing in church and their passionate interest in liturgy, she gave her first sermon on a church ambo in front of an iconostasis in the St Panteleimon Russian Orthodox Church in Hartford, Connecticut. There, she lectured her South Catholic High School class on Orthodox symbolism in Dostoyevsky. She now attends an OCA parish with her German husband near their American home, and Serbian churches when in their home in Berlin.

# Plenary Speaker: Psychology

Fr. Stephen Muse, PhD, LMFT, LPC, Director of Clergy-in-Kairos Program, Pastoral Institute INC., Columbus Georgia



Fr. Stephen Muse, PhD, LMFT, LPC is a bi-vocational priest who directs the Clergy-in-Kairos program at Pastoral Institute in Columbus, Georgia, a personalized week-long crisis intervention, stress and wellness intensive retreat for clergy (and spouse) renewal. He holds joint appointments as a clinical Professor in the Departments of Psychiatry and Behavioral Science and Bioethics and Medical Humanities at Mercer University School of Medicine and is faculty with the St. Francis Hospital Psychiatry Residency Program serving on the Clinical Competency Committee.

Fr. Stephen directed a pastoral counselor training program and trained and supervised U.S. Army and Air Force Family Life Chaplains in pastoral psychological integration for 21 years. He has worked extensively with combat veterans, persons experiencing spiritual pain and trauma and with clergy, physicians and therapists suffering professional stress and burnout. He has an active practice in pastoral psychotherapy, and lectures and leads workshops throughout the U.S. and Internationally in areas related to the intersection of Orthodox Christian theology and psychotherapy.

He is Diplomate Board certified in Pastoral Psychotherapy, as a Clinical Chaplain and a CPE Supervisor and is certified in Traumatic Stress [including Complex Post-Traumatic Stress, Level II] as a Clergy and Life coach, and completed certifications in Clinical Hypnotherapy, Equine Assisted Therapy and as a Compassion Fatigue Professional. He is an AAMFT Approved and Certified Professional Counseling Supervisor licensed in Georgia as a Professional Counselor and Marriage and Family Therapist and in Alabama as an LPC.

Fr Stephen graduated from Davidson College with a degree in Philosophy and an M.Div. from Princeton Theological Seminary where he was first introduced to the Philokalia and studied patristics briefly with Fr. Georges Florovsky. He earned M.S. and Ph.D. degrees from Loyola University of Maryland in the field of Counseling Psychology with Pastoral integration focus and did post graduate studies in marriage and family therapy at University of Georgia. He was ordained to the diaconate in 2014 and to the priesthood in 2021 by Met. Gregory of Nyssa.

He has authored or edited a number of books for both adults and children, scholarly and fiction, and authored 60+ articles and book reviews for various peer-reviewed professional and trade magazines including national award-winning research in the area of religious integration of therapists and their capacity for clinical empathy. His work has been translated into Russian, Greek, Swedish, Serbian and Romanian. He served as Managing Editor of *The Pastoral Forum* from 1993 to 2002.

Prior to his entry into the Greek Orthodox Church in 1993, he pastored a Presbyterian congregation for 11 years and helped begin an outpatient psychiatric clinic in Delta, PA. He served on the Assembly of Canonical Bishops Pastoral Praxis Committee, and the OCA task force on Spiritual Abuse. He is past president of the Orthodox Christian Association of Medicine, Psychology and Religion and serves on their Advisory Board.

Fr. Stephen is the founding church planter of Holy Transfiguration Greek Orthodox Mission Church in Columbus, GA where he currently serves as priest. He and his wife Presvytera Claudia [Ioanna] have four children, a granddaughter, four grandsons and twelve god-children. They live in Columbus, Georgia.



# Workshop Descriptions

## The Abundance of Christ’s Incarnational Life and Positive Psychology; Can Healers Learn Resilience from Both in Their Hospitality?

*George Tadros, MD, Physician, North Memorial Health, MN*

*Mena Mesiha, MD*

Challenges in modern healthcare have continued to frustrate medical providers in all sorts of practice. This has negatively impacted their spirit of hospitality, culminating in dwindling job satisfaction and burnout. In order to counter this negative trend, healers can learn from the model of Christ’s incarnation and his call for living life in an abundance. Several lessons learned from his life cross path with modern teaching on the role of positive psychology in cultivating a spirit of resilience and fulfillment in life, both professional and personal. This workshop will discuss themes and lessons that can be gleaned from the example and teachings of Jesus Christ and positive psychology that can improve our healers’ resilience in their hospitality in current healthcare.

## Approaching Mental Health as Ministry

*Sangeetha Thomas, MS, Director of Mental Health Ministries, Assembly of Canonical Orthodox Bishops of the USA*

*Katherine Karam McCray, MDiv, ThM, PhD Candidate, University of Toronto*

The Assembly of Bishops’ Mental Health Ministries is dedicated to addressing the mental health needs of Orthodox Christians in the United States. This workshop will outline the goals of the Assembly’s Mental Health Ministries, our upcoming year-at-a-glance, and our foundational approach to mental health as Orthodox vocation. Mental and physical wellbeing are both parts of overall wellness, but how does an Orthodox Christian faith perspective guide our approach to medical, psychological, and social health? This workshop will cover a few of the basic tenets of our anthropology from Patristic theology, explaining why taking care of one’s mind and one’s body can be understood as faithful acts, allowing the soul to thrive. Participants will begin to understand the concept of an integrated mind, body, and soul in their own lives as well as how this core concept drives the work of the Assembly’s Mental Health Ministries. This workshop will provide an overview of the active projects of this ministry, such as Peace of Mind, which are available as resources for all Orthodox Christian clergy and leaders. This workshop will also introduce the development of a new lay educational book series entitled “The Living Well” which is designed to equip our young people with greater knowledge of mental wellbeing as an aspect of Orthodox Christian faith practice. The goal of this workshop is to give clinicians exposure to aspects of Orthodox Christian theology that can further ground and empower their work, and to give Orthodox Christian faith leaders exposure to how mental health professionals can augment and facilitate a healthy parish.

## Modalities of Healing Culture vs Spiritual Life

*Rev. Vasileios Thermos, MD, PhD, Psychiatrist - Professor, Ecclesiastical Academy of Athens*

Three modalities of contemporary healing culture will be examined: New Age; Self-Improvement / Self-Help movements; Psychotherapy. Correlations with postmodern cultural milieu will be attempted. Spiritual Life will be considered as the ultimate form of healing and will be compared to the other three modalities so that similarities and differences will be traced. Criteria for the comparison will be a) the integrity of the demand and b) the underlying human image.

## Autistic Patients as Sacred Persons: A Theological Vision for Accessible Care

*Summer Kinard, M.Div., Th.M., Author; Owner & Senior Editor, Park End Books*

Move away from a deficit model and towards a personal model for relating to autistic patients by starting with a theological vision of accessibility, which will lead to the full inclusion of autistic persons through best practices. Start with understanding that autistic people are persons in communion with a theological purpose, whose souls can be guided and cared for through the body. Learn how to communicate effectively with autistic persons by following the order of attention found in both patristic sources and modern understandings of cognition. With real life stories, interacting with hands-on examples, developing their own communication aids (with provided materials), and practical exercises, participants will be equipped to treat autistic patients as full persons capable of relating, growing, and making healthy choices through self-regulation and participating in accessible care.

## Being Peacemakers: Integrating Acceptance and Commitment Therapy (ACT) Practices with Spiritual Disciplines

*Sofie Azmy, PsyD, HSPP, MBA, Clinical Psychology, LightChoice Psychology, LLC*

One way to think of hospitality is in providing the presence and space for the generous sharing of God’s peace and the healing power that flows from that peace. Peace, a fruit of the Holy Spirit (Galatians 5:22), has the power to transform the care provider, the recipient, and the space around them, allowing God’s healing to work freely. St. Seraphim of Sarov is famously quoted saying, “Acquire the Spirit of Peace and a thousand souls around you will be saved.” As care providers, we are called to provide that healing presence and space through accepting Christ’s blessing as peacemakers: “Blessed are the peacemakers, for they shall be called sons of God” (Matthew 5:9). Fr. Thomas Hopko defined peacemakers as, “those who have the peace of God in themselves and spread this peace to those around them” (1981). Therefore, peacemakers are actively involved in providing sacred spaces of joining Christ’s mission of reconciliation: reconciling people to God and to one another. In his Homily on the Beatitudes, St. Gregory of Nyssa stated, “Of everything that people seek to enjoy in life, is there anything sweeter than a peaceful life?... Therefore, the Lord wants that you would multiply in yourself the grace of peace with such abundance, so that not only would you enjoy it, but that your life would serve as a medicine against the illness of others” (Homily On Beatitudes)

The care provider then, needs to seek inner peace in order to invite and welcome others into that healing peaceful presence. One approach to facilitate that healing process is to utilize strategies based on Acceptance and Commitment Therapy (ACT). ACT is a behavioral therapy approach focused on intentional actions guided by our core values (Harris, 2019). Embracing our identify as peacemakers who are called to be sons of God, the aim of ACT would then be to increase our ability for intentional, peace-guided actions. Therefore, we can integrate ACT to flexibly, peacefully, accept the inner world to intentionally live, and help others live, a life of peace in the outer world.

## The Power of Words

*Dr Albert Rossi, Albert S Rossi, PhD, Clinical Psychologist & Professor, St Vladimir’s Seminary*

Words often have more potency than we perceive. As professionals, we need to continually bring nuance and alertness to the words we use. In this workshop we will discuss together the proper and sometimes not-so-proper words we have used so that we can learn from each other and become more competent in our practice.

# Workshop Descriptions

## Orthodox Hospitality in Action: Three Models

*Daniel B. Hinshaw, MD, Physician, University of Michigan (Emeritus)*

*Alison Perry Sower, MS, LPC, psychologist/counselor*

*Paul Albert, priest/pastor of Saints Peter and Paul Orthodox Cathedral*

*Jane Carnahan Hinshaw MD, physician-psychiatrist*

Philoxenia, the word in ancient Greek, which is commonly translated as hospitality, literally means love of the stranger. There is an interesting ambiguity associated with xenos and its Latin cognate, hospes. While more commonly used with reference to strangers in need of hospitality, both words could also refer to the host who offers hospitality to the stranger, hinting at a fundamental reciprocity in the relationship between host and guest governing the law of hospitality. Over time, xenos became increasingly associated with the sick who are estranged by sin and illness, not only from their fellow human beings, but also from their Creator and His entire creation—a physical and spiritual estrangement. Thus, the host-guest dynamic of hospitality defines the fundamental character of the therapeutic encounter wherein the host offers support and help in a safe setting to the vulnerable person who in turn offers a mysterious reciprocal form of healing to the host. Unfortunately, the sterile environment of the modern clinic or hospital may not offer a sense of safety to the medical guest, and furthermore may not be conducive to a reintegration of the whole person, especially for those who have experienced severe trauma. For Orthodox Christians, since each human person is an icon of the Creator, human relationships naturally extend beyond encounters between individuals to include the entire creation—in essence, holistic healing will simulate as much as possible a movement back toward Paradise, an encounter with Dostoevsky’s beauty that will save the world. But how does one place healing in this larger cosmic context in a world limited by the immanent and governed by the medical-industrial complex?

This very practical question facing Orthodox Christians from medical, psychological, and pastoral perspectives will be the subject of three 10-minute presentations during the first half and a moderated interactive panel discussion in the second half of the workshop.

1. St Elizabeth the New Martyr Ministry to the Elderly and Dying. Daniel B. Hinshaw, M.D. This presentation will offer an overview of the historical roots of hospice and palliative care in hospitality. How these concepts could be incorporated within the development of a lay ministry of hospitality to the elderly and persons with advanced illnesses as part of the life of Orthodox parishes will be explored.
2. Sacred Hospitality in Veteran Care: The Monastery Model. Alison Perry Sower, MS, LPC. This presentation will highlight a successful model of holistic healing for military veterans suffering with post traumatic stress and moral injury that has been implemented as a therapeutic ranch in Central Oregon.
3. Serving Christ in Our Neighbors. Fr. Paul Albert, pastor of Saints Peter and Paul Orthodox Cathedral, Detroit, MI. This presentation will describe a revitalizing model of parish life centered on Orthodox Christian hospitality and the works of mercy, serving our suffering neighbors in need.

In the second half of the workshop, Jane Carnahan Hinshaw, MD will facilitate a discussion between panel members and the audience comparing the different models, their feasibility for implementation, and their consistency with the Orthodox tradition.

## Responding to Health Disparities with Christian Love: An Application of the Ascetic Practices of Saint Maria of Paris In The Modern Healthcare Setting

*Whitney Maikkula, BSN, RN, Student, Nurse-Midwife, Frontier Nursing University*

Health disparities affect the majority of patients in under served communities. Simply living in an under served community is part of what contributes to these health disparities. This workshop will begin with defining health disparities and exploring the complexities therein, using Chicago’s south side as a case study. The potential causes of and contributing factors to these health disparities will be explored and discussed as a group. This discussion may or may not include a sort of trivia portion about health disparities. Although these are monumental, systems-level problems, we as individual providers can make a difference in our interactions with our clients and patients. St. Maria of Paris lived and worked among the under served Russian immigrants in Paris before and during World War II, and provides Orthodox Christians with a modern example of service that can be applied in our line of work. Her work and theology of loving those around us as icons of Christ will be discussed and applied to our work as health care providers in the United States.

## Disability as Icon: Framework for Understanding Who We Are

*Justin Heard, current Master in Divinity student at Holy Cross Orthodox School of Theology, Bachelor of Arts in Religion from University of Georgia*

*Summer Kinard, M.Div., Th.M., ObIOSB; Sunday school director at St. Paul Antiochian Orthodox Church in Katy, Texas*

*Katherine Karam McCray, MDiv, ThM, PhD Candidate in Religious Ethics, University of Toronto*

Our panel will discuss ways to understand disability as an icon of Christ. Katherine Karam McCray will open our panel by framing how Orthodoxy views the human person, how we depend on one another, and how to understand disability not as an icon of sin but as an icon of our shared humanity with Christ. Then Summer Kinnard will orient the group to human intellect or rationality within the Orthodox understanding, with particular attention to autistic ways of knowing. Autistic persons require specific sensory accommodations that both Orthodox clinicians and pastoral professionals can incorporate into their practices and parishes. Justin Heard will discuss how Orthodox faithful can better understand people with physical disabilities, especially members of the Blind and Deaf-Blind communities. Physical disabilities are often ignored or underrepresented in Orthodox faith life, leading to stigmatizing attitudes toward particular lived experiences. Not every person with a physical disability relates to her or his body in the same way or requires identical supports. Being nuanced and sensitive to individual and community needs allows clinicians and pastors to prepare for meeting the needs of disabled persons while also staying open and flexible in the types of supports or accommodations each person craves. This panel will empower clinicians and parish leaders to understand disability as an icon of what it means to be human, relying on one another as we also rely on Christ, and through relationship become the body of Christ together.



# Workshop Descriptions

## Homemaking our Hearts: Wounded Healers, Prayerful People

Lydia Bailey, MA, *Alternative Homes for Youth, Greeley, CO*

**“Homemaking our Hearts” endeavors to deepen communal exploration of “hospitality of the heart” as a metaphor for understanding the sacramental nature of the encounter between the care provider, the care recipient, and the Great Physician.** This workshop will bring together meditations from contemporary Orthodox writers as well as from Henri Nouwen, which emphasize stillness of the heart and contemplative prayer as foundational for becoming wounded healers, students of the human condition, and deep listeners. Participants will then be invited to reflect upon and share about “theophanies” of God in their personal experiences of suffering, and how these experiences have informed their vocations.

## Facilitating a “Memory Eternal” Bereavement Group

Sarah Byrne-Martelli, DMin, MDiv, *Massachusetts General Hospital*

Are you interested in facilitating a Bereavement Group, but you’re not sure where to start? This workshop will provide an overview of the 8-week “Memory Eternal” Bereavement Group curriculum from Sarah Byrne-Martelli’s book, “Memory Eternal: Living with Grief as Orthodox Christians.” We will explore the guide, with theological and liturgical reflection, as well as discuss key concepts for facilitating support groups.

Healing Encounters: Appreciating the influence of disease and treatment philosophies and compatibility within a Christian framework

Very Rev Fr Jeremiah Loch, DO MTP, CRNA, PhD, Priest and Classical and Conventional Osteopathic Cancer Pain Medicine Specialist, Valley Medical Clinics at Northwestern Medicine Kish Hospital

Healing encounters are often based in deeper unrecognized philosophies and principles. This presentation will explore the largely unrecognized philosophy and treatment approach of conventional medicine as well as the philosophies underlying other approaches to diagnosis and treatment

## Empathic Attending as Sacred Hospitality: Deepen communion and belonging through skilled listening with individuals, families and groups.

Joel Klepac, MA, *Marriage and Family Therapist, Centre College, Asbury Theological Seminary*

This workshop offers a demonstration of a technique of group empathy that participants can feel comfortable implementing with groups, families and individuals to increase a sense of being seen, belonging and care. There is a didactic element grounding listening hospitality in Orthodox Theology and clinical practice. Increasing your ability to connect what is really mattering to others also increases your effectiveness in whatever treatment modality you use and decreases your chances of having a legal complaint against you. Besides being effective, empathy is perhaps one of the most practical ways to show implicit Christian hospitality to the other, showing welcome, acceptance and the ground to healing within our various helping professions. (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6558753/>)

## Violence Against Women and the Orthodox Church’s Response

Varvara Gulina, MPH, *Study of Violence Against Women, UCSD - School of Social Work*

Philip Mamalakis, PhD, LMFT, *Associate Professor Holy Cross Greek Orthodox School of Theology*

Helen Creticos Theodoropoulos, PhD, *Adjunct Professor, St. Sava Serbian Orthodox School of Theology*

This workshop will explore the topic of the response within the Orthodox Church to violence against women. Specifically, the workshop will address the issue of Intimate Partner Violence (Physical, Psychological, Sexual, and Spiritual), how we as a church do or do not address this issue effectively, and the risk of continued violence and abuse to women when this response is flawed. The theme of hospitality, philoxenia, can help us in thinking through this topic. Sacred hospitality speaks to the loving care and welcome of those who are strangers and in need, providing refuge and care. It means thinking about these “others,” and offering from one’s own resources what is needed for their well-being. Christ offers the suffering world this healing and care through His Church, through the sacraments and the ministry of loving care that we give to one another. Women who are abused are deeply wounded, as was the stranger and traveler in the parable of the Good Samaritan. We, the body of Christ, through the practice of sacred hospitality are called to be their place of refuge and healing, but have we lived up to this sacred work, or have we fallen short? What is our present reality, and how can we better care for women who have suffered this violence? Discussions and activities will focus on understanding the difficulties of orthodox women in abusive situations, what solutions the church could implement to solve these issues, as well as proposals for support groups, committees, and future research. Lastly, an optional post-workshop survey will be dispersed to capture some preliminary data.

## Improving Group Meetings through Functional Subgrouping

Dn Markos Nickolas, PhD, *Mental Health Counselor, Inner Resources Counseling*

Diversity is inherent in every group, including the Church. When there is harmony, differences contribute to a whole that is “greater than the sum of the parts.” Alternatively, when differences are not integrated, avoidance, repression, scapegoating or conflict is the result. This workshop will present a practical method for group communication that balances diversity and unity while enabling group development and functionality. The method was developed by Yvonne Agazarian, author of Systems-Centered Therapy for Groups (1997), and is called “Functional Subgrouping.” Workshop participants will learn how it works conceptually and experientially and discuss practical applications in parish and other settings.

## Inviting in the Storyteller: The Transformative Power of Personal Narrative

Dn Yervant Kutchukian, MA, *Chaplain, Spiritual Director, St Nersess Armenian Seminary, Stamford Health*

“If you listen to your patients, they will tell you what is wrong with them. And if you listen long enough they may even tell you how to heal them.” - Dr. Andy Coats

When story and narrative come together in a hospitable and safe space, they have the power to heal and transform. This workshop will demonstrate how to facilitate a narrative group in a behavioral health setting that can help patients recognize and engage their own resources and resilience in their healing journey.

# Paper Abstracts

**Compassionate Administration: Utilizing pastoral theory as a guide for administrative policy.**

*Fr. John Schieffler, PhD, Clinical Assistant Professor Sacred Heart University*

The ever-changing landscape of healthcare management and administration requires new ideas to reduce the impact of health disparity and system inequality. Pastoral care thinking offers a theoretical framework and structure to add more compassionate elements into systems thinking at the field level to increase sustainability and improve crisis leadership. This work explores the ways that this thinking may improve clinical outcomes through more compassionate administration.

**Listening as Hospitality: Elder Sofian the Apostle of Bucharest**

*Ioan Gheorghiu, Last year of the MDiv program Holy Cross Seminary*

Detained in the notorious Communist prison of Aiud, Elder Sofian Boghiu (d. Sep 14, 2002) vowed to God that if he got out alive, he would not turn anyone away who came to him for confession and guidance. After being released from prison, he kept his promise and was named the “Apostle of Bucharest” by his close friend and contemporary Elder Cleopa for hearing confessions at Antim Monastery, Bucharest late into the night, often until one or two in the morning. In a conversation with a disciple, the Elder was asked: “Father, if I have guests over and am tired, do I close my door on them?” And he responded: “How can you close your door? Look, more than 40 people came to me this evening [for confession], each with his own troubles, and I could not think about myself. They had time, but I really did not have time...I know that people today need this spiritual unburdening--at least for someone to listen to them...this is what I do--I listen. And from time to time I also say something; because today there is great suffering in the world, and people in fact are very lonely. And to close my door is something demonic; it is the sign of a monstrous egotism.” Opening the door of his confessional room and of his heart, Elder Sofian showed hospitality to thousands around him, spreading the peace that Saint Seraphim of Sarov describes and for which we all yearn. Yet, how did he acquire this peace of heart, especially in the midst of the Communist prisons? How did he maintain this peace in the busy, metropolitan area of Bucharest? And, most importantly, how did he spread this peace by listening to others? Examining these questions through Elder Sofian’s life and teachings, we see that hospitality, first and foremost, is a practice of listening and that listening is receiving the other person with one’s whole heart. Thus, hospitality is inherently tied to one’s prayerful presence, without which one cannot respond to others’ needs in a way that is truly grace-filled and healing.

**Hospitality and Other Orthodox Christian Truths in Psychotherapy**

*Monica Boughdady, 1st year residency, MD, Psychiatry physician resident at Loyola University Medical Center*

*Theodote K. Pontikes, MD, program director at Loyola University Medical Center*

Hospitality is more profound than merely the hosting or entertainment of guests. Philoxenia combines the word (Philo) used to describe deep affection for friends and family, and (xenia) the word for stranger or foreigner. It is a practice seen throughout the Scripture, at the tent of Abraham, or on the Road to Emmaus. In these two biblical examples, it is revealed that it is in fact Christ with whom they are meeting. (1) “We too then should actively and eagerly cultivate hospitality, so that we may receive not only angels but God Himself. ‘For in as much as you have done it unto one of the least of these, my brethren, you have done it unto Me’. It is good to be generous to all - especially to those who can not repay us.”

- St. Theodore the Great

(2) Beyond the Bible, philoxenia can also be seen at the bedside of the patient as we employ the concepts of psychotherapy. As we marry together the Orthodox Christian concepts and those found in psychiatry and psychology, we work towards the true Metanoia of the patient – a transformation of the heart and mind.

Carl Jung’s theories of psychodynamic psychotherapy include creating an environment where you can “be at home with the other.”(3) Through the hospitable attitude of genuine care and acceptance, patients can be free to change their rigid perceptions and move towards a better level of functioning. Cultivating this form of hospitality cannot happen without one first experiencing it. In the case of many Christians, we experience hospitality by Christ himself washing our feet, or by the church welcoming us (4). Without experiencing the love and fullness of a relationship with another, as we do with Christ, we come to others still with our inner cravings and loneliness making us cling to others rather than creating this potential space. In the work of Carl Rogers, therapy is based on approaching the patient with empathetic understanding and unconditional positive regard. Unconditional positive regard allows one to accept and love others for who they are. Acceptance is not withdrawn if the person commits a wrongdoing. The therapist is willing to see beyond the person’s behavior to come closer to the real person or core self. Unconditional positive regard creates an environment of openness, honesty, and even confession. (5) This truth is mirrored in the whole narrative of salvation, “God demonstrates His own love for us in this: While we were still sinners, Christ died for us.”

(Romans 5:8)

It is with this lens that we can learn to love and accept patients regardless of their actions and meet them where they are while remembering and modeling that “We love because He first loved us.” (1 John 4:19) the rest of the paper will also include some examples of hospitality from clinical work as well as further orthodox ties with psychotherapy

**When Spiritual & Psychological Aims Collide: A Proposed Model for Spiritual and Psychological Development**

*Steven-John M Harris, PhD, Center for Depth Psychology, Newport Beach, CA*

This paper will briefly describe the gnomic will and relate it to a model for assisting persons in spiritual guidance and psychotherapy / counseling. With its many conflicted manifestations, both spiritual fathers and similarly oriented psychotherapists encounter these challenges. Spiritual fathers prioritize assisting with the alignment of natural human will to the divine will. This paper introduces four types of presentations based on levels of Openness and Introspection, and their apparent opposites, Closed and Unreflective. In this preliminary and theoretical consideration, various interactions between each are defined and the implications for each will be briefly illustrated. Suggestions for the future of such an approach, including factor analyses, are discussed.

**Pastoral Emergency in Hospitality: A Revolution from Images to Likeness of God in Everyday Life**

*Sebastien Falardeau, 2 Masters in Theology and PHD Candidate, Director of Pastoral Care, Southern New Hampshire Medical Center*

With the advent of technology and social medias such as TikTok, Facebook, and Instagram, especially for young people and adults, the intimate search for being as being (Aristotle) and for knowing yourself (Socrates) is more turned towards the exterior, an exterior that will define and change us, for example, the use of cosmetics, piercings, tattoos, identity surgeries for transgender people. This search for being seems to be subjected to capitalist laws, a quest for an external object which can finally fill our lack of being. There seems to be a pastoral emergency regarding this illusory capitalist quest. Indeed, for many young people and adults, the search for the meaning of life is done with the help of Google; but it seems that the primary goal of social medias is mainly, if not exclusively, money, with little care for the well-being of humans. Based on the writings of Saint Augustine and the mystic Maurice Zundel, I will first explore how the movement of



# Paper Abstracts

pop culture proceeds in its search for the self. Secondly, I will show that hospitality is not simply reduced to welcoming people in need (Good Samaritan), but that it also consists in welcoming Jesus into our spirit. If it is easy to be an excellent host at our work (since we are paid!) or on Sunday at mass, what is our hospitality in our daily lives? How do we welcome Jesus, our host? Saint Augustine and Maurice Zundel offer us another path to explore: it is by the interior that we find Jesus as our host. I propose to defend the thesis that the encounter with Jesus, as our host, first takes place within our spirit, an experience that will then allow us to be hosts for other people, rather than seeking the other outside ourselves.

## Is Organ Donation a Moral Obligation of Orthodox Christians?

*John B. DuBois, PhD, DSc, Professor of Medical Ethics, Washington University School of Medicine in St. Louis*  
Ethics addresses questions such as “How should I live?” and “What should I do?” The Orthodox Christian answer to such questions is: Do whatever is necessary to become deified, to restore the image of God in yourself, to become united with God in this life and the next. The principles to guide this endeavor are provided by Christ, who summarized the Law and the Prophets: “Love the Lord your God with all your heart and with all your soul and with all your mind” and “Love you neighbor as yourself.” (Matt 22: 37-38) But how does this general approach to doing what is right, to becoming good, help us as we ask questions about healthcare technologies that no Scriptural passage or liturgical hymn mentions, and no Church Father imagined?

One such technology is organ transplantation. By putting bodies on mechanical ventilators, performing complex surgeries, and using immunosuppressants, we may replace an individual’s failing organs with those of another human being. This was, of course, impossible throughout nearly all of human history, but it is commonplace today. We have now performed over 1 million solid organ transplantations in the U.S. alone. Organ donation saves lives in the ordinary sense of the term. If I am drowning, and you throw me a life preserver, you have saved my life even though I will surely die some years later. Similarly, someone with cystic fibrosis, end-stage liver disease, renal failure, or heart failure will typically die of their condition without a transplant. Organ transplants are not without serious challenges for the recipient, but they can drastically improve quality of life and increase years of life.

During his ministry on earth, Jesus healed people both spiritually and bodily; and after Pentecost, his apostles took up his healing ministry. Healing another human being is one way of demonstrating God’s power and love for neighbor. So too, organ donation, at first glance, would appear to be a way of demonstrating God’s power and love of neighbor in a concrete, visible manner. In fact, Fr. Toumi, an Orthodox bioethicist, reminds us that “Hospitality in its Greek origin, philoxenia, the love of the stranger, is central to [our] worldly mission since it aspires to the bringing of estranged humanity back to God through Christ’s incarnation.” As opposed to living organ donation which is typically directed toward those we know and love, deceased donation is almost always donation to the stranger—a powerful form of hospitality in its most primitive sense. I believe the commandment to “love neighbor,” the Orthodox virtue of hospitality, and the healing ministry of Christ, which became his apostles’ ministry, together create something akin to what secular ethicists call a prima facie duty to donate organs, that is, a first impression duty that holds unless there are compelling reasons against it. Accordingly, I will examine a series of potentially compelling reasons against organ donation. While I will argue that some of these concerns are not decisive, others might justify changes in the way that Orthodox Christians authorize organ donation, and may lead some to choose against organ donation, despite the great benefits it can offer to those in need. I will treat of only five in this paper, recognizing that the list is incomplete. In selecting concerns, I have focused on those that have a substantial theological component.

1. Is it sacrilegious to cut up and remove organs from a body that is sanctified by the sacraments?
  2. Is organ donation incompatible with Orthodox burial rites, which ordinarily involve an open casket and prompt burial?
  3. Are brain-death criteria compatible with an Orthodox theology of the person and of death?
  4. Are ‘donation after a circulatory determination of death’ (DCD) criteria sufficient to ensure the donor has died prior to donation?
  5. Does the influence of money pervert organ and tissue donation? Are the anatomical gifts misused?
- After reviewing these five questions and engaging the medical and Orthodox bioethical literature in the process, I offer some conclusions. Most Orthodox synods that have addressed organ donation conclude that donation is permissible and good, but they stop short of calling it an obligation; such language respects individuals’ freedom to discern what is right, guided by the Holy Spirit, in concrete situations. The conclusion of these synods is consistent with the analyses provided here. Organ donation is potentially a very good and generous act, but several factors may give an individual pause; at a minimum, they might lead one to avoid joining the donor registry to empower loved ones to ensure donation proceeds in ways compatible with one’s Orthodox beliefs.
- We know that individual Orthodox Christians will draw different conclusions as they consider the opportunity to donate organs. Bearing this in mind, we recall the words of St. Paul to the Romans: “Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. For none of us lives for ourselves alone, and none of us dies for ourselves alone. If we live, we live for the Lord; and if we die, we die for the Lord. You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God’s judgment seat.” (Romans 14: 5-8, 10)
- The intentions of the heart matter. If one donates, it must be for love of God; if one does not donate, it must be for love of God. And we must not judge those who decide differently from ourselves.

**Encountering God through Others: St. Gregory of Nyssa’s Etymology of Love and Community**  
*Fr. Basil Gavrilovic, PhD in theological Studies, Episcopal Assistant*  
St. Gregory of Nyssa is portrayed by many as an author centered on mysticism, in which he continually, through his works, depicts the mystical encounter between a human being and God. He has repeatedly been described as a theologian who centers himself on the inner condition of the human being in which the inner self strives to perfection. From this perspective, his views were tied to be influenced by such classical ideas associated with Platonism and Neoplatonism. If this is true, i.e., if his ideas were mainly centered on personal catharsis-perfection etc., does the bishop of Nyssa only see the inner self as that which is worthy of salvation, or does he include others who co-exist as a passage towards salvation and gaining an encounter with Christ? Our inner self, our battles with our self, do they not include our surrounding? If so, the path towards overcoming difficulties can only be accomplished in our healing through the Body of Christ that includes the community that make up the body of Christ. In this paper I focus on Gregory’s understanding of fellowship, love, community, the Church, gathered around Christ, the Therapist – Healer, as St. Gregory calls Him. The goal of the paper is to provide an assessment in which we hope to clarify that St. Gregory was not fixed on self-catharsis - as found in Platonism, Neoplatonism, Stoicism etc., - but in encountering Christ through the community of the Church. Catharsis and participation in God’s life is truly understood correctly, as I find in St. Gregory’s writings, only if the community of the Church is included.

# Paper Abstracts

## Spiritual Hospitality

Monica Felix, Ph.D., Clinical Psychology, California Department of State Hospitals

Hospitality is often typically understood in the context of physical offerings, such as food and drink. While tangible needs are a necessary and important part of our being, they alone are not a sufficient understanding of hospitality. We must consider spiritual hospitality in addition to physical hospitality. Spiritual hospitality is a virtue. It is honoring God’s image in each of us. It is loving others and nurturing relationships. And in practicing such spiritual hospitality, healing and growth in Christ can take place. This paper will consider hospitality from the perspective of spiritual needs.

## The Recovery of the Loved Ones: Reflections and Teachings on the Healing Process for the Families and Friends of Those Struggling with Addiction

Dean Theophilos, Master’s Degree, Mental Health Therapist, Northland Therapy Center

Addiction and Substance Use Disorders are terrible ailments of the mind, body, and soul that destroy the lives of those afflicted. Addiction’s destructive power also negatively affects and can severely damage the lives of families and friends of the struggling person. However, what is often overlooked is the importance of the family and loved ones of the addicted person to heal from the pain that addiction causes. This paper discusses and reflects upon the teachings in Al-Anon, interpersonal psychology, the Gospels, and the Orthodox Church on how families and friends who have experienced a loved one suffering from addiction find healing in their walk of recovery.

## The Practices of Service according to Practice Theory and Hesychasm

Dr. Mark Flory, M.A., Ph.D., Professor of Philosophy and Religion, Metropolitan State University of Denver

Service practices – providing hospitality, healing, teaching, gift-giving, and making offerings – are often exhorted (and such exhortations to service are necessary and useful), but they are rarely analyzed as practices. In this paper, I will first lay out the variety of service practices. Then, I will introduce a number of issues that have been raised about the nature of service – its imperfectability, its contextual nature, and the limits of altruism. To address these issues, I will provide examples of how practice theory helps to illuminate the different forms of specific service practices (hospitality, healing, and gift-giving), with reference to the Hesychastic system of spiritual practices. Finally, I will address various criticisms of the practice theoretical approach, as well as challenges for the contemporary practitioner (us!), in order to argue that what is needed to address these criticisms is not less emphasis on practice, but more.

## Incarnation of Man

John Azer, MD, Psychiatry Fellow, Austen Riggs Center

The Incarnation, a doctrine at the center of the Christian narrative, has been, and for some has remained, a scandal. That “In Him dwells all the fullness of the Godhead bodily” (Colossian 2:9) was a scandal ablaze throughout infancy of the church, reflecting the blindness and confusion that consumed the scandalizer himself, Satan, throughout Jesus’s life. That the “Word became flesh” (John 1:14) had been a point of great confusion for Satan: “A certain deception was indeed practiced upon the Evil one, by concealing the Divine nature within the human.” (Gregory of Nyssa, 2016). That he had failed to understand this seemed to only motivate him to inflict upon the early church the same confusion he had once suffered. This remains a confusion he continues to sow as he attempts to frustrate the incarnation of every human person. I hope to propose that the doctrine of the Incarnation provides a broad template for the development of the human person. Psychoanalytic writers, from Freud to Klein to Winnicott, remark on a developmental

trajectory that involves a transition from a state of narcissism to relationality, from omnipotence to vulnerability, or from self to other. If development is successful, these theories suggest that we transition into an understanding and embodiment of ourselves as limited beings, contingent upon others, limited and yet fulfilled by relationality. Successful development requires us to transition into understanding ourselves as gods to understanding ourselves as humans. Derailments in this basic developmental trajectory can be understood to create a variety of pathologies in the human individual. These theories could therefore be understood as being incarnational in nature and I hope to elaborate on the relevance of the Incarnation to psychological development. I intend to complement this by using the way Satan’s attempts to frustrate the Incarnation as both a means of emphasizing this point and as a way of offering a theological perspective around developmental pathology.

## Optional Friday Somatic Workshop

### THE SACRED HOSPITALITY OF THE BODY: How to Use The Body To help The Soul

Corina Gheorghiu LMFT, DDS

#### 1. Daytime Stress & Sleep Reset

A 35 min somatic lesson for stimulating the parasympathetic nervous system during the day, based on the learning principles of the Feldenkrais method and the Sounder Sleep Systems. Prepare for a calm day and a great night’s sleep. Prevent stress and reduce anxiety during the day to assure a calmer day that will facilitate better sleep. This lesson is based on principles of somatic presence, grounding, and centering and a daytime Sounder Sleep Systems’ technique of natural breath synchronized with minimal hand movements. No experience is necessary.

#### 2. Nighttime Stress & Sleep Reset

A 55 min somatic class for stimulating the parasympathetic nervous system during evening and night, based on the learning principles of the Feldenkrais method and the Sounder Sleep Systems. This lesson offers a bedtime sequence to quiet the nervous system and prepare you for a natural, drug-free, restorative sleep. It can also be used during nighttime awakenings to fall back asleep.

Dress comfortably in loose clothing and no belts. Bring a pillow or ablanket to hold on your lap. Shoes are optional

Training: Corina Gheorghiu is a licensed marriage family therapist and Christian Life Coach in private practice in Rancho Palos Verdes, CA. She is trained in psychodynamic psychotherapy, Integrative Body Psychotherapy, CBT-I, HeartMath & Heart Resilience, and a variety of somatic modalities: The Sounder Sleep System, Feldenkrais and Intelligent Movement - Solutions For Optimal Health. She is a Prepare/Enrich facilitator and trainer.



# Local Restaurants

Suggestions for Saturday night dinner (not included in the ticket price) or a late night snack.

## In Libertyville:

Mickey Finn’s Brewery - <https://mickeyfinnsbrewery.com/>  
Address: 345 N. Milwaukee Ave, Libertyville  
Hours: Thurs 11:30am – 11:00pm, Fri - Sat 11:00am – 12:00am

O’Toole’s Pub - <https://www.timothyotooles.com/location/timothy-otooles-libertyville/>  
Address: 412 N. Milwaukee Ave, Libertyville  
Hours: Thurs 11:00am - 10:00pm, Fri 11:00am - 2:00am , Sat 11:30am - 2:00am

Milwalky Taco -<https://milwalkytaco.com/>  
Address: 605 North Milwaukee Ave, Libertyville  
Hours: Thurs 11:00am to 9:00pm, Fri - Sat 1:00am to 10:00pm

Firkin - <https://www.firkinrestaurantlibertyville.com/>  
Address: 515 N Milwaukee Ave, Libertyville  
Hours: Lunch Mon - Sat 11:30 to 2:30/ Dinner Mon - Thu 4:30 to 10:00 & Fri - Sat 4:30 to 11:00

Sweet Home Gelato - <https://www.sweethomegelato.com/locations>  
Address: 518 Milwaukee Ave, Libertyville  
Hours: Thurs 12–9 PM, Fri - Sat 12–10 PM

Culver’s of Libertyville - <https://www.culvers.com/restaurants/libertyville>  
Address: 803 E Park Ave, Libertyville  
Hours: Thurs 10:00 am - 10:00 pm, Fri - Sat 10:00 am - 11:00 pm

## In Vernon Hills:

CityWorks - <https://www.cityworksrestaurant.com/locations/vernonhills/>  
Address: 929 N Milwaukee Avenue, Vernon Hills  
Hours: Thurs 11:00am - 11:00pm, Fri 11:00am - 12:00am, Sat 10:00am - 12:00am

Lazy Dog - <https://www.lazydogrestaurants.com/locations/vernon-hills-il>  
Address: 1115 N. Milwaukee Ave, Vernon Hills  
Hours: Open Mon - Fri 11:00am-midnight, Sat - Sun 10:00am - midnight

Portillo’s - <https://www.portillos.com/locations/vernon-hills/>  
Address: 221 Townline Rd, Vernon Hills  
Hours: Open 10:00am - 10:30pm

# Local Churches

**St. Basil Of Ostrog Church**  
27450 North Bradley  
Lake Forest, IL 60045  
V. Rev. – Fr. Nikola Radovancevic,  
[\(otacnikola@gmail.com\)](mailto:otacnikola@gmail.com)  
P: 847–247–0077  
<https://stbasilchurch.org/>  
Divine Liturgy at 10 am

**St Demetrios Greek Orthodox Church**  
1400 N. O’Plaine Road  
Libertyville, Il 60048  
Rev. Fr. Thomas Alatzakis  
Rev. Fr. John Sardis  
(224) 513-5530  
[saintdemetrioslibertyville@gmail.com](mailto:saintdemetrioslibertyville@gmail.com)  
<https://www.saintdemetrioslibertyville.com/>  
Orthros 9 am  
Divine Liturgy 10 am

**Sts. Peter and Paul Greek Orthodox Church**  
1401 Wagner Rd  
Glenview, IL 60025  
Rev. Fr. Richard Demetrius Andrews  
(847) 729-2235  
[office@ssppglenview.org](mailto:office@ssppglenview.org)  
<https://ssppglenview.org/>  
Orthros 8:15 am  
Divine Liturgy 9:30 am

**St. Sava Monastery**  
32377 N. Milwaukee Ave.  
Libertyville, IL 60048  
847-362-2440  
[eparhija@newgracanica.com](mailto:eparhija@newgracanica.com)  
Call for service times  
*\*Note the reliquary of St. Mardarije of  
Libertyville is open for veneration during Liturgy and  
afterwards until about 2 pm as well.*

**Holy Resurrection Orthodox Church**  
1449 North Quentin Road  
Palatine, Illinois 60067  
V. Rev. Alexander Kuchta, Rector  
Residence: 847-516-6025  
[holyresurrectionpalatine@gmail.com](mailto:holyresurrectionpalatine@gmail.com)  
<https://www.hroc-oca.org/>  
Divine Liturgy 9:30 am

**St. Mary’s Coptic Orthodox Church**  
2100 West Frontage Road  
Palatine, IL 60067  
847-485-8933  
Fr. Yohanna Meshreki  
Fr. David Hanna  
[nabil\\_girgis@stmarychicago.com](mailto:nabil_girgis@stmarychicago.com)  
<https://www.stmaryofchicago.org/>  
Arabic Liturgy 8:30 am  
English Liturgy 8:30 am

**St. George Antiochian Orthodox Church**  
1220 S. 60th Ct.  
Cicero, IL 60804  
V. Rev. Fr. Fouad Saba  
(708) 656-2927  
[office@StGeorgeChi.org](mailto:office@StGeorgeChi.org)  
<https://www.stgeorgechi.org/>  
Matins (Orthros) at 9:15am  
Divine Liturgy at 10:20am  
*\*Metropolitan Saba of North America and many  
Antiochian Orthodox bishops will be gathered at St.  
George’s for Liturgy Sunday 10/8.*

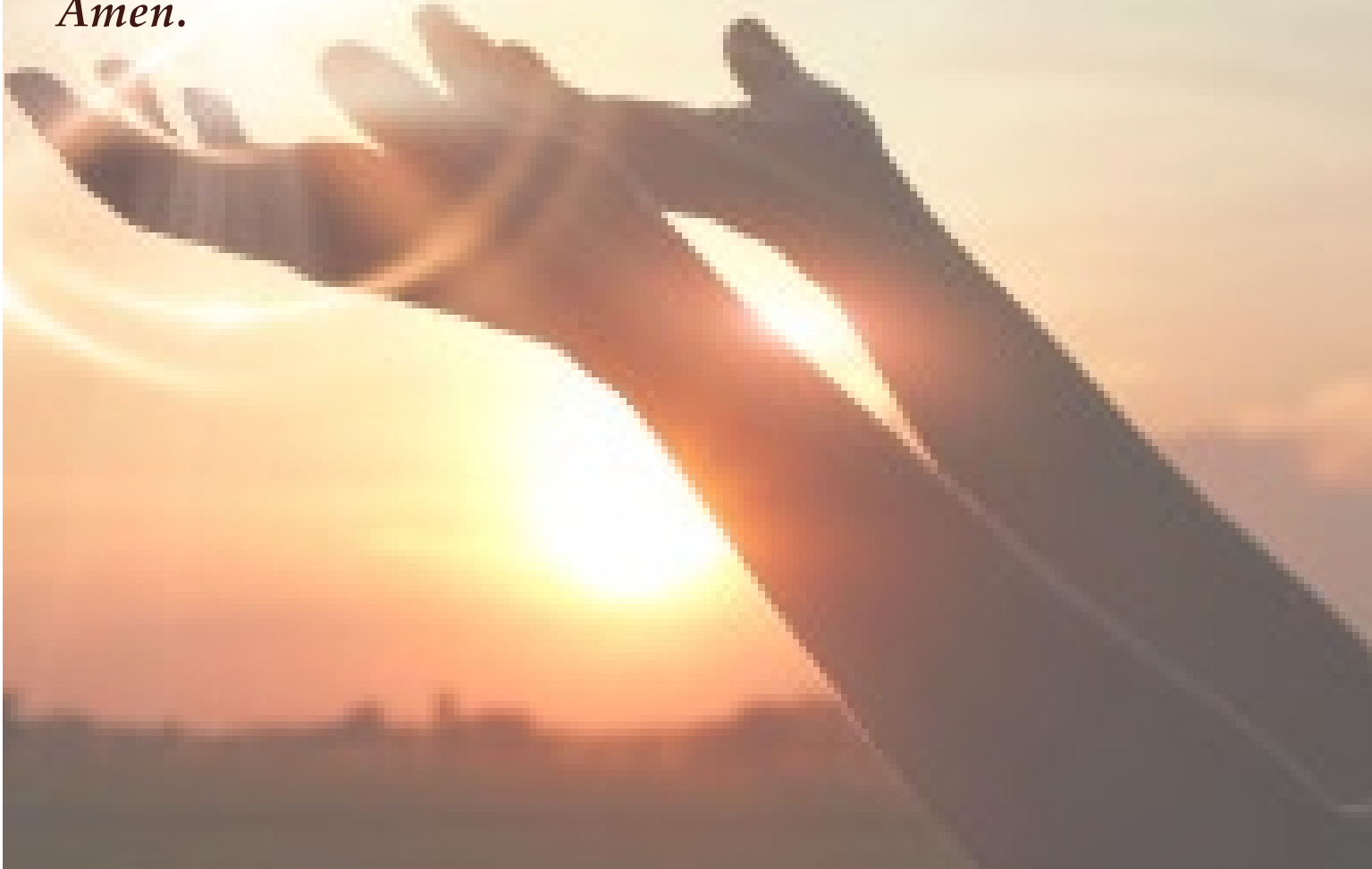
# Prayer for the Blessing of Hands

*Almighty Lord, the true Physician , bless and sanctify this oil which you have ordained for the anointing your servants and for the healing of soul and body, so that, when they are restored in health, they may give thanks to you, the living and true God.*

*Grant, we pray, that those who are anointed with this oil may be delivered from all suffering, all infirmity, and all wiles of the enemy.*

*May each one, created in your image and likeness and redeemed through the divine economy of Your Son, be filled with Your compassion and walk daily in the light of Your commandments; through the intercessions of the Holy Theotokos and Ever Virgin Mary's, the Healing Unmercenary Saints Kosmas and Damian, and of all the Saints, for you are blessed unto the ages of ages.*

*Amen.*



# Holy Wonderworkers & Unmercenaries Cosmas & Damian



## Troparion

*Holy unmercenaries and wonderworkers, Cosmas and Damian, visit our infirmities. Freely you have received; freely give to us.*

## Kontakion

*Having received the grace of healing, you grant healing to those in need. Glorious wonder workers and physicians, Cosmas and Damian, visit us and put down the insolence of our enemies, and bring healing to the world through your miracles.*





[www.ocampr.org](http://www.ocampr.org)  
[ocamprinfo@gmail.com](mailto:ocamprinfo@gmail.com)