

DOCTORAL DISSERTATIONS

**“THE DIAKONIA OF THE SAINTS” (1COR. 16:15)
DIAKONIA AND WITNESS ACCORDING TO THE APOSTLE
PAUL AND ITS IMPLICATIONS FOR ORTHODOX CHRISTIAN
WITNESS IN NORTH AMERICA**

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This work began with the question: what stance should the Orthodox take in a country where they constitute only 0.26% of the population? Such a situation clearly demands Christian witness to those around them. Moreover, it is important to determine the criteria by which these efforts can be judged. To answer this question, we examined, in the first two chapters, the biblical evidence for diakonia (service/ministry) and martyria (witness) and, more specifically, their Pauline foundations, as well as the trinitarian, pneumatological, Christological, eucharistic, liturgical, and ecclesiological dimensions of the conception of Christian witness. In the third chapter, we focused on an analysis of 1Corinthians 11-13, and the concepts of the Body of Christ and the charismata (gifts) that the Apostle Paul discusses there. In the fourth chapter, we analyzed the incarnational model of mission, otherwise known as inculturation. In the conclusion to Part One, we summarized the theological criteria for Orthodox diakonia and martyria. We also formulated seven related questions that pertain to each of the paradigms we studied in Part Two. In Part Two, we examined three cases of Orthodox Christian witness in North America. All three—the monastic movement of Father Ephraim, the case of Father Seraphim Rose, and the Monastery of New Skete—are presented critically for the first time as missionary “paradigms.” Our approach is contextual, with the necessary historical description and Orthodox critical evaluation. All three cases were analyzed on the basis of their archives and other related publications, as well as through personal interviews with their chief figures. We utilized the three categories of James Stamoolis, the heterodox specialist on Orthodox mission. The