

Light of the East

Society of St. John Chrysostom – Youngstown/Warren Chapter

FALL 2018

Volume 17, No. 2

Next Meeting

Sunday, September 30, 2018

5–7 pm

St. Nicholas Greek Orthodox Church

Fr. Joseph Z. DiStefano will host a moderated panel discussion of Orthodox and Catholic youth on the topic of “Young People and the Church Today: To Be or Not To Be Involved? Why? Why Not?”.

Featured Article

EXORCISM’S ULTIMATE POWER IS THE WORD OF GOD AND THE PRAYER OF THE CHURCH

When thinking of deliverance and exorcism there is a tendency to imagine that they involve wrestling demons from their place through the menacing use of sacramentals (e.g., crosses, holy water, relics) and a battle of personalities between priest and demon. All of these are commonly and rightly used in both formal exorcism and many types of deliverance prayers.

However, the truest power of exorcism is as a ministry of the Word and a battle for the mind. At the heart of the formal Rite of Exorcism are the officially sanctioned prayers of the Church along with selected Scriptures. These remind the demons of the authority of God, shine the light of truth on what they have become in their fallen state...

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OUR VICTORY IS IN HIS CROSS

By Chris Berardi



The days are growing darker and all hope seems to be fading fast. There is no way that this is going to end well for us...or so it seems. It is a true sign of divine and miraculous intervention that the Church has survived for 2000 years. Throughout history the Church has been beaten and scourged both from without and from within. And so it continues to this day. Sadly, we see that the enemies of Christ continue to wage war upon his holy Church. And the only thing more tragic than this are the loathsome wounds we Christians inflict upon ourselves.

Despair, though, is not an option for us, the enlisted infantry in the army of Christ. We now have the unenviable duty to dust ourselves off, renew and redouble our resolve to amend our lives, and to do penance for our own failures and those of our fellow Christians. An attitude of metanoia, to repent and believe in the Gospel, must be a daily habit.

Let hope, also, reign in our hearts for Christ has already shown that he has conquered his enemies who rage and batter against the walls outside, and he has conquered the weakness of our sinful nature that rots and decays the fortress inside. He has already won! It's not even a fair fight! It's fixed, and Christ's side is the predetermined winner. Our victory is in his Cross. This is the knowledge that gives the Saints the courage to go up against Satan and his minions.

Finally, let us dedicate ourselves to the will of Christ, who, on the night before he gave his very life for the salvation of us all, prayed to his Father that we might be one. Let us renew and redouble our resolve to fulfil this desire of the Lord that we may discover how very true it is that we are stronger together than we can ever be apart.

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Current dues are \$25 for an individual or \$30 for a family membership. For membership inquiries, contact Rich Mattiussi at (330) 573-8653 or via email at mattiussi52001@yahoo.com.

Treasurer's Report

Balance as of September 3, 2018
\$1,457.61

Newsletter Committee

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Who are we?

The Society of St. John Chrysostom aims to make known the history, worship, discipline, and theology of Eastern Christendom. The Society also works and prays that all Christians, particularly the Orthodox and Catholic Churches, will attain the fullness of unity which Jesus Christ desires and encourages support for the Eastern Christian Churches:

- Byzantine and Oriental Catholic Churches
- Orthodox Church
- Oriental Orthodox Church
- Church of the East

The Society was founded in the United Kingdom and Europe in 1926. In 1998, the Society was also founded in the United States. Following some exploratory and preparatory meetings in 1998 and early 1999, the local Youngstown/Warren Chapter was founded and the first meeting took place on May 4, 1999.

Who was Saint John Chrysostom?

Saint John Chrysostom was born in Antioch around the year 349, and after an extensive education embraced a life of asceticism. He was the Archbishop of Constantinople from approximately 397 to 407, during a period of great reform and renewal among the clergy and faithful of the Byzantine Roman Empire. Twice he was forced into exile by enemies and the imperial court, and died at Comana in Pontus, Asia Minor (present-day Turkey).

Who are the Eastern Churches?

Jesus Christ commanded his apostles to preach the "good news" to the whole world. St. Peter traveled from Jerusalem to Antioch and then to Rome. St. Andrew founded the Church in Byzantium which later became Constantinople. St. James went to Egypt and St. Thomas to India. Of the five initial Patriarchates, known as the Pentarchy, the four in the Eastern half of the Roman Empire are the origins of what are today called the Eastern Churches.

For more information

Youngstown/Warren Chapter Website
<http://www.byzcath.org/stjohnchrysostom/>

National Society Website
<http://www.ssyc.org>

EXCORISM'S ULTIMATE POWER IS THE WORD OF GOD AND THE PRAYER OF THE CHURCH

By Msgr. Charles Pope

When thinking of deliverance and exorcism there is a tendency to imagine that they involve wresting demons from their place through the menacing use of sacramentals (e.g., crosses, holy water, relics) and a battle of personalities between priest and demon. All of these are commonly and rightly used in both formal exorcism and many types of deliverance prayers.

However, the truest power of exorcism is as a ministry of the Word and a battle for the mind. At the heart of the formal Rite of Exorcism are the officially sanctioned prayers of the Church along with selected Scriptures. These remind the demons of the authority of God, shine the light of truth on what they have become in their fallen state, and underscore to them that they have already lost.

Consider one of the most common images of exorcism and the battle against Satan: St. Michael the Archangel. He holds a sword, ready to deliver the death blow as he stands over the fallen demon. Of course, St. Michael doesn't wield a real sword. A sword cannot harm a spiritual being. Angels and demons are real persons, but as spiritual beings are not affected by physical attacks. The sword that St. Michael wields is the sword of the truth of God's Word, of which Scripture says,

- *For the word of God is living and active. Sharper than any double-edged sword, it pierces even to dividing soul and spirit, joints and marrow. It is able to judge the thoughts and intentions of the heart. Nothing in all*



creation is hidden from God's sight; everything is uncovered and exposed before the eyes of Him to whom we must give account... (Hebrews 4:12-13).

- *And from [the Lord's] mouth proceeds a sharp sword with which to strike down the nations, and He will rule them with an iron scepter. He treads the winepress of the fury of the wrath of God, the Almighty (Rev 19:15).*

- *But the beast was captured, and with him the false prophet who had performed signs on his behalf, by which he deceived those who had the mark of the beast and worshiped its image. Both of them were thrown alive into the fiery lake of burning sulfur. And the rest*

were killed with the sword that proceeded from the mouth of the One seated on the horse (Rev 19:20-21).

- *To the angel of the church in Pergamum write: These are the words of the One who holds the sharp, double-edged sword Some of you also hold to the teaching of the Nicolaitans. Therefore repent! Otherwise I will come to you shortly and wage war against them with the sword of My mouth (Rev 2:2, 15-16).*
- *Take the helmet of salvation and the sword of the Spirit, which is the word of God (Eph 6:17).*

The sword of St. Michael, the sword of truth, scatters lies and falsehood as light scatters

darkness. The clash between angels and demons is a battle of thought, of truth versus falsehood. The ancient battle in which Lucifer fell like lightning from the sky (Lk 10:18) is often imagined as a war between angels and demons wielding swords and clubs, but it was a war of ideas: the Word of God's truth against the lies of Lucifer. By the sword of the Spirit, which is the Word of God, St. Michael and the angels won.

It is ultimately the same in exorcism, deliverance, and every other battle we wage against evil in our life (e.g., temptation).

Consider Satan's efforts to tempt Jesus in the desert. Jesus battled Satan thought for thought; He rejected every lie and temptation with the sword of the Spirit, the Word of God.

In the Rite of Exorcism, the words are to have prominence. Ideally, every exorcism has two priests, one of whom continuously reads the rite while the other uses sacramentals and briefly engages the demons to gain necessary information (e.g., names, how they entered, when they will leave) and tries to find weak points. While the use of sacramentals such as holy water, the touch of a stole, or relics torment the demons, most every exorcist agrees that the truest power of the rite are the approved words of the prayers. In fact, sometimes demons show exaggerated pain in response to lesser things so as to distract from the reading of the rite.

The words of the rite have the effect of shining the light of truth on demons and reminding them of their ultimate destiny. All of this is painful to the demons. Some of the following things, rooted in Scripture, are said to the demons:

- The Lord has defeated the demons in numerous ways and given them the ultimate defeat that seals their fate at the cross. Jesus withstood Satan in the desert, overcame him in the garden, defeated him on the cross, and bore off his trophies in Sheol to the Kingdom of Heaven. They are also reminded of other embarrassing incidents such as when they begged to be driven into swine

and ran in a panic over the bluff into the water. In effect, they are told that they have lost and are losers here, too.

- The demons are told that the possessed person has turned to the Church for help, rejecting them and any legal claims they ever had; the possessed person is a redeemed son or daughter of God, made in His image, and is a temple of the Holy Spirit.
- The demons are told of their future: a fiery Gehenna where the worm dies not, and the fire is never extinguished. Indeed, the longer they delay their departure the worse their punishment will be. They are commanded to tremble in fear before the Lord. They are reminded that their place is in solitude and their abode is in the nest of serpents; they are told to get down and crawl with them.
- The demons are reminded of the power of the Lord Jesus and that they must ultimately confess that He is Lord and ruler over them. They are commanded to fear Him and admit their ultimate powerlessness before Him. They are asked, "Why, then, do you stand and resist, knowing as you must that Christ the Lord brings your plans to nothing?"
- The demons are reminded that they were once glorious and beautiful angels but are now fallen and ugly. They are named in the rite as abominable creatures, profligate dragons, horrible monsters, scourges, seducers, full of lies and cunning, foes of virtue, persecutors of the innocent, begetters of death, robbers of life, corrupters of justice, the root of all evil and vice, seducers of men, betrayers of nations, instigators of envy, fonts of avarice, fomenters of discord, authors of pain and sorrow, accursed murderers, sources of lechery, instigators of sacrilege, models of vileness, promoters of heresies, and inventors of every obscenity.

- Ultimately, the demons are commanded to depart, to flee and give way to God in the power of Jesus' Name.

All these words and many more shine the light of truth on the demons and cause them pain. It is the Word, the prayer of the Church, that ultimately defeats the father of lies. Of him, Jesus said,

He was a murderer from the beginning, refusing to uphold the truth, because there is no truth in him. When he lies, he speaks his native language, because he is a liar and the father of lies (Jn 8:44).

This teaching on exorcism is an important lesson for all of us. The truest battleground for all of us is our mind; the battle is one of thoughts. We will either dwell in God's truth and study His Word or be lost in Satan's lies. We must learn to fight every temptation

with the sword of God's Word. We must test every thought we have to see if it conforms to God's Word. We must decide either to believe in God or in Satan. The sword of God's Word can drive out every temptation, fear, sorrow, and depression. The more we grow in God's Word the less authority and influence Satan can have in our lives.

This is why exorcism sometimes takes time: it is ultimately a journey in faith and trust. It requires that the possessed take more and more seriously the truth that God is more powerful than Satan and then live out of that truth. If we let it in, light scatters darkness. If we accept it, truth defeats lies. Jesus is the Light and the Truth, and by these the Way to deliverance.

This article appeared on the Archdiocese of Washington, D.C. blog dated August 30, 2018 (blog.adw.org).

Fr. Rohan Celebrates 40th Anniversary Of Ordination To Priesthood

Very Reverend Father Daniel Rohan, co-founder and current President of the SSJC (Y-W) Chapter, was born in Youngstown, Ohio, and is a graduate of Ohio University. He is also an alumnus of St. Vladimir's Orthodox Seminary in New York, where he earned his Master of Divinity Degree in 1972. Prior to his ordination in 1979, he worked several civilian jobs and obtained a Masters Degree in Counseling from Iona College in New York. Following his ordination, Fr. Dan was assigned to his first parish - St. George Orthodox Church in Terre Haute, Indiana. While serving at St. George, he continued his studies, completing his PhD from Trinity Theological Seminary in Evansville, Indiana in 1982. In 1987, after hearing of the need for Orthodox military chaplains, he joined the Army National Guard to serve in that role. It was in 1988



Very Reverend Father Daniel Rohan and wife Kaliope.

that Fr. Dan became the parish priest for St. Mark Antiochian Orthodox Church, bringing with him his lovely wife Kaliope and their three young children. He remained with the Army National Guard until 1993 when he transferred to the 910th Air Force Reserve in Youngstown. He served with the Air Force Reserve until retirement in 2007. As an active member of the Eastern Orthodox Clergy Association of Youngstown for the past twenty-four years, Fr. Dan was instrumental in establishing the Department of Prison Ministry in the Mahoning Valley. He remains involved in the organization, which is now served by other Orthodox priests. He presently serves on the board for The Mahoning Valley Association of Churches and is a member of the Military Officers Association of the Mahoning and Shenango Valley.

The Paradoxes of Spiritual Life: How Repentance Makes Us See

By Fr. Valery Dukhanin

Spiritual life is full of paradoxes. Thus, an individual doesn't notice his sins before he turns to God. He can't even imagine that he has to confess anything at all. As soon as the individual turns to God, he immediately finds out that he is a sinner. Before we turn to God, the only thing that we can see is our false righteousness. When we encounter God, we begin to acknowledge our sinfulness and powerlessness. Apparently, our image of self is very distorted until God sheds his light into our souls.

Self-righteousness makes you blind, while repentance makes you see. We move forward only when we finally begin to feel and realize how weak and unstable we are without God. The paradox here lies in the fact that a soul that acknowledges that she is lost, will be saved, whilst the soul that regards herself saved, will perish.

Using visible signs to evaluate your spiritual progress is a mistake. It will lead us to notice our so-called achievements everywhere. We will begin to count how much good we have done: we gave money to a beggar, we helped an old lady to cross the street, we don't swear for a long time already, we don't drink too much booze, we don't smoke, we don't fight with anybody. Don't we deserve the Paradise? This kind of statistical thinking makes you arrogant, and arrogance in turn leads to failure.

Take, for example, a young man who decided to quit smoking. He stopped smoking on the first day of the Great Lent — amazing, isn't it? After that, he glued a cigarette to the door of his toilet, where he had used to smoke, and wrote "I DID IT" in big letters. He intended it to remind him that he had summoned enough willpower to defeat his weakness, and that he wasn't attached to cigarettes any longer. However, two years later he ran into some trouble and started smoking a lot again. That is what "I did it" means; that's what your reliance on your own strength means. That is why the path to perfection in the Gospel starts with the commandment

"Blessed are the poor in spirit..." Our spiritual achievement are possible only thanks to God's power. We shouldn't rely on ourselves.

You shouldn't measure your spiritual advancement by counting the good actions that you do. You should detect your own previously overlooked shortcomings and work on eliminating them. Just take a look inside yourself and see what happens in your heart when you are blamed and scolded unjustly, when they prefer another person to you — and you'll see how Christian you really are.

There is a story about Abba Anthony in the Book of Memorable Stories. Some monks told Abba Anthony about a wonderful ascetic. When the said monk came to Abba Anthony, the latter decided to test whether the monk could be able to put up with an insult, and he couldn't. Abba Anthony told him, "You're like a village that looks great from the outside but is devastated by robbers inside." Likewise, we sometimes appear to be decent but are torn apart with passions, anger, and the search for our own "truth" inside.

If I lose my temper when someone pulls a joke on me or criticizes me, it means that I haven't made any spiritual progress. If someone's words are capable of taking my composure away, where is my spiritual maturity and stability?

We make spiritual progress only when the negative impact from other people, their reproaches, annoyance, or resentment don't quench our love towards them. When our souls love so much that no one in the world can hurt it. When we are happy with someone else's success and forget about our own — these are the first indications of our spiritual growth. However, it is achievable only if we pursue God and repent of our spiritual flaws sincerely.

To that extent, your confession must not consist of a formal enumeration of your imperfections, which are common for all of us. You should confess your own spiritual issues, the painful memories of your life that you have a hard time struggling with. Have a closer look at what you keep stumbling over and what you may even be ashamed to admit: that's

what you should confess to make sure that you move forward in your life.

May the Lord help us not to stumble on the road of our spiritual life.

Pope Francis: Let the Word of God take root in your heart

By Hannah Brockhaus



Vatican City, Sep 2, 2018 (CNA/EWTN News) – Catholics should listen to the scripture readings at Mass with an open heart, so that the Word of God can take root in their lives and bear good fruit, Pope Francis said Sunday.

“Let’s do an examination of conscience to see how we welcome the Word of God. On Sunday we listen to it in the Mass. If we listen to it in a distracted or superficial way, it will not help us much,” the pope said Sept. 2.

“Instead, we must welcome the Word with open mind and heart, as a good ground, so that it is assimilated and bears fruit in concrete life.”

Speaking before the Angelus, Francis reflected on when Jesus said that the Word of God is like a grain of wheat: “it is a seed that must grow in concrete works. Thus the Word itself purifies our heart and our actions and our relationship with God and with others [and it] is freed from hypocrisy.”

In the day’s Gospel, Jesus addresses authenticity of obedience to the Word of God and hypocrisy, which

he said, “is one of the strongest adjectives that Jesus uses in the Gospel.”

The Gospel passage opens with the scribes and Pharisees objecting to Jesus that his disciples do not follow the ritual precepts. But Jesus replies to them, saying, “This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts.”

With these words, Jesus is trying to “shake” the scribes and Pharisees from the mistake of neglecting God’s commandments in favor of observing human traditions. If his reaction seems severe, it is because something important is at stake, Francis said: “The truth of the relationship between man and God.”

The pope said the Lord invites each person today to “flee the danger of giving more importance to form than to substance.”

“He calls us to recognize, again and again, what is the true center of the experience of faith, that is, the love of God and love of neighbor, purifying it from the hypocrisy of legalism and ritualism,” he said.

By telling Christians to visit orphans and widows, the Lord is saying to practice charity beginning with the neediest, with the most fragile, Francis said.

““Do not let yourself be contaminated by this world’ does not mean isolating oneself and closing oneself to reality,” he continued. “No. Here too it should not be an external but interior attitude, of substance: it means to be vigilant so that our way of thinking and acting is not polluted by the worldly mentality, that is, by vanity, greed, pride.”

He concluded by asking for the intercession of the Blessed Virgin Mary to help people to always honor the Lord with their heart, “bearing witness to our love for him in concrete choices for the good of our brothers and sisters.”

After reciting the Angelus, the pope noted Saturday’s beatification of Bl. Anna Kolesárová, virgin and martyr, who was killed “for resisting those who wanted to violate her dignity and her chastity.”

Comparing her to St. Maria Goretti, he said the courageous girl “helps young Christians to remain steadfast in fidelity to the Gospel, even when it requires going against the current.”

Francis also renewed his prayers for Syria and asked those in leadership in the country to use “diplomacy, dialogue and negotiations,” to safeguard human lives.

Youngest Ordinary Bishop in North America Takes Possession of See

By Laura Ieraci



Archbishop William C. Skurla (far left) reads the prayers of the Rite of Enthronement, enthroning Bishop Milan Lach (far right) as the fifth eparch of Parma June 30. Altar server Joseph Basalla holds the prayer book for the archbishop. (Photo: Reen Nemeth)

Parma, Ohio — The youngest ordinary bishop of a diocese in North America was enthroned June 30.

Bishop Milan Lach, SJ, became the fifth bishop of the Byzantine Catholic Eparchy of Parma during a Divine Liturgy of Enthronement at the Cathedral of St. John the Baptist, after having served as its apostolic administrator since last summer. He succeeds Bishop John Kudrick, who resigned in May 2016.

At 44, Bishop Lach is also the third-youngest Eastern Catholic ordinary in the world and the first foreign-born bishop for the eparchy. All of his predecessors were American-born. He is among about a dozen bishops from other countries that Pope Francis has appointed to the United States.

Archbishop Christophe Pierre, apostolic nuncio to

the United States, presided at the enthronement liturgy. He read the letter of the pope, appointing Bishop Lach to Parma, as well as a message from the prefect of the Congregation for Eastern Churches.

Archbishop William C. Skurla, metropolitan archbishop of Pittsburgh, was the main celebrant and homilist. He urged Bishop Lach in his homily to use his “energy to enliven the spiritual life of the church and protect it from the challenges of secularism and materialism which undermine the faith of our people.”

Several bishops concelebrated, including Bishop Kudrick, Bishop Kurt Burnette of Passaic, Bishop John Pazak of Phoenix, Bishop Bohdan Danylo of the Ukrainian Greek Catholic Eparchy of St. Josaphat, Bishop Nelson Perez of Cleveland, Auxiliary Bishop Neal Buckon of the Archdiocese for the Military Services, Bishop Milan Chatur of Kosice, Slovakia, Bishop Milan Sasik of Mukachevo, Ukraine, and Bishop Abel Socska of Nyiregyhaza, Hungary.

At the end of the liturgy, Bishop Sasik gave Bishop Lach an icon of Blessed Theodore Romzha, who was martyred by the communists in the 20th century.

“You are continuing to fight to proclaim the message of Jesus Christ here in the United States, so I am giving you an icon of Blessed Theodore Romzha with his relics inside. This is the concrete fruit of the Union of Uzhorod. This is a bishop martyr. May he protect you,” Bishop Sasik said.

Bishop Lach also spoke at the end of the liturgy. “I would like to express to the Holy Father my gratitude for his confidence in me as bishop of Parma. I will try my best to be the successor of the Apostles, to govern and serve,” he said.

He expressed gratitude in English to the clergy and the faithful, and in Slovak, with visible emotion, to those watching in Slovakia.

“It’s a great celebration for all of us, Eastern rite and Latin rite,” Bishop Perez told Horizons after the liturgy. “We all gathered together in an incredible liturgy and a great moment of joy for the church.”

He described it as “a great blessing” to share resources with the eparchy and to have gotten to know Bishop Lach this past year, who he described as a “wonderful guy, young guy, very spiritual, very pastoral.”

“The Eparchy of Parma is certainly blessed to have him as their bishop,” he said.

The Saturday morning liturgy gathered about 400 people at the cathedral; thousands of others, including from Bishop Lach’s native Slovakia, watched the live stream online. A light reception followed.

Ukraine Orthodox Church seeks spiritual split from Russia

Ukraine has called on Patriarch Bartholomew of Constantinople to grant it independence from the Russian Orthodox Church. It would be a huge blow to Russia, where the church plays an important role in politics.

Russia's Orthodox Patriarch Kirill arrived in Istanbul on Friday to meet with Patriarch Bartholomew of Constantinople, as top religious figures in the Orthodox community mull granting Ukraine an independent church.

While there is no equivalent to the pope among Eastern Orthodox Christians, Patriarch Bartholomew of Constantinople is often dubbed the “first among equals” and wields some authority among patriarchs of other nations. In the coming months, Bartholomew is expected to decide on whether Ukraine can cut spiritual ties with Moscow.

The move would end Russian Patriarch Kirill's religious rule in the country, marking a massive blow to Russia's spiritual authority in the Orthodox world.

A high-ranking source in the Orthodox Church told the Associated Press news agency “there's no going

back” in granting Ukrainian clerics full independence from Moscow.

At the same time, however, Metropolitan Emmanuel of France, who is part of a committee working on Ukrainian's request, said the procedure hasn't been completed.

The ruling's impact would span far beyond religious squabbles. In recent years, the question of Ukrainian identity came to the forefront amidst the clashes between Kyiv's forces and Russian-backed rebels in eastern Ukraine. The violence prompted many Ukrainians to turn their backs on the Russian Orthodox Church.

The push-and-pull over Ukraine's ecclesial identity is also colored by a behind-the-scenes rivalry between the churches in Istanbul and Moscow. While Constantinople is the oldest Orthodox Church, Moscow holds authority over the largest number of worshippers.

Ukraine's case

In Ukraine, Orthodox believers are already divided between a branch whose priests are loyal to Moscow and the one lead by the unrecognized Patriarch Filaret, who is based in Kyiv.

After leaders of the Kyiv-based church urged Patriarch Bartholomew to intervene, the Ukrainian parliament also joined the appeal in April this year.

The lawmakers reaffirmed Kyiv's traditional links to the Patriarchate of Constantinople, saying that Christianity first came to Kyiv from the present-day Istanbul in the 10th century. The seat of the Russian church was only transferred to the Moscow patriarchate in the 17th century.

Church and government officials in Ukraine are optimistic about their request. They have stated that Patriarch Bartholomew has already decided to approve the Kyiv patriarchate, but is holding off on announcing his decision to the public.

A Ukrainian government source told the French news agency AFP that Kyiv is now “on the finish line” in its push to separate the church from Moscow and that “all sides are preparing for this.”

A 'serious defeat' for Russia's political strategy

Ahead of the summit, Russian Patriarch Kirill said the separation would be an “all-Orthodox catastrophe.”

Aristotle Papanikolaou, a professor of theology and co-director of the Orthodox Christian Studies Center at Fordham University in the US, told DW that if Ukraine is granted the right to create an independent church, it could create a schism in the Orthodox Church, with some Orthodox churches recognizing this independence and others rejecting it.

“It's difficult to imagine that all Orthodox Churches would accept this move to independence,” Papanikolaou said. “Historically, churches have declared independences, only to be fully recognized by all Orthodox Churches decades later.”

Papanikolaou said the Russian Orthodox Church's claim that it has the most Orthodox Christians under its jurisdiction was a point they tried to use as leverage in their relations with other Orthodox churches.

“This would significantly impact their status within the global Orthodoxy,” Papanikolaou said. “Also, geopolitically, it is clear that the Russian government makes use of the 'religion' to advance Russian geopolitical interests — this would be a serious defeat for that strategy.”

Prince Charles Donates \$1 Million Towards Renovation of Romanian Churches and Cultural Heritage

Through the foundation bearing his name, Prince Charles of Wales has thus far invested about \$1,300,000 (more than 1 million pounds) in

promoting Romania's natural and cultural heritage, as well as in projects that can contribute to the country's rural development.

According to the site of the Romanian Orthodox Church, these contributions include help for restoring ancient churches.

The Prince is a permanent supporter of the “Ambulance for Monuments Project-South Transylvania,” dedicated to the speedy restoration of dilapidated historical monuments, including the 14th-century Dormition of the Mother of God Church in the village of Strei in Hunedoara County in eastern Romania.

Though not Orthodox, Prince Charles is known to take an interest in it, often visiting Mt. Athos and speaking out in defense of persecuted Eastern Christians. He has helped to raise money towards several Orthodox treasures, including for the restoration of the Athonite Hilandar Monastery in 2011.

The church was built of stone at the end of the 14th century to serve a princely court. The church was painted both inside and out, though only the inner frescoes survive today.

Steps for the renovation of the Dormition Church began last year, when the MONUMENTOM Association, partnered with the “Ambulance for Monuments Project,” began to prepare the necessary documentation for the intervention of authorized associations, and to identify the sources of financing for the restoration works.

Funds were eventually received from Prince Charles' Foundation, in addition to the local government and diocese and a large number of private donors.

The first work on the roofing and drainage is set to begin in September.

The “Ambulance for Monuments Project” has carried out restoration on 15 historical Transylvania and Banat monuments since 2016.

Elder Amphilochios Makris To Be Canonized by the Ecumenical Patriarchate

By John Sanidopoulos

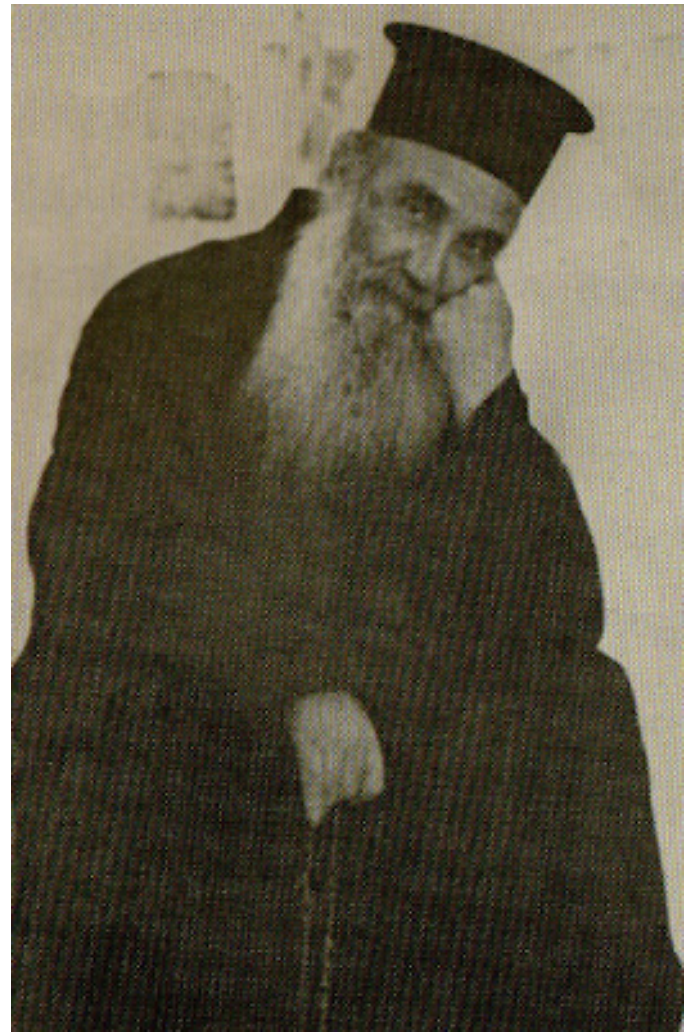


Today, Wednesday 29 August 2018, the Holy and Sacred Synod of the Ecumenical Patriarchate began the process for the canonization of Elder Amphilochios Makris of Patmos (1889-1970). The case for the canonization was already before the Synodal Special Committee of the Ecumenical Patriarchate during the visit of the Ecumenical Patriarch to Evia in June.

He is one of the most beloved elders of the 20th century.

Elder Amphilochios Makris was born in 1889 on the island of Patmos where St. John the Theologian wrote the Book of Revelation. He was a great defender of Orthodoxy, having suffered much throughout the years of the Italian Fascist Occupation of the Greek Dodecanese islands. During those years he set up secret schools and made sure that the Greek language and Orthodox faith continued to be taught to the children of these islands, despite the best attempts of the Fascists to expunge them. For many years he was Abbot of the Monastery of St. John the Theologian on Patmos. He also founded the women's Monastery of the Annunciation in 1937. He was noted for his many virtues, his love, humility and fatherly concern for his spiritual children. Fr. Amphilochios was a great believer in the strength of monasticism and in Christian missionary work. He himself traveled as a preacher throughout the war years and beyond. In addition, Fr. Amphilochios founded other

monasteries throughout the Greek islands, and was responsible for orphanages and various charitable institutions. The Elder reposed in 1970.



If Trends Hold, There May Be More Syriac Christians in US and Mexico Than in Iraq

By Eric Metaxas

To catch a glimpse of just how ancient—and strong—our Christian faith truly is, take a drive up the Jersey turnpike. Say what?

How cool would it be to walk into a church filled with worshipers all speaking the same language that Jesus and his apostles spoke? You might think that you need a time machine. You don't. You don't even need to go to the Middle East. New Jersey will do.

A recent article in America magazine told the story of an Aramaic-speaking Christian community fifteen minutes west of Manhattan in Paramus, New Jersey. They are known variously as Chaldeans, Assyrians, and Syriac Christians (Syriac being a dialect of Aramaic).

You may be thinking “Aramaic?” Well, Aramaic, not Hebrew, was the language of everyday life in first-century Palestine. We see evidence of this in the Bible. Parts of the Old Testament, most notably the book of Daniel, are written in Aramaic. When Mary Magdalene encounters the risen Jesus, she calls him “rabboni.” And on the cross, Jesus recited Psalm 22 in Aramaic.

As the names “Chaldean” and “Assyrian” suggest, they are an ancient people from what the Bible calls “Assyria” and “Babylon,” the part of Iraq known as the “Nineveh Plain,” as well as southern Turkey and Syria.

Their ancestors lived in the area long before the Arab invasions and the coming of Islam. They are probably our closest living link to the patriarchs of the Old Testament. In Genesis 12, we are told that Abraham, on his way to the promised land, settled for a time in Haran, which became a “centre of Assyrian Christianity” before the fourth century.

Deuteronomy 26 instructs the Israelites to say, “A wandering Aramean was my father,” when offering their first fruits.

To quote the psalmist, these Christians have a “goodly heritage.” But it’s one that has been passed down at a very high cost. The Islamic conquest in the seventh and eighth centuries reduced them to second-class status.

But despite hardships, they made enormous contributions to what is called “Islamic civilization” in the fields of philosophy, science and medicine. The works of Greek philosophers that Arab Muslims are credited with preserving were first translated into Syriac and then into Arabic by Syriac-speaking Christians.

If life under Islamic rule was hard from the seventh through nineteenth centuries, it turned lethal in the early twentieth, in what came to be known as the Sayfo—the Syriac for “sword.” Between 1914 and 1920, some 150 to 300 thousand Syriac Christians were murdered by the Turks.

Most recently, there was the aftermath of the 2003 invasion of Iraq. As Lawrence Kaplan wrote in the New Republic at the time, “Sunni, Shia, and Kurd may agree on little else, but all have made sport of brutalizing their Christian neighbors.”

Then, of course, there was ISIS. Two years ago, when then-Secretary of State Kerry said that ISIS was guilty of genocide against Christians, he was talking about Syriac Christians. The “infidels” in Mindy Belz’s book “They Say We Are Infidels,” are mostly Syriac Christians.



And that brings me to New Jersey. The group profiled in America magazine is part of the Syriac diaspora created by the persecutions of the past century. More Syriac Christians live outside their ancestral homelands than in them. It’s possible that if present trends hold, there will be more Syriac Christians in the United States and Mexico than in Iraq.

These are the people we have been praying for when we pray for the persecuted—and they have a lot to teach us, not the least of which is how to remain faithful in the face of unimaginable oppression and persecution.

It’s a lesson that might even be worth a trip to New Jersey.

Lebanon's religious leaders call for 'dignified' return of refugees

By Doreen Abi Raad



Beirut, Aug 30, 2018 (CNS) — Lebanon's Christian and Muslim religious leaders, meeting with the president of Switzerland, appealed to the international community to work toward peace in the region and to ensure the "dignified" return of refugees to their homelands.

Cardinal Bechara Rai, patriarch of Maronite Catholics, hosted Swiss President Alain Berset at Diman, the patriarchal summer residence in northern Lebanon Aug. 28.

"This presence of high Muslim and Christian dignitaries clearly reflects the uniqueness of Lebanon as a country of convergence and interfaith dialogue," Cardinal Rai said in welcoming Berset.

"In these difficult times, the countries of the Middle East are well aware of the fact that such cooperation and coexistence between Christians and Muslims is a beacon of hope for the peoples of this tormented region," the cardinal said.

Those attending included Melkite Patriarch Joseph Absi; Syriac Catholic Patriarch Ignatius Joseph III; Syriac Orthodox Patriarch Ignatius Aphrem II; Greek Orthodox Patriarch John X — all of whom were born in Syria — Catholicos Aram I of the Great House of Cilicia for the Armenian Orthodox Church; Archbishop Joseph Spiteri, papal nuncio to Lebanon; Mohammad Sammak, secretary general of Lebanon's Christian-Muslim Committee for

Dialogue; Muslim and Druze representatives, as well as Swiss diplomats.

"We appeal to the international community to shoulder its responsibility and strive to put an end to the ongoing conflicts and wars and to ensure the dignified return of the Palestinian refugees and displaced Syrians, Iraqis and others to their country," Cardinal Rai told the Swiss president.

Lebanon, a country of about 4 million, is host to more than 1 million refugees from neighboring war-torn Syria. In addition, the country continues to host thousands of Iraqi Christians who were uprooted from their homes in Iraq's Ninevah Plain by the Islamic State organization, and some 500,000 Palestinian refugees, stemming from the Palestinian exodus during the 1948 Arab-Israeli war.

"This right of return must be a priority," Cardinal Rai continued, regarding the refugee presence in Lebanon.

"It is their right as citizens to preserve their culture and civilization and to continue to write their history. Therefore, the question of their return should not be linked to political solutions that may take years and years," particularly as they relate to the interests of various regional and international powers, the Lebanese cardinal continued.

For his part, Berset said, "My visit to Lebanon is a sign of support for this country at a time when the Middle East is witnessing a hostile, weakened" situation.

"Spiritual leaders have a great responsibility toward each other to denote the path of dialogue, exchange and peace. We know very well how rugged this road is and the difficulties it faces," Berset continued.

"Lebanon is a world center for civilizations and for dialogue between religions and people," Berset affirmed to the religious leaders.

"This visit also aims to remind Lebanon that it is not alone concerned with the refugees and the displaced," Berset told the gathering. He noted that

the previous day he had met with Lebanon's president, the house speaker and other officials "only to confirm our concern about helping Lebanon."

True rest is found in Christ – not escapism, pope says

By Hannah Brockhaus



Vatican City, Sep 5, 2018 (CNA/EWTN News) – The commandment to rest on Sundays is an invitation to be centered on Christ and to give praise and thanksgiving for the gift of life, not to waste the day in distraction, Pope Francis said Wednesday.

"For us Christians, the center of the Lord's Day, Sunday, is the Eucharist, which means 'thanksgiving.' It is the day to say to God: thank you, thank you, Lord; thank you for life, for your mercy, for all your gifts," the pope said Sept. 5.

Continuing his general audience catechesis on the Ten Commandments, Francis spoke about Sunday as "the day of rest," which he said Christians may think is a simple and straightforward concept but is not.

Today society has a distorted view of rest, he said, arguing that people only focus on what will be fun or what will bring them pleasure, and that the model of a successful person is someone who can afford many things, nice vacations, and to do whatever activities they please.

Francis said this kind of existence is "anesthetized," however, filled with entertainment, alienation, and escape from reality – not true rest. "Man has never

rested as much as today, yet man has never experienced as much emptiness as today!" he said.

"What then is rest according to this commandment?" he asked. "It is the moment of contemplation, it is the moment of praise, not of evasion. It is time to look at reality and say: how beautiful life is!"

The pope pointed to the example of those Christians who, though they are suffering from illness, have still "consoled us with a serenity that is not found in pleasure-seekers and hedonists! And we have seen humble and poor people rejoice in small graces with a happiness that tasted of eternity."

This is how Catholics should aim to spend Sunday, he said. Not erasing the previous six with distractions but reflecting on the past week and thanking God for its blessings and its challenges; "making peace" with what has happened, saying: "Life is precious; it's not easy, sometimes it's painful, but it's precious."

Francis discouraged Catholics from dwelling on bitterness, unhappiness, and discontent, and told them to open their hearts to accept even the difficult parts of their life, resisting the urge to run away from problems.

"Bending the heart to unhappiness, in fact, emphasizing reasons for discontent is very easy. Blessing and joy imply an openness to the good that is a mature movement of the heart," he said.

He quoted the words of Genesis, at the end of the creation, when "God saw what he had done, and behold, it was very good."

"And then begins the day of rest, which is God's joy for what he has created," he continued. "To be brought into authentic repose is a work of God in us."

"Life becomes beautiful when the heart is opened to Providence and finds true what the Psalm says," he concluded: "'Only in God does my soul rest.' This phrase from the Psalm is beautiful: 'Only in God does my soul rest.'"

Message of Ecumenical Patriarch Bartholomew for the Indiction and the Day of the Protection of the Environment 2018



† BARTHOLOMEW

By God's Mercy Archbishop of Constantinople–New Rome and Ecumenical Patriarch

To the Plenitude of the Church: Grace, peace and mercy

From the Creator of All, our Lord God and Savior Jesus Christ

Beloved brothers and sisters in the Lord,

Twenty-nine years have now passed since the Mother Church established the Feast of Indiction as

the “Day of Protection of the Environment.” Throughout this time, the Ecumenical Patriarchate has inspired and pioneered various activities, which have borne much fruit and highlighted the spiritual and ecological resources of our Orthodox tradition.

The Ecumenical Patriarchate's ecological initiatives provided a stimulus for theology to showcase the environmentally-friendly principles of Christian anthropology and cosmology as well as to promote the truth that no vision for humanity's journey through history has any value if it does not also include the expectation of a world that functions as a real “home” (oikos) for humanity, particularly at a time when the ongoing and increasing threat against the natural environment is fraught with the possibility of worldwide ecological destruction. This evolution is a consequence of a specific choice of economic, technological and social development that respects neither the value of the human being nor the sanctity of nature. It is impossible to truly care for human beings while at the same time destroying the natural environment as the very foundation of life, essentially undermining the future of humanity.

Although we do not consider it appropriate to judge modern civilization on the grounds of criteria related to sin, we wish to underscore that the destruction of the natural environment in our age is associated with human arrogance against nature and our domineering relationship toward the environment, as well as with the model of eudemonism or disposition of greed as a general attitude in life. As incorrect as it is to believe that things were better in the past, it is equally unfitting to shut eyes to what is happening today. The future does not belong to humanity, when it persistently pursues artificial pleasure and novel satisfaction—living in selfish and provocative wastefulness while ignoring others, or unjustly exploiting the vulnerable. The future belongs to righteous justice and compassionate love, to a culture of solidarity and respect for the integrity of creation.

This ethos and culture are preserved in Orthodoxy's divine and human ecclesial tradition. The sacramental and devotional life of the Church

experiences and expresses a Eucharistic vision, approach and use of creation. Such a relationship with the world is incompatible with every form of introversion and indifference to creation—with every form of dualism that separates matter from spirit and undermines material creation. On the contrary, the Eucharistic experience sensitizes and mobilizes the believer toward environmentally-friendly action in the world. In this spirit, the Holy and Great Council of the Orthodox Church emphasized that “in the sacraments of the Church, creation is affirmed and human beings are encouraged to act as stewards, protectors and ‘priests’ of creation, offering it in doxology to the Creator” (Encyclical, par. 14). Every form of abuse and destruction of creation, along with its transformation into an object of exploitation, constitutes a distortion of the spirit of the Christian gospel. It is hardly coincidental that the Orthodox Church has been characterized as the ecological expression of Christianity inasmuch as it is the Church that has preserved the Holy Eucharist at the core of its being.

Consequently, the Ecumenical Patriarchate’s ecological initiatives were not simply developed in response or in reaction to the modern unprecedented ecological crisis, but as an expression of the Church’s life, an extension of the Eucharistic ethos in the believer’s relationship to nature. This innate ecological conscience of the Church was boldly and successfully declared in the face of the contemporary threat to the natural environment. The life of the Orthodox Church is applied ecology, a tangible and inviolable respect for the natural environment. The Church is an event of communion, a victory over sin and death, as well as over self-righteousness and self-centeredness—all of which constitute the very cause of ecological devastation. The Orthodox believer cannot remain indifferent to the ecological crisis. Creation care and environmental protection are the ramification and articulation of our Orthodox faith and Eucharistic ethos.

It is clear, then, that in order to contribute and respond effectively to the ecological challenge that we face, the Church recognize and research the

relevant issues. We all know that the greatest threat to our world today is climate change and its destructive consequences even for our survival on the planet. This topic was paramount in the 9th Ecological Symposium, entitled “Toward a Greener Attica: Preserving the planet and protecting its people,” organized by the Ecumenical Patriarchate last June on the Saronic Islands of Spetses and Hydra. Unfortunately, the recent devastating fires in Attica and the impending consequences of this immense environmental destruction constitute tragic proof of the views shared by the symposium participants on the severity of the ecological threat.



Venerable hierarchs and beloved children in the Lord,

The ecological culture of the Orthodox faith is the realization of its Eucharistic vision of creation, summarized and expressed in its church life and practice. This is the Orthodox Church’s eternal message on the issue of ecology. The Church preaches and proclaims “the same things” “at all times” in accordance with the unassailable words of its Founder and Leader, that “heaven and earth will pass away, but my words will not pass away” (Lk. 21:33). Adhering to this tradition, the Mother Church calls upon its Archdioceses and Metropolises, as well as its parishes and monasteries throughout the world, to develop initiatives, coordinate projects, organize conferences and activities that foster environmental awareness and sensitivity, so that our faithful may realize that the protection of the natural

environment is the spiritual responsibility of each and every one of us. The burning issue of climate change, along with its causes and consequences for our planet and everyday life, offer an opportunity to engage in dialogue based on principles of theological ecology, but also an occasion for specific practical endeavors. It is vitally important that you emphasize action at the local level. The parish constitutes the cell of church life as the place of personal presence and witness, communication and collaboration—a living community of worship and service.

Special attention must also be directed to the organization of Christ-centered educational programs for our youth in order to cultivate an ecological ethos. Ecclesiastical instruction must instill in their souls a respect for creation as “very good” (Gen. 1:26), encouraging them to advocate and advance creation care and protection, the liberating truth of simplicity and frugality, as well as the Eucharistic and ascetic ethos of sharing and sacrifice. It is imperative that young men and women recognize their responsibility for the practical implementation of the ecological consequences of our faith, while at the same time becoming acquainted with and promulgating the definitive contribution of the Ecumenical Throne in the preservation of the natural environment.

In conclusion, we wish you all a blessed ecclesiastical year and abundant benefit in your spiritual struggles, invoking upon you the life-giving grace and boundless mercy of the Giver of all good things, our Lord, God and Savior Jesus Christ, the Pioneer and Perfecter of our faith, through the intercessions of Panaghia Pammakaristos, whose honorable icon, the sacred heirloom of all Orthodox people, we reverently and humbly venerate today.

September 1, 2018

† **Bartholomew of Constantinople**
Your fervent supplicant before God

Archiepiscopal Encyclical for the Universal Exaltation of the Precious and Life-Giving Cross 2018



The Universal Exaltation of the Precious and Life-Giving Cross

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

Today as we venerate the Holy Cross of our Lord, and Orthodox Christians around the world raise the symbol of the sacred and precious wood, we proclaim the Cross to be an invincible shield, a divine scepter, and the boast of the faithful. We exalt it affirming that the Cross sanctifies to the ends of the world. We hail the life-giving Cross as the “unconquerable trophy of godliness, door to Paradise, and succor of the faithful.” Through the Cross our enemies are vanquished, freedom from corruption and mortality is established, and salvation is offered universally.

As the Cross is lifted up, we marvel at how an instrument meant for torture and shame leads us to abundant and eternal life. We contemplate how an

object that inflicted suffering and death reveals the glory and power of God. We offer praise and thanksgiving, for instead of hate and inhumanity, the Cross has become love and freedom. Instead of suffering, we find healing and hope. The Cross leads us from death and life, and through the Cross we know that all things are possible to those who believe in Christ.

Today as we lift up the Holy Cross, we offer a witness to the world of the power of faith. We are reminded that Christ has called us to deny ourselves and take up our cross daily and follow Him. (Luke 9:23) We reflect on the words of the Apostle Paul which offer guidance on the relationship of the Cross and faith: I have been crucified with Christ; it is no longer I who lives, but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20) The Cross shows us the power of God that makes all things possible through faith.

As we venerate the Cross of Christ and affirm the victory and potential we have through it, we offer prayers and support for our beloved Holy Cross Greek Orthodox School of Theology. In this place consecrated for worship, prayer, and learning, are many who have taken up their cross to follow Christ. It is a place that is integrally linked to our Orthodox faith, and it is faith in Christ that has led so many to come to Holy Cross to prepare for a life of service. It is a place of tremendous potential, where students see that all things are possible through faith. Through their commitment and calling, lives will be transformed, parishes will grow, needs will be met, and souls will be led to Christ and the abundant life He offers.

On this beautiful and inspiring Feast may we remember in prayer and support the vital mission of Holy Cross and our beloved students, faculty and staff. May we offer our thanks to God for the work of the trustees and for the commitment of the many benefactors who give for this sacred work of our Church in America. May we also be filled with amazement as we look upon the Cross and affirm what the power of God has accomplished for our salvation. May we go forth from our gathering as

His people, the Cross before us, knowing that through our faith in Christ, great and marvelous things, things that seem impossible and unattainable, will be accomplished for His honor and glory!

With paternal love in Christ,

† **DEMETRIOS**

Archbishop of America

Orthodox Christianity: A Missionary Church? A Case Study. Book Review of “Led by His Love, An Evangelical Pastor’s Journey to the Orthodox Faith,” by V. Rev. Gordon Thomas Walker

By George Matsoukas

Led by His Love, An Evangelical Pastor’s Journey to the Orthodox Faith, V. Rev. Gordon Thomas Walker with Philip Walker and Andrew Attaway, 2018, Ancient Faith Publishing, Chesterton, Indiana.

This book is the “journey of a gentle soul” to the Orthodox Faith. On September 5, 1986, Gordon Walker found himself, with the other leaders of the Evangelical Orthodox Church (EOC) in Englewood, New Jersey. Here was the last hope and chance of having the EOC received into the Orthodox Christian Church — the Church of the Apostles. His journey was long, patient, grueling and loving. The book describes the journey in soft and gentle detail, and you know that you are traveling with a holy man who is imbued with the grace of the Holy Spirit.

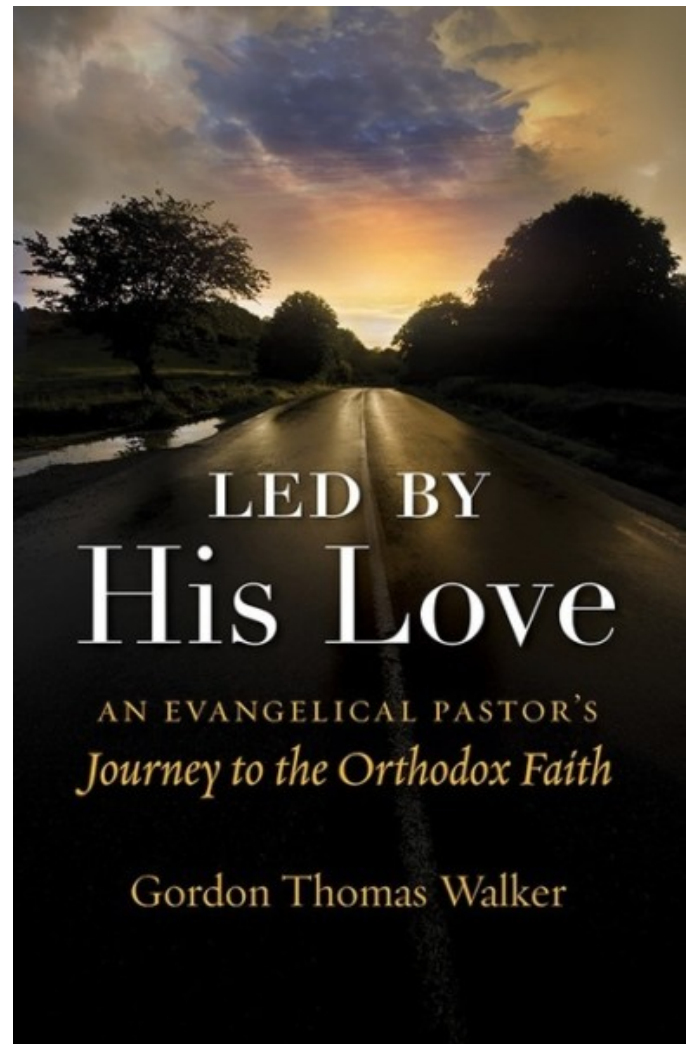
His odyssey to Orthodoxy was full of twists and turns. Thank God he worked within a support group of leaders including Peter Gillquist, Jack Sparks, Jon Braun, Ken Berven and Richard Ballew. Together they learned about and came to grips with the history, lives of the saints, accepted the practices, sacraments/mysteries, authority, order of the priesthood, liturgy and theology of the Orthodox Faith. They were guided along the way by

Metropolitan Maximos of the Greek Orthodox Archdiocese of America (GOA), and Father Gordon's godfather; Archbishop Dimitri, of the Orthodox Church in America (OCA); Father Alexander Schmemmann and others. Along the way, they were rejected by the Orthodox Church in America, the Greek Orthodox Archdiocese, and the Ecumenical Patriarchate in Istanbul.

Now, Gordon Walker and his brothers in Christ found themselves confronting the last hurdles of considerations by some staff members of the Antiochian Archdiocese. Weeping aloud, Gordon said, "Brothers, we have been knocking on Orthodox doors for ten years, but to no avail. Now we have come to your doorstep, seeking the Holy Catholic and Apostolic Faith. If you do not accept us, where do we go from here?" The visionary Metropolitan Philip, Primate of the Antiochian Archdiocese in North America (of blessed memory), responded to the cry of the pure in heart Gordon by saying: "Welcome home, brothers." Metropolitan Philip, like all the rest of us who knew and loved Gordon Walker, was taken aback by his sincerity.

Everyone seeking to renew and energize his or her faith, cradle Orthodox, Catholic, Protestant, seekers, and those of other faiths or no faith, should read this remarkable story! You will discover a true servant of God and how he found his home in Orthodoxy.

Father Gordon Walker and Father Peter Gillquist served on the advisory board of Orthodox Christian Laity until they fell asleep in the Lord. Father Gordon joined the OCL board in 2005. On page 156 of this inspiring book, Father Gordon writes of his time on OCL's board, describing it as "a support group dear to my heart that has championed Orthodox unity throughout its existence, and I am glad to see their work continue under other leadership. How pleasing it is to witness the continued growth of the Orthodox Christian faith in so many ways. May God continue to bless His holy Church." OCL is strengthened by the blessed memory and leadership and the love of the servant of God, Father Gordon Walker. May his memory be eternal.



DISCLAIMER: Please note that in the interest of inquiry and dialogue, our newsletter sometimes presents articles with points of view with which we do not necessarily agree.

If you have ideas or suggestions for upcoming issues of this newsletter, please send the information to the Editor at mattiussi52001@yahoo.com.