

# LIGHT OF THE EAST

**"GLORY BE TO GOD FOR ALL THINGS."**

NEWSLETTER OF THE SOCIETY OF SAINT JOHN CHRYSOSTOM, YOUNGSTOWN-WARREN OHIO CHAPTER

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## FROM THE EDITOR...

Dear Members and Friends, the next meeting of our chapter will be a "Special" one on **Saturday, March 9th, 2 pm at the McDonough Museum of Art on the campus of Youngstown State University. The museum address is 525 Wick Avenue, Youngstown, OH 44515. (Free parking will be available nearby at Holy Trinity Romanian Orthodox Church, 626 Wick Ave. Youngstown, 44502) Our speaker will be Archpriest Michael Butler. pastor at St. Innocent Orthodox Church in Olmsted Falls and adjunct professor of theology at Baldwin-Wallace University in Berea. Father will speak on "Cosmic Renewal and Change of Heart: The Function of Sacred Space in Orthodox Worship."** This slide presentation incorporates but goes beyond art and architecture to reflect on the reality of our churches as sacred spaces, "holy ground," where the faithful encounter and worship God. A version of this presentation was given at The Eleanor Malburg Eastern Churches Seminar at Notre Dame College, South Euclid this past October.



William C. Skurla of Pittsburgh led the concelebration of the Funeral Liturgy. Sister Mary John was a longtime member of our chapter of the Society of St. John Chrysostom. She attended the meetings on a regular basis. At our last chapter meeting in St. Michael's Carpatho-Rusyn Orthodox Church in Youngstown, the pastor, Father Andrew Gromm, celebrated a Parastas (Memorial Service)

for Sister Mary John. This certainly represents what our society is about: **Catholics and Orthodox together before the Lord.** +++

## ANECDOTE

It is recorded in the Life of Pope John XXIII that when he was Apostolic Nuncio in Istanbul an old Armenian priest questioned him: "Excellency, what is the great sin against the Holy Spirit?" To which query the Archbishop replied, "Your Reverence tell me". "The division in the Church" was the old priest's answer.

## PRAYER OF SOUFANIEH

**Unity of Hearts!**

**Unity of Christians!**

**Unity of the Feast of Easter!**

**\*\*To further good ecumenical relations, the Latin Patriarchate of Jerusalem has decided to modify its liturgical schedule so as to be congruent with the practice of the Orthodox churches. This means Easter in the Holy Land will be celebrated on May 5th in 2013 rather than March 31. To accomodate pilgrims Jerusalem and Bethlehem will not follow the new calendar.**



## MEMORY ETERNAL!

As most of you know Sister Mary John Semon, OSB, a member of the Benedictine Sisters of the Byzantine Church at Queen of Heaven Monastery in Warren, Ohio, died after a short illness on December 20, 2012. Sister was 97. Metropolitan Archbishop

Mail check for 2013 dues (\$20, family \$25, student \$15) to name & address in Masthead of this newsletter. Thanks. +++

## Pope Tawadros visits Catholic Churches in Egypt

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Michael Victor

Pope Tawadros II seized the opportunity of Christmas to visit the heads of the Churches in Egypt that celebrate Christmas on 25 December, to offer his good wishes and respects



Pope Tawadros II seized the opportunity of Christmas to visit the heads of the Churches in Egypt that celebrate Christmas on 25 December, to offer his good wishes and respects.

The Pope was accompanied by Bishop of Youth Anba Moussa, Bishop of Shubral-Kheima Anba Morqos, Deputy of the patriarchate Father Sergius, and manager of ecumenical relations at the Coptic Cultural Centre Sobhy Girgis.

The first visit was to the Coptic Catholic Patriarchate where Pope Tawadros met Bishop Kyrillos William, administrator of the Coptic Catholic Church, to wish the Coptic Catholic Church a blessed Christmas. The patriarch, Cardinal Antonius Naguib, was sick and unable to meet the Coptic Orthodox patriarch, so Pope Tawadros paid him a special visit two days later.

Pope Tawadros also visited the Greek Melkite Catholic Church where he offered his good wishes to Pope Gregory III Laham, Patriarch of Antioch and all the East, who keeps a tradition of celebrating Christmas with his congregation in Cairo. The third visit was to the Greek Orthodox Pope Theodore II of Alexandria and all Africa, who thanked Pope Tawadros for his visit, and prayed that his papacy would be blessed, since he had become patriarch "while Egypt is undergoing difficult times". Father Rafiq Greiche, the spokesman for the Catholic Churches in Egypt, said that Pope Tawadros's visit was a source of great happiness and blessing, since it

confirmed the love and cordial relations between the Churches in Egypt. "The Late Pope Shenouda III," Fr Rafiq said, "had been used to make this round of Christmas visits, until his health failed the last three years. We are very happy Pope Tawadros has picked the thread and resumed the visits." Bishop Kyrillos William said that, even before Pope Tawadros II was chosen as patriarch last November, all the Churches had been invited to pray together with the Coptic Orthodox Church for the Lord to choose a new pope according to His will. "Ever since," he said, "we feel we are indeed one Church, and that Pope Tawadros is not only the Patriarch of the Coptic Orthodox, but is also the spiritual father of the entire Middle East, in his capacity as head of the largest Christian community there."

For his part, Pope Tawadros said that compassionate relations have always tied the Churches in Egypt, and expressed his personal love and respect to each of them. He asked them all to join in prayer for Egypt, saying that the nativity of Christ should be a message of love to the entire world. Watani International 28 December 2012  
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### THE BEAUTY OF GOD'S PRESENCE IN THE FATHERS OF THE CHURCH

#### Patristic Symposium held in Saint Patricks, Maynooth

By William A. Thomas edited by LOE (first paragraph of longer article)

DUBLIN, DEC. 19, 2012 ([Zenit.org](http://www.zenit.org)). - Described as spectacular and the most international and ecumenical Patristic conference ever held in Ireland, the 'Eighth International Patristic Conference' recently concluded at Saint Patricks College in Maynooth. Delegates came from Greece, Russia, Finland, Ireland, Wales, Scotland, Poland, Italy, and Spain. Many of the them were Greek or Russian Orthodox, while others were Anglican and Catholic, but all have one thing in common, their love for the Fathers of the Church, both the Latin and Greek Fathers. The Fathers can be after all a fruitful meeting place for dialogue and encounter among the different ecclesial communities of the world. +++

Excerpt From

#### ST. JOHN'S CHRYSOSTOM PASCHAL SERMON

O Death, Where is thy sting?

O Hades, Where is thy victory?

Christ is risen, and you are overthrown!

Christ is risen, and the demons are fallen!

Bring a friend to our next meeting. Spread the Word of Light of the East. Pray for unity!!!

## Mandated Celibacy Among US Eastern Catholic Priests Theme of Seminar in Rome

BINGHAMTON, NY -- [Very Rev. Protopresbyter James S. Dutko] It was both an honor and a blessing to have the privilege to travel to Rome to participate in The Chrysostom Seminar at Domus Australia in Rome on November 13th. The forum dealt with the issue of the ongoing obstacles of the ordination of married seminarians to the priesthood of the Eastern Catholic Church in North America.



Clergy at Conference in Rome: (left to right) Fr. James Dutko, Fr. Thomas Loya, Fr. Basil Petra, Fr. Lawrence Cross, Fr. Peter Galadza

I was invited to participate by Fr. Peter Galadza, a married Ukrainian Catholic priest and professor at the Sheptytsky Institute for Eastern Christian Studies at St. Paul's University in Ottawa and Fr. Lawrence Cross, a married Russian Catholic priest at the Australian Catholic University in Melbourne. Other participants included Fr. Basilio Petra (a scholar in the issue of marriage and priesthood in the early church), of the Theology Faculty in Florence, Italy, and Fr. Thomas J. Loya, a Byzantine Catholic priest of the Tabor Life Institute in Chicago.

### Themes of the Addresses

In his presentation, Fr. Cross insisted that the vocation of married priests in the Eastern churches could not be understood apart from an understanding of the sacramental vocation of married couples. "Those who are called to the married priesthood are, in reality, called to a spiritual path that in the first place, is characterized by a conjugal, family form of

life," he said, and priestly ordination builds on the vocation they have as married men. Fr. Cross and other speakers at the conference urged participants to understand the dignity of the vocation of marriage in the way Blessed John Paul II did: as a sacramental expression of God's love and as a path to holiness made up of daily acts of self-giving and sacrifices made for the good of the other.

"Married life and family life are not in contradiction with the priestly ministry," Fr. Cross said. A married man who is ordained is called "to love more, to widen his capacity to love, and the boundaries of his family are widened, his paternity is widened as he acquires more sons and daughters; the community becomes his family."

Fr. Basilio Petra, a Latin Rite priest and expert in Eastern Christianity and professor of theology in Florence told the conference: "God does not give one person two competing calls."

"If the church teaches—as it does—that marriage is more than a natural institution aimed at procreation because it is "a sign and continuation of God's love in the world," then the vocations of marriage and priesthood "have an internal harmony," he said.

Fr. Petra, who is a celibate priest, told the conference that in the last 30 or 40 years, some theologians and researchers have been making a big push to "elaborate the idea that celibacy is the only way to fully configure oneself to Christ," but such a position denies the tradition of married priests, configured to Christ, who have served the church since the time of the apostles."

Fr. Thomas Loya, told the gathering that it would be a betrayal of Eastern tradition and spirituality to support the married priesthood simply as a practical solution to the priest shortage or to try to expand the married priesthood without at the same time, trying to strengthen Eastern monasticism, which traditionally was the source of the celibate clergy.

Fr. Peter Galadza spoke of the grandparents of his Pani, who refused under Soviet pressure to abandon the Ukrainian Catholic Church to enter Russian Orthodoxy and thus spent seven years in prison and in exile in Siberia. He noted that Ukrainian Patriarch Sheptytsky, who in the early years of his episcopacy expressed support for a celibate Eastern Catholic clergy, changed his mind after years in Soviet prisons where he encountered the faithfulness of (Continue next page)

married priests and their panis who also suffered in exile and in prison.

"As we celebrate the 50th anniversary of the opening of the Second Vatican Council, we hope the same Holy Spirit, who guided the authors of its decrees, would guide us in implementing them," he said, referring specifically to Vatican II's affirmation for the equality of the Latin and Eastern churches and its call that Eastern Churches recover their traditions."

"There has been a long history of confusing 'Latin' and 'Catholic,'" he said, and that confusion has extended to an assumption that the Latin church's general discipline of having celibate priests is better or holier than the Eastern tradition of having both married and celibate priests.

The speakers unanimously called for the universal revocation of a 1929 Vatican directive (*Cum Data Fuerit*), which banned the ordination and ministry of married Eastern Catholic priests outside the traditional territories of their churches.

### **A Church-Dividing Issue**

The topic of my presentation was "Mandatory Celibacy among Eastern Catholics: A Church Dividing Issue." The catalyst for the paper was linked to a Catholic New Service story in May 2012 concerning the remarks of Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches in Rome during the "ad limina" visits to the Vatican of Eastern Catholic hierarchs from North America:

"The cardinal urged care in helping young people discern their vocation, "maintain formation programs, integrating immigrant priests (and) embracing celibacy in respect of the ecclesial context" of the United States where mandatory celibacy is the general rule of priests."

The recommendations of a 21st century Cardinal that the injustice leveled again Eastern Catholics in the 19th and 20th centuries forbidding married priests to serve (and thus be ordained) in North America be maintained brought to the forefront an awareness of how this issue had been divisive in the past. Even more, it was indicative of how it still impacted Eastern Catholic candidates for Holy Orders and their churches in North America in the present, and how it would serve as a major obstacle in healing of the chasm between Christian East and

West before the 1,000th anniversary (in 42 years) of the Great Schism of 1054.

In the paper, I sought to demonstrate how Rome's insistence, from 1890- *Cum Data Fuerit* in 1929, requiring celibacy for Eastern Catholic Seminarians in America was a violation of the terms by which Orthodox entered into communion with Rome in the Synod of Brest (1596) and Uzhorod, 1646. The result fueled the return to Orthodoxy Christianity by thousands of Greek Catholic immigrants in the early years of the 1900s through the leadership of the then Father, and now Saint Alexis Toth.

I discussed at length the impact of 1929 mandate, which ignited the second major rupture in the Greek Catholic communities. After years of efforts to overturn the mandate, developments were traced leading to the creation of the Carpatho Russian Orthodox diocese under the Ecumenical Patriarchate and the consecration in Constantinople of Bishop Orestes Chornock 75 years ago.

I spoke of the Vatican II Council's affirmation a half century ago of the historic Sacred Traditions of the Christian East and the subsequent efforts by Eastern Catholic bishops to restore their right to ordained married men to the priesthood in North America. At the present time, married candidates for the Eastern Catholic priesthood in North America are to be evaluated on a case-by case basis in Rome. No married men, however, have been ordained in Pittsburgh since 1929.

Finally, I expressed my concerns, after serving on the North American Orthodox-Catholic Theological Consultation since 1989, that the ultimate goal of healing the millennial old division in the Body of Christ could not be overcome if the ban remained in effect.

### **Be an Agent of Healing!**

In the presentation, I also spoke of how the ban impacted life at the parish level in communities like St. Michael's in Binghamton, NY. Likewise, I shared some insights regarding the priesthood of Fr. Stephen Dutko and how a person of faith can help to heal the wounds of the past. The mandate to do so is clear in Our Lord's very prayer, "May they be one as You and I are one."

While in Rome, I had the privilege of speaking with His Eminence, Archbishop Cyril Vasil in the offices of the Congregation of the Eastern Church (he is from Eastern Slovakia and has both a father and a brother who are priests in the Greek Catholic Church). Archbishop Cyril is the secretary to Cardinal Leonardo Sandri.

I presented His Eminence (Continue next page)

with a copy of the text of my paper. I also gave him a copy of Fr. Barriger's historic study (Good Victory) on the life of Bishop Orestes and the establishment of the diocese. Finally, I presented him with a copy of St. Michael's Centennial Journal, which outlines parish life in a community directly affected by the priestly celibacy mandate of 1929.

I also had the opportunity to attend Vespers on two evenings at the Russicum and visit students and faculty from the Oriental Institute for Christian Studies. (Our Patriarch Bartholomew was a graduate of this faculty when he was a young theologian.)

I am very grateful to the clergy and faithful of the diocese for your encouragement and prayers during my visit to Rome. May Our Lord bless one and all!

*Very Rev. Protopresbyter James S. Dutko is Pastor of St. Michael's Church in Binghamton, NY, and presently serves as Dean of the Southern-Tier Deanery of the American Carpatho-Russian Orthodox Diocese of the U.S.A. He has been a member of the North American Eastern Orthodox/Roman Catholic Theological Consultation since 1989. +++*

## **CNEWA launches Rome event for Eastern Catholic Churches**

2013-01-14 Vatican Radio

(Vatican Radio) Many Catholics today are surprised when they hear that their Church is made up of a myriad of ancient rites and not just the Latin one. Many of these 22 rites stem directly from the lands where Jesus lived. The Catholic Near East Welfare Association (CNEWA) is trying to raise awareness among the faithful that the Church's rich tapestry of eastern traditions is an historically important source of strength for the Universal Church. But, these ancient churches need our help.

That's why the President of CNEWA, Monsignor John Kozar is co-hosting with the Pontifical Congregation for Eastern Churches a special event and pilgrimage in Rome this week. He and Cardinal Leonardo Sandri, Prefect of the Congregation, are hoping to introduce Italians, mostly Catholics, to the reality of the eastern rite churches.

They're doing so with the help of the Knights of the Holy Sepulchre who have a long tradition of cooperation with the churches in the Holy Land. The Knights will be hosting a get-to-know each other event Wednesday January 16<sup>th</sup> in their Grand Hall here in Rome.

"All of this is at the fullest level of cooperation with the Congregation for Eastern Churches which really excites me because we have a great partnership," Msgr Kozar says. "I'd like to say it in these terms: together, the Holy

Father invites us, of course the congregation is his main outreach in service to the eastern churches – but, he invites us in partnership with them to extend the reach." Prominent Italians from the political, civic and social spheres are expected to attend next Wednesday's event. The directors of CNEWA offices in Amman, Beirut and Jerusalem will also mingle with guests and share their experiences working among the poor, and especially among the hundreds of thousands of refugees flooding over Syria's borders.

### **A suffering Eastern Church**

"We want to open a little door," explains Msgr Kozar, "to share with Italians (this little known segment of the Universal Church). You know, there's a great family at work and we'd like you to learn a little bit about this eastern Catholic family. It's part of the universal Catholic family. And we're given a special privilege of serving them because although they're very historic and they're in the original lands of Jesus, they suffer greatly because in those lands they lack a lot of things."

"We want to share (with Italians) both the great good news of this heritage...but at the same time these tremendous needs and how we're very honoured to respond. And just maybe, they might want to become part of the CNEWA family too, to help us reach out." Speaking of the refugee crisis from the conflict in Syria, Msgr Kozar explains that his organization is focusing primarily on the displaced in Syria. The association's funds are insufficient to offer major help, but CNEWA is able to provide some of the basics like clothing, bedding and food to some 500 – 1000 families, he says. All is delivered by "our hands-on agents, part of our family," says Kozar who assures donors in this way "that it's not going to the wrong places or it's not being used for something else."

Besides its offices in the Middle East and Egypt, CNEWA is present in India and Eastern Europe with healthcare and schools "as a sign of solidarity with the local population." Msgr Kozar says that's a significant part of CNEWA's mission: "our presence."

"We can't pretend to match what huge government aid agencies can and should do," he says. "We help with humanitarian aid of course...health care aid, but I think we're best at maintaining the presence, the face of Christ: priests, sisters, lay people, catechists, formators...even though our numbers are very small, we try to keep an abiding presence." +++

**\*\*\*PLEASE NOTE THAT IN THE INTEREST OF INQUIRY, OUR NEWSLETTER SOMETIMES PRESENTS ARTICLES WITH POINTS OF VIEW WITH WHICH WE DON'T NECESSARILY AGREE.\*\*\***

01/17/2013

## **Card. Sandri: The Eastern Churches teach us solidarity and make us rediscover the faith**

Rome (AsiaNews) - The East, near and far, "has an admirable apostolic and missionary impulse, helping the West to rediscover the Christian faith and the values of solidarity and hospitality. Even in the midst of the most stringent difficulties caused by war and tensions, they always start from Christian values. They are an example for us all". This is the conclusion of Cardinal Leonardo Sandri, Prefect of the Congregation for Eastern Churches.

The cardinal, 69 years old, participated yesterday at the opening of the annual CNEWA meeting here in Italy (the Catholic Near East Welfare Association), the American agency based in New York - headed by Cardinal Timothy Dolan - founded in 1926 by Pope Pius XI and responsible for supporting the "Near East Christians," from the Middle East to Africa through Northeast India.

Speaking to *AsiaNews* the Cardinal says: "Hospitality is the main quality that characterizes the people of the Eastern rite, a quality that we should give greater value to here in the West. Proof of this hospitality and love is visible in the refugee camps. But especially, seeing this myriad of refugees and exiles who had to flee from war - I think especially of the Syrians - and the solidarity shown them by their brothers who have very little to offer, is particularly striking".

But the work of the Congregation and of CNEWA is not limited to the Middle East: "I want to send a message of admiration for the Indian Church, a Church which is not restricted in its many limitations, but it has a very strong apostolic zeal. We encourage people to overcome the difficulties to proclaim the Christian message. Now we are working on a way to help the pastoral growth, because the Indian diaspora is a reality to be reckoned with. The Church aims to be close to all of these communities, so that they can keep the faith they have received and that they bring to the West. "

"To help in a concrete way - said the bishop - what can we do? Certainly words of sympathy and closeness are not enough, however sincere they may be. There are concrete actions that can be done in a simple way, such as donations and volunteer work through many active Catholic organizations. In this sense, I want to thank *AsiaNews* for all the news and information it provides about the situation in the Middle East, but also for its work to raise awareness among our brother and sisters here in Italy". +++

## **BYZANTINE-RITE UKRAINIAN FAITHFUL OF FRANCE GIVEN EPARCHY Apostolic Exarchate Elevated; New York Native Named Bishop**

VATICAN CITY, January 21, 2013 ([Zenit.org](http://Zenit.org)).

Benedict XVI has elevated the apostolic exarchate for Ukrainian faithful of the Byzantine rite resident in France to the rank of eparchy (diocese).

The new eparchy has the title: Saint Wladimir-Le-Grand de Paris des Byzantins-Ukrainiens.

Bishop Borys Andrij Gudziak, until now apostolic exarch there, was named the first eparchial bishop.

An apostolic exarchate in the Eastern Catholic Church is similar to an apostolic vicariate in the Latin Rite Catholic Church. It is headed by a titular bishop as its ordinary with the title of exarch.

With the elevation of the Ukrainian apostolic exarchate in France to the rank of eparchy, Bishop Gudziak is no longer the titular bishop of Carcacia but becomes the first bishop of the new Eparchy (Diocese) of Saint Wladimir-Le-Grand.

Borys Andrij Gudziak was born in 1960 in Syracuse, New York, was ordained to the priesthood in 1998, and received episcopal ordination in 2012. +++

## **POPE CREATES EPARCHY IN LONDON FOR UKRAINIAN CATHOLICS**

### **Ohio-born Priest Named 1st Bishop of New Diocese**

LONDON, January 18, 2013 ([Zenit.org](http://Zenit.org)).

Benedict XVI has elevated the Ukrainian apostolic exarchate in Great Britain to the rank of eparchy (diocese).

The new eparchy has the title: Ukrainian Catholic Eparchy of the Holy Family of London.

Bishop Hlib Borys Sviatoslav Lonchyna, until now apostolic exarch there, was named the first eparchial bishop.

An apostolic exarchate in the Eastern Catholic Church is similar to an apostolic vicariate in the Latin Rite Catholic Church. It is headed by a titular bishop as its ordinary with the title of exarch.

With the elevation of the Ukrainian apostolic exarchate in Great Britain to the rank of eparchy, Bishop Hlib Lonchyna is no longer the titular bishop of Bareta but becomes the first bishop of the new Eparchy (Diocese) of the Holy Family of London.

The apostolic exarchate for Ukrainians in Great Britain was erected in England and Wales in 1957 and was extended to Scotland and Great Britain in 1968.

Born in Steubenville, Ohio, in 1954, Hlib Lonchyna was ordained to the priesthood in July 1977. He was appointed titular bishop of Bareta and ordained auxiliary bishop of Lviv, Ukraine, in 2002. (Continue. next page)

**Pray for the unity of the Apostolic Churches!**

The next year, he was appointed apostolic visitor for the Ukrainian Greek-Catholics in Italy. In 2004 he became apostolic visitor in Spain and Ireland.

In 2009, he was appointed apostolic administrator "sede vacante" of the apostolic exarchate for Ukrainian Catholics in Britain and Ireland. He was formally named apostolic exarch by Benedict XVI in June 2011.

Bishop Hlib's appointment as eparch is with immediate effect. +++

## Meet Orthodox Vatican's official court painter

Vatican newest official court artist Russian Natalia Tsarkova follows the Old Masters



The Vatican's newest official court artist Natalia Tsarkova poses next to a painting of Pope Benedict XVI in her studio by Rome. After Michelangelo and Raphael, the Vatican's latest official painter is something of an unusual choice -- an ebullient Russian woman with a pet owl who is a regular at the court of cardinals and popes. AFP PHOTO / ALBERTO PIZZOLI.

By: Dario Thuburn

ROME (AFP).- After Michelangelo and Raphael, the Vatican's latest official painter is something of an unusual choice -- an ebullient Russian woman with a pet owl who is a regular at the court of cardinals and popes.

An Orthodox believer in the heart of Roman Catholicism, Natalia Tsarkova paints her classical-style portraits in a flat filled with Vatican memorabilia by the walls of the Holy See.

"I like the atmosphere here, I feel needed,"

Tsarkova told AFP in an interview in a studio with

several unfinished works and back copies of the Vatican's official newspaper, L'Osservatore Romano.

It is a dream come true for this graduate of the prestigious Moscow School of Arts, whose paintings including portraits of Pope Benedict XVI and his predecessor John Paul II hang in Vatican palaces, Roman churches and museums around the world.

"When I studied in Moscow, masters like Raphael, Michelangelo, Pietro da Cortona were like God and now I find myself among them," said Tsarkova, a slight blonde woman with an easy laugh who wore a neat tweed dress and black shawl.

Tsarkova arrived in Rome in the early 1990s and began doing portraits of Roman aristocrats, who introduced her at the Vatican where her background captured the attention of late pope John Paul II. "He spoke Russian with me. He said 'Long live Russian art!'" remembers the now 45-year-old, thumping her fist for emphasis with the same glee as the late pontiff.

John Paul II made great strides in rebuilding relations with the Russian Orthodox Church and Tsarkova said she too feels she can play a role. "I feel like a small bridge between Orthodoxy and Catholicism. I am like a diplomat with art."

Tsarkova said she often reads religious texts written by her models so as to help understand them and inspire her work, but she also often makes small talk as they sit for hours in front of her.

"They have a very rich world view and they love Russia. We talk about everything, starting with history and ending with my pet owl Rufus," she said.

"It's very important to know how they think, to understand their energy," she said. "When I paint the portrait, that energy goes through my heart, my soul and ends up on the canvas."

-- 'Pope is an unusual person' --

As for the popes she has painted, Tsarkova said she reads papal doctrine as part of her research.

She spent hours studying Benedict in St Peter's Basilica where she was seated near him at masses. "I did millions of sketches! I was able to immerse myself in the prayer and draw at the same time."

The finished work is of a stern-looking pope seated on his throne with the light of the Holy Spirit (Continue next page)

behind him and images of angels all around him, including one who is a self-portrait of the artist. "It's as if he gives life to the angels," she said. Tsarkova said the pope was a "sensitive" character who felt the importance of symbolism in painting "very deeply" and had greatly liked the inclusion of the angels in the final result. "The face is very important and the other objects are also very important since this is how they will be remembered for centuries to come. "He is an unusual person, he is very sensitive, clever, patient. He is a noble person," she said. Her latest work in progress is a painting of Saint George slaying a dragon. She said she is doing it for herself and was "inspired by the Holy Spirit". A protege of award-winning Russian artist Ilya Glazunov, who is best known for his patriotic and religious themes, Tsarkova said she would not consider straying from her classical style. "If you have one eye here and the other there then it would be like a caricature!" she said. Tsarkova's access to the papal residences helped lead to her newest venture -- a children's book inspired by a visit to a fish pond at the Castel Gandolfo papal summer residence near Rome. The book tells the story of a young goldfish and his fondness for "the man in white" who feeds him bread -- a reference to the pope's summer hobby. At the book launch in December, the pope's personal secretary Monsignor Georg Gaenswein said the book was "a window into the Holy Father's soul." +++

## **BENEDICT XVI'S ROLE IN ECUMENISM**

### **Archbishop Forte on the Pontiff's Hand in**

#### **Supporting Unity**

*Luca Marcolivio* (excerpting 2 articles edied by LOE ROME, January 21, 2013 ([Zenit.org](http://Zenit.org))).

Ecumenism is taking great steps forward, thanks in part to a pontiff such as Benedict XVI, who is reforming the Church in accordance with the teachings of the Second Vatican Council, says Archbishop Bruno Forte. Archbishop Forte: The Mixed Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church, of which I am a member, produced in 2007 the Document of Ravenna where for the first time all the autocephalous Orthodox acknowledged that the fundamental principle of Eastern ecclesiology is expressed in the Canons of the Apostles

in no. 21. This principle, which the Orthodox Churches have always applied at the level of local Church (the bishop is at the base, then the metropolitan, finally, at the top, the patriarch), was also applied at the universal level. There is need of a first and a head at the universal level, who can be the voice of the whole Church, and this first head – Orthodox brothers also acknowledge this – cannot but be the Bishop of Rome, because Rome is the first of the five great patriarchal Churches of the ancient world. Although at times this dialogue had repercussions at the base – some Orthodox communities accused their patriarchs of being too condescending to Rome – it is a path of great and mutual listening and listening to God and it is charity that must support the ecumenical endeavor.

ZENIT: Can instruments such as the ordinariates, established by the Holy Father for the reintegration of Anglicans, be a solution for other non-Catholic communities?

Archbishop Forte: Underlying this is an intuition of John Paul II who, in *Ut unum sint*, declared himself disposed to review the exercise of the primacy, so that it could be accepted by baptized persons of other Christian traditions. The idea is that there is a need to distinguish between the content of theological truth of the unity of the Church, entrusted to the Bishop of Rome, and the way it is exercised, which of course can be different as historical experience demonstrates.

There can be a spirit of unity that has made the Latin Church mature and there can be a spirit of unity as that which links the Eastern Catholic Churches and the Holy See.

ZENIT: How can Benedict XVI's ecumenical successes be explained?

Archbishop Forte: In answering this question the Pope would say that if there are successes, they are solely the work of the Holy Spirit and that what has been attained is still probably too little in relation to what the Lord expects from his Church. This is one of his characteristics as a man of faith who sees things in the ultimate horizon and never exalts too much the goals attained to date. In other words, there is still so much to do. Ecumenism is still a great promise and a great call, in certain aspects also a great challenge. The worst temptation would be discouragement, to think that this unity can never be attained. Therefore, the Pope calls to react with great trust in God's work and in his will. The opposite temptation could be to hasten unity at all costs with steps that could be justified more by conciliation than by obedience to the truth. On this point, Benedict XVI puts us on guard: unity can only be built in truth. Moreover, Christian unity is inseparable from truth, hence unity-truth-charity are the three poles of a sole path that holds them together. +++

## The Untame Faith of Aphrahat and Chrysostom

10 10 2012 from:

<http://thepocketscroll.wordpress.com/2012/10/10/the-untame-faith-of-aphrahat-and-chrysostom/>



Ephrem the Syrian, Isaac the Syrian, Aphrahat the Persian

If terms like *aphthartodocetism* don't make you interested in Patristics, hopefully names like Aphrahat (called 'the Persian') and Chrysostom (means 'Goldenmouth') will. [I blogged here](#)

[recently](#) about how the Fathers can help us untame the paltry god of our own making; the faith — trust, reliance — of the Fathers is also untame, as we see below.

First, a beautiful, lyrical passage from the Syriac Father Aphrahat the Persian (fl. 336-345):

Faith causes the barren to sprout forth. It delivers from the sword. It raises up from the pit. It enriches the poor. It releases the captives. It delivers the persecuted. It brings down the fire. It divides the sea. It cleaves the rock, and gives to the thirsty water to drink. It satisfies the hungry. It raises the dead, and brings them up from Sheol. It stills the billows. It heals the sick. It conquers hosts. It overthrows walls. It stops the mouths of lions and quenches the flames of fire. It humiliates the proud and brings the humble to honor. All these mighty works are wrought by faith. (*Demonstration* 4.17-18, from *Ancient Christian Devotional*, Year B, p. 160)

Imagine such a wild, untame faith taking a hold of your life! And it can, right down to [those pesky passions](#): By 'his darts' Paul means both temptations and perverse desires. He calls them fiery because that is the nature of the appetite. Faith is capable of commanding hosts of demons. How much more is faith capable of ordering the passions of the soul? (John Chrysostom, *Homily on Ephesians* 24.6.14-17, from *Ancient Christian Devotional*, Year B, p. 199) Faith, the attitude of trust and reliance, of repose and assurance, in the All-mighty, Untame God can transform us and the world. We just need to actually have it — actually *trust* in what God can do in our lives by His good grace.

To close, Brennan Manning (paraphrased/half-remembered):

The difference between faith as believing in a God who may or may not exist and faith as trusting in God is

enormous; the one can leave you unchanged; the other intrinsically brings change. (Somewhere in *The Ragamuffin Gospel*) +++

RUSSIA - VATICAN

### Putin appoints ex Culture minister as new ambassador to the Holy See

Nina Achmatova

In political circles, Alexander Avdeev is described as a devout Orthodox. According to Moscow Patriarchate, his experience as ambassador to France has made him an expert in Church-state relations.



Moscow (AsiaNews) - Russian President Putin has appointed

Alexander Avdeev, 66, as Russia's new ambassador to the Holy See and to the Order of Malta. Described in Church and political circles in Russia as a devout Orthodox Christian who knows well the Catholic Church, the career diplomat is replacing Nikolai Sadchikov, who is at the end of his term.

Mr Sadchikov was the first ambassador of the Russian Federation to the Vatican after full diplomatic relations were established in 2009. Avdeev's name had already been approved by the Federation Council, the upper house of the Russian parliament, and needed only Putin's approval.

Avdeev began his diplomatic career in 1968 as representative of the Soviet Union in Annaba (Algeria). He also worked at the Soviet Embassy in Paris. Between 1998 and 2002, he served as Russia's deputy Foreign Affairs minister. After that he returned to the French capital as special ambassador and plenipotentiary of the Russian Federation until 2008 when he was recalled to Moscow by then Prime Minister Putin to serve as minister of Culture. In diplomatic circles, he is described as a devout Christian.

During his stay at the Culture Ministry, he called for the revival of traditional Russian moral values. For some foreign observers, in fact it is Avdeev who explicitly favoured the symbiosis between Russian culture and Orthodox Christianity.

"Russian culture will flourish and remain the center of the national idea only if it will be in very close dialogue with the Russian Orthodox Church, if it is connected with the understanding that the spiritual and historical value are both sacred values," he told *Rusky Mir* in 2009.

Speaking to the *Izvestia* newspaper, Hegumen Filaret (Bulekov), deputy president of the Department for External Relations of the Patriarchate of Moscow, described the new ambassador as a "competent in state-church relations," (Continue next page)

an expertise he acquired during his stay in France. The hegumen hopes that Avdeev will develop "good contacts" with Orthodox parishes in Italy, especially that of Saint Catherine in Rome, which is always in contact with Catholic representatives. In addition to interfaith dialogue between the two sister Churches, Avdeev will have to deal with issues like peace in the world's hot spots, the protection of minority rights and the worrisome situation of Christians in the Middle East and North Africa. +++

**Anchorage  
Byzantine  
Catholics  
celebrate  
Christ's  
baptism at  
Chester Creek**



**Russian Greek-Catholic Ordination in  
Siberia**

As reported on Rorate Caeli

November 8 of this year witnessed an extremely rare event: the priestly ordination, in Russia and according to the Byzantine Rite, of a Russian Orthodox convert to Catholicism. On this day, Fr. Deacon Pavel (Paul) Gladkov was ordained by Bishop Milan Šášik of the Carpatho-Rusyn Greek Catholic Eparchy of Mukachevo in the Latin-Rite Cathedral of the Transfiguration in Novosibirsk (in Siberia).

The new priest was born into Russian Orthodoxy in 1982 and became Catholic in 1999. The ceremony itself was according to the Byzantine Rite with some elements of the Latin liturgical tradition (such as the prostration for the Litany of Saints, which has been adopted by some Eastern Catholics for their ordination rites.)

The new priest is now one of about 20 Greek Catholic priests serving the small but growing community of Greek Catholics in Russia, of whom only a minority -- sometimes called "Russian Orthodox United with Rome" -- worship according to the Russian tradition (the majority are from Ukraine and follow the Ukrainian Greek Catholic tradition). He is part of a minority (Russian Greek Catholics) in a minority (Greek Catholics) in a minority (Catholics) in Russia. (The vast majority of Catholics in Russia belong to the Latin Rite.) The Greek Catholic community in Russia is governed by Bishop Joseph Werth S.J. who is also the Latin-Rite Ordinary for the Diocese of the Transfiguration in Novosibirsk. (Bishop Werth is biritual and was present in Byzantine vestments at the ordination of Fr. Pavel Gladkov.) +++

**CATHOLIC - GREEK ORTHODOX BISHOPS  
SUPPORT CHILDREN'S ONLINE PRIVACY ACT**

**Prelates Release Joint Statement on Revisions to**

**Legislation, article edited by LOE**

WASHINGTON, D.C., December 28, 2012 ([Zenit.org](http://Zenit.org)). The U. S. Conference of Catholic Bishops (USCCB) Department of Communications and the Greek Orthodox Archdiocese of America issued the following statement in support of the Federal Trade Commission's revisions to the Children's Online Privacy Protection Act (COPPA) that were announced on December 20.

"We applaud the Federal Trade Commission and Chairman Jon Leibowitz for these important steps to keep children safe in the ever-evolving digital world," said Helen Osman, Secretary of Communications for the USCCB. "The Commission is to be especially commended for setting guidelines for website operators regarding the release of children's personal information to companies and for reasonable procedures for data retention and deletion."

COPPA was passed by Congress in 1998 and is designed to enable parents to decide how and whether Internet companies and operators can collect and use personal information from children under the age of 13.

"These revisions are greatly needed by the parents and families in our parishes who continue to express to us their concerns about keeping their children safe online," said Father Mark Arey, Ecumenical Officer of the Greek Orthodox Archdiocese of America. "In particular, they often speak about their concern about collection of their children's personal information (such as photos, videos and geolocation information) and so we are pleased that the new COPPA rules address this." +++

## HISTORIC COMMUNITY OF ANGLICAN NUNS TO JOIN ORDINARIATE

Wednesday, 12 December 2012

<http://swordinariate.blogspot.co.uk/2012/12/historic-community-of-anglican-nuns-to.html> edited by LOE



A group of Anglican nuns from the Community of St Mary the Virgin (CSMV) in Wantage, Oxfordshire, are to be received into the full communion of the Catholic Church in January 2013. Eleven sisters from the historic Anglican community will join the Personal Ordinariate of Our Lady of Walsingham, the structure established by Pope Benedict XVI to enable groups of Anglicans to enter into the full communion of the Catholic Church whilst retaining elements of their liturgical, spiritual, and pastoral heritage. The group includes the Superior of the community, Mother Winsome CSMV. The eleven CSMV sisters, will be joined by Sister Carolyne Joseph, formerly of the Society of St Margaret in Walsingham, who joined the Ordinariate in January 2011. These twelve sisters will initially be established as a Public Association of the Faithful within the Personal Ordinariate. They will be known as the **Sisters of the Blessed Virgin Mary** and will continue in their work of prayer and contemplation, whilst retaining certain of their Anglican traditions and practices. Foremost amongst these is the tradition of English plainchant for which these sisters are well known. +++

### BY THE NUMBERS

Orthodox Christians are the largest minority religious group in Italy, numbering one million seven hundred thousand, surpassing Muslims. A significant number of these Orthodox are recent immigrants from Romania. +++

Do you feel the pain of Christian separation & division? Pray to the Holy Spirit for unity.

## Catholic and Orthodox Saints Born in the Present-Day United States

From:

<http://www.geographictravels.com/2012/10/catholic-and-orthodox-saints-born-in.html>

Edited by LOE

The Catholic saints are Saints Katharine Drexel, Elizabeth Ann Seton, and Kateri Tekakwitha.

The Orthodox saints are Saints Jacob Netsvetov, Peter the Aleut, and Varnava Nastic

## ECUMENISM: KEK DELEGATION MEETS PATRIARCH

### BARTHOLOMEW I

Giovedì 06 Dicembre 2012 Scritto da [OrienteCristiano](http://www.orientecristiano.it)

President and Secretary General of the Conference of European Churches (KEK), His Eminence Metropolitan Emmanuel of France and Reverend Guy Liagre met Patriarch of Constantinople Bartholomew I in Istanbul on December 3rd.



"We are free from mutual hate just through dialogue. And dialogue lives only through love, which is like blood for the body. If blood stops circulating, the body will dehydrate and die. Therefore, if dialogue stops, love will die, while violence and hate will get the upper hand". KEK recalls that in the month of November Patriarch Bartholomew was awarded the highest honour by the US Congress, the Congress Gold Medal, for his extraordinary contribution to peace and understanding among religions. Moreover, knowing the commitment of the Patriarch for ecology, the KEK delegation presented a new manual of "Christian ecologic practice" "Greening the orthodox parish", a book published for believers of Orthodox tradition in the world. "I wish to underline the importance of the role which the ecumenical Patriarch plays in the dialogues between all religious traditions in Europe - said Liagre at the end of the meeting - and the role played by the Patriarchate in environmental questions and peace in our times. Moreover, I would like to point out the importance of a common reflection and ecumenical action in the struggle against growing secularisation in Europe". +++

## VATICAN

**Pope: peace through dialogue for Holy Land and the Christians who live there**

**Benedict XVI meets with members of the Joint International Commission for Theological Dialogue between the Catholic Church and the Orthodox Churches.**



**The progress made in 10 years of work. " All Christians need to work together in mutual acceptance and trust in serving the cause of peace and justice in fidelity to the Lord's will."**

Vatican City (AsiaNews) - May the Middle East, "so important in God's plan of salvation, be led, through constructive dialogue and cooperation, to a future of justice and lasting peace". Today's meeting with members of the Joint International Commission for Theological Dialogue between the Catholic Church and the Orthodox Churches, gave the Pope occasion to renew his hopes for peace in the Holy Land and for the ecumenical journey. First, Benedict XVI recalled the 10 years of the Commission's work, " as examined from an historical perspective the various ways in which the Churches expressed their communion in the early centuries. During this week devoted to prayer for the unity of all Christ's followers, you have met to explore more fully the communion and communication which existed between the Churches in the first five centuries of Christian history. "

"In acknowledging the progress which has been made - he added -, I express my hope that relations between the Catholic Church and the Oriental Orthodox Churches will continue to develop in a fraternal spirit of cooperation, particularly through the growth of a theological dialogue capable of helping all the Lord's followers to grow in communion and to bear witness before the world to the saving truth of the Gospel. "

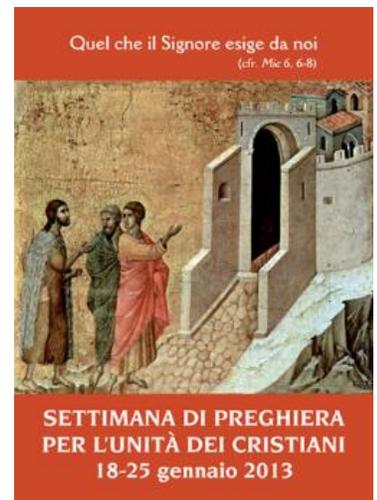
"Many of you - he said - me from areas where Christians, as individuals and communities, face painful trials and difficulties which are a source of deep concern to us all. Through you, I would like to assure all the faithful of the Middle East of my spiritual closeness and my prayer that this land, so

important in God's plan of salvation, may be led, through constructive dialogue and cooperation, to a future of justice and lasting peace. All Christians need to work together in mutual acceptance and trust in serving the cause of peace and justice in fidelity to the Lord's will".

" May the example and intercession of the countless martyrs and saints who down the ages have borne courageous witness to Christ in all our Churches - he concluded - sustain and strengthen all of us in meeting the challenges of the present with confidence and hope in the future which the Lord is opening before us". +++

## UNITY PRAYERS

During the Week of Prayer for Christian Unity: January 18-25, 2013 in the Basilica of St. Mary in Via Lata, Rome a 30 year tradition was continued with celebrations of the Divine Liturgy in several rites of the Catholic Church: Armenian, Syro-Maronite, Roman, Syro-Malabar, Byzantine-Romanian, Byzantine-Greek, Byzantine-Ukrainian, and Ethiopian. +++



## **Pray for the Unity of the Apostolic Churches**

The Society of St John Chrysostom promotes greater appreciation of the spiritual, theological and liturgical traditions of Eastern Christendom, works and prays for the unity of the Churches of East and West, and encourages support for the Eastern Churches :

- the Byzantine and Oriental Catholic Churches in communion with the Apostolic See of Rome (especially in their contemporary calling to promote reconciliation and the recovery of union between Catholics and Orthodox)
- the Orthodox Church
- the Oriental Orthodox Churches and
- the Apostolic Church of the East.

**St John Chrysostom writes: "If you are a Christian, then no earthly city is yours... We are enrolled in heaven. Our citizenship is there!"**

# Light of the East Conference

March 1st & 2nd, 2013

## Following Jesus:

### The Power of Forgiveness Theological, Psychological and Practical Suggestions for Growth

Sponsored by the Society of St. John  
Chrysostom-Western Region and hosted by:

St. Paul's Greek Orthodox Church  
4949 Alton Parkway  
Irvine, CA 92604-8606

#### Eastern Speaker:

**Archpriest George Morelli, Ph.D.** Licensed  
Psychologist & MFT; Chairman of the Department  
of Chaplaincy & Pastoral Counseling for the  
Antiochian Orthodox Archdiocese of North  
America; Religion Coordinator, *Orthodox Christian  
Association of Medicine, Psychology & Religion.*

#### Western Speakers:

**Robert Enright, Ph.D.** Licensed Psychologist and  
Professor of Educational Psychology at the  
University of Wisconsin-Madison; Co-Founder of  
*The International Forgiveness Institute.*

**Elizabeth Gassin, Ph.D** Professor of Psychology at  
Olivet Nazarene University in Bourbonnais, IL and  
a founding board member of *The International  
Forgiveness Institute.*

Dr. Elizabeth Gassin "Forgiveness, Ritual and  
Sacrament"

Dr. Robert Enright "The Psychology of  
Forgiveness: Healing Individuals, Groups and  
nations"

Fr. George Morelli "Christ, the Model of  
Forgiveness"

Film – "The Power of Forgiveness"

Forgiveness and the Reconciliation of the Catholic  
and Orthodox Churches

A Forgiveness Prayer Service. +++

#### LEBANESE

January 28, 2013. (Romereports.com) Cardinal Bechara  
Rai, the Patriarch of Antioch of the Maronites, will be in  
charge of preparing the texts that will be read during

Good Friday's Way of the Cross ceremony, at the  
Colosseum.

It's a way to thank Benedict XVI for his recent trip to  
Lebanon, where he called for peace and prayed for all  
the Christians in the Middle East, who are going through  
this period of instability.

At this point, two youths from Lebanon will take part in  
preparing the texts for the ceremony. It's a symbol of the  
future of Christianity in the Middle East, the land where  
Jesus was born. +++

## Spotlight on Catholic and Orthodox churches in Russia



(Vatican Radio) 1-28-13 The Russian government has  
asked parliament to amend a bill that would set jail terms  
for "offending religious feeling". The measure was  
proposed by lawmakers after last year's Pussy Riot  
protest at a Moscow cathedral. Critics have said it may  
harm Jews, Muslims and others outside the Russian  
Orthodox Church. But one of the lawmakers who  
sponsored the bill, said a phrase seen to favour the  
Russian Orthodox Church would be removed and the  
legislation would protect all religions operating legally  
in Russia.

Meanwhile,

The UK director of Aid to the Church in Need, Neville  
Kyrke-Smith, recently travelled to Russia and visited a  
number of regions where ACN is providing pastoral  
support both for the Russian Orthodox Church and the  
Catholic Church.

He spoke to Lydia O'Kane about how the Orthodox and  
Catholic churches in the country are being brought  
closer by common concerns.

"It seemed to me there had been a sort of sea change  
partly because of the common threats we had." He goes  
on to say that increasing Islamic fundamentalism and  
secularism in the country, is a cause for concern for both  
communities. +++

# The Eternal Banquet; The Importance of Frequent Communion

20 December 2012

[Worship](#) » [Fr. Tryphon](#) »

Eternity is an everlasting banquet (the Divine Liturgy) that takes place in the heavenly realm. Every time we participate in the Divine Liturgy we are transported into a place where there is neither time nor space, and participate in that very banquet. As we receive the Holy Mysteries (Christ's very Body and Blood), we receive the healing medicine for that which ails us. Our brokenness in both body and soul are given the healing medicine that we so very much need.



God is everywhere present and fills all things. There is no where He is not. Hell fire is none other than the Fire of God, burning those who are unloving and unresponsive to His invitation to commune with Him. God does not send anyone to hell, for we sentence ourselves. Eternity with God necessitates a transformation of our souls, that we be purified in order to be engulfed by God's uncreated light. Without transformation the fire of God burns us, not because He desires we be burned, but because our fallen nature can not withstand the presence of God without having been purified. The Eucharist is the very medicine that God designed for this transformation. Our response should be one of humble submission to this invitation to commune with the very God Who created us. Holy Communion is meant to be the very agent that changes us, making us whole. The Holy Mysteries give us life. Frequent confession and communion are the means we have for change.

The Eucharist is both mystical and symbolic and is understood to be the genuine Body and Blood of Christ, precisely because bread and wine are the mysteries and symbols of God's true and genuine presence and His manifestation to us in Christ. The Holy Eucharist defies analysis and explanation in purely rational and logical terms, precisely because it is a mystery. The Eucharist, as is Christ himself, is a mystery of the Kingdom of Heaven which, as Jesus has told us, is "not of this world." The Eucharist, because it belongs to God's Kingdom, is truly free from the earth-born "logic" of fallen humanity.

Saint John of Damascus says, "If you enquire how this happens, it is enough for you to learn that it is through the Holy Spirit ... we know nothing more than this, that the word of God is true, active, and omnipotent, but in its manner of operation unsearchable".

Before the reception of Holy Communion the following prayer is generally recited by the priest on behalf of all. It is each person's act of personal commitment to Christ, their promise of faith in Him and the Sacred Mysteries of His Church.

*I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, who camest into the world to save sinners, of whom I am the first (1 Timothy 1:15). I believe also that this is truly Thine own most pure Body, and that this is truly Thine own most precious Blood. Therefore I pray Thee: Have mercy upon me and forgive me my transgressions, committed in word and deed, whether consciously or unconsciously. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of sins and unto life everlasting. Of Thy Mystical Supper, O Son of God, accept me today as a communicant. For I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: "Remember me, O Lord, in Thy Kingdom."*

*May the communion of Thy Holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body. +++*

## **CHRISTIAN DIVISIONS** (LOE HEADLINE)

### **LOOKING FOR A NEW HOME ?**

From website: <http://dnkk.no/>

What do you do when the ground slips under your feet and your life's work crumbles away before your eyes? The appointment of a lady bishop back in 1993 confronted the high church movement in the Church of Norway with just this predicament. The sacramental structure of the Church was irreparably gone! In this situation one must look in two directions and ask: First, can I bear the costs of breaking up? Particularly for clergy with families, irresponsible action was and is ill advised. The next question is: Where to go?

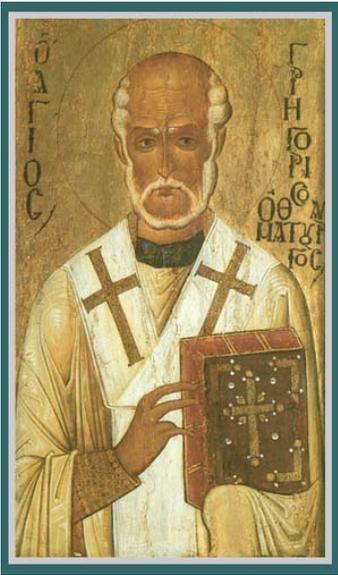
In the second part of the 1990s these issues posed unpleasant challenges to laity and clergy in the Norwegian Church Union. In the end some stayed in the Church of Norway, while others went to Rome and yet others formed the Nordic Catholic Church. Ten years later I am the Bishop of the Nordic Catholic Church and I would like to present this alternative to you in case the game is up also in the Church of England after the meetings of the General Synod in 2012. If looking for a new ecclesial home, most of us abhor the idea of creating a new church. Moreover, moving to a new place becomes easier if one can bring along the old furniture. These two conditions were responsibly met in our negotiations with the Polish National Catholic Church (PNCC). In our initial talks in 1999, we as former members of the Church of Norway were allowed to bring with us «our Lutheran heritage to the extent that it has embraced and transmitted the faith of the Undivided Church». Having thus secured some basic elements of our patrimony, we committed ourselves to the doctrines of the seven Ecumenical Councils and other essential aspects of the Undivided Church. In short, we metaphorically took our furniture with us into a new home built on Catholic foundations. Looking back, this arrangement has served us and the PNCC well. Ecumenically important is that the validity of our ministry and sacraments is recognised by the Roman Catholic Church. However, at the turn of the millenium the development within the Union of Utrecht took a sad twist. A new generation of Old Catholic bishops – many of them converts from the Roman Catholic Church – introduced a modernising agenda embracing the ordination and consecration of women to Holy Orders and solemnising of same-

sex relationships. As the PNCC opposed these developments, she was expelled from the Union of Utrecht in 2003. Thus left alone as the only Old Catholic Church still to hold the Declaration of Utrecht as a normative document of faith, the PNCC began to prepare an alternative ecclesial structure. In 2008 the PNCC Bishops unanimously signed the doctrinal basis for the so-called Union of Scranton. As a standard for future agreements with church bodies who wish to unite with the PNCC, this document restates the principles of the Declaration of Utrecht, adding a rejection of women clergy and the blessing of same-sex unions. The document designates the new union as based upon a so-called eucharistic ecclesiology. Each member church is understood as a communion of people gathered around a bishop in apostolic succession as its center of unity. Doctrinally bound to the faith of the Undivided Church of the first millennium, each local church is seen as a complete church that carries out its tasks autonomously in that given place. On this basis, there can be unity in diversity. Communion among the member churches does not require from each church in the union the acceptance of all doctrinal opinion or liturgical practice characteristic of the PNCC, but it implies that each church believes the other churches to hold the essentials of the Catholic faith. The Nordic Catholic Church was the first to join in the Union of Scranton. Presently we have five parishes in Norway and a developing community in Stockholm, Sweden. Moreover, work is being initiated in Germany and elsewhere. Our activities outside Scandinavia take place in cooperation with the PNCC within the framework of the Union of Scranton. Hopefully, my intention in presenting our work to readers of New Directions is plain to see. If Anglo-Catholics are not given a proper place in the Church of England, we invite you to consider the Union of Scranton as a way out of your predicament. It is a waste of time to lament things that have been irretrievably lost. It may take some hard effort to build a new home, but good constructive work keeps one happy. Moreover, the Christian promise gives us hope and the strength to live with imperfection. +++

O, Mother of God intercede to your Son for your children who seek to recover our lost communion!
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## The Light of All Lights

By Saint Gregory Nazianzen (c. 329-390)



The text is excerpted from Gregory's Oratio 45, which was in fact a homily given at Easter time, not Christmas, and delivered some time after the saint's retirement as Archbishop of Constantinople, in the village church of Arianzus in southwest Cappadocia, near to where he grew up and spent most of his life. Cappadocia was the Greek name of a region today

located in central Turkey.

The very Son of God, older than the ages, the invisible, the incomprehensible, the incorporeal, the beginning of beginning, the light of light, the fountain of life and immortality, the image of the archetype, the immovable seal, the perfect likeness, the definition and word of the Father: he it is who comes to his own image and takes our nature for the good of our nature, and unites himself to an intelligent soul for the good of my soul, to purify like by like. He takes to himself all that is human, except for sin. He was conceived by the Virgin Mary, who had been first prepared in soul and body by the Spirit; his coming to birth had to be treated with honor, virginity had to receive new honor. He comes forth as God, in the human nature he has taken, one being, made of two contrary elements, flesh and spirit. Spirit gave divinity, flesh received it.

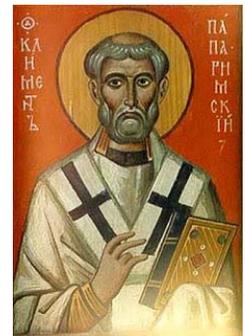
He who makes rich is made poor; he takes on the poverty of my flesh, that I may gain the riches of his divinity. He who is full is made empty; he is emptied for a brief space of his glory, that I may share in his fullness. What is this wealth of goodness? What is this mystery that surrounds me? I receive the likeness of God, but failed to keep it. He takes on my flesh, to bring salvation to the image, immortality to the flesh. He enters into a second union with us, a union far more wonderful than the first.

Holiness had to be brought to man by the humanity assumed by one who was God, so that God might overcome the tyrant by force and so deliver us and lead us back to himself through the mediation of his Son. The Son arranged this for the honor of the Father, to whom the Son is clearly obedient in all things.

The Good Shepherd, who lays down his life for the sheep, came in search of the straying sheep to the mountains and hills on which you used to offer sacrifice. When he found it, he took it on the shoulders that bore the wood of the cross, and led it back to the life of heaven.

Christ, the light of all lights, follows John, the lamp that goes before him. The Word of God follows the voice in the wilderness; the bridegroom follows the bridegroom's friend, who prepares a worthy people for the Lord by cleansing them by water in preparation for the Spirit. We need God to take our flesh and die, that we might live. We have died with him, that we may be purified. We have risen again with him, because we have died with him. We have been glorified with him, because we have risen again with him. +++

**Saint Clement** is the only pope to have a Russian Orthodox church dedicated to him. The church is located Pyatnitskaya Street, Moscow  
+++



**It is recorded in the Life of Pope John XXIII that when he was Apostolic Nuncio in Istanbul an old Armenian priest questioned him: "Excellency, what is the great sin against the Holy Spirit?" To which query the Archbishop replied, "Your Reverence tell me". "The division in the Church" was the old priest's answer.**

### DUES 2013

*The following have paid 2013 chapter dues. Br. Dom, Br. Peter, Fr. Rohan, Binsley, Comichista, Limbert, Fr. Manning, Billcheck, Msgr. Appleyard, Knoop, Beri & Chris Berardi, DeCant, Msgr. Siffrin, Benedictine-Byzantine Sisters, Fr. Hilinski, Carchedi, Fr. Gage, Bishop John Michael (Botean), Stanislaw, Peter & Norma Kopko, Nakley & Katz, Mattiussi, Chorbishop Michael Kail, Fr. Rick, Fr. Loveless, Msgr. Spinosa, Hudak. Please send check for \$20 (25 family, 15 student) made to the Society of St. John Chrysostom and mail to Vito R. Carchedi, 35 Schenley Ave. Struthers, OH 44471. Thanks.*